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Jojan Jonker

Reiki

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Jojan Jonker

REIKI

The Transmigration of a Japanese Spiritual Healing Practice

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Reiki

The Transmigration of a Japanese Spiritual Healing Practice

Doctoral Thesis

to obtain the degree of doctor
from Radboud University Nijmegen
on the authority of the Rector Magnificus,
according to the decision of the Council of Deans
to be defended in public on
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Editor's preface

Nijmegen Asian and Buddhist Studies is a scholarly series that focuses on academic studies in the field of Asian religions and cultures in a wide sense. The title for the series is thus chosen that developments concerning Asian religions and cultures outside of Asia can play a part in it as well. The choice to do so implies that studies on globalization processes of Asian cultures, religions, languages and arts for instance as we can encounter nowadays all over the globe may play a part in the series. The series is open for research on the fields of Religious Studies, Theology, Philosophy, Philology, Linguistics, Anthropology, Sociology, Psychology and the Arts. We emphasized 'Buddhist' in the title of the series because nowadays many developments on the field of modern Buddhism take place outside of Asia, sometimes even outside of Asian communities. At times the connection to Asia is even no longer admitted, yet clearly recognizable from a scholarly viewpoint. In future we hope to pay extensive attention to these modern 'dharma practices', even if they are 'miles away from Asia'.

The present volume is Jojan Jonker's study on Reiki as a form of spirituality. This contribution is in fact a perfect example of a modern development in spirituality that originates in Asia, but developed and came to its fullest bloom in a global environment. Nowadays Reiki has followers and practitioners all over the world. In its origin it is connected to Japan, but the practitioners at times even connect Reiki to the oldest forms of human thinking and acting. By many practitioners it is considered to be age old and therefore true. In his work Jojan Jonker studies Reiki from its origins in Asia and follows how the global processes contributed to what Reiki has come to be in modernity.

One of the strong aspects of Jojan Jonker as a scholar is that he is a practitioner of Reiki, but that as an academic he shows a keen readiness to study this tradition as a researcher. He does not hesitate to critically analyze the 'practice that he preaches'. This renders profoundness to his study as he knows to combine inside and outside perspective without these two impeding one another. His study will beyond doubt find an international audience of both academic scholars and Reiki practitioners that both will recognize his contribution to this field of studies.

Nijmegen, November 2015 *Paul van der Velde*

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Preface

The present work is the result of my doctoral study conducted in the period 2011-2015 and is a continuation of the study Interreligious Spiritualities conducted in the period 2007-2010.

I would like to express my gratitude to my supervisors Prof. dr. P.J.C.L. van der Velde and Dr. F.P.M. Jespers and their unremitting care, trust and confidence in a good outcome. Without their loyalty and endless help stretched out over all these years I could not have finished this work.

I am also indebted to several scholars who were cooperative in shared all nature of–sometimes preliminary–information about their own research activities on the subject of Reiki and with whom I have had many hours of conversations. First involved in these many conversations, which continue on into today is Dr. Dori Beeler, immediately followed by Justin Stein, Naoko Hirano and Liad Horowitz.

Equally important are the numerous Reiki practitioners, most often Reiki Master colleagues all over the world, like Fokke Brink, Robert Fueston, and some colleagues that formed a sounding board for me (the Deepening Committee). I must also mention the spiritual leaders of certain Reiki styles, Phyllis Furumoto and Tadao Yamaguchi, with whom I had several conversations on a variety of issues like the essence of Reiki practice and the possible impact of scholarly research on the practice of Reiki. There are too many Reiki Master colleagues to list here but I have confidence that they recognize themselves in this statement, especially when you read this.

Last but not least my gratitude goes out to my partner Berthy Cambier. She gave moral support in many ways; she discussed with me the results of the study but also the possible impact of them on the practice of Reiki, she helped organize the study trip to Japan, she accompanied me on visits of Reiki gatherings and conferences, and she read many draft versions of this thesis with great interest. She practiced the core values of Reiki: love and compassion. Without her continuing support I could not have accomplished this journey.

The Hague, November 2015 *Jojan Jonker*

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PART I: DEFINING THE RESEARCH

1. INTRODUCTION

1.1 ORIENTATION

A SHORT DESCRIPTION OF THE HISTORY OF REIKI AND SOME KEY FIGURES

The theme of this thesis is 'Reiki' (in katakana spelling: レイキ, in *kanji*: 霊気), therefore, a short introduction on Reiki and the most important key figures is appropriate. Today, Reiki is considered as a commodity in Complementary and Alternative Medicine[1], claims to make use of an alleged life-force, and is recognizable by the laying on of hands, the use of certain sacred symbols, transmission from teacher to student by a certain ritual, and five ethical and moral rules. Reiki was founded in Japan by USUI Mikao[2] (臼井甕男, 1865-1926): a Japanese man who was familiar with the contemporary religions of his time such as Shintō and Buddhism, as well as foreign influences of the time such as Christianity and beliefs of the American metaphysical movement. In the 1920s he formulated a healing system called Usui Reiki Ryōhō (臼井甕男霊気療法), also called the Usui system, based on the idea that an alleged 'life-energy' can be passed on to oneself and other people by the laying on of hands. This energy is supposed to have healing qualities for body, mind, and spirit or soul. Usui trained several people as a Reiki teacher and one of them, HAYASHI Chujiro (林忠次郎, 1880-1940), was a retired officer of the Imperial Navy. In the 1930s, Hayashi trained a Japanese woman living in Hawaii named TAKATA Hawayo (1900-1980) as a Reiki teacher[3].

It is generally acknowledged that in the1930s Reiki was introduced in the Western world, specifically in Hawaii, and presumably by Takata. On the one hand, after World War Two, Reiki spread to the American continent until the 1970s solely by Takata. From there it fanned out almost all over the world, including the Netherlands. On the other hand, Reiki declined in Japan but did not completely disappear. In the 1980s and 1990s,

[1] CAM: Complementary and Alternative Medicine.

[2] In Japanese naming, names are often presented as: SURNAME Forename. I mostly use the western style: Forename Surname, because publications related to Reiki mention Mikao Usui and hardly ever USUI Mikao.

[3] Ms. Takata was a *nisei*; a second generation Japanese immigrant.

Western Reiki was introduced in Japan by Western Reiki teachers and started to coexist alongside the remaining Japanese Reiki. Today, the majority of Japanese Reiki self-practitioners descend from the Western forms of Reiki and a minority from Japanese Reiki. The majority of Western Reiki self-practitioners seem to descend from Takata[4].

In the 21st century, specifically in the Western world, Reiki developed and is experienced in varying ways. For instance, as a healing technique to obtain any improvement in both physical health, mental health and the general feeling of well-being, to a spiritual discipline that offers an opportunity of specific personal development along with the suggested improvements through healing noted above.

Intriguing elements in the history of Reiki and the development of its spirituality

A closer look at the history of Reiki shows some elements that deserve attention. Reiki emerged in the early 1920s in a Japanese context of and influenced by Shintō, Buddhism, the Emperor System, and foreign influences in areas such as science, healthcare, religion and spiritual developments. At this time, the air was filled with nationalistic feelings and war activities that contributed to a specific Japanese *Zeitgeist*, and one may expect within that context an accompanying specific spirituality of Reiki. Dozens of new religious movements like Reiki emerged at that time of which Ōmoto (Great Foundation, 大本) is the most well-known[5]. These movements still exist today, attract many people all over the world and survive cultural and spiritual differences in time-and-place over and over again. But there are few new spiritualities that appear in such large numbers of 'styles'[6] as Reiki does; at this moment there are literally hundreds of

[4] The term 'practitioner' is a synonym; it is used both for a person who uses Reiki for him/her self, and for people who offer Reiki treatments professionally. This thesis distinguished these two identified types of practitioner. I used the term 'self-practitioner' when Reiki is used for self-care and 'practitioner' when Reiki is offered to the public by virtue of one's profession. Per definition, one is first of all a self-practitioner, and may or may not offer Reiki treatments in time as a practitioner.

[5] Ōmoto is also written as Omoto, Oomoto and Omotokyo; website http://www.oomoto.or.jp/English accessed December 30, 2013. Most scholars write Ōmoto, using the Hepburn-method in which a long vowel is written with a macron above it: Ōmoto instead of Oomoto.

[6] A few terms were noticed to express new ways of a tradition, such as: style, stream, system, current, form, branch and denomination. I use the word 'style'

styles of Reiki. How Reiki keeps on going, showing an enormous adaptive flexibility in its spirituality through time and place is a good question.

THE GAP IN ACADEMIC KNOWLEDGE

The 'gap' in academic knowledge literature that addresses and answers the next self-presenting questions in terms of spirituality is evident. What is the spirituality of Reiki in the first place? How and why could Reiki and its initial occurrence of spirituality develop in a Japanese Shintō-Buddhist context early 20th century at the same time that a flood of foreign influences reached Japan? How and why could it blow over to the Hawaiian isles and transform in a New Age-like spirituality in the US and Canada in the 1980s, and become a holistic spirituality in 21th century in the Netherlands[7,8]? Where seeds of Reiki were planted in fertile soil? Was it some implicit flexibility of its spirituality that made it possible to spread beyond borders in any culture and *Zeitgeist*, and/or played external forces in the role of esotericism that dwells in the West? The longer one looks at Reiki and its distribution the more fascinating it becomes. This treatise on Reiki tries to shed more light on these intriguing questions and aims to fill this lacuna in academic literature.

SPIRITUALITY AS REFERENCE MODEL

An attempt to compare Reiki in the early years of its existence to Reiki in early 21th century needs an adequate tool or analytical model that can be used in different times and different places and cultures. I introduce an appropriate interpretative model of spirituality to achieve this, thus placing this treatise in the 'field of spirituality studies'. Consequently, the study is thereby placed methodologically within the 'study of religion'. Both issues will be justified and worked out later on in chapters 2, *Methods and materials* and 3, *Theoretical framework: a model of spirituality*.

This study treats the development of the spirituality of Reiki through time and place of Japan, North America including Hawaii, and Europe. Basic implicit elements of the perception of adherents are made explicitly

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because 'system' might be associated with the Usui system, 'stream' and 'denomination' might be associated with religions, 'form' might be associated with rules and fixation, 'branches' might suggest that all styles come from the same root, and 'current' expresses some dynamic movement. So it seemed that 'style' was the less used word and therefore the preferred one for this thesis.

[7] Jonker, 2012, p294.

[8] I use two conventions: footnotes when citing an author with a specific page, and bracketed years in the text when I want to arrange a certain chronologic order.

visible and are given names, thus (re)constructing Reiki's spirituality within the three eras. This concerns ideas and concepts generally accepted in the practice of Reiki, for instance an assumed universal healing energy, beneficial effect of the laying on of hands, and expected personal and spiritual growth. The spirituality of Reiki is approached on multiple levels in dimensions and historically contemplated from the time it originates through present-day.

FORTHCOMING IN THIS THESIS

This chapter of **Part I: Defining the research** continues first of all with a section on what Reiki is. After that, the **objectives**, the formulated **research question** to be answered, the **hypotheses**, and the **added value** by the results of this study are presented. Chapter 2, *Methods and materials* contains an explanation of the used **research methodology** in order to be able to answer these questions, and a ***status quaestionis***. Chapter 3, *Theoretical framework: a model of spirituality* introduces the analytical model of spirituality that becomes colored in for three time periods (named hereafter in **Part II, III** and **IV**) in order to be able to 'compare' the spirituality of Reiki in different eras. This chapter provides a theoretical framework necessary to assure correct interpretation of the rest of this thesis. In this way it provides a link between the model of spirituality and the chapters with the presented research.

Part II: The International origins and the Japanese era (until 1945) comprises of four chapters. Chapter 4, *Prelude: the Western esoteric traditions (until 1945)* describes relevant concepts and beliefs of Western esoteric traditions that have influenced the development and spread of Reiki. Chapter 5, *Contextual analysis of the Japanese era* analyses the Japanese context in which Reiki emerged. Chapter 6**,** *The Reiki story is embedded in Japan's history* describes a chronological overview how Reiki could emerge in the spirit of that time, the development of early-day Japanese Reiki and its first settlement within Japanese society. The Reiki story of the Japanese era presents a more historically oriented essay on the narratives of the founder of Reiki, Usui, and his most important student in regard to the spreading to the West, Hayashi. **Part II** closes with chapter 7**,** *Reiki's spirituality in the Japanese era* and unfolds the spirituality of early-day Reiki in Japan. This chapter also holds the conclusions of this study regarding the Japanese era.

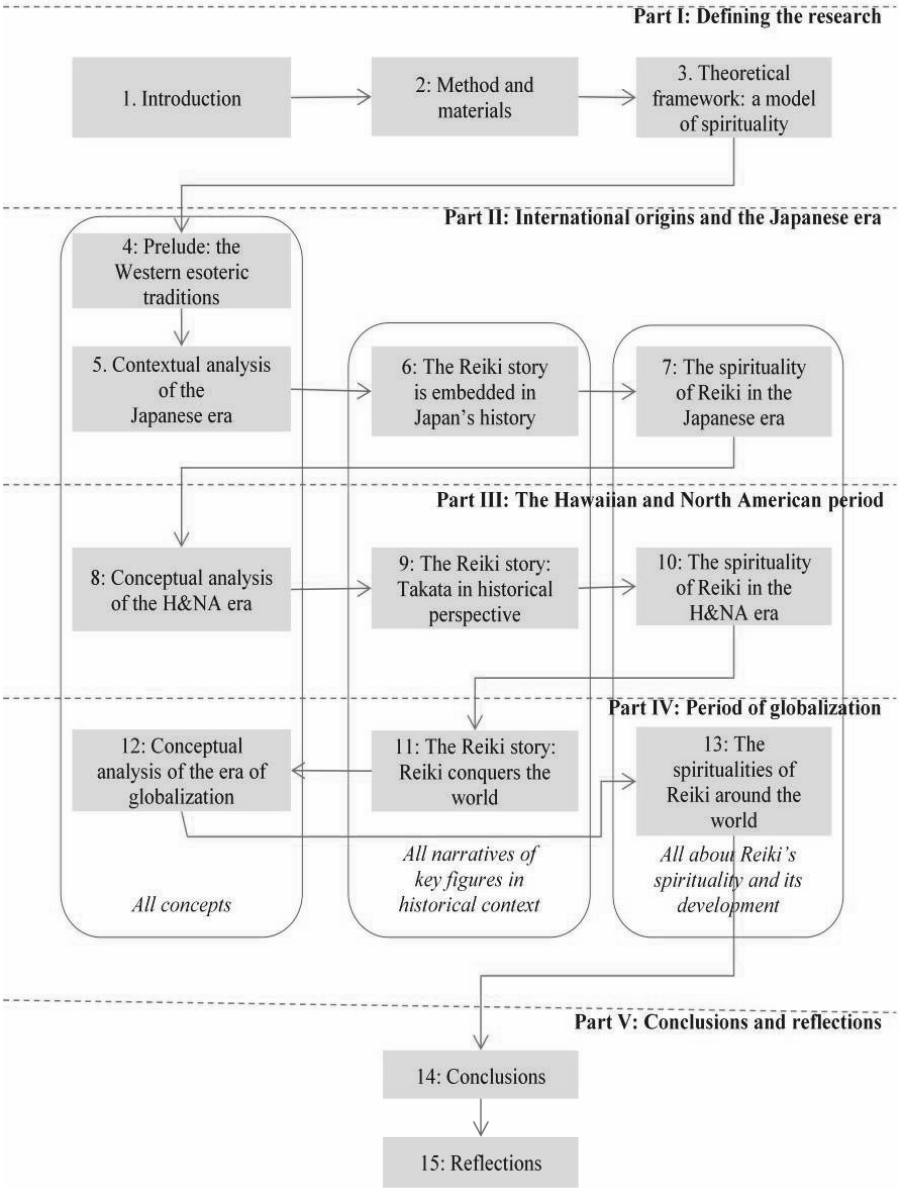
Part III: The Hawaiian and North American era (1938-1980) holds the chapters 8, 9 and 10, structured in the same way as the chapters 5, 6 and 7 in the previous **Part II.** However, **Part III** focuses on Reiki's Hawaiian

and North American era. Among others, it explains the important role Takata had in the spread of Reiki in the West. Again the spirituality of Reiki is reconstructed, and differences will be compared to the spirituality described in **Part II** regarding the Japanese era.

Part IV: The era of globalization (from 1980 onwards) holds the chapters 11, 12 and 13 with the same structure as used in **Part II** and **Part III**. It explains how Reiki could spread, even could globalize and also how it was able to reach the Netherlands. The spirituality of present-day Reiki is reconstructed with again a comparison, this time with Reiki's spirituality of the Hawaiian and North American period.

Part V: Conclusions and reflections presents chapter 14, *Overall conclusions* which consists of just that, the overall conclusions drawn from the results of this study. These are overarching conclusions based on the separate conclusions of the three eras analyzed. Chapter 15, *Reflections* presents some accompanying reflections, developments that were noticeable during the time this thesis was written, and suggestions for further research. Finally, the *Bibliography*, an *Index***,** and the *Appendices* are the remaining items that make up this thesis.

This thesis is of a considerable size and contains several dimensions. The figure below denotes the chapters presented in this thesis and shows the arrows that suggest a logical flow for reading. Also, the chapters are grouped in the logical **Parts** named above, and are grouped by *characteristics*. However, an initiated reader might want to skip, for instance the chapters on *concepts* and *narratives*, and continue directly with the chapters about *Reiki's spirituality*. The chosen arrangement of the chapters and its content makes this possible.



1.2 REIKI - 霊気 - レイキ

Writing the word Reiki already encounters a difference between the Japanese language (霊気) and the English language. The Japanese language

expresses itself in characters: *hiragana* (developed out of Chinese characters), *katakana* (originally used by Buddhist monks for correct pronunciation of Chinese text and since the 20th century used predominantly to write non-Chinese loan words), several versions of *rōmaji* that displays Roman letters, and finally *kanji*. All four are generally self-explanatory for Japanese people, while the English language gives an explanation for the words used. For this study *kanji* is the most relevant for translation.

All *kanji* have three basic properties: form, sound, and meaning. 'Compounding' is one of the most important word-formation processes in Japanese language; it consists of combining two or more characters having a substantial meaning of their own, to produce a new unit that functions as a single word. The modern *shinjitai kanji*: 霊気 and *katakana/hiragana*: レイキrepresent the word *reiki*. The *kanji* can be found on many websites and flyers of Reiki practitioners such as Reiki Masters[9]. In the old way of writing in *kanji* at the time Reiki emerged, *kyujitai*, the *kanji* is 靈氣. More and more Reiki practitioners, especially Reiki Masters, fall back on this way of writing because it represents the characters as believed to have been used by its founder: Usui.

Reiki is a so called compound word. In this case *reiki* is a combination of the two free words: *rei* (the first part) and *ki* (the second part). The *rei* belonging to the 'Reiki' of this research means: 'soul', 'spirit' or–with a more negative connotation–'ghost'[10]. The *ki* is mostly interpreted as 'spirit', 'energy' or 'mind'[11]. Together they form the word *reiki* that by 'compounding' results in a concept of what *reiki* may comprehend. That *reiki* in modern *kanji* is getting more commonly known is demonstrated on an online translation site where *reiki* was translated as 'Reiki (healing method)'[12].

[9] In the Reiki scene a Reiki teacher is called a 'Reiki Master'. A 'Reiki practitioner' today is a person who performs a Reiki treatment on a person: one person at the time. This person is expected, therefore, to have attended a Reiki class. An element of the world view is that every living thing can be given Reiki, including animals and plants. A Reiki practitioner can have his own private Reiki practice or be associated with for instance a hospital.

[10] Sakade, 1984, p270.

[11] *Ibid.,* p26.

[12] Website http://jisho.org/words?jap=reiki&eng=&dict=edict accessed March 18, 2012.

In one of the rare Japanese *emic*[13] books translated into English, the Japanese Reiki Master Toshitaka Mochizuki explained that the first part stands for 'God', 'things divine or precious', 'things excellent' or 'affection', and the second part again expresses *ki*[14,15]. The Japanese Reiki Master Tadao Yamaguchi interpreted *rei* as 'spirit of the dead', 'soul', 'god', 'divine being', 'sanctity', 'awesomeness', or 'mercy'[16]. For *ki* he prefers the old style of writing because that *kanji* shows the radiation of energy as where the modern version does not and even contains a part that connotes to 'ending or stopping the energy flow'.

On many Western Reiki practitioners' websites one can find some kind of interpretation or translation of the word Reiki into one expression: very often 'universal life-energy'. An *emic* site on Reiki owned by James Deacon, tried to analyze the word *reiki* and concluded that it can have the following meanings: 'spiritual essence', 'spiritual feeling', 'spiritual intent', 'spiritual influence', 'spiritual emanation', but also 'soul power' and 'soul force'[17]. *Ki* is one of the most important concepts in Japanese culture and gets more attention in chapter 5.

Terms like energy and treatment are commonly used in explanations of Reiki and these terms will be explicated in this thesis in the appropriate chapters. When in this thesis the single word 'Reiki' is used, Reiki is referred to as the phenomenon, a context including the energy, its adherents,

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[13] *Emic* stands for 'the intersubjective patterns of thought and symbolic associations of the believers', or expressed more simply: the 'believer's point of view'. Platvoet, 1967, pp5-6.

An *etic* point of view means that 'it may involve types of languages, distinctions, theories and interpretative models which are considered appropriate by scholars on their own terms', or expressed more simply: the 'scholar's point of view'. Hanegraaff, 1998, p6.

[14] Mochizuki, 2007, p104.

[15] Perspectives on subjects treated in this thesis like Reiki develop rapidly and raise questions about the use of past tense versus present tense. I made the following decision; a cited author said, opined, and stated something in past tense, because that was the case *at the time of writing this thesis*. Meanwhile, he or she may have adjusted his or her opinion. Printed material like articles, books and this thesis itself, though, are cited in the present tense; if you read it at this moment, the cited content is still there. Websites are cited in past tense because websites are regularly changed and updated and may not show anymore what I cited at the time of writing this thesis.

[16] Yamaguchi, 2007, p116.

[17] Website http://www.aetw.org/reiki_ki_words.html accessed December 22, 2012.

the tradition, the exercises et cetera. The phrase *reiki* energy (or Reiki energy as used in the contemporary Western Reiki scene) is used for its alleged subtle energy.

The next three sections unfold the aims and objectives this study, present the research question of which the answer fulfills the objectives, and predict the added value for both scholars first and foremost in the field of the study of religion, for Reiki adherents, and for all those involved in CAM and healthcare.

1.3 Objectives

1.3.1 Fill the academic gap

The main objective of this study is to offer academic material that can serve as a starting point to fill up the aforementioned gap in academic literature. The result of this study, therefore, will be a description of the emergence, development, spread, adaptation and assimilation of a specific CAM: Reiki, from Japan in the 1920s to Reiki in present-day in the Netherlands, from the perspective of spirituality. As a matter of course this objective encapsulates several other objectives.

1.3.2 Describe the spirituality of Reiki analitically

This study introduces an analytical model of spirituality in chapter 3. This tool is specifically used to describe three versions of Reiki's spirituality and to compare those spiritualities with each other. This is possible because when filled-in the model provides detailed information on characteristic elements of a spirituality, and in the case of this study both for the time-and-place Reiki emerged and for other times-and-places where Reiki disclosed itself with a changed spirituality, or better, with changed characteristic elements of its spirituality.

The result of fulfilling the objective of this section–more knowledge on the spirituality of Reiki–enables the fulfillment of the objectives summed up in the next sections.

knowledge of new spiritual movements

This study follows Reiki on a path from when it emerged in a Japanese Shintō-Buddhist context, further into an American New Age context and

then into a largely secular and Christian cultural context in the Netherlands where Reiki is already identified as a holistic spirituality[18]. The study shows why Reiki emerged in these places, fulfilling certain needs of people at that time, and shows how Reiki could survive in seemingly different cultures where equally, people have different needs.

At the time of writing this thesis, numerous new spiritualities like Reiki have either found their place or emerged in the Western world. Reiki is a phenomenon that has garnered the attention of authors like June A. English-Lueck, Paul Heelas, Linda Woodhead, Peter B. Clarke and Frans P.M. Jespers. English-Lueck described holistic practices in California in the late 1980s, and indeed in this study Reiki is not yet named[19]. Reiki has remained unnoticed since that time. Heelas and Woodhead made up a list of 'Forms of Holistic Milieu Activities in and within Five Miles of Kendal (autumn 2001)'. This list mentions 53 forms, ranging from Acupressure to Yoga and Reiki[20]. So, as early as in 2001, it could have been noticed that in just one decade, Reiki found an open market and held a great interest for people in these (spiritual orientated) circles. The *status quaestionis* will mention some authors that have shown interest in new spiritualities such as Reiki. Their contributions combined with this study can be used for instance in comparing other Eastern spiritualities with Reiki and their coming to the West.

Given the extent of Reiki practitioners, self-practitioners and treated people (some estimations are presented in section 2.3.4), this study can be used as reference material and even as a bench-mark in the how-and-why a new spirituality may start to circulate. Gerrit Kronjee and Martijn Lampert stated that an increasing percentage of the population in the Netherlands can be recognized as spiritually orientated people, but unaffiliated to a specific religion or community[21]. Results of this study can be used to understand this part of the Dutch population and may comprehendingly support their motives.

[18] I interpret 'secular' as 'not being related to a religion or religious organization', and not necessarily as 'non-religious'.

[19] English-Lueck, 1990, pp18-19.

[20] Heelas and Woodhead, 2005, pp156-157. The minimum number of participants was two (found at three forms), the maximum number found was 128. Reiki scores 61 participants, and only seven forms had more participants.

[21] Kronjee and Lampert, 2006. Their Dutch term is *ongebonden spirituelen*.

1.3.3 UNFOLD THE TRANSMIGRATION FROM JAPAN TO THE WEST

The first half of the 20th century was a hectic period in the history of Japan. Given the commotion in society numerous new spiritual groups appeared, each one offering a solution for Japanese needs in daily as well as spiritual life. Founders promised benefits to be within reach both on the physical level by improved health and on the material level by increased prosperity. The emergence of this kind of group, often labeled as New Religious Movements (NRMs[22]) like Ōmoto and Sōka Gakkai, was a direct reaction on the developments in the country: several exhausting wars, transition from an agricultural society towards an industrialized one, urbanization, influences from Western cultures and ideas and a religious and spiritual consternation.

This study focuses on one of these emerging groups, Reiki, and follows it through its three phases of development: an era of inception, an era of 'transmigration' (the choice for this term will be explained on section 2.3.2) and an era of globalization. Other groups have received attention, but little research deals with the question of what happens with groups like these when the original reason for coming into existence changes in a new cultural context or disappears all together. While this is in itself an intriguing issue; apparently there were groups that, when migrated and introduced in other cultural circumstances, managed to adapt, to assimilate, to evolve and eventually to survive in the same or modernized varieties. Buddhism as a whole is an example, but also Japanese Zen and Sōka Gakkai can be regarded as examples of this phenomenon. The upcoming chapters will show that Reiki has some unique and intriguing characteristics that makes adding Reiki to the list of studied groups worthwhile. For example, the ritual for transmission establishing the ability for the laying on of hands (mostly referred to as initiation or attunement) and its development through the three eras is intriguing because of concepts that are recognized throughout, ranging from shamanism to channeling energy.

Another topic that receives attention in this study is 'transmigration', or transcultural or transnational exchanges as some prefer to call it. This study not only follows the development of Reiki from Japan to the Western world, but also pays attention to Western influences that reached Japan before the inception of Reiki. These influences were instrumental in the

[22] Although NRM is the abbreviation of new religious movement, it is mainly used when Japanese new religious movements are meant and in that case it is mostly written as New Religious Movements.

way that Reiki was initially conceptualized in Japan. The awareness that certain Western knowledge, like esoteric knowledge or Theosophy, reached the East and influenced new religious movements has received less attention than Eastern knowledge coming to the West.

1.3.4 Explain the transmigration theoretically

Reiki transmigrated from Japan to the West where layers of the population, particularly those of Caucasian ancestry, appear to be interested in it (this will be expounded in much detail later on). This study offers a theory that may help in the academic discussion as to why, on the one hand, certain new spiritualities crosses borders but, on the other hand seems to settle only in certain layers of the population while having trouble reaching others. An important topic and element in this discussion is culture.

This study approaches culture not just as a static aspect but exposes different cultures dealing with the same practice where culture is seen to have a dynamic aspect. Reiki crossed and crosses borders and in doing so encounters many cultures. Culture is a topic that is accentuated in this study on multiple levels.

Reiki encountered several cultures since its emergence. Reiki started in Japan and one may expect that it was completely adjusted to the Japanese Shintō-Buddhist orientated culture of that time. Nevertheless, it was introduced in the Japanese community living in Hawaii by which it also was propagated to Americans. To say the least, they had a different culture, or more poignantly they *supported* a culture very different from the Japanese, taking into account that this introduction happened just before and after World War Two. Nevertheless, Reiki entered the public eye as a result of the specific way in which it was introduced. Because Reiki was flexible enough for some conformation, it adjusted and assimilated to fit in with this new culture. Therefore, Reiki was able to survive in the famous American sixties and seventies with the hippie era, the anti-communist–almost xenophobic–atmosphere and the Cold War. After that, it spread to Europe and from thereafter to former Eastern Europe after the fall of the iron curtain with the same manifestation of flexibility. Over and over again Reiki seems to find a way to fit in a given culture and its local religious background.

At first sight it seems that the Reiki that emerged in a Japanese culture and survived in other cultures, like the American or later on the Dutch culture, did not require the original Shintō-Buddhist context. In order to remain functional an internal flexibility substituted some Japanese elements with certain specific elements of Western culture. For these cultural reasons

alone this study deserves attention; the different cultures encountered by Reiki are taken into account in the analyses on the how-and-why of certain developments, changes and assimilations (transmigration) of Reiki related to its environment.

Geert Hofstede stated that academics with different cultural backgrounds tend to 'read' a theoretical exposé (like this thesis) from their own cultural perspective[23]. Taking in his observed tendency, this study steers clear of cultural bias and the resultant thesis should be understood as culturally neutral.

1.3.5 Unfold the role of Western esoteric traditions

Reiki originates from Japan and comes to the West where especially Western esoteric traditions play an important role in the coming into existence of new spiritual movements and their conceptual fundaments. This might also be true for Reiki, but in what way?

Topics that immediately attract attention in Western esoteric traditions are healing and personal growth; topics that will be introduced and discussed in upcoming chapters (§8.1, §12.1). This study does not focus specifically on physical healing but brings healing in as a broader concept in relation to other elements, like the central theme 'spirituality'. This approach contributes to a wider perspective on Reiki which is viewed by many as holistic (see chapter 12). This research provides more insight on the internal relation between Reiki, spirituality and healing. The model presented in chapter 3 is a complete preparation *casu quo* framework for the research pertaining to these issues.

A lot of publications were found focusing on the–mostly physical–healing benefits of Reiki. Little was published about the relation between Reiki and on other hand healing practices, spirituality, personal growth, religious ideas, doctrine, rituals, magical imagination and the like. Reiki's relation to mainstream religion in specific cultures makes this study relevant because it touches on issues such as how healing is achieved, for instance, by grace or personal growth. To some extent this study goes further on a partly paved path started by other scholars, such as, Henry van[24] Straelen and Clark B. Offner (1963) when they compared the concept of healing within a number of different modern Japanese religions. It also

[23] Hofstede, 2005, p204.

[24] Some Dutch Surnames holds a prefix like 'van' or 'van der' and the like. In this study for those cases I use the writing Van Straelen, and in the bibliography he is listed under the V and not under the S.

goes farther than Wouter J. Hanegraaff (1996) when he mentioned the relation between healing, belief system and personal growth, or Olaf Hammer (2001a, 2001b) when he spoke about explicit and implicit knowledge claimed by certain traditions. And lastly, it exceeds Kees Waaijman (2003) when he recognized healing as one of the possible goals of a spiritual journey with tradition as a specific vehicle.

1.4 Research question and hypotheses

Realization of all objectives of this study, as presented in the previous section, requires a specific research question. The phenomenon that Eastern traditions change during their 'transmigration' to the West stands out and was both reason and object for this specific research. This immediately raises questions about the nature of such changes, and that is precisely what this study focuses on. Chapter 2 explains that 'spirituality' is an appropriate way to address Reiki and, therefore, a specific concept of 'spirituality' is defined in chapter 3. This is used to contextualize and answer the emerging questions. The main research question is formulated on a high conceptual level, aims for the intended objectives (§1.3) and acknowledges the specific focus on spirituality:

How and why did characteristic elements of the spirituality of Reiki change during its transmigration from Japan to Hawaii to North America, and during its globalization to, eventually, the Netherlands?

The idea that Reiki indeed 'transmigrated' is not a hypothesis but a fact. The research as a whole is based on this idea regardless of the difference between the *emic* understanding that–according to my observation–often likes to accept Reiki as unchanged and pure, versus the *etic* understanding for whom this idea states the obvious. In order to answer the research question, the next four sub-questions are presented.

1. *What are the characteristic elements of the spirituality of Reiki for the three treated eras?*

Characteristic elements (from now on abbreviated as CE) can identify a given spirituality in the first place and when applied, for instance in this case to Reiki, makes it recognizable and distinguishable from other spiritualities of (healing) techniques and/or (healing) traditions. It also in-

cludes the CEs that make Reiki 'work' and may indicate why people were and still are attracted to Reiki.

The first hypothesis is that the spirituality of Reiki can be defined for each treated era in an adequate way with the aforementioned acquirements.

The answer to this question identifies the CEs of Reiki's spirituality for the three times-and-places where Reiki settled: an 'initial' spirituality of the time Reiki emerged in Japan, and two changed spiritualities resulting from the transmigration to North America and its globalization.

2. *How and why were certain characteristic elements of Reiki's spirituality added; how and why did some of those CEs change; and how and why have some of those CEs vanished during this 'transmigration' and globalization, and can these changes be made visible in an analytical and structured manner?*

There are several reasons why a spiritual or religious system is not a static object. Firstly, spiritual systems change due to the fact that practitioners evolve in time and consequently the system. A system is an arrangement of rules and (binding) agreements. As long as there are practitioners that commit themselves to this arrangement, the system continues to exist. However, often it happens that systems change as the result of internal causes. An example, involving the laying on of hands and in the case of systems, of an internal cause might be that initially hands are placed intuitively on the body of a client. However, this evolves over time into a system where one set of fixed hand positions is used because experiential knowledge indicated that the latter form was easier to perform and as effective as the former.

Secondly, new systems are created when for example its adherents are convinced that certain changes, such as the use of artifacts or newly introduced rituals, will improve the benefit of the system. Such convictions again can be based on new insights being the result of practise. For example, where certain forms of transmission are used within a system, initially knowledge may be passed on by means of a personal master-pupil interaction where an alleged energetic exchange is fundamental. When transmission is offered by means of a correspondence course, the change might be considered fundamentally dissimilar, in which case one speaks of a new system rather than a changed one.

Thirdly, environmental forces may necessitate changes to a system in order to prevent or adapt to cultural changes. An environmental force might be the interest of certain authorities in practices of systems. For example, state authorities might demand loyalty and submission whereas a system

aims for the development of submission to either an external transcendent authority (like a god) or to an internal transcendent authority (like a higher self). What can result are changes the system in order to prevent state prosecution. Another example is where a system uses the laying on of hands as a diagnostic instrument. In this scenario the environmental force can be authorities that require only medically trained doctors have the ability to make diagnoses. In this case that aspect of the system will not continue. All three reasons outlined above can be the result of the process of transmigration or globalization, and the question is what has occurred in the case of Reiki.

The second hypothesis, that changes in the CEs of the spirituality of Reiki are the result of its transmigration from the East to the West and its globalization, can sufficiently be established.

The answer to this question results in a comparison of the CEs of the different eras and illustrates new elements added, changed or modified and/or having vanished.

3. *Which factors contribute to the flexibility of Reiki in terms of its capacity to adapt to new situations, and how and why?*

Reiki was able to survive during its 'transmigration' and is very successful in its globalization. Where other new spiritualities seem to fit in only one given cultural setting in time and place and sometimes vanish in time, Reiki seemed capable of adapting and continuing in different environments. One factor underpinning this ability might be that certain CEs of its spirituality are responsible. One factor might be that certain CEs of its spirituality must be responsible for this ability. It may even be the case that such CEs are more significant and meaningful for the one layer of the population than for the other and, therefore, may help explain why Reiki seemed to be found in a lesser extent in certain of those 'other' layers of the population, like for instance in Muslim communities. Another factor might be an interaction with certain agents in society, for instance allopathic medicine. Where and when does the flexibility of Reiki stop and end?

The third hypothesis aims to address this question of flexibility. Either the presence or the absence of certain CEs contributes to the flexibility as well as a certain positioning of Reiki in society. The hypothesis also holds that the flexibility of Reiki is not limitless; there are certain boundaries where adaption of Reiki itself is not enough for transmigration, and consequently either survival or settlement does not occur.

The answer to this question explains that some CEs can be stretched out but that at some point its fabric will be torn apart. In some cases new sys-

tems came into existence while in other cases these new systems no longer could be spoken of as 'Reiki' and it evolved into something new and completely different. The answer also shows which potential elements are missing and do not obstruct spreading, or the other way around, which elements allow for the opportunity to spread.

4. *Did Reiki emerge, transmigrate and globalize as the result of a particular interaction with the 'Western esoteric traditions'?*

Usui is recognized as the founder of Reiki but it is also clear that he did not invent certain elements of Reiki by himself. It is well known that he was inspired by contemporary Japanese local ethnic spiritualities and religions such as Shintō and Buddhism, but it is less known that he was also inspired by foreign influences from North America by means of a trans-pacific information exchange of ideas like those of the Western esoteric traditions (introduced in chapter 4).

The hypothesis is that (1) some initial CEs of the spirituality of Reiki are (also) based on combinations of elements within Western esoteric traditions like the American metaphysical movement, that (2) Reiki's transmigration from Japan to the US could occur because it re-culturalized in an already familiar conceptual bedding of the Western esoteric traditions like New Age, and that (3) Reiki's globalization, starting from North America, could take place because Reiki hitched a ride on the wagon of new spiritualities as an ensuing development of New Age within the Western esoteric traditions.

The answer to this question will show that Reiki is inextricably tied to the Western esoteric traditions and its subsequent development.

WHAT FALLS OUTSIDE THE SCOPE OF THE STUDY?

The objective measurable benefit of Reiki as a healing system is not an aspect of this study. Regardless of the needs of practitioners and clients who practiced or wanted to practice Reiki and regardless of the era in which Reiki was practiced, the presupposition for this study is that the matter of beneficial effect is irrelevant. Reiki practice exists as phenomenon. Consequently, this study does not analyse any medical or psychological experiences, however occasionally a survey study on this matter will be reviewed for explanatory reasons. Neither the single fact that an article is referenced nor the outcome of such a referenced article must be regarded as an answer to the possible question of what 'objective measurable beneficial effects' might be.

1.5 ADDED VALUE

Section 1.3 summed up all objectives. Not only do they serve as the foundation of the research question, they also contain added value as meant in this section when they are fulfilled. For example, the objective of filling the gap in academic literature is obviously the first and foremost added value as an outcome. This section discusses the added value that comes with the totality of this research, values that were the logical result at the time the research was completed.

MORE KNOWLEDGE OF THE USE OF AN ANALYTICAL MODEL IN THE FIELD OF SPIRITUALITY

This study is the first one that used the specific model of spirituality introduced in chapter 3 for comparing spiritualities in different time-and-places. The defined model itself can be reused in other studies for other spiritual movements or even for studies on other similar healing techniques that originate from other cultures.

MORE PRECISION FOR INTEGRATING REIKI AS A CAM IN BIOMEDICINE

The *status quaestionis* (§2.3) will present that there are hundreds of publications in the field of medicine, especially in the field of CAM that either researched Reiki or referred to Reiki in one way or another. Also, it is often highlighted how difficult it is to pinpoint the beneficial effect of Reiki.

Researchers on Reiki in the area of medicine may benefit from this study. It may help them to shed light on the question of why Reiki is for some diseases more beneficial than for other disorders, from the perspective of spirituality. That perspective takes into account the cultural and spiritual background of patients. For instance, whether a patient thinks or believes that healing has to come from God or that one's disorder is a divine punishment or bad karma, or that the disorder is a 'signal' and may stimulate personal growth. The belief system regarding disorders and diseases may be part of the cultural context of the patient and may remain unnoticed by the medical practitioner and scholars. Although there were many articles written about Reiki and healing, these relations are not, partly or unpretentiously mentioned.

All aforementioned added values address the academic field that will hopefully have a beneficial effect for society. Another group that might benefit from the outcomes of this study are those involved in Reiki, practitioners and client s alike.

The performed study on Reiki is most certainly one of the more substantial ones since its inception in Japan in 1922. As will be presented in the following chapters, the practice of Reiki was in the process of conceptualization. Since that time and specifically at the time of writing this dissertation there were already several professional associations in the Netherlands, like the Nederlandse Vereniging voor Reiki Masters, NVRM (Dutch Association for Reiki Masters)[25, 26]. Also, there were associations that functioned merely as a meeting place for Reiki practitioners and Masters like Reiki Cirkel (Reiki Circle)[27]. It was noticeable that organizations of the former type attempted to organize codes of ethics, supervision, intervision, and tried to draw up guidelines and criteria in order to describe the profession of Reiki practitioner and Reiki Master. These developments were present in the Netherlands and in other Western countries as well, and mostly all in a comparable phase of development.

As said, this study addresses the academic world but that does not mean to discount the benefits that the Reiki scene may derive from the results of this study. Potentially, this study can help practitioners to position themselves in society when there is more awareness of their own cultural background. It may give insight to the different challenges the field of Reiki practice is facing in countries given their different cultural backgrounds. In the rather liberal climate of the Netherlands, perhaps Reiki is able to modify easier than in other countries.

Because Reiki is a healing technique, it is unavoidable that Reiki (as CAM) intersects with allopathic healthcare. How Reiki practitioners have been positioned alongside allopathic healthcare has developed in four possible outcomes. Firstly, attempts were made to give Reiki classes to nurses–or professionals in allopathic medicine in general–so that they would be able to give Reiki to patients directly. Secondly, there was the possibility to offer Reiki classes to patients. This needs much more organization and co-

[25] 'Professional' in this explanation–and even for this thesis as a whole–is meant to imply someone who has received training in a particular skill and is acknowledged for that knowledge and skill through certification.

[26] Website http://www.nvrm.nl/ accessed April 28, 2012.

[27] Website http://www.reikicirkel.nl/ accessed January 1, 2013.

operation from the hospitals involved. Thirdly, there was the considered outcome where the Reiki practitioner would visit patients in the hospitals. In this case Reiki becomes a possible treatment in the healthcare system, alongside all other possible treatments. And fourthly, there was the possibility to offer Reiki treatments by a spiritual care taker (*geestelijk verzorger*), a function introduced in the Netherlands in healthcare around 2005. This was meant to fill the gap between religious professionals like the priest, vicar and imam on the one hand and psychologists and psychiatrists on the other. A spiritual care taker is a healthcare provider specialized in 'treating' or nurturing the spiritual need of patients who consider themselves as spiritual, but are not a member of a mainstream religion. This care taker can therefore, among other things pray with a patient, or chant 'Ohm' together, or talk about reincarnation and the next life to come, or … give a Reiki treatment.

Another interesting feature of the study is that the tradition is spelled out in length; several dimensions are described, important elements are highlighted, cultural influences are mentioned, and variances are summed up that have occurred during the transmigration. This is added value for the field in comprehending the scope of the tradition. Within this information is a sense of the relation between healing and spirituality, not only in general but also specific to Reiki. Spirituality is an element not explicitly or exclusively mentioned in the tradition of Reiki but is a dimension in many traditions. Nevertheless, every Reiki practitioner or Master considered himself 'spiritual' but without a sharp outlined idea of what that is; most of the time a spiritual patchwork was noticeable in the world view of adherents of Reiki. This study takes the current implied worldview and provides information for and a conceptualization of a more explicit, more nameable worldview, thanks to the recorded frame of terms and the coloring in of these terms. For example, specific to Reiki 'healing' is defined in as many ways as those that mention it, and 'spirituality' is something that goes often without being said but now can be given words.

All this and perhaps more, are reasons that the results of this study increase a level of comprehension for Reiki practice and its adherents while, perhaps, also helping the tradition of Reiki on its way to maturity.

This and foregoing sections introduced Reiki practice, gave an outline of what this study is about, why it is performed, and what the added value is for academia and practitioners. It may also have become clear that the complexity of the subject of this study led to a bulky dissertation. It is for

that reason that several dozens of pages were needed to scaffold the study before something about Japan is presented in chapter 5.

In the next chapter the methods and materials used for this study are discussed.

2. METHODS AND MATERIALS

2.1 RESEARCH METHODOLOGY

2.1.1 REIKI, APPROACHED AS SPIRITUALITY

What is, for this study, the most appropriate way to approach Reiki: as a tradition, as spirituality, as a religion, or as a CAM? All of those approaches are possible because the view one has on Reiki determines the choice for a certain disposition *casu quo* methodology. This section treats all these possibilities before going on with the choice made for this study, spirituality, as a means of discussing the borders and grey areas between them.

Dori Beeler stated that Reiki can be considered as an 'oral tradition' and this is one of the rare *etic* occasions where this is done[28]. Additionally, my observation of the *emic* field was that Reiki self-practitioners regard Reiki both as spirituality or more precisely, as a spiritual discipline, and as an oral tradition thus confirming Beeler's claim. Nevertheless, the fact that Reiki is rarely treated as a tradition was reason enough to decide not to approach Reiki as a tradition; it is not a mainstream perspective on Reiki in academia. Another reason not to approach Reiki as a tradition is that the term tradition holds a lot of theories and seems not to be clearly outlined; rather it appears to be used as a synonym to address religion. This study does not mingle in academic discussions whether or not tradition refers to a core of inherited cultural traits whose continuity and boundedness are analogous to that of a natural object, or that it is a wholly symbolic construction, and the like[29]. Nevertheless, in chapters coming up some attention is given to the concept of tradition (§12.5.2) because (obviously) there is a relation between the two.

Beeler also made it plausible to place Reiki within the discourse of biomedicine[30]. In doing so, she followed–as she calls it–a lead given by Thomas Csordas (1994) in an exposition about the role of the body in culture. She argued that the body is not immune to the changeability of culture and restricted to a physical object, but is influenced by it. Firstly, emotions and the body interact, and secondly, the body as culture itself acts in the domain of religion.

[28] Beeler, 2011, p5.
[29] Handler and Linnekin, 1984, p273.
[30] Beeler, 2011, p5.

Literature on Reiki produced in the field of medicine makes it clear that Reiki was regarded as a CAM. The purpose of Reiki as a CAM is to offer any form of beneficial effect on the physical, mental or emotional dimension of a human being. For this study, a choice to approach Reiki as CAM would include the need to take a closer look at possible beneficial effects of Reiki, a topic that this study does not aim to address. To ascertain the beneficial effect of Reiki is a study of its own and it is here where this study draws the line. This choice was, therefore, also not an option.

Beeler also made it plausible to place Reiki within the discourse of religion[31]. To my knowledge, there was no other literature that addressed Reiki as a religion, but there were enough religious elements that made it justifiable to regard Reiki as 'enough' religion or religious in the way that academic methodology belonging to the *study of religion* could be used as if it were a religion. Olaf Hammer has indicated religious elements in Reiki convincingly enough to see Reiki also as some kind or type of religion (§2.3). Also going to be mentioned in the *status quaestionis*, Susumo Shimazono characterized Reiki as a NRM–thus religious–when it emerged in Japan. A choice to approach Reiki as religion would have raised eyebrows in the *etic* scene because almost no one regarded Reiki as an established religion at the time of this research, but it most likely would have resulted in a lot of resistance in the *emic* scene to participate in interviews and the like. Because Reiki is not recognized and neither has itself the claim or pretension of being a religion at the moment of writing, I considered this choice not as an option. For the purpose of this study, though, I spend a few words on it in section 3.2.1.

Earlier research showed already that Reiki in the 21th century can be regarded as spirituality, or even more specific: a holistic spirituality[32]. As to be mentioned in the *status quaestionis*, Jespers, Macpherson, and Heelas and Woodhead all went along in the idea of Reiki being spirituality and this made it plausible to approach Reiki as spirituality. From the *emic* point of view Reiki has to do with spirituality and that seemed to be obvious for many (self) practitioners and thus, for most if not all Reiki styles the term 'spirituality' was not specifically defined, for instance within the styles of Usui Shiki Ryōhō or Jikiden Reiki[33]. As an example, in the 1990s, the prac-

[31] *Ibid*., p5.

[32] Jonker, 2012.

[33] 'Reiki style' is an expression for a specific form and practice of Reiki. All styles claim to make use of the same alleged universal energy and differ mainly in the way of teaching, the use of aids (such as crystals, tarot cards, angelic support), the performed rituals as the initiation ritual and the hand positions during a

tice of Usui Shiki Ryōhō was formulated in nine elements, and a possible personal development while practicing Reiki in four aspects[34]. The term 'spiritual' is mentioned in the title of the element 'Spiritual Discipline', but that does not include a 'definition' of the spirituality of that specific Reiki style itself. The purpose of Reiki as a spirituality is a certain way for people to arrange their daily lives and to cope with situations in their lives. Their attitude towards life itself is given shape by their spirituality, as chapter 3 explains. People have and had a need for such an attitude historically, today and in the future. In fact, it is natural to humanity to orientate oneself in life. All in all, to approach Reiki as spirituality seemed the most natural way for both the *emic* and *etic* audience.

The next section introduces methodologies used in order to fulfill the choice for spirituality, and given the complexity and the size of the research as a whole this study borrows elements from several specific disciplines.

2.1.2 Selected methodologies from Religious Studies

A variety of academic disciplines

It is sometimes said that the study of religion is a field of study rather than a discipline in its own right; this study takes as point of departure the perspective of two well-known authors on this: George D. Chryssides and Willi Braun.

Chryssides (*et al.*) stated that the study of religion spans a variety of contributing academic disciplines[35], of which it was obvious that in this study certain disciplines would not be addressed and others are. Adopting the idea of the previous section, that Reiki can be regarded as spirituality, the following disciplines overlap in an adequate and appropriate collection, tailor-made for this study. Chryssides (*et al.*) recognized the next disciplines.

Theology traditionally addresses religion that includes questions about the 'truth', and addressed spirituality from a theological perspective. But

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treatment, and in the added information (such as influences from Buddhism, channeled additional symbols from Sai Baba) but less in the way of practicing. Also the narrative regarding Usui's life can differ significantly per style.

[34] Website TRA, www.reikialliance.com accessed in 2010. The four aspects were Healing Practice, Personal Development, Spiritual Discipline and Mystic Order. The nine elements were Initiation, Symbols, Treatment, Oral Tradition, Spiritual Lineage, History, Money, Precepts and Form of Teaching (§11.5.2).

[35] Chryssides, 2007, pp39-64.

theology has redefined itself due to influences of multi-cultural and multi-religious societies and 'truth' became more fluid. As stated before, the choice is made not to approach Reiki as a religion; this study sticks to methodological agnosticism while having an eye for religious elements. It is for that reason that the path of this academic discipline is not used in this study.

Philosophy also addresses questions of truth. Considering Reiki as a healing technique, fundamental questions are addressed such as: what is health, sickness and illness in the first place, why does suffering exist, is there life after death and the like.

History, or better, historians trace patterns of human activity in the past. In the context of religion, historians are reluctant to accept the narrative accounts of founders as truth, particularly when deeds are involved such as miraculous healing. The tradition of Reiki starts with the story that Usui 'suddenly' had healing capacities after a 21-day fasting and meditation. Given the lack of canonical literature as mentioned in the *status quaestionis*, much work is done to disclose information on what precisely happened in the early years of Reiki. Historiography is, therefore, one of the emphasized fields of interest in this study.

Sociology treats religion as a social phenomenon. Religious communities or groups are therefore seen as the result of, or related with their environment. This study follows Reiki on its path where Reiki existed in some completely different cultural settings, varying from a culture under siege in Japan in the 1920s, a New Age culture in the US and a multi-religious society in Europe to date.

Anthropology studies collective human behavior, referring to social hierarchies, customs, ritual behavior, and *rites de passage*, mainly by fieldwork. The Reiki community or culture was a smaller one in society as a whole. This study of Reiki takes also a closer look inside these assumed communities and culture, thus moving around in both the fields of sociology as well as anthropology but without the use of specific tools belonging to those fields, like questionnaires.

Psychology entered the scene in this study where issues were addressed, for instance when healing would occur either by faith, grace, personal development, or perhaps by physiological processes. Also, the issue whether or not all religious activity and experience are healthy began to develop. When issues are discussed like 'healthy mind', 'sick soul' and 'bad habits', the knowledge of psychology is used. The produced part of this line also touches the field of parapsychology; as is going to be mentioned in the *status quaestionis*, Reiki Masters, self-practitioners, clients of practitioners,

and practitioners themselves have sometimes very special experiences during a treatment that may also be labeled as paranormal, like memories of past lives, moments of clairvoyance. Studies of the paranormal are often controversial and this study only uses information of this field when nothing else was available; from my personal academic point of view it was a slippery way, thus this study stays clear of this. The concept of experience is related to the concept of consciousness and both will be described in more detail in this study.

Neuro-theology is a rapidly expanding field within the study of religion. Religious activities can be measured as neural activity in the brain. Recent studies feed assumptions that common patterns in religious behavior and experiences are observable across cultures. Whatever an individual thinks or experiences, it all goes via or by the brain. One of the most claimed beneficial effects of Reiki was stress reduction and an increase of a mood of well-being. This is pre-eminently something that is controlled by brain activity and thus measurable with the tools of this trade. This study did not scan brain activity during Reiki treatment by means of functional MRI (fMRI) scans because that would be a study in itself[36]. Therefore, there are no elements of this discipline to be found in this study.

Braun described the complexity of the *study of religion* in length, and at some point even calls it "a bewildering jungle". This study takes note of his observation that the spectrality of the category 'religion' in hundreds of university religion departments is divergent, conflicted and even contradictory[37]. In trying to create order in the chaos, Braun made a distinction between 'description', 'explanation' and 'location' of religion. The section 'description' offers a few entrances into religion of which *comparison* is used in this study. As stated above, spirituality was used as a model to compare (the spirituality of) Reiki in three prominent stages of its spreading. From the section 'explanation', *experience* is the most prominent one. Also used and recognizable in this study are elements of 'myth', 'ritual' and 'sacred'. Reiki was considered first of all as a healing technique with assumed effect on the levels of body, mind and spirit. These effects have to be experienced one way or another. From the section 'location', *culture* is the most prominent used entrance. Reiki emerged in completely different cultures in different eras. The interactions between culture and Reiki were studied in depth.

[36] But it is a very interesting and promising study to be performed in the near future.

[37] Braun, 2000, p5.

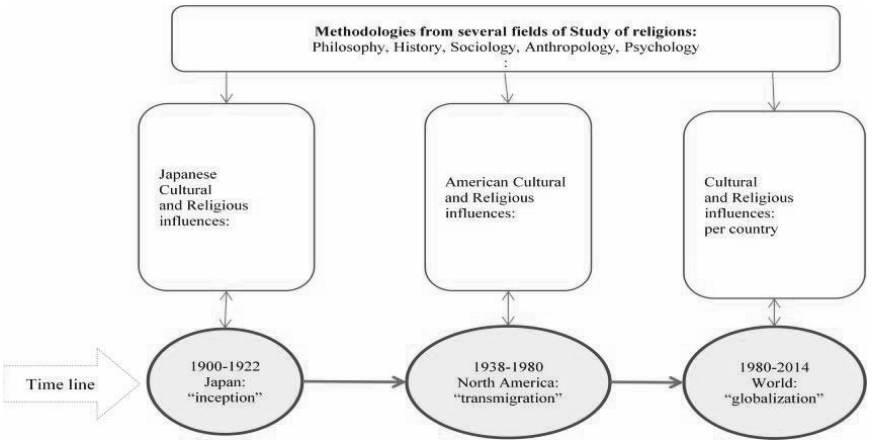
Elements used in all the mentioned topics above will be addressed in upcoming chapters, however data has to be collected to perform the research, and the undertaking of this data collection is discussed in the next section.

2.1.3 A MIXTURE COMING INTO EXISTENCE

The ways of thinking presented in the preceding pages, used in combination, are adequate for this study. I have chosen to use what is most appropriate given the subjects I have treated. Either it seems appropriate to label the research as an *observing research* supported by *interviews* and strengthened by *literature study*, or one may see it as a *historical study* supported by *personal observations*, or a mixture of both. All three cases share one similarity in that they are accompanied with Reiki as a *case study*. This study necessitates this combination, as the underlying strategy is to let the 'sources' speak for themselves as much as possible.

This rendered account cannot and should not be interpreted as a possible lack of choice made for certain theoretical methodologies and perspectives. The focus of this doctoral study is spirituality and the complexity of the chosen case study (Reiki). The research question (the development of Reiki's spirituality during transmigration) justifies the use of necessary perspectives that were essential and required in order to answer the ambitious research questions and sub-questions. To challenge academic discussions held by present authors in these fields was not the goal of this study. The strategy of how certain methods and materials are chosen for this study continues in the next chapter where the use of a specific analytical model of spirituality is explicated.

Given the timeline from around 1900, (the period around which the founder of Reiki may have started his quest) to the 21th century, and given the route of transmigration in that time and given the used methodologies, an overview is as follows.



2.2 MATERIAL AND DATA COLLECTION

Data for this study was collected in three ways: my observations of the field, free formatted interviews and conversations, and analysis of documents.

2.2.1 OBSERVING PARTICIPANT

My observation of the field was already underway long before I performed this study. I am both scholar and Reiki practitioner; my role as observer merged with the role of practitioner and that deserves some explanation.

Almost all Reiki styles use three levels of training: Reiki 1, Reiki 2, and Reiki Master. In Japan, the equivalent terms are: *shoden*, *okuden*, and *shinpiden* and are more or less the equivalent of the three Western trainings. In 1994, I was trained in Reiki 1 and 2 in the Usui Shiki Ryoho (臼井 式 療法) style: one of the most prominent Westernized styles[38]. In 1998, I became a Reiki Master in this style. For the purpose of this study, in 2012 I attended a *shoden* (初傳) class and in 2013 an *okuden* (奥傳) class in the Jikiden Reiki style: one of the most prominent Japanese styles. I received these classes from the Japanese Reiki Master Tadao Yamaguchi being the co-founder of this style. Because I trained in these styles it is possible to observe both systems from the inside and it made comparison possible between a Western and a Japanese Reiki style.

[38] Almost all Reiki styles offer three grades: Reiki 1, Reiki 2, and Reiki Master.

Can a scholar also be a self-practitioner of the studied subject? Sandra Schneiders made a point when she mentioned that[39]:

> (…) in any case, we could all agree that we do not, because we cannot, study "raw" or immediate experience, that is experience prior to interpretation and expression, if indeed such a thing exists (which I doubt). We access experience through its expression in "texts" broadly understood.

While being a Reiki practitioner and teacher myself, I can come as close as possible to 'raw' experiences. As a scholar it is hard if not impossible to avoid some degree of interpretation and expression of such raw experiences; it is a fact of life.

The anthropological method for a study like this is referred to as 'participant observation' (a researcher joins in and starts to participate in the tradition's rituals). I turned 'participant observation' around into 'observing participant' (a participant that develops to the position of critical observing scholar). I recognized myself as being able to step-in and step-out the tradition of Reiki, and when stepped-in I can offer the reader a unique glimpse of the inside of the Reiki tradition. Stepped-out I can reproduce the findings in an academic layout, accessible and useful for academia. Ronald Grimes called this issue[40]:

> Reimagined as performance, ritualizing is the act of stepping in to be, whereas theorizing is the act of stepping back to know.

That I am a Reiki practitioner and Reiki teacher myself was an advantage compared to other studies where the researcher only can be a researcher/observer and has to base his research merely on literature and interviews. The difference between observations made by an observing participant–like me–and observations of a participant observation is that the former one is able to 'touch' the emotional level of participants of the field deeper than the latter. Awareness of this fact also prevents this becoming a pitfall. The understanding of the what-and-how of Reiki as a practice and tradition gave me a head start compared with others. Not only was I able to participate readily in specific Reiki gatherings but also I could communicate directly with practitioners in the West as well as in Japan. Because I am a practitioner myself made it for many people easier to speak about Reiki, I recognize what they are talking about. In communicating it also helps that, as a result of my Masters dissertation, I was already acquainted with the field even before I started this research project. Another advantage was that when giving a Reiki class (stepped-in as a Reiki Master) and for instance performing the initiation ritual, I can see the student and observe

[39] Schneiders, 2006, p204.
[40] Grimes, 2006, p5.

reactions and emotions that otherwise may have remained unseen. Also, I witness physical and emotional reactions when giving a Reiki treatment (stepped-in as a Reiki practitioner) that are sometimes subtle and are unrecorded in performed studies.

It stands out that the eight authors that I am familiar with in academia on Reiki at the time of performing this study (Dori Beeler, Judith Macpherson, Ricardo Monezi, HIRANO Naoko, Justin Stein, Pamela Miles, Liad Horowitz and myself) all are Reiki self-practitioners. Macpherson described her personal position as[41], "(…) *bothsider*, an academic writer and practicing healer." Beeler even stated that it would be[42]:

> (…) a missed opportunity if my own experiences in the Reiki milieu were not considered. Phenomenology tells us the object of knowledge is characterized by "phenomenological reduction" (Husserl, 1999, p. 34) or in simpler terms, as objects of experience. As such, to present knowledge as an object gained through experience including my own reflections as a Reiki Level 1 student and a Reiki client was necessary.

At the time of writing this thesis, she is also a Reiki 2 student. Perhaps Reiki is more interesting for researchers who have personally experienced the laying on of hands on their body and noticed a subjective benefit. However, this reflection was not a part of this research.

Frans Maas stated that it is a challenge to have a completely open mind about a given spirituality; almost always a particular judgment[43] has already occurred. This particular judgment occurs because ideas will have already developed due to an existing interest on the topic. This type of study is most likely more personal than for instance the quest for prime numbers. He argued to keep an open mind on such possible judgmental bias and to make adjustments when noticed. My personal experience is that I can avoid such bias because I am willing to leave my own comfort zone of my own spiritual practice. I was willing to accept the possibility that I had to reconsider my perspective on Reiki and the possibility of the ultimate consequence to leave Reiki behind altogether. I stipulate this willingness and ability as vital conditions to perform this study as a scholar.

This study, therefore, contains an intrinsic added value because I was able to 'walk in the shoes', figuratively speaking, of members in the observed field. As elaborated above, the study shows specific inside-information regarding behavior of Reiki adherents that remains unnoticed in other academic publications on Reiki.

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[41] Macpherson, 2008, pp12-13.
[42] Beeler, 2011, pp6-7.
[43] Maas, 2011, p18.

2.2.2 Interviews and conversations

Free formatted interviews (or even better: conversations) were held both with Japanese and Western Reiki practitioners. A part of the research concerned Japanese society and more specific, spiritual and religious circles. In the Japanese culture these communities were closed and it was hard to persuade them to share personal experiences and ways of thinking, in this case related to Reiki. The information regarding the period that Reiki emerged in Japan–the 1920s–is mainly obtained from literature and oral tradition. Reiki came to Hawaii in the 1930s and spread over the American continent since then. There were some people still alive during the process of the research who shared their memories on how Reiki was presented, instructed and experienced in those days. From the 1980s forward, a globalization of Reiki took place that still went on at the time this thesis was finished. At present time and culture it is much easier to locate and contact people and hear first-hand experiences and ideas about the tradition.

I was able to organize a study trip to Japan in October 2012, participating and observing an encounter between Eastern and Western Reiki self-practitioners and Reiki Masters. We observed how people from different cultures and backgrounds shared their perspectives on Reiki and its history. Also, we were able to see how Shintō and Buddhism are integrated in daily-life of Japanese (regardless the process of secularization at present time). This was useful information for understanding something of the Japanese culture that surely is sufficiently well known as being complex.

2.2.3 Analysis of literature

For documentary material many databases for academic literature were turned inside out for relevant information. Nevertheless this approach still can be characterized as an *open procedure* where the direction was indicated by *inductive analysis* as well as by *literature study*. The outcome gives insight in the behavior of people within the *case study* and also shows the consequences of that behavior as reflected in other organizations, institutions, and rules. The study looks mainly *diachronic*: following Reiki on its path in time but also to some extent *synchronic*: examining the diversity of the tradition manifested in its contemporary forms. Given the diversity and vast amount of literature that passes in review, I discuss this separately in the section *status quaestionis*.

2.3 THE *STATUS QUAESTIONIS*

Given the variety of both *emic* and *etic* literature on Reiki, it was necessary to present, in some length, an outline of referred literature available. Literature on Reiki in academia was found in different fields of research such as the field of religion and social science, but also biomedicine. Obviously, this section is not a copy of the **Bibliography.**

2.3.1 JAPANESE NEW RELIGIOUS MOVEMENTS

Assuming that Usui started with his quest several years before he began a healing practice in 1922, it can be said that the early years of Reiki fall in a period that roughly begins around 1900 and ends in either 1938, when Hayashi helped Takata to establish Reiki in Hawaii, or 1940, when Hayashi passed away. In Japan this was a period of great turmoil that deeply influenced the political, social, cultural and religious life of the Japanese people. Numerous new religions and religious groups, movements and sects emerged, all trying to offer the public a means of dealing with the changes that were happening. The time period in which Usui and Hayashi operated, falls roughly between World War One and Two, the so-called interwar period.

Sheldon M. Garon has published on this subject and time period that runs parallel with the early years of the development of Reiki, and he portrayed a society in which Reiki's founder and his first circle of students, among others Hayashi, lived in[44]. He stated that in this period new religions were Shintōistic in orientation, while after 1945 new religions were more influenced by Buddhism[45]. He estimated that the number of NRM adherents may have been in the millions at their peak in 1935[46].

Already in the 1950s, Hiroo Tagaki indicated three periods in which New Religions were established: firstly around the beginning of the Meiji era (1868), secondly around the beginning of the Showa era (1926), and thirdly after the end of World War Two (1945)[47]. As explained later on, each of these periods was a time of change, uncertainty and discontent. The country was also in transition from an agriculture economy towards industrialization where people were looking for a faith, which could provide answers to their physical, mental, and spiritual needs. During these stressful

[44] Garon, 1986, pp273-302.
[45] *Ibid.,* p273.
[46] *Ibid.*
[47] Tagaki, 1959.

times, the situation was crying out for the emergence of new expressions of religious feeling.

Since the 1950s and 1960s, some Japanese scholars use the term *shinshūkyō* to refer to these new religious groups[48]. Van Straelen and Jacques H. Kamstra have contributed publications dating from then, but they are certainly not outdated. Until the 1970s scholars in the field of Japanese religious studies used the terms *shinkō shūkyō*. Since then they have also used *shinshūkyō*, in both cases to refer to the Japanese New Religions in general where Western scholars often use the acronym 'NRM'[49]. In addition to both authors mentioned above, the field of Japanese religion studies includes among others, Trevor Astley (1990, 2006), Peter B. Clarke (2006), Helen Hardacre (1982, 1986, 1988, 1989, 1994, 2004, 2006) and Shimazono (1991, 2004, 2005, 2006, 2009). Many of these publications pay close attention to the political, social and cultural aspects of that time period. Ongoing discussions among scholars in the field of Japanese religion studies show that this was a very complex juncture and that even today there is no clear picture to provide a broadly accepted consensus of what precisely happened in that time, as explained by Paul Swanson and Clark Chilson (2006). **Part II: The international origins and the Japanese era** will discuss this matter more in detail. An important point to make for now is that in this literature it seemed that no one spoke about Reiki apart from Shimazono who called Reiki by name, he stated:[50]

> There are some Japanese New Religions, however, that spread in the United States without initiatives from groups in Japan, such as the Reiki of Mikao Usui and Macrobiotic, founded by Sakurazawa Yukikazu and propagated in the United States by Michio Kushi.

I can now conclude, therefore, that if Reiki was a NRM it did not receive much attention in Japanese religious studies.

2.3.2 CHANGING TRADITIONS

In academia, there are several high-level elements noticeable regarding the spread of Eastern traditions to the West of which two were of particular interest for this study. Firstly there is the spread of NRMs from Japan across Japanese borders, and secondly there is the spreading or even global-

[48] Some authors use the adjective 'kyō' while others use '-kyō' or ' Kyō' and within that: o or ō. This study follows the preference of the cited author, and when that is not clear I prefer '-kyō'.

[49] Astley, 2006, pp93-94.

[50] Shimazono, 1991, p119.

ization of New Age Religions in general. Both subjects cover the spread of Reiki from Japan to the West. As made clear, this thesis is about changes in the tradition of Reiki, observed and interpreted by a model of spirituality.

There are many publications on the subject of Eastern traditions seemingly changing when coming to the West. This 'coming to the West' is expressed in different ways; James W. Coleman (2001) used the word 'transformation' (indicating changes); David N. Kay (2004) used the terms 'transplantation' (indicating non-changing), 'development' and 'adaptation'. One can also use the word 'variation' as is done by Shane Pareira (2008). Shimazono (1991) used the word 'expansion' and later on (2004) described and tried to explain a possible development of such Japanese traditions from a salvation religion to a new spiritual movement. Not specific to the movements from East to West but more cross-cultural, in 1940 hybridization was called 'transculturation' by Fernando Ortiz. Catherine Albanese (1999, 2000, 2007), John S. Haller Jr (2010), Thomas A. Tweed (2005) and Shin'ichi Yoshinaga (2009), among others, have also addressed cross-cultural influences.

I use the word 'transmigration' here to avoid direct associations with the work of these scholars. With respect to the content of their used terms, 'transformation' indicates changes, but I am equally interested in what did not change. For a similar reason I do not prefer 'transformation' the other way around: this emphasizes change. 'Transplantation' and 'expansion' may have been options if it was not already known that Reiki changed during its spreading and these terms may suggest that Reiki spread unchanged. I regard 'development' or 'variation' more appropriate for a process within a given culture or country rather then in the case of international spreading. 'Adaption' comes close but insinuates a more active process: Reiki 'adapts', which is not entirely the case. 'Transculturation' and 'cross-cultural influences' also come close but both emphasize the role of culture in their terms as if culture is the principal thing, which I will leave aside for the moment.

Another reason to choose 'transmigration' is that it echoes something of 'transformation' combined with some sort of 'migration'; two elements that I consider crucial for this study. An aspect of this term is that it is also used to indicate the migration of a soul or spirit, and I am drawn to the idea that the spirit of Reiki migrated (also) during the transmigration. Reiki is an example of such transmigration because Reiki started as a NRM–or somewhere in between a NRM and a healing technique–in Japan in the 1920s, and exposes itself as a holistic spirituality in the 21st century in the Netherlands as shown in my earlier research (2012).

Transmigration is a process that only occurs when people are involved. In some cases only one person or a few, at the most, embodied the process of transmigration. In those cases I call such a person a 'transmigrator', specifically introduced in this study.

2.3.3 REIKI

2.3.3.1 NO CANONICAL LITERATURE

During the study, it became clear that there was no canonical literature in the tradition of Reiki commonly accepted and used as such. Literature that was written in academic fashion on Reiki handled the topic of the benefits of healing but hardly mentioned anything on doctrines. In the spare documentation that there was on early Reiki, not much is said about incorporated doctrines or philosophy. Van Straelen, one of the first Western scholars who wrote on the subject of Japanese new religious movements, already stated[51]:

> There is the further problem of extracting basic doctrinal principles from the literature available. Many of the New Religions have seemingly little peculiar doctrinal content of their own. They have merely absorbed the doctrinal milieu (usually strongly Buddhistic with Shintōistic overtones) in which they find themselves, to which they have added, or from which they have extracted some peculiar emphasis. Thus, much philosophical background is taken for granted, and therefore, remains unexpressed.

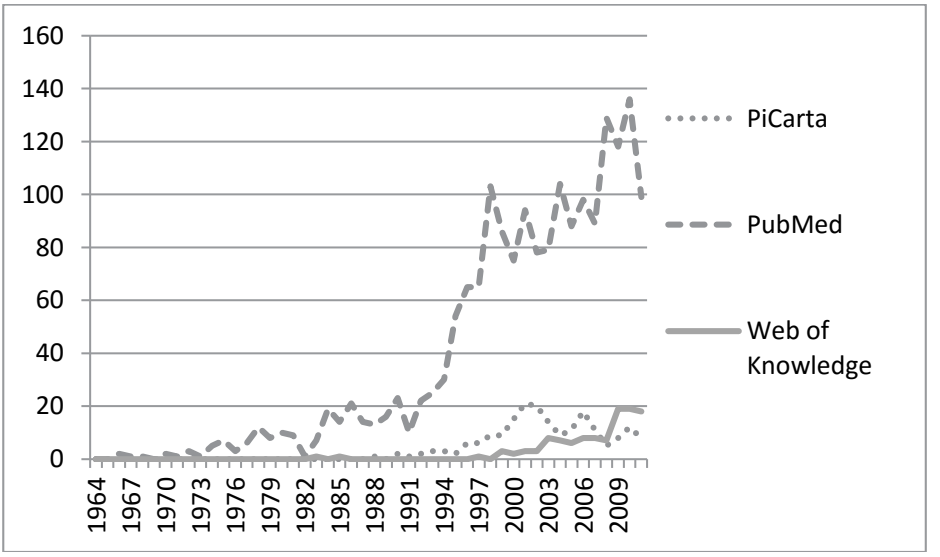
There was however a great amount of *emic* literature on the topic of Reiki published in the popular press, which addresses the mass of people and Reiki self-practitioners in particular. Nevertheless, in many of these books one can find presentations of personal interpretations of Reiki and for that reason were interesting to read. But firstly, the next sections give an indication of publications in academia where Reiki is a topic in one form of the other.

2.3.3.2 REIKI IN MEDICINE

Literature on Reiki in the field of medicine could be found on websites like PubMed; a specific database that contains numerous medical articles that reflect predominantly quantitative studies. Databases like Web of Science and PiCarta presented more qualitative studies but far less in numbers as can be seen below. The chart below shows rather clearly that academia had

[51] Van Straelen, 1963, p12.

an increasing interest in the topic 'Reiki'; in time numbers of publications grew, although a decline occurred in the years 2010-2011 within PubMed for which the reason is unknown. One hypothesis is that this may have to do with the worldwide financial crisis that encompassed the world since 2008, which may have influenced budgets for scientific research. Another idea is that 'the medical world' was losing interest in Reiki as a CAM, perhaps because it was rather difficult to scientifically prove the beneficial effect of Reiki treatments. On the other hand, Web of Knowledge shows an increased number of publications on this topic, precisely in the period 2010-2011. Further research on the content of these publications may be needed to explain these patterns of decline and growth.



If the increase from the earlier years can be regarded as an indicator for increased use of Reiki treatments, number of practitioners and self-practitioners, then present day numbers (read: 2014) may be significantly higher than suggested in section 2.3.4.

More specifically, within conventional, allopathic or Western medicine, Reiki was without exception labeled as CAM. However this categorical classification requires an understanding of CAM. The NCCAM defined CAM in 2012 as follows[52]:

[52] Website http://nccam.nih.gov/health/whatiscam?nav=gsa#definingcam accessed May 5, 2013.

> Defining CAM is difficult, because the field is very broad and constantly changing. NCCAM defines CAM as a group of diverse medical and health care systems, practices, and products that are not generally considered part of conventional medicine. Conventional medicine (also called Western or allopathic medicine) is medicine as practiced by holders of M.D. (medical doctor) and D.O. (doctor of osteopathic medicine) degrees and by allied health professionals, such as physical therapists, psychologists, and registered nurses. The boundaries between CAM and conventional medicine are not absolute, and specific CAM practices may, over time, become widely accepted.
> "Complementary medicine" refers to use of CAM **together with** conventional medicine, such as using acupuncture in addition to usual care to help lessen pain. Most use of CAM by Americans is complementary. "Alternative medicine" refers to use of CAM **in place of** conventional medicine. "Integrative medicine" combines treatments from conventional medicine and CAM for which there is some high-quality evidence of safety and effectiveness. It is also called integrated medicine.

In 2014, though, it displayed another disposition; now they distinguished ‘complementary’ and ‘alternative’ by saying that the first is a non-mainstream approach together with conventional medicine, while the latter refers to using a non-mainstream approach in place of conventional medicine. Furthermore, the NCCAM used the term ‘complementary health approaches’ and considers two subgroups: natural products (most often sold as dietary supplements) and body and mind products which includes acupuncture, massage therapy, movement therapies, relaxation techniques, spinal manipulation, tai chi and qi gong, yoga, and other examples of mind and body practices as healing touch and hypnotherapy. Reiki got its own subpage as will be discussed in section 11.5.1.

My observation of the Reiki scene was that the majority of Reiki practitioners indeed regarded Reiki as a ‘complementary’ rather than a ‘alternative’ medicine. On the same webpage the NCCAM went on in grouping CAMs into three broad categories; natural products, mind and body medicine, and manipulative and body-based practices. I assume that Reiki belonged to the second group, because the NCCAM stated on the same webpage that these “practices focus on the interactions among the brain, mind, body, and behavior, with the intent to use the mind to affect physical functioning and promote health.” Regardless the amount of literature in PubMed and the like, this study is not concerned with the issue of (medical) beneficial effect. To ascertain the beneficial effect of Reiki is a study in its own right and it is here where this study draws the line.

2.3.3.3 Reiki in the study of religion, anthropology, and sociology

Reiki used as example

In some literature Reiki is used as an example to outline a certain opinion or point of view. In Western academic literature for example, there are scholars who saw a relation between healing and convictions in traditions where healing plays an important role. Although he does not call Reiki by name, Hanegraaff pointed out, for instance, that religion is an important issue in healing[53]. On the one hand he opined healing may occur on the road of salvation in religions, where on the other hand in New Age movements healing is an expected outcome of personal development and growth[54]. In other cases Reiki is mentioned by name, but then used as an illustration by the author to make something clear. Specific remarks regarding Reiki are made for instance by Hammer when he discussed 'healing'. He indicated some religious elements as the belief in a cosmic energy and the assumed presence of non-physical aspects in the human physiology[55]. He stated that these elements play an important role in the healing practice of Reiki. Another occasion where Hammer mentioned Reiki, he spoke about the term 'initiation' that sometimes occurs in some sectors of the New Age, as it does in the tradition of Reiki[56]. Hammer used Reiki again as an example to illustrate the amazing variety of healing systems all claiming to be part of the tradition of Reiki healing[57]. Gordon J. Melton used Reiki as a case study to demonstrate the globalization of new ideologies that could take place thanks to the possibilities of the internet that allows a fast distribution of new knowledge and ideas[58]. Steven J. Sutcliffe suggests that new Reiki styles will continue to come into existence[59], and later on he described a presentation by a Reiki Master to illustrate the sociodemography of the alternative spirituality, as he called it[60]. Heelas and Woodhead have encountered Reiki within the community of Kendal during their exploration of an assumed spiritual revolution in the West and gave it a place within–as they call it–"(…) collective terms like 'body, mind and

[53] Hanegraaff, 1998, p44.
[54] The term will be addressed in length (p264).
[55] Hammer, 2001a, p56.
[56] Hammer, 2004, p462.
[57] Hammer, 2001b, pp53-54.
[58] Melton, 2001, pp73-93.
[59] Sutcliffe, 2003a and -b.
[60] Sutcliffe, 2004, p473.

spirit' (§12.1.2), 'New Age', 'alternative' or 'holistic' spirituality (…)"[61]. Hammer mentioned that in *emic* literature there is relatively little interest in the trans-empirical realm: Theological discussions regarding the existence and nature of the divine are not very prominent. He observed that the main focus tends to be on the effects of the trans-empirical on the immanent, empirical world. He used Reiki as an example to state that there is a general lack of precision when it comes to understanding the nature of the trans-empirical energies such as operating in Reiki healing, and more interest in narratives that support the contention that Reiki works[62]. Scholars, who have researched Reiki in the Netherlands, will be discussed in section 11.3.

Reiki as the main topic in academic literature

Altogether, in academia there were a few publications to be found that entirely tackle Reiki, where Reiki is the main topic of the study.

Tekla M. Eichhorn (2002) wrote a Master thesis for the degree of Master of Arts in Anthropology. She approached her study Reiki using "participation-observation" with everyday self-treatment, Reiki exchanges and Reiki pilgrimage. An interesting statement is that, according to her, "Reiki is limited by the ideology it seeks to invert and transcend". In her conclusions she wrote[63]:

> Through their ritual practice, Reiki practitioners have bodily experiences which they interpret as moments of transcendence and "unity with All That Is." However, I argue that their experiences are shaped by the encompassing ideology and culture of North America. The alternate constructions of personhood in Reiki practice are temporary. They are based on Primitivist assumptions deriving from Western individualism. When the ritual moment is over, experience shifts back to an emphasis on individualism. Reiki practice is sub-cultural, rather than "alternative", "paracultural", or "counter-cultural." (…) As a New Age ritual, Reiki practice is a leisure activity of contemporary Western capitalist culture. Its contributions to cultural transformation are limited. For the most, it is consumptive.

Note that both quotes touch culture and the last one also New Age. Both are items that come back in this study in depth.

Graham R. Webber (2006) wrote a Master thesis for the degree of Master of Science in Health Sciences. He stated[64]:

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[61] Heelas & Woodhead, 2005, p7.
[62] Hammer, 2007, p380.
[63] Eichhorn, 2002, p108.
[64] Webber, 2006, pIX.

> The results of the interviews suggested that Reiki is an easy to learn and easy to use holistic complementary therapy which has the potential to enhance the quality of life of the persons with dementia, their family members, and their careers. The interview participants reported improved physical, psychological, mental and emotional well-being as well as enhanced relationships and a reduction in negative behaviours following the use of Reiki.

Judith Macpherson (2008) performed an ethnographic study, which includes New Age, healing bodies, the arising of a Reiki history and practicing or performing Reiki. She regarded Reiki as a New Age healing system. Her thesis is about developing a gendered interpretation of New Age healing that explains the relation between genders, power and healing in the British context of Reiki and energetic healing. She used Reiki as a tool to make a point, not for describing Reiki itself in the way that this thesis does, but nevertheless says much about Reiki.

Stein (2009) wrote a Master thesis for the MA degree in Asian Religions about the myths that are to be found in various versions of the life of Usui (§6.4.2). He saw a relation between the background of the storyteller and the version of the story of Usui's life.

I also wrote a Master thesis (2010) for the MA degree in Interreligious Spirituality Studies where I described some characteristics to be found within mystical experiences of a certain population of Dutch Reiki Masters. One of my conclusions was that Reiki is a holistic spirituality, rather than a New Age spirituality[65].

Beeler (2011) wrote a Master thesis for the MA degree in Anthropology, using a certain paradigm of embodiment that[66]:

> (…) identifies the body as the subject of culture - patterns of behavior consistently experienced and accepted within the Reiki milieu - and unique stimuli interpreted as existing and beginning in the body with the intention of creating health.

She came to the conclusion that the body in many ways is influenced and changed through the use of Reiki and that this is often both experienced and labeled as healing. Stein (2012b) wrote about Reiki practices in New Age India where he took a closer look into the how-and-why Reiki is so popular in India.

The question may rise why just a handful of studies have been conducted wherein Reiki is the primary focus. One reason might have been that

[65] The master thesis is written in Dutch but an excerpt based on this material is published in 2012, in English: Jonker, 2012.

[66] Beeler, 2011, p4.

Reiki really took off only after 1980, and therefore was not so well known yet. But this argument is in direct conflict with the increasing number of studies on Reiki collected in PubMed as mentioned before. So it might have been that the field of medicine gave special attention to the healing capacities of Reiki as part of the growing interest in CAM, while Reiki mainly flew under the radar in the field of religion and spirituality studies. It might have been that for scholars in these fields Reiki was merely a healing technique, easily obtainable by a simple course, and therefore perhaps disposed as 'superstition', 'magical imagination' or an indication for 're-enchantment of the West'. It could have been noticed as a tradition or spirituality that deserves attention but may have been overlooked.

2.3.3.4 Reiki in Japanese literature

One may expect that there would be much more literature on the subject of Reiki in the Japanese language, but that appeared not to be the case. Searches in the library of the *Japanese Journal of Religious Studies* on 'Reiki', 'Reiki Ryōhō' and 'Mikao Usui'–for this purpose all written in Japanese–gave no results. A search on 'Reiki, Navy' produced one hit; a Reiki website that did not provide any further reference material on literature[67]. Also Google.co.jp provided no academic literature. A search on the term '1865-1926', the years of Usui's birth and death, provided one article in Japanese by the hand of Teraishi Yoshiaki (2008). He shared with the reader that there are only five books written in Japanese about Reiki. Further, it seemed to be a rather common article on Reiki with three books in the literature list, all dated in the 1930s. Since the author wrote from a Japanese perspective, he distinguished 'Japanese Reiki' and 'overseas Reiki' of which the latter is called *Kaigai Reiki.*

Surprisingly enough the website of the 'Japan Center for Asian Historical Records: National Archives of Japan' also gave no results when searching on English terms like Reiki and Usui[68]. But searching on Hayashi + Navy gave some results, all written in Japanese.

The already introduced Japanese researcher Hirano performs research on the history of Reiki; her results are forthcoming and can be expected in 2015. Because she reads and speaks Japanese it is for her much easier to access Japanese sources and organizations. Japanese newspapers wrote about Reiki but not in abundance. One of the rare examples is an article

[67] Website http://messia.com/reiki/history/gakkai.php accessed March 17, 2012.
[68] Website http://www.jacar.go.jp/english/ accessed March 31, 2012.

dating back from March 4, 1928, penned down by Shou Matsui, a journalist of the *Sunday Mainichi*[69]. He was a student of Hayashi and was interviewed on Reiki because apparently he reviewed a book on Reiki before. I expect that the outcome of Hirano's research will confirm that there is hardly any Japanese literature on Reiki.

Altogether, I had to make the choice to rest my case to a large extent on academic literature written in the Western languages English, German and Dutch. This thesis only used those literature facts about the history of Reiki that seems most likely to be true.

2.3.3.5 LITERATURE ON REIKI FROM THE FIELD

Given the facts above and that very little was published about the tradition and history of Reiki, I also used literature written from the inner perspective of the Reiki scene, or rather, *emic* literature. In this type of literature some authors seem to appear in other writings; an indication that there is some sort of iterative process with only a few sources of information inspiring other authors, who added some of their own information or left out certain material, which was then used by others again, and so forth.

Given the seemingly countless number of Reiki styles, for this study it is considered as rather difficult if not impossible to sum up all the styles that exists at that moment. William Lee Rand showed on his website a list of all kinds of healing techniques including over 200 different Reiki styles[70]. The emergence of new styles continued during the process of this research, for instance, in 2013, Jane Steward Townsend, being both Reiki practitioner and a nurse, formulated a new style called 'Temari Reiki', and presented it in the *International Journal of Nursing Practice*[71]. She advocated some changes to what she called traditional Reiki that included the introduction of two new *chakra* points. Some of the most prominent writers in the *emic* field are summed in the appendix at page 589. These authors are often mentioned in *emic* literature on Reiki (but very little in *etic* literature), and on websites of practitioners and Reiki Masters.

[69] Website http://www.aetw.org/reiki_matsui_article.htm accessed December 19, 2013.

[70] Website http://www.aetw.org/energy_systems_list.htm accessed February 19, 2012.

[71] Townsend, 2013, pp34-38.

REIKI SYMBOLS: SACRED AND SECRET

Both this study and most of the *emic* literature expose that Reiki uses some symbols in certain rituals. Many regarded the symbols as 'sacred and secret', an expression that in early 21th century seems to have evolved in 'sacred and private' due to the social associations and connotation in the West with the word 'secret' instead of a spiritual/religious associations. In order to respect the practitioners of such systems, this thesis does not show the symbols and they are only referred to by their names.

2.3.4 EXTENT OF PRACTITIONERS AND SELF-PRACTITIONERS

At the moment of this study (2013/2014) it was unknown how many people have received a Reiki treatment and/or have attended a Reiki class but their numbers run in the millions rather than in the hundreds of thousands. Furthermore, these millions of self-practitioners can be found worldwide, throughout various cultures and religious backgrounds. Based on my observations in the field, I guessed that the majority of these students do not use the obtained technique–that is, practice Reiki as a self-care technique–anymore. What remained is probably a much smaller group, worldwide unknown in size but still significant for reasons to come. Nevertheless, I present a rough estimate of the practitioners, self-practitioners and treated people, well-reasoned as follows. It must be mentioned that there are rarely any numbers to be found regarding the spread of Reiki, but the number of Reiki participants presented in the Kendal project of Heelas and Woodhead (2001) mentioned earlier on, can be used as an indication of the growing numbers of self-practitioners. In 2002, the National Center for Health Statistics and the National Center (NCCAM) for CAM performed a survey among Americans and recorded that 1.1 percent of 31,000 people had *ever* used Reiki for health purposes[72]. Extrapolated, this means that 2.2 million people in the US received Reiki treatments[73]. In 2008, the NCCAM published that both in 2002 and 2007, 0.5 percent of the respondents said to have used Reiki that specific year[74]. It is not known if the use of Reiki stabilized in this time period or that the use of Reiki might have increased and decreased again. A glance at the same table presenting all sorts of therapies within the group of mind-body therapies shows that the differences between 2002 and 2007 are minimal, and meditation shows the big-

[72] NCCAM, 2004, p13.
[73] National Institutes of Health, 2008, p2.
[74] National Health Statistics Reports, 2008, p10.

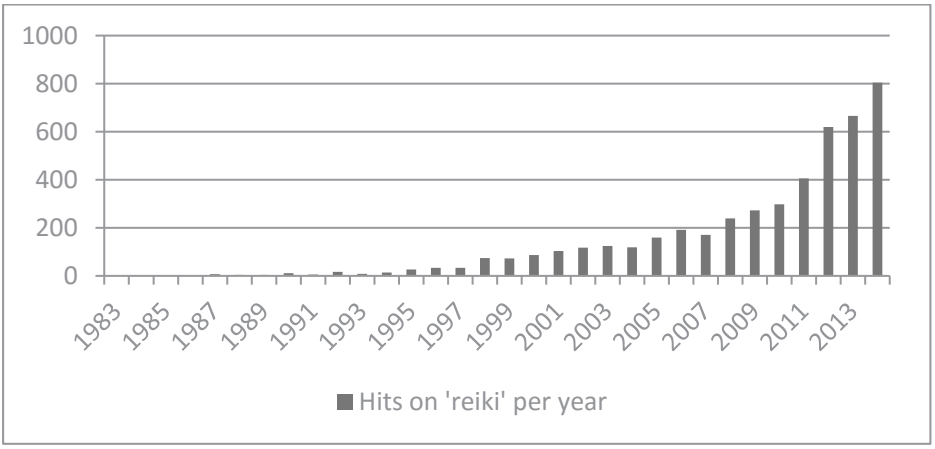
gest number of growth: 1.8 percent. Some years later, Baldwin estimated that around 2004, there were close to one million Reiki self-practitioners in the US[75]. Melinda Connor, Lisa Jacobs, Caitlin Conner, Sara Riojas, Ibrahim Byaktar, and Gary Swartz estimated that in 2004, US consumers spent approximately 7.4 million US dollars on energy healing, including Reiki[76]. This is an amount worth mentioning although this study does not use this data it demonstrates the significance of among others Reiki (in the US). Teraishi Yoshiaki (2008) estimated that five million people practice Reiki around the world in 121 countries. Justin Stein (2012b) took a closer look at a claim that in India alone over one million Indians have paid to undergo the initiation called 'Reiki attunement' (霊授), empowering them to channel 'universal energy' in order to heal pain and disease[77].

The number of trademarks might suggest another indication of the spread of Reiki. If people go to the trouble of trade marking, one may expect that they take their work seriously. The *United States Patent and Trademark Office* came up with 146 entries containing the word 'Reiki'; among others 'The Reiki Alliance' ('yoga' gave 3,240 results)[78].

GROWTH OR DECLINE

None of the math presented above mentions a growth or decline for Reiki (self) practitioners. But some sort of indication might be derived from another source, books on Reiki are published on a regular basis and a search on available books with keyword 'Reiki' (so not necessarily Reiki in the title), category 'new' and a specific year of publication resulted within the online bookstore Amazon.com in the chart below.

[75] Connor, 2006, p4.
[76] *Ibid.*
[77] Stein, 2012b, p3.
[78] Website http://tess2.uspto.gov/bin/gate.exe?f=searchss&state=4805:hvh9wd.1.1 accessed January 28, 2014.



This was a search on Reiki unsorted to *emic* and *etic*, but nevertheless, the rise of the number of publications does stand out.

2.3.5 New Spiritualities

At the time of writing this thesis, many regarded Reiki as a 'new spirituality'. There was a lot of literature to be found on new spiritualities. This study makes use of a certain selection based on the information that was needed at some point, for instance the already mentioned authors Hammer (2001a, 2001b, 2004), Hanegraaff (1996), Jespers (2007, 2009, 2009, 2011), Shimazono (1991, 2004, 2005, 2009), and many others as can be found throughout the rest of the thesis.

Now it is time to introduce an analytical model of spirituality in the next chapter.

3. THEORETICAL FRAMEWORK: A MODEL OF SPIRITUALITY

This study takes spirituality as the point of departure because it is the focus of this doctoral study (§2.1.3); therefore, a detailed view on spirituality is needed. Given the nature of this research and the challenges encountered a specific tool was needed, tailor-made for this research, an analytical model in order to be able to perform the research as such. It also contains some remarks about the methodological consequences inextricably tied to the choices made. At the time of writing this thesis it was the first time ever this model is presented in the English language, and it was the first time it is used as a specific tool to compare spiritualities. This model or framework gets filled in three times presented in the following **Parts II: The origins of Reiki and the Japanese era**; **Part III: The Hawaiian and North American era** and **Part IV: The era of globalization**. Each era will have its own representation of Reiki.

This study touches many issues and uses terms like: healing, religion, world view, holism and holistic spirituality, belief system, mysticism, personal development or growth, new age and culture. This chapter places all these terms and the model in a coherent context, this is necessary for answering the research question in a structured way. Many of the terms discussed in this chapter may look familiar, but homonyms and synonyms circulate at the same time representing different ways of thinking; paramount to that is they are often taken for granted. Also, many terms are already defined by scholars in different ways given the specific perspective whence the author departed, and many are cited and paraphrased in this study.

Before introducing the model itself, a closer look on the term spirituality is needed in order to place the model in the right context.

3.1 SPIRITUALITY

In the beginning of the 21st century, spirituality was receiving a lot of attention and many 'definitions' were available out of which a selection was made to be processed in this study. A search in the online bookstore Amazon on the term 'spirituality' gave over a 150,000 hits. But perhaps not as pervasive as the much older issue religion; a search for 'religion' gave over 800.000 hits, and 'healing' merely 65,000. I selected a few definitions without an attempt to assert that these definitions are a complete represen-

tation or that they have higher significance. Rather, these examples provide a context on what spirituality might be therefore paving the way to the model I use in this study. The series *World Spirituality - An Encyclopedic History of the Religious Quest* is the largest collection containing more than 20 volumes. For that reason alone it deserves attention. *The Brill Dictionary of Religion* online, published by Brill, is certainly familiar with the topic being one of the leading publishers in (among others) the field of religion and spirituality. Academic studies on Christian spirituality have a long track record and have provided academia with many publications in spirituality. Sociological and anthropological disciplines are also very interested in spirituality, but their focus is more aimed at societies and processes within them. This last example has a heuristic approach; a new development in studies on spirituality in the early 21th century.

The preface of the series *World Spirituality - An Encyclopedic History of the Religious Quest* mentions that the term ´spirituality' is often not found within a tradition, therefore, Ewert Cousins formulated his own description of spirituality[79]:

> The series focuses on that inner dimension of the person called by certain traditions 'the spirit'. This spiritual core is the deepest center of the person. It is here that the person is open to the transcendent dimension; it is here that the person experiences ultimate reality. The series explores the discovery of this core, the dynamics of its development, and its journey to the ultimate goal. It deals with prayer, spiritual direction, the various maps of the spiritual journey, and the methods of advancement in the spiritual ascent.

The "spiritual core" that makes the journey with "healing" as the ultimate goal, will be discussed in length (§12.2.4). The "journey to the ultimate goal" made by the "spiritual core" needs a vehicle that is given shape and/or is recognizable in (the definition of) a given Reiki style. The "various maps of the spiritual journey" are expected to be visible in such styles and specific features like the laying on of hands, channeling universal life-energy, healing, and initiations.

Christoph Bochinger in *The Brill Dictionary of Religion* online presents another possible description[80]:

> 'Spirituality' is a fashionable word, used in contemporary religious discourse for a spiritual attitude toward life, a style of piety. It occurs in the Christian and the non-Christian areas alike. This diffuse application is connected with a twin history. From the French (*spiritualité*), the word has been taken over into other languages, especially so since the 1960s, by Catholic

[79] Cousins, 1985, pXIII.
[80] Website accessed July 9, 2012, on the lemma *Spirituality*.

> theologians, who wished to describe certain forms of piety actively lived: from a contemplative monastic life (for laity, as well, who occasionally share this life, and integrate it into their daily lives), to a political and social engagement from Christian motives, for example in the 'spirituality of liberation' (G. Gutiérrez; → Liberation Theology). (…) As early as the close of the nineteenth century, 'spirituality' began to denote a free-spirited attitude that appealed to inner experience in religious things, by contrast with Christian tradition's 'blind belief in dogma.' (…) In the West, the New Age movement has been among the agents propagating this meaning, adopting it as a self-description of 'unchurched religiosity,' 'nature-based spirituality,' etc.

Here also, one can see it has to do with the way people organize and experience their life. The phrase "a free-spirited attitude that appealed to inner experience in religious things" is an interesting one; it suggests that spirituality has developed away from dogma and shifted towards personal experiences. Developments like these, and subsequently descriptions like this one, may be seen to emphasize the differences between spirituality and religion. These differences result in a perceived distance between spirituality and religion and seem to give room for dysfunctional life patterns, like alcoholism, that is noticed by scholars as the next paragraph shows.

Sandra Schneiders is a scholar in the field of Christian spirituality. She formulated a description that at the same time covered both religious and non-religious, secular spiritualities. She tried to exclude negative and include positive life patterns, and thus discerned spiritualities supporting a positive life style versus negative ones, like alcoholism and terrorism[81]:

> (…) Spirituality is the experience of consciously striving to integrate one's life in terms not of isolation and self-absorption but of self-transcendence towards the ultimate value one perceives.

In Schneiders' exposé it is the ultimate value one perceives, and being an alcoholic is certainly not considered an ultimate value. It relates to things that by many, if not all, are regarded as 'bad things': war, misuse of people, violence, Satanism and such alike. Terrorism might be regarded by some on the edge; if the ultimate value is to evangelize then certain acts of violence may fall within the realm of one's moral life and within one's spirituality. Also, there might be cultures where certain spiritual experiences are sought by means of drugs or alcohol. For this study, these examples fall outside Schneiders' description.

Goals in spirituality and goals of traditions are often associated with 'good things'; one step further on the path of 'bad things' brings us to pa-

[81] Schneiders, 1986, p266.

thology. William James (1890) was one of the first in trying to distinguish mystical experiences from mental diseases or disorders[82]. This obviously has also to do with the world view (§3.2.1) of the observer. For a long time Western psychologists saw no problem in a client praying to God. Problems arose when clients share with their therapist that God answers back to them. So, not only the world view of the practitioner but also the world view of the observer commands a position in all this. For this study this means taking position in discussing certain issues, either agnostic or presupposed.

In the field of sociology and anthropology one could also find interesting descriptions of spirituality, such as given by Hubert Knoblauch. He distinguishes several features within spirituality that I summarize as follows[83]:

- In spirituality a(n) (inwardly orientated) mode of experience is relevant.
- The focus of experience is complemented by a certain distance from organized religion in belief and, compared to organized religion, is anti-institutional and anti-hierarchical.
- Spirituality need not be based on the dominant or hegemonial religions in Western societies but can look to the culturally 'other': spiritual knowledge and practice often draw on globalized communication, global tourism and migration, hence they include Eastern religions, Indian, Mayan and culturally 'other' religions generally, as well as traditions, which have been marginalized in Western culture (for instance paganism, sorcery, or for that matter, ecstatic mystical Christianity).
- Spirituality holds the generalization of religious experiences. Neither mysticism nor spirituality is based on the difference between religious experts and laity. In principle everyone has access to the religious charisma.
- One may identify spirituality by its subjectivism. Contemporary spirituality includes a huge variety of experiences, ranging from visions and auditions to near-death and reincarnation experiences and Christian prophesies, as well as various forms of meditation. This broad spectrum of experiences is subsumed under the umbrella concept of (experiences of) "great transcendence".

[82] In the history of psychology, Williams was outshined by the contemporary Sigmund Freud, by which James' ideas were neglected and overlooked for a long time.

[83] Knoblauch, 2014, pp84-85.

Interesting in this description is that Knoblauch bridged the gap between spirituality and religion, and even stated that spirituality becomes an alternative for religion. The term 'subjective' is mentioned, and connects to the next section where an explanation is presented that provides ideas for what subjectivity might look like. The term "the cultural 'other'" points to something that belongs in the realm of world view that will also be addressed in one of the sections to come.

The next interesting example originates from Elisabeth Hense, because she introduced intuition into a definitive quality of spirituality. According to her, an appropriate heuristic specification of spirituality is[84]:

> Spirituality means following intuitions that can lead to fullness of life.

She continued "(...) the term 'fullness of life' indicates flourishing, dignity, well-being, wholeness, and purpose–even in the context of contingent experiences." She mentioned that fullness of life is promised by both religious and secular spiritualities. Intuitions involve discrimination of right or wrong, better or worse and the like, and the particularity of these discriminations makes it either a personal spirituality or a communal spirituality when a community shares the discriminations. With 'following intuitions' she means actively striving for realization by performing devotional activities such as prayer and acts of virtue such as compassion. And she stated that communities as spiritual groups or movements need individuals that not only have such intuitions but also have to follow them.

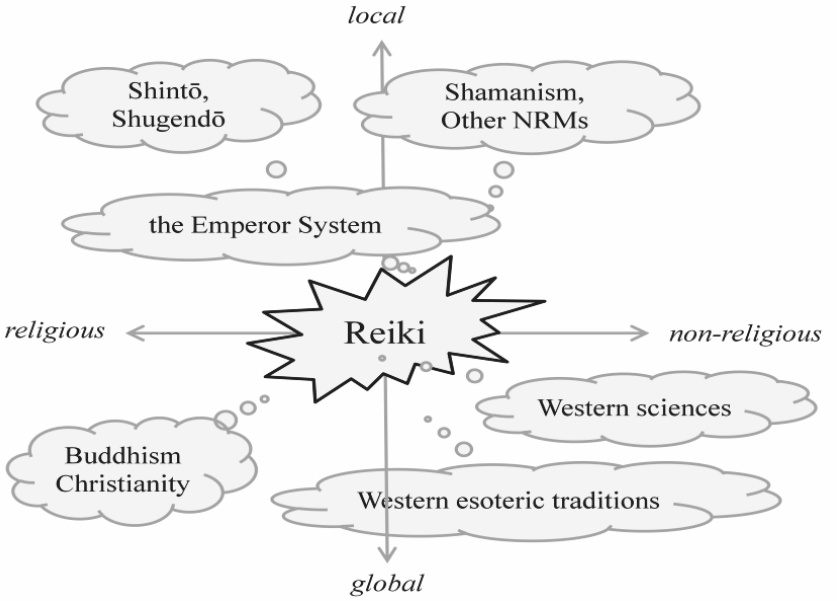
The final description of spirituality comes from Norichika Horie. Horie distinguished roles for local and foreign influences and suggested four types of spirituality related to New Age, new spiritualities and religion, that are covered in the next definition[85]:

> The comprehensive spirituality that includes New Age and new spirituality and still relates to religion would be defined as follows. *Spirituality refers to both belief in what cannot usually be perceived but can be felt internally, and practices to feel it with the whole mind and body, accompanied more or less by attitudes of individualism or privatism, anti-authoritarianism, and selective assimilation of religious cultural resources.* (…) This comprehensive spirituality must encompass both the global and the local so that one can apply it to each context discussed here: Japan, the US and the UK. The concept of comprehensive spirituality must also include both religion and non-religion. [Italics by the author.]

[84] Hense, 2014 and is based on the work of Charles Taylor, 2007, *A Secular Age*.

[85] Horie, 2013, pp111-112.

He displayed the four types in a graph with two axes: local-global and religious-non religious. My interpretation of his graph for this study, and as an example: for the Japanese era, may look as follows[86]:



When this study treats the era of inception, the time period in which reiki emerged, for which I loosely fill in Horie's graph, Shintō might be regarded as a local spirituality, Buddhism as an established religion, and both foreign religions and secular knowledge as being brought in from the West. When Reiki transmigrated to the West, the roles of local and foreign obviously shifted: Christianity is local and Shintō is foreign. During the globalization more opportunities for shifting is observed and gives an indication of the complexity of this matter. Interesting for this study is that he takes New Age into consideration and tries to give it a place in relation to religion. New Age plays a role in the second and third treated eras: transmigration and globalization.

The descriptions above all emphasize certain interesting and relevant aspects, but for this study I want a model that places more specific emphases on issues, like for instance the proposed exercises by a given tradition, the influence of these on the practitioner, holistic world view of body, mind

[86] *Ibid.,* p113.

and spirit, and modern cultural issues like individualism. The interpretative model for this research specifically had to express a general fundamental attitude towards life itself and everything one encounters in life: the core of 'spirituality'. This attitude and consequently the actions one undertakes, is influenced by several factors, as there are the individual to start with, the self; an important agent in the expected model. The concept of self was an important issue in both holistic spirituality and in society where individualism was such a prominent characteristic as reflected in personal spiritual patchworks. This naturally brought me to the next influence: culture and *Zeitgeist*. In academia, as in the field of the study of religion, many researchers believed that culture has a dominant influence on spirituality (and religion) in the context of time and place. Culture and *Zeitgeist* had to be addressed to make the interpretative model an adequate one. Now that the word 'religion' is mentioned, one can expect that one's conviction or world view, or even broader: one's inspiration also needed to obtain a place in the sought model. When people experience fundamental inspirations as the result of 'awesome things', it will shape their fundamental attitude towards life. These sources of inspiration may come with certain spiritual exercises to make it easier to obtain certain achievements, like feelings of relaxation or well-being.

For all these reasons I felt compelled to introduce and use another approach of spirituality, which I present in the next section.

3.2 A SPECIFIC ANALYTICAL MODEL OF SPIRITUALITY

Maas developed a model of spirituality and extended this all-embracing model into a curriculum on spirituality, offered by the Radboud University during the study of Interreligious Spirituality Studies[87]. My research is the first in its kind to have used this model.

Maas presupposed some issues before he presented the actual model itself. What follows next in this section is a summary of Maas' ideas unless explicitly mentioned otherwise. Maas stated that ultimately, spirituality is the 'sum of all' that contributes to the formation of one's attitude towards life and hopefully leads to a fullness of life. A popular phrase is: spirituality is 'a way of life'; this attitude colors and influences all aspects of one's actions and deeds both inwards and outwards and makes it personal. Maas

[87] Maas, 2004b, pp13-20, plus *Lectures on Spirituality*, attended by the author in the academic year 2008-2009.

thought that this 'personal spirituality' is not a prefab off-the shelf product, but comes into being during one's lifetime and changes constantly, as well as that it shapes and even reshapes people over and over again. One's spirituality not only influences daily life but also takes position in dealing with the more existential questions related to seeking the meaning of life concentrated around death, time and evil. According to Maas, these are religion-making-characteristics.

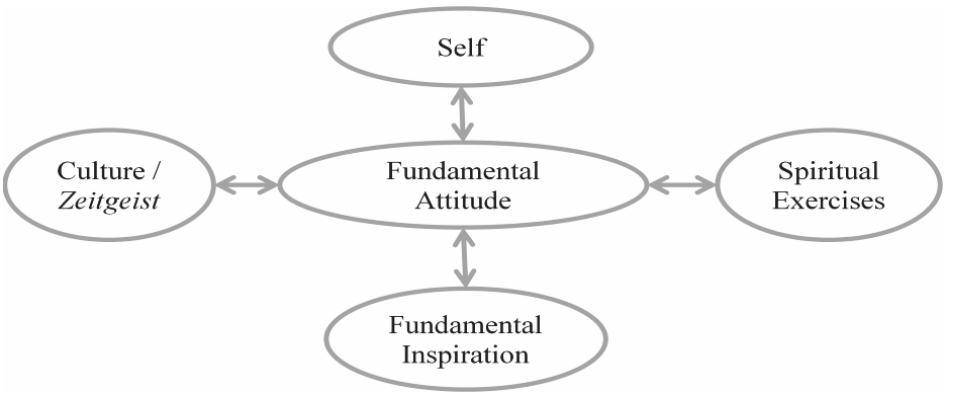
Maas observed that in modern times, spirituality must also address an increasing emphasis on individualism because identity and authenticity seem to be at the centre of present-day culture. For many, life has become complex and cluttered where a distinct *Leitmotiv* is missing, and people begin to wonder who they really are, resulting in a search for identity and authenticity. Consequently, people have to make up their own *Leitmotiv* thereby highlighting the individual character of spirituality again. Often a *Leitmotiv* can be recognized as a certain passion where the horizon of meaning will be extended until a point where 'something can happen'; people may get touched and may emotionally be moved. In that case the *Leitmotiv* is not imposed by a tradition but rather emerges as the result of being touched. Here again emotions play an important role in the process of spirituality[88].

Maas continued that spirituality is not only a mental, educational process for interpreting life, but also takes shape physically and sociologically, and is tangible; it can be exercised, mastered by practice and rituals, and ethical norms emerge. Maas regarded spirituality as a complex process with, what he called, fundamental attitude as the outcome. Also, he desired the definition to be flexible enough to encounter the post-modern society where 'the great narratives' have become lost. This last remark was a predictive one; Maas presented his model in 2004, and this thesis is written in 2014-2015. In those eight to nine years after Maas' introduction of his model, some developments took place in modern society, which led to the need to reflect on Maas' model. These recent developments, as they pertain to this study, had to be covered by the model. I endorsed that Maas' observed trend of an increasing desire for personal experience has extended in modern society. Based on the ideology of neo-liberalism that took off in the 1980s, the industrialized economy evolved into an emotion-driven consuming economy. Products are sold and forced into one's mode of living as

[88] The forthcoming chapters will disclose that Reiki practitioners often show a kind of passion for Reiki and indeed often feel touched by an experienced sensation during a treatment that is contributed to 'energy'.

being absolutely necessary for our well-being, where ideas like 'you are what you have' and a tendency to think that materialism is the way to happiness express nicely the economical *Zeitgeist*. This flowed over into the realm of spirituality where CAM modalities are presented as a product on alternative marketplaces as being necessary for one's healing. Another trend is the de-enchantment, observed by among others Max Weber; he stated that society lost its magic (especially the magic of Christianity) due to modernization. But a rationalized world was not entirely accepted by society; people seem to need a certain amount of charm, so a reversal took place, labeled by Partridge as: "re-enchantment of the West"[89]. It will turn out hereafter that both trends are covered automatically by Maas' future-orientated model.

Rendering an account of the suppositions, Maas saw five components or fields of interest setting the spiritual scene: '*fundamental inspiration*', '*self*', '*culture and Zeitgeist*', '*spiritual exercises*' and '*fundamental attitude*' of which Maas contemplated *self* and *fundamental inspiration* as the most distinctive, leading components[90]. Placing the *component fundamental attitude* at the centre, this is the result of the interaction of four other components, all being interrelated with each other. The main relationships of the model as presented by Maas looks like this:



In a real-life case each component relates and influences each of the other components. When a certain element within one of the components changes, the whole defined spirituality will change accordingly.

[89] Partridge, 2002.

[90] Translation of Maas' components from Dutch into English is done by me in close consultation with Maas.

The power of persuasion of this model is hidden in the fact that it is not a specification expressed in elaborate prose, but expressed in an analytical model. This is a picture that settles into one's mind as a concept, almost as if the model is more fluid, giving room to interpret spiritualities more intuitively, instead of cerebrally / intellectually. Once familiar with the concept, further explanation or comment is not needed; it 'works' when real-life cases of spiritualities are encountered, characterized and qualified with the help of this model.

In the next sections, the five components of Maas' model are presented in detail, in such a way that it fulfills the specific needs of this study.

3.2.1 THE *COMPONENT FUNDAMENTAL INSPIRATION*

According to Maas, fundamental inspiration is what inspires the self and is ultimately going to be reflected in a fundamental attitude; it is a beacon for someone's direction in one's life. Such inspiration is based upon experiences and feelings resulted from being touched by a variety of inspiring sources, such as Jesus, Buddha or Gandhi whose life can be taken as a role model and whose teachings can be used as guidance; stories from religious and non-religious movements and philosophies (Islam, Christianity, Buddhism); encounters with modern spiritualities (Reiki); scriptures (the Bible, A Course in Miracles, the Work); and combinations of all these. Furthermore, inspiring sources are partly or completely settled in an historical and cultural constellation. Also, certain circumstances and situations in nature and/or society (welfare of animals, nature, and disposition of women) might be a source of inspiration. Maas' observation was that many people in the West compose their own mixture out of several sources of inspiration from this virtual spiritual cafeteria, thus providing a unique spiritual patchwork for themselves. Maas argued that feelings as mentioned above always are based on experiences that in literature often are called 'primal experiences'. Primal experiences always produce initial concepts for believing in the broadest sense of the word. In both religious and secular spiritualities these primal experiences contribute to the fundamental inspiration and its spirituality. Diversity between fundamental inspirations in general or between specific religions in particular is based on what is considered to be practitioners' fundamental inspiration and/or 'primal experience'. These are the ultimate features of all fundamental inspirations.

The description above is the basis for the *component fundamental inspiration*, but for this study more explanation is needed in order to make it suitable and appropriate for this study.

RELIGION

Speaking about spirituality often raises questions about religion and *vice versa*. Studying academic literature, it seems that every religion has its own spirituality but a given spirituality does not have to be part of a certain religion. Reiki is treated as spirituality, but there is a gray area between religion and spirituality that justifies a few words on religion in general expressing the point of departure for this study.

Religion evokes primal experiences as meant above that may contain something 'opposite' of the person's own spirit, something that is experienced as not being a part of oneself, often expressed as the transcendence. This seems evident for religious spiritualities but may also be the case in secular spiritualities. Definitions often express one way or another that 'something special' is experienced; Tweed summed up some well-known quotes made by classical authors who have tried to give words to religion, such as[91]; Edward B. Tylor: '… beliefs in spiritual beings …'; Rudolf Otto: '… experience of the Holy …' as *fascinans et tremendum*; Paul Tillich: '… one's ultimate concern …'; Melford E. Spiro: '… an institution consisting of culturally patterned interaction with culturally postulated superhuman beings …' and Friedrich Schleiermacher and William James: '… feelings, sobbing and smiling, [Geertz:] moods and motivation …'.

This study does not pretend to add a new definition for religion but clearly one can see that personal experience is a major factor in religion, related to one's outlook on the surrounding physical and non-physical world. This perspective is sufficient for this study.

This study neither affirms nor negates the possibility of a divine being or superhuman powers in the realm of Reiki. In this context, even (or better: especially) the so-called *reiki* energy is agnostically approached as practitioners may experience the energy differently. Communication with such superhuman powers normally takes place by certain rituals as worship or prayer. At this point in the study, any definition must leave the possibility open to regard *reiki* energy as superhuman power, and certain rituals within the practice of Reiki as a means of communication with this superhuman power. This will depend on the attributes that practitioners ascribe to the energy, like for instance that the energy 'watches over you'. A definition should provide room to label Reiki as another kind of practice in case it would not be regarded as a religion. My observation of the present-day Western Reiki scene is that adherents of Reiki often like to regard 'special experiences' as mystical. Besides the discussion about religion versus spiri-

[91] Tweed, 2006, pp3-4.

tuality, this is another discussion that regularly pops up: where to place mysticism. Mysticism and mystic experiences can be seen apart from certain spirituality, but certainly do influence an individual's spirituality, and even may be influenced themselves by time and culture. Also, I regard spirituality in a way predictable and clarified, but mysticism and mystic experiences transcend the clarified and are unpredictable and unforeseen. Mysticism also might have to do with the feeling that 'the One', the divine Power comes to interfere in one's life[92]. I regard mysticism as belonging to the study of religion but this study does not specifically treat mysticism and mystical experiences of Reiki practitioners.

CONVERSION

The *component fundamental inspiration*, in one's own constructed spirituality, may have been subject to conversion or has led to it. But what is conversion? Dick Anthony and Thomas Robbins discuss conversion and brainwashing, and mentioned[93]:

> Today the notion of "conversion" generally tends to connote to some kind of group switching–for example, a Catholic becoming a Pentecostal / Protestant or someone from a Christian or Jewish background becoming involved in an NRM. Historically, however, "conversion" has more often connoted a transformation of self that may not necessarily entail group switching–for example, a nominal adherent undergoes an experiential transformation which intensifies his fervor and commitment to a faith to which he was previously weakly connected. Conversion thus entails a shift in the centrality of a "master status" for one's self-system (…). A latent or dormant religious self becomes manifest.
>
> Religious conversion can be seen as the achievement of a (new) religious self, in this sense conversion is partly convergent with "brainwashing," which also entails the acquisition of a new albeit putatively false and inauthentic self.

My observation of the contemporary Western Reiki milieu is that many practitioners mention something where the term 'new self' is included like 'getting used to my new self', 'finding my new self' and the like.

MAGIC

In this thesis propositions come along about an alleged energy used by the practice of Reiki that some subjectively may label as magical thinking or 'magic' in general. A certain context regarding magic has to be introduced

[92] Jonker, 2012.
[93] Anthony and Robbins, 2004, p245.

first. In academia, the term magic was understood pejoratively, meaning "manipulation of supernatural powers[94]". Ideas and concepts on magic came also in a variety of sizes and shapes. Marco Pasi discussed magic in *The Brill Dictionary on Religion* in which he referred among others to Edward B. Tylor, James G. Frazer and Bronislaw Malinowski[95]. Again, it is assumed magic has to do with wrong associations. For Malinowski (early 1900), magic:

> (…) offers the means to solve situations of emotional stress, which is provoked in primitive man by a lack of technology and, consequently, [lack] of control of the natural environment in which he lives and operates. Magic is different from religion, because, unlike the latter, it is always goal-directed.

Besides also mentioning some sort of wrong association, he saw a positive function in magic in for instance solving problems, or this-life benefits. This gave a link to rituals discussed in the previous section performed in healing techniques; is it magic, miracle, curing, or simply, healing?

Daniel L. Pals also followed the developments proposed by Tylor, Frazer and Malinowski[96]. He cited the idea from the intellectualistic perspective; academia has produced numerous publications on a possible development of human thinking where a sort of evolution is presented in the stages understood as magic-religion-science. Chryssides and Geaves added to this that Frazer often used the terms magic and superstition as homonyms[97]. According to Randall Collins, magic is not concerned with salvation in the after-life, but aims at this-life benefits with the use and control of spiritual powers. Magic continues to exist within and alongside the five major world religions and ranges from divination to faith-healing. Divine powers are called upon for protective forces and in times of stress even more religious force is invoked[98]. Jespers mentioned something similar when he stated (§12.1.2) "(…) special (occult) forces can be used for influencing everything. These forces are called spiritual because they are not physical but of a higher sphere." Prayer is an often used activity (or ritual) where a substantial amount of prayer has a consequence for health. In the explanation on Reiki terms, a relation might be seen between this information on magic (magical thinking) and the Reiki distant-treatment (§7.1.4.9) when considered as ritual or prayer.

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[94] Grimes, 2000, p259.
[95] Website accessed July 3, 2012, on the lemma *Magic*.
[96] Pals, 2000, pp158-160.
[97] Chryssides and Geaves, 2007, p132.
[98] Collins, 2008, p5.

This study takes up the preposition that magic and religions (or religious movements) coexist. Religion and magic are interrelated phenomena representing a continuum of beliefs and practices, as for instance in the case of comparing prayer and spells or incantation. *Grosso modo*, with magic one can try to get more control over issues in life by using spells, as where religion expresses a more wait-and-see approach by using certain rituals like prayer. Also, this study regards magic and superstition closely related, where magic may contain more elements of ritual and superstition may contain more beliefs. Needless to say, this treatise does not use terms like magic and superstition normatively. In order to avoid any normative statements, I add that the profuse idea that magic and religion are overtaken by science as a process of evolution with the assumption that science might be more effective in controlling life, is taken for granted. This supposition made it possible to connect Maas' *component fundamental inspiration* with his *component spiritual exercises*.

SHAMANISM

Some characteristics of shamanism could expected to be encountered both in the Japanese scene of NRMs and in the Western scene of esoteric traditions. In academia there is no clear consensus on what 'shaman' and 'shamanism' precisely is and this study does not intend to solve this situation, but a certain notion is required to understand the assumed relation between shamanism and Reiki, as forthcoming chapters will reveal. I paraphrase the often quoted William P. Fairchild and Kamstra, combined and summarized by me as follows[99, 100].

Shamanism appears in many religions all over the world and in multiple variations, which contributes to the difficulty defining it easily and clearly. The word shaman seems to derive from the Tunguska word *samâr*, but possibly originates from India and is related to the *Sanskrit* word *śramana* which, can be interpreted as 'priest'. (H. Kern distinguished the priest, who gives his decision based on knowledge on the books of his craft in full consciousness, from the shaman, who acts unconsciousness under inspiration. I follow Boekhoven who nuanced this radical standpoint[101]; I think a priest may well be 'under inspiration' like for instance from the Holy Spirit, and a shaman may perform rituals 'uninspired', conforming to knowledge he has.)

[99] Kamstra, 1967, pp9-15.
[100] Fairchild, 1962, pp1-2.
[101] Boekhoven, 2011, p47.

In shamanism it is a male or female charismatic person, who ascends through trance either to heaven or to a higher power. This 'higher power' may vary in each case and varies from the soul of a defunct person or to the Supreme Being itself. The trance or ecstasy may be a migratory-contact outside of the body, or a possessive-transcendental one where 'beings' enter the body. This produces two basic types of shamans: migrating and possessed.

Shamanism operates in a social context; the shaman cannot execute his office without general recognition and an official consecration. In this social context it is often the shaman's healing capacities that are recognized and valued. The social position of the shaman offers the possibility to play a role in politics, as indeed was the case in pre-Buddhist Tibetan shamanism as well as in pre-Buddhist Japan.

By its very nature a shaman is dependent on his guardian spirit. The shaman's personality, in ecstasy, depends on the guardian spirit, and it is the spirits and deities who equally define the shamans' being and make it possible to distinguish the one shaman from the other.

Shamanism is an institutionalized fixed-ritual bound ecstatic contact. A shaman, therefore, has to be trained. This training infers learning the art and techniques of the profession-ecstasy, prayers, and rituals, hierarchy of gods, all in a fixed form, which determines among others his costume, paraphernalia, rites, and mode of performance. After the training there is a graduation or initiation, the proof that the individual is proficient and is accepted by the community.

Having finished the review of Kamstra and Fairchild, additionally, I paraphrase Beeler who stated about the graduation or initiation that it is not uncommon that a shaman is initiated through a process of "ritual death" in order to achieve an "existential transformation". During this ritual death, the initiates' body is (metaphorically spoken) torn apart by the spirits and put back together in the resultant transformation[102].

Beeler quoted Brian Morris, who saw the shaman as essentially a medium who works to establish a connection between the world of spirits and the world of the living[103]. The connection between the spirit world and the world of the living a shaman tries to establish is comparable with the world view of metaphysical religions presented in the previous section. In other words, shamanism is a possible instrument to establish such a connection.

This brings us to the topic of world view itself.

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[102] Beeler, 2010b, p5.
[103] *Ibid.,* p4.

WORLD VIEW

As it will turn out to be in the chapters to come, often a term is used that expresses someone's outlook on himself, the world and the cosmos. More generally, this is covered by the term world view. World view can be considered as generic concept for the whole study and touches issues as among others spirituality, religion, magic and shamanism named above. My observation of the Reiki scene was that Reiki practitioners in general seemed to have a certain world view either on the consciousness or the unconsciousness level. This study leaves the possibility open that the world view may have changed during the transmigration of Reiki. For that reason, some initial explanation on the term world view is needed.

World view is often used as a central as well as an overarching concept for most approaches to the *study of religion*. In order to understand what world views are used for in the first instance, I draw on the *International Encyclopedia of Social Sciences'* explanation[104]:

> World view is one of a number of concepts in cultural anthropology used in the holistic characterization and comparison of cultures. It deals with the sum of ideas which an individual within a group and/or that group have of the universe in and around them. It attempts to define those ideas from the point of view of the individuals holding them, from inside the culture rather than outside.

World view has to be given words by those within the study, from inside the culture; scholars only write them down. But what is the function of a world view? I think that in order to deal with life itself and problems one may encounter, people need a certain world view. The world view of the Reiki milieu was not studied as a topic in itself by means of for instance interviewing practitioners, although this issue is addressed by authors stating something about Reiki, or CAM in general. In the context of this study, it is inextricably bound up with 'fundamental inspiration'. A defined world view shows the perspective people have on life and the surrounding world, and influences their experiences in life and the interpretation of it, including their perception of healing. I used the term 'world view' instead of 'philosophy of life' or 'belief system' because this is most commonly used, and because it has a neutral implication. Hardacre quoted two authors on world view applicable for this thesis. The one is Mendelson, with the definition already given previously, plus an additional[105]:

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[104] *International Encyclopedia of the Social Sciences* (1968), Vol. 16, p576. The definition is attributed to E.M. Mendelson.

[105] Mendelson, 1968, p576.

> (…) While emphasizing the cognitive aspect of ideas, beliefs, and attitudes, a world view cannot be clearly separated from its normative and affective aspects.

The other citation originates from Robert Horton[106]:

> [World view] is designed to give foresight by spelling out the consequences of a variety of actions and happenings, and understanding by showing a great variety of phenomena as manifestations of a limited number of underlying principles in a fairly simple way.

After that, Hardacre described world view herself as[107]:

> World views must exist to define, interpret and solve problems. (…) they are oriented to practice (…) they have a functional, operational reality (…) [World view is] the formulated conceptualization of self in relation to physical existence, the social order, and the cosmos plus associated behavior patterns.

She experienced her description of world view as a considerable abstraction from observable reality[108]. Michael Ermarth expressed world view as[109]:

> (…) it is not reality itself, but an interpretation of reality. This interpretation is not merely an aggregate of separate experiences but tends towards an integrated whole. The world-view is not given to us like a discrete fact or subject in the world; it is a total outlook compounded of experience, reflection, and interpretation. It is not purely theoretical, scientific, or "philosophical" in character; it is not constructed like an argument or hypothesis - though it is not therefore irrational. It contains unconscious attitudes and deep presuppositions, but these are not wholly inaccessible, since lived experience is permeated by incipient elements of silent thought and reflection. The world-view unites different levels of meaning and integrates different aspects of experience.

In these examples, two things are noticeable; first, attempts to define or describe the idea of world view itself, and second, the reason or needs of a world view. In the latter case, arguments are put forward such that world view is needed to solve problems and to give foresight. The quote "to define, interpret and solve problems", is linked directly to healing, because healing is practiced to solve problems: physical, mental as well as material in some cases. And that was precisely the reason that besides healing, world view also has to be addressed for the purpose of this study. But there are differences between the world views of Japanese new religions and the modern holistic milieu of the Western world, as will be shown in the sub-

[106] Horton, 1962, pp197-220.
[107] Hardacre, 1986, p9.
[108] *Ibid.*
[109] Ermarth, 1978, pp326-327.

sequent chapters in **Part II: The international origins and the Japanese era, Part III: The Hawaiian and North American era** and **Part IV: The era of globalization**.

3.2.2 THE *COMPONENT SELF*

Maas shared with his audience that he is inspired by the Canadian philosopher Charles Taylor's *Sources of the Self*. Maas stated that 'self' is partly a given fact, and partly genetically, historically and socially determined. He opined that in the self some layers can be seen that have their own influences on one's spirituality, like the roles that a person has or identifies with, such as parent, partner, male or female and profession in society. The more psychological self can experience emotions like fear, needs, desires and these also take their place within the self. Certain personality characteristics play a part in a person's uniqueness. All those issues belonging to body and mind are embodied by and with the brain.

Maas linked self to soul, paraphrased and summarized by me, as follows: in the inner dimension many traditions recognize something commonly named soul. This spiritual kernel is the deepest centre of a person. It is the place where a person is open and accessible for a transcendent dimension; here a person can experience his ultimate reality. Maas continued that what this ultimate reality might be; in many cases is already pre-suggested or predefined by the concerned spirituality. Subjective and objective descriptions and experiences of this spiritual self are often mingled. Also, every culture has some notion of self, but a given society or subgroup within society may have shaped and institutionalized it in such a way that members recognize each other as members of the same (sub)group. In this way, Maas related self directly to culture.

The description above is the basis for the *component self*, but for this study a more in-depth explanation is needed in order to explicate its relevance for this study. Summarized by me, Taylor opined in *Sources of the Self* that people in general contain enough depth and complexity in order to either express a certain identity or struggle to find one. An element in this is that there is always a certain orientation on the good and right[110]. Taylor even went as far as stating that it is a form of one's own misconception to think that one does not try to find one's way with a morally orientated compass pointing to the good and right[111]. He realized that it is not so easy

[110] Taylor, 1992, p76.
[111] *Ibid.,* p159.

for people to pinpoint if their compass is based on a theistic or secular wind rose. He concluded in his research that modern humanity is led by (one of) three closely related sources: (1) a belief in God, [or] (2) 'scientistic' atheism, [or] (3) creative imagination. Finally, the presence or non-presence of these three sources to a large extent depends on the age-long development of the human being in the areas of self-esteem and self-awareness.

This study, therefore, uses a short expression for the 'self': self is the embodied composition that exists out of body, mind, spirit and soul, accompanied by consciousness, intertwined and inextricably tied to each other. Self will be colored in and treated at length in the chapters presenting the Japanese and Hawaiian and North America era, and the era of globalization.

Since practicing Reiki is believed to have some effect on the Self, Foucault, who came up with 'technology of the Self', provides an interesting view[112]:

> Technologies of the self, which permit individuals to effect by their own means or with the help of others a certain number of operations on their own bodies and souls, thoughts, conduct, and way of being, so as to transform themselves in order to attain a certain state-of happiness, purity, wisdom, perfection, or immortality.

When 'or salvation' would be added to the last sentence, it becomes very recognizable in the context of this study as the forthcoming chapters will make clear.

3.2.3 THE *COMPONENT CULTURE AND ZEITGEIST*

Maas added the *component culture and Zeitgeist* to his model because he thought everybody is influenced and more or less shaped by the culture of the time period one lives in[113]. Culture had the attention in academia for decades. On regular occasions a definition of some kind was given, like: culture is a system that makes differentiation possible between those inside a group versus people outside a group, or: culture is the social glue that holds together people (of a certain group). Tylor tried to define the term 'culture' already in the 1870s, when he stated[114]:

> Culture is "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society".

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[112] Foucault, 1988, p18.

[113] This thesis abbreviates 'culture and *Zeitgeist*' often to 'culture'.

[114] Tylor, 1871, p1.

The *Zeitgeist* is not so easy to describe but is recognized as something that one inhales wherever one is at a certain time and also contains 'what's in the air', taboos and blind spots. Certainly, this interacts with the self. Opinions, meanings, prejudices and experiences influence the way one thinks and are always colored by time and place. Also, each spiritual movement has an internal culture by which people recognize each other. This is expressed in for instance behavior, statements, and clothing.

The description above is the basis for the *component culture and Zeitgeist*, but culture is a complex concept and comparing cultures can help to mitigate this complexity. Therefore, further discussion of culture is needed in order to understand its relevance for this study. Cultural background plays a role in the actions people take in certain circumstances. Often, or even normally, cultural characteristics are taken for granted; however they are worth mentioning. This is the case for this study where the topic is described in the context of different times and within different cultures. Changes in *culture and Zeitgeist* give new interpretations and are an interesting aspect for this study given the topic of transmigration.

It is rather common that health practices, originating from a certain culture, distribute around the world. That is not only the case with Reiki but is the case with many religions, spiritualities and healing techniques as already discussed in chapter 1. But these migrations often come with consequences. Lock, for instance, used acupuncture as an example when she took a closer look at acupuncture being used in present-day Western regular healthcare. She stated[115]:

> (…) if acupuncture, or any other therapeutic technique, is torn from its cultural context and put to use as part of biomedicine practice, then it becomes transformed into a different technique, since the context, meanings and objectives associated with its practice are now different.

Examples like this in *etic* literature strengthen the hypothesis that Reiki may have undergone a similar fate.

DIFFERENT PLACES, DIFFERENT CULTURES

This study follows Reiki on its path, while Reiki moved through Japan, Hawaii, the US, and the Netherlands in Europe, all having their own culture. Specific details and facts about these countries can be understood more easily when taking in certain cultural acknowledgements. Some aspects of these cultures are commonly known, for example, Shintō belongs to the Japanese culture and not to the Dutch culture. But other aspects are

[115] Lock, 1980, pX.

less commonly known such as the Japanese culture is more masculine and the Dutch culture more feminine as will be made clear later on[116]. For that reason the issue of culture had to be described at some length in a comparative perspective, because the interpretation of the presented material in this study has to be placed within the cultural context of each country discussed. This context shifts with the transmigration of Reiki from Japan to the US and to the Netherlands. This study makes use of Geert Hofstede's approach on culture. An often quoted definition from Hofstede is[117]:

> Culture is the collective [mental] programming of the human mind that distinguishes the members of one human group from those of another. Culture in this sense is a system of collectively held values.

Often found alongside with Hofstede's definition is the one formulated by Edgar Schein[118]:

> Culture is the deeper level of basic assumptions and beliefs that are shared by members of an organization that operate unconsciously and define in a basic 'taken for granted' fashion the organization's view of its self and its environment.

Schein determined three 'levels'. The first level contains the 'observable artifacts'; attributes that can be seen, heard or felt. The second level holds the 'exposed values', referring to the pretended culture by its members. The third level includes 'tacit assumptions'; made up assumptions of unseen elements that become unspoken rules. Given the broad scope of this study, the decision to use Hofstede's model is based on the detail that it touches individuals, groups, regions, nations (including Japan, the US and the Netherlands) and organizations. These are all useful elements for the rest of this treatise. Consequently, this study calls upon the work of Hofstede & Hofstede[119], whereby the specific terminology used by Hofstede in the field of culture will require an introduction. After that, some information is reappointed in order to be able to compare the countries involved as mentioned above. That helps to shed light on the developments of the tradition of Reiki.

Paraphrased by me, Hofstede stated that generally spoken, people all over the world face the same kind of problems but that the solutions differ per country. Think of global issues like environmental pollution, terrorist

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[116] Masculinity and Femininity are terms explained later on.

[117] Hofstede, 2005, p19.

[118] Schein, 1973, p6.

[119] This book is based on Geert Hofstede's earlier publications *Culture's Consequences* (1980) and *Culture and Organizations: Software of the Mind* (1991).

threats, poverty, economic crises et cetera. He said that although there are differences in thinking, feeling and acting, there is a structure noticeable that may support mutual understanding. Culture is a way of 'mental programming', which is obtained during the early years of one's development. Understanding this programming makes it easier to understand one's reaction and behavior to certain challenges. For this reason Hofstede saw culture as 'mental software' by which he defines it broader than just civilization; it includes all patterns of feeling, thinking and acting[120]. Also he thought that culture is mostly to be found in coherent social groups that live together. He went on by saying that culture is learned and passed on in social environment, rather than inherited genetically. Culture has to be separated from human nature as well as the individual personality, but the borders between these areas of interest differ per (academic) point of view. Human nature is universal and belongs to humans worldwide. He opined that the individual personality is one's own piece of mental programming that is unique for each and every person. It is a combination of qualities received by birth (male versus female, intelligence, talents and the like) plus qualities partly learned in its social environment, partly received by unique personal experiences.

He describes differences in cultures as differences in four ways: 'symbols', 'heroes', 'rituals' and 'values'. 'Symbols' are words, gestures, and artifacts that are only understood by members of the group because of its specific meaning. 'Heroes' are role models for people, dead or alive, real or imaginary, that are held in high regard. 'Rituals' are collective activities that may be unnecessary for achieving a certain objective, but that are regarded as socially essential within a group. And finally he opined that 'values' are collective tendencies to prefer a certain way of behavior in favor of others. Hofstede portrayed 'values' in bipolar feelings with a plus and a minus extreme like good-evil, safe-unsafe, and moral-immoral[121]. He went on in stating that every group or category of people shares a number of mental programs originating from specific cultures. But also, every individual belongs to several different groups or categories and, consequently, carries around different levels of mental programs. Specifically, one belongs to a certain nation, region, ethnic group, religious group, gender, generation, social class, and (for working people) organization; sometimes the word sub-cult(ure) is used. Often these mental programs do not harmonize with each other. Hofstede recognized 'dimensions' in cultures. Ac-

[120] Hofstede, 2005.
[121] *Ibid.,* p23.

cording to him, a dimension is a certain aspect in which a culture can be compared with other cultures. He distinguished four dimensions: (1) Power Distance, (2) Individualism and Collectivism, (3) Masculinity and Femininity, and (4) Uncertainty Avoidance[122]. Later on, he added a fifth dimension: (5) Long- versus Short-term Orientation[123]. Together, they form a four (five) dimensional picture of differences between cultures. He constructed dimensions being clusters of phenomena that seem to appear together in a nation's culture (spoken more technically: phenomena with a high correlation coefficient), even when there seems to be no logic for it at first sight.

In the time of publication of *Andersdenkenden*, dimension scores were available for 74 countries and/or regions including Japan, the USA, and the Netherlands. Hofstede comes at this point to an essential issue relevant for this study: region, ethnicity and religious cultures cause differences within countries; they are not limited to the borders of nations. These groups form, therefore, minorities on the crossroads between the dominant culture or nation and their own culture. Some assimilate within the nation's culture although that may take generations, while others stick to their own customs. Societies have the remarkable capacity to preserve their own identity and culture over successive generations despite dramatic changes. While these changes ravage the surface, the deeper layers stay untouched and culture may rise like a phoenix from the ashes. These deeper layers form the core of social life; they reflect the rule of social play.

The outcome of Hofstede's research concerned the 1980s; these results cannot simply be placed back in time to for instance 1920. To think that the Japanese culture of the 1920s is the same as in the 1980s, is a bold statement, for which I do not want to hold myself responsible. So, the outcome in numbers will be used when analyzing present time, but can only be used as an indication with some restraint regarding the periods of both Japan, Hawaii and North America. Hereafter, the five dimensions are briefly explained in which the countries of interest for this study will be treated.

Hofstede's definition of Power Distance Index (PDI) reads as follows[124]:

> (…) the extent to which the less powerful members of organizations and institutions accept and expect that power is distributed unequally (…).

'Institutions' has to be interpreted as society's material: family, school and neighborhood, 'organizations' as the places people work. Power Distance is based on–and explained by–the value systems of the *less* powerful group members. This contradicts the general assumption that the *most*

[122] *Ibid.,* p37.
[123] *Ibid.,* p44.
[124] Hofstede, 2001, p98.

powerful group members distribute the power. Hofstede relates Power Distance with family life, school, situation at work, government, and generally accepted opinions[125]. This study does not always need to use these relations and only mentions them when it has an added value. The US and the Netherlands are similar to each other within this dimension and both are set apart from Japan[126].

Hofstede defines Individualism and Collectivism as:[127]

> Individualism stands for a society in which the ties between individuals are loose: everyone is expected to look after him/herself and his/her immediate family only.

On the individualist side are societies in which the ties between individuals are loose; everyone is expected to look after him/herself and his/her immediate family. On the collectivist side are societies where people from birth onwards are integrated into strong, cohesive groups, like often extended families (uncles, aunts and grandparents), which continue protecting them in exchange for unquestionable loyalty.

The words masculinity and femininity as used in Hofstede's Masculinity and Femininity Index, may suggest that this dimension has to do with gender, but that is not the case. It addresses more the emotional stability and flexibility of gender *roles*. Hofstede states that in masculine societies men are supposed to act and react in a certain way, and women are supposed to behave in another way. The expectations in behaviors are overlapping between the genders in feminine societies. Hofstede concludes that women's values differ less among societies than men's values. The range goes from the men's values: very assertive and competitive ('masculine'), to women's values: modest and caring ('feminine').

Hofstede defines the Uncertainty Avoidance Index dimension as[128]:

> Uncertainty Avoidance is the extent to which members of a specific culture feel threatened by ambiguous or unknown situations.

This index indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in unstructured situations, where unstructured situations are unknown, surprising, and different from usual. Uncertainty avoiding cultures try to minimize the possibility of such situations through strict laws and rules, safety and security measures, and on the

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[125] Hofstede, 2005, p63.

[126] This is the sort of information used in the next chapters to explain developments in Reiki during its transmigration from Japan to the US.

[127] Hofstede, 2001, p255.

[128] Hofstede, 2005, p167.

philosophical and religious level by a belief in absolute Truth; 'there can only be one Truth and we have it'.

The dimension belonging to the Long versus Short Orientation Index was added later on and was not covered by the original IBM studies. Hofstede performed a Chinese value survey, which was distributed across 23 countries. Pairs of values of the two opposing sides of this dimension consist of a long term orientation and the elements of persistence, ordering relationships by status and observing this order, thrift, having a sense of shame and a short term orientation and the elements of personal steadiness and stability, protecting your 'face', respect or tradition, reciprocation of greetings, favors, and gifts.

Index Scores and Ranks for Countries

The next table shows a subset of the results of the Hofstede's study[129]. The listed countries are selected for the purpose of this study, where Japan, the US and the Netherlands are placed at the top of the list, because these are the countries this study focuses on. Japan is listed first, and then the countries involved in North America and finally some countries in Europe–first of all the Netherlands–that are named in the chapters to come.

[129] Hofstede, 2001, p500 and website http://westwood.wikispaces.com/file/view/Hofstede.pdf accessed December 29, 2012.

	Power Distance		Uncertainty Avoidance		Individualism / Collectivism		Masculinity / Femininity		Long / Short term orientation	
Country	Index	Rank	Index	Rank	Index	Rank	Index	Rank	Index	Rank
Asia										
Japan	54	33	92	7	46	22 - 23	95	1	80	4
North America										
United States	40	38	46	43	91	1	62	15	29	27
Canada	39	39	48	41 - 42	80	4-5	52	24	23	30
Europe										
Netherlands	38	40	53	35	80	4-5	14	51	44	11 - 12
Belgium	65	20	94	5-6	75	8	54	22	38 a	18
France	68	15 - 16	86	10 - 15	71	10 - 11	43	35 - 36	39 a	17
Germany	35	42 - 44	65	29	67	15	66	9 - 10	31	22 - 24
Great Britain	35	42 - 44	35	47 - 48	89	3	66	9 - 10	25	28 - 29
Italy	50	34	75	23	76	7	70	4 - 5	34 a	19

NOTE. 1 = highest rank.

The outcome of Hofstede's study and the presented indexes are used for instance in **Part II: The international origins and the Japanese era**

coming up, especially in trying to understand and explain the activities of the government in the different eras that are treated. But it is also used later on in the thesis where it helps to explain differences between the American and Japanese cultures and differences in their spiritualities.

COMMUNITY AND MEMBERSHIP

I observed in the Reiki scene that people like to refer to something called 'Reiki community'. Before addressing this, the terms community as well as membership have to be introduced. I acknowledged the relation between religion, world view and culture; when people with a similar world view meet each other, some degree of organization seems applicable, especially when the number of adherents and followers grows. It seemed that sympathizers of holistic health start to experience it as a religion when the degree of organization becomes too visible or too dominant, often regardless of the amount of religious elements in their specific world view or combination of several world views. Reiki adherents often used the phrase 'Reiki community' when all self-practitioners or a certain subgroup of Reiki self-practitioners are addressed.

Gerardus van der Leeuw formulated an inner perspective on community as follows[130]:

> [Community] is something not manufactured, but given; it depends not upon sentiment or feeling, but on the Unconscious. It need be founded upon no conviction, since it is self-evident; [people] do not become members of it, but "belong to it".

Foreshadowing, I can already say that in the practice of Reiki, there is an initiation or attunement ritual that can be recognized as the moment where one becomes a member, indeed not 'becomes' by a process of application but by 'going to belong to it' as the result of the ritual. Therefore, from the inner perspective it is not manufactured, but from the outer perspective the ritual does play a role. This ritual is part of the spiritual exercises belonging to the practice of Reiki (§7.1.4.4).

3.2.4 THE *COMPONENT SPIRITUAL EXERCISES*

Maas introduced the *component spiritual exercises* because he always recognized this in the practice of a given spirituality. It visualizes the joined composition of the *component fundamental inspiration, self* and *culture and Zeitgeist*. The goal of the spirituality comes clear in such concepts as

[130] Van der Leeuw, 1964, p243.

unity, healing, to be absorbed in love, live a perfect life, joy, or an improved position of women.

Exercises can be oriented both inwards to improve one's own performance, and outwards to the social intercourse with the surrounding anything and anyone. These exercises include rituals, traditions, prayers, sacramental proceedings and the like, and are characteristic and crucial for a given spiritual practice; often it makes a specific spirituality recognizable and distinguishable from other spiritualities.

The exercises also show the attitude and even the transformation towards the transcendent realm belonging to the included world view. In a way, the practice may act as a mediator between primal experiences and the transcendence. It contains actions to be performed, but different from actions in daily life as expressed in the section to come on fundamental attitude. It seemed for Maas more appropriate, therefore, to address many if not all of the performed exercises referred to in this section as 'sacred rituals'. An important characteristic of such rituals is the expression of a certain understanding, or even a formal expression of the existence of certain super- (within the realm of human being) or supra- (outside the realm of human being) human forces. This means, for this study, that not all rituals to be found had to be labeled as 'spiritual exercise' but instead as behavior as explicated in the next section 'fundamental attitude'. It is clear that for this study the spiritual exercise towards healing is the one to be emphasized.

Additional to Maas' description, the following items need some explanation.

Rituals and symbols

Every religion and/or spirituality makes use of rituals and this goes also for Reiki as the previous section already demonstrated; therefore, some discussion of the concept of rituals is needed.

A ritual has two fundamental elements: structure and meaning (outcome).

From the sociological point of view, Randall Collins considered a ritual successful when it has four outcomes[131]. Firstly, a feeling of group solidarity or membership is accomplished that is, secondly, accompanied with sacred symbols and/or objects that represent such membership. Thirdly, the individual experiences 'emotional energy', for instance confidence and

[131] Collins, 2008, p6.

enthusiasm. Fourthly, standards of right and wrong are understood and learned; morality is partly due to rituals. Collins drew on research of Weber and Durkheim in characterizing membership as the outcome or result of a sort of ceremonial religion. In this case salvation depends upon sacraments administered by a priest, while the core of this type of religion is participating in collective rituals. On first sight, Reiki does not seem to fulfill this rule, but when stretching the term 'collective ritual' to 'the same ritual performed by many' then perception may shift. Thomas H. Quartier also acknowledged that rituals offer structure and meaning; specific acts of a given ritual connect structure and meaning. He summed up a few aspects belonging to the phenomenon ritual as follows[132]:

Aspect	**Domain**	**Characteristic**
Structure	(a) Internal structure	Stabilizing
	(b) External structure	Ordering, arranging
Meaning	(c) Internal meaning	Recognizable
	(d) External meaning	Referring, relegating

(a) Internal structure brings stability through its invariability. The ritual can be built up at a certain place and has function, for instance a morning prayer.
(b) External structure brings order. Social cohesion is secured and made visible in two dimensions. The temporal accent makes clear when the ritual is 'done'; it clarifies when one becomes *casu quo* a member. This is precisely Victor Turner's "betwixt and between" state, called *liminality* (threshold crossing). The social accent makes clear to which community one belongs as a result of the ritual.
(c) Internal meaning is realized through the expected, but also dictated codes. It is observable in the culture of a specific group and serves also as a means of communication between the members; it is recognizable for its members.
(d) External meaning relates to the expected religious meaning. It refers to the relevant transcendental (higher/better/different) dimension of the group's world view and shows the hierarchy between mankind and messengers of the other dimension.

Most, if not all, NRMs include some ritual or teachings that enable the founder or teacher to pass on the ability of the specific type of healing.

[132] Quartier, 2007, pp218-229.

Reiki is no exception on that rule, but differs in the fact that only a Reiki Master, who is acknowledged as a Master by his/her Master, performs Reiki attunements. Every Reiki Master is supposed to be able to trace his lineage back to the founder, Mikao Usui (§7.1). Like Quartier in his point (d), the external meaning relates to the expected religious meaning,

Robert C. Fuller also spoke about religion and religious life; he discussed certain CAM modalities that have to do with subtle energy, "unorthodox medicine" as he called such modalities, and their relation to religious life. At some point he even opined that healing itself can be seen as a rite of initiation. He stated that[133]:

> Both in terms of their therapeutic doctrines (belief or myth) and practices (ritual), these unorthodox healing systems [CAM modalities like Reiki] foster their adherents' acquisition of a religiously significant way of interpreting their lives. It is, in fact, quite possible that many of these groups attract popular followings not so much for their ability to heal as for their ability to communicate a sense of participating in some ultimate reality.

He followed *The Holistic Health Handbook*[134] in suggesting that in holistic health perhaps more important than the techniques is the expansion of consciousness they foster; the principles of holistic health, open up a "relationship to inner worlds" and thereby "awaken the spirit within". In relation to Reiki's attunement ritual that I mention above (and explained in section 7.1.4.4 he said[135]:

> Newcomers to unorthodox medicine go through cognitive and experiential transformations identical to those that Mircea Eliade describes of participants in the initiatory rites of primitive religions. That is, a newcomer is introduced to doctrines and practices that by their very nature "involve his entire life" and restructure his consciousness such that he becomes "a being open to the life of the spirit." The therapeutic context of metaphysical healing heightens the death/rebirth symbolism through which individuals discard a no longer functional identity and discover a "higher" self. The sensations of heat and tingling vibrations that so often accompany metaphysical healing are classic features of initiatory rites into the esoteric dimensions of a culture's religious tradition. The sense of wonder and mystery that they evoke supplies an experiential context for believing that one has discovered the primal reality on which life is ultimately dependent.

My observation in the contemporary Western Reiki scene is that indeed the mentioned sensations are often expressed, and experienced as a 'proof' of the existence of alleged *reiki* energy. Pamela Miles, who advocated

[133] Fuller, 1987, p62.
[134] Bauman, 1978.
[135] Fuller, 1987, p63.

Reiki strongly in regular healthcare, even seems to emphasize 'sensations' in favor of 'energy' when she communicated with doctors.

Fuller referred to another interesting study, that of Richard Katz, on[136]:

> (…) the role that belief in a subtle energy (which the [Kalahari] Kung call *num*) plays in healing individuals and in creating cultural cohesion. Whether called *num*, *kundalini*, *chi*, animal magnetism, ectoplasm, or *prana*, it would seem that belief in the possibility of experiencing a psychic energy capable of enhancing humans' physical well-being is a common feature of initiation into esoteric belief systems.

The list of subtle energies can easily be extended to *ki* (§5.1.3) as called upon in the case of Reiki, and thus also categorically links Reiki to 'esoteric belief systems'.

Some Reiki rituals made use of symbols, which will be explained in detail in section 7.1. This thesis regards a symbol as defined by Taka Yamada in an article of his hand on Shintō symbols[137]:

> A symbol is an object, gesture, word, or anything which through relationship, association, convention, or accidental (not intentional) resemblance has acquired a special significance which causes it to suggest to the mind a certain person or persons, object, idea, etc. A symbol suggests or stands for something, usually, something quite different from the symbol itself. Its meaning depends entirely upon the knowledge and experience of the individual or group concerned. Where there has been no previous association in the mind between the symbol and the thing it suggests to the initiate, it is not symbolic. Thus, while to the initiate a symbol may have deep significance, to the novitiate or outsider it may have none at all.

In particular the suggested relation between symbols and initiates are relevant for this study.

Illness and healing

Healing is mentioned in introducing Reiki (§8.1.6). Speaking about healing also means that one speaks about illness. For instance, if one should consider illness as a manifestation of 'evil', then healing may occur through 'salvation'. In that case, 'salvation' is probably one of the main elements in the entire teaching and practice of the tradition and may clarify it. Talking about illness inevitably means talking about the teachings and practices of a tradition. The teaching and practice of Reiki may also be considered as representative to treat other problems than illness, like threats and challenges, which face humanity in daily life.

[136] Katz, 1982.
[137] Yamada, 1966, p3.

Van Straelen already stated in the 1960s–at a time that the term 'healing' just became into fashion and got set apart from 'curing'–that talking about 'healing' inevitably means talking about 'sickness' or 'illness'[138]. One of the major emphases in this thesis is on healing; obviously, because Reiki is experienced as (also) a healing system, therefore, a closer look was needed on the issues health, illness and sickness, curing and healing. In most literature healing was associated with diseases and used in the CAM scene, while curing was associated with sicknesses and illnesses and used in regular healthcare. Because this study addresses Reiki and its healing capacities through a certain time period, it was necessary to take a closer look at healing as it was experienced and mentioned both in the early 1900s–at the time of the NRMs–and in modern time, related to new age religions, new spiritual movements, holistic health movement and CAM. This study also takes into consideration that concepts of health and illness are based on, among other things, value systems and both individual and collective experiences; they are culture-bound and subject to changes according to their historical and social context[139]. The upcoming chapters describing the various time periods of Reiki's history will demonstrate this statement.

Talking about healing suggests that there is some illness that can be subjected to a particular form of healing. So, considered in this way, illness comes before healing; there must be something to heal in the first place.

What is 'illness'? Inken Prohl described, in *The Brill Dictionary of Religion,* illness as follows[140]:

> 'Illness' denotes actual or perceived disturbances of the body, mind, or soul, accompanied by hardship, pain, alterations of body or mind, and a transformed perception of self and the environment. Illness and health are not, however, only bodily and mental facts; they are also social constructs. Which bodily or mental alterations are interpreted as illness, the origins of illness, and how illness is to be healed, all depend on the conceptions of a given society and historical era. Healing from any evil (bad harvest, misfortune), including illness, is a central concern among the religions; thus, a religious world view plays an important role in interpreting and dealing with illness.

She then linked world view and illness and saw four major trajectories for healing: materialistic, biological, religious, and world view-oriented[141].

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[138] Van Straelen, 1963.
[139] Lock, 1980, p1.
[140] Website accessed July 3, 2012, on the lemma *Illness/Health*.
[141] *Ibid*.

Taken into account that Reiki was a NRM in Japan, and for many in the West either is a New Age modality, a new spirituality, or part of the holistic health movement, this study focuses on models of explanation for diseases predominantly orientated towards religious and world view.

Robert C. Fuller also recognized four different types of explanation that can be used to describe the cause of disease, and therefore also of healing[142]; physiological, environmental, attitudinal / psychological, and spiritual or supernatural. He accentuated the attitudinal / psychological more than the aforementioned Prohl, even regarded it as a type of explanation. For this study, this is an interesting approach because (as the forthcoming chapters will reveal) attitude, considered as the outcome of a mixture of self, fundamental inspiration, culture and certain exercises, is an important attribute, as acknowledged in Maas' model in the *component fundamental attitude*, introduced in the next section. Fuller also recognized the influence of culture for healing when he stated[143]:

> Healing is a profoundly cultural activity. Labeling a disease and prescribing treatment express a healer's commitment to a very particular set of assumptions about the structure of physical existence.

This study addresses Maas' *component culture and Zeitgeist* three times, once for each treated era. Following Fuller, one may expect that healing will be defined differently for all three treated eras as well.

3.2.5 THE *COMPONENT FUNDAMENTAL ATTITUDE*

Maas stated that fundamental attitude and thus the *component fundamental attitude* can be seen as the kernel of spirituality. Reflecting back on the descriptions of spirituality in the previous section–and also in this case–spirituality expresses a certain regular behavior in life that reveals the essence of life in such a way the concerning spirituality presumes. Spirituality needs and hopes to cultivate some openness of mind and spirit to accomplish that. Spirituality emerges from, finds its form in, and is fed by a dynamic process between the agent's experiences, insights and convictions. In every spirituality a fundamental attitude can be identified in how people approach daily life in which it becomes evident how one thinks about oneself, the world, one's place in cosmos, love and hate, life and death, good and evil, and the meaning of life. One acts according to one's spirituality, especially in times of despair, misfortune, and calamities and during trials

[142] Fuller, 1987, p51.
[143] *Ibid.,* p50.

of life where the spirituality has to prove itself. Spirituality, therefore, emerges from, is shaped by, and expresses itself in one's life.

Many may recognize within the fundamental attitude a striving for healing, or an endeavor for being healed. So, one may expect on this place in the thesis a discourse on healing instead of the previous section on spiritual exercises, but exercises belonging to a specific spirituality often have a specific goal. One can imagine that the laying on of hands is performed, not because it is a fundamental attitude, but because one seeks an improvement in some aspects in the life one lives such as an increased general feeling of well-being. Fundamental attitude however, is more than a quest towards healing alone; it reflects the way of life as a whole, in which healing might be an important element. In a way, spirituality helps to obtain a certain fulfillment of life in the way, among others, Hense (§3.1) mentioned in her approach on spirituality.

THREE REFERENCE POINTS

Why do people seek help in spirituality in the first place? Catherine Garrett suggested that individuals come to spirituality as a result of being unable to "make sense out of what is happening to us"[144]. Such events that happen to us in daily life are also addressed by Maas when he noticed in a more general way three reference points by which spiritualities can be compared[145]:

(1) the balance in the relation between self-development versus surrender,

(2) the attitude towards the worldly day-to-day reality, and

(3) the (religious) coping strategies for human failings including suffering, death and evil.

He opined that differences in those three reference points, or even small differences in nuances, might just be the boundary for recognizing a spirituality characterized for instance as New Age, Paganism, or holistic health. This study compares the specific spirituality of Reiki within itself and expresses these in three times-and-places, but Maas' points of reference, as it will turn out, were nevertheless very useful.

Maas' ideas on the *component fundamental attitude* can be projected on areas as daily-life and healthcare. An introduction on healing and illness (both belonging to healthcare) has been provided in the description of the *component spiritual exercises* (§3.2.4). Differences in fundamental attitude are not only visible in the way illness and healing is given shape but also in

[144] Garrett, 2005, pp43-44.
[145] Maas, 2011, pp18-23.

for instance, adulthood; it is an area where differences in fundamental attitude between the American and Japanese culture towards life itself are visible.

Thomas P. Rohlen compared the American and Japanese culture, and presented some interesting insights for this study[146]. He stated, I paraphrase here, that a time-tested element in Western folklore concerning Japan is that age is respected there, that the old are well cared for, and that aging is viewed in a positive light. This may change as the result of increased urbanization but still, Japanese leaders like businessmen, scholars or politicians are on the average older than their Western counterparts. This is the result of a different view on the progress of individual lives[147]. On the one hand, it is youth that epitomizes the American sense of well-being, while on the other hand ease, gratification, and respect given the elderly as part of the traditional family pattern characterizes the Japanese attraction of old age. Rohlen thought this has to do with personal growth; in Japanese society it demands considerable effort and application, looks to a release from "the self" rather than to its satisfaction, and stands as a most important yardstick of personal achievement and the life well led[148]. He stated that it already begins at the time of infant care for which he called upon the research of William Caudill and Helen Weinstein; they observed in Japanese and American infant care that[149]:

> In Japan, the infant is seen more as a separate biological organism who from the beginning, in order to develop, needs to be drawn into increasingly interdependent relations with others. In America, the infant is seen more as a dependent biological organism who, in order to develop, needs to be made increasingly independent of others.

In other words, becoming more and more a part of society is a psychological process that starts at an early age. Rohlen stated that personal growth in spiritual terms is part of a greater acceptance of, and integration with, society as a nature-given reality. Society weighs heavily in the life of Japanese, and learning to accept the burdens and limitations involved is a major first step on the road to maturity[150]. He quoted a Japanese phrase about aging: *ningen ga dekita* meaning 'for him, the process of becoming human is complete'. He concluded that adulthood is a time of becoming, not being, and that this becoming is typically part of a life-long socializa-

[146] Rohlen, 1976, pp125-143.
[147] *Ibid.,* p125.
[148] *Ibid.*, p126.
[149] Caudill and Weinstein, 1969, pp12-43.
[150] Rohlen, 1976, p127.

tion process (not, as in America, a search for the 'real self' that characteristically requires individual independence and, of late, visualizes society as the villain obstructing this goal). Time, he continued, rather than hindering or limiting this process of growth, is seen as contributing to it through the tempering agencies of experience and aging[151]. He goes on in explaining that *ki* (§5.1.3) and *kokoro* (§5.2.1) are two crucial elements in this process. He recognized *ki* and *kokoro* threaded through different kinds of training, through some psychological therapies and prophylactic practices, through work, through the stages of life, through aesthetic matters, and so on[152]. He related those elements to the human psychological dimension in stating that it is through the typical transformations of *ki* and *kokoro* that the assumed inner world of character participates in the world of outward, observable action and form. Knowing what inner changes are possible, most likely puts one on the road of understanding the significance of many outward concerns and activities focused on the perfection of character[153]. Rohlen formulated a conclusion stating among others[154]:

> (…) what is significant in Japanese spiritualism is the promise [of adulthood] itself, for it clearly lends meaning, integrity, and joy to many lives, especially as the nature of adult existence unfolds. It fits the physical process of aging. It recognizes the inherent value of experience. It gives strong witness to the importance of a lifelong effort to retain and develop personal integrity. It reinforces the notion that social structure is justifiably gerontocratic. And for all its emphasis on social responsibility, discipline, and perseverance in the middle years, it encourages these as means to a final state of spiritual freedom, ease, and universal belonging. It would seem that here we have a philosophy of life that emphasizes what the experiences of adult life are likely to teach and a vision of the social order more likely to suit the changing perspectives of age. Time is not eroding life's prospects, nor can the superficial changes of technology or verbal fashion alienate an aging generation from its approach to the deeper, more essential truths of life. Here is a philosophy seemingly made for adulthood giving it stature, movement, and optimism.

All this is helpful in comprehending the differences between Japanese and American (or even: Western) culture, and between the reflection of it in the spiritualities of Reiki.

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[151] *Ibid.,* p128.
[152] *Ibid.,* p129.
[153] *Ibid.,* p130.
[154] *Ibid.,* p141.

3.3 This analytical model compared with definitions of spirituality

Maas' model in itself is not superior to the definitions of spirituality presented before, but more encompassing for the purpose of this study. The specialties contained by the other definitions are all covered by Maas' model and that feature supports the purpose of its use in this study. Hereafter are a few examples of elements of the presented definitions in section 3.1 and how these are covered by the model of Maas.

Cousins' definition speaks explicitly about a development and a spiritual journey of an inner human dimension, often called spirit. This overlaps in Maas' model predominantly with self and spiritual exercises (development), spiritual exercises and fundamental attitude (journey), and fundamental inspiration (spirit). One of the various maps of the spiritual journey comes back as healing in Maas' *component spiritual exercises*. Bochinger's approach mentions a spiritual attitude towards life that is covered by Maas' *component fundamental inspiration* and *fundamental attitude*. The inner experiences in religious things can be found in the same components. Schneiders' description calls upon a conscious striving towards a certain ultimate value. This ultimate value becomes clear in the *component fundamental inspiration* plus *spiritual exercises*. The goal of one's spiritual exercises is closely related to one's world view and religious convictions. Self-transcendence can be achieved by the proper spiritual exercises. Knoblauch mentions several characteristics of spirituality in new spiritualities such as: personal experiences as source for fundamental inspiration. Also, his reference to Eastern traditions and the cultural 'other' come back in the *component fundamental inspiration*. And indeed, people may experience their own spiritual patchwork as an alternative for religion. Hense's contribution introduced intuition on the scene of spirituality that can be placed within fundamental inspiration as being a personal experience. This intuition is regarded as true if it fits in one's world view by, for instance, the conviction that the intuition is guided by a higher self of some sort. The fullness of life comes back in spiritual exercises as 'goals' plus fundamental attitude towards life. Horie's model is very useful in distinguishing the role local and foreign influences play, but seems to be specified explicitly around New Age and New spirituality of the present time, where this study wants to compare spirituality in three different times. Maas' component fundamental inspiration and culture and Zeitgeist cover his ideas.

Personal communication with other scholars showed me that the model is transparent to such an extent that it invites people to approach spirituality

from their own perspective or personal preference, and that they project this view on the model. For instance, a sociologist may tend to start or depart from the *component culture and Zeitgeist*, whereas a psychologist may chose the *component self*, the anthropologist the *component spiritual exercises* and the like. They sometimes even suggested to me to make their preferred component an overarching component that includes the others, but that is precisely not intended by Maas. But it does demonstrate the flexibility of this approach to spirituality from different angles, and at the end always provides a complete picture of a treated spirituality, as in the case of this study.

3.4 Methodological consequences

The choice for Maas' interpretative model on spirituality came with some implications, which will be explained in this section.

Constructivism - perennialism

By introducing culture, the perception of spirituality gravitates more in the direction of *constructivism* than in the direction of the *perennial philosophy*. I regarded the fact that the latter assumes certain components as always present in spirituality, as a limitation for this research. The idea of a mystical inexpressible kernel felt like a straitjacket. I wanted to be open-minded, and preferred that the results speak for themselves in the case of what is and is not present in the spirituality of Reiki. But the other end of the possibility, that all experiences are constructed by culture exclusively, was for the same reasons also taken for granted in this research. Also, I left the possibility open that development may go through certain phases as for instance Fowler suggested on the topic of faith[155]. The question of faith was also an issue in the Reiki milieu: does one have to convert to Reiki, or to believe in it? No articles were published on this issue at the time of this research[156]. Another presupposition was that I regarded a given spirituality as indeed spirituality if and only if it has any effect. Consequently, any corporal effect must be measurable, visible, felt, experienced in the immune system, the hormone system, blood pressure, stress reduction or what so ever. It was a direct consequence of the supposition that spirituality one way or another always is embodied.

[155] Fowler, 1981.
[156] This was the situation in 2012.

Religious and secular spiritualities

By my own admission, I regarded spirituality as a dimension of religion but also *vice versa* in the case of a religious spirituality. As the word already implies, secular spirituality is not a dimension of a religion but may have religious elements (see footnote 18, p10, on 'secular'). More generally, I regarded spiritual development as the essence or the integration of cognitive, social, emotional and moral development. It may even be the ultimate footing in life to answer personal questions like who am I, where did I come from, and where am I going to, regardless of whether or not an individual recognizes it as his or her spirituality. The description of the interpretative model of spirituality is formulated in such a way that both religious and secular spiritualities were reached and covered, and left the possibility open to determine if Reiki gravitates towards either a religious or a secular spirituality.

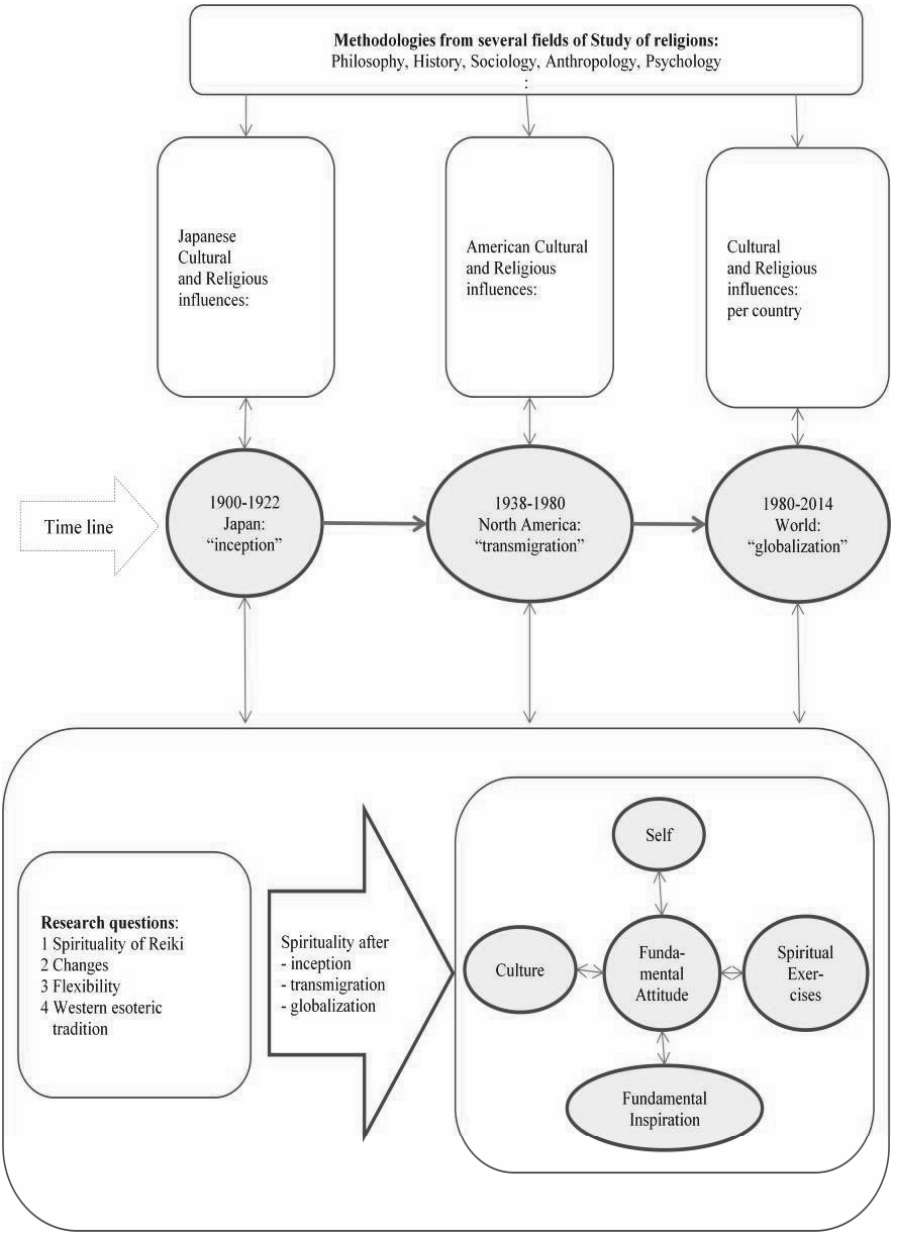
Usable for traditions and individuals

The analytical model is used to describe the spirituality of Reiki in order to answer the research question. Therefore, in the first place it describes the spirituality of Reiki with among others things, its doctrine and exercises aimed at a certain goal. But it works as well for individuals and practitioners. For instance, the tradition describes the laying on of hands and promises a certain goal and the practitioner performs the laying on of hands in order to reach that goal. On some occasions in this study the spiritualities of both the tradition and its practitioners will be addressed separately.

3.5 Towards the next chapters

This study takes a look into different eras where terms like 'healing' may have had a different meaning. For instance, consider Japan in the 1920s versus the New Age era in the US. The terms described in this chapter are provided with a generic description that is valid for all time-and-place frames treated in this thesis. Equipped with all the information presented so far, the analyses and interpretation of the findings presented in the next chapters where the spirituality of Reiki is colored in three times with the *couleur locale de la spiritulité* of the three time-and-place eras begins to become comprehendible. The following **Part II: The international origins and the Japanese era**, **Part III: The Hawaiian and North American era**, and **Part IV: The era of globalization** makes it possible to compare the differences in the of Reiki spirituality throughout its transmigration.

Altogether, an overall picture of what this study covers begins to emerge.



PART II: THE INTERNATIONAL ORIGINS AND THE JAPANESE ERA (UNTIL 1945)

Although Reiki originated in Japan, the results of this study reveal that Usui's sources of inspiration originate not only from Japan but also from other parts of the world and date from decades and sometimes centuries back. For that reason the title of this **Part II** is called **The international origins and the Japanese era (until 1945)** and holds both the parts of the prelude of Reiki that started outside Japan plus developments that took place inside Japan, and cover the time line of Reiki's development until the end of World War Two. It is a chronological resume where possible and a functional one where required.

4. PRELUDE: THE WESTERN ESOTERIC TRADITIONS (UNTIL 1945)

4.1 INTRODUCTION: *CORPUS HERMETICUM* AND METAPHYSICS

CORPUS HERMETICUM

In the Western world, certain developments took place, which led to what is called the 'Western esoteric traditions'. This development is covered by this chapter and departs from a Western perspective. According to Antoine Faivre, the origin lies within various forms of Hellenistic philosophy, notably Gnosticism, Alexandrian Hermetism and pagan Neo-Platonism, and these philosophies left their traces in the three Abrahamic religions[157]. He opined that Western esotericism is the result of the interaction between the Greco-Roman philosophical heritage and the Jewish, Christian and Islamic religions. An important event was the translation of the Greek manuscript of the *Corpus Hermeticum* in 1462 by Ficino. This work is by many regarded as a 'classic' in its time, and is sometimes even regarded as the moment in time where 'Western esotericism' took off[158].

[157] Goodrick-Clarke, 2008, p7. See for an interesting exposé on the history of Western esotericism also Hanegraaff, 1998, pp384-410, and for definitions of several used concepts Hammer's contribution on esoterism in J.R. Lewis (2008) *The Oxford Handbook of New Religious Movements*, pp445-449.

[158] Hanegraaff, 1998, p389.

METAPHYSICS

Around 1800, in Europe particular developments on spirituality and metaphysics took place within the Western esoteric traditions. In 1900, this reached North America and started the development of the American metaphysical movement. These developments ran alongside certain developments in Japan and, therefore, as will be necessary I will mention the situation in Japan as a means of foreshadowing the next chapter.

For this study, I draw on Albanese's understanding of 'metaphysics': a specific combination of world view and religion. As a result, I do not address the branch of philosophy concerned with the explanation of, for example, the fundamental nature of being or what it is to be a human being. The results of this study will indicate that metaphysics has been an influence on Reiki in both Japan and the West, thus having an impact on all three treated eras covered by this research.

Albanese explained that metaphysical traditions define the term 'metaphysics' as "beyond the physical into or towards the life of the mind"[159]. She continued that for many forms of spirituality healing is expressed as, or is to be achieved by, empowerment: the experience of mind being the creator and controller of one's destiny. The concept is that what happens in the human world and mind, replicates the concept of a holistic universe of body, mind and spirit (which many would call 'holism'). This idea also proclaims that there are organic relations between the material world and the spiritual world, and that practice and rituals of a tradition can influence these relations. In academia many researchers place such practices and rituals, therefore, in the rubric of magic (§3.2.1), but for metaphysical believers everything is linked to everything else, thus making every part of physical life holographic; in every piece of the universe the whole universe can be witnessed. What both metaphysicians and New Agers have in common as basic in their spirituality is the idea of 'subtle energies of spirit'[160]. The idea that spirit is energy is not new; in fact it is age-old and can be traced back at least to the Greek using *pneuma*. In closing this discussion of metaphysics, Albanese mentioned that after the 1900s, other European influences–as mentioned above the Western esoteric traditions–came to the US in the form of mesmerism and Swedenborgianism.

[159] Albanese, 1999, p307.
[160] *Ibid.,* p308.

4.1.1 EMANUEL SWEDENBORG

This study picks up the developments within the Western esoteric traditions were Emanuel Swedenborg (1688-1772) entered the scene. He was a scholar working in many fields of science including theology. Haller Jr explained that[161]:

> While Descartes boasted of having separated the body from the mind, Swedenborg made them whole again, but in a very distinctive manner.

In Swedenborg's work as presented by Haller Jr, a few things are of importance for this study. Swedenborg's ideas took off as early as in 1717, when he postulated that the vital force of an organism, or what he called "the intercourse between the soul and the body", consisted of tremulations, or small vibrations; two years later he stated that this vital force worked in harmony with nerves and membranes[162]. He believed that in the human body everything was connected with everything and especially with the brain while all nerves were believed to end there[163]. Haller Jr described also another postulation of Swedenborg: human beings might have the capacity to create an action that effects changes at a distance, when one's membranes tremble from the tremulations of the other person, like chords being tuned in the same key[164]. Haller Jr continued that this became an important component of Spiritualism, mind cure, Christian Science and New Thought. Later on Swedenborg stated that energy was not something added to matter but was intrinsic in matter; energy actually *is* matter[165]. One may notice that this supposed connection between energy and matter was mentioned long before Einstein postulated his $E=mc^2$. Swedenborg went on in his development and postulated that the soul was the chief component of the body, diffused throughout, but especially in the brain[166]. When the body dies, angels carry the soul to the heavens where it undergoes purification. He thus posited the existence of an infinite something beyond time and space, a mathematical point that becomes the seed containing the latent energy of the universe. Altogether, in Swedenborg's cosmology, everything in the material world depends on a corresponding cause in the spiritual world[167]. Swedenborg's image of the soul looks like a pulsating fluid in the

[161] Haller Jr, 2010, pXV.
[162] *Ibid.,* p12.
[163] *Ibid.*
[164] *Ibid.,* p13.
[165] *Ibid.,* p16.
[166] *Ibid.,* p17.
[167] *Ibid.*

organism, and this spiritual fluid, or *anima*, represents the highest form of thought and a medium for the life and wisdom flowing from the Infinite[168]. The soul flows into the body by 'intermediates' and life has risen from immaterial force, plus a life-force which comes from the Infinite. He called the flow from the Infinite the influx. Swedenborg argued that there was only one power: the Infinite[169]. This could not be in any relation with the finite, because the finite operates under the laws of time and space. He concluded, therefore, that there must be two kinds of spirits: the higher and the lower, and he positioned spirits and angels as the intermediaries between the finite and the Infinite. Swedenborg believed that this divine influx comes from the Lord into the life of every one, whether man, spirit or angel.

4.1.2 FRANZ ANTON MESMER

For the Austrian Franz Anton Mesmer (1734-1815), subtle energies move through the universe and through humans as well, and a block in this free flowing energy causes illness. Mesmer thought that a free flow, the source of the return of health, could be achieved by using animal magnetism as 'therapy'. Kaplan summarized Mesmer, and mesmerism named after him, as follows[170]:

> In 1779, (…) Franz Anton Mesmer published "*Sur La Découverte Du Magnetisme Animal*." (…) It offered science and progress, almost instant solutions to ancient problems. Disease, corruption, discord, war could be cured and eliminated. But like other visions of the period, it appealed to the heart as well as to the head. And consequently mesmerism had not only a strand of scientific but also an elaborate weave of romantic and revolutionary utopianism that contained threads from western society's inheritance of religion and magic. Like many eclectic movements, mesmerism could appeal to an astoundingly diverse population. Not only did its therapeutic aspect cut across ideologies but its multi-layered psychological and ideological complexities could be embraced selectively. One could pick and choose what one wanted and needed. Mesmer's claims, concisely stated in his twenty-seven propositions, in so far as they became part of the Victorian controversy can be reduced to two basic principles.
>
> 1. Mechanical laws working in an alternate ebb and flow control "a mutual influence between the Heavenly bodies, the Earth, and Animate Bodies

[168] *Ibid.,* p23.
[169] *Ibid.,* p29.
[170] Kaplan, 1974, p692.

> which exist as a universally distributed and continuous fluid... of an incomparably rarefied nature."
>
> 2. Since all "the properties of matter and the organic body depend upon this operation" whose influence or force may be communicated to animate and inanimate bodies, it is possible to create a new theory about the nature of influence and power relationships between people, and between people and the objects in their environment. If that theory is true and put into practice, "the art of healing will thus reach its final stage of perfection."
>
> Because he believed that magnets were particularly good conductors of this force or influence and to distinguish it from mineral magnetism, Mesmer named the phenomenon Animal Magnetism.

Haller Jr placed mesmerism and Swedenborgianism in a wider perspective, stating that[171]:

> The meditative worldview that today challenges the prevailing dominance of Western reductionist thinking took wing with two earlier movements - mesmerism and Swedenborgianism - that coursed through the nineteenth century as host companions to eclecticism, phrenology, Spiritualism, mind cure, Christian Science, homeopathy, transcendentalism, New Thought, and Theosophy, and then into the twentieth and twenty-first centuries under the name of osteopathy, chiropractic, anthroposophy, holistic health, positive thinking, and New Age healing. They even helped formulate the spiritual backbone of America's perfectionist and communitarian traditions. In both these host movements, objective truth was replaced by a subjectivity or experiential knowledge that included altered states of consciousness.

As one may understand, the importance and influence of both Swedenborg and Mesmer on the development of New Age and all kind of–metaphysical–energetic healing in the West cannot be overestimated.

Both men focused on metaphysics rather than physics, but physics' rules of logic, reasoning, falsifying and verifying are not that easily applied to metaphysics. The "subjectivity or experiential knowledge" filled this lacuna and grew in importance, and this idea fits nicely in Maas' *component fundamental inspiration* when he means awesome experiences being a form of one's fundamental inspiration. This experimental dimension comes back when Zen in the North American scene is described (§8.1.4), and in several sections where New Age will be discussed.

After this short introduction of Mesmer and Swedenborg and their conceptual ideas of flowing energy, the issue of metaphysics is continued, starting with the concept of energy leading to the coming into existence of (energetic) metaphysical healing.

[171] Haller Jr, 2010, pXV.

Returning to the work of Albanese, she stated that 'free flow' emerged in the metaphysical tradition around 1900, and its New Age manifestation later on, as the most essential task[172]. Even more, to be spiritual in a metaphysical universe is to unblock the door and to let the waters of life flow[173]. In order to be able to unblock the energetic pathways, it is important to be sensitive to subtle energies and to respond to them accordingly.

Reiki is a healing technique based on an alleged energy, but what is the relation between these two agents? The reason this part on energetic healing is to be found here, instead of in the parts speaking of Japan and the Western world, is that the exposé starts at a moment in time before Reiki emerged: Europe in the 1800s, thus indicating one of the origins of Reiki as the title of this **Part II** promises. Prohl related energy and healing in the following way[174].

> The concept *enérgeia* (Gk., 'efficacy,' 'activity') becomes important for religion—especially for the European history of religion of the outgoing nineteenth century and the opening of the twentieth—by way of the *Weltanschauung* of W. Ostwald (1853-1932), against a background of the momentous successes of science. In the doctrine of the Monistenbund ("Monist League"), which Ostwald co-founded, energy is the essence of all things. This idea is a departure, of course, from the hitherto controlling schema of interpretation of a mechanistically connoted matter. In Einstein's celebrated equation, $e = mc^2$, the relation of identity between energy and matter is reduced to a mathematical formula. The 'esoteric tradition,' which has been taken up once more—indeed, reinforced—since the 1980s, in → New Age thought, takes its point of departure in a 'cosmic energy' or in 'fields of energy,' whose disturbed harmony (such as the illness of an individual) can be reconstituted through spiritual healing.

The Western 'esoteric tradition' as point of departure as Prohl mentioned is an interesting one because research indicates that esoteric thoughts have influenced Japanese NRMs and assumingly also the concept of healing[175]. But this esoteric tradition also has influenced the present-day Western holistic health movement. A relation came into being between body and mind, expressed in terms like mind-cure, positive thinking, mental-healing and the like (and, foreshadowing, influenced the coming into existence of certain Reiki precepts), thus opening the way for the concept

[172] Albanese, 1999, p309.
[173] *Ibid.,* p310.
[174] Website of *The Brill Dictionary of Religion* accessed July 3, 2012.
[175] Albanese 1999, 2000, Tweed 2005.

of energetic healing. An important element in the way healing was regarded is that the mind is used to in-stream energy in order to catalyze the subtle energies of the body with those of the spirit by means of affirmation[176]. She described the coming into existence of affirmations in 1881, as follows[177]:

> Another case of the energetic world of spirit-matter may be found in New Thought formulations and especially in New Thought healing practice. Mind, for New Thought, can bring matter into correspondence not as one substance fixing the substance of another but as a constant source of in-streaming energy that catalyzes the subtle energies of the body with those of the spirit. The New Thought vehicle for so doing, since the nineteenth-century time of Warren Felt Evans, has been the affirmation. In *The Divine Law of Cure* (1881) Evans -the Methodist-turned-Swedenborgian minister who became a major New Thought theologian and practitioner- linked bodily condition to mental process. If we want to change our bodies for better, he declared, "let us imagine, or think and believe, that the desired change is being effected, and it will do more than all other remedial agencies to bring about the wished for result" (…) Evans's" affirmative attitude of mind" took effective form in the practice of affirmation (…), and the New Thought movement turned the practice itself into a healing form of energy.

It exposes how mind, mental process, energy and healing became furthermore linked.

According to Hanegraaff[178], among others Evans was instrumental in developing Quimby's mind cure into a full-blown philosophy of 'positive thinking', which could be applied not only to the healing of illnesses but to routine affairs of everyday life as well. Evans connected Quimby's mind cure with elements of German Idealism, Emersonian Transcendentalism, and Swedenborgianism, and presented the result as a form of "esoteric" Christianity. It falls outside the scope of this study to work out all those philosophies in detail.

The next step in development was that bodily conditions were linked to mental processes; a world view that fuelled the concept of holism and holistic health. The concept of a free flow of energy being desirable for good health entered energetic healing techniques. In America, for example, the language of motion emerged as promoted by American Transcendentalists, but more important, philosophical and practical forms of Spiritualism came into the market. Spiritualism stated that there is a continuous

[176] Albanese, 1999, p312.
[177] *Ibid.*
[178] Hanegraaff, 1998, p488.

flow between matter and spirit where matter is considered is a refined form of spirit or even a manifestation of spirit.

In 19th century science, the concept of ether entered into a world view wherefore it permeates all space and transmits transverse waves[179]. For instance, J.H Jung-Stilling (1740-1847) propounded a spiritual cosmology that argued for the existence of ether that connected body and soul as well as the spiritual and material worlds[180].

In 1927, another concept was added to the conversation: *chakra*. According to Albanese[181]:

> In his 1927 book, *The Chakras*, Leadbeater -who was widely admired among theosophists in the United States as a clairvoyant- combined South Asian and European mystical sources with his own visions. He called the *chakras* (*Sanskrit* for "wheels") "a series of wheel-like vortices which exist in the surface of the etheric double of man." Significantly, the *chakras* were "points of connection at which energy flows from one vehicle or body of a man to another".

As the chapters coming up will reveal, it is not known if Usui used the word *chakra* but my observation is that quite some contemporary Western Reiki practitioners often experience a relation between practicing Reiki and *chakras*. Beeler also notices this, both during interviews of UK Reiki Masters and in reviewing English *emic* literature on Reiki[182].

4.1.4 SPIRITUALISM

Haller Jr showed that around the 1840s, Spiritualism stood in direct historical connection with animal magnetism; they were separate but parallel movements[183]. About Spiritualism, Staemmler explained that[184]:

> Spiritualism taught that communication with the deceased and the world beyond was possible, and it developed a number of techniques and religious specialists to achieve this communication. In Japan, Spiritualism supported the doctrines of spirit possession of some new religions and strongly influenced Asano Wasaburō, a leading member of Taishō era Ōmoto [§5.6.5.4].

Staemmler continued on Spiritualism and some of its techniques, of which I offer a paraphrased summary[185]. Spiritualism regarded itself as a

[179] Albanese, 1999, p310.
[180] Haller Jr, 2010, p90.
[181] Albanese, 1999, p314.
[182] Beeler, 2015, pp38-39.
[183] Haller Jr, 2010, p127.
[184] Staemmler, 2009, p104.
[185] *Ibid.,* pp106-108.

science, not a belief, and conducted several scientific experiments and demonstrations, seemingly proving beyond doubt the existence of, and the possibility of communication with, souls of the deceased. Spiritualism also holds that the human psyche survives physical death. This merged with the age old belief in Japan of reincarnation; for several other reasons this led to a veritable boom of spiritualist practices, experiments and convictions. *Kokkurisan*: the Japanese version of the Western Ouija board became popular in the late 19th century. Early 1900, *saiminjutsu* (hypnotism) became extremely fashionable and was regarded by some as a scientific therapeutic method based on biophysical and psychological mechanisms, while others interpreted it as the work of spirits because it seemed to defy convincing rational explanations. After that, around 1910, *senrigan* (clairvoyance) became popular. In early 1900, large parts of the population saw Spiritualism more as belonging to the realm of superstition rather than science, but several individuals and associations continued research of spirit matters, like Ōmoto's Wasaburō Asano, who even founded Shinrei Kagaku Kenkyūkai (心霊科学研究会, Research Association for Psychic Science) in 1923. All in all, Spiritualism has prepared the soil for various new religions, which placed great emphasis on spiritualist elements and spirit possession; all founded around the 1920s; among others Reiyūkai, Taishō era Ōmoto and Taireido. Reiki, founded in 1922 but not mentioned by Staemmler, is similarly influenced by these movements like the other NRMs in Japan at this time. These new religions drew on the interests aroused by Spiritualism and the questions it had asked but failed to answer, about the existence of spirits and supernatural powers. Finally, Staemmler mentioned that it also had either preserved or reanimated belief in the possibility of faith healing from modernization's rationalism.

4.1.5 THEOSOPHY

The ideas of Mesmer and Swedenborg also influenced Theosophy: another Western belief that also reached Japan. Therefore, a short introduction on this subject is needed because it also concerns the division of body, mind and spirit which is addressed later in this thesis. The most well-known publication of Theosophy is Helena P. Blavatsky's *The Secret Doctrine* in 1888.

I paraphrase Carl Clemen who wrote an article published in 1924, that speaks to the *Zeitgeist* of that time period[186]. The Theosophical Society was

[186] Clemen, 1924, pp281-292.

founded in 1875 in New York, and branches were founded in several cities around the country. Clemen stated that both Theosophy and Anthroposophy contend that man[187]:

> (…) consists not only of three main parts (body, soul, and spirit) but of seven other aspects which are divided among those main parts in the following way:
>
> I. The body consists of the "physical," "ethereal," and "astral" bodies, the second and third of which at least must be described somewhat in detail. The ethereal body is also called "vital body," for it is the one that gives life and shape to the physical body. As by virtue of the physical body man belongs to the mineral kingdom, so by virtue of the ethereal body he belongs to the vegetable and animal kingdoms. But whereas the ethereal body of beasts consists only of the powers of growth and propagation, the ethereal body of man is mainly the bearer of the habits, dispositions, inclinations, of his temperament, character, and memory. The astral body, on the other hand, is also called the body of the soul (*Seelenleib*), or body of the sensations (*Empfindungsleib*); but at the same time it is the bearer of the instincts and passions. The ethereal body is common to men, beasts, and plants, the astral one only to men and beasts. The ethereal body is not born or freed until the time of the second dentition; the astral one appears at the time of puberty.
>
> 2. The soul consists of the sensational, intellectual, and conscious soul (*Empfindungs-Verstandes- u. Bewusstseinsseele*). The sensational soul, however, is identical with the body of sensations, and the conscious soul with the first part of the spirit. So in fact the soul consists only of the intellectual soul, from which all thoughts of the outer world arise. It is also called the I-body (*Ichleib*).
>
> 3. The spirit consists of the spirit itself (*Geistselbst*), the spirit of life (*Lebensgeist*) and the spirit-man (*Geistmensch*). Dr. Steiner, like Mme. Blavatsky and Mrs. Besant, calls them also by Indian names, which have a different meaning in Sanskrit, namely *manas*, *budhi*, and *atma*. With these three parts of the spirit, man partakes of the world of the true, the good, and the beautiful. The spirit, however, like the soul, is found only in man.
>
> (…)
>
> But according to Theosophy and anthroposophy all these parts of man, not the physical body only, can be seen by the clairvoyant, though of course not with the bodily eyes. The ethereal body encloses the physical one and has the color of a peach blossom; both these bodies are enveloped by the astral one, which has the form of an egg and contains revolving wheels and lotus flowers of a varying number of petals and colors. In similar fashion the "aura" of the other parts of man is described.

[187] *Ibid.,* pp282-283.

Boekhoven used treatises of Stephan Prothero (1993) and Albanese (1999) when he stated that[188]:

> A key innovative element in the theosophical doctrine was that instead of mediums, as spiritualists believed, 'adepts' were the cause of spiritual manifestations. These adepts were initiated into ancient mysteries, were able to manipulate secret forces in accordance with secret laws, and they could tap into the secret and eternal record of past thoughts. In Blavatsky's doctrine, magic was science, a divine science. Magicians – and thus shamans – had a profound knowledge of the secret forces in nature that scientists did not acknowledge.

The phrase "initiated into ancient mysteries" resembles Reiki terminology on initiations, as chapters coming up will reveal. The noticeable shift is that one no longer has to be a shaman with the necessary knowledge and skills, but one has to be initiated, something that is possible (also) for non-shamans, implying everyone, which makes it more democratic.

Paraphrasing and summarizing Boekhoven[189], shamanistic knowledge was experiential knowledge that only the 'experiencer' could claim, and it became associated with knowledge of the innermost self; the process of understanding was thought of as a way of knowing oneself. As a school the Theosophical Society intended to teach an esoteric philosophy in which the recovery of 'ancient wisdom' (perennial philosophy), wherein religion and science were undivided, was one of the main ingredients.

The next section describes an event that influenced Blavatsky directly.

4.1.6 The 1893 World's Parliament of Religions

The period of the 1880s-1890s is by many considered as the period in which Theosophy introduced certain *Sanskrit* terminology to its jargon, such as *prana*, which strengthens the idea that the concept of *prana* could reach Japan (at least also) through Theosophy. It is the same period that certain Yoga sutras got translated in English[190]. But it seems that since 1893, the jargon of new spiritualities started to contain much more *Sanskrit* terms, especially by people like Blavatsky. The assumed reason is that in 1893, in Chicago an important event took place that would have a long lasting influence on the development of new spiritualities in the West: the World's Parliament of Religions. There is a lot of academic literature treating the event and the effect it had on the (Western) religious and spi-

[188] Boekhoven, 2011, pp58-60.
[189] *Ibid.*
[190] Personal email conversation with Stein, November 2014.

ritual world of that time due to some sort of East-West hybridization. To discuss this in detail falls outside the scope of this study but a few things are worth mentioning. At the event it was Swami Vivekananda (1863-1902) who stole the show. Summarizing and paraphrasing Peter van der Veer[191], Vivekananda's guru Ramakrishna (1836-1886) was an illiterate priest on a temple for the Goddess Kali and regularly got possessed by this goddess. His ideas and practices were based on a specific tradition of tantra. Vivekananda was a member of the Calcutta's Westernized elite and had received a Western education, and spend most of his life translating the beliefs and practices of his guru into "Hindu spirituality" of a sort that could be recognized by Western and Westernized audiences alike. In doing this he left behind the outer appearance of Kali as well as Ramakrishna's outrageous tantric rituals. Therefore, this process enters, as Van der Veer called it, the terrain of colonial translation. During this congress Vivekananda told that he "was proud to belong to a religion which had taught the world both tolerance and universal acceptance". Vivekananda's spirituality was forceful, polemical, and proud. It seemed that both in the parliament and in his lecture tours in the US, it was a message that resonated powerfully among American audiences. Earlier research of Van der Veer indicates that Vivekananda is probably the first major Indian advocate of a Hindu spirituality and the first Hindu missionary following principles set out in modern Protestant evangelism. (This may help indicate why his message resonated in his American audience.) He influenced many people in India also, among others Mahatma Gandhi (1869-1948) and the Nobel Prize winner poet Rabrindanath Tagore (1861-1941). Both interpreted his teachings also for nationalistic purposes. Gandhi argued for a spiritual nation that would transcend internal religious differences. This was an issue of the India back than as well as today: both Hindus and Muslims inhabit India, which brings in its own specific problems. Tagore held lecture tours in Japan and China because he was convinced that a unique spirituality could unify Asia. He wanted to create a pan-Asian movement toward a common Asian civilization. Crucial for the pan-Asian turn that Tagore's Bengali spirituality took is his encounter with Kakuzo Okakura (1862-1913): a leading figure in the Japanese art scene. In 1901, Okakura stayed a year with the Tagore family in Calcutta. Around 1913/4, Tagore felt that Asia should assume a role of spiritual leadership in the world. In 1916, he visited Japan and was received by huge crowds, and at the Tokyo Imperial University he gave a speech entitled, "The Message of India to Japan." In

[191] Van der Veer, 2009, pp1097-1120.

closing Van der Veer, Tagore's major theme was to unify Asia and the spiritual mission of Asia in the world.

Despite the fact that Vivekananda's speech was only fourteen pages long, they made a lasting impact on his US audience. Kay Koppedrayer mentioned some details on his message[192].

> He is presenting the Vedanta doctrine of the shared identity of *atman* (individual self; the substrate of all selves) and *brahman* (the substrate of all existence) in his two clauses, one referring to "soul and souls," the second using the expression "individual spirits and the Father of all spirits." Unlike the unfamiliar Sanskrit terms of *atman*, *brahman*, and so on, which appear nowhere in Vivekananda's presentation, the terms "soul" and "Father of all spirits" were recognizable. Just how much of the Vedanta teachings alluded to here were comprehensible to his audience is hard to gauge, especially since usages such as these are very subtle. Nonetheless, in this sentence again, there are several key claims: that the Hindu system emphasized morality and ethics as well as spiritual things; that ethics and morality were grounded in an indivisible relationship among humans and between human and God; and that the religious system derived from that, namely Hinduism, was based on principles, which, like scientific laws such as gravity, are innate to existence.

Note that Vivekananda did not use the *Sanskrit* terms *atman* and *Brahman* in his speeches. Koppedrayer interpreted Vivekananda's speeches as hybrid: both Eastern and Western because a phrase as "the father of all spirits" is unlikely to be found in Hindu scriptures while recognizable for Christians. He opined that Vivekananda made use of Christian imagery in order to reach the American audience. Another example is that he never used the word *karma* but did mention: "the present is determined by our past actions, and the future will be by the present"[193]. In closing Koppedrayer, Vivekananda attempted to explain a Vedantic notion of "God" drawing upon a principle that "science has proven (…) that the sum total of cosmic energy" remains constant[194].

Vivekananda spoke about Hinduism that Blavatsky must have recognized because she spent a lot of time in India as well. It seems that among others Vivekananda and Blavatsky helped introduce certain *Sanskrit* words like *prana*, in the Western new spirituality milieu; but Blavatsky was neither the first, nor the only one to do so. Summarizing Lola Williamson[195], Ralph Waldo Emerson (1803-1882) created a hybrid-style American reli-

[192] Koppedrayer, 2004, p23.
[193] *Ibid.,* p25.
[194] *Ibid.,* p22.
[195] Williamson, 2010, p27.

gion based on Hindu ideas in the same way Bengali intellectuals had clothed Hindu ideas in English words. She stated that (Emerson's) Transcendentalism, Theosophy and New Thought, all three hybrid East-West movements, helped pave the way for the emergence of 'Hindu inspired meditation movements', as she called it.

New Thought is introduced separately in the next section from the perspective of metaphysical religions. For this study a description on Transcendentalism will suffice. It is[196]:

> (…) a literary and philosophical movement that was begun during the early 19th century in New England by Ralph Waldo Emerson and others. It was a reaction against the rationality of the Enlightenment movement, was strongly influenced by the Romantic movement, and emphasized the essential unity of all creation and the inherent goodness of humans. Transcendentalists believed that insight would reveal more about fundamental truths than would logic and experience, and emphasized nature as a source of human inspiration.

4.1.7 NEW THOUGHT

Another expression of metaphysical religions is New Thought. Both Albanese and Haller Jr have discussed New Thought in detail[197]; Haller Jr opined that reminiscent of Swedenborg's ideas, New Thought advocates viewed thoughts as vibrations that travelled with varying intensity and could affect others near and far[198]. I maintain that ideas like these may have offered a 'theoretical' foundation for the possibility of distant-treatments for Western Reiki practitioners, but perhaps also for Japanese practitioners. According to Haller Jr, people who got involved with New Thought came by the way of mental healing[199]. A treatment that started with educating a patient in such a way which resulted in recognizing one's own self-healing power: an essential precondition in order to get healed and to prevent future diseases. People had to recognize the healing power that lay latent within, and they had to realize, either treated by another or by themselves, that the cure was actually 'the calling into life' of that healing power. Adherents of New Thought regarded the mind as the gatekeeper in gaining access to higher energies, completely in line with Swedenborg and Mesmer. New

[196] Online *A Dictionary of Environment and Conservation*, Oxford University Press, 2012, on the *lemma* Transcendentalism, accessed April 3, 2015.
[197] Haller Jr, 2010, Albenese, 2007.
[198] Haller Jr, 2010, p186.
[199] *Ibid.,* pp186-187.

Thought adherents believed that when an individual became conscious of their oneness with the Divine and opened himself or herself to its influx, they could find peace, harmony, and health. It bridged the gap between the material and spiritual world and allowed people to realize the self-actualizing potential that was believed to lie in each human being. Haller Jr found the message of New Thought in a variety of publications on bookshelves labeled with for instance 'self-help' and 'holistic'. I recognize that those particular New Thought ideas may have contributed to a foundation for the trustworthiness in Reiki treatments.

This study is particularly interested in both Albanese's and Haller Jr's analysis of Swedenborg and Mesmer, and their presented exposé on the conceptual idea of some kind of flow and the utter importance to keep the flow of energy going as undisturbed as possible. Closely related to this idea is the division Theosophy proposed of as the body, soul and spirit that all these divisions may benefit from an undisturbed flow of energy. The emphasis New Thought placed on the influence of the mind for self-healing is also important to this study. But, as Haller Jr concluded, mutually supportive and intertwined, body and mind were difficult to separate, much less to distinguish. This confusion that, according to him, was evident within Swedenborgianism and mesmerism became present and visible in among others magnetic healing, Christian Science, New Thought, and a multitude of lesser-known movements that operate on the borderlands of the biomedical paradigm[200].

Foreshadowing the chapters to come is the issue of energetic flow during a Reiki treatment. Both Swedenborg's and Mesmer's ideas are discernible; Mesmer's ideas of the alleged mutual influence between Heavenly Bodies, the Earth and Animate Bodies, and Swedenborg's idea of a divine influx are influential when the Japanese concept of *kami* and its energetic outflux of *ki* is explored (§5.1.3).

The next section will reveal in more detail that in the time period of early 1900, specific transatlantic exchange of information and ideas took place. **Part III: The Hawaiian and North American era** also moves on from this point. Out of these metaphysical traditions developed in the US, among others, New Age as it will turn out offered a fruitful soil for Reiki. This study focuses on a transmigration of a Japanese healing technique to the West, but there were also ideas and ideologies that 'transculturalized' from the US into Japan; this information is less obvious and perhaps less

[200] *Ibid.*, p224.

known, therefore, the most relevant specific transatlantic exchange of information and ideas for this study are discussed in the next section.

4.2 TRANSPACIFIC EXCHANGE OF INFORMATION: SOURCE OF INSPIRATION

4.2.1 CHRISTIANITY

Joseph J. Spae stated that Japan's missionary contact with the Catholic Church dates from 1549, at a time when the country was in anarchy and impoverished by civil war, just before the Edo period[201]. In the period 1639-1859, Christianity was prohibited. It was a period of more than two centuries of Japan's seclusion: *sakoku jidai* (§6.2)[202]. When this period came to an end in 1853, it wasn't until 1859 that the first Catholic missionary could stay legally on Japanese soil since 1614. In the same year, the first Protestant mission was established in Japan[203]. The first Catholic Church at Kanagawa (Yokohama) was established in 1862, and late 19th century, the Christians themselves estimated their number at about 20,000[204].

In 1859 and in 1862, more or less directly after ending the *sakoku jidai* and the opening of the borders, an interesting event took place; there are indications that the concept of *kami* was influenced by the concept of the monotheistic God of Christianity (see also *rangaku* (蘭學 "Dutch Learning" (§6.2)). According to Norman Havens[205]:

> (…) throughout the subsequently Edo period, as Nativist scholars felt the impact of discussions of Christian concepts through the medium of "Dutch learning" (*rangaku*), and the situation was confused even further by the introduction of Protestant Christianity around the time of the Meiji Restoration. It is now a commonplace that much of the blame for the current confusion revolving around the notion of *kami* can be focused on the historical decision to use *kami* to translate the concept of God in Protestant versions of the Christian Bible made in 1859 and 1862. As a result of this choice, scholars of Shinto continue today to criticize the mistaken association of the

[201] Spae, 1963, p3.
[202] *Ibid.*
[203] Thomson, 1963, p69.
[204] Spae, 1963, p8.
[205] Havens (1998), *Kami*, Kokugakuin: the Institute for Japanese Culture and Classics, on the website http://www2.kokugakuin.ac.jp/ijcc/wp/cpjr/kami/havens.html accessed October 23, 2014.

> Japanese term *kami* with "God," lamenting that this mistranslation may even be resulting in a dilution of the original Japanese *kami* concept. Based on informal surveys taken in his university classes, for example, Shinto theologian Ueda Kenji estimates that nearly sixty-five percent of entering students now associate the Japanese term *kami* with some version of the Western concept of a supreme being.

Apparently Christianity influenced the development of Shintō and this is an interesting indication for it. Christianity itself also went through several developments. I only briefly paraphrase and summarize Yosuke Nirei, who analyzed Protestantism in Meiji Japan[206]. For Japanese Protestant churches, the decade of the 1890s is often recognized as a time of struggle and hardship, which is in sharp contrast with the preceding phase of rapid Westernization. An important event was the first Sino-Japanese War (1894-1895) (§6.2). Interest in the nation's morality and religion became particularly acute in the aftermath of that war, amid the public hand-wringing over further development and expansion of an empire. Nirei stated that all established religions collaborated with the war effort, including leading Protestants who formed the Association of Christian Comrades concerning the so-called 'China/Korea Question' in 1894, defended the cause of war, stirred up national morale, and glorified and prayed for the Imperial fortune.

Nirei continued that also, directly after this war, the government ordered restrictions on religious education in both public and private schools that hit Protestants particularly hard. Positivistic university academics and Darwinian evolutionary theorists alike continued to belittle Christianity in particular and religion in general. (This is relevant information for the narrative on Usui coming up in chapter 6.) The extraordinary tension and euphoria resulting from the war, though, turned out to be beyond the government's control and stimulated a popular religious mindset. A leading Protestant, Masahisa Uemura (1857-1925), noted in 1895 that the entire Japanese society showed a "strong religious tendency". Indeed, *fin-de-siècle* Japan witnessed a number of renewed religious movements, many with Shintō origins, such as Tenrikyō and Kurozumikyō, which the government likewise looked on with suspicion. Christians like the Protestants Uemura, dismissed those NRMs as primitive chicanery, even welcoming the government's movement to suppress them. (This resembles Hirano's statement that Reiki was criticized in the public press.)

Nirei explained that scholarly disciplines, like philosophy, ethics and comparative religion, found their way to Japan and influenced the discus-

[206] Nirei, 2007, pp151-175.

sion about the relation between the contested traditions and the new sentiments of a national(istic) culture. He stated that many of the new cultural academics were of Protestant origin, and many clerical Protestants were also influenced by those scholarly disciplines when dealing with their own theological problems. Those modernist Protestants both debated within their own circles and confronted other academics. They also brought the discussion of religion and Christianity to a new height by claiming to create a new religion and ethics, thus satisfying both national and universal theoretical criteria, through the reform of Christianity and by comparison with other traditional religions and ethical systems. They thereby made eventually obsolete the longtime assault on Christianity as a religion; it got regarded as incompatible with modern science, Japanese culture, or education.

In Nirei's treatise the Dōshisha School is mentioned a few times. Information about this school is relevant for this study, which will become clear in section 6.4.2.3. Nirei mentioned that the Dōshisha School attempted to develop itself into a full-fledged modern scientific university initiated by the school's founder and doyen of the early Protestant movement: Niijima Jō. Its teachings seemed to have been orthodox Protestant. Nirei explained that theological disputes existed since the inception of Japanese Protestantism. As an example, he mentioned that converted ex-samurai youth often found missionaries intellectually obscurant, and as it concerns the teachings at Dōshisha at a certain moment was said that[207]:

> (…) it was "ludicrous in the extreme" that a missionary professor treated the Old Testament like a scientific textbook and tried to force his students to believe literally in the stories in Genesis "as if he were teaching children in Sunday school or inhabitants of the South Seas"

Protestantism went through several developments at that time, which makes it difficult to reconstruct–if indeed Usui was influenced by Protestantism in the first place–a possible relation between Usui and Protestantism in general or with a certain Protestant school specifically. This gives an idea of the atmosphere at the school of that time. For the purpose of this study, this brief summary on Christianity and the Dōshisha School will suffice.

[207] *Ibid.,* p159.

4.2.2 Western Esoteric Traditions

Next, I paraphrase and summarize Tweed[208]; according to Tweed, the transnational exchange of religious ideas between the US and Japan shaped religious life both in the Japanese eras Meiji (1868-1912) and Taishō (1912-1926) and in the American eras Gilded Age (1865-1900) and the Progressive Era (1900-1917). He stated that ideas of Western occult traditions, like Swedenborgianism, were part of the complex transnational exchanges between America and Japan. He explicitly showed the relation and exchange of thoughts between the well-known Japanese writer D.T. Suzuki, especially in his work in the time period 1903-1924, and the American writer Albert J. Edmunds. Suzuki translated four important works of Swedenborg into Japanese. In 1910: *Tengai to Jigoku* (Heaven and Hell), in 1914: *Shin Eresaremu to Sono Kyosetsu* (New Jerusalem and Its Heavenly Doctrine), also in 1914: *Shinshi to Shin'ai* (Divine Love and Wisdom), and in 1915: *Shinryo Ron* (Divine Providence).

As already discussed in previous sections, Swedenborg had a specific view on correspondences and pathways between heaven and earth that in various ways influenced Transcendentalism, mesmerism, Spiritualism, Theosophy and New Thought. It sparked alternative healing systems, among others homeopathic medicine, and it shaped the 'metaphysical tradition' in America. Tweed, though, called it the 'occult' or 'esoteric' tradition[209]. For a description on occult, this study follows Tweed (who quoted Galbreath), identifying three primary meanings of 'occult' or 'hidden' for these diverse occult traditions[210]. 'Occult' refers to[211]: (1) extraordinary matters that by virtue of their intrusion into the mundane world are thought to possess special significance (e.g., omens, portents, apparitions, prophetic dreams); (2) matters such as the teachings of the so-called mystery schools that are kept hidden from the uninitiated and the unworthy; (3) matters that are intrinsically hidden from ordinary cognition and understanding but are nonetheless knowable through the awakening of hidden, latent faculties of appropriate sensitivity. I recognize that the points (2) and (3) are often regarded as typical for 'esoteric', and when supernatural or magical forces are involved, it seems to extend towards 'occult'.

William M. Bodiford also mentioned D.T. Suzuki; Suzuki spent eleven years in the United States until 1908, studying "Science of Religion" from

[208] Tweed, 2005, p249.
[209] *Ibid.,* pp253-254.
[210] Galbreath, 1983, pp18-19.
[211] Tweed, 2005, p254.

the German émigré theologian Paul Carus (1852-1919)[212]. Haller Jr mentions Carus when he described Swedenborg and the spread of Swedenborgianism abroad, such as to the US[213]. He stated that Carus was an author of several publications in which he sought to identify a home for souls amid the detritus of formulations, errors and superstitions of religions[214]. But Carus was also the editor of the Open Court Publishing Company. This company was the result of an effort of Edward C. Hegeler (1835-1910) to bring science and religion together, and it published many books on this issue[215]. Also Judith Snodgrass linked Carus to Suzuki when she stated[216]:

> Within months of its American release, Paul Carus's *The Gospel of Buddha* had been translated by D. T. Suzuki and published in Japan with a preface and endorsement by Rinzai Zen abbot Shaku Sōen. This book, *Budda no fukuin*, a conscientiously literal translation of the original text, was imbued with the political concerns of Meiji Japan. Contrary to the assumption of Carus's biographers, the reason for the publication was not that Carus was "one to whom Buddhists throughout the world looked for source material and instruction in their own religion", but rather its strategic value in the discourse on Meiji religion. The content of the book, though of use to the reform movement, was of secondary importance to the publication's strategic function in the cause of Buddhist revival.

This "Buddhist revival" will be discussed later on when the influence of Suzuki on Buddhism is discussed. All this places Suzuki in the midst of Swedenborgianism and makes a reasonable case that Swedenborg's concept of energy, flow of energy, and the idea that illness had to do with blockades of this flow, reached Japan by and through the person of Suzuki. These ideas even may have helped to (re)form Zen and thus may echo in Zen ideology.

According to Tweed, American occult traditions that affirmed all three kinds of hidden religious truths, made their way to Japan around the turn of the century. Due to Suzuki's interest in occult traditions including Swedenborgianism, psychic phenomena and Christian Science, Suzuki must have noticed a relation between Swedenborg's ideas and Buddhism: Swedenborg's idea that things on earth have correspondences in heaven or

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[212] Bodiford, 2006, p426.
[213] Haller Jr, 2010, p183.
[214] *Ibid.*
[215] *Ibid.*
[216] Snodgrass, 1998, p319.

hell shows similarities with the Buddhist notion of karma[217]. Suzuki identified more parallels between those ideologies in statements like "the Divine manifests itself in wisdom and love" or "that true salvation is the harmonious unification of belief and action"[218]. Suzuki also thought that Swedenborg as a scholar and statesman embodied the Meiji values of self-sacrifice and nationalism, but as a mystic he challenged the materialism and superficiality of contemporary Japanese culture[219].

Besides mesmerism and Swedenborgianism as topics themselves, mesmerism is a topic in Theosophy that also is related to Suzuki via Henry Steel Olcott. Prothero stated that[220]:

> Olcott viewed his frequent forays into hypnotism and mesmerism not as occult metaphysics but as empirical investigations. "I am a psychologist, not a metaphysician, by temperament," Olcott boasted while conducting hypnotic research in France, "so that, while some of my cleverest associates in the Theosophical Society have been weaving and weighing theories, I have been accumulating facts and studying phenomena".

It even seems that Theosophy had a particular influence on Buddhism itself[221]:

> The first connection between Japan and The Theosophical Society (TS) occurred in 1893 when Doho Mizutani proposed to publish *Buddhist Catechism* by Henry S. OLCOTT; it was published in Kyoto in 1895. Olcott subsequently toured Japan and made his base at the Chion-in Buddhist Temple in Kyoto. His lectures and talks with Anagarika DHARMAPALA had a great effect on the revival of Buddhism in Japan.

Additionally, techniques that focused on the mind reached Japan. For example, Yoshinaga explained that in 1885, hypnotism (§4.1.4) began to be practiced after a demonstration of it by the entrepreneur Ryōkichi Kawada (1856-1951)[222]. This new instrument to influence one's mind and behavior was considered as integrated in new therapies, where I add: like in *seishin ryōhō* (§5.1.4) commodities.

As mentioned, in 1888 *The Secret Doctrine* was published, and in 1889, Japanese Buddhists invited Olcott to Japan where he stayed for three and a

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[217] Jeremy K. Finkeldey (2011), p1 mentioned Suzuki (1913) *Suedenborugu*. Website http://spiritualpracticeandconsciousness.blogspot.nl/2011/06/dt-suzuki-and-suedenborugu-buddha-of.html accessed February, 12, 2015.

[218] Tweed, 2005, p265.

[219] *Ibid.,* p266.

[220] Prothero, 1995, p287.

[221] Website http://Theosophy.ph/encyclo/index.php?title=Japan,_Theosophy_in accessed April 25, 2013.

[222] Yoshinaga, 2012, p51.

half months and gave 76 public lectures to audiences totaling about 187,500 people[223]. (Other sources mention a more modest number: 87,500[224].) Apparently his visit did not stay unnoticed taking in the next statement[225]:

> Following Olcott's visit to Japan, several theosophical books were translated into Japanese. Heisaku Udaka and E. S. Stevenson translated *The Key to Theosophy* by Helena P. BLAVATSKY (Point Loma 1907); Bubei Kon translated *At the Feet of the Master* by Alcyone (Adyar,1928). Shuncho (ToKo) Kon translated *Man Visible and Invisible* by Charles W. LEADBEATER (Adyar, 1902).

Relevant for this study is a statement of Prothero, used by Albanese[226]:

> Henry Steel Olcott, for instance, studied mesmerism in his youth, discovered that he could heal others "magnetically" and later achieved renown in South Asia as a spiritual healer (Prothero 1996: 107-110).

If Olcott has talked about, or even has demonstrated his healing abilities, it may have inspired his audience that may have contained (future) founders of NRMs, like Usui. It seems likely that the concept of *prana* also entered Japan through at least Olcott and D.T. Suzuki, although it seems that the term itself never really became part of Japanese language but may have got interpreted as *chi* or in an animated version as *ki*.

Also Shin'ichi Yoshinaga mentioned a link with D.T. Suzuki[227]:

> In 1928 Dr. D. T. SUZUKI an eminent scholar of Zen Buddhism, together with his wife Beatrice Lane Suzuki, organized the Mahayana Lodge of the Theosophical Society in Kyoto and later the Miroku Lodge at Tokyo.

This belongs to Suzuki's legacy, following activities he undertook.

Other sources mentioned the relation between Japanese Buddhists and Western Buddhist or more specific: Theosophy seems to have influenced Japanese Buddhism. As said, Japanese Buddhism was influenced as the result of a process of internationalization during the Meiji period[228]. In fact, Buddhism came out of the Tokugawa era and went in the Meiji era through a process of internationalization attempts, and experienced the emergence

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[223] Website http://www.katinkahesselink.net/his/olcott-bibliography.html accessed April 24, 2013.

[224] Yoshinaga, 2009, p125.

[225] Website http://Theosophy.ph/encyclo/index.php?title=Japan,_Theosophy_in accessed April 25, 2013.

[226] Albanese, 1999, p314.

[227] Website http://Theosophy.ph/encyclo/index.php?title=Japan,_Theosophy_in accessed April 25, 2013.

[228] Yoshinaga, 2009, p119.

of reform movements[229]. Yoshinaga described in detail what happened with Buddhism in the Meiji era as the result of the internationalization: the exchange of ideas between Japanese Buddhists and foreign 'Buddhists'. He stated that Buddhism lost much of its status and tried to regain that by using a 'white Buddhist' in the person of Olcott, because the West was regarded as 'civilized'. But the trip through Japan was part of Olcott's attempt to establish a non-sectarian and all-inclusive form of Buddhism, where Japanese Buddhists on the other hand, used his popularity to show Buddhist superiority to Christianity[230]. Buddhism gained ground by using the rhetoric of connecting Buddhism with nationalism against Christianity[231], and in perspective, Olcott's tour was the peak of Japanese revival in a visible form[232].

INTERMEZZO: Three ideal types of Buddhists in the US around 1900.
Tweed identified for the late Victorian era in America three ideal types of Buddhists; 'romantics' who were interested in Buddhist culture as a whole including its arts and architecture; 'rationalists' who considered Buddhism as a rational and ethical teaching, superior to Christianity; and 'esotericists' who were interested in the occult side of nature, namely the Theosophists or the esoteric Swedenborgians. Henry Steel Olcott was one of them and in fact, most of the Buddhists abroad were Theosophists or esotericists[233].

The popularity of Theosophy in Japan lasted only for a short time. Olcott's plan for one Buddhist platform did not match with the ideas of Japanese Buddhists, with the result that Japanese Buddhism severed its relationship with Theosophy[234]. It seemed that Japanese Buddhism did not understand Theosophy as a Western spiritual thought, but misunderstood it as Theravada Buddhism, Tibetan Buddhism, Mahāyāna Buddhism, or eclectic Buddhism[235]. Yoshinaga concluded that it is rather difficult to trace the ideological influence of Theosophy or esoteric Swedenborgianism on Japanese Buddhists[236]. He quoted several authors in order to underpin his idea that

[229] *Ibid.,* p120.
[230] *Ibid.,* p119.
[231] *Ibid.,* p120.
[232] *Ibid.,* p125.
[233] *Ibid.,* p124.
[234] *Ibid.,* p126. He quoted Tweed (2000), *The American Encounter with Buddhism, 1844-1912: Victorian Culture and the Limits of Dissent*, The University of North Carolina Press.
[235] *Ibid.*
[236] *Ibid.,* p127.

Theosophy came to be forgotten and abandoned by Japanese Buddhists and after 1907, a tendency toward 'spiritual', 'experience' or 'occult' would be conspicuous among religious intellectuals[237]. But whether or not certain concepts of Theosophy were rooted out in Japanese's religious scene also remains to be seen.

New Thought – Principles of Health

Several publications regarding New Thought reached Japan. Catherine Bowler mentioned that William Walker Atkinson played an important role in this[238]:

> William Walker Atkinson (known also as Swami Ramacharaka) became one of the most popular authors of New Thought success literature. His many works, including *The Secret of Success* (1908), *Mind-Power* (1908), and *The Secret of Mental Magic* (1912), popularized New Thought's interest in the power of the mind and its instrumental value. He taught that the conscious mind controlled the unconscious, unlocking the "secret" to attaining what one desired. This high emphasis on mental magic puts prosperity under the mind's control.

Staemmler mentioned that the New Thought Movement had a magazine called *Die weiße Fahne*[239], not to be confused with the same named German group. According to Staemmler, Spiritualism in Japan had prepared the soil for new religions, which placed great emphasis on spiritual elements and spirit possession. Among these were the NRMs Reiyūkai, Taishō era Ōmoto (§5.6.5.4) and Taireido (§5.6.5.6)[240]. She opined that such religions could emerge because Spiritualism was popular at that time but failed to answer questions about the existence of spirits and supernatural powers. Additionally, Spiritualism had reanimated belief in faith healing that was embraced by many for whom modern Western medicine was either unsuccessful or too expensive[241].

Also Hirano discovered that in the information exchange ideas from New Thought found their way to Japan through, among others, Bizan Suzuki[242]. In 1914, Suzuki wrote *Principles of Soundness* (*Kenzon no Genri* 健全の原理). It presents a theory for good health or soundness, and at some point introduces a Health Poem; this exists out of five precepts:

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[237] *Ibid.*
[238] Bowler, 2010, p56.
[239] Staemmler, 2009, p364.
[240] *Ibid.,* p108.
[241] *Ibid.*
[242] Hirano, 2013.

- 今日だけは, 怒らず, 恐れず, 正直に, 職務を励み, 人に親切
- *Kyō dake wa, ikarazu, osorezu, shōjiki ni, shokumu wo hagami, hito ni shinsetsu*
- Just for today, do not be angry, do not be afraid, be honest, be encouraged to do your duty, be kind to people.

In section 7.1.4.10 it will be explained that Usui integrated five precepts in his technique, inspired by these five.

Another example of translation of New Thought books is Fenwicke Holmes', *The Law of Mind in Action* (1919) into Japanese in the 1920s, by the founder of the NRM Seicho-No Ie (§5.6.5.8): Masaharu Taniguchi. And, as a last example, it is also known that the NRM Ōmoto was interested in both Theosophy and the aforementioned New Thought and Spiritualism. This will be discussed in section 5.6.5.4.

In section 6.3 I will discuss that already in 1890 the Japanese government reacted on foreign influences (among others) mentioned above, with the *kyōiku chokugo* (Imperial Rescript of Education)[243] (*choku* can be interpreted in this case as 'edict'). Others, like Enryō Inoue, used Western philosophy to prove how irrational Christianity and how scientific Buddhism was. All these were attempts of Buddhism to recover a position of pride by demonstrating a sense of truth and values of a nationalistic and civilized nature[244]. The acknowledgment of the West being civilized at that time resulted in a dialogue between Buddhists, Shintōists and Christians as displayed during the World's Parliament of Religions hold at Chicago in 1893 (§4.1.6). Several movements of young Buddhists developed, such as *seishin shugi* (Spiritualism) in 1899[245]. Yoshinaga opined that *seishin shugi* tried to reconstruct Buddhist faith on the relationship between the ego and the absolute; it stressed the importance of a reflexive attitude towards one's own mind and tried to build a modernized type of 'faith' on an intellectual basis[246]. These movements had a significant influence on religious-minded lay-persons of the educated class[247].

Many of the items mentioned above have influenced the inception, transmigration and globalization of Reiki as it has developed into what it is to-

[243] Yoshinaga, 2009, p120.
[244] *Ibid.*
[245] Look at section 5.1.4.2 for an explanation on the term *seishin*.
[246] Yoshinaga, 2009, p122.
[247] *Ibid.,* p123.

day. But before that can be treated, some specific issues of Reiki's Japanese context need explanation and are presented in the next chapter.

5. CONTEXTUAL ANALYSIS OF THE JAPANESE ERA

This chapter works out in some detail several contemporary Japanese concepts being related to Reiki that come back in CEs of Reiki's spirituality. Again Maas' model with the five components is used to guarantee consistency between the chapters. Note that when I mention new religious movements or NRMs I address the **Japanese** ones unless mentioned otherwise.

5.1 FUNDAMENTAL INSPIRATION

In Japanese culture religious expressions like Buddhism, shamanism and Shintō are so interwoven that it is almost impossible to take a closer look at Japanese culture and society or at Japanese cultural phenomena, like NRMs as Reiki or any other NRM, without also looking at those religious expressions[248]. They influenced the development of key figures of Reiki, and by that, eventually the spirituality of Reiki itself. For this study I limit myself to mainstream influences like Shintō and Buddhism; furthermore, some specific concepts are introduced, like *ki* and *kokoro*.

5.1.1 SHINTŌ: THE WAY OF THE *KAMI*

During the study trip to Japan in 2012, I noticed that Shintō seems to be the religious and spiritual idiom of the Japanese people containing customs, attitudes and lifestyle, in which Japan's creation myth is an integral part of this idiom. Observing Japanese society from these perspectives indicates three central recognizable aspects: affinity with nature and natural beauty, becoming and staying in harmony with the spirits, and all kind of purification rituals. It also seems to me that Shintō is more a collection of practices of behavior for all kind of situations in daily life, like weddings, harvest, love and romance, and historical monuments. This connects to my impression that for many Japanese, Shintō has more to do with–or is more frequently used for–present-day life, while Buddhism deals firstly with issues of death and after-life. The after-life realm is mostly referred to as *gokuraku* (paradise), *tengoku* (heaven) and *jigoku* (hell). Buddhist priests usually conduct mortuary rites, even though Shintō stresses veneration of

[248] Isomae, 2005, p236: In the Western world the term 'Japanese religion' appeared as academic term rather late: in 1907, as a reaction to Western religious concepts in order to indentify and characterize these Japanese counterparts.

the ancestral spirits. But Shintō priests are very concerned with their own purity, and death is regarded as impure. I regard, therefore, Shintō as a 'this-worldly' religion, in the sense that it focuses on the more tangible benefits, which will promote life in this human world. But what have scholars to say about Shintō, and more specific about issues like its complexity, its basic themes, its origin, its relation with Buddhism, its development due to external influences, its shrines that are so typical for Shintō, and its relation with the Japanese deities: *kami*?

SHINTŌ: COMPLEX TO DEFINE

The last decades, scholars interested in Shintō started with a variation on "Shintō is the indigenous religion of Japan". Think of Norman Havens who wrote an introduction on Shintō or *kami no michi* (神道, The Way of the Gods)[249]. He quoted several others, like Ueda who stated that Shintō[250]:

> (…) represents the value orientation of the Japanese people in the various forms it has taken and the developments it has undergone throughout Japanese history - including contacts with foreign cultures.

And Asoya who stated that[251]:

> It is very difficult to define Shintō, since it is equivalent to the Japanese way of living and thus for the Japanese traditionally needs no explanation in words.

The examples above show that describing Shintō is complex and obviously, this study is not the place to lighten this complexity.

SHINTŌ'S BASIC THEMES

Agreeing with scholars that it is difficult to describe Shintō, I take the online *The Concise Oxford Dictionary of World Religions* as point of departure for further investigation. Summarized by me, it mentioned that the basic themes of Shintō are[252]:

- the cosmological outlook holding a three-level universe; the Plain of High Heaven (*takama-no-hara*), the Manifested World (*utsushi-yo*), and the Nether World (*yomotsu-kuni*);
- the forces of life and fertility, as also of pollution and purification;
- the creation of the world, that started by the creation of the island Onogoro-jima, by the world-parents deities Izanagi and Izanami;

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[249] Havens, 2006, p14.
[250] *Ibid.*
[251] *Ibid.,* p16.
[252] The online *The Concise Oxford Dictionary of World Religions*, John Bowker, 2003, accessed October 10, 2014, on the lemma *Shinto*.

- the creation of *kami* as the result of the union between these two world-parents;
- the dominance of one *kami* in particular: the sun goddess Amaterasu Ōmikami (also written as Ōkami or left out);
- the descent of the imperial line from Amaterasu Ōmikami[253];
- the basic Shintō worship practices, the dances, and to chant *norito* (祝詞, ancient Japanese liturgy).

SHINTŌ'S ORIGIN

Like Shintō itself, its origin is also an issue of debate. Kamstra stated that Shintō is mentioned for the first time in 647, in a decree of Emperor Kōtoku who proclaimed that, in accordance with the will of the gods, his children must rule[254]. This seems to be the root of The Emperor System, to be introduced in section 5.3.3.

The same *Oxford Dictionary* mentioned that two collections of mythology and early history, the *Kojiki* of 712 (Records of Ancient Matters) and the *Nihongi/Nihonshoki* of 720 (Chronicles of Japan), (both considered as *norito*) established the forenamed basic themes (which provides for this study the outline of Shintō itself)[255].

Mark Teeuwen mentioned that there are several theories on the origin of Shintō; it looks to me they all point to either the 7th or the 8th century. He himself argued that Shintō arose from a Buddhist cult that incorporated *kami* as *jindō*, rather than that it arose (as many presume(d)) from the classical court cult, because that created a distance between Buddhism and the *kami* and it defined the *kami* as *jingi*[256]. Nevertheless, Shimazono seems to cling to the court theory[257]:

> To a great extent, Shinto finds its source in the court rituals that appeared by the end of the seventh century (…) Gradually, in response to Buddhist stimulus, the popular rites of the *kami* acquired a different form, becoming a distinct entity. In the medieval period, with the continued influence of Buddhism, religious groups in society brought together the rituals and ideas related to practices of ancient court.

One way or the other, it seems that Shintō and Buddhism interacted at that time and this is not the place to settle that discussion.

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[253] *Ibid.,* accessed August 10, 2014, on the lemma *Shinto*.

[254] Kamstra, 1967, pp16-17.

[255] The online *The Concise Oxford Dictionary of World Religions*, John Bowker, 2003, accessed October 10, 2014, on the lemma *Shinto*.

[256] Teeuwen, 2007, p373.

[257] Shimazono, 2009, p99.

Important events took place in that time period that, regardless which theory is taken as matter of fact, influenced early-day Shintō. One example is that in the 7th century many shrines were incorporated in a co-ordinate court cult, regulated by *ritsuryō* 律令 law: an imported system of Chinese law[258] (§5.3.3). Teeuwen followed Mizue Mori in saying that under the *ritsuryō* rule the country was centralized to an unprecedented degree, leading also to a centralization of *kami* ritual under a special government office *Jingikan*: Ministry of *kami* Affairs[259]. From this moment on, Mori argued, Shintō can be regarded as a religious system, related to the Shintō of today.

Shintō and Buddhism

Kamstra argued decades ago that *shin-dō*, the path of the gods, was given a place alongside *butsudō*: the way of the Buddha or Buddhism, which for many scholars was the ruling paradigm[260].

As mentioned above, Teeuwen argued more recently that Shintō rose from a Buddhist cult[261]. He continued that this Buddhist *jindō* cult had parallels in other Buddhist states, like with the Burmese cult of *nats*.

Richard Payne stated in his introduction on Shintō that the distinction between Shintō and Buddhism is still visible today in the terms Shintō "shrines" (*jingū* or *jinja*) and Buddhist "temples" (*tera* or *ji*), and that it got more emphasized in modern time.[262] He opined that imperialism in East Asia and Romantic conception of religions and its search for the authentic in the indigenous led to an institutional separation of the two traditions, enforced by the authorities since the year 1868. He called it even the religious creation of Shintō where, among others, also "ancient Shintō rituals" were created like the Shintō wedding ceremony. Although today commonly thought as ancient, according to him, it is actually newly created in 1900 for the wedding of the Crown Prince (the future Taishō Emperor).

A broader context with many influences on Shintō

The information above already presents multiple indications for the idea of a broader context and some scholars mentioned this more explicitly. Kamstra mentioned that in the course of time Shintō absorbed all kinds of

[258] Teeuwen, 2007, p376.
[259] *Ibid.*
[260] Kamstra, 1967, pp16-17.
[261] Teeuwen, 2007, p373.
[262] Payne, 2006, pp246-247.

forms of religiosity of Confucianism, Taoism and Buddhism[263]. In time it became more and more a *world* picture, according to him, where there was no longer room for heaven and hereafter. The pantheon includes among others the sun goddess Amaterasu Ōmikami but also the ancestors of famous Japanese families and sometimes living emperors themselves.

Nobutaka Inoue suggested something similar when he noticed that in some academic literature it is suggested that Japan is part of such a broader East Asian, if not global, context. He regarded Shintō as being part of a Chinese religious and cultural sphere in which Mahāyāna Buddhism, polytheism, animism, shamanism, divination, syncretism, and ancestor worship are collaborating agents[264]. He stated on the same page that Shintō belongs to a Mahāyāna based East Asian subspecies of religion. His statement clearly places Shintō in a much broader context. It stands out that he mentioned Mahāyāna Buddhism (which may indicate influence of Theosophy), while there were also attempts to let Theravāda be the most influential Buddhist school. I assume that both schools played a certain role in this part of Japanese history.

Havens opined that in present time the ruling paradigm in use, for which he quoted Itō, Endō and Morie, is[265]:

> We do not think of 'Shintō' as an independent religious tradition. On the contrary, we believe that *kami* worship was established within a 'field' (*ba* 場), representing the seamless integration of a variety of cults and discourses which today are viewed as discrete traditions, including Buddhism, Confucianism, Taoism and the way of Yin-Yang [in Japanese: *in'yō*].

This is in line with Teeuwen's aforementioned remark on Burmese cults and the development of Shintō in a broader context where other East Asian countries are involved.

And then there is the influence of Christianity, which seems sometimes overlooked. Section 4.2.1 presents an example of this influence on the concept of *kami*.

The quotes above indicate that Shintō is rooted in and is influenced by many other cults, discourses and traditions. It may, therefore, come as no surprise that in time it underwent several transformations. In the online *Oxford Dictionary*, paraphrased and summarized by me John Bowker summed up some of these transformations[266]. As early as in the 7th century,

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[263] Kamstra, 1967, pp16-17.

[264] Inoue, 2003, pp7-10.

[265] Havens, 2006, pp18-19.

[266] The online *The Concise Oxford Dictionary of World Religions*, John Bowker, 2003, accessed October 10, 2014, on the lemma *Shinto*.

the imperial edicts prescribed the national rituals and the stratification of the Shintō priesthood. In the 10th century, the Institutes of the Engi Era (*Engi-shiki*) regulated Shintō where Buddhist influences resulted in the Shintō-Buddhist amalgamation (Ryōbu-Shintō and Sannōichijitsu). It also regulated influences of neo-Confucianism on Shintō. In the 18th and 19th century, the 'National Learning' (*kokugaku*) movement placed Shintō back into its former position as the guiding principle of Japan, and provided a theoretical framework for Shintō thought. There still exist in modern Japan several different types of Shintō. The Shintō of the Imperial Household (*kōshitsu Shintō*) focuses on rites for the spirits of imperial ancestors performed by the emperor. Shrine Shintō (*jinja Shintō*) is presently the form of Shintō which embraces the vast majority of Shintō shrines and adherents in Japan, administered by the Association of Shintō Shrines (*jinja honchō*). State Shintō (*kokka Shintō*) was created by the Meiji government and continued until the end of the Second World War to control most Shintō shrines and rituals in accordance with the ideological aims of the government (which is relevant information for this study). State Shintō was an attempt to connect all goddesses of shrines all over Japan with the mythology of the Japanese emperor, in an effort to overcome people's resistance to Westernization of religious phenomena[267]. New Shintō movements were designated by the government to be Sect Shintō (*kyōha Shintō*). Sect Shintō groups continue today, joined by a group of 'New Sect Shintō' (*shin kyōha Shintō*) movements, which have developed in the post-war period. And finally, Bowker named Folk Shintō (*minkan Shintō*): a designation for the extremely wide-ranging group of superstitious, magico-religious rites and practices of the common people.

SHINTŌ'S *SHRINES* AND *MATSURI*

Bowker stated in the online *Dictionary* that the typical setting for the practice of Shintō is the shrine (*jinja*)[268]. At special times through the year, shrines become the focal point for community festivals (*matsuri* 祭), held according to the tradition of each shrine at stated times in honor of its own *kami* (to be introduced hereafter), although there are many common festivals. He interpreted *matsuri* as[269]:

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[267] Isomae, 2005, p240.

[268] The online *The Concise Oxford Dictionary of World Religions*, John Bowker, 2003, accessed October 10, 2014, on the lemma *Shinto*.

[269] *Ibid*., accessed October 10, 2014, on the lemma *matsuri*.

> Japanese festivals. Derived from a verb meaning 'to attend to', 'to entertain', or 'to serve the *kami'*, the souls of the deceased, or a person of higher status, *matsuri* implies 'the mental attitude of respect, reverence, and the willingness to listen, serve, and obey' (J. M. Kitagawa). Always there is an element of revelation, whereby sacred beings manifest their wills to the human community, which responds in *matsuri*. Given the immanental Japanese world-view, every act can be considered an act of *matsuri*, which in this sense is a ritualization of everyday life.

It seems to me that daily life itself, thus, is suggested to be *matsuri*: service to the *kami*, and worship before the home altar (*kamidana* 神棚). Many contemporary Japanese, though, experience a separation between daily and religious life[270]. This may indicate that Shintō still continues to develop, which in itself falls outside the scope of this study.

SHINTŌ AND *KAMI*

According to me, Shintō expresses at least the animated world view that seems to touch every aspect of Japanese culture and includes *kami* worship, which was part of Reiki practitioners' world view of that time. This world view contains some elements typically (although as Teeuwen made clear: not exclusively) for Japan, such as *kami*, *ki*, *ikigami*, *kamigakari* and specific rituals like *chinkon kishin*. In fact, Shintō is inextricably bound up with the concept of *kami* and those two need to be named together. Shintō world view states that nature is intrinsically good, beautiful and valuable for itself, although the Shintō pantheon of *kami* also holds 'bad' ones[271].

Jean Herbert's definition of *kami* seems appropriate for this study because it uses the term 'life-force'[272]:

> [*Kami* is] the deification of life-force which pervades all beings, animate and inanimate. *Kami* is the visible power that unites spirit and matter into a dynamic whole, while it gives birth to all things without exception.

From here it is only a small step to interpret 'life-force' as *ki*, and thus to relate *ki* to *kami*. It also suggests that *ki* existed before *kami*, but that falls outside the scope of this study.

Relevant for this study is also the concept of *ikigami* (生き神(様, a living god or saintly person)[273]. Without discussing details, a similar concept of *ikigami* existed already in Chinese philosophy at the time of the Han dyn-

[270] Email conversation with Dr. Atsushi Hayakawa, October, 2014.
[271] *Ibid.*
[272] Herbert, 1967, p25.
[273] Thomson, 1963, p26.

asty, which founds its way to Japan[274]. Thomson specified this concept for Japanese religions and stated that the distinction between men and god has never been very clear: men and god are always regarded as a whole[275]. According to him, the Buddhist idea that men is conceived of as having inside him the Buddha-seed or as being Buddha himself, merged with the Shintō concept of *kami* and the idea that a person can be a *kami*, and resulted in leveling out the difference between men and god. Consequently, many founders of NRMs were regarded as *ikigami*[276].

Finally, in section 4.2 is already mentioned the translation of the term 'God' into *kami* in 1859 and 1862, and its consequences for Shintō.

5.1.2 Mediated Spirit Possession: *chinkon kishin*

Another concept, relevant for this study, is the technique *chinkon kishin* (鎮魂帰神), a form of mediated spirit possession, thus also related to shamanism as to be introduced in section 5.1.6 and is closely related to Ōmoto that popularized it (§5.6.5). This ritual given by the Kokugakuin University in its online *Encyclopedia of Shintō* is described as[277]:

> The terms *chinkon* and *kishin* are found in the classics but use of the four-character phrase became common only after a Shintō-derived new religion, Ōmoto, began to use it. Here, *chinkon* refers to the procedures for healing and directing spirits; by extension, it also refers to joining a deity's spirit (with a human subject). *Kishin* means possession by the spirit of a *kami*. One type of *kishin* is abrupt and spontaneous while another is humanly induced through the process of *chinkon*. Various kinds of possessions are distinguished and finely graded, with spiritual unity between an individual and *Ame no minakanushi* considered the supreme form of *kishin*.

Anne Broder explained *chinkon kishin* in a similar way with slightly different information, and formulated it as[278]:

> (…) revived (…) toward the end of the nineteenth century and popularized by the Ōmoto religion. (…) In short, *kishin* refers to possession by a deity or other spirit (spontaneous or otherwise), and *chinkon* refers to purification of a person's spirit for various purposes, such as enabling possession by a deity in order to receive revelations, or for healing or other purposes. Whereas spontaneous *kamigakari* [to be introduced on p145] relies on being

[274] Email conversation with Dr. Atsushi Hayakawa, October 2014.
[275] Thomson, 1963, p26.
[276] *Ibid.*
[277] Website http://k-amc.kokugakuin.ac.jp/DM/detail.do?class_name=col_eos&data_id=23650 accessed November 17, 2013.
[278] Broder, 2008, p340.

> selected by a deity, *chinkon kishin* appears to be a methodical human-initiated means of contact with the divine that many people, with sufficient diligence, can achieve.

It stands out that the *Encyclopedia* calls *chinkon* a procedure for healing and directing spirits, while Thomson saw it as purification. Combined, it may suggest that it has to do with healing through purification.

Chinkon and *kishin* can be practiced separately, as made clear by Broder when she stated[279]:

> *Chinkon* is sometimes practiced without the *kishin* part (without inviting spirit possession) for healing or other purposes. A form of *chinkon* that includes specific breathing patterns and physical movements is still practiced among some branches of aikido as a means of concentrating *ki* (spiritual energy).

It can also be used for transforming spirits, as Richard Fox Young suggested when he referred to Onisaburo Deguchi (1871-1948) that will be introduced in section 5.6.5.4[280]:

> Onisaburō revived the ancient mediumistic practice of *chinkon kishin* (pacification of spirits-return to divinity), a ritual whereby individuals were exorcised of evil spirits which were then transformed into guardian spirits (*shugorei*).

This study does not address exorcism or evil spirits; therefore, this topic falls outside its scope.

These examples make clear that apparently this ritual comes with a variety of explanations. For the purpose of this study certain types of *chinkon kishin* need more attention because not the whole variety of spirit possession is relevant; it has to be more specified, and for that I turn to Birgit Staemmler. One of the most comprehensive works on *chinkon kishin* is her PhD thesis (2002), published in book form in 2009, from which I paraphrase her hereafter[281]. Firstly, she also attributed the spread of *chinkon kishin* to the Shintō scholar Chikaatsu Honda in the 19th century. Honda explained *chinkon* (鎮魂) as a method of binding a deity's spirit or a soul separated from its owner inside a body, and to strengthen it. He explained *kishin* (帰神) as a means of achieving unity with deities, especially the supreme deity Ame no Minakanushi. Both terms existed already for several centuries in Japan; the first character of *chinkon* (c*hin*) has several meanings, the most important of which is "to protect", "to calm" or "to pacify",

[279] *Ibid.,* p342.
[280] Young, 1990, p35.
[281] Staemmler, 2009, pp117-122.

but is also a synonym for *kami*[282]. The second character (*kon*) is usually interpreted as a synonym for *tamashii* (§5.2.2): the life-giving and life-preserving essence governing the spiritual aspects of a human being. The first character of *kishin* means something like "to return", "to send back", "to confide in" or "to depend on". The second character is mostly read *kami* being the standard term for divine beings. The compound *chinkon kishin* only developed in Ōmoto, while Honda treated them separately which makes it necessary to distinguish the pre-Ōmoto terms *chinkon* and *kishin*, Ōmoto's use of those terms, and the compound for the religious practice. It is believed that Honda explained *chinkon kishin* as something that is to be sublimated to a state of spirit possession (*kamigakari no jōtai*) and to reach unity between human (*shinjin gōitsu*) and the divine through achieving concentration of mind (*seishin no tōitsu*) by calming one's heart (*shinkon o chinsei ni shite*). Based on this information, the compound term as used in Ōmoto may be translated as "calm the mind and unite with the divine". The term used for the mediator in Honda's created ritual of mediated spirit possession, that he referred to as '*kishin* from without', is *saniwa* (審神者). In closing Staemmler, other forms of mediated spirit possession have their own specific terms for mediator, like *shugenja* (person who masters extraordinary religious powers in Shugendō).

In the explanation on *chinkon kishin* the term *ki* is already mentioned a few times and needs to be explained, together with another concept: *kokoro*, both coming back on numerous forthcoming occasions in this thesis. The introduction of Shintō and *kami* cannot take place without also introducing the animated world view of Japanese society including, among others, those concepts. *Kokoro* will be introduced in section 5.2.

5.1.3 *KI* AND RELATED ELEMENTS

The concept of *ki* is perhaps more complicated than one may expect on first sight, and discussing the Japanese *ki* includes mentioning the Chinese *chi*. When speaking or reading 気 it is not possible to distinguish *ki* from *chi*[283]. There is, though, a nuance: *chi* originates from Chinese philosophy, and according to Yuko Minowa, Japanese people in general practice *chi*, but

[282] In Japanese, there are two different ways of reading *kanji*: *on'yomi* (Chinese pronunciation) and *kun'yomi* (Japanese pronunciation). *Kon* is the *on'yomi* version and *tamashii* is the *kun'yomi* version. The same goes for *shin* and *kami*.

[283] Email conversation with Dr. Atsushi Hayakawa, October 2014.

'consume' it as uniquely Japanese *ki*[284]. She stated that the ancient Chinese philosophy *chi* was brought to Japan along with the *in'yō*, the Japanese version of Yin-Yang, and fused with Shintō[285]. She explained *chi* as follows[286]:

> *Qi* or *chi* in Chinese, translated into *ki* in Japanese, is a concept in Chinese philosophy that explains the existence, transformation, and disappearance of material things. Etymologically, it was originally written using the Chinese pictographic character for vapor that resembled the shape of rising clouds (Zhang and Rose, 2001). *Qi* originated in the idea that everything – every object and phenomenon – in our unconscious mind dissolves into mist. In inquiring why there is birth and death in human life, or changing cycles of waxing and waning in the four seasons, ancient philosophers attempted to explain by drawing an analogy to human breath that constitutes micro-particles of vapor. Thus, *qi* is independent of the human mind, as it ubiquitously exists in the universe and has the power to act autonomously. Therefore, *qi* can accumulate to form an object, and disperse to exterminate the object. In Chinese philosophy, *qi* is not a quantifiable concept. It transforms emptiness into substance. The understanding of the existence of the universe is a result of the transformation of *qi*.

Steven D. Edwards recognized several connotations when he stated that[287]:

> (…) the concept of *chi* has various connotations. It refers to the essential energy of the universe, which manifests in polarity (*yin* and *yang*), the five elements—water, earth, fire, metal and wood—and the vital life-force in human beings; *Chi*, therefore, refers to the most fundamental essence of life: nuclear, physical, chemical, electrical, emotional, mental, social and spiritual, to which we have direct, phenomenological access through intra and interpersonal experiences and environmental relationships.

Edwards summed more than a dozen different 'types' of *chi*, where in particular of interest for this study is[288]:

> *Fa-chi* (emitting energy) is used by energy healers, typically through the *lao-gung* points in the palms of the hands. Japanese *Johrei* healing [§5.6.5.7] is essentially similar, involving an interpersonal and ecological balancing of all relationships.

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[284] Minowa, 2012, p28.
[285] *Ibid.,* pp28-31.
[286] *Ibid.,* p30.
[287] Edwards, 2008, p147.
[288] *Ibid.,* p149, where he cited Reid, D. (1998). *Chi-Gung: Harnessing the power of the universe*. London: Simon and Schuster, and Hiew, C.C., & Yap, S.Y. (2005). *Dynamics of chi-gung healing*. Toronto: BookSurge.

Daniel P. Reid mentioned that besides the palm of the hand, sometimes the fingertips, feet, brow point or even the entire body may be used for transmitting this healing *fa-chi* energy, and he mentioned that the *lao-gung* points are also vital energy gates on the body where *shi-chi* (drawing energy in) can be drawn into one's own system from external sources[289].

Minowa related *ki* to self and personality of the Japanese, as follows[290]:

> *Ki* precipitates and penetrates the mind of the Japanese through its prevalence in the language. Words are an integral part of the human experience. The definitions of the word *ki* include: spirit, mind, will, mood, nature, disposition, attention, air, ether, breath, and fumes. In combination with other characters, it may mean such nouns as *kimochi* (feeling), *kihaku* (fighting spirit), *kiraku* (lightheartedness), *kigane* (hesitation), *kigokoro* (temper), *kiokure* (diffidence) and such verbs as *ki-ni-suru* (to mind or to care about), *ki-wo-tsukeru* (to take care of), *ki-ni-naru* (to become anxious), and so forth. The greeting 'How are you?' becomes *Genki desu ka?* which literally translates to 'How is the state of your *ki*?' and to which the customary reply is: *Genki desu* or '[my] *ki* is fine'. In other words, the *ki* is, for the Japanese, 'the irreducible element and a basis of commonality for most internally felt experience of the individual' (Kumagai, 1988: 176).

The relation with self and personality indicates why in the Reiki milieu *ki* is sometimes referred to as a 'personal energy'.

Hardacre explained that in the Japanese culture *ki* is the vital essence that is believed to be the dynamic principle of all existence; dead or inanimate things lack *ki*[291]. It is non-substantial and is closely related to affect. The number of expressions in which *ki* is used is almost endless (see Minowa's forenamed examples) and they are used both in secular and religious contexts[292].

Hardacre discussed a wider concept of *ki* than mentioned in most *emic* sources on Reiki. *Ki* can have *Yin* quality (*inki*) or *Yang* quality (*yōki*)[293]. In NRMs[294] *yōki* stands for bright, ascendant, radiant and powerful where *inki* stands for dark, sinking, dull and weak. 'To be *yōki*' means to keep the self in alignment with the body and be open to social relations in the family and

[289] Reid, 1998, p22.
[290] Minowa, 2012, pp28-31.
[291] Hardacre, 1986, p20.
[292] *Ibid*.
[293] *Ibid.*
[294] Like Tenrikyō in her treatise, where *yōki-gurashi* 陽気ぐらしstands for 'joyous life', something that resembles a statement of Usui to be discussed on p211: "Reiki is a secret way to happiness"

beyond[295]. It can also be interpreted as a person's spiritual essence as Staemmler mentioned[296]. Hardacre connected both the concepts of *ki* and *kokoro* (§5.2) to the world view of NRMs[297].

McVeigh also connected some of the concepts of animation, like *ki*, to NRMs when he stated that *ki* has a role as cosmological principle. He defined it as[298]:

> (…) transferable, transferring, controllable, controlling spiritual energy, vitality, or essence that exists in, among, and between people and things, animating the cosmos. As a cosmological principle, *ki* can be further subdivided in (1) the quintessential substance or stuff out of which the cosmos is made, and (2) the vitalistic power or force that sustains all life. There are other ways to approach *ki*. For example, some *kamikumite* ['those who go hand-in-hand with god'] describe it as a type of vibration.

This 'vibration' is something often mentioned by Reiki practitioners and comes back in for instance the technique of *byosen* (§7.1.4.9).

At the point where McVeigh discussed the fabric of the cosmos as seen by Mahikari practitioners, he mentioned that *kamikumite* call the *ki* sometimes *reiki*, written with the same *kanji* as the *reiki* discussed in this study[299].

A Japanese adage sounds *monogoto wa ki no muchiyō* what means "everything depends upon how we bear our *ki*"[300]. It is an example to express the importance of *ki* in the Japanese culture and way of life, and it relates to the human psychological dimension.

Rohlen explained possible interpretations of *ki* in relation to one's psychological state of mind–or: how we bear our *ki*–when he stated[301]:

> *Ki* enjoys a remarkable range of qualities and conditions which bridge our rather more separate worlds of feelings (easily changed, universal) and personality (more inherent, individual, specific). Consider the following list:

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[295] This study acknowledges that it is this *ki* that is addressed in the word *Reiki*. My observation of the field was that in Reiki the *yōki* is mentioned, but in Westernized Reiki these terms are hardly used assumingly because of lack of knowledge of Japanese language.

[296] Staemmler, 2009, p50.

[297] Hardacre, 1986, p20.

[298] McVeigh, 1992, p57.

[299] *Ibid.,* p55.

[300] Dr. Atsushi Hayakawa made a comment on this in an email conversation, October 2014. According to him, this adage was originally based on the Chinese *qi*, but in contemporary Japanese the used *ki* is confined interpreted as 'feeling' or 'mood' [two interpretations also summed up by Minowa].

[301] Rohlen, 1976, p130.

> (1) *ki* is heavy –i.e., the person is dull, sluggish; (2) *ki* is fast –excitable; (3) *ki* is long/short –patient/impatient; (4) *ki* is large/small –generous/timid; (5) *ki* is strong –strong-willed, persistent; (6) *ki* sinks –disappointed; (7) *ki* is easily changed –unsettled, fickle. Even from this short list we can appreciate the problems of translation, for the very same *ki* in closely similar phrases is analogous to mind, will, person, and temperament in English. An integrated view of personal character is retained, and nothing illustrates this better than the expression for madness –"*ki* is different," implying that the person's *ki* has changed in some fundamental way, has gone outside the normal range of flux.

He stressed the importance of the flux of *ki* in one's daily life in stating[302]:

> (…) willingness, inclination, attention, and energy are at issue in the case of *ki*, and actions may be considered in terms of calculation, but are more often seen as products of the state of *ki* at a given time.

And accordingly, he related the level of *ki* to illness[303]:

> The fact that *ki* is vulnerable is of special interest in this regard, for "the way one holds *ki*" is crucial in the effective focus of attention (not fickle or scattered, but steady and concentrated), in the enhancement of perception, in the concentration of energy, and even in the defense against illness and depression. The phrase "illness comes from *ki*" is usually interpreted as meaning illness enters when one is off guard, when *ki* is improperly held.

Thus, he concluded, "learning to hold *ki* well is quite important to practical affairs, and it is a foundation for spiritual growth"[304].

All in all, I conclude that for many Japanese Reiki practitioners a basic assumption must have been, and still is, that there is a certain *ki* energy influencing the physical body on the level of immune system, hormone system and perhaps other physical agents. This energy belongs both to the realm of metaphysics if one assumes the energy to be outflux from *kami*, and of physics if one assumes the energy to be a natural phenomenon.

For this study it is relevant to notice at this point that *ki* is already out there and that one does not have to be 'reconnected' to it, but by means of several techniques must be trained to 'hold' or 'bear' *ki* in the most positive and constructive way. That will lead to healing.

In Japanese society there are a few other examples where the animated world view touches NRMs. In other words, the belief of an all-inclusive life-force *ki* is recognizable in certain concepts sometimes used by NRMs,

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[302] *Ibid.*
[303] *Ibid.,* p131.
[304] *Ibid.*

such as the use of symbols during spiritual exercises, which in some cases accompanies names. In the use of symbols three aspects are of importance.

(1) *Shirushi* (mark, sign, symbol): the physical drawing of the symbol itself performed by the hand. The power is believed to be in the performance of the drawing process.

(2) *Kotodama* (soul or power of language): the spirit power and hidden, sacred meaning of words when speaking them out loud[305]. According to McVeigh, it is believed that the power of a word lies in the vibrations in the air/energy that is produced while pronouncing it. In other cultures and languages one can also find examples of a belief in the power of words. In Japan, though, there is the stated belief that only Japanese language has true spiritual power related to their unique animated world view, and this is why certain words, incantations or prayers must be performed in Japanese; other languages are simply ineffective for conveying spiritual energy[306]. Also, there is the belief that clearly articulated chanting, loud and energetic greetings and warmly friendly addressing others (and things) have a beneficial effect[307]. The online *Encyclopedia of Shinto* described it as[308]:

> *Kotodama* refers to the spiritual power that is contained within words, but also refers to the conception that spiritual power can be manifested through the intonation of words. This is explained as an aspect of animism, or alternatively is explained from the perspective of its function as influencing a person's mind. There is also the view that this way of thinking is one of the special characteristics that define Japanese culture. Especially in the world of *waka* poetry (thirty-one syllable poems in five lines of five, seven, five, seven, seven) it is traditional to think that words "move heaven and earth." *Kotodama* was also an important concept among National Learning (*kokugaku*) and Shintō scholars. However, some have put forth the view that originally only spells and incantations were seen as having the force of divine power, and that historically *kotodama* belief arose during the period when the Man'yōshū [after 759] was compiled.

It relates *kotodama* also to *waka* and incantations; elements that are treated in sections coming up.

Minowa approached *kotodama* from a linguistic perspective[309]:

> From a sociolinguistic perspective, Miller (1977, 1982) discusses the uniqueness of the Japanese language in terms of the meaning of language in

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[305] McVeigh, 1992, p58.

[306] *Ibid.,* p62. Yamaguchi, 2012, *Okuden* training, München, Germany.

[307] *Ibid*. *Ibid.*

[308] Website http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID =1216 accessed February 26, 2014.

[309] Minowa, 2012, p31.

> a sociocultural context rather than merely its linguistic system. For most Japanese, the Japanese language is not simply a language; it is a way of life, and it plays a significant role in national myth about the uniqueness of Japanese culture, evidenced by the local expression *kotodama*, or 'spirit' of the Japanese language. The spirit *dama* is a vital, positive source of energy, *ki*. With the transcending *kotodama*, the language is considered to embody the nation's historical, mythic, and mystical experience (…)

This indicates the importance of language; in Japan it is a way of life, thus, meaning much more than simply serving as a communicational device. She even related it the Japanese animistic world view[310]:

> In consuming *ki*, consumers unconsciously reinforce their animistic ontology, where personhood is not confined to the human domain and humans coexist with spirits, or non-human agents, in nature and the universe (Hornborg, 2006).

(3) In *jumon* (spell, charm, incantation) the magical power is believed present in drawing (*shirushi*) combined with pronouncing (*kotodama*) in the spoken word(s).

Next, I follow McVeigh in his treatise on Mahikari where he distinguished concepts as *reihasen* (cords of spiritual vibrations), *reiha* or *hinami* (spirit waves) and *nenba* (thought waves) because, according to him, these concepts are believed to be part of the world view of many NRMs (and this is recognized in Reiki as I explain later). He stated that these concepts also contain unseen powers and forces that exist between, are projected to, and connect people, things and spiritual entities, thus binding the inhabitants of the cosmos together into a spiritual community[311]. These spiritual cords or spiritual vibrations connect every individual to his ancestors, who are in turn connected to higher divinities, ultimately forming a link to the 'highest' *kami*[312]. It is of importance to maintain this cord, for instance by monthly donations. Prayers make use of these concepts because prayer itself is a transmission of spiritual and thought waves. In line with that, rituals are a particular powerful method of focusing the thought waves of many people. In closing McVeigh, he stated that for NRMs it is obviously important to concentrate one's thoughts during prayer in order to make prayers effective[313].

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[310] *Ibid.,* p32.

[311] McVeigh, 1992, p63.

[312] *Ibid.* Phrases like *reihasen*, *reiha*, *hinabi*, and *nemba* are not regarded as 'standard' Shintō terms, but are used in relation to, among others, NRMs and certain cults.

[313] *Ibid.*

Now that *ki* and *kami* are introduced, another interpretation of '*rei*' is interesting in the context of Reiki. "*Rei* denotes the spiritual substance of all various *kami* and of all living beings, be they animate or inanimate"[314]. In this way *rei* gets related to *kami*, something that is relevant for certain Reiki rituals like the *reiju* ritual (§7.1.4.4).

Ki is the best known and most used phrase for energy besides *reiki* energy, certainly in almost all *emic* and *etic* literature on Reiki. But in the early 1900s, another word came into being also expressing some kind of energy: *seishin*, and there was already another version of energy circulating in the language of Western esoteric traditions thanks to Theosophy: *prana.* This raises the question of which kind of energy is meant when literature (on Reiki) speaks of 'subtle energy'. This will be discussed in the next section.

5.1.4 Related subjects to subtle energy

On many occasions in *emic* literature, *ki*, *chi/qi*, *reiki* and *prana* are used as synonyms; a subtle energy that somehow is called upon in a variety of healing systems and techniques. This study, though, requires a more detailed approach to distinguish the conceptual differences in these terms. For example where does it come from, is it an internal or external energy, can it be manipulated in ways of making it weaker or stronger, can it flow in towards or through the body, be influenced, and the like. Also, any similarities should not be overlooked.

5.1.4.1 Breath, breathing and life-energy

When Edwards discussed 'Breath Psychology', he stated that humanity has long recognized the vital link between breath and life in terms of various beliefs and practices to preserve and promote life in this world and in the after-life[315]. This study does not cover breathing and breathing exercises as such, but he presented some underlying concepts that serve this study well. For instance, Usui made also use of a breath technique as one of the ways of radiating energy.

[314] Kanetomo, 1992, p142.
[315] Edwards, 2008, p134.

A type of subtle energy closely related to *ki* is *seishin* (精神) energy, and the group of therapies based on that–psychotherapy–is called *seishin ryōhō* (精神療法).

Hirano performed research on a possible relation between Reiki and *seishin ryōhō*. Her forthcoming PhD thesis can be expected in 2015, but by email she kindly shared some preliminary information, summarized by me as follows[316]. She explained that *seishin* is a word that came into being as a response of the imported Western concepts of 'mind' and 'spirit'. In Japan, though, *seishin* became regarded as a sort of mental or psychological energy that in its turn became influenced by healing techniques from Japan itself as well as from abroad. *Seishin ryōhō* schools made connections between this *seishin* energy and the energy filling the universe (*ki*). Practitioners believed they could manipulate this energy to affect the human body holistically and could use the power of *seishin* (one's psyche) to connect *kokoro* (roughly: one's self or heart-mind (§5.2.1)) with one's body, the individual, and the world. She also stated that these therapies often contained physical techniques like breathing exercises, the laying on of hands (as Usui practiced) and similar type of teachings. She recognized that *seishin ryōhō* is influenced by many things[317]:

> (…) theories and techniques of the mind and body from all ages and cultures are cited including the concepts of *qi*, 気, and *prana*, knowledge of chemistry and physiology, American Buddhist documents of the 19th century, breathing and sitting techniques of Zen and yoga, the method of *chinkon kishin* 鎮魂帰神 (a type of spiritualism in modern Shinto), and earlier *seishin ryōhō* such as Okada-shiki Seiza-hō 岡田式静坐法 (Okada-style Sitting Method) and Taireidō.

It appears to be an example of Japanese syncretism at its best. In this conversation Hirano explained the relation between the assumed *seishin* energy and the concept of *kokoro*. So, again it is the heart-mind that is the subject of healing, as the forthcoming section on healing will explain. According to Hirano, *seishin ryōhō* was not a means of healing the mind or spirit, but a means of curing illness by manipulating the mind or spirit; an important difference because a more physical perspective is emphasized and–at first sight–seems to exclude salvation. She also indicated that within

[316] Information based on email conversations in February, March 2013, between Stein, Hirano and me.

[317] Hirano, 2013, p4.

the group of *seishin ryōhō*, there is a subgroup called *prana ryōhō* (see the next section on *prana*)[318].

Yoshinaga related *seishin ryōhō* to hypnotism as follows[319]. Possession rituals got prohibited in 1874 and healing prayer rites in 1875. This supported the monopolization of healing by the medical professionals. Hypnotism came into vogue to fill a space left by the disappearance of magical healers from traditional religions. *Seishin ryōhō* was born in Japan as a successor of this imported and integrated hypnotism and through the transformation of physical practices in Japanese religions, especially Buddhism.

For me it looks very similar to the relation between energy and mind-cure as advocated in the metaphysical religions. Apparently, not all NRMs were solely Buddhist, Shintō or Neo-Confucianism based. Some may also have been based on (early 1900) Western thoughts that in their turn may have been influenced by Indian influences like *prana*. In contemporary Japan *seishin ryōhō* stands for modern psychotherapy.

5.1.4.3 *Prana*

Klaus K. Klostermaier defined *prana* in his handbook on Hinduism as[320]:

> (…) *prana* is the breath of life which supports the life of all other functions, and is closely related to Hindu's central atman-Brahman speculation.

Fuller named it[321]:

> (…) the metaphysical agent responsible for all life processes and is thus the ultimate power behind every form of healing regardless of its professed rationale or overt techniques.

Edwards quoted J. Hewitt who described it as[322]:

> *Prana* exists on all the planes of manifestation, as the connecting link between matter and energy on the one hand, and consciousness and mind on the other. Consciousness expressing itself through the mind, cannot come into touch with matter and function through it without the intermediate presence of *prana*.

It stands out that in these examples it is related to, among others, breath, breathing, energy, consciousness, mind and matter.

Blavatsky called it[323]:

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[318] *Purana* is the Japanese translation of *prana* but must not be mixed up by the Sanskrit: पुराण *purāṇa*; the latter is not mentioned in this study. To avoid confusion with Hinduism's *purāṇa* I prefer and use *prana*.

[319] Yoshinaga, 2014, p79.

[320] Klostermaier, 1994, p198.

[321] Fuller, 1987, p55.

[322] Hewitt, 1977, p421.

> (…) "*Prana*" or "Life" is, strictly speaking, the radiating force of Energy of Atma – as the Universal Life and the One Self, – Its lower or rather (in its effects) more physical, because manifesting, aspect. *Prana* or Life permeates the whole being of the objective Universe; and is called a "principle" only because it is an indispensable factor and the *dues ex machina* of the living man.

This Theosophist version attracts attention. It is the manifestation of the One Self by which Brahman is meant: one can imagine that when Theosophy entered Japan, *prana* got interpreted as something like *ki* being the manifestation of *kami* being the equivalent of Brahman.

5.1.4.4 *HARA* AND *TANDEN*

Certain Eastern practices locate subtle energy in a specific area of the body and offer exercises and trainings to get access to it and for manipulation for the purpose of healing; this might also be the case for Reiki. Deacon explained such an alleged place for the Japanese context as follows[324]:

> *Hara* literally means 'belly' - and is commonly used to refer to the lower part of the abdomen - the area between the navel and the top of the pubic bone. Though it is - more fully - the entire area from the top of the pubic bone up to the base of the sternum (encompassing abdomen and diaphragm). In many Japanese arts (spiritual, therapeutic, martial or creative) the term *'Hara*' is often used as a shortened way of referring to 'the *tanden* that lies in the *Hara*'. The '*tanden*' [more properly called the '*Seika Tanden*' or '*Seika no Itten*'] is an energy centre - a focal point, or rather, a focal area - a place of 'energetic convergence', located deep inside the body, in a specific area of the *Hara*, roughly midway between the navel and the top of the pubic bone (people often say 2 inches [4-5cm] below the navel). In the more traditional Japanese spiritual, therapeutic, martial and creative arts there is *Hara* (belly) and there is only one *tanden* - situated within the *Hara*. And this one *'Seika Tanden*' - this abdominal centre, is the focal point for all 'dimensions' of energy - personal, spiritual and otherwise.

Now that the basic layer of the Japanese culture and some of its concepts are laid out, some of the other religions can be treated; Buddhism comes first being the equally important religious expression in Japan.

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[323] Blavatsky, 1889.

[324] Website http://www.aetw.org/reiki_ifaq6.htm#9 accessed February 23, 2014.

5.1.5 BUDDHISM

Buddhism, like Shintō, belongs to the religious and spiritual idiom of the Japanese people, and several Buddhist denominations are relevant for this study.

5.1.5.1 TENDAI

In the year 788, Saicho brought Tendai Buddhism from China to Japan, founded the Tendai (天台宗) sect, and established the temple Enryakuji, on Mount Hiei, northeast of Kyoto. Up until today, this is the Tendai Buddhism headquarters in Japan. Tendai is best known for two distinctive features. It considers the *Lotus Sutra* to be the supreme sutra and the perfect expression of the Buddha's teachings, and it synthesizes the teachings of other schools, resolving contradictions and finding a middle way between extremes. The *Lotus Sutra* (or the Lotus of the Good Law) places the historical Buddha in the center of the universe, surrounded by lesser Buddhas, Bodhisattvas, other deities and believers[325]. In his treatise on Tendai Buddhism in Japan, Jikō Hazama stated[326]:

> This is Saichō's observation concerning the tendencies of the Japanese people and the times, and is also an expression of Saichō's own experience as a Japanese. What he means is that it is useless for the Japanese to rely on Hinayāna Buddhism for salvation and liberation, and that all Japanese are naturally inclined towards the way of the Mahāyāna bodhisattva. Therefore it was the teaching of Mahāyāna Buddhism which spread and took root in Japan There was no need for Hinayāna Buddhism or the Hinayānistic precepts, and it was only appropriate that the precepts of the Mahayana bodhisattva alone be instituted. In other words, Mahāyāna Buddhism fits the needs and tendencies of the Japanese people, and all Japanese should practice and follow the great way of Mahāyāna Buddhism. The people must rely on purely Mahāyāna teachings, especially in the degenerate days of the age of the Latter Law. The Lotus Sutra says that "in the days of the Latter Law the Hinayāna is not to be taught, but only the Mahāyāna.

Note that the often as condescendingly regarded term Hinayāna is used in favor of Theravāda.

Paraphrasing Jacqueline I. Stone, Tendai Buddhism introduced esoteric rituals (*mikkyō* 密教, secret teachings, and esoteric scripture (Vajrayāna)), which became as important as the exoteric teachings of the *Lotus Sutra*[327].

[325] Thomson, 1963, p87.
[326] Hazama, 1987, p105.
[327] Stone, 2006.

These rituals often include fasting and meditation. Another feature of *mikkyō* is that it is a 'lineage tradition', which means that besides instruction in teachings and practices of the tradition, it requires an empowerment-transmission from a master of the *mikkyō* discipline.

One of the Tendai teachings is the *hongaku shisō.* The idea of inherent or original enlightenment: *hongaku* 本覚, in time became central in Tendai doctrines. According to Stiene *hongaku*, for which he used the *kanji* 天台本覚思想, is the original state of enlightenment; it means that everything is originally enlightened already, or in other words that everyone holds the 'great bright light' already but that people just have forgotten that[328].

KAMAKURA PERIOD

In academia, the Kamakura period (1185-1333) draws much scholarly attention[329]. Stone mentioned that in this period several people founded particular new movements, collectively known as "Kamakura new Buddhism (*Kamagura shin-Bukkyō*). There are the ex-Tendai monk Hōnen (1133-1212), who initiated Jōdo Shū (浄土宗, Pure Land); his disciple Shinran (1173-1262) also an ex-Tendai monk, who initiated Jōdo Shinshū (浄土真宗, True Pure Land); Nichiren (1222-1282) from whom the Nichiren sects trace their lineages; Ippen (1239-1289) founder of Jishū; Dōgen (1200-1253), patriarch of Japanese Sōtō Zen; and Eisai or Yōsai, patriarch of Rinzai Zen. These people are often associated with rejection of the ritual complexity typical for the older Buddhist establishment. Notions of an easier path to enlightenment or salvation characterize all these movements, with an emphasis on personal faith and a single, exclusive form of practice. They aim to be efficacious and suitable for most, if not all, people and their practices vary from chanting the *nembutsu* or the *daimoku* from the Lotus Sutra to sitting in meditation (Zazen).

The most relevant movements for this study are Tendai Buddhism, Jōdo Shū, Jōdo Shinshū, and Zen. As mentioned, they are regarded as 'Quick path' where the path of the bodhisattva is open to all without leaving the household life. Buddhists accept the basic Buddhist teachings of the Four

[328] Stiene, 2015, May 5, message on Facebook in a closed group,
[329] Stone, 2006, p41.

Noble Truths and the Eightfold Path; the named systems emphasize that the average person can easily achieve enlightenment, already in the next life[330].

5.1.5.2 JŌDO SHŪ

For Jōdo Shū praying to the Amida Buddha (the Buddha of Infinite Light) is believed to result in a rebirth in the Pure Land. Once in this Pure Land, one is free of worldly distractions and Enlightenment is easier obtained. The mantra to be prayed for is the *nembutsu* "*Namu Amida Butsu*" meaning "Homage to Amida Buddha". The Jōdo Shū sect believes that this mantra must be repeated as many times as possible.

5.1.5.3 JŌDO SHINSHŪ

Jōdo Shinshū emerged shortly after Jōdo Shū. It holds the belief that reciting the *nembutsu* once in a lifetime is enough to reach enlightenment, if it is done sincerely. Other differences with Jōdo Shū are that the Jōdo Shinshū authorized priests to be married. It is also known as Shin Buddhism and is the most widely practiced form of Buddhism in Japan. According to Marshall Cavendish it is a Buddhist lay movement, with no monks or monasteries. Reciting the *nembutsu* realizes enlightenment through the complete reliance on the so-called Other-power (*tariki*) of Amida Buddha rather than through the practitioner's self-power (*jiriki*)[331].

5.1.5.4 ZEN

It is not so easy to present a short outline of Zen, because many issues seem to depend on meditation and meditative experiences. Nevertheless, from the perspective of this study, I introduce a few theories.

According to Oscar Ratti and Adele Westbrook[332]:

> Zen originated in reaction against the lofty intellectualism and abstruse metaphysics of the Mahayana doctrine. It constituted, therefore, an attempt to recapture the primitive simplicity of the Hinayāna version of Buddhism and its primary aid was "to restore the experience of original inseparability, which means to return to the original state of purity and transparency"

[330] Buddhist scholars generally regard 'Pure Land' as a transcendent state of being. In Asian folklore, on the other hand, a Pure Land is thought of as a real place, not unlike the way many people conceptualize Heaven. The Pure Land is not the final destination, however.

[331] Cavendish, 2007, p1105.

[332] Ratti, 1973, p451.

> (Suzuki [D.T. (1960), *Zen and Japanese Culture*, New York: Pantheon Books], 359)–in order to achieve ultimate knowledge or illumination (*satori*) and, consequently, final liberation (*nirvana*) from the pressure and pain of existence. The ultimate aim of Zen, therefore, was (…) to gain an insight into the essence of reality in order to distinguish that which was true from which was false (…)

Like abovementioned, Hinayāna is preferred above the Mahayana doctrine.

Continuing Ratti and Westbrook, examination and seeking is one of the major paths towards salvation and in Buddhism is called *dhyāna* (meditation). This spread to China where it became known as *ch'an*, and reached Japan in the medieval period where it became *Zen*[333]. Zen (禅宗) is said to consist out of 24 lineages, all introduced from China already during the medieval period[334].

According to Wright, at the time of the Sung dynasty (960-1279) when some Buddhist institutions began to be identified as Ch'an monasteries, numerous streams of ritual development had already coalesced from such sources as T'ien-t'ai, Hua-yen, Vajrayāna, and Pure Land. The ritual practices of the Zen tradition are in full continuity with these other forms of East Asian Buddhism, and in many respects their ritual procedures are surprisingly similar, especially in China where 'schools' of Buddhism inhabit the same monasteries and practice ritual together[335].

Steven Heine studied the transition from Chinese Ch'an to Japanese Zen by comparing the rituals of Dōgen's Eiheiji temple with those practiced on Mount T'ien-t'ung in China. Summarized by Wright, Heine came to the conclusion that[336]:

> (…) although it has long been thought that Dōgen sought to design his new Eiheiji temple after the Sung dynasty Chinese model of Mt. T'ien-t'ung, a study of the ritual layout of both plans reveals more differences than similarities. The "geo-ritual" perspective taken in this [Heine's] study compares how the geographical settings and social environments of the two temple sites affect the way in which they implement Zen ritual. The author's [Heine's] conclusion is that Dōgen did not attempt to duplicate the Chinese model in rural Japan but instead "adjusted it to the Japanese context" by taking local social, political, and economic conditions into account. These differences in the structural layout of the monasteries underscore the conclusion (…) that Japanese Zen ritual diverged in a variety of significant

[333] *Ibid.,* p452.
[334] Bodiford, 2006, pp169-170.
[335] Wright, 2008, p7.
[336] *Ibid.,* p17.

ways from the models available in medieval China, even though Zen leaders in Japan typically proclaimed otherwise for the purpose of legitimation.

It demonstrates again the Japanese ability to syncretize new influences with that what already is there.

Also Albert Welter noticed a relation with the nation state, dated back from medieval Zen (which in itself is related to the Emperor System)[337]:

> While the goal of *satori* is inherent in Zen, as in other forms of Buddhist monastic training, this was not the *raison d'être* of the medieval Zen monastery. Rather than individually driven, Zen ritual, even *Zazen*, was viewed as a collective activity serving the needs of the broader social community and government political aims. Regularly scheduled daily and annual rituals and ceremonies at Zen monasteries were designed to fulfill public spiritual and religious goals in accordance with social and political expediency. As members of a Zen monastic community, individuals performed designated rituals and ceremonies, but the rationale for their doing so was not individual but communal, even "national" (if the use of this term may be allowed for a period prior to the rise of nation-states). The very existence of the Zen monastery as an institution was to participate in communal aims, under government sanction.

The "rationale for community" comes back later on in this study; the section 5.2 on the Japanese era will explain that in general Japanese people aim for interrelationships with family, society and state. In a way, the mentioned 'mundane activities' take place in daily life where also other people are involved, and, therefore, those activities touch interrelationships.

Paraphrasing Paula K.R. Arai, Dōgen contributed some interesting elements to Sōtō Zen and its development. One of these comes from one of his teachings, *shushō ittō*, that can be interpreted, as 'practice and enlightenment are one'[338]. Something else is that, according to her, Dōgen:

> (…) made a paradigm shift when he translated a Chinese translation of the *Nirvana Sutra* phrase, "All sentient beings **have** Buddha nature" to "All existents **are** Buddha nature." Although Dogen did use all the *kanji* from the original Chinese, he made a striking grammatical move. He interpreted the Chinese verb "to have" as part of a noun, coming up with "existents." The profound implications of this subtle grammatical shift continue to reverberate. Some could interpret this move as the logical conclusion of a nondualistic philosophy. Others might note how it resonates with the seamless worldview of indigenous Japan. [Bold added by me.]

[337] Welter, 2008, p114.
[338] Arai, 2008, p189.

This supposed 'all existents **are** Buddha nature' comes back in section 7.1.4.9, among others when the so-called 'distant-treatment' will be discussed.

Zen Buddhists spread ideas about the mind and its importance for the development of the heart-mind: *kokoro* (introduced in the next section) and moral life[339]. According to Janine Anderson Sawada, long before the Tokugawa era upper-class laypeople had become familiar with the idea of cultivating the mind through such Zen-associated practices as the tea ceremony, garden viewing, and swordsmanship. But from the 17th century onwards, Zen adherents preached about the Buddha-mind, no-mind, or original mind directly to common people.

Zen developed in time where in contemporary Japan Sōtō Zen (曹洞) and Rinzai Zen (臨済) (and Ōbaku Zen (黃檗)) became the most important denominations[340]. Zen as one homogeneous entity came into being in the Meiji era. According to Michel Mohr, who quoted several other scholars, the so-called[341]:

> (…) "Zen school," considered as one single homogeneous entity, actually appears to be largely a fabrication of early Meiji politicians. It derives in particular from the establishment in June 1873 of a "chief abbot system" (*kanchōsei* 管長制) (…). The new government, willing to simplify the control over religious institutions, had promulgated the principle that each Buddhist sect should have a top leader, called "chief abbot of doctrinal instructors" (*kyōdōshoku kanchō* 教導職管長). For a short while (between 1873 and 1874) this policy of consolidating the authority and reducing the intermediaries led to the three traditions Sōtō, Rinzai, and Ōbaku being treated as a single entity labeled the Zen Sect (*Zenshū* 禪宗).

As Ratti explained above, the ultimate goal of Zen became to gain insight into the essence of reality in order to distinguish that which is true from that which is false. Zen has its own method for reaching the 'kernel of reality' or the 'truth'. This method consists of seeing directly into the mystery of our own being which is reality itself[342]. Zen emphasizes the attainment of enlightenment and the personal expression (mentioned above), by for instance the practice of *Zazen* (sitting meditation). It pays much less attention on doctrine and knowledge of sutras[343].

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339 Sawada, 1998, p108.
340 Bodiford, 2006, pp169-170.
341 Mohr, 1998, p169.
342 Ratti, 1973, p452.
343 Borup, 2008, p8.

Welter mentioned about contemporary Zen[344]:

> The purpose of religious ritual is normally understood within the soteriological context of the religion in question. Until recently, this has been especially true in depictions of Zen Buddhism that place great emphasis on monastic rituals aimed at initiating the experience of awakening, or *satori*, in practitioners. As a result, in the Zen context, monastic ritual has often been considered in terms of the operation of the monastery and its aim of promoting enlightenment for individual members. Zen monastic rituals such as seated meditation (*zazen*) and *koan* study have normally been emphasized in this regard, but even such mundane activities as cooking, cleaning, and weeding the garden are often presumed to be part of the heuristic program for engendering *satori*.

All Zen routines appear to be treated as essential to the life of Zen, and all life appears to be ritualized in some sense; that in Zen life is overwhelmingly a life of ritual seems not always so obvious to Westerners interested in Zen[345].

Zen has healing rituals. For instance, in a Sōtō Zen context, healing equals awareness of one's Buddha nature. In short, what one needs healing for is the delusion that we are separate entities: the original inseparability[346]. Dōgen's root assumptions (for healing) were[347]: (1) there is no dichotomy between subject and object, (2) a holistic understanding of body/mind, and (3) the present moment is all there is. These items also come back in the world view of New Agers **(§**8.1.5) and holism (§12.1.2).

The three Zen denominations all continued to develop in Japan but it is not necessary to pay anymore attention in this study neither to this phenomenon, nor to rituals that are exclusive for certain monasteries. As upcoming chapters will reveal, this study has found no indication to suggest a relation between either Usui or early day Reiki on the one hand and a specific Zen style on the other.

5.1.5.5 Mount Kurama

For over more than 1,000 years, Mount Kurama (in the area of Kyoto) has the reputation of being a sacred mountain and a spiritual energy power spot. There is Buddhist temples, Shintō shrines, sacred trees and sacred waters at the slopes of the mountain. On Mount Kurama there is believed to be a

[344] Welter, 2008, p113.
[345] Wright, 2008, pp3-4.
[346] Arai, 2008, p201.
[347] *Zen Ritual: Studies of Zen Buddhist Theory in Practice*, accessed online on website http://librarum.org/book/17956/204, October 23, 2014, p189.

wide variety of *kami*, most of them recognizable by spirit ropes to indicate what area is sacred. Tendai Buddhism allows the incorporation of local deities into the belief system of a particular temple as is done in the case of the Kurama temple order[348]; many deities are worshipped. Relevant for the development of Reiki is the *kami* known as Sonten (normally interpreted as 'respectable gods').

Paraphrasing and summarizing Ian Reader and George Joji Tanabe Jr[349], according to the legend of Kuramadera, Maō, the Demon King–though a demon, a good spirit–flew down from Venus some 260 million years ago and landed at (what is now called) the Oku-no-in at the Kurama Temple. His purpose is to convert devils, protect people, bring peace, and promote righteousness. Among others, he is recognized as father of humanity and spirit of the universe. In the year 770, Gantai, a young Chinese priest, came to Japan with the precepts of master Ganjin (688-763). He had some experiences that brought him to the mountain Kurama where a tree transformed itself into a statue of Bishamonten, guardian of the North and conqueror of devils. Gantai built a hut to enshrine it, and this was the beginning of Kuramadera: Temple of the Saddled Horse. In 796, Fujiwara Isendo had a dream of founding a statue of the deity Kannon and his quest brought him at the same hut. In a dream he learned that Bishamonten and Kannon were two different names for the same deity. Finally, Reader and Tanabe Jr mentioned that the three deities, Maō, Bishamonten, and Kannon, are worshipped together as Sonten, where three forms merged into one essence.

In Jessica A. Miller's words: in the case of the Kuramadera, the single triune deity Sonten contains Maõ: The Power of Earth; Bishamonten: The Light of the Sun; and Kannon: The Love of the Moon[350]. Sonten is the Great Spirit and energy of the entire universe and the foundation of the existence of all things. I mention Miller because in *emic* literature this is often abbreviated to the gods of the earth, sun and moon, representing Power, Light and Love[351]. Continuing Miller[352], Sonten is a conception of God as "the great original soul" or "All That Is" and thus cannot be pictured. The *kanji* 大光明 (*daikomyō*, to be found for instance in the flyer for visitors) used by the Kurama temple expresses "Great Bright Light" as well

[348] Miller, 2006, p169.

[349] Reader, 1998, pp141-143.

[350] Also: Miller, 2006.

[351] As **Part IV, The era of globalization** will show, many Reiki practitioners today recognize Love, Light and Power as three most fundamental elements of Reiki energy.

[352] Miller, 2006, pp167-188.

as the deity Sonten. She gave a slightly different description of the three deities. Maō is a warrior god, god of earth, divine ruler of spirit, and seeks to help both individual and all of mankind to progress spirituality, helps people to overcome their faults and vices to reach enlightenment through courage and understanding of the genuine self. Kannon in general seeks the wisdom of awakening, in which it is the goddess of compassion, the hearer of cries. The particular Kannon on Kurama is Senju Kannon or thousand-armed Kannon; it is the embodiment of compassion and is associated with the spirit of the moon. (In section 7.1.4.9 this Senju Kannon is related to the *Sanskrit* seed syllable *hṛīḥ* (§7.1.4.9) and Reiki). Bishamonten is a Tendai Buddhist deity, a god of war and warriors, and is guardian of the north. He protects and distributes treasure and therefore is often called the god of wealth. In Buddhism he is also known as 'defender of the faith' meaning *the Lotus Sutra*. Finally, Miller stated that for Japanese people he is also one of the Seven Lucky Gods, and is patron of physicians, policemen, reporters, soldiers and ambassadors.

The Kurama temple order started as a Shingon temple, in time became a Tendai temple by joining the Enryakuji temple order, and continued this until, according to Reader, 1947, when they left the Tendai School and started their own Kurama Kōkyō[353]. In some *emic* circles, though, it is suggested that perhaps the Sonten doctrine is taken over from Sekai Kyūseikyō[354].

Because Usui had his moment of fundamental inspiration on Mount Kurama and because the Kurama temple order is related to Tendai, *emic* literature quite often portrays Usui as a Tendai Buddhist. For example, Miles stated in an interview[355]:

> The technique came out of Japan just before World War II. Mikao Usui (1865-1926), a lifelong practitioner of Tendai Buddhism, developed Reiki as a spiritual practice which also included healing.

In the chapter coming up it will become clear that Usui more likely was a Jōdo Shinshū Buddhist, but was inspired both by Tendai Buddhism as practiced by the Kurama temple order, by Jōdo Shinshū, and by Zen, although it is unclear which Zen denomination.

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[353] Reader, 1998, p142.
[354] Website http://www.aetw.org/reiki_symbols_u_a.htm accessed July 9, 2013.
[355] Miles, 2003b, p77.

Buddhism makes use of many concepts of which two are referred to quite often in *emic* literature on Reiki. For that reason I introduce those terms also with *emic* citations.

Shinobu Tsujimura explained[356]:

> (…) *anshin ritsumei* or *anshin ritsumyo* 安心立命. This is a Confucian term originally used both in the Zen and the True Pure Land (Jōdo Shin) Sects. The term refers to a state in which one totally gives up himself to his fate and thereby achieves peace of mind. (…)

In his treatise he explained that this is one of the key concepts indigenous to Buddhism that led modern Japanese Buddhism to war. Foreshadowing, this is something that touches the history of Reiki.

Doi explained *anshin ritsumei* as[357]:

> *Anshin Ritsumei* 安心立命, (*Anshin* means, 'Feel secure or to be totally at peace in your mind'. *Ritsumei* means, 'To know the mission of your life given by God (or highest being) and to feel assured'.

Yamaguchi wrote it as *An-Jin Ryu-Mei* and explained it as:[358]

> (…) a state of complete peace of mind - no fear, no anxiety, not disturbed by anything. This concept was originated in Confucianism and later spread as a basic principle of Zen Buddhism.

One of the rare occasions where a description is given in some length of *satori* in relation to Reiki, is in the *Gendai Reiki Glossary* that refers to Usui and his quest[359].

> 悟 **Satori** – *Buddhist reference* - (1) Awaken to, realize, apprehend, perceive, become suddenly aware of (by intuition rather than by the senses (*Sanskrit Pali: aaloka*). (2) To wake up. (3) Theoretical understanding. (4) {Buddhism} Apprehension of reality or enlightenment. The wisdom of enlightenment. The condition of the mind being free from mistaken thinking. The absolute knowledge of the Buddha (*Sanskrit: buddhi*). (5) As the mind's original nature: perception, wisdom, awakening. The original essence of the mind is completely free from mistaken discriminated thought and is equal throughout all awakened and deluded states without distinction or change. *Satori* is often interchangeable with **Kaku Kou** - (1) To realize, understand, become aware of, become enlightened in regard to. (2) To enlighten or dis-

[356] Tsujimura, 2005, p18.
[357] Doi, 2014a, p156.
[358] Yamaguchi, 2007, p62.
[359] Website http://www.gaiasmysticalcorner.com/uploads/Gendai_Reiki_Glossary_Terms_Full.pdf accessed May 7, 2014, p5.

close to someone else. (3) Realization, enlightenment, understanding, awareness-- esp. of an inner principle of things. (4) Someone who is awakened. (5) Sharp, bright, intelligent. (6) To remember, to know. (7) To feel, to sense something. Sensation. (8) To become clear; to clarify. Usui-Sensei discovered the purpose of life was **'Anshin ritsumei'** or "*The state of your mind being totally in peace, knowing what to do with your life, bothered by nothing*". He desired to attain this state of mind, so he began his search. Which lead him to a state of *satori*.

Certain *etic* literature on Zen explained *satori* simply as "profound nondual wisdom"[360], or 'enlightenment' as already used in a previous citation.

It seems that *satori* and *anshin ritsumei* address a certain state of mind, where *satori* is a Buddhist term and *anshin ritsumei* a Shintō or even Japanese one. In the Reiki scene both are regarded as a desirable state of mind, but less known is that *anshin ritsumei* is also related to Japanese warfare, as explained in the timeline in chapter 6.

5.1.6 JAPANESE SHAMANISM, SHAMAN AND MEDIUM

Kamstra stated that Japanese shamanism had existed for years before Buddhism was introduced. He noticed a strong similarity between the Japanese word *kami*, the leaders in Japan's pre-Buddhist society, and the Turco-Tartar name for shaman: *qam*[361]. He came to the conclusion that shamanism was stronger before the advent of Buddhism than it was afterwards[362].

Ichirō Hori opined that the source of various types of shamanism originates from one source identified as the *mikogami* (child of the *kami*), and that most *miko* were women: shamanesses, and mostly mediums. Somewhere in the history of Japan, shamanism and Buddhism became mingled[363]. He defined Japanese shamanism in line with the general description of shamanism for this study (§3.2.1), but mentioned also that Japanese shamanism clearly depends on an animistic psychology[364]. This relates to what Kamstra stated: it is determined by dependence on the spirits of ancestors[365]. This information indicates that the world view is of importance

[360] Wright, 2008, p26.
[361] Kamstra, 1967, p9.
[362] *Ibid.*
[363] Hori, 1975, p237.
[364] *Ibid.*, p245.
[365] Kamstra, 1967, p13.

when considering different types of shamanism like Japanese versus Western expressions.

Hori stated that esoteric Buddhism exercised great influence on the world view and metaphysics of Shamanism[366]. Relevant for this study are two characteristics of Hori's description of founders of shamanistic traditions[367]:

> 3. In consequence of this crisis they further experience being possessed by a spirit or *kami*, journeying to a different world, and undergoing a mystic ordeal.
> 4. Like shamans after their initiation, they then undergo a complete personality change, have complete control over shamanistic techniques, attain unusual powers of self-control and spiritual concentration, know the causes and cures of illnesses and misfortunes, exorcise evil spirits, and overcome black magic with magical power of their own.

This thesis wants to place emphasis on the possibility of a so-called 'free will of experiences of spirit possession' mentioned before and, therefore, the definition of Johan Reinhard needs to be introduced[368]:

> A shaman is a person who at his will can enter in the non-ordinary psychic state (in which he either has his soul undertake a journey to the spirit world or become possessed by a spirit) in order to make contact with the spirit world on behalf of members of his community.

Based on this definition Staemmler distinguished[369]:

> (…) a *medium* from a shaman, in that the medium may at his or her will enter into spirit possession – not into ecstasy – but can act only as a spirit's or deity's mouthpiece, without being able to negotiate with it or control it. [Italics from Staemmler.]

It is this role of mediator and medium that will come along later on in the description of the Reiki ritual: *reiju* (§7.1.4.4).

Doi provides one of the rare occasions in *emic* literature where a relation is suggested between Reiki and shamanism[370].

> Use of the Universal Reiki *hado* was developed as one of the secret methods of the "shaman" in ancient times (before written history) and was used for healing and spiritual guidance, fostering interaction with the Great Nature. It had been handed down without being revealed to the public eye until being systematized and perfected by Mikao Usui in 1922 as "Usui Reiki Ryoho": the healing technique by the radiation of Light and *Ki*.

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[366] Hori, 1975, pp258-259.
[367] *Ibid.,* p247.
[368] Reinhard, 1976, p16.
[369] Staemmler, 2009, p21.
[370] Doi, 2014b, p11.

In the accompanying footnote, he interpreted *hado* 波動 as 'wave', 'vibration' and 'energy'. The "healing and spiritual guidance" clearly seem to denote both *chinkon* and *kishin*. It also stands out that he uses 'radiation' rather than channeling and the like.

5.1.7 POSSESSED BY A *KAMI*: *KAMIGAKARI*

Hori's point 3, being possessed by a spirit or *kami* introduced in the previous section, refers to *kamigakari*, 神懸かり. According to Broder[371]:

> *Kamigakari* is a prominent feature of Japan's long and varied tradition of shamanism, and may occur spontaneously or be induced by various ascetic practices. In spontaneous cases, an ordinary person is suddenly possessed by a deity who chooses to reside in the physical body or "ride on" (*kamigakari*) the person and use her or him as its spokesperson. The onset of possession is often marked by a serious illness, perhaps involving prolonged unconsciousness, and by the sudden acquisition of healing and other paranormal powers. Since the possessed person is subsequently thought to transmit the will of the possessing deity, and particularly since the deity is believed to have specifically chosen that particular person and been solely responsible for initiating the possession, the affected person may become highly, though often not widely, respected as an authority on spiritual matters.

Staemmler stated that in colloquial Japanese, *kamigakari* is the most frequent term for spirit possession independent of the possessing agent[372]. She explained that it contains *kami*, the usual term for deity or the divine, and *gakari*, a voice noun form of the intransitive verb *kakaru* that has multiple meanings like "to hang on" or "to require" or "to built", mostly indicating a direct relationship between one thing and another[373].

Some examples of such sudden possession related to founders of certain NRMs are[374]:

> The Tenrikyō founder, Nakayama Miki 中山みき (1798–1887), was an ordinary woman who suddenly experienced divine possession in 1838 while participating in an esoteric Buddhist exorcism ceremony.

And[375]:

> The original founder of Ōmoto, Deguchi Nao 出口なお (1836–1918), likewise experienced spontaneous *kamigakari*, beginning in 1892. Accord-

[371] Broder, 2008, p334.
[372] Staemmler, 2009, pp33-34.
[373] *Ibid.,* p34.
[374] Broder, 2008, p334.
[375] *Ibid.*

ing to a biography published by Ōmoto, Nao experienced mysterious spiritual dreams in which she met various divine figures, followed by spontaneous (and initially unwelcome) possession by a deity who identified itself as Ushitora no Konjin, "the god who will reconstruct the world".

And[376]:

Okada Yoshikazu 岡田良一 (1901–1974) established the Mahikari 真光 (True Light) religious movement in 1959, reportedly in response to a revelation he received earlier that year during a spontaneous episode of *kamigakari* 神懸かり (possession by the spirit of a deity).

Broder used the example of Mahikari also to illustrate her remark that spontaneous healing capacities can occur[377]:

For many years, adherents also reported that the first episode of *kamigakari* was the occasion and means of Okada acquiring the ability to perform *tekazashi* 手かざし (literally, holding up the hand; a spiritual purification and healing method in which spiritual energy is radiated from the palm of the hand) and, soon after, to enable his followers to do the same.

Sawada mentioned something similar: some founders of other new religions also had such experiences of *kamigakari*[378]. She gave the examples Bunjirō Kawate, founder of Konkō-kyō, Miki Nakayama, founder of Tenrikyō and Nao Deguchi, founder of Ōmoto-kyō. She added to this that Nakayama's experience was messianic, while Kawate's and Nao Deguchi's experiences were more millenarian or even apocalyptic in their nature.

According to Broder, it was not always clear which type of experience a NRMs founder had, as exemplified in the following statement[379]:

It is not clear whether Ōmoto's co-founder, Deguchi Onisaburō 出口王仁三郎 (1871–1948), initially sought divine revelations deliberately or experienced them spontaneously. Many sources report that he practiced (…) *chinkon kishin*, suggesting that Onisaburō purposefully sought possession and revelations. However, Onisaburō's initial practice of *chinkon kishin* appears to fit the spontaneous mode.

Apparently, one way to achieve *kamigakari* is practicing *chinkon kishin*.

For this study the free will is of importance and thus the distinction between solicited and unsolicited spirit possession. Notice also the phrase 'spiritual energy is radiated from the palm of the hand' in Mahikari: again phrases like channeling are not used. As Staemmler explained, whether or not spirit possession is desirable depends mainly on whether the conse-

[376] *Ibid.,* p332.
[377] *Ibid.*
[378] Sawada, 1998, p138.
[379] Broder, 2008, p340.

quences are desirable[380]; in the case of this study, healing powers is the desired good. Thus, in the case of solicited spirit possession the deity is expected to bring blessing.

I adopt the term 'mediated spirit possession' as it is introduced by Staemmler[381]; summarized by me, Staemmler explained that the main characteristic of mediated spirit possession is that it requires at least two people and one spiritual being. One person is called the 'mediator' who deliberately induces spirit possession into the second person becoming/being the medium, who then becomes possessed by the spiritual being. The mediator is in charge of the ritual. As said, this role division comes back in the description of the Reiki attunement or initiation ritual–called *reiju* (§7.1.4.4)– where the Reiki Master performs the ritual as a mediator, and the student becomes from that moment on the medium for the blessing, read: healing powers of the divine being.

These examples show that *kamigakari* can happen by various routes and that is relevant when Usui's moment of fundamental inspiration will be discussed in section 6.4.3.

The topic spirit possession is obviously related to shamanism as introduced in the last but one section. In the next chapter, the term *yamabushi* (§5.3.2) will be introduced as being one of the mendicant types present in Japanese society. For now, Hori related *yamabushi* with shamanism as follows[382]:

> The term *yamabushi* originally referred, in my opinion, to one who made his bed on a spirit-mountain, a mountain that was at once a cosmic mountain and a mother-goddess of death and rebirth. It referred to a person who went through an initiation and became one with this divine spirit. It designated one who dies to his life as a member of this mundane world enters into the womb-store world or womb of mother earth, undergoes many tests, and is finally reborn as a member of the sacred world.

It is also interesting that Hori recognized an initiation ritual in some forms of shamanism[383]:

> Only in the final initiation rite, which is said to amount to little more than receiving permission to initiate others, is an initiatory death-and-rebirth motif preserved. The lifelong guardian spirit assigned on this occasion is, to be sure, called forth by name while the initiate is in a kind of ecstatic state induced during the course of the rite, but I am inclined to consider this rite not as one that belongs to the *itako* [traditional. blind, usually female

[380] Staemmler, 2009, p22.
[381] *Ibid.,* p26.
[382] Hori, 1975, pp267.
[383] *Ibid.,* pp279-280.

shaman] proper but, rather, as one borrowed from the initiation rites of Shugendō.

The phrase "receiving permission to initiate others" is recognizable when the topic of the training of Masters and the Western Master initiation will be discussed.

Fairchild mentioned the presence of a guardian spirit related to initiation; he thinks that the initiation ceremony often included metaphorically a marriage ceremony, uniting the shaman and the guardian spirit[384].

The relation between esoteric Buddhism (a term assumingly introduced by Blavatsky) and shamanism as well as the characteristics of a shaman and shamanism come back in the narrative of Usui's life and Reiki's spiritual exercises, like the *reiju* ritual (§7.1.4.4).

5.1.8 SHUGENDŌ

Shugendō (修験道, path of training and testing, or spiritual power through discipline) can be regarded as a syncretic Buddhist religion, and/or as a mystical-spiritual tradition, and originates from the pre-Kamakura period. It is syncretic in that it combines ideas from Shintō and animism, and later on in its development also incorporated ideas from Taoism and esoteric Buddhism. Hori stated[385]:

> It is readily conceivable that Shugendō ("the way of mountain asceticism") originated and developed as a magico-religious form peculiar to Japan in consequence of encounters between and changes in esoteric Buddhism and Shamanism.

He continued that enlightenment can be obtained by attaining oneness with *kami*, and such formulation might be or even: probably is the result of mixing Shintō ideology (*kami*) with Buddhist ideology (oneness). The relation between man and nature is important and must be explored before one can reach the ultimate goal in Shugendō: the development of spiritual experiences and powers.

Here once more the relation between esoteric Buddhism and shamanism is mentioned but also, and equally important for this study, the combined idea from Shintō and animism. Animism touches concepts of Swedenborgianism and mesmerism.

Staemmler linked Shugendō and Esoteric Buddhism summarized by me as follows[386]; within Shugendō, doctrine and practice are closely interlinked

[384] Fairchild, 1962, p99.
[385] Hori, 1975, p271.
[386] Staemmler, 2009, pp66-68.

and emphasis is placed on practice. Most of its doctrine is based on teachings of Esoteric Buddhism, especially sacred formulas and hand gestures are passed down from master to student. Certain elements from Shugendō literature and certain aspects of its practice were part of the standard Japanese version of the Buddhist canon. Contrary to older Buddhist traditions, the world as we experience it is regarded as true and authentic, identical to Dainichi Nyorai just like all beings and are thus Buddha by nature. Earthly desires and illusions prevent humans' Buddha nature from coming out, but this can be overcome by appropriate rituals and asceticism performed in sacred mountains. Shugendō rituals borrowed from Esoteric Buddhism elements like sacred syllables (mantra - *Shingon*) and incantations (*dharani* - *darani*), and combined those with appropriate ritual gestures (*mudra* - *in*) or statues (mandalas). In closing Staemmler, these rituals were used for many purposes including exorcism, rainmaking and protection from evil.

Shugendō, and more specific the influence of esoteric Buddhism comes back in the spiritual exercises of Reiki, for instance in the symbols used (§7.1.4.9), but also in certain rituals; two Shugendō rituals and one old scripture are in particular interesting for this study because they are sometimes linked to the practice of Reiki: *kaji kitō* and *yorigitō*, and the Reikiki scriptures, explained hereafter.

5.1.8.1 THE *KAJI KITŌ* RITUAL

Stein suspected a possible relation between initial Reiki and *kaji kitō* that might be an outcome of his forthcoming publications (status 2015). But what is it?

According to Staemmler, spirit possession is widely known in Japanese culture, and one ritual for religious exorcism is a healing prayer called *kaji kitō*. When illness or misfortune is considered as the result of being possessed by evil spirits like *tsukimono* (possessing beings), *kaji kitō* might bring relief[387]. She explained that during this ritual the *shugenja* can ask for this-worldly benefits after having become one with a deity through ritual gestures and incantations; there were *kaji kitō* rituals for all kind of purposes, among others for healing[388].

Pamela D. Winfield spoke about two contemporary Grand Masters of the Dharma Transmission in the Shingon esoteric lineage: Oda and Ikeguchi. They[389]:

[387] *Ibid.,* pp36-37.
[388] *Ibid.,* p69.
[389] Winfield, 2005, p123.

> (…) defend the value, usefulness, and efficacy of this traditional Buddhist healing technique [*kaji*], but they differ significantly on the compatibility of what they themselves locate as ancient Eastern and modern Western approaches to curing illness. They also differ in relating *kaji* to other Asian healing techniques such as *reiki* and *qi gong*. When interviewed, Ikeguchi did allow that one could in fact liken the Chinese notion of *qi* to Dainichi's [Vairocana's] universal energy. He also writes, "*kaji kitō* occurs when the practitioner concentrates universal *reiki* energy and in one breath infuses (*chūnyū*) it into the other person" (…). Oda however, distinguishes between *qi* energy and Dainichi's universal light-energy. He writes, "this power [*kaji*] is unrelated to electromagnetism emanating from the palms of the hands... and it has nothing to do with psychokinesis" (…). Whereas the emission of *qi* energy is said to only be effective within five to ten feet of the master, *kaji* empowerment for Oda can "not only cure illness in several hundred people at once but can even cure disease at great distances in other countries" (…)

It stands out that also *kaji* makes use of distant-treatments. This is a rare occasion in *etic* literature where *kaji* and *reiki* energy are connected in an article; in *emic* literature I did not find such a relation. It may have been a source of inspiration and information for Usui, but I put forth that Usui Reiki Ryōhō seems not to be based on *kaji kitō* and neither descends from it. The next two chapters will expose the initial spirituality of Reiki and the results of this study did not find a relation between Reiki and exorcism, consequently also not with *kaji kitō*.

5.1.8.2 THE *YORIGITŌ* RITUAL

There is one particular (often labeled as: Shamanistic) ritual that came in several variants: *yorigitō* (spirit possession prayer). According to Carmen Blacker, it formed the basis of many modern healing rituals. She described its original form as follows[390]:

> In the rituals known as *yorigitō* the task of making contact with the world of spirits is accomplished by the combined efforts of the *miko* and the ascetic. The *miko* no longer by her dancing and music summons the spiritual beings to approach and take possession of her. She is now a mere passive vessel through whom the spirit speaks. The active task of invoking the spirit, interrogating it, and finally sending it back to its own world is now accomplished by the ascetic.

Like in the specific version of *chinkon kishin* described earlier and related to the Reiki ritual *reiju* coming up, here also are two parties involved

[390] Blacker 1999, p252.

when contacting the spirit world: the *miko* and the ascetic. This relation is also noticed by Ioannis Gaitanidis who paraphrased some other scholars on this issue[391]. He explained that Ōmoto developed its *chinkon kishin* out of this *yorigitō*, and besides noticed that *chinkon kishin* was the engine of success of Ōmoto's growth early 1900.

In the 1990s, Petter had a personal conversation by phone with Ms. Kimiko Koyama, the president of the Usui Gakkai at that time. She explained to him that during the *reiju* ritual the performing *shihan* has to be "like a *miko*"[392]. On some *emic* websites, the lower part of '*rei*' from the *reiki kanji* is also interpreted as *miko*[393]. In section 7.1.4.4 the *reiju* ritual will be explained but for now it is an indication that the rituals Reiki's *reiju*, *yorigitō* and *chinkon kishin* are somehow related to each other, and at this moment this idea is strengthened by the connotation of *miko* with shamanism. In that case *yorigitō* might be the predecessor of Reiki's *reiju* ritual.

For certain situations, a *shugenja* may use *yorigitō* for mediated spirit possession[394]. Staemmler explained that the *yorigitō* ritual was used not only for healing purposes but also for inquiries about impending danger, outcome of harvest and the like. The mediator is often the *shugenja* where the medium can be a man, woman or child. The ritual induces the spiritual or divine being to enter the medium by several means and the being's arrival would be demonstrated in certain ways by the medium like a state of trance[395].

Staemmler also connected *yorigitō* to *chinkon kishin*, but as follows[396]. Shugendō and its *yorigitō* where practiced almost everywhere in the end of the Edo period, where *yorigitō* was the ritual for mediated spirit possession, and is related to Esoteric Buddhism. Given the similarities between *yorigitō* and *"kishin* inspired from within" as Honda Chikaatsu developed during the 19th century after a period of travelling in Japan's sacred mountains, in closing Staemmler, it is most likely that this *kishin* and by extension Ōmoto's *chinkon kishin* can be regarded as a descendant of *yorigitō.*

[391] Gaitanadis, 2012, p364.

[392] Petter, 2014, presentation during the *1st Jikiden Reiki World Congress*, Barcelona Spain, August 2014.

[393] Website http://reikiblog.com/rei-and-ki/ accessed August 22, 2014.

[394] Staemmler, 2009, p71.

[395] *Ibid.*

[396] *Ibid.,* p72.

Rambelli performed research on *Reikiki;* an old esoteric Buddhist text, one of the most important texts of the so-called Ryōbu Shintō tradition, with descriptions how to perform initiations. He thinks that *Reikiki* can be traced back into Shintō[397]. He also thinks that there is a relation between esoteric Buddhism (*mikkyō*) and initiations[398]:

> In medieval Japan the transmission of all important texts and knowledge in general was carried out through the performance of initiation rituals (*kanjō*). Originally, (*kanjō*) was a typical esoteric Buddhist ceremony that served to transmit doctrines and practices and sanctioned the practitioners' level of attainment. Around the end of the Heian period, and more frequently in the Kamakura period, different forms of *kanjō* began to appear as kinds of secret initiation rituals (*kuden* or *hiden*) concerning peculiar esoteric texts, doctrines and rituals. (…) In the Kamakura period, initiation rituals on *kami* texts and doctrines, generally known as Shintō *kanjō* or *jingi kanjō* began to develop. (…) However, it is not the Nihon shoki but another text, the Reikiki that seems to constitute the mythological and ontological framework for such rituals.

The significance for the development of Buddhism of the Kamakura period is already addressed in one of the previous sections. Rambelli stressed the importance of the attainment of such secret knowledge[399]:

> The attainment of secret knowledge transmitted through initiation rituals was a soteriologic[400] goal, since it was equivalent to the attainment of salvation (becoming a *Buddha* or, in the case of Shintō *kanjō*, identifying oneself with the *kami*) and involved a promise of worldly benefits (outside of the religious world, this translated as professional and artistic success); it was also a moral obligation as the realization of the essential principles and duties of a specific craft or profession (and, at the same time, the attainment of the "trade secrets" of a specific family lineage).

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[397] Kanetomo, 1992, p138. The translator of Kanetomo's work, Allan G. Grapard, mentioned that *Reikiki* is properly called *Tenchi Reikiki*, and is attributed to Kōbō Daishi; the manuscript is kept in the Library of the Ise Shrine. He mentioned also that a partial rendering can be found in Ōsumi, pp. 69-78, and referred to Mikkyō Bunka Kenkyūjo, ed., *Kōbō Daishi Zenshū*, Domeisha, Kyoto, 1978, 6, pp55-145.

[398] Rambelli, 2002a, p266.

[399] *Ibid.,* p267.

[400] *Ibid.,* p277: Soteriology: a theory and practice of salvation with many *hongaku (*original enlightenment) elements, the role of authority, in particular the emperor, and issues related to the representation of the sacred.

It stands out that he connected the attainment of secret knowledge to salvation, and recognized the initiation as the instrument to achieve that. Rambelli explained that there are several forms of *kanjō*, where for this study one in particular is interesting[401]:

> The fourth *samaya* is the most important one: called *denbō kanjō* ("initiation ritual of the transmission of the Dharma"), it takes place after the disciple has completed a certain curriculum of study and religious practice and thereupon becomes a new master himself.

In *Shintō kanjō*, Rambelli noticed another interesting relation and that is with the Emperor[402]:

> The relation between religious and imperial imageries typical of esoteric Buddhist initiation rituals was further developed in esoteric Buddhist rites for the transmission of doctrines and practices concerning the *kami*, in which the ritual objects and images were directly related to the Japanese emperor.

At another place in the text he mentioned about this[403]:

> All the apocryphal attributions I mentioned suggest a close connection, already established at the level of authorship and rationale for composition, between the Reikiki, esoteric Buddhist doctrines, and imperial protocols concerning the *kami*. The status of the *kami* is in fact one of the major conceptual foci of the text, but the Reikiki itself is not a philosophical treatise; rather, it is a sort of ritual manual.

His treatise also indicated a relation between the initiation ritual and secrecy[404].

> Shintō *kanjō* rituals, like other esoteric initiations, were secret rituals. In their paradigmatic form, only a limited number of selected disciples had access to them; many texts related to the *reiki kanjō* in particular specify that only one disciple should receive the initiation from each master.

Rambelli explained that the origin of Shintō *kanjō* is to be found in the *Reikiki* scriptures. He quoted a Tendai priest[405]:

> In his *Jindaikan shikenmon* the Tendai priest Ryōhen (late fourteenth to early fifteenth centuries) wrote: "what Shingon calls *kanjō*, Shintō calls *reiki*; *reiki* is thus "a different term for *kanjō*".

It may have been the information mentioned about a relation between *Shintō kanjō* and *reiki kanjō* causing some *emic* authors to see a relation between Reiki initiations today and *Reikiki*. But, Rambelli wrote the *reiki*

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[401] *Ibid.,* p268.
[402] *Ibid.,* p270.
[403] *Ibid.,* p277.
[404] *Ibid.,* p275.
[405] *Ibid.*

kanji in his article with another *kanji* for the Rei-part (靈) than for 'our' Reiki, consequently meaning something else than the healing technique Reiki or the subtle energy *reiki*[406].

Section 7.1.4 will reveal that Usui nevertheless may have had knowledge of these scriptures and used it to formulate his type of attunement.

Rambelli found some other information in the *Reikiki* that likely has inspired Usui for the construction of one of his symbols, as revealed in section 7.1.4.7. In the *Reikiki* text, an essential formula is[407]:

> Essential formula: chant *vaṃ hūṃ traḥ hṛīḥ aḥ* This is the mantric seed of the single mind of sentient beings, the sacred spell of the nondualism of buddhas and sentient beings. (…) indicates the kind of enlightenment associated with the *Vajra* mandala, that is, the pure and undefiled mind pervading the *Dharmadhatu* [Absolute Reality] in the form of the five wisdoms (*gōchi*) associated with the five central Buddhas of the mandala. (…) According to esoteric Buddhism, in fact, enlightenment (that is, the acquisition of the five wisdoms) consists precisely in such a transformation of ordinary consciousness that is supposed to occur during the [*reiki kanjō*] ritual.

Then the meaning of the mantras is explained where the *hṛīḥ* passes again in review[408]:

> In our case, this transformation is produced by a set of mantras. In particular, *aḥ* represents the transformation of the five sensory consciousnesses into the wisdom allowing for the perfection of all deeds (*jōshosachi*); *hṛīḥ* indicates the transformation of the sixth consciousness (*ishiki*) into the wisdom of appreciating individual particularities within the undifferentiated totality (*myōkanzatchi*); *traḥ* indicates the transformation of the seventh consciousness (*manashiki*) into the wisdom of the undifferentiated identity of subject and object (*byōdōshōchi*); *hūṃ* stands for the transformation of the eighth consciousness (*arayashiki*) into the wisdom reflecting all things as a perfect mirror (*daienkyōchi*); finally, *vaṃ* represents the ninth consciousness (*amarashiki*).

The reaching out for enlightenment is named; a possible goal of the practice of Reiki as will be revealed in section 7.1.4.1. The *hṛīḥ* comes back when a certain Reiki treatment is introduced: the *seiheki chiryō* in section 7.1.4.9.

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[406] The online dictionary translated the 19-stroke *kanji* 麗 into: beautiful, graceful, lovely, resplendent.

Website http://jisho.org/kanji/details/%E9%BA%97%E5%8F%A5 accessed August 19, 2013.

[407] Rambelli, 2002a, p279, p283.

[408] *Ibid.,* p284.

5.1.10 NEO-CONFUCIANISM

Neo-Confucianism is only to some extent related to Reiki and, therefore, the introduction is kept short. Neo-Confucianism has a long history in Japan. Evelyn Tucker mentioned on this[409]:

> Neo-Confucian thought constitutes an important part of the intellectual history of Japan's premodern period. From the study of Neo-Confucian texts in the Zen monasteries in the medieval period to its flourishing in the social and political spheres of the Tokugawa era, Neo-Confucianism has had a marked influence. (…) It is also worth noting that the varied uses of Confucianism in Japan include its appropriation for political ideology, whether by the Bakufu government in the Tokugawa period or by nationalist ideologues in the Meiji, Taishō, or Shōwa period.

Sawada also recognized the influence when she stated that Neo-Confucian traditions are believed to have had a pervasive influence on early modern Japanese religion, particularly in the area of mind cultivation and its ethical implications[410]. The mind cultivation is something that explicitly comes back in the Reiki practice defined by Usui, as will be explained in section 7.1.4.

Further ahead in this chapter, the influence of Confucianism on the world view and thus on the perception on healing of NRMs, as for instance Reiki, will be shown.

At this point in the chapter, all relevant religious and spiritual influences of the Japanese era have come along, except New Religious Movements. This might, therefore, be considered as a logical place for the description on NRMs, but because Reiki is a NRM and so much information of the sections of Maas' components in this chapter is of importance, NRMs are introduced in a separate and final section of this chapter: section 5.6.

5.2 SELF

The emergence of Reiki and the development of self-awareness of Japanese people happened in the same time period. One of the major Japanese concepts related to self is *kokoro* and will be introduced before soul and self-cultivation.

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[409] Tucker, 1998, p20.
[410] Sawada, 1998, p108.

5.2.1 HEART-MIND: *KOKORO*

The concept of *kokoro* (心) (also referred to by the Chinese loanword *shin*[411]) in the context of NRMs needs attention because *kokoro* is as important as the concept of *ki* in Japanese society; both are of utmost relevance for this study.

Paraphrased and summarized by me, Hardacre stated that *kokoro* is one of the central pillars of all new religions[412]. She translated it as 'self' that contains heart and heart-mind, as well as faculties of mind, will and emotions. She opined that *kokoro* is not simply the sum of these elements; *kokoro* differs from person to person according to personality traits, dispositions and aesthetic sensibilities. It is associated with the spirit (*seishin*), not with the flesh (*nikutai*), and includes the soul (*tamashii*: next section). After death, the *kokoro* vanishes, whereas the *tamashii* continues to exist. If you put your heart in something (*kokoro o komeru*), the *kokoro* is believed to be perceptible, like in a meal or in a painting. The power of a cultivated *kokoro* is not to be underestimated; it cannot only lead to a changed attitude, but also may offer material improvement in economic situations, or may offer 'miraculous' physical healing. Finally, she stated that it is believed that a cultivated *kokoro* can even change external persons and events, and ultimately nothing is impossible.

Hardacre gave *kokoro* quite some phenomenal characteristics.

The *kanji* 心 can also be found in compounded *kanji* like in anger: 怒, fear: 恐, and *shinpai* 心配: care, aid, assistance.

Rohlen related *kokoro* to *ki*, and explained the difference between those two in relation to daily life as follows[413]:

> *Kokoro*, often translated as "mind" or "spirit," can be improved, whereas the essential nature of *ki* is unchanging and only the individual's ability to manage and utilize it is subject to improvement. One may cultivate, put in order, strengthen, foster, forge, temper, and purify *kokoro*. Since it lies behind *ki*, its perfectibility establishes a basic link between the phenomenal world related to *ki* and the efforts directed at education and perfection. For this reason, *kokoro* is the term used in discussions of growth and aging, of morality and aesthetics, and of human nature in the more considered realms of religion and philosophy. Spiritual enlightenment is spoken of in terms of *kokoro*; yet, however altered a state that might be, its characteristics are ones that begin to appear as one holds *ki* properly.

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[411] *Ibid.*
[412] Hardacre, 1986, p19.
[413] Rohlen, 1976, p131.

An important observation of him is that *ki* is unchangeable, while *kokoro* can be developed and improved. Consequently, spiritual exercises–as in the case of NRMs–focus on a better flux of *ki* and on development and improvement of *kokoro* in some way. Rohlen explained that[414]:

> (…) the *kokoro* is not a cognitive system, but the center of the whole being, a center that has memory, learns, is physiologically sensitive, scans interior and exterior worlds, and synthesizes all this and much more in the conduct of a personal life. The power to perceive deeply, to know, comes from long, devoted training, patience, and concentration focused on some "way."

Reiki is such a "way", and Rohlen's remark already indicates which human qualities are addressed when practicing such a "way".

Ki and *kokoro* can also be related to each other from a different perspective, as Minowa did[415]:

> Because the word *kokoro* is written using the Chinese pictographic character for the heart of one's body, its meaning is associated with the metaphysical aspect of the natural world, rather than the spiritual realm of the supernatural world. An idiomatic phrase, *ki wa kokoro*, or awareness is mind, which means, 'One's awareness for giving even a little bit more is bred out of one's sincerity', suggests that these concepts are intertwined and inseparable, and in a sense, *ki* is spawned and evolves around *kokoro*. Because human nature is a combination of *ki* and *kokoro*, changes and variability in human relationships and social practices can also be caused by *ki* and *kokoro*. While *kokoro* is stable and gravitates to the core of things, *ki* has a property of being airy, unstable, ubiquitous, multidirectional, and hence whimsical and dramatic.

It stands out that she regarded *kokoro* as stable and *ki* as unstable. Merging those two ideas of Rohlen and Minowa may suggest that *kokoro* is stable and can be developed, and *ki* is unchangeable as well as unstable.

In some *emic* literature on Reiki *kokoro* is also mentioned, for instance by Doi who interpreted *kokoro* as[416]: 'self', 'whole', 'feeling', 'emotion', 'spirit', 'soul', 'mind', 'heart', 'faith', 'consciousness', 'personality', 'idea', 'philosophy'.

5.2.2 SOUL: *TAMASHII*

Chapter 1 explained the word Reiki and the *Rei*-part of it (§1.2). A relation was suspected there between the practice of Reiki and some awareness of

[414] *Ibid.,* p134.
[415] Minowa, 2012, p39.
[416] Doi, 2014a, p21.

concepts of spirit and soul (*tamashii*, 魂), thus some explanations on these subjects is specifically needed for the Japanese era.

In *The Brill Dictionary on Religion* S. Beyreuther described it as[417]:

> The Japanese language uses various words for 'soul'—*tama*, *tamashii*, *reikon*, *goryô*, *nakitama*—also for 'spirit,' the soul of someone departed, an ancestral soul, and the immortal soul as opposed to the mortal body. All are applied synonymously and are not clearly distinguished from one another in content. Neither in modern nor in ancient Japan is there an unequivocally definable concept of the soul. In the religious ideas of early times, *tama* designated impersonal spiritual forces present in all living beings, as well as in lifeless objects and phenomena of nature. They had regularly to be renewed, through rituals of adjuration (*tamafuri*). The loss of *tama* effected death, although what happened with *tama* afterward remained shrouded in mystery. Religious influences from the Chinese mainland, such as shamanistic concepts and ancestor reverence altered the *tama* concept. Beginning in the ninth century, the spirits of vengeance gained a special position—the souls of those who had died violently or in childbirth. They brought human beings sickness, resentment, and natural catastrophes, and could be mollified only by sacrifice. Today, in the Buddhist home altar, a memorial tablet is kept of someone departed, as the seat of the dead person's soul. Memorial tablets can also be preserved together, however, in a temple (…). The ancestral souls watch over the destinies of their descendants and periodically return home to their relatives—once a year, in the summertime, at the *Bon* Festival[418].

Relevant for this study is the remark that loss of *tama* results in death, although one may also regard it the other way around: loss of life results in loss of *tama*. Therefore, a relation with healing is expected.

5.2.3 SELF-CULTIVATION

Awareness of self or the notion of self seems to have experienced an enormous development around 1900. Hardacre provided academia with an adequate explanation for this study of the concept of self in Japanese new reli-

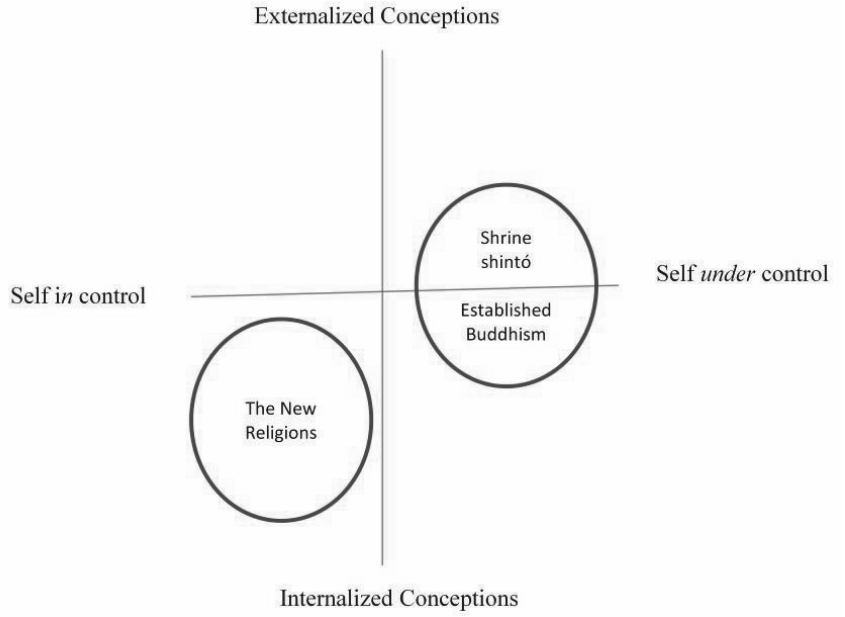
[417] The online *The Brill Dictionary on Religion* accessed September 24, 2014, on the lemma *Psyche*.

[418] During the study trip to Japan in October 2012, the Japanese tour guide explained that this is done by burning a candle on the August 15th [in case of celebration according to the lunar calendar which is mostly the case], in order to show the spirits of the ancestors the way home (heaven). According to him, for this ritual the phrase *daikomyō* is used which is also part of the Western Reiki practice as will be explained later on. In other parts of the country only the *dai* is used.

gions[419]. I paraphrase her conceptualization and summarize some parts, suitable for this study, as follows. In Japan, expressions that have to do with the self may have a Buddhist, Shintō or colloquial perspective. Examples are terms as *kokoro*, *konjō* (guts), *reikon* (spirit) and the like. There may be interventions in human life, performed by a variety of super- or supra-natural beings, to be interpreted as '*kami*-nature', 'Buddha-nature', karma, as well as *ki*. Hardacre stated that religious practice (like in Buddhism and Shintō) is a striving for continuous integration of self with the body, society, nature and cosmos, including the mentioned interventions. She pictured the self within the body, next within social order, and ultimately within cosmos. The self becomes a functional reality that operates in the individual and in society; people act based on the notion of their self. She continued that the construction of that self becomes a diagnostic instrument when events have to be analyzed in certain (negative) situations: when things go wrong and an explanation must be sought. (Diagnosing is already mentioned above in the section on world view and shows a relation between self and world view.) She saw a development of the self moving from a position in Shintō and Buddhist context towards a situation in the new religions, as follows[420]:

[419] Hardacre, 1986, Chapter 1, "The Worldview of The New Religions", pp3-36.

[420] *Ibid.,* p16.



What stands out, according to this diagram, is that the idea of the self has moved from a position *under* control to a position *in* control. Thus, it shows a change of the primary task of the self-cultivation in new religions, compared with self-cultivation in Buddhism and Shintō. A Japanese saying is *kurushimu mo tanoshimu mo kokoro no mochiyō* meaning "both suffering and happiness depend on how we bear the *kokoro*". What has to be noticed in this phrase is that it is the self that is *in* control, and not *under* control. This is, according to Hardacre, precisely one of the main characteristics of Japanese new religions.

Hardacre stated that notions of fate or divine wrath or karma are reconsidered, reinterpreted, or even ignored or denied. This gave room for a new idea; all problems can be traced back to insufficient self-cultivation and lack of faith. Consequently, treating only the body in case of any disease is useless. And education and secular achievements apart from faith and self-cultivation got less emphasized. Self-cultivation leads to an extended self and inevitably entails the improvement of the physical body. But she went even further in stating that this extension also leads to the proper regulation of family and the state, and ultimately ensures the peace of the world.

Thomson used another expression for the emerging self *in* control; he opined that most NRMs could be called religions of 'I-ism'[421]. These religions try to give the new follower a feeling of importance, that he in fact is the centre of his own universe, that he is basically strong and good, not weak and bad. Some religions acknowledge that situations can occur where one does not experience to be in the centre of one's own universe and things go bad. An example is Risshō Kōsei Kai where daily thousands of people come to it's headquarter and get the opportunity to share their problems with leaders and counselors who in return give an answer or advice[422]. Thomson opined that this sharing was an important element in the process of what Hardacre named to become being in control. It helped people to free themselves from the premodern code of behavior (a comparable process took place in the Western world) where one does not show such personal thoughts. He saw it as a development from national religion towards personal religion[423].

Sawada noticed something similar in the development of the self in those days[424]. Paraphrased and summarized, she traced back that–formulated in Neo-Confucian terms–the (nation) state is a place where "one takes heaven-and-earth and all things to be one self" and that, despite the tone, the role of individual self in religious experience was strengthened. She stated that popular teachers late 19th century spoke out against magical type folk-beliefs and firmly believed in the limitless potential of the human mind (similar to: from *under* control to *in* control). Such ideas about the potential of the mind stimulated the development of a sense of individuality among commoners, although also an attitude of modest submissiveness was encouraged. This seemingly paradox combination can be detected in the teachings of founders of several NRMs. She researched also another consequence of the self being in control; lay individuals could find themselves bestowed with certain healing powers that had until then been the monopoly of professionals, like *yamabushi*, of established religious traditions. She described the change as follows[425]:

> In the late Edo period, people played an increasingly active role in creating and controlling their own religious lives. (…) The gradual spread of ways of thinking that emphasized the moral autonomy of the individual and the

[421] Thomson, 1963, p27.
[422] *Ibid.,* p28.
[423] *Ibid.*
[424] Sawada, 1998, p109.
[425] Sawada, 2004, p7.

> value of communalism, whether mediated by Confucian-inspired educators, rural nativists, or divinely inspired leaders of new religions (…) marked a rising discomfort with clerical and scholastic restrictions on religious knowledge (…) ordinary family life and work were often depicted in popular discourse of the time as the ideal context for personal and social improvement.

Thus, both Sawada and Hardacre concluded that in the 19th century moral cultivation centered on the mind or heart was a dominant influence in the formation of new religions. And even more: the world view of Japanese new religions in general may be related to the Neo-Confucian premise that self-cultivation is the foundation of social well-being[426].

Another effect noticed by Sawada regards the "philosophy of the mind". According to her, this philosophy dwelled in the Japan of late Meiji, early Taishō period, and included in its world view that the transcendent world became within reach[427]. Around 1900, she stated, some NRMs, like Maruyama-kyō, advocated the philosophy of the mind, representing a transition in early modern popular thought from a concern with the devotional and theistic to a concern with the humanistic and non-theistic. As an example, for Maruyama-kyō this implicated that paradise and hell is located inside people's selves, that the joy of the Pure Land exists in this world, and that our own selves are Amida[428].

Sawada mentioned that another statement that came into being is, "self is mind, *kami* is mind, person is mind"[429]. It gave room for the idea that when a pure state of mind is realized, contact with the divine world comes within reach: within oneself.

These insights resemble Hardacre's opinion above that the self became more and more *in* control.

Nancy Scheper-Hughes and Margaret M. Lock mentioned that even in modern time the family still is considered the most 'natural', fundamental unit of society, not the individual[430]. They saw in late 20th century Japan a great tension between one's obligations to the state versus obligations to the family. According to them, the philosophical traditions of Shintō and Buddhism militated against Japanese conceptions of individualism. The animism of Shintō fosters feelings of immersion in nature, and Buddhism en-

[426] Sawada, 1998, p109.
[427] *Ibid.,* pp121-122.
[428] *Ibid.*
[429] *Ibid.,* p122.
[430] Scheper-Hughes, 1987, p14.

courages detachment from earthly desires and passions. They concluded that neither tradition encourages the development of a highly individual self, and that in Japan the person is understood as acting within the context of a social relationship: never simply autonomously.

In addition to section 4.2.1 one incident is mentioned here to demonstrate that Christianity played a role in the developments of the self, and that is the 'Uchimura Incident' in 1900. Jun'ichi Isomae described that the Japanese Christian Uchimura Kanzō refused to bow to the Emperor's authority, being the result of a growing awareness and development of a transcendental view of self among citizens, based on the transcendental aspect of Christian belief, particularly Protestant belief[431]. Isomae even stated that the transcendental character of Protestant Christianity was seen as representative of 'the Western world'. He opined that later on Japanese Christianity collapsed under the nation-state.

The ideas of Scheper-Hughes and Lock combined with those of Hardacre and Sawada seem to indicate that, although self-development came into being, it was not the same as individualism: the self-cultivation may still have been focused mainly on family and nation. This study sees all these sketched developments, including those of Christianity and Theosophy, as an indication why so much emphasis is placed on self-cultivation in most NRMs, also as the next chapter will reveal in initial Reiki.

5.3 CULTURE AND *ZEITGEIST*

5.3.1 INDEX SCORES FOR JAPANESE CULTURE

Hofstede's Index Scores shows three scores that stand out for the Japanese culture.

Firstly, there is a high score on the Uncertainty Avoidance Index for Japan. This might be an extra indication for the rise of so many new religious movements in the 1920s as a reaction to the turmoil in the country of those days. It underpins Hardacre's statement that crisis alone is not the only reason for explaining this phenomenon; she explained that these movements did not emerge solely in some religious or spiritual vacuum.

[431] Isomae, 2005, pp237-238.

Hofstede provides an additional possible explanation: the national habit to avoid uncertainty in general.

The second index that stands out is Masculinity Femininity; Japan is ranked on top of the list at the Masculinity side. It is known that of those new religious movements, a reasonable number of their founders were women, just like its adherents and practitioners. On photos from Reiki gatherings dated from the period 1920-1945, many women are portrayed. A subject not for this study but for a follow-up study could be on women's liberation; in Western new spiritualities even the larger part of adherents is female. Is there a comparable reason for this phenomenon or is it just a coincidence? Another reason might be that Japan was at that time almost constantly at war; it is possible that a lot of men were doing their military service.

The third index that draws attention is Long term versus Short term Orientation. Apparently, Japanese people are more orientated on long term solutions. A reflection of this dimension on new religious movements can be seen in a fact Hardacre opinioned: most NRMs do not seek quick-win solutions but rather invite followers to reconsider their whole life, and that takes time and certainly has a long lasting effect (read: for the rest of one's life and even for the after-life).

5.3.2 HEALTHCARE

To begin with, patients in Japan have another attitude towards doctors than most Westerners may have. Winston W. Shen mentioned on this[432]:

> As in most East Asian countries, Confucianism and Buddhism have profoundly influenced Japanese thought and culture. Pervasive traditionalism, fatalism, filial piety, and the sensitivity of interpersonal relationships make Japanese patients easily think about a favor or benevolence (on), which makes its receivers (patients) morally indebted to its donors (parents, teachers, mentors, or society in general). Through existential participation and experiential process in a rigid schedule, the patient works with "no-complaining" or "no-questioning" (fumon). Then, (s)he accepts the suffering with a spirit of patience and endurance (gaman), and develops a strong altruistic desire to repay others wholeheartedly. In other words, all these methods focus not on individual concerns per se, but rather on his/her overwhelming sense of duties and obligations to others. The goal of Japanese personal growth is to live in a reciprocal, harmonious, interdependent relationship within family and society.

[432] Shen, 1981, p16.

Shen connected the attitude of patients to personal development: an issue that is strongly emphasized in section 5.2.3.

Lock stated that in Japan healthcare was influenced by at least four medical systems, ordered by her as follows[433].

(1) There was Western medicine of which many believe that the Meiji era was the start of it in Japan but in fact it were Portuguese that introduced this in Japan, already in the 16th century. Lock addressed with the term Western medicine what is now called allopathic medicine or regular healthcare. But as explained, other concepts and ideas reached Japan resulting in new practices of psychotherapy in a Japanese way: practices aiming at improvement of *kokoro*.

In addition to Lock, Alex Sakula stated[434]:

> Until the sixteenth century, Japanese knowledge of anatomy and medicine was based largely on ancient traditional Chinese teaching. Following the European 'discovery' of Japan in 1542-43, when some Portuguese sailors were blown ashore at Tanegashima, Christian missionaries (mainly Portuguese Jesuits) visited Japan; St Francis Xavier landed in Kagoshima in 1549. The missionaries were accompanied by physicians, notable among who was Luis de Almeida, of Lisbon, who arrived in 1555 and was the first western physician to practice in Japan. The end of the sixteenth century saw the persecution of the Christians and the eventual expulsion of the Portuguese missionaries.

After that thanks to the *rangaku* medical knowledge was provided by the Dutch as well as by other European countries.

(2) Then there was Traditional Chinese Medicine (TCM), introduced in Japan between the 7th and 9th century, having a scholarly tradition. TCM claims that good health is manifest when the *chi* energy runs smoothly. TCM has five pillars, often presented as: acupuncture, herbology, moxibustion, Tui Na and Qi Qong[435]. Especially physical healing is related to ancient Chinese medicine. Scheper-Hughes and Lock recognized in ancient Chinese medicine two things; the one is a relation with the Yin-Yang cosmology borrowed from Chinese Taoism, and the other is a relation with Confucianism: a concern with social ethics, moral conduct and the importance of maintaining harmonious relations among individual, family,

[433] Lock, 1980, p15. The order seems not to be chronologically but more based on what she regarded as significant for her treatise.

[434] Sakula, 1985, p582.

[435] Website http://www.easterncurrents.ca/for-patients/the-five-pillars-of-tcm accessed March 1, 2014.

community and state[436]. Additionally, Lock stated that in Japan there is an even stronger tendency than in North America to consider health as a personal or family problem. Therefore, the burden of responsibility of an illness becomes that of the patient, although many of them might be victims of a social situation completely beyond their control[437].

In addition to Lock, others mention eight pillars: Herbal Medicine, Acupuncture, Exercise (Tai Chi Chuan or Qi Qong), Dietary Therapy, Meditation, Feng Shui, Tui Na and Astrology[438]. Within Japan TCM, primarily acupuncture, herbology and moxibustion developed into what is known as *kanpō* 漢方 (Japanese interpretation of Chinese medicine)[439].

(3) The folk medical system was offered by non-scholars, professional or experienced practitioners. This included among others patent medicine, talismans, moxa and massage.

(4) Finally, there was the 'popular medical system' that is carried out among family members or friends, without professional sources of advice. Techniques, beliefs and information were passed on from generation to generation.

According to Lock, in Shintō (not necessarily in Japanese society as a whole) two major belief systems explained disease causation. Firstly, man by nature was good as well as the world he lived in. Evil came from evil spirits causing illness and was seen as temporary, and those evil spirits could be removed by purification rites; such rites are recognizable in Shintō[440]. Secondly, there is the idea of polluting agents such as blood, corpses, sick people, menstruating women, women in childbirth, and the dead. Shintō priests were concerned about their own purity and, therefore, did (and still do) not participate in directly helping people either in healing or in burial procedures[441]. In Shugendō world view, illness is caused by a spirit or spirits invading the body, therefore, a healing ritual had to include an exorcism of those spirits. Healing rituals were also costly and often it was necessary to gather the whole family or neighbors, making it a communal event. In closing Lock, 'healing' in general, as was performed in the

[436] Scheper-Hughes, 1987, p12.
[437] Lock, 1980, pXI.
[438] Fueston, 2015, p47.
[439] Website http://www.itmonline.org/arts/kampo.htm accessed December 6, 2014.
[440] Lock, 1980, pp24-25.
[441] *Ibid.,* p25.

Shugendō way, was exposed to new influences: both from abroad (Western medicine) and from internal developments like the emerging NRMs.

Note that the aforementioned *kaji kitō* was a healing practice dealing with evil spirits and exorcism.

All variations of medical systems were offered to the public by several mendicants. Gerald Groemer summed up which forms were present in Japanese society[442]:

> Mendicants of pious pretensions existed in chameleon-like variety: Tokugawa governmental records regularly list *shukke* (priests and nuns), *onmyōji* (*yin-yang* diviners), *yamabushi* or *shugenja* (mountain ascetics), *dōshinja* (Buddhist ritualists), *gyōnin* (wandering ascetics), *komusō* (shakuhachi-playing Zen monks), *kotoburet* (prognosticators), *miko* (female shamans), and others. Also appearing in official inventories, usually in final position, are *gannin bōzu*, more succinctly known as *gannin-bō*, or even simply *gannin*, a name that may be translated either as "petitioned monks" or "petitioning monks."

And according to him, highly syncretic doctrines guided and justified religious practice of this age; almost all Japanese was familiar with religious street performers[443]. He thought that they could be found everywhere[444]:

> (…) such itinerants, usually claiming affiliation with some established religious order, offered incantations, recitations, exorcism, music, and dance wherever audiences appeared: before doorsteps, near major bridges, on temple and shrine grounds, or at the intersection of well-traversed thoroughfares.

Hardacre stated that at the time of the Tokugawa era, Shugendō practitioners, *yamabushi* 山伏, did not make a lot of money[445]:

> (…) there were men who owned land, partook in village government, acted often as priests of non-Shugendō establishments like Buddhist temples and Shintō shrines, operated terakoya (temple schools), and in general were indistinguishable from the secular leaders of rural society known as *meibōka* 'local notables' (…). (…) *Yamabushi* at the lower end of the economic spectrum realized some income from the sale of medicines they manufactured. In some cases they could not be clearly distinguished from physicians in private practice (…).

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[442] Groemer, 2000, p42.
[443] *Ibid.,* p41.
[444] *Ibid.*
[445] Hardacre, 1994, p145.

Groemer mentioned an involvement of the temple order of Mount Kurama[446]:

> The Bakufu, through the offices of the Kurama temple, intended to keep a tight rein on the *gannin*, but many rank-and-file *gannin* must have sensed that the hierarchical administration set in place during the seventeenth century produced tangible rewards mainly for the upper echelon of the institution; for lower-ranking members it held little but drawbacks.

This is one of the rare occasions in non-Japanese (English) literature where the temple order of Kurama is mentioned.

5.3.3 THE EMPEROR SYSTEM

An important theme that influenced the *Zeitgeist* of the Japanese era was the actual political climate given shape around and focused on the Emperor. Van Straelen already said about NRMs: "The winds of political change are reflected in their writings, and positions taken in pre-war or mid-war years subsequently have had to be repudiated, revised, or reinterpreted"[447]. The Tokugawa, Meiji, Taishō and Showa era all did have their particular 'political winds'; the Emperor System was one of those winds.

Kitagawa analyzed the history and development of the Emperor System and made clear that this development literally started centuries ago. I pick up his treatise at the point where it becomes interesting for this study[448]. Paraphrased and summarized by me, he stated that in the 7th century there was a concerted effort on the part of Japanese leaders to centralize and unify the political structure which led to the first major form of the religious / cultural / social / political synthesized system, referred to as the *ritsuryō*. This effort also tried to transform the magico-religious and political ruler into a monarch *casu quo* sacred king. The *ritsuryō* state comes into being when certain codes were introduced. The most notable of these codes would be the *ritsu* 律: prohibitive and disciplinary regulations of a penal character but not strictly speaking a penal code; and the *ryo* 令: both an administrative code and a civil code. At that time the ruler was not expected to be the moral exemplar for the people. Indeed, Japan depended on legal codes to avoid as much contact as possible between the sovereign and the masses[449]. Kitagawa concluded that the *ritsuryō* state is an example of 'immanental theocracy', as he called it. He noticed a fundamental differ-

[446] Groemer, 2000, p63.
[447] Van Straelen, 1963, p13. He quotes several authors on this.
[448] Kitagawa, 1990, pp135-161.
[449] *Ibid.,* p137.

ence with the situation in China. In China, the Son of Heaven served as the supreme mediator between Heaven and Earth where the nation is as a 'liturgical community'. In Japan, though, the *ritsuryō* state is as a 'soteriological community' based on three major principles; (1) the interdependence of *ōbō*, 'Sovereign's Law' (based on the homology of the indigenous Way of the *kami* and Confucian, Taoist, and Yin-Yang traditions), and *buppō*, 'Buddha's Law'; (2) Shintō-Buddhist institutional syncretism (*shin-butsu shūgō*); (3) The belief in Japanese deities as manifestations of the Buddhas and bodhisattvas (*honji suijaku*). All in all, the most crucial feature of the *ritsuryō* synthesis (for this study) is the sacralization of the imperial institution, based on the notion that the sovereign was at the same time the ruler of the nation, the supreme priest, and the living *kami*. As such the sovereign was both a genealogical descendant of the (female) *kami*, Amaterasu Ōmikami, representing the sun, and was himself the Manifest *Kami*; the former allowed him to rule the nation by her divine commandment, the latter insured his veneration by the people.

Kitagawa's treatise goes on with describing further developments in which this study jumps to the point in his timeline where the Meiji synthesis is a next step in the development of the Emperor System. The Meiji synthesis tried to combine the *ritsuryō* and Tokugawa ideologies. The Tokugawa authorities already had rejected the first *ritsuryō* principle: mutual dependence between the Sovereign's Law and the Buddha's Law. The architects of the Meiji era regarded this as something of the past. Also the second *ritsuryō* principle, the institutional syncretism between Shintō and Buddhism, was rejected by issuing in 1868 an edict to separate Shintō and Buddhist institutions. (This issue will be described in more detail in the next chapter.) The third *ritsuryō* principle, the idea that the identities of Japanese deities were originally those of the Buddhas and bodhisattvas in India, remained untouched. It was already part of the religious universe of Japan; rejection would make it impossible to legislate nebulous religious doctrines of any sort.

In that time (late 19th century), nationalism started to become visible. The Meiji leaders, Kitagawa continued, recognized that nationalism in Japan, supported by cultural narcissism, National Learning, Restoration Shintō, and nationalistic Confucianism, had developed in the cultural setting of national seclusion imposed by the Tokugawa regime. The Meiji leaders were willing to pursue the policy of establishing a 'psychical and mental seclusion', as he called it, even though Japanese borders were now open to foreign trade. They restored *fukko*: the 'inner meaning' of the ancient *ritsuryō* state, and combined it with affirmations of the ideas of pro-

gress and novelty (*ishin*) in order to create a unified, modern nation with simultaneous roots in its inherited tradition. The architects of the Meiji paradigm rejected the historical separation of 'reign' and 'rule' and stressed the emperor's direct 'rule', regardless of who actually formulated the imperial policies. As far as they were concerned, 'reign' was nothing but an integral part of the emperor's 'rule', an important symbolic feature to unite the populace. An example is that *shin* and *min* were now combined as *shinmin*, or 'subjects'. The Meiji regime preserved much of the administrative structures of the Tokugawa regime. Meiji policies sought to strengthen the economic prosperity and strong defense as well as to preserve the Confucian values that had provided the rationale for the Tokugawa version of immanental theocracy. At the same time, they wanted to restore the principle of a sacred monarchy and created a *saisei-itchi* (unity of religion and state) of the *ritsuryō* version of immanental theocracy. Finally, Kitagawa argued that all these features from the past, accompanied with newly imported Western knowledge and technology, were now packaged as the unifying framework of the modern Japanese nation.

Private conversations with a Japanese scholar, though, mentioned he missed a certain perspective in Kitagawa's treaty. From his perspective many countries in East Asia were colonized by foreign Western countries, like England, France, Germany and the Netherlands. From his Japanese perspective people in general praise the Meiji authorities that it was able to keep Japan a sovereign independent nation amidst all these foreign interventions. The fact that the Meiji authorities stimulated processes of industrialization, modernization, the introduction of Western medicine and Western school system can all be seen as part of its effort to maintain independence and openness for foreign ideas. Also it introduced a new constitution based on the German Constitution which was for those days a modern Western one. I mention this opinion in order to differentiate Kitagawa's treatise.

Regardless the reason of coming into existence of Japanese nationalism and the Emperor System, both influenced the development of Reiki's initial spirituality and are worked out in more detail in chapter 6.

5.4 Spiritual Exercises

Looking back at the introduced schools of Buddhism, enlightenment is regarded as something obtainable within this life, achievable when the proper spiritual exercises are performed. The idea of realizable enlighten-

ment combined with a growing awareness of self and the notion of self being in control rather than under control, resulted in exercises for the mind in order to obtain a proper mindset. This could be labeled as either healing or purification or salvation, depending on the perspective the healing exercises are based upon.

Some examples of healing exercises or rituals for NRMs are addressed in section 5.6.5.

5.5 FUNDAMENTAL ATTITUDE

The fundamental attitude towards life in general a Japanese person may have had early 1900, obviously must be reconstructed because it is something out of the past.

Hardacre stated that the world view of new religions led to certain ideas, convictions and patterns of action. Important elements in these she called[450]:

(1) the idea that other [people] are mirrors,
(2) the exchange of gratitude (*kansha*) and repayment of favor,
(3) the quest for sincerity (*makoto*),
(4) the adherence to paths of self-cultivation.

These are intertwined with the cultural notion of the concepts *ki* and *kokoro* and it also reflects the view on adulthood (§3.2.5). The first three elements have to do with one's interaction with society, and the fourth element shows where it all has to begin: with the cultivation and development of *kokoro*.

Sawada showed that the idea that others are mirrors is visible in for instance Misogi-kyō[451]. The minds of other people are mirrors that reflect the good and bad features of one's own mind. Everything depends on one's own state of mind and consequently, knowing oneself is therefore of the utmost importance.

Sawada quoted Hardacre when she said that the world view behind this 'mirror' mentality is rooted in Neo-Confucian thought. Hardacre suggested that the idea that others are mirrors reflecting one's own mind also contains the message that the self can control one's own situation[452]. This is already explained (§5.2.3); in society the awareness shifted from a perception of the self being under control towards being in control.

[450] Hardacre, 1986, p21.
[451] Sawada, 1998, p115.
[452] Hardacre, 1986, p23.

In healing activities the fundamental attitude is focused on *ki* and *kokoro*. The relation between on the one hand the flow of *ki* and on the other the state of mind is mentioned in section 5.1.3. The notion of an undisturbed flow of energy is mentioned in section 4.1.3 but healing was exercised in different ways. Some NRMs with a certain type of healing activities are named in the next section.

5.6 New Religious Movements

A phenomenon that will be introduced now is the NRM. As stated in the introduction of this thesis, Reiki is regarded as a NRM. The general description hereafter overlaps Maas' analytical model and falls back on almost all presented information of the previous five sections on Maas' five components.

5.6.1 Reasons for the emergence of NRMs

The reason why the late 1800-early 1900 NRMs came into existence is a topic of discussion. For a long time it was believed that the social and economical crisis was the prime and main reason for the emergence of NRMs. Ongoing discussions among scholars in the field of Japanese religion studies show that this is a very complex matter and that even today there is no clear picture of what precisely happened[453].

Hardacre came to another possible explanation besides the social, religious and economical crises theory; healing itself was not an integral feature of the established Buddhist religions of that time, but Buddhist canons and texts suggest that healing is a positive opportunity for personal development. She stated that healing in NRMs originating from Buddhism may correctly be understood not as a break with tradition but as a perpetuation of it[454]. It is especially that aspect combined with her observation of the development of self-cultivation (§5.2.3) that would have inspired a lot of NRMs. The emphasis on personal development not only took place based on solely Japanese influences; it was a combination of facts that occurred at the same time: at least crises, foreign influences, domestic policy and self-development led to the emergence of several NRMs.

[453] Swanson, 2006. The complete content of his publication is a sign of the complexity of that time in Japanese history.

[454] Hardacre, 1982, p307.

According to Staemmler, NRMs developed also out of Japanese folk religions which in turn had been strongly influenced by especially Esoteric Buddhism[455]. These NRMs are religions based on revelations experiences by its founder or foundress and offered both solution for every day problems and salvation for mankind. Hereafter will be explained that salvation of mankind is related to nationalistic feelings that are themselves related to Shintō's creation myth of Japan and its race.

NRMs can be classified in different ways. This study is particularly interested in two types of NRMs: one type that was apocalyptic in orientation and another type orientated on healing. This study addressed only the healing types of NRMs. There are also a number of NRMs that promised healing whether or not by means of salvation and already in this life like Tenrikyō and Ōmoto; these two are of special importance because of the numerous offshoots they had[456].

5.6.2 Roots, world view and characteristics of NRMs

The world view of Japanese NRMs includes at least certain concepts of Shintō, Buddhism, Neo-Confucianism, shamanism and Western influences like Christianity and the Western esoteric traditions. These concepts are so intertwined with life itself in Japan, that they must have been a pillar within the world view of the Japanese new religions. There was already a sort of awareness of a physical, observable world and a non-physical world where *kami*, *ki*, Buddhas, bodhisattvas and spirits of ancestors reside. A major difference between the world view of Japanese society and new religions can be noticed in the concept of self and its place in the world, as described in section 5.2.3.

Van Straelen stated that in general the doctrine of New Religions tended to be simple, founded often, but not exclusively, in a Buddhist or Shintō setting[457]. He also mentioned that the simplicity of doctrine was one of the reasons for popularity among the masses. In other words: it made a tradition easily accessible for many. As part–or result–of this worldly emphasis, NRMs were more concerned with man's physical and material needs, including physical healing. In addition to Van Straelen I opine that most doc-

[455] Staemmler, 2009, p90.
[456] *Ibid.,* p89.
[457] Van Straelen, 1963, p34.

trines of NRMs lacked concepts that already belonged to daily reality, like *ki*, which resulted in *seemingly* simple doctrines.

Several scholars have contributed characteristics of NRMs from their own scholarly perspective where the diversity of roots and world views are recognizable.

Summarized by me, Staemmler identified the following characteristics[458]. (1) Founders were often women or socially or economically disadvantaged men. After an experience of fundamental inspiration like a dream, an incident or a spirit possession, they obtained authority and charisma. (2) A new religion's organization showed usually a vertically hierarchy with the founder at the apex. (3) The doctrine of the new religion was most often highly syncretistic and eclectic, combining selected elements of any of the pre-existing Japanese and/or foreign religious traditions. A founder may not always have been aware of those influences. (4) Rather than to focus on salvation in a future realm, many NRMs stressed their significance for this life and living in this world, such as healing for physical illnesses, solving financial problems, and smoothing interpersonal conflicts. They promised members happiness in life. (5) Because it was often taught that salvation could only be achieved by people who actively work toward that goal, practice was usually regarded as more important than mere belief or intimate comprehension of the doctrine. Typically a change of one's attitude was required, like Ōmoto's *kokoro naoshi* (renewal of the heart). Relatively easy rituals to be performed were taught to purify one's spiritual body or to please beings in the realm beyond, thus removing the obstacles, which had prevented this-worldly happiness. Finally Staemmler stated that apart from activities directed at one's own salvation, there were also activities where other people were involved, like sessions of faith healing and prayer meetings.

Shimazono stated that Buddhist-based or Shintō-based NRMs emphasize this-worldly benefit, such as healing as the expression of salvation in the present world[459]. He continued that besides this goal, the practice of *kokoro naoshi* (this time another interpretation: the healing of the spirit) aims towards harmonious human relationships within the family and those one lives and works with[460]. It is interesting that Shimazono used the word salvation (hereafter introduced), a theme that in both *emic* and *etic* litera-

[458] Staemmler, 2009, pp91-96.
[459] Shimazono, 2006, p224.
[460] *Ibid.*

ture–as far as I could find out–has not been named in one breath with Reiki but this study changes that.

Sawada concluded that also NRMs rooted in Neo-Confucianism, like Misogi-kyō, have devotional, shamanistic and/or ascetic emphases concerning the devotional thought of the self, in a similar way as in for instance Tenrikyō, Konkō-kyō and Ōmoto[461].

Hori mentioned[462]:

> Among the founders of new religious movements in Japan are several with shamanistic characteristics. Even in the higher religions with their metaphysical and theological embellishments, "enlightenment" or "conversion" at bottom appears, despite the erudition of their philosophical elaborations, to possess a structure remarkably similar to that of Shamanism. Originally, Shamanism clearly depended on an animistic psychology (…)

Reader mentioned also leadership: NRMs have been characterized by their dependence on the leadership of charismatic founders[463]:

> (…) whose authority emerges from their ability to attract followers through spiritual healing, revelation of new teachings, and serving as intermediaries between the lay membership and spiritual realms.

Catherine Cornille added to all this that while the new Japanese religions of Buddhist origin typically attached little importance to the notion of creation, NRMs in which Shintō beliefs and practices predominated have developed rather elaborate accounts of the origins of the world and humanity[464]. These NRMs borrowed in various ways and different degrees from the original Shintō creation myth as introduced in section 5.1.1.

Michihito Tsushima, Shigeru Nishiyama, Susumu Shimazono and Hiroko Shiramizu suggested that NRMs also have roots in folk belief, and possess a concept of spiritual salvation[465].

And finally, Hirano came to the conclusion that there are also NRMs with roots–either partly or completely–in the American metaphysical movement. As aforementioned at the topic of *prana*, she distinguished several types of *ryōhō* (spiritual therapy). The best known and relevant for this study are *reiki ryōhō* and *seishin ryōhō*. Within the last one, a lesser known subgroup is *prana ryōhō*.

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[461] Sawada, 1998, p128.
[462] Hori, 1975, p231.
[463] Reader, 2005, p88.
[464] Cornille, 1999, p231.
[465] Tsushima, 1979, p139.

The ideas of all scholars above combined, indicate among others that NRMs could have been rooted in all Japanese contemporary religions of that time. Shifted perception on issues as self as well as 'modern' Western philosophies may have influenced adherents of those religions present in Japan at that time, and may have resulted in NRMs based on and rooted in those religions.

5.6.3 Healing, purification, and salvation in NRMs

The ultimate goal for practicing Reiki is often called healing; therefore, spiritual exercises as meant in this study, one way or the other are related to healing. Within such healing practices, there is one particular type of healing; some kind of energy is involved as a CE, an element that can be manipulated by certain spiritual exercises.

From a Japanese perspective or in a Japanese context an undisturbed flow of *ki* is related to the right state of mind as presented in the concept of *kokoro*, both of importance in healing, but also to obtain the right state of mind for reciting the Lotus Sutra in order to reach Pure Land or in other words: Buddhist' salvation. In a way the idea of energy connected to daily-life matter (the Shintō world view of an animated cosmos), fitted into the NRM world view. This conclusion contributes to the idea that it was not–or only partly–needed to incorporate certain elements of the Japanese world view in the world view of a given NRM like Reiki. As chapter 7 will show that would be surplus to requirements.

As expounded in chapter 4, this study presumed that 'new ideas' came from the West and were embraced in Japan, leading to new forms of healing where 'flowing energy' and 'mind-set' are important underlying concepts, accompanied with the idea of the 'raise of blockades' and curing/correcting the mind: important goals of healing treatments. The effect of being healed for an individual, his environment and society as a whole, is colored by the contemporary Japanese culture of that era.

Healing can be emphasized in different ways; healing in general, where the physical healing plays an important role; purification, where most often the soul and/or the mind and/or the body has to be purified of all kinds of pollutions; and salvation, a type of healing with a more religious undertone with elements as karma and reincarnation playing a role.

HEALING

The concept of healing in the NRMs is summarized by Hardacre as follows[466]:

> Healing represents the direct implementation of world view in solving a concrete problem. (…) Healing is a major activity of all new religions, and in their understanding of illness they share a general similarity in outlook. They accept the existence of an order in the world whose outlines have been revealed by a founder and expressed in an idiom that is dominantly either Buddhist or Shintō. In that order, the continued vitality of the cosmos is guaranteed by an impersonal principle or superordinate entity, and health is a natural expression of harmony with that principle or correct reciprocity with superordinate entities.

It stands out that she connected a concept of healing directly with world view. The phrase "this-worldly-benefits" (*genze riyaku*) is an important one; she stated that NRMs all promise this, but in fact followers are called upon to re-orient(ate) their entire lives before these benefits are forthcoming. This statement does not mean that all new religions are the same and have the same type of healing; Hardacre mentioned on this issue[467]:

> Among the doctrines of the new religions there is great variety since doctrine frequently originates in revelations to a founder. (…) But, they all promise followers 'this-worldly-benefits' in the form of healing, solution of family problems, and material prosperity. In ethics they emphasize family solidarity, qualities of sincerity, frugality, harmony, diligence and filial piety.

Hardacre approached healing in NRMs from a specific angle; she stated that a major feature of healing in the NRMs is the idea that healing power can be gained by rigorous spiritual training linked to cults of sacred mountains[468]. This reminds to Usui's moment of fundamental inspiration on Mount Kurama (§6.4.3).

MIND CURE, MIND-CULTIVATION, SELF-CULTIVATION

According to Sawada, it is believed that Neo-Confucian traditions had a pervasive influence on Japanese religion, particularly in the area of mind-cultivation[469]. She argued that in the Tokugawa period many Confucian scholars were interested in the workings of the mind related to moral life, believing that mind-discipline leads to social well-being. Ideas like these influenced Shintō according to which the mind in its pure moral state is the

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[466] Hardacre, 1986, pp88-89.
[467] *Ibid.,* p5.
[468] *Ibid.,* p312.
[469] Sawada, 1998, p108.

dwelling place of the *kami*[470]. Also she stated that from the 17th century onwards, Zen popularizers preached about the 'Buddha-mind', 'no-mind', or 'original mind'. (I assume Sawada meant with (condition of) no-mind: 無想事 *musōji*, and with original-mind: 元心 *genshin*, and with mind-learning or mental training: 心學 *shingaku*[471].) She saw syntheses of Buddhist and Neo-Confucian ideas of mind-cultivation and mind-learning coming back in several 19th century NRMs, in order to advocate the rectification, purification or calming the mind as a foundation for good social relations. As an example she quoted Hardacre, who believed that these ideas are also to be traced back in Kurozumikyō[472]. Sawada continued that theoretical formulations about the mind as *kokoro no tetsugaku* (philosophies of the mind-and-heart) justified and reinforced common moral values of the Tokugawa society as honesty, frugality, filial piety, loyalty, diligence and harmony, as the next section will show[473]. Both Sawada and Hardacre recognized a complex, shifting syntheses of Buddhist, Shintō, Confucian and other traditions where in some case the synthesis is dominated by Neo-Confucian mind-learning[474].

Thinking back at what is mentioned about self-cultivation and the importance of mind-cure, Sawada's conclusion makes sense in which she stated that the idea on healing also represents the idea that *makoto* (a pure inner state) will eliminate illness[475]. This is something that comes back in a specific Reiki treatment: the *seiheki chiryo* (§7.1.4.9).

And finally, it is already expounded that Western influences like New Thought, mind-cure and affirmations had reached Japan, all of them techniques that focused on the mind one way or the other (§4.2.2).

PURIFICATION

The adjective 'pure' in 'pure inner state' mentioned above, connects to the concept of purification of which breath regulation is an example. The purification of the mind can be achieved by different techniques; the Reiki mental-treatment *seiheki chiryo* (§7.1.4.9) is one possibility, but there are more examples, like breath regulation that is related to Reiki in numerous

[470] *Ibid.*

[471] Website http://www2.arts.kuleuven.be/mirrors/monash/Buddhdic_jp_utf8.txt accessed December 13. 2014.

[472] Hardacre, 1986, pp42-43.

[473] Sawada, 1998, p109.

[474] *Ibid.,* p110.

[475] *Ibid.,* p113.

emic publications on Reiki. Sawada explained the meaning of breath regulation with healing in NRMs as follows[476]. She stated that an external form of purification was done by ritual cleansing (*misogi*) while internal purification meant the cultivation of a pure, moral mind (*seiheki*) by for instance breath control. In itself it has a place in the long tradition of Buddhist-Shintō synthesis. Breath regulation is comparable to Neo-Confucian quiet-sitting or to certain phases of Buddhist meditation: breath is referred as the vital essence of human beings, and breath is also immediately related to the working of the mind and by extension to one's moral life. In closing Sawada, some NRMs, like Misogi-kyō, believe that by disciplining one's breathing, one can return to the source of the universe: *shinjin gochi* (a state of unity between *kami* and human beings). (I assume that *shinjin* means 神人 'gods and men' and *gochi* something like五智 'five kinds of cognition'[477].)

The last remark is also the idea of enlightenment in Shugendō (§5.1.8). These forms of purification indicate the idea of salvation, explained hereafter.

As section 7.1.4 will reveal, the initial Reiki exercises in the Japanese era also aimed at an internal and external cleansing or purification.

SALVATION

The citations above provide soil for an item that is of importance for this study and is already named in the previous section: the concept of salvation. According to Cornille, theories of Japan as the origin of creation are closely linked to the belief that Japan plays a unique role in the history of salvation because salvation is often conceived of as a return to the original wholeness and purpose of creation[478].

Tsushima (*et al.*) suggested that NRMs held a concept of spiritual salvation[479]. In their research they included some NRMs like Sekai Kyūseikyō whereupon they founded their theory. It is opined that the concept does not function when applied on more recent NRMs for various reasons, but Reiki is a NRM that dates back from the same time period of the NRMs that the authors used to underpin their theory. I consider therefore their theory applicable for Reiki.

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[476] *Ibid.,* p112.

[477] Website http://www2.arts.kuleuven.be/mirrors/monash/Buddhdic_jp_utf8.txt accessed December 13, 2014.

[478] Cornille, 1999, p233.

[479] Tsushima, 1979.

Their original concept of salvation is applied on Mahikari (真光, True Light) by Brian McVeigh[480]. I use McVeigh's way of relating that NRM to the idea of spiritual salvation for the case study of Reiki as the forthcoming chapters will reveal; therefore some of his theory is paraphrased here. The concept of salvation is discussed in eight points as understood by Tsushima (*et al.*) and passes in review briefly[481].

(1) *The essence of the cosmos*: the cosmos is regarded as a life-force in which everything is growing and functioning. It is from the living cosmos that all things, including human beings, receive life. Thomson, by the way, mentioned something similar in relation to Ōmoto[482]: "God is conceived as the prime source of the universe, and the universe itself is the source of divine vitality".

(2) *Primary religious being*: the 'Original Life' is often monotheistic and transcendent, though omnipresent and therefore providing an internal and 'undying' (immortal) life-force.

(3) *Human nature*: human beings are seen as part of the Original Life and therefore inherently divine, unpolluted, pure and perfect. Eventually, everybody will return to the Original Life.

(4) *Life and death*: the emphasis is on the here and now; salvation can be obtained in this world and the fruits of salvation are health, happiness, and harmonious human relationships.

(5) *Evil and sin*: maintaining a positive and harmonious relation with the living cosmos is of utmost importance. If one forgets this, cosmic functions lose their vitality, resulting in poverty, sickness, and discord. It is here where the purpose of NRMs comes in sight: they offer means by which one can be restored to a vital state, often symbolized by a discourse about purity and impurity.

(6) *Means of salvation*: one must repent past sins, acknowledge selfishness and establish a feeling of gratitude for the benefits received from the Original Life. NRMs tend to have simple religious practices as direct and instantaneous means for the restoration of vitality, and to reintegrate oneself into a harmonious relation with the Original Life. In section 5.2.3, Hardacre's citations explain that self-cultivation led to the idea that one's destiny can be influenced by oneself. An important development, otherwise the whole idea of salvation would become problematic.

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[480] McVeigh, 1992.
[481] *Ibid.,* pp43-46.
[482] Thomson, 1963, p134.

(7) *The saved state*: worldly benefits and boons are manifestations of the affect of the Original Life and therefore inseparable from the total conception of salvation. The concept of salvation varies from group to group as also is the case for Reiki as will turn out to be, but being saved and saving others is a general underlying goal.

(8) *Founders*: often claim to have an encounter with the divine that imparts to them a special knowledge and/or power and mission. Here the shamanistic roots of the NRMs become obvious. Founders are often referred to as 'living gods' (*ikigami*)), and even when that is not the case, leaders and presidents are often accorded special treatment so that followers come to regard them as somehow above ordinary status.

After this groundwork, McVeigh put a four-aspect paradigm on stage, containing Divine Source, Divine Power, Divine Personage and Divine Practice[483].

Divine Source. This is the Original Life, or Primary Being in which all existence and life originates. There are NRMs that have personified this source, as well as groups where this source is only vaguely referred to.

Divine Power. This is the embodiment of the Divinity in terms of energy, vitality and essence, existing in, among, and between people and things, thus animating all existence. It comes close to the concept of *kami*, being the most central concept of Shintō. This energy is given different words by different groups, like *kiai* (spirit-pressure or coercion by the spirit), *seiki* (radiation of the life-force), *reiki* (the spirit force), *reishi* (coined from an analogy with the electron and translated as pneumaton), and *mihikari* (Divine Light). All these concepts and also *ki* are used in discourses about one's spiritual level, moral purity and sociopolitical relations.

Divine Personage. This is a person that acts on behalf of the Divine Source in the role of mediator or medium for the welfare of mankind. Compared to ordinary the light and *ki* of such persons is much greater. Such figures are like living god (*ikigami*) and stand for the ultimate foundation of the salvation-belief of NRMs.

Divine Practice. This is the practical operation of actually receiving, gaining and using the Divine Power. Usually the founder reveals to the followers a special ritual, ceremony, or something alike, that allows each individual access to sacred forces.

This paradigm will be used when the goal of Reiki during the Japanese era is discussed to show that 'healing' can also be interpreted as, or may be

[483] McVeigh, 1992, pp47-49.

included by or be the result of 'salvation'. It will also be used to demonstrate that in fact initial Reiki in Japan was a salvation-NRM.

5.6.4 MAGIC IN NRMS

While McVeigh used Mahikari as an example to demonstrate the salvation theory, it so happened to be that Mahikari was also used to demonstrate in NRMs the element of magic. Where practitioners of new religions may have 'miraculous' experiences, one can recognize this sort of experiences also as magic, interpreted as: 'manipulation and use of extraordinary spiritual forces'. In fact, as expounded, miracles seem to be the bridge between religions and magic. Winston David recognized elements of magic in Mahikari. Mahikari's members' claims resemble statements I heard in the Reiki scene during informal conversations with Reiki practitioners[484]:

> Mahikari's members claim to be able to heal all kinds of diseases, repair broken appliances, improve the taste of food, open the eyes of the dead (or cause froth to appear on their lips), resurrect dead goldfish - all by raising their hands.

Chapters coming up will reveal the use of among others subtle energy and symbols in the practice of Reiki that may look as 'manipulation and use of extraordinary spiritual forces'.

5.6.5 SOME EXAMPLES OF NRMS AND HEALING RITUALS

Some NRMs are and will be referred to on numerous occasions throughout this thesis. In this section a few NRMs with accompanying healing technique are introduced shortly. Following McVeigh's paradigm, many of the NRMs contain a certain Divine Power that is experienced as a powerful healing or cleansing energy.

5.6.5.1 KUROZUMIKYŌ

In 1814, Kurozumikyō (黒住教, the Teaching of Kurozumi)–known as being the first so called 'new religion' and for that reason worth mentioning–was founded by the Shintō priest Munetada Kurozumi (1780-1850). He had a revelation in which he attained unity with the Sun Goddess

[484] Davis, 1980, p11.

Amaterasu Ōmikami: source of all light and life. The tradition calls this event the "Direct Receipt of the Heavenly Mission" (*tenmei jikiju*)[485].

Adherents believe that mankind is able to connect with this energy for the purpose of healing and to perform other miracles. Kurozumi centered his religious activities on preaching and healing rites, but the beneficial effects are to be expected when one lives according to the *hibi kanai shintoku no koto* (Daily Rules for the Household)[486]. The term *shintoku* is to be interpreted as[487]: "(…) divine blessings which, in response to believers' prayers, bring about specific benefits or results, such as good business, traffic safety, academic achievement, an easy childbirth, and so on." I consider this as a form of salvation in this-world reality.

5.6.5.2 TENRIKYŌ

In 1838, Miki Nakayama (1798-1887) became possessed by a deity and began teaching Tenrikyō, (天理教; the Teaching of Heavenly Reason) that shows great resemblance with Shintō. This is a faith-healing sect and still exists today. Its aim is to achieve *yōki yusan* (陽氣 遊山) or *yōki gurashi* (陽氣暮) expressing a "Joyous Life" without greed, arrogance and selfishness but with practicing charity for others[488].

The healing ritual is a daily ritual called *hino kishin* (日の寄進, daily act of Gratitude) that aims for correcting the mind. Its adherents should strive each day to sweep away dust of the mind and dedicate themselves in *hino kishin* with their minds settled in joyous acceptance[489]. *Hino kishin* is a method of "sweeping the mental dusts" that accumulate in our minds. The "mental dusts" are referring to the Eight Mental Dusts. The official translations of these dusts are: miserliness (*oshii*), covetousness (*hoshii*), hatred (*nikui*), self-love (*kawai*), grudge-bearing (*urami*), anger (*haradachi*), greed (*yoku*), arrogance (*kouman*).

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[485] Website http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=484 accessed December 15, 2013.

[486] *Ibid.*

[487] Website http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=1227 accessed December 14, 2013.

[488] Website http://www.tenrikyo.or.jp/eng/?page_id=94 accessed December 14, 2013.

[489] Website http://www.tenrikyo.or.jp/eng/?page_id=33 accessed December 14, 2013.

Practitioners of Tenrikyō perform distance healing by ritualistic dances. As will be explained later on, distance healing is also a feature in Reiki (§7.1.4.9), although in Reiki no dance is performed.

Thomson described that Tenrikyō's concept of salvation went through some stages in its development. In its beginning it meant deliverance from sickness and pain, then it received a connotation of deliverance of economical, social, and domestic troubles, and finally, the idea of spiritual salvation got stronger[490]. Tenrikyō uses a concept of *hokori* (dust on the soul) that must be removed. When that is achieved, the road to a happy life is open but that is often used synonymously with salvation or paradise[491].

Note in the quotes above that dust on the mind is named as well as dust on the soul, indicating that both *tamashii* and *kokoro* are addressed.

5.6.5.3 KONKŌ-KYŌ

In 1859, Konkō-kyō was founded by Bunjiro Kawate (1814–1883). Although registered by the Japanese government as one of the thirteen Shintō (faith-healing) sects, it represents in many respects a departure from Shintōism. Not only does it place the emphasis on individual as opposed to group salvation but also, unlike Shintōism, it believes in the existence of a mediator in the person of its leader between God (Tenchi Kane no Kami, the parent Spirit of the Universe) and humans. (Its narrative holds that Kawate found 'the living *Kami*': Tenchi Kane no Kami[492].) Moreover, it rejects such Shintō practices as exorcism and divination, and attaches great importance to social welfare activities[493].

Note the emphasis on the individual. It is in line with the earlier explained development of the self being in control rather than being under control. Delwin B. Schneider mentioned[494]:

> The founder was the first to have received from *Kami* the information (...) that man lives within his own destined cycle (…) and needs only to break out of it to know the principle and the movement of the universe. (…) Thus people today who are seeking wealth, health, and ennobled personality will seek through mediation the knowledge of the way of life. This knowledge

[490] Thomson, 1963, p54.
[491] *Ibid.*
[492] Schneider, 1961, p44.
[493] Bowker, 2003, Website http://www.oxfordreference.com.proxy.ubn.ru.nl/ accessed December 3, 2014, on the lemma Konkokyō.
[494] Schneider, 1961, p52.

and understanding brings bodily health, spiritual peace and mental happiness.

This is a clear example of a form of salvation where one's own responsibility is called upon, and it echoes concepts of the Western esoteric traditions.

Its belief holds that *kami* dwells here rather than in heaven. Based on that belief a role for a mediator becomes in sight and stands out. Such role is also noticeable in the rituals *yorigitō* and *chinkon kishin*.

Konkō-kyō uses the term *toritsugi*, interpreted as mediation. In Konkō-kyō, though, the term expresses a two-way relationship in which both *kami* and man meet in mediation; the terms *ikigami* and mediation are equated[495]. Schneider explained that[496]:

> When man becomes a living *Kami* it follows that he becomes an agent of mediation between *Kami* and man. In this sense, *Kami* becomes man and man becomes *Kami*. It is this act of mediation which is performed both by priest and layman. Every priest is a mediating priest who sits at the mediating desk in the sacred hall to transmit the way of understanding to those who seek.

It gives other words to the result of the mediated spirit possession ritual where a student becomes a mediator oneself and now–according to this quote–even becomes a living *kami*.

Further more, its belief is based on the existence of one parent *kami* which gives it a monotheistic air; note that it was founded just after the Bible was translated into Japanese including the God-*kami* interpretation.

5.6.5.4 ŌMOTO – THE *CHINKON KISHIN* AND *MITESHIRO OTORITSUGI* RITUAL

In 1892, Ōmoto (大本, Great Foundation) was founded by Nao Deguchi (1836-1918)[497]. In that year she suddenly received a divine revelation that marks the takeoff of Ōmoto. She recorded revelations for the next 27 years until her death in 1918; her writings contain over 200,000 sheets and are called *Ofude-saki* (Tip of the Brush)[498]. The other canonical literature is called *Reikai Mono-gatari* (The Story of the Spiritual World) and is written by Deguchi's son in law: Onisaburo Deguchi (he took her last name)[499].

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[495] *Ibid.,* p49.

[496] *Ibid.*

[497] Website http://www.oomoto.or.jp/English/enKyos/kyosm-en.html accessed December 30, 2013.

[498] Deguchi, 1963, p230.

[499] *Ibid.*

Ōmoto is a branch of the Konkō-kyō, but later it broke with the group and declared its independence. I paraphrase Isao Deguchi, Iwao P. Hino and Eiichi Ono on Ōmoto hereafter[500]. An important message of Ōmoto is the prediction of the end of the world but at the same time the beginning of a new world. All mankind must awaken and return to the mind of God as soon as possible; the mind should become clean and pure as the mind of God. Ōmoto teaches that the entire creation is derived from spirit, and that spirit develops power, revealed in various bodies. Thus, there are spirit, power and body, all being created by God. Man is born to carry out the Divine Will on earth. After the physical death of the body, the spirit will return to the spiritual world where man will continue to live but in a spiritual manner. The authors refer to the expression: *Kan-nagara no Taidō* (Great Way according to the *kami*, or: Great Path in accordance with the Divine Will). There are a few principles; cleanliness of physical body and mind but also soul and spirit; way of living; brightness of life with optimism, meant as an attitude of mind which takes delight in following the Divine Will and is grateful for everything given by the *kami*. Ōmoto's early focus was on Deguchi Nao's teachings, spiritualism, and intercessory techniques. Nao was influenced by the Konkō-kyō's belief in a wrathful *kami* named *Konjin*. In closing Deguchi, Hino and Ono, a key concept is *Reishu Taijū* (flesh is subordinate to spirit), which stresses the primacy of the spiritual over the material. Indeed, the Shintō creator deity Ōmoto Sume Ōmikami is said to have first created the spiritual world and only secondly to have created the material world.

In the case of Ōmoto, the ritual *chinkon kishin* (§5.1.2) is of importance for this study, because I hypothesize that both are related to both the Imperial Navy (§6.4.9) and Reiki's *reiju* ritual (§7.1.4.4).

Broder mentioned the healing powers of Onisaburo Deguchi when she stated that[501]:

> Deguchi Onisaburo exhibited healing powers, (…). It appears that he, rather than Deguchi Nao, and Asano Wasaburo (1874-1937) were largely responsible for the growth of Omoto and its extensive influence on subsequent new religions. (…) Asano joined Omoto in 1916 due to his interest in *chinkon kishin*, and persuaded Onisaburo to teach it to him. (…) Asano became extremely influential within Omoto and appears to have been largely responsible for its revival of this technique.

Garon mentioned on Onisaburo Deguchi and *chinkon kishin*[502]:

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[500] *Ibid.,* pp234-235.
[501] Broder, 2008, p342.
[502] Garon, 1986, p287.

> He perfected the ritual of inducing a trance called *chinkon kishin* (pacifying the soul and returning to divinity), which united the believer with the spiritual world.

Young referred to it as[503]:

> Onisaburo revived the ancient mediumistic practice of *chinkon kishin* (pacification of spirits-return to divinity), a ritual whereby individuals were exorcised of evil spirits which were then transformed into guardian spirits (*shugorei*).

Note that Young's description mentioned evil spirits, which is not the case in the other ones. Although *yorigitō* seemed to be the predecessor of *chinkon kishin*, it would not surprise me if *kaji kitō* also played a role in these developments.

Young opined that within the Ōmoto organization Nao Deguchi came into conflict with Onisaburo Deguchi because[504]:

> (…) Onisaburō who had popularized a form of auto-induced *kamigakari* called *chinkon kishin*, which threatened her [Nao's] own sense of distinctiveness, as if there might be access to sacred knowledge outside of herself. As Ōmoto developed in the 1920s, Nao came to be understood as exemplifying but not monopolizing spirit-mediumship. As an Ōmoto English tract, intended for distribution by its European centers, put it: "" *Kishin*" is the state in which one's spirit harmonizes completely with the divinehood of the great God.... In other words, in the state of "*Kishin*," God and man are completely united. Therefore "*Kishin*" is most important for a prophet in conveying the truths of the spiritual world, because in that state he (or she) receives directly the inner stream of the great God".

Clearly, the mentioned receipt of the inner stream of the great God seems similar to Swedenborg's outflux of God and this terminology is often used by the Western Reiki scene, as observed by me.

Relevant for this study is that Ōmoto is linked to the Imperial Navy. Broder connected Ōmoto's ritual *chinkon kishin* directly to an instructor of the Imperial Navy, Wasaburō Asano, as follows[505]:

> Asano joined Omoto in 1916 due to his interest in *chinkon kishin*, and persuaded Onisaburō to teach it to him. Asano was an instructor at Japan's Naval Academy, and he and his brother, an Admiral, were responsible for large numbers of Navy personnel joining Omoto, drawn largely by *chinkon kishin*. Asano became extremely influential within Omoto and appears to have been largely responsible for its revival of this technique.

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[503] Young, 1990, p35.
[504] Young, 1988, p267.
[505] Broder, 2008, p342.

The year 1921 seems to be a turning point in the history of Ōmoto. In 1921, Onisaburo Deguchi got arrested. Ōmoto's temples were destructed because he used some imperial *kanji* in his name, openly advocated against armament and war, and placed himself at the same level as the Emperor. These events are known as the First Ōmoto Case[506].

> In 1921, however, the government persecuted Omoto in what became known later as the First Omoto Case. The basis for the persecution was that there were passages in the writings of Nao Deguchi that were considered to reflect unfavorably on the divinity of the Imperial Family. Consequently Omoto was accused of lese majesty by the court, which had considered the case in three sessions, but because of an amnesty in connection with the death of Emperor Taisho [†1926], the case was dismissed and no judgment was rendered.

Section 6.4 discusses the First Ōmoto Case in its historical context.

Staemmler pointed out that after the First Ōmoto Case, Ōmoto got in contact with the New Thought Movement, whose magazine *Die weiße Fahne* published articles centering on Spiritualist topics but also published several articles about Ōmoto and translations of Ōmoto's publications[507].

Also Young noticed the relation between Ōmoto and Spiritualism[508]:

> Ōmoto's first formal overseas contacts were with spiritualist organizations in Europe and South America including *Weisse Fahne* in Germany (1926), the *White Fraternity* of Bulgaria (1926), the *Greater World Spiritualist League* in Britain (1931), and the *Liga espirita* of Brazil (1931). The basis of Ōmoto's affinity for western spiritualism was its fascination with "spirit writing" especially as understood by the French medium, Allan Kardec (1809-1869).

And according to Broder Asano is known[509]:

> (…) for his interest in and promotion of spiritualism and theosophy. In 1923, he established the Shinrei Kagaku Kenkyūkai 心霊科学研究会 (Research Association for Psychic Science). By 1928 this group claimed to have over 3,000 members, and it conducted lectures, séances, and discussions on psychic matters. According to the *Encyclopedia of Shintō*, Asano promoted "psychical research" whereby "investigations of the spirit realm were carried out through the actions of spiritual mediums and clairvoyants." It is not clear to what extent séances and other psychical techniques contributed to religious doctrine in the 1920s and 1930s, but by the postwar years, a number of religious leaders (…) apparently regarded such techniques as a reliable means of ascertaining spiritual truths. Thus, even though

[506] Deguchi, 1963, p231.
[507] Staemmler, 2009, p364.
[508] Young, 1988, p264.
[509] Broder, 2008, pp342-343.

> Asano did not form a new religion himself, he was perhaps the main person responsible for promoting *chinkon kishin* and also psychical investigation of the spiritual realm, thus significantly broadening the means by which potential religious leaders received divine revelations.

Barbara Ambros mentioned that Ōmoto was able to spread *chinkon kishin* on a mass scale in the early twentieth century, but after the first suppression of the movement in 1921, replaced it with *miteshiro otoritsugi*: another healing ritual that was more easily controllable because it does not involve spirit possession and thus did not have the potential to undermine the religious authority of the leadership, read: the Emperor[510].

McVeigh stated that in *miteshiro* (*otoritsugi*) (divine hand-substitute) the *shinki / reiki* (divine spirit) is radiated[511]. This sounds also remarkably the same as the practice of Reiki as it will be made clear in chapters coming up, but also the same as the radiating of *fa-chi* as done with *jōrei.*

Being part of the same developments, Onisaburo Deguchi banned *chinkon kishin* altogether from the practice of Ōmoto in 1923[512].

I come to the conclusion that the First Ōmoto Case caused the emphasis to shift away from the *kishin* part towards the *chinkon* part, therefore, rituals or NRMs that aimed for *ikigami* and the like had to reconsider their rituals. From that perspective the First Ōmoto Case not only affected Ōmoto itself but most likely the NRM scene at that time in general, but that does not have to mean that spirit possession or more particularly *chinkon kishin* disappeared from Japanese society as a whole.

5.6.5.5 Seishin Reidō Jutsu

Early 1900, Toshirō Kuwabara (1873-1906) founded *Seishin Reidō Jutsu* (excellent movement of mind), which belonged to *seishin ryōhō*. It is regarded as being the first *seishin ryōhō* practice. Yoshinaga explained that there were two sorts of *seishin ryōhō* of which one is of interest for this study[513]. Paraphrased and summarized, he stated this sort referred to it as *reijutsu* (excellent art). He stated that around that time there were more than 30,000 therapists of this sort, offering a variety of practices like spiritual healing, psychic healing, hypnotism, and osteopathy. They often practiced preparatory physical exercises like abdominal breathing to enhance healing

[510] Ambros, 2010, pp429-433.
[511] McVeigh, 1992, p51.
[512] Stalker, 2008, p101.
[513] Yoshinaga, 2014, p76.

powers, which they transmitted to their patients using their hands. A boom of this sort of therapy lasted from 1908 to 1930. His treatise discusses in length the development of *seishin ryōhō*, the relation with the imported hypnotism from the West, and the like. He stated that the *Zeitgeist* in Japan became more 'spiritual' around 1910, with the hypnotism boom helping lead up to it[514]. An example of *seishin ryōhō* he discussed is *Seishin Reidō Jutsu* (excellent movement of mind). It is among others based on lectures given at Kuwabara's *Seishin Kenkyu Kai* (society for the research of mind) and was centered on four propositions[515]:

> Mind is energy, a moving agent inherent in things. So everything, living or not, has a mind.
>
> Each mind can affect other minds with or without the aid of mediums, which may be visible or invisible, and audible or inaudible. This is because mind is not a solid soul but a force. The therapist's will is able to heal patients. Therefore, therapists need not have a rapport with patients. Therapists may use verbal suggestions, but willing alone is enough.
>
> This understanding can be applied to the universe. Just as a human being has a mind, a small self, the universe has its own mind, the large self. (…) called by various names: Brahma, Tathatā, Heaven, God, Taichi, Truth, Nirvana, and so on (…)
>
> If we stop worrying and become free from all distracting thoughts, the stable mind will appear in us. This stable mind is an offshoot of the great mind of the universe. When we enter this state, we can work wonders. (…)

Chapters coming up will unfold that Usui used certain precepts and explained Reiki in an interview that resemble in a certain way these four propositions. Note that propositions (1) states that mind is related to energy, which relates to concepts of Western esoteric traditions. Proposition (2) seems to hold the possibility of distant-treatment solely by the intention of the practitioner. Proposition (3) shows a monistic concept, related to the universe. From here it is a small step to the concept of universal life-energy. Proposition (4) aims at an improved mindset in order to 'work miracles'. This resembles concepts of mind-cure.

Yoshinaga concluded that after the Taisho *seishin ryōhō* boom two trends emerged of which one is of interest for this study[516]; alternative therapies gradually became less metaphysical and more physical and practical in response to the needs of a new generation of consumers. This tendency became conspicuous when in 1930 *ōteate ryōji* (healing by the laying on of hands) saw its daylight.

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[514] *Ibid.,* p91.
[515] *Ibid.,* pp92-93.
[516] *Ibid.,* p97.

Around 1910, Morihei Tanaka (1884-1928) founded Taireido (太霊道, The Way of the Great Spirit), also written as Tai Rei Do. As the result of a retreat and fasting period in the mountains he acquired healing powers akin to an ectenic force (*reishi ryoku*) that gave him the ability to heal illnesses[517]:

> (…) In 1910 Tanaka completed his work *Taireidō Jiten* (Dictionary of the Great Spirit Way) and in the following year set up the Tōkyō Reirigakkai (Tokyo Spiritualist Society). Thereafter, he established centers throughout the country for pursuing the spiritualist studies that were the theoretical basis of his religious group, and for the performance of the "ectenic techniques" (*reishi jutsu*) that were their practical embodiment. (…) The term *reishi* refers to the substantive "spirit quantum" of life-energy said to emanate from the great spirit (*tairei*) that is cosmic life; all phenomena, whether spiritual or physical, are said to be results of the workings of this *reishi*. Taireidō claimed that control of the *reishi* could be directed to all manner of ends, including healing of sickness, improving the intellect, reforming bad habits, and even military goals. (…) Tanaka attracted numerous devotees and supporters, and in 1916 established the Taireidō Hon'in (main temple of Taireidō) in the Kōjimachi area of Tokyo, where he devoted himself to training spiritual practitioners. (…) When Tanaka suddenly died in 1928, the movement ceased to exist.

An interesting quote is that even military goals could benefit from this practice. It indicates loyalty to the state and it is believed he had a nationalist inclination[518]. Mentioned earlier on, in 1905 the military leaders introduced the policy of *kōgeki seishin*, the policy of fighting spirit. The Japanese army adopted in 1905 a policy of relying on 'fighting spirit' to overcome the lack of military resources. It included a curriculum of 'spiritual education'(Seishin kyōiku) based on martial arts[519]. Japan's *Zeitgeist* already breathed nationalism and war activities which may have inspired Tanaka to mention this specific goal.

Paterniti stated that in 1920, Tanaka wrote *Taireido - A new revelation for the spiritual, mental and physical salvation of mankind*[520]. He continued

[517] Website http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID =666 accessed at December 15, 2013.

[518] Yoshinaga, 2008. Abstract of article.

[519] Swanson, 2006, p426.

[520] Website http://www.scribd.com/doc/26047802/To-the-Roots-of-Reiki-Ryoho-Morihei-Tanaka-and-the-doctrine-of-Taireido-English-Version accessed April 3, 2013.

that this can be regarded as a sort of compendium on his doctrine and that the idea behind the book was to reach every human being; for this reason the book was also published in English.

Note that in Paterniti's statement nationalistic feeling again are noticeable, this time resulting in an attempt to offer salvation to mankind worldwide but to be started in Japan.

Also Tanaka was a founder interested in ideas from the Western esoteric movement, visible in a statement of Staemmler when she referred to Taireido as a Spiritualist movement[521].

When Reiki's initial spirituality is put on stage, it will be compared with Taireido given the similarities between the two NRMs in section 7.1.7.1.

5.6.5.7 SEKAI KYŪSEIKYŌ – THE *JŌREI* RITUAL

In 1926, Mokichi Okada (1882-1955) founded Sekai Kyūseikyō (世界救世 教, The Church of World Messianity, although this name was introduced much later[522]). Sekai Kyūseikyō crossed the path of Reiki several times as will be made clear in forthcoming chapters. After the Kanto earthquake of 1923, Okada became bankrupt as so many others, after which he searched for a spiritual meaning of life, so he founded Sekai Kyūseikyō. Its mission was to bring ideal conditions on earth, replacing illness, poverty and strife with health, prosperity and peace of mind; goals that were more orientated on the spiritual than on the physical level. While it started in 1926 and took off in the 1930s, it revealed itself only after World War Two. Sekai Kyūseikyō has branches abroad; in 1953, the Hawaiian church was founded in Manoa, after which affiliated centers are founded on Maui; in Hilo and Kona on the Big Island; and on Kaua'i, Lana'i and Moloka'i[523].

Its legend tells that Okada received a ball of light of Kannon Bosatsu's staff and since then the light was constantly omitted from Okada's body. Several NRMs, like Sekai Kyūseikyō and Mahikari, considered Western medicine as being of no value since it does not affect one's accumulated *karma*[524]. This also indicates a direct relation to Buddhism.

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[521] Staemmler, 2009, p364.

[522] Website http://www.johreifoundation.org/ourfounder.asp accessed March 26, 2012.

[523] Website http://the.honoluluadvertiser.com/article/2003/Aug/16/il/il15afaith.html accessed April 13, 2013.

[524] Clarke, 2006, p334.

Sekai Kyūseikyō's healing ritual is called *jōrei* (浄霊, purification of the spirit)[525]. I single out *jōrei* because it is mentioned on numerous occasions in both *emic* and *etic* literature and in some cases is related to Reiki. *Jōrei* still exists today and is approached in the same way–that is: as a biofield therapy–as Reiki in numerous medical publications, as for instance PubMed shows.

Before Okada created *jōrei*, he was trained in *chinkon kishin*. He joined Ōmoto in 1920, and described the *chinkon kishin* he learnt as[526]:

> With the hands clasped and eyes closed in meditation, one exercised one's own divine nature in order to achieve union with the divine. By repeating this practice, it was supposed that one might receive strength from divine entities, which enabled one to practice *chinkon*, that is, to heal illness and even to perform miracles.

Based on this statement, Broder opined that this suggests[527]:

> (…) that healing powers are something that anyone can develop through specific mental or spiritual exercises, rather than only ever being a "gift" that is selectively bestowed by the gods on the people they choose to possess.

This relates to the mentioned types of *chinkon kishin* rituals and more specific: both to the voluntary type of spirit possession and *chinkon*, but also it indicates that the self became more and more in control including over one's own well-being.

Jōrei is not a stand-alone invention; Broder's research connected Ōmoto and *chinkon kishin* to Okada and *jōrei*, and mentioned that[528]:

> (…) Okada Mokichi originally practiced the Ōmoto form of *chinkon kishin*, and that he subsequently "refined" the *chinkon* part (without the *kishin* spirit possession part) as a healing technique, which eventually became known as *jōrei* (the Sekai Kyūseikyō form of *tekazashi*).
>
> What might refining his *chinkon* method have involved? Present-day *jōrei* involves *tekazashi*, in which one person radiates spiritually purifying (healing) divine energy from the palm of the hand towards the recipient. The *jōrei* session begins with both parties bowing, clapping, and offering a prayer. The recipient then kneels in *seiza* posture with eyes closed and hands in a prayer position while the giver chants the Sekai Kyūseikyō version of *amatsu norito* [prayer of heaven] (which is very similar to the

[525] Van Straelen, 1963, p215ff. He called it Jorei, while most other literature calls it johrei or jōhrei. This study uses *jōrei*. It seems that Jōhrei is a certain movement that is based solely on the *jōrei* ritual.

[526] Broder, 2008, p345.

[527] *Ibid.*

[528] *Ibid.,* p346.

Ōmoto version) and performs *tekazashi*. Even though the recipient focuses on receiving purification, the giver is seen as being the active party; more precisely, the amulet worn by the giver is considered the source of the purification. Thus, Okada Mokichi's refinement of *chinkon* appears to have changed it from being a technique one can practice in order to purify oneself, into a partially passive process that relies on *tekazashi* being performed by another party who possesses a special amulet.

She concluded with the remark that *chinkon* is acknowledged as being the source of Sekai Kyūseikyō's *tekazashi* technique: *jōrei*.

The website of Sekai Kyūseikyō's organization stated[529]:

> Okada also taught about the purification process. He said people can pass safely through illness, financial hardship or conflict with the help of a healing art he named *Jorei*. *Jorei* uses the energies of the elements that originate in the sun, moon and Earth. When focused on "key points," *Jorei* enhances the body's natural healing ability to liquefy and eliminates clouding of the spirit and toxins in the body, according to Okada's teachings.

This method, revealed to its founder, is believed to emit *kasō* (Divine energy or Light, or Transcendent Fire) to men. God was regarded as a cosmic power rather than an anthropomorphic deity; attention is focused more on his dynamic activity than on some abstract notion of his being[530]. In its cosmology, God has three characteristics: power, wisdom and love, symbolized as light[531]. Okada stated that all evils, diseases, poverty, disasters, and other ills can be explained by the theory of 'spiritual vibrations'. In closing quoting the website, it stated that according to Okada[532]:

> A kind of radiant energy is emitted by all living creatures, by all minerals and by all vegetables. The human body emits auras of light waves all the time. There are degrees of high vibrations and degrees of low vibrations according to the understanding and spiritual advancement of the individual. Also the aura changes according to the way we think. If man thinks or does something good, the light waves become intense and vibrate at a high note. Conversely, when a man thinks or does something bad, his aura will become clouded and the vibrations low. Those, whose auras are wide are fortunate and healthy, and those whose auras are narrow are likely to encounter misfortune and be subject to sickness.

I continue paraphrasing Okada according to Thomson: the original body is transparent because God created man pure, and that non-transparent parts in the spiritual body have been created by man's wrong thoughts and deeds

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[529] Website http://the.honoluluadvertiser.com/article/2003/Aug/16/il/il15afaith.html accessed April 13, 2013.

[530] Hambrick, 1979, p546.

[531] *Ibid.*

[532] Thomson, 1963, p179.

and are called ‘clouds’. Okada’s remark shows the relation between mind and healing patently obvious: the central teaching of Sekai Kyūseikyō is that *jōrei* can dissipate the clouds in the spiritual body of man and cure man from any misfortune. Okada’s raised hand is said to have omitted this type of healing. When this was performed on the spiritual cloud of the spiritual body, the cloud would be disintegrated; when focused on the physical obstruction, the obstruction would be disintegrated and the sickness would leave the body. This way of treatment was not limited to its founder Okada; he has passed on this ability to his followers. He had found out, through Devine Guidance, how to transmit the power so that each member could work as a channel. He composed a written character that enabled the vibrations of Divine Light to enter the body at a focal point. He stated that it was difficult to transmit the spiritual power directly through space from one person to another and that a certain kind of character would work as a medium and conveyer of vibrations. He chose the Japanese character for ‘Light’. (McVeigh explained that *jōrei* calls upon *hikari* (光: light)[533].) Every new member was offered a short introduction course, and received an amulet so that the believer stayed in touch with the source of healing: the purifying Light, and therefore might be used as a channel of this power to others. A new practitioner could become a channel of healing power, but it is believed that the ‘channel’ became purer with usage, and a more experienced practitioner should be more effective than a novice. It was and still is believed that this method of spiritual healing has its benefits, even when one is not sick and perfectly healthy. The *jōrei* is in that case performed on the entire body; first the face, chest and stomach regions. Then the recipient turns around and receives a treatment on the back of his head, neck, back and hips. An experienced healer can tell–by feeling the various parts of the body–where the clouds are and what the nature of the sickness is. He may then direct the Light to the needed area. A healing could also be performed in absence of a person. In that case, the ritual was performed “for the pleasure of the divine, and according to his direction”. It is a method to invite the divine to manifest the healing power upon the sick person. In closing Okada, the fact that *jōrei* is based on *chinkon* implies that anyone can develop healing powers through specific mental or spiritual exercises, rather than only ever being a “gift” that is selectively bestowed by the gods on the people they choose to possess.

In addition, Broder mentioned that[534]:

[533] McVeigh, 1992, p51.
[534] Broder, 2008, p347.

> The purpose of *jōrei* is spiritual purification and healing, rather than achieving a state in which possession by a deity (*kishin*) occurs, but possession by spirits does at times occur.

What stands out is the statement that energies are used originating in the sun, moon and earth[535]. These are also the three deities worshipped at the Kurama temple order and because this is the only place in Japan where these three deities are worshipped together as a trinity, it may indicate that also Okada was familiar with the philosophy of the Kurama temple order.

Robert Kisala noticed a direct relation between Ōmoto, *jōrei* and Reiki, when he stated[536]:

> It appears that historical circumstances, namely the persecution of Omotokyō in the early twentieth century [he refers to The First Ōmoto Case (§5.6.5.4)], primarily contributed to the flowering of schismatic movements that adapted various elements of Omotokyo's faith in developing their own doctrine and practice. Okada Mokichi's adaptation of *chinkon kishin* as *jōrei* has been especially influential, promoted in the West as well under the name of Reiki.

This is one of the rare places where Reiki, *jōrei* and *chinkon kishin* are named in one breath and as forthcoming chapters will reveal and expound, I also come to the conclusion that Reiki is one of those "schismatic movements that adapted various elements", but I do not verify Kisala's statement that Reiki in fact equals *jōrei*; both techniques seem to have related roots but differ, as will become clear after reading chapter 7. Like Kisala, I also recognize the significance of the First Ōmoto Case for the developments within NRMs after 1921, as already explained in the section on Ōmoto.

Summarized, scholarly publications stated that *jōrei* is based on the concept of *fa-chi*, it calls upon *hikari*, and emits *kasō*: all three alleged subtle energies. Further research may shed light whether or not founders of NRMs have recognized the newly introduced *prana* in the longer known *fa-chi*, perhaps extended to an animated *fa-chi*, which made it more easy to adopt Western concepts like radiant energy, auras, and vibrations at a high note all mentioned above, but got expressed as *hikari* and *kasō*.

[535] Website http://the.honoluluadvertiser.com/article/2003/Aug/16/il/il15afaith.html accessed April 13, 2013.

[536] Kisala, 2009, p98.

5.6.5.8 SEICHO-NO IE

In 1930, Seicho-No Ie (生長の家, House of Growth) was founded by Dr. Masaharu Taniguchi. It is a syncretic monistic New Thought movement and got name only after World War II. It seems that Taniguchi knew Usui as will be explained on p259.

Seicho-No Ie emphasizes gratitude for nature, family, ancestors and one universal God and inherited some basic characteristics of Shintōism, Buddhism and Christianity. It also published a magazine called *Seicho-no Ie (*non-denominational truth movement magazine). Seicho-No Ie contains a ritual for distance healing where it is believed that a kind of spiritual wave is assumed to have the power to influence other people at a distance. It is used for both distance healing for people in the present world, and for 'sending' it to a soul in the spirit world with the power to save him[537].

Clarke described a possible 'mechanism' that might explain the success of spreading in Brazil, as did Nobutaka Inoue. Clarke commented on this issue[538]:

> (…) this movement allows itself to be defined by members and non-members alike as either a philosophy or a religion and, thus, removes any obstacle that might prevent followers of other religions from joining. (…) This strategy has been described by Inoue (1991) as neo-syncretist and consists of the rational adaption of a religion's beliefs and rituals to local circumstances.

Note the remark on rational adaption to local circumstances. It is one way of explaining a possible transmigration.

5.6.5.9 SŌKA GAKKAI

In 1930, Tsunesaburō Makiguchi (1871-1944) and Jōsei Toda (1900-1958) founded Sōka Gakkai (創価学会). Originally it is a sect within Nichiren Shōshū Buddhism. Its teachings are based on writings of Nichiren and of its founders plus Daisaku Ikeda (1968-).

The reason why it is listed here is that it is one of the most successful NRMs in numbers of adherents which holds around ten million in Japan and two million abroad[539].

According to Daniel A. Métraux[540]:

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[537] Thomson, 1963, p156.
[538] Clarke, 1991, p310 and N. Inoue, 1991, pp4-24.
[539] Métraux, 2012, p5.

> SGI practice centers on chanting the *daimoku*, the phrase *Nam-myōhō-renge-kyō*. This translates roughly as "I commit myself to the wonderful *dharma*," referring to the highest teachings of the Buddha found in the sacred *Lotus Sūtra*. Nichiren taught that chanting the *daimoku* will release the powers of Buddhism within each believer and that this chanting will bring positive benefits to the faithful. Nichiren knew that while the promise of the Buddha, the salvation of all who honored the teachings of the *Sūtra*, could be readily understood, the actual teachings of the *Sūtra*, were so complicated that they were well beyond the capacity of any person to comprehend. So he presented an essential and simple way that even the most illiterate person could demonstrate his faith and embody its glory. That is to utter the title (*daimoku*) of the *Lotus*, *Nam-myōhō-renge-kyō* ("Praise to the Lotus Sūtra of the True Dharma"). This chanting of the *daimoku* lies at the core of every Nichiren Buddhist including followers of the Soka Gakkai.

Harry Thomson described the success Sōka Gakkai as the result of crises in the country; he called the postwar Sōka Gakkai a "crisis religion"[541]. In this case he meant that the people of Japan feared an invasion of China in the time period just after World War Two, and sought for spiritual guidance.

5.6.5.10 AIKIDO

In the late 1920s-early 1930s, Morihei Ueshiba (1883-1969) founded Aikido (合気道, the Way of unifying with life-energy or, the Way of harmonious spirit). It is not really a NRM but rather a movement or even a martial art. It is introduced here because its interrelationship with Ōmoto, *chinkon kishin*, and the Imperial Navy.

The relation between *chinkon kishin* and Aikido is more commonly known than with Reiki; Ueshiba joined Ōmoto serving as a martial-art instructor. According to the online *Aikido Journal*[542]:

> Onisaburo [Deguchi] taught Morihei Ueshiba *chinkon kishin* (lit. calming the spirit and returning to the divine), a mystical breathing and meditative practice for uniting the divine and human spirit.

Note that the phrase 'uniting the divine and human spirit' indicate that certain forms of spirit possession and oneness with *kami* still existed after the First Ōmoto Case.

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[540] *Ibid.,* p9.

[541] Thomson, 1963, p108.

[542] Website https://www.aikidojournal.com/article?articleID=256 accessed November 16, 2013.

The next quote belongs to an interview of Yasuaki Deguchi, grandson of Onisaburo Deguchi. Among others, in this interview he explained how Morihei Ueshiba got to know *chinkon kishin* and portrayed also other relations like with Honda[543]:

> (…) The president of Inari Kosha, Katsutate Nagasawa, was a top disciple of Chikaatsu Honda, known as the restorer of "spirit studies" (*reigaku*). Upon learning that Nagasawa was continuing the *chinkon kishin* practices that Honda had revitalized, (…) Nagasawa was what we call a *saniwa*, a kind of medium who questions the spirits possessing a person to determine their authenticity and true identity. Onisaburo was a *kannushi* (representative of the *kami*; possessed person), and the two of them engaged in *yusai* exercises (two-person esoteric "spirit channeling" exercises). Nagasawa judged Onisaburo's divine inspirations to be of a very high level. (…) Onisaburo brought the practice of *chinkon kishin* with him when he formally entered the Omoto order in 1899. Encountering these spirit studies for the first time, the Omoto directors were extremely interested. A variety of people began practicing *chinkon kishin*, but as they began to experience divine inspirations, the Omoto order was thrown into somewhat of a pandemonium. You see, during such divine inspirations most spirits will appropriate the name of some other more "correct" spirit, which the inspired person will believe to be its true name and identity. (…) It was only in 1916 that *chinkon kishin* began to be practiced in the Omoto order again, when Onisaburo taught it to Wasaburo Asano. Asano was a scholar of English literature who had graduated from Tokyo Imperial University (now Tokyo University). He entered the Omoto order and moved to Ayabe, where he developed a profound interest in *chinkon kishin*. Because *chinkon kishin* is one of the fastest ways to verify the existence of *kami* and spirits the small Omoto order founded in Tamba found its way into the public eye and began developing into a much larger nationwide organization. In fact, it was because of *chinkon kishin* that the Omoto order caught the attention of Morihei Ueshiba.

The *Aikido Journal* even included a description of *chinkon kishin* in its own online Encyclopedia[544]:

> CHINKON KISHIN 鎮魂帰神
>
> Calming the spirit and returning to the divine; a mystical breathing and meditative practice for uniting the divine and human spirits used frequently by Morihei UESHIBA. Originally a shamanistic technique, *chinkon kishin* was modified by Onisaburo DEGUCHI and taught as part of the OMOTO RELIGION.

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[543] *Ibid.*

[544] Website http://www.aikidojournal.com/encyclopedia?entryID=117 accessed November 16, 2013.

In 1959, Mahikari (真光, *ma hikari*, True Light) was founded by Yoshikazu Okada (1901-1974), and is derived from the lineages of Ōmoto and Sekai Kyūseikyō[545]. Its purpose is to develop a world of true peace by the understanding and the practice of 'light energy'.

Cornille used Mahikari to exemplify the relation between Shintō's legend of Japan's origin and salvation[546]:

> To reinforce the idea of the importance of Japan in the history of salvation, Mahikari adapted the traditional account of the life of Jesus and claimed that he had received all his spiritual knowledge and wisdom from Shinto priests. According to Mahikari, Jesus traveled to Japan and spent considerable time with Shinto sages prior to his public life. And rather than having suffered and died on the cross, Jesus returned to Japan, married a Japanese woman, and died there at an old age. Mahikari has located the grave of Jesus in Japan and encourages its members to visit it. Not only Jesus, but also the Buddha, Lao-Tzu, Confucius, and Mohammed are said to have visited Japan and gained their insights from Shinto sages.

Also the Japanese language is seen as a vehicle for salvation; a concept that touches several issues in other sections like the section on the *component culture and Zeitgeist*. Cornille mentioned on this:

> For many of the new Japanese religions, Japan's language and traditional customs have come to play a constitutive role in the process of salvation. The Japanese language used in mantras, prayers, and spells is believed to possess a special power that does not function in translation. In Mahikari, it is said that the words of the prayers are not Japanese, but *kotodama*, (…) The term *kotodama* generally refers to a popular form of pseudo-etymology based on the different possible meanings of Japanese syllables. While the meaning of the prayers may be translated into other languages for the prayer books used outside of Japan, all members still must learn and recite the prayers in the original *kotodama* Japanese. The words are believed to carry particular vibrations which would be lost in translation. The Japanese language itself is thus believed to have a salvific function.

This is something that comes back when discussing Reiki treatments accompanied with an incantation where the contemporary Reiki styles both in Japan and in the West demand that it is spoken out in Japanese and cannot be translated (§7.1.4.9).

[545] Website http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID =664 accessed December 15, 2013.

[546] Cornille, 1999, p235.

The healing ritual of Mahikari is called *okiyome* and the healing energy is called 'Divine Light' (*mihikari*) or 'True Light' (*mahikari*) with miraculous possibilities[547]:

> (…) the "Divine Light" (*mihikari*), the True Light is a powerful cleansing energy that *kamikumite* ['those who go hand-in-hand with god'] rely on to cure illness, purify defilement, repair things, save souls, and improve the general well-being of the world. There is virtually nothing that cannot use a dose of Light. By simply raising one's hands and aiming, sick pets regain their health, broken-down cars are repaired, stocked goods sell, rowdy students calm down, and bothersome colleagues at work cease gossiping.

Adherents believe that this light energy represents the wisdom, love and will of God.

McVeigh compared this healing ritual with some others being very similar: Ōmoto's *miteshiro*. As explained above, Sekai Kyūseikyō's *hikari* (光: light) is given in a ritual called *jōrei* (spirit cleaning). *Jōrei* is very similar to Mahikari's *okiyome*, as is Ōmoto 's *miteshiro*[548]. That these rituals look similar may not come as a surprise. Ōmoto, being one of the oldest NRMs, influenced Sekai Kyūseikyō, and that in its turn influenced the cosmology of Mahikari.

Now that general basic concepts for the Japanese era have been introduced, this thesis goes on with a chronological essay on historical important events that took place in the times of Usui and Hayashi's lives, including the narratives of Usui and Hayashi.

[547] McVeigh, 1992, p51.
[548] *Ibid.*

6. THE REIKI STORY IS EMBEDDED IN JAPAN'S HISTORY

6.1 INTRODUCTION

In this chapter the thesis moves on with a more chronologically historical approach on Japanese society. It sheds light on the different eras and events happening in society, all being sources of influence on the lives of Usui and Hayashi, their probable world view and accordingly on the inception of Reiki and on the development of Usui's and Hayashi's perception of Reiki. It was a very complex era in Japanese history and in this dissertation there is only room for the highlights. Nevertheless, it brings to exposure the influence of Japanese authorities on the religious and spiritual lives as well as the foreign influences poured out over the country in publications, lectures and the like; no wonder that people lost their footing and that NRMs could emerge in the spiritual vacuum left behind. Taking into account that Usui must have had some kind of personal development before he founded Reiki in 1922, such a presumed development must have taken place in the spirit of the age of the final years of the Edo or Tokugawa period (1603-1868), during the Meiji period (1868-1912), and during the Taishō period (1912-1926). Hayashi must also have been influenced by the last two eras, as well as by the early years of the Showa period (1926-1989), until his death in 1940. This study, therefore, dates the 'early years of Reiki' in a period that roughly begins around 1900, and ends in the period 1940 with the decease of Hayashi, to 1945 with the defeat of Japan in World War Two.

In addition to section 2.2.2, the sources of information used for this part of the study differ in authenticity. One of the sections to come introduces the Usui Gakkai (学会: learning society): an organization allegedly founded by Usui. One may regard this as an authentic source of information, but unfortunately, during World War Two, an air raid set fire on the archive of the Gakkai and it was for the greater part destroyed[549, 550]. So, also members of the Gakkai have to rely on their memory besides what could be rescued, and what is rewritten after that event. Luckily, some information from the Gakkai reaches the West through the researcher Hirano who is allowed to visit the Gakkai for her own research, through the Japanese Reiki Master Tadao Yamaguchi: representative of Jikiden Reiki who works closely together with Petter, and through the Japanese Reiki Master Hiroshi Doi:

[549] Personal email conversation with Stein and Hirano, January, 2013.
[550] Doi, 2014a, p108.

founder of Reiki Gendai Ho, a syncretic Reiki style of Western, Indian and Japanese Reiki and member of the Gakkai. Finally, Takata is the most known source of information in the West. As already explained she is trained by Hayashi and trained twenty-two Masters herself by whom some information about the history is passed on.

The narrative on Reiki comes in numerous sizes and shapes and does not excel in consistency. On many issues there are opposite versions which do not make it easier to grasp what really happened, therefore, some moderation is exercised in this chapter. As Stein mentioned[551]:

> Perhaps more important than a narrative's veracity is its perceived authenticity: a value that may be ontologically subjective, but epistemologically objective.

In order to prevent a long list of section headings I made the choice to make use of numbered section headings in the timeline only in those cases where the content directly concerns either Usui or Hayashi.

6.2 EDO OR TOKUGAWA ERA (1603-1868)

To offer some historical orientation, this section starts at a moment in history called the Tokugawa era and begins with the contemporary religions of that time. Towards the last decades of this era, the treatise becomes more and more detailed because changes come rapidly one after another all having influenced the inception of Reiki one way or the other.

SAKOKU JIDAI AND *RANGAKU*

The Edo era is best known for the period of over two centuries of seclusion of Japan's archipelago: the *sakoku jidai*, 鎖国時代. This almost complete isolation gave Japan a unique development in world's history and that came with consequences as the sections coming up will unfold.

Although the borders were closed, there was some contact with the West thanks to a relation with Dutch traders at the enclave of Hirado (1609-1641) and Dejima (1641-1853). Scientific knowledge was shared with Japan during annual trips by Dutch traders to the Shogun at Edo. This transmission of knowledge became known as *rangaku*, 蘭學: 'Dutch learning' (*Ran* = Dutch, *gaku* = learning), but historically more correct would be 'Western learning' because people from other nations dovetailed

[551] Stein, 2011[2].

the Dutch. In this way Japan learned about medical, scientific and technological developments that took place in Europe, and received the latest news and developments. There even was a Dutch learning school. To give just an example of scientific knowledge coming into Japan[552]:

> One of the scholars attending the Dutch language school was an Edo physician, Maeno Ryotaku (1728-1803). It so happened that there fell into his hands a copy of a Dutch anatomical work, '*Ontleedkundige Tafelen*' (1734) (…).The story of the problems encountered in the course of the translation has been told by Sugita Gempaku in '*Rangaku Koto Hajime*' ('*Beginning of Dutch Studies*'), which was written in 1815 but published posthumously (Sugita 1869). Translation of Kulm's work proved to be exceedingly difficult. Maeno and his colleagues managed only ten lines a day. Two years later, having copied and re-copied the text eleven times in Japanese, the work was completed. The final version was prepared for publication (in Chinese characters) by Sugita. Maeno and Sugita had prepared a preliminary text '*Kaitai Yakuzu*' (1773), published under the name of Sugita. It consisted of only five anatomical plates with explanatory text. In 1774, the full text, entitled '*Kaitai Shinsho*' ('*A New Work on Anatomy*') was published, again under the name of Sugita Gempaku (Sugita 1774), the co-authors being Maeno Ryotaku, Katsuragawa Hoshu (1750-1808), Nakagawa Junan (1739-80) and Ishikawa Genjo (1744-1816).

BUDDHISM

As early as in 1614, Buddhism became an established Church and arm of the state. Duncan Ryūken Williams explained that shortly after that, in 1635, the *bakafu* was installed: an institute to oversee all religious institutions; this 'Office of Temples and Shrines' (*jisha bugyō*) was placed at the top of a pyramid, followed with head temples at the next level, followed by branch temples at the next level et cetera[553]. This led to the formation of clearly distinct sectarian organizations in legal terms. But all kinds of transsectarian religious life also existed alongside the official legal ones. Numerous Buddhist sects emerged like Ji, Jōdo Shū, Jōdo Shinshū and Zen sects (§5.1.5), and Shugendō sects, alongside sects that already existed like Nichiren sects.

Williams continued that in 1662-1671, the Temple Registration System was enrolled, issuing that all people and families would be affiliated with (the nearest) local Buddhist temple (*dannadera*): the 'parish temples'[554]. These temples also registered census, births, deaths, marriages, tax obliga-

[552] Sakula, 1985, pp583-584.
[553] Williams, 2006, p189.
[554] *Ibid.,* p190.

tions etcetera. All people had to attend the temple periodically for service purposes. He explained that as a result, for the first time in history, all Japanese became Buddhist. In those days Buddhist scholarship flourished and primary schools were run by these temples. But in 1668, establishment of new Buddhist temples was prohibited, although they continued to appear until around 1700[555].

Jason A. Josephson summarized the interaction of Buddhism and society during the Tokugawa period as follows[556]:

> During the Tokugawa period the vast majority of interaction between priests and parishioners was for the purpose of practical, this-worldly benefits (*genze riyaku* 現世利益) or memorial rituals for the dead (*kuyō* 供養). The day-to-day life of Buddhist priests of all sects was filled with the performance of exorcisms, funerals, distributing healing charms, and spells for rain. Many of these rituals were intended for apotropaic purposes, banishing monsters, limiting their negative effects, or transforming the curses of ancestors and *kami* into blessings. Hungry ghosts (*gaki* 餓鬼) and demons (*oni* 鬼 or *ma* 魔) were an integral part of the worldview promoted by the Buddhist establishment; and one of the main benefits of seemingly unconnected activities such as lay ordination rituals, for instance, was to manage these sorts of supernatural entities. Despite later revisionism, both demons and this-worldly magic were fundamental to Buddhism in canonical texts and in daily practices.

SHINTŌ

Late 18th century, Neo-Confucianism became more and more influential as a kind of state ideology and in the 19th century, a new form of Shintō emerged and developed as the 'true religion' of the Japanese. In 1868, this development–strongly related to the developments as described in section 5.3.3–led to the end of the Tokugawa Shogunate and the start of the Meiji period.

SHUGENDŌ

Hardacre stated that late 18th century tension arose between established Shugendō and emerging new religions. Among others, she stated that healing rituals were particularly a point of conflict. She came to the conclusion that[557]:

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[555] Bodiford, 2006, p420.
[556] Josephson, 2006, pp152-153.
[557] Hardacre, 1994, p166.

> (…) conflicts grew not only out of competition for followers and their material resources, but also from fundamentally irreconcilable rationales for religious practice and equally basic differences in constructions of gender, concepts of the person, and theology.

She continued that Shugendō practitioners (*yamabushi*) had specific rites for healing, save childbirth and general consult. They lost revenues because people began to consult practitioners of the NRMs, also for healing where the NRMs offered this for a much lower price if not completely free of charge (which led to the situation they dwelled in the lower economical echelons). According to her, also the healing itself became more individualized. The *yamabushi* wondered and refuted the effectiveness of rituals performed by NRM practitioners given the fact that they were untrained in the proper (read: Shugendō) rituals; they had to be performed precisely. The conflict became also physically where leaders and followers of the NRMs were attacked and persecuted. Hardacre concluded that in 'healing' the prominent differences in world view between Shugendō and the NRMs became manifest[558]. The group of NRMs was not a homogenous group: individual NRMs were in different stages of development resulting in different kinds of conflict. Often the NRM's world view and view on healing depended on the experiences and ideas of its founder. In closing Hardacre[559]:

> (…) because of faith-healing, the new religious movements of this period spread through Japanese society. The founders attained local fame through their reputations as healers, although healing played different and distinctive roles in the life of each.

MENDICANTS

Japan had encountered Western medicine earlier on for the first time, but as the result of the *sakoku jidai* it got excluded.

Kanpō belonged to the group of main medical practices. But regardless the variety of mendicants (§5.3.2), it was at the end of the Tokugawa period that Western medical science was (re-)introduced in Japan, starting thanks to the *rangaku*, and had taken firm roots by the early 1860s as will be explained in the next section.

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[558] *Ibid.,* p151.
[559] *Ibid.*

CHRISTIANITY

As mentioned, in the period 1639-1859 Christianity was prohibited, a period that runs roughly parallel with the time that Buddhism was the Church of the state.

STATE AFFAIRS: COMMOTION

To think that the time in Japan before the early years of Reiki was a quiet and peaceful time, is a misunderstanding. As mentioned, since 1635, Tokugawa Japan was governed by a local administration called the *bakafu*. The famous *shōgun* headed the *bakafu* and ruled as the Emperor's military deputy. For all kinds of reason there were between 1813 and 1868, hundreds of peasant revolts of varying scale, showing the discontent of the people with their rulers. Often the authorities responded with educational programs designed to raise the village morale and to secure the *status quo* for these authorities. These programs were based on the core values being: values of filial piety (respect for elders), obedience to authority, thrift (economically), and diligence (devotion and dedication)[560]. Over time, examples of such educational programs are (State) Shintō, 'national learning' (*kokugaku*), and 'learning of the Heart-Mind' (*shingaku*)[561].

In 1853, the US Commodore Matthew Perry (1794-1858) arrived in Japan with intimidating 'black ships' and demanded open ports, forcing the Tokugawa regime to sign a trade treaty[562]. In the preceding years, English, Dutch, American and French battleships already had toured some Japanese ports, so the action of Perry can be regarded as the accumulation of a series of similar actions resulting in the end of Japan's *sakoku jidai*. This openness not only led to more trade business, but also allowed Western thought to enter the Japanese culture. Western medicine including the psychology and psychiatry of that time, and Western academic thinking came in on a larger scale than only resulting from the *rangaku*, but also Western ideologies as nationalism coming along with (at least) German politicians. And, as already introduced in chapter 4, new developments like Swedenborgianism, mesmerism and Theosophy found an audience in Japan as well as once more in Christianity.

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[560] Some like to consider these values more based on Confucianism than Shintō, like Hardacre, 1988, p312.

[561] Hardacre, 1986, p39.

[562] Bodiford, 2006, p426.

Sections to come will make clear that there is a relation between early-stage Reiki and the Imperial Navy. Therefore a little background on the navy is useful. Paraphrasing and summarizing David C. Evans and Mark R. Peattie[563], because of all those foreign influences and 'interest' in Japan, the Shogunate felt the need of a maritime defense system. In 1853, they acquired Japans first steamship in the Netherlands and also sent some samurai to Holland for further training. In 1855, with Dutch assistance, the Shogunate opened a naval training center at Nagasaki[564]. The ship was delivered on September 21, 1857 by Lt. Willem Huyssen van Kattendijke of the Dutch Navy. It was used at the newly established Naval School of Nagasaki–right opposite to the Dutch trading post– in order to build up knowledge of Western warship technology. In 1859, the training center moved to Tsukiji in Edo (Tokyo), where in 1869, the first naval academy was established for the training of naval officers. In 1888, the academy moved to Etajima, close to Hiroshima. At this naval academy there were initially several Dutch teachers, such as the medical officer Johan Pompe van Meerdervoort. When he returned from Nagasaki to the Netherlands in 1863, he was accompanied by some Japanese students; those were the first Japanese medical students in Western medicine[565]. Finally, Evans and Peattie stated that the average course for naval officers was four year, and turned out officers of unquestioned professional competence, fanatical courage, and extraordinary *élan.*

Thus, the Imperial Army and Navy started to modernize and in late Tokugawa Japan, the Shogunate was involved in several war activities; the Shimonoseki War (1863-1864), the Second Chōshū expedition (1866), and the Boshin War (1868-1869). But before all that, after the defeat in 1863, The British Royal Navy was picked as a model both for the acquisition of modern naval science and for the imposition of uniform standards and procedures of operation[566]. For this study this will do for now.

6.2.1 1865: USUI IS BORN

The historical situation outlined above is Usui's and Hayashi's background. In the heydays of the Tokugawa era, and according to the Japanese calendar of that time, Usui was born on August 15, 1865 in Taniai, a small village in the Gifu prefecture belonging to Myama city that is now called Yamakata

[563] Evans, 1997, pp4-12.
[564] *Ibid.,* p5.
[565] Lindeboom, 1975, p549.
[566] Evans, 1997, p10.

city. Recalculated in the present Western calendar, the date is October 4[567]. In 2012, I visited Taniai; a very small, rather isolated village, located in a valley with nice views of the mountains. I noticed a Shintō shrine as well as a Buddhist temple; both existed already in the time of Usui's youth. In front of the shrine a *torii* is placed that is donated to the village by Usui and his two brothers in 1923, assumingly after the great Kanto earthquake. These two sacred places could have been the first source of inspiration for Usui. But for now, this treatise goes back to the chronological order.

1865-1868: THE BOSHIN WAR

The transition from an era where the Tokugawa Shogunate ruled into an era where the political power was returned to the imperial court as the result of the Emperor System (§5.3.3), was accompanied by a civil war: the Boshin War (戊辰戦争), 1865-1868. It can be regarded as the final and decisive step into Western modernity.

6.3 MEIJI ERA (1868-1912)

OUTLINE

In 1868, the Meiji Restoration was proclaimed after armed forces from various domains from all over the country seized Kyoto. The court was moved to Tokugawa (Kyoto) and Mutsuhito (1852-1912) was enthroned as Emperor Meiji[568]. The authorities placed the Emperor back in the centre of Shintō by regarding the Emperor himself as a *kami*: the living descendant of an unbroken chain of Emperors, originating from the Sun Goddess Amaterasu Ōmikami. It is also an attempt to place the Emperor back in the centre of power. Therefore, it is also known as ´Restoration time´[569]. All this resulted in the creation of the 'Emperor System' (*tennōsei*) by Japanese leaders, wanting a new state orthodoxy centered on this sacrosanct Emperor[570] (§5.3.3). He was to be worshipped by all subjects at State Shintō shrines, sponsored by the government. Havens gave an example of a de-

[567] Stein, 2015b, p1.

[568] Many people in Japan even today regard Kyoto as the capital and that the emperor will return to Kyoto one day.

[569] Bodiford, 2006, p423.

[570] The term 'Emperor System' was introduced by the *Communist Internation* in 1932.

scription of Shintō, as it was given by Seizō, on prewar National Worship Shintō or Emperor Worship called *Kokutai* Shintō[571]:

> Shintō is the "Way of the *Kami*." The Way of the *Kami* is the basic principle of life since the times of the ancestors of the Japanese race. The Japanese race considered it an act of glorifying, enhancing, and worshipping the heavenly virtues of Amaterasu Okami the principle of life, and the principle of the Japanese nation.
> (…) it is for the subject to serve the emperor, who is the descendant of the heavenly *kami*.

Havens made clear that even at present time many proponents of State Shintō would agree on such sentiments. He cited the third 'Principle of a Life of Reverence for the *Kami'* as published by The Association of Shintō Shrines (the umbrella organization for the 80,000 shrines in Japan) that sounds[572]: "Gratefully accepting the Emperor's mind and will, I shall live in amity and goodwill with my fellows, praying for the prosperity of the nation and the mutual coexistence and welfare of the entire world". The architects of the Meiji Restoration restored the imperial institution in place of the feudal institutions represented by the Tokugawa *bakafu*. But equally important is that they tried to establish a national ideology–eventually feeding nationalism–by adopting 'restoration Shintō' (*fukko Shintō*). The Meiji era is also characterized by several war activities of which the first one was finishing the earlier mentioned Boshin War.

It is good to note that the mass did not turn away from State Shintō; on the contrary, Shimazono stated[573]:

> This landmark study [Hardacre, 1989] reveals State Shinto to be not only something the government imposed on the people but also something that the people actively embraced. (…) In her book, Hardacre showed first and most forcibly that, by participating in State Shinto, people sought to gain influence in a society largely dominated by the state.

This relates to the Emperor System and Japanese nationalism.

Buddhism also went through several stages of change[574]. According to Bodiford, the Meiji government started a new policy in 1868; it ordered separation of *kami* and Buddhas (*shinbutsu bunri no rei*), or in other words, the government tried to 'purify' Shintō from Buddhism what led to the destruction of thousands of Buddhist temples, and monks were defrocked

[571] Havens, 2006, pp16-17.
[572] *Ibid.,* p17.
[573] Shimazono, 2009, p94.
[574] Bodiford, 2006, p423.

(*haibutsu kishaku*, 廃仏毀釈, the abolition of Buddhism[575]). Consequently, this brought deprivation of ritual and doctrinal context. The anti-Buddhist persecutions during the early stages of the Meiji Restoration targeted violently the most widespread manifestations of combined religiosity that thereby disappeared almost completely. Newly independent Shintō shrines were forced to adopt new identities.

William E. Steslicke described that since the Meiji era, governmental intervention in and regulation of the profession of medical practitioner–as doctor–has been constant. Around 1868, practitioners of Western style medicine were still outnumbered by at least five to one by the practitioners of *kanpō* (23,015 versus 5,274)[576]. Almost right from the beginning, the Meiji government encouraged the development of Western medical science as the result of a decree of 1868[577]:

> Knowledge shall be sought for all over the world and thereby the foundations of Imperial rule shall be strengthened.

In 1869, the Department of Shintō Affairs was established in an effort to the 'Unify Religion and the Government' (*saisei itchi*)[578].

Christianity was also influenced by those developments; it was in 1870 that the prohibition of Christianity was reconfirmed as a result of the 'Great Teaching Promulgation Campaign' (*taikyō senpu undo*) that was launched to create a new national ideology[579].

In the years following, many events were initiated by the Department of Shintō Affairs that later on in 1871 was promoted in a Ministry of Shintō Affairs (also called Ministry of Rites)[580].

Also in 1871, the Meiji social policy got characterized by three creeds[581]; (1) exalt bureaucrats and despise ordinary people; (2) the state is a racial, family-based state, so that any political change violates native culture; and (3) royal considerations decides all issues.

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[575] Yoshinaga, 2009, pp119-120.
[576] Steslicke, 1972, p914.
[577] *Ibid.,* p915.
[578] Bodiford, 2006, p424.
[579] *Ibid.*
[580] *Ibid.*
[581] *Ibid.,* p425.

In 1872, the government abolished Shugendō and forced its members to affiliate with either the Tendai or the Shingon school of Buddhism, to become Shintō priests, or to return to lay life[582].

When the authorities heard of the existence of Christians regardless the prohibition, severe repressive measures were enforced until March, 1873. Then their arrest and persecution was finally stopped. Strangely enough, Christianity was permitted again belonging to modernity, while at the same time in 1873, the government prohibited shamanistic practices of Shugendō, exorcisms, faith-healing, healing and exorcism by spirit mediums and *shugenja*, and other folk religious rituals because those practices were all considered as a 'superstition'[583, 584, 585]. In a sort of self-protection, some Shugendō temples converted into officially approved Shintō styles. As a result, perhaps the healing activities of for instance the *yamabushi* became less visible or disappeared. The government promoted Western medicine, but the empty place left by the *yamabushi* could also be filled by healing activities offered by NRMs.

In 1874, the first Japanese examination system for medical practitioners strictly based on Western style medicine became a fact, and this was further increased in 1876 and 1879 which resulted in the official establishment of Western style medicine. This led also to the withdrawal of recognition of *kanpō*[586].

In 1875, Japan got involved in the Battle of Ganghwa.

The following years 1876-1882, were really fruitful years for the legalization of Shintō sects. Many books have been written on Shintō sects, so the thirteen officially acknowledged Shintō sects are just summarized. They can be divided into five types of sects and are listed here just to give an impression; Revival Shintō sects: Izumo-oyashiro-kyō (or Taisha-kyō), Shintō-taikyō, Shinri-kyō; Confucian sects: Shintō Shusei-ha, Shintō Taisei-kyō; Purification sects: Shinshū-kyō, Misogi-kyō; Mountain worship sects: Jikko-kyō, Fuso-kyō, On take-kyō or Mitake-kyō; and Faith-healing sects: Kurozumikyō, Konkō-kyō, Tenrikyō. At the same time, Shintō was recognized as the foundation of the state, and the Interior Ministry issued ordinances allowing Christian organizations to register as religion. Also in that period, Shintō was formalized being influenced by Fukko Shintō, and

[582] Staemmler, 2009, p67.
[583] Bodiford, 2006, p424.
[584] Staemmler, 2009, p44.
[585] *Ibid.,* p88.
[586] Steslicke, 1972, pp913-915.

organized as coordinating and shrine-supporting center of Shintō sects after the Meiji Restoration.

In the midst of this period of legalizing Shintō sects, in 1878, just at the beginning of importation of Western methods of academic studies on a larger scale, Edward S. Morse (1838-1920) lectured in Japan on evolution, and attacked Christianity as 'unscientific'[587].

6.3.1 AROUND 1865-1880: USUI'S YOUTH

Approximately in the period 1865-1880, Usui received his first education starting in the Tokugawa, but mainly in the Meiji era. In that time, there was no primary school; youngsters went to a *terayoka*; a–so called–temple school. This school was accommodated in a *Zendō-Ji* (*Zendō* temple[588], not to be confused with *Zen-do*, a place where Zen is practiced) that belonged to Jōdo Shū (Pure Land) Buddhism[589]. Stiene quoted a source, unknown to me, that the school belonged to Tendai Buddhism and that Usui in this way encountered the teachings of Tendai *mikkyō* and even would have been trained in becoming a lay priest (*zaike*)[590]. When I visited Taniai, I saw that the Buddhist temple indeed had some classrooms; the building itself was several centuries old.

6.3.2 1880: HAYASHI IS BORN

On September 15, 1880, Hayashi was born. Little to nothing is known about Hayashi's youth. Since he is born in 1880, one can assume that the influences on the school system described in the section above on Usui's youth, were already more implemented, may have had a greater impact on the teachings, and may have influenced and molded Hayashi even more then Usui.

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[587] Bodiford, 2006, p424.

[588] Zendō (613-681) is one of the five Chinese Masters of Jodō Shu.

See also http://www.jsri.jp/English/Pureland/LINEAGE/china.html, accessed March 29, 2012.

[589] Petter, 2009, p37ff.

[590] Stiene, 2007, pp26-28. But according to Hirano (2013, pending research) more in general, the *seishin ryōhō-ka* (schools of spiritual healing therapies), which were popular in the early 20th century of which Usui Reiki Ryōhō was just one of many, are not thought to have much connection with *mikkyō*. Nevertheless, he may have heard of it in his youth.

In continuing the timeline, on January 4, 1882, the Emperor issued The Imperial Rescript to Soldiers and Sailors (軍人勅諭, Gunjin Chokuyu)[591]. This was the official code of ethics for military personnel, and is often cited along with the Imperial Rescript on Education as the basis for Japan's pre-World War Two national ideology. According to Yoshiya Abe, the main goal was disciplining the military men and the indoctrination of the devotional loyalty to the Emperor[592]. All military personnel were required to memorize the 2,700 *kanji* document, while it was considered the most important document in the development of the Imperial Japanese Army and Navy and therefore it was practiced every day. A famous precept in the Imperial Rescript states, “Duty is heavier than a mountain; death is lighter than a feather". Buck stressed the importance of this[593]:

> With these precepts, the Imperial Forces reinforced and focused the values of society as a whole. In a sense, the Imperial Forces were a sort of post-graduate school in "ethics" training. The military equivalent of "ethics was *seishin kanyō*, or cultivation of the "intangible," the "spiritual." This cultivation of the spiritual was the indispensable element in military training and its primary purpose. Its basis was the belief, articulated in the 1882 Proclamation, that "if the heart be sincere, anything can be accomplished." Its goal was to "train officers and men, and forge thereby an invincible Army which shall support the Imperial will efficiently." Constantly reminded that the "proper function of a samurai lay in the sacrifice of his life for his country," the soldier learned that the glorious tradition of the Imperial Army lay in "perfect obedience and execution of orders." Never was *seishin kanyō* treated simply as indoctrination, nor was it a military subject to be mastered per se; rather, it constituted that single unifying element which transcended and was superior in importance to other aspects of military training. It was the means to develop the ultimate in the trained soldier: "the acquired character trait of sacrificing [one's] life for the country." The relationship of this military training to civilian "ethics" training was made explicit in army manuals. Such training “directly controls the tendencies of civilian morals and exerts a very great influence on civilian spirit.” The spiritual elements mastered in the Army become a model for the people.

It stands out that *seishin kanyō* is mentioned; apparently the concept of *seishin* had already reached the higher echelons of the Navy. Buck, though, interpreted this as “cultivation of the ‘intangible’, ‘the spiritual’”. Based on

[591] Buck, 1967, p598. See also the appendix on p350.
[592] Abe, 1970, p32.
[593] Buck, 1967, p599.

the meaning of *seishin*, I think that the emphasis laid more on the mind than on the spirit.

Also in 1882, the local authorities went further in using Shintō for their own plans: Shintō became a patriotic duty[594], and it was not anymore a religion[595]. As a result, the government ordered the shrine priest to stop all religious instructions, and distinguished 'non-religious' versus 'religious' Shintō and labeled it Shrine Shintō (*jinja*) versus Sect Shintō (*kyōha*).

In 1884, the Council of State placed Buddhism on an equal footing with the Shintō sects, thus abolishing Shintō and Buddhist privileges.

On February 11, 1889, the new Meiji Constitution was written, based on the German Constitution of that time[596]. It tried to guaranty some sort of religious freedom displayed in Article 28[597]:

> Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief.

Along with this, the regime's 'religions policy' (*shūkyō seisaku*) went through three stages: firstly, the assertion of an exclusive national creed, secondly, the passive tolerance of existing religions, and thirdly, the incorporation of the established religions into the ruling structure[598] (but that started in the Taishō era).

The granted religious freedom changed also a lot for Christianity; when in 1890 the first synod was held in Nagasaki, there were no longer signs of hostility. Nevertheless, the closing decade of the 19th century showed a marked slowdown in the number of conversions.

Less comprehended, this Constitution also placed sovereignty in the hands of a mythic imperial house, leading to a situation that it was made difficult, if not dangerous, to show any kind of criticism or protest against the government[599]. As a result, the bureaucracy and national police could operate more or less above the civil society, while they were based on imperial legitimacy. It is about the famous Article 28.

During the Meiji era, the draw up of a new army was realized with the help of English, French and German advisers. With that army Japan won the war with China (1894-1895: the First Sino-Japanese War or as it is known in

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[594] Bodiford, 2006, p425.
[595] *Ibid.,* p423.
[596] *Ibid.,* p425.
[597] Garon, 1986, p277.
[598] *Ibid.*
[599] Bodiford, 2006, p425.

Japan: Japan-Qing War (*Nisshin sensō* 日清戦争). At that same time, Japan invaded Taiwan (1895).

Buddhists monks and priest began to operate more and more secular. Sueki Fumihiko stated on the subject of Chinese and Japanese Buddhism during the Anti-Japan war (from the Chinese point of view) that[600]:

> In contrast, Japanese Buddhism was totally secularized and the career of monk or priest became just another secular occupation, like that of a teacher, businessman, engineer, driver, and so on. This was a result of the religious policy of the Meiji period (…). On the one hand, this secularization brought Buddhism prosperity in modern Japanese society; however, on the other hand, because the monks and priests were totally absorbed in secular matters, this caused a loss of critical thinking toward the secular world.

Around 1900, several people influenced Buddhism. Tanzan Hara (1819-1892) is regarded as the founding father of modern Japanese Buddhism. He talked about Buddhism as "mental philosophy"[601]. Shimaji Daito (1875-1927) introduced the concept of "original enlightenment thought" that contains among others the idea that enlightenment is accessible at present[602]. Then there is the Buddhist philosopher Enryō Inoue (1858-1919) who was active in the introduction of hypnotism and other elements of psychology into Japan[603]. That was in the time period that Western psychotherapy was introduced in Japan which got related with contemporary Japanese religions, especially with Buddhism; there was a growing closeness to psychology that was regarded as a feature of modernization in Japan[604]. In those days, the term for psychotherapy was *shinri ryōhō*[605].

Also Josephson argued that in the Meiji period Buddhism became a religion. According to him[606]:

> As part of the climate of modernization, foreigners, government officials, and the press increasingly identified Buddhism as superstitious and backward. In response, Buddhist leaders divided traditional Buddhist cosmology and practices into the newly constructed categories "superstition" and "religion." Superstition was deemed "not really Buddhism" and purged, while the remainder of Buddhism was made to accord with Westernized ideas of

[600] Fumihiko, 2010, pp9-20.
[601] Yoshinaga, 2012, p50.
[602] Stone, 2003, p3.
[603] Yoshinaga, 2012, pp50-51.
[604] *Ibid.,* p50.
[605] *Ibid.,* p51.
[606] Josephson, 2006, p143.

> religion. Buddhist philosopher Inoue Enryō was crucial to this process. (…) not only did Buddhism became a religion in Meiji Japan but also that in order to do so it had to eliminate superstitions, which included numerous practices and beliefs that had previously been central.

He continued that it was the work of Enryō Inoue that eventually[607]:

> Layer by layer, rituals, prayers, and invisible beings are lost until most of what is recognizably Buddhist has vanished.

The rituals, prayers and the like, Inoue wanted to eliminate are already mentioned in the section on the Tokugawa era. Equally interesting are the elements that Inoue did not dismiss as superstition: *kami*, gods, Buddhas, bodhisattvas, angels and ancestral spirits, prayer rituals and divination[608]. It would not surprise me if this had to do with the divination of the Emperor regarded as a *kami* at that time, almost being the core value of the Meiji era, combined with Japanese animated world view. Inoue also opposed against India that, according to him, was the place that preserves the most of Oriental superstitions[609]. Given the influence of Inoue in his days, this may have influenced the general attitude towards India, but more relevant for this study: to the teachings it offered. Inoue separated Buddhism and science in this formulation[610]:

> In this world there are two aspects: the material [*busshitsu* 物質] and the spiritual [*seishin* 精神]. The transformations of the material world are controlled by physical laws [*butsuri no kisoku* 物理の規則]. Natural calamities and diseases originate in this area [the material world]. Therefore, if one wants to avoid natural calamities and diseases, there is no way other than through the control obtained from scientific research. (…) Therefore, neither the Buddhas nor *kamis* nor religion have control over the material world. Instead it must be observed that [religion] commands the foundations of the spiritual world.

This reflects an important development in the relation between scholars, religion and Buddhism that influenced the general attitude towards these topics in society. These developments also helped to create an atmosphere where Buddhists in 1889 invited Olcott (§4.2.2) in an attempt to give back Buddhism its old prestige and self-esteem.

Also in 1889, the Meiji Constitution was promulgated. As a result of the (at first sight) religious freedom, many New Religious Movements erupted, also as a reaction on decades of religious suppression. Journalists and

[607] *Ibid.,* p152.
[608] *Ibid.,* p156.
[609] *Ibid.,* p155.
[610] *Ibid.,* p156.

theologians spoke of a religious revival (*shūkyō fukkō*), but for the authorities, these were at best pseudo-religions (*ruiji shūkyō*) or evil cults (*jakyō*)[611]. On the one hand the Emperor was placed in the centre and on the other hand some form of religious freedom was allowed. This may have given tension, as Miyachi Masato stated[612]:

> As is well known, all religions quest for the Absolute. In a nation like prewar Japan, where the emperor system was the source of all values, any true religion inevitably came in conflict with the emperor system.

In 1890, the *kyōiku chokugo*, 'Imperial Rescript of Education' was issued that had to lead to exalted loyalty to the Emperor. The government began to inspect all school textbooks forcing students in public schools to worship the Emperor and be loyal to the nation[613]. In 1891, in line with the three creeds of 1871, the Ministry of Education issued guidelines for 'moral indoctrination' (*shūshin*).

In 1894, Shintō shrine priests were made officials in the government and became subject to bureaucratic control. As it will turn out, these creeds resonated through religious groups, such as Reiki, to come,. Meanwhile, the Emperor System had permeated every corner of society and led to miniature Emperor Systems in every sphere, resulting among other things, that founders of NRMs often had a political charisma besides, or instead of, magical charisma. As a result of these developments, in 1896, the Interior Ministry drafted a secret order to suppress those new religions[614].

In 1899, Japan got involved in war activities again, this time it participated in the Boxer Rebellion in China (1899-1901).

In 1899, Christian denominations were legalized under a somewhat looser system of regulation than imposed on Buddhist and Shintō sects, but also in 1899, the Ministry of Education attempted to cleanse the educational system of religious influence, primarily Christian but also Buddhist. All religious instructions and ceremonies were prohibited, even as extracurricular activities, both in public schools and in any private school[615].

In 1900, the Bureau of Religion was created to administer all Shintō institutions that resulted in a full-fledged establishment of State Shintō.

Also in 1900, women, minors and the military were banned from participation in political activities. Staemmler opined that this ban is likely to have been one reason for the high number of military men joining Ōmoto

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[611] Garon, 1986, p273.
[612] Masato, 1969, p297.
[613] Bodiford, 2006, p425 and Yoshinaga, 2009, p120.
[614] Hori, 1975, p285.
[615] This is an important fact in the relation Usui-Christianity, discussed later on.

during the Taishō era to come[616]. As political participation was prohibited, they turned to a vibrant new religion propagating quasi-political millenarian ideas. I conclude that a need for a healing tool for wounded sailors and soldiers also might have been a reason to join Ōmoto, or at least: to practice its *chinkon kishin* and later its *miteshiro* after the First Ōmoto Case.

6.3.3 1902: HAYASHI JOINS THE NAVY

The narrative on Hayashi is picked up in 1902. Marianne Streich stated that he graduated from the Japan Naval Academy (海軍兵学校[617]) in that year, and achieved the rank of captain[618]. I asked 'The National Institute for Defense Studies', based in Tokyo, some questions about Hayashi. On September 4, 2012, Colonel Kazushi TSUDA sent me a letter confirming that Hayashi was retired from the Imperial Japanese Navy as a captain, and died on May 11, 1940, aged 61.

Because he was promoted to the rank of captain, one may assume that in those days he was an officer loyal to the Emperor and influenced by the Emperor System.

Some *emic* sources mentioned that Hayashi took part in the Russo-Japanese war activities, but that seems to be incorrect; Hirano, informed by the Imperial Navy, stated that Hayashi was not a sailor on one of their battleships; rather he performed a logistical task at harbors where ships of the Navy docked[619].

Back in those days, though, several terms, like 'logistics', were original in context and some remained peculiar to the Japanese Navy. According to Evans and Peattie, the most important one was *semmu*, often translated as "logistics"[620]. This *semmu* was a broadened view on the traditional view of logistic which became the "conduct of war": the standard operating procedures for all tasks and evolutions short of combat, including such things as training, communication, the drafting of operational reports and battle orders, as well as what normally is known as logistics which includes science of providing and maintaining men, equipment and supplies for military operations.

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[616] Staemmler, 2009, p88.
[617] Hirano, 2012.
[618] Streich, 2009.
[619] Email conversation with Hirano, 2013.
[620] Evans, 1997, p72.

The suggested maintenance of men by Evans and Peattie may give room to the idea that Hayashi indeed was involved in some sort of medical support as discussed in the next section.

6.3.4 Was Hayashi a medical doctor in the Navy?

Many versions of Hayashi's narrative, Western as well as Eastern, mention that he was a medical doctor. According to Hirano, though, Hayashi was not medically trained in his naval time[621]. In the lineage of Usui-Hayashi-Chiyoko Yamaguchi-Hyakuten Inamoto similar information is provided[622]:

> Reiki FAQ Was Hayashi Sensei a Doctor of Medicine before joining Navy ? ANSWER: No, Hayashi Sensei was not a doctor. Hayashi Sensei was enrolled in the 30th class of The Naval Academy in December, 1899, and graduated in December, 1902. He joined the Naval Academy at the age of 20, and graduated at age 23. If he was a medical doctor before joining the Navy, he should have had a medical training, perhaps at the age of more or less 14. At the Naval Academy of the then Imperial Navy of Japan there were two curriculums. One is "Military Science" another is "General Education." One of 15 main subjects of "Military Science" was "Military Governance" which consisted of 5 studies (subjects), that is, (1) Military governing (2) Law (3) Economics (4) Hygiene. "Hygiene" is the only subject related to medicine. No other medical study or training was offered at the Naval Academy where Hayashi Sensei was enrolled. HAYASHI Chujiro Sensei was NOT enrolled in the Naval Academy of Medicine.

Contrarily, Yamaguchi showed me a document in Japanese (that I could not interpret), translated for me as a declaration that Hayashi was a teacher in some sort of extended first-aid training in the Navy, and that, based on his skills, the Imperial Navy granted him permission to carry the title 'doctor'[623]. This training may explain his medical knowledge, although his handbook on Reiki seems to me as a long list of illnesses and diseases with advised hand positions how to treat them[624]. My conclusion is that he was a very experienced Reiki practitioner rather than someone academically medically trained. I do not know any record available where Hayashi was called either Doctor of Science in Medicine: *igaku hakushi* or merely "Medical Practitioner": *ishi*. It may have been that he was *ishi* which got translated in the West and firstly into English as Doctor.

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[621] Email conversation with Hirano, 2013.

[622] Facebook message of Komyo Reiki Kai, accessed January 27, 2014.

[623] Yamaguchi, 2014, private conversation with him at the *1st Jikiden Reiki World Congress*.

[624] Petter, Hayashi, Yamaguchi, 2002.

In 1904, Hayashi has the Ensign rang 少尉 (second lieutenant)[625].

Back to the chronological timeline; in this period, Japan got involved in the Russo-Japanese War (1904-1905). In 1920, Japan annexed Korea that lasted until 1945.

The period 1903-1920 is known as the time of the 'Shrine Mergers'[626]. The government destroyed more than half of the Shintō shrines thereby consolidating power over the official Shintō ideology; deprived of links to local religious practices, Shintō shrines were forced to adopt new identities as 'civic centers'. Calumnies and gossips against Christianity also made the rounds. There were even sporadic outbursts of violence, such as the burning of the church of Honjo (Tokyo) in July 1905[627].

In 1905, the army adopted a policy called 'fighting spirit or aggressive spirit' (*kōgeki seishin*) that helped forging the holy war (*seisen*)[628]. According to Bodiford, the main reason for introducing this policy was to overcome the lack of men and material resources due to the intense warfare of Japan with other countries. Dick Lambert explained to me that it is assumed that prior to World War Two, it was installed in all military branches to contribute to the 'holy war' (*seisen*) attitude of the Imperial Shintō extremists[629].

Indeed, I see no reason why the Imperial Navy would not have used a similar program for its sailors and therefore, for this study, I also assume it did; they also had to overcome lack of men and material and also tried to overcome this. Vice admiral Saneyuki Akiyama emphasized late 1800-early 1900 that the intangible psychological, moral, and spiritual elements of combat should be part of Japanese naval doctrine[630].

This period contains the spread of a discourse emphasizing the importance of *seishin* to resolve this situation; that is, the discourse of 'even if there is a conflict or a difficult material situation, it can be overcome on the mental/spiritual level'. The military was a representative example of this discourse. And indeed, the Army and Navy developed a curriculum of 'spiritual education or training' (*seishin kyōiku*) based on martial arts. But it is known that other forms of training were also given, for instance training to be able to function with less hours of sleep. It stands out that the new

[625] Hirano, 2012.
[626] Bodiford, 2006, p426.
[627] Spae, 1963, p11.
[628] Bodiford, 2006, p427.
[629] Email conversation in October 2014 about his publication: Lambert, 2004.
[630] Evans, 1997, pp73-74.

term *seishin* is used in favor of *ki*. It may indicate that a more secular program was offered where the 'mind' or even 'psyche' was addressed as meant in the Western way of thinking. It might be an indication that the Army also was already influenced by Western concepts. But there is more to say about this issue; Brian Daizen Victoria had a rather outspoken opinion on this program of spiritual education[631]:

> Japanese soldiers of all ranks were indoctrinated with a military program of Bushido-promoting "spiritual education" (*seishin kyōiku* 精神教育). This spiritual education was based on the metaphysical foundation of the unities of Zen and the sword, life and death. Once trained, Japanese soldiers were dispatched to the battlefield where nearly three million of them died "selflessly" even as they killed many more millions of Chinese and other "selfless" enemies in the process. The fact that, even today (both in Japan and the West), this corrupted Zen understanding of "no-self," i.e., selflessness, has remained largely unchallenged cannot but be regarded as one of the world's most successful religious deceptions. Although omitting the specifics, the Buddhist scholar and translator Thomas Cleary noted: "Militarism has distorted Zen along with the rest of Japanese culture.... Japanese people today are just as susceptible to being deceived by deviant Zen as are Westerners, with the result that the various conflicting elements in modern Zen are generally not analyzed for what they really are."

He placed this issue in a much broader context in which he studied the role of Zen in the war activities where D.T. Suzuki also played a role (but this falls outside the scope of this study).

In 1906, the government began direct economic support of all officially recognized Shintō shrines[632].

In that same period, in 1906, the Medical Practitioners Law was introduced. Steslicke stated about this law[633]:

> The Medical Practitioners Law of 1906 was the first comprehensive statute related to the medical profession. It was superseded by the enactment of the wartime National Medical Care Law of 1942, which in turn was superseded by the Occupation sponsored Medical Practitioners Law of 1948. (…)
> While the Medical Practitioners Law of 1906 was itself very brief and simply laid down the general principles, it was supplemented by a series of Imperial and Home Ministry Ordinances which provided for the details. The basic Law was amended five times (1909, 1914, 1919, 1923, and 1933) and was superseded by the National Medical Care Law of 1942 which brought all of Japanese medicine and medical care personnel "under one roof."

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[631] Victoria, 2010, p120.
[632] Bodiford, 2006, p426.
[633] Steslicke, 1972, p914.

Apparently it was of importance while some amendments are mentioned. The original text contains[634]:

> The Law itself was a brief document dealing mainly with the issuance and cancellation of licenses to practice medicine. According to the provisions of Article 1, the Home Minister was authorized to grant a license to three classes of applicants: 1) those who had completed the medical course of an Imperial University or any government, public, or private medical school designated by the Minister of Education; 2) those who passed the medical practitioners examination; and 3) those who had graduated from a foreign medical school or who held a foreign medical license.7 Article 13 provided that medical licenses issued before the Law came into effect were to remain valid. These were the basic rules which were to govern entry into the medical profession until 1948.

It continues with something that may have affected Hayashi towards the end of his life (§6.5.6).

> Excluded from medical practice were persons who came under the provisions of Article 2 which stated three categories for disqualification: 1) persons who had been punished for a major offense, except for "any person who has been punished for a political offense but has been rehabilitated"; 2) persons whose "civil rights are in suspension"; and 3) minors, mental incompetents, and deaf, dumb, or blind persons. The Home Minister was authorized to cancel the license of any person who came under the first or third category, and those who had committed "any unlawful act in connection with his profession." However, the license could be reissued if the individual "shows unmistakable signs of repentance" (Article 10).

The Meiji Emperor rained in the period 1868-1912 (§6.3) and Theodore Roosevelt held office in the period 1901-1909. Roosevelt made a training cruise around the world with the American Navy. For this occasion the ships were painted white, which gave the fleet the name “Great White Fleet”. This tour lasted from 1907-1909 and also visited Japan in October 1908[635]. At that time Roosevelt and the Meiji Emperor may have met each other.

Also in 1908, the authorities depicted Japan as an organic ‘Emperor-family state’ that had to be seen as the supreme entity in the lives of every imperial subject. In the same year, the government began a campaign to encourage, if not compel, pilgrimages and shrine worship by school children and youth

[634] *Ibid.,* pp915-916.

[635] Website http://www.thepeacefulsea.com/great-white-fleet.html accessed May 1, 2015.

organizations. That it was not an easy time to live in, is illustrated in a time period overlapping both the Meiji and Taishō era, called the 'era of popular violence'. Andrew Gordon analyzed this time period 1905-1918, and came to the conclusion that[636]:

> The period bounded by the massive Hibiya Anti-Treaty Riot of 1905 and the nation-wide Rice Riots of 1918 is aptly dubbed Japan's "era of popular violence". At least nine times during this span, angry crowds of city-dwellers took to the streets of Tokyo bent on violence. They destroyed public and private property, launching both symbolic and substantive attacks on the institutions of the established order of imperial Japan. Crowds attacked policemen, police stations and national government offices, smashed tram windows and beat the drivers, marched on the Diet, and stormed the offices of major newspapers. These outbursts were serious affairs; tens of thousands participated, hundreds were injured and arrested, and at least twenty died in the six major Tokyo riots. On four occasions cabinet changes took place largely or in part due to the riots.

And[637]:

> The populace of Tokyo in the early twentieth century inhabited a world in transition; their assemblies and occasional riots reflected and furthered the trajectories from subject to citizen and isolation to empire. The political crowd was one product of the dramatic transformation of Japanese society initiated between the 1870s and the 1890s by the samurai turned oligarchs who led the Meiji Restoration. The establishment of a constitutional political order with a legitimate if circumscribed national assembly, the evolution of a capitalist, industrializing economy and Japan's emergence as an imperial power in Asia were the three great, related changes which conditioned the emergence of the crowd.

All in all one may conclude that political currents within the country as well as unfavorable foreign ideologies, like the German race theory, contributed to the development of nationalism and militarism, and revived the spirit of xenophobia; analyses like these, strengthen the feeling of political and social crises in the country. Usui lived in this complex time period and somehow reached a point in time where he could develop his healing system.

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[636] Gordon, 1988, p141,
[637] *Ibid.,* p146.

6.4 TAISHŌ ERA (1912-1926)

In 1912, Yoshihito (1879-1926) was enthroned as the new Emperor. He was a sickly Emperor and could reign only for a short period in which demands for democracy were expressed[638]. The government promoted a more open positive religion policy and sought cooperation of Shintō sects, Buddhism and Christianity.

In 1914, the government established the 'Pillar of the State Society' (*kokuchūkai*) that united Nichiren Buddhism with national structures as for instance the Emperor System[639].

Japan took part in the First World War (1914-1918) and with the onset in 1914, Japan declared war on Germany and confiscated German colonies in Asia and the Pacific, thus continuing a policy of expansion. After that it started the Siberian Intervention (1918-1922).

6.4.1 AROUND 1918: HAYASHI MEETS USHIDA AND TAKETOMI

In 1914, Hayashi served as a Lieutenant Commander (少佐) at the Navy office for harbor facilities in Maidzuru (舞鶴港務部) in the Kyoto Prefecture[640].

As aforementioned, in 1918, there were the Rice Riots: a countrywide rebellion that lasted for two months, which threatened the governing élite of the Japanese Empire in its existence.

Streich stated that in 1918, Hayashi was appointed to Director of Ominato Port Defense Station on the Shimokita Peninsula in the North of Japan[641]. At that same time, Rear Admiral Kan'ichi Taketomi (1878-1960) was Chief of Staff at that station, also stated by Petter[642]. This information directly relates Hayashi to Taketomi. The next section will reveal that Taketomi became the third chairman of the Usui Gakkai (founded in 1922, and taken into account that Usui was considered as the first chairman although probably not in function as such but out of respect). The second chairman was also a naval officer; Juzaburo Ushida (1865-1935), who signed the text on Usui's tombstone[643, 644].

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[638] Bodiford, 2006, p427.
[639] *Ibid*.
[640] Hirano, 2012.
[641] Streich, 2009.
[642] Petter, 2009, p75.
[643] *Ibid.,* p73.
[644] *Ibid.*

Hirano found out that in 1921, Hayashi served as a Commander (中佐) at the Navy office for harbor facilities in Yokosuka, Kanagawa Prefecture.

Nothing is shared in *emic* narratives of how Hayashi experienced Japan's nationalism in those days and there seem to be no publications mentioning this issue. Given the importance that the government placed on education, one can imagine that all this may have influenced Hayashi, just like The Imperial Rescript to Soldiers and Sailors of 1882 may have done.

To continue the chronological timeline, in 1919, the government began a campaign against 'pseudo religions' (*ruiji shūkyō*). This can be considered as an important reason why Usui later on explicitly states that his *ryōhō* is not a religion (see the appendix on this interview (p595)).

In 1920, there was a stock market crisis and also in 1920, there was an anarchist plot to kill the Emperor. Likely this had to do with the changes in the country as a result of labor and social problems associated with the urbanization and industrialization that was beginning to gain momentum. This indicates dissatisfaction with the society at the higher ranks and may have been an overall undertone in society in general as already mentioned earlier on in this chapter.

In 1921, Prince Hirohito completed his military education and visited Europe to see first-hand how to suppress anti-monarchy movements[645].

6.4.2 Until 1919/1922: Usui's possible professions

At this point the timeline narrative is interrupted in order to discuss possible professions Usui may have had and activities he undertook. In between Usui's youth and the inception of Reiki he had some alleged professions that cannot be placed in the timeline because they are undated, although estimated to have occurred between his youth and around 1919. The translation of the tombstone erected after his death (§6.5.1) mentions that Usui was married and had two children (appendix on p600). This in itself indicates that he had to earn a living for four people and, therefore, it makes sense to assume he had one or more professions before 1922. It also indicates that Usui did not live in celibate as a monk; Tendai lay ministers are called *zaike* and ministers like these were allowed to have families.

What made it also difficult to verify facts on Usui's life is that his family is reluctant to speak about him. Petter mentioned that[646]:

[645] Bodiford, 2006, p427.
[646] Petter, 1998, p21.

> At the beginning of 1993, my wife Chetna interviewed one of Dr. Usui's relatives, the wife of his grandson, who told us that her mother-in-law, Dr. Usui's daughter [Toshiko], had left a clause in her will stating that his name should never be mentioned in her house! By the time she married, Dr. Usui was already dead. Consequently, she didn't know much about her grandfather-in-law at all and in fact seemed annoyed that we had brought up this sore spot in the family history.

Whatever happened, it must have been something with great impact on the family and indicates why Reiki is not passed on within the Usui family, as later happened when Reiki was passed on from Takata to her granddaughter Furumoto.

Stein took a closer look at the stories presented by six authors, all sharing a different version of Usui's path of life, and concluded[647]:

> (…) In this sense, authenticity in the sphere of myth does not mean a literal correspondence with the way the world is, but the presence of this aura that reshapes its audiences' worlds to match a mythic reality. This helps explain why our authors projected their ideal selves onto Usui, who served not only as protagonist, but also as alter-ego.
>
> Ushida, the admiral, described a man of great authority and discipline, a renowned teacher who remained subservient to the Emperor.
>
> Takata, the suffering Christian who left her young daughters in Hawaii to find healing in Japan, told of a minister between worlds, who found healing secrets through extraordinary dedication.
>
> Ray, the self-styled expert in antiquities, depicted a scholar who uncovered the secrets of an ancient healing tradition.
>
> Blackwell, the Vajrayana lama, recognized Usui as an adept of Esoteric Buddhism, discovering hidden treasures.
>
> Marsh, master of Japanese swordsmanship, described the greatest master of another dojo-based art, recognized by the historic founders of judo, karate, and aikido.
>
> King, the Daoist [Taoist] geomancer, delineated a spiritual teacher who originally taught no single practice, but who helped students find their own path to themselves.

At least it is an indication that personal bias may have occurred in the (re-)creation of the narratives of Usui. But there is enough consensus in the different (only *emic*) versions to assume that Usui had several occupations and participated in several activities that all helped shape and develop him until eventually Usui Reiki Ryōhō could come into being.

But where does it all start? The Usui family had a sake brewery that went bankrupt in 1880[648]. In itself, this possible event fits in the economical

[647] Stein, 2009, pp167-168.

crisis of that time. This bankruptcy was the direct reason Usui had to find another job[649]. Petter quoted Koyama, formal president of the Usui Gakkai, who stated that Usui went from Taniai to Tokyo and had many professions, among others; journalist, pastor or spiritual/mental caretaker in a prison, social worker, employer, employee of Gotō Shimpei (a well known politician), and missionary of a certain Shintō movement[650]. Toyokazu Kazuwa mentioned[651]: "officer, a company employee, a journalist, a missionary worker, a teacher, an entrepreneur and so on".

Emic literature, like publications of Petter and the website of Rand, focuses much attention at the possible career steps of Usui, but little to no hard evidence is presented. For that reason most possible jobs do not pass in review in this study, except the possibility that (a) Usui worked for Gotō, (b) Usui was Shintō priest or missionary of a Shintō sect, (c) that he was a teacher at a Christian boys' school, and (d) that he resided at a Zen monastery and was a spiritual teacher in the same period, because these are facts worth mentioning. The religious policy of the Meiji period made it possible that Usui indeed was a (lay) Buddhist monk or Shintō priest, but at the same time something else, due to secularization that took place. Since none of those possible professions are dated in time a chronological order is not possible, but the order below seems the most logical and are roughly dated in the period 1880-1919.

6.4.2.1 EMPLOYEE OF GOTŌ SHIMPEI

According to Yamaguchi and Petter, Usui worked for the statesman GOTŌ Shimpei (1858-1929) as his private secretary but there is no official record that confirms this relation between Gotō and Usui[652]. Several other *emic* sources mentioned the same fact but all fail in proving it.

Gotō's official website does not mention Usui[653]. If one tries to search the internet on Usui plus Gotō, only Reiki sites pop up. If indeed Usui

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[648] Today, a saw mill is located at the place of the Usui family back in the 1920s.

[649] Yamaguchi, 2012: Jikiden Reiki *shoden* training, München, Germany.

[650] Petter, 2009, p39.

[651] Kazuwa, 1974, p5.

[652] Petter, 2009, p40. See the appendix on Gotō on p460 for some background information of his career. The official website on him: http://goto-shimpei.org/index.php? accessed November 11, 2012, does not mention the name of Usui.

[653] Website http://goto-shimpei.org/index.php accessed September 10, 2012.

worked for Gotō, the period in time might have been around 1900-1912. Yamaguchi estimated the same; he stated "around 1910"[654]. In that period Gotō was stationed in Taiwan and Manchuria. According to Stiene, Usui gathered his first students and followers in the period 1912-1914[655]. This is precisely the takeoff of the Taishō era and that is probably not a coincidence. As mentioned in the section on State affairs in the Taishō era, a little freedom and democracy was permitted and perhaps this was for Usui the right time to share spiritual thoughts and ideas in public and, therefore, could take his first students. It may indicate that if Usui worked for Gotō it probably was before or until 1912/4.

Gotō's career started as a physician but certain events led him to the position of politician. He studied medicine at the medical school at Fukushima and graduated from the University of Berlin with the degree of Doctor of Medicine (1890-1893)[656]. After 1895, Gotō was stationed in Taiwan. At that time Taiwan became a Japanese colony after the first Sino-Japanese War between Qing China and Meiji Japan (August 1894-April 1895). Estimates of Japanese killed vary from 800 to almost 14,000. Cholera killed more Japanese troops than battle and Japanese troops brought the disease home, which killed another, estimated 30,000 people[657]. Gotō served in 1895-1896 as the chief of the Army's Quarantine Bureau (陸軍検疫部) (sometimes translated as Sanitary Bureau) in Hiroshima[658]. Around that time he was appointed as director of the Sanitary Bureau and must have been interested in how to treat all these injured people. He was a medical doctor and tasked with healing Japanese troops, however he may have been interested in healing as a whole. Gotō was in Manchuria since 1906, involved in organizing the railway company just after the Russo-Japanese war (1904-1905). An estimated body count of this war suggests that the number of Japanese army dead in combat is around 47,000, and around 80,000 if disease is included. The numbers alone are reason enough to be interested in any kind of healing. A few years later, Gotō was involved in the reconstruction and restoration of Tokyo after the Great Kanto Earthquake (1923) at the time he was mayor of Tokyo (1920-1923). In 1923, Gotō visited Taireido (§5.6.5.6) in Takenami, Gifu Prefecture[659]. The

[654] Meeting with Yamaguchi on October 22, 2012, in Kyoto.

[655] Stiene, 2007.

[656] Website http://archive.org/stream/WhosWhoInJapan1913/Whos_Who_Japan_1913_djvu.txt accessed March 14, 2015.

[657] Website http://www.sinojapanesewar.com/ accessed August 2, 2012.

[658] Hirano, 2012, personal conversation.

[659] Yoshinaga, 2008 (information from Hirano).

next chapter reveals the close relation between Reiki and Taireido (§7.1.7.1). He may have sought for help in Taireido for the casualties and looking for help in Reiki is from that point only a small step. He thus may have given permission either to the Imperial Navy or to Usui directly to help the casualties of this catastrophe with Usui's newly developed Usui Reiki Ryōhō.

The brief summary above of Gotō's career makes clear that if Usui has worked for Gotō it can explain several issues. Usui may have accompanied the diplomat during his trips oversea to countries west of Japan and China, which Usui's memorial stone states. If Gotō travelled by ships of the Imperial Navy this might have been a good occasion to meet high ranked officers in the Navy because Gotō was a high ranked official of the Japanese government. This would explain how Usui met the Navy and, therefore, the officers Ushida, Taketomi, and Hayashi. Because Gotō was mayor of Tokyo at the time of the earthquake in 1923, he may have given permission to Usui to help the casualties. And finally, because Gotō knew of Taireido he probably also must have heard of Reiki.

6.4.2.2 Missionary of a Shintō sect

If Usui has been a missionary, it may have been of one of the thirteen officially acknowledged Shintō sects, but which one? The only one mentioned in *emic* sources is Ōmoto, as suggested by, for instance, Petter[660]. Ōmoto focuses among others also on spiritualism, intercessory techniques, and *chinkon kishin* that all may resound in the *reiju* ritual as performed by Reiki Masters (§7.1.4.4). These focal points can be seen as an intercessory between the real world and the alleged universal energy. Another used concept is that the flesh is subordinate to the spirit (*reishu taijū*), which stresses the primacy of the spiritual over the material. This in a way also resounds within Reiki. On the other hand, Nao Deguchi was influenced by the Konkō-kyō's belief in a wrathful *kami* named Konjin. Reiki is not known for wrathfulness, so this contradicts.

The First Ōmoto Case (1921) may have been a reason for Usui to dissociate himself from this organization (as likely the Imperial Navy did also (§6.4.9).

I contacted the Ōmoto organization and the spokesman of Ōmoto for international relationships, Mr. Masamichi Tanaka, shared this by email[661].

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[660] Petter, 2009, pp156-157.

[661] Email dated February 21, 2012. See also http://www.oomoto.or.jp.

> We had many inquiries about the relation between Ōmoto and Reiki in the past. We went into research in our archives several times, however, we did not succeed to find any historical documents or articles about Reiki or Master Usui. Therefore, we do not know any connection between both groups.

Later on, I contacted them again to ask if either Hayashi or one of the first presidents of the Gakkai, Ushida and Taketomi, were member of Ōmoto, but this also seems not the case.

The conclusion is that Usui most likely was not a member of Ōmoto. Nevertheless, he may have been inspired by it, made plausible as follows. The legend of Usui in the West–as it was told to me in my Reiki 1 training– tells that "at a certain moment in time, Usui went on the streets with a lantern during clear day light and attracted the attention of people; he invited people to listen to what he had to tell about 'the Light'"[662]. This behavior of walking around is in *emic* literature sometimes related to Ōmoto to promote their message; it may also have been an act of *unsui* (雲水, cloud-and-water monk), which is specifically Zen[663]. Since the *emic* narrative stated that it happened after Usui's moment of fundamental inspiration, this interpretation on *unsui* seems appropriate[664]:

> Ch'an or zen monks who, having achieved enlightenment (*satori*) after an initial period of training under their first master, take to the road in search of other masters. This is done in order to either test their awakening against them or deepen it with them. The term refers to their lack of a fixed abode during this period.

This is unlikely, though, because none of the versions of Usui's narrative mentioned anything about seeking other masters, on the contrary: Usui is believed to have attracted the common people.

What contradicts the idea that Usui might have been involved with Shintō sects is that the period 1903-1920 was the time of the 'Shrine Mergers'. This is precisely the period just preceding Usui's foundation of Reiki. From this point of view it seems unlikely that Usui was a Shintō sect missionary in this period. If he were an adherent of a specific sect, it would probably have been expressed at a very low profile.

Another possibility is that Usui was a missionary of State Shintō because in 1882 Shintō was declared a patriotic duty. The idea that Usui was

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[662] Also to be found on *emic* website, like http://transformationslasvegas.com /reiki/history-of-reiki/ accessed November 9, 2014.

[663] In other cases it can also mean: novice monk, where a monk travels around in order to find a monastery that will take him in as student.

[664] The Oxford Reference: *A dictionary of Buddhism*, 2004, p316.

involved with State Shintō, combined with the idea that the government separated Buddhas and the gods, may feed the conjecture that this is the reason that Usui does not mention a Healing Buddha in his system (as the next chapter will reveal) although on the other hand the Amida Buddha was so popular that there was no need to emphasize that. He used though, the Amida Buddha and the *hṛīḥ* symbol as sources of inspiration for the mental-treatment (§7.1.4.9). It seems more likely and fitting in the *Zeitgeist* that he was influenced by the educational programs of the government of that time: (State) Shintō, 'national learning' (*kokugaku*), and 'learning of the Heart-Mind' (s*hingaku*).

6.4.2.3 Teacher at a Christian school

Usui's tombstone mentions he studied religion and specifies Christianity[665]. The fact that he knew about Christianity in itself is plausible given the time Usui lived in. Chapter 9 will reveal that in the West Takata spread the story that Usui was a teacher of a Christian boys' school. She told her students that Usui was inspired by Biblical stories that mention forms of healing by the laying on of hands. A student of this Christian boys' school asked him if he believed those Biblical healing stories, which Usui confirmed, but he also said he did not personally know any Christians with this ability. This event may have influenced him to invest the possibilities of healing by the laying on of hands. *Emic* researchers like Petter have tried to verify this information, but not one university, including the Dōshisha University, seemed to contain the name of Usui in its registers[666]. It stands out, that the previously mentioned Koyama does not mention the profession of a Christian schoolteacher.

Doi explicitly denounced this aspect of the Western version of the narrative, underpinned by the fact that Usui never would have been allowed to go to Mount Kurama for his retreat (introduced hereafter) because that was a sacred place for Buddhists[667].

The alleged fact of Usui being such a teacher is held in high esteem in the Western narrative and even penetrated academic literature as can be seen in a quote of Albanese[668]:

> According to Virginia Samdahl - the first mainland American Reiki master - the founder of Reiki had studied at the old University of Chicago in the late

[665] Fueston, 2015, p17, footnote.
[666] Petter, 2009.
[667] Doi, 2014a, p101.
[668] Albanese, 1991, pp186-187.

> 1800s. As minister and president of a Christian school in Kyoto, Mikao Usui had been challenged by his students to heal the sick and to raise the dead as it was claimed that Jesus had done.

Albanese's introduction on the history based on Samdahl's information on Reiki goes about, and to a large extent expresses the initial story on Reiki as introduced by Takata. On another occasion she introduced Reiki in one of her articles as[669]:

> Founded by the Japanese minister and Christian school administrator Mikao Usui, Reiki revived a Buddhist tradition of using the hands for the transmission of energy to heal the sick.

In a footnote belonging to the first quote, she explained that her understanding of Reiki is derived from an interview with Virginia Samdahl and with Zelda Sheline, a certain Reiki 2 student. These quotes indicate that the Reiki story as initially told by Takata is continued by students like Samdahl and eventually ended up in Albanese's work.

It remains a part of the oral tradition as an enduring memory and at the same time it is not disaffirmed. Nevertheless, there is something where Jesus and Japan seem to link; in Japan it is believed that the Su God–belonging to the monotheistic Mahikari and therefore sometimes called Sukyō Mahikari and thus connected to *jōrei*–gave some very special people, like bodhisattvas, the ability for healing by the laying on of hands, among others Jesus and Buddha[670]. Usui must have known of this legend as it is commonly known in Japanese society. It may have also reached Takata in a distorted way or she may have fused this information with the idea that Usui was a spiritual teacher in the time before he came up with Reiki. The narrative regarding Usui as passed on in the line Hayashi-Yamaguchi does not mention this Christian background nor does it mention the Su God. The Gakkai booklet (§6.4.5) refers to Christianity a few times but does not mention that Usui was a Christian or was a teacher at a Christian school[671].

In theory, it is possible that Usui was a Christian teacher given the secularization that took place in the Meiji era and despite the Emperor placed back at the top of *kami*. Can it be made plausible that Usui had any connection with the Christian community of that time, had affinity with Christianity in general, and/or was a teacher at a Christian boys' school? When I was trained in Reiki 1 in 1994, the narrative told during the training as I remember it, holds that Usui was a teacher at a Catholic boys' school. It seems, though, that Takata told the story that it was a Protestant school.

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669 Albanese, 2000, p36.
670 McVeigh, 1992, p52.
671 Kazuwa, 1974.

Years later, some people whom did some research on Reiki by their own came up with the Dōshisha University at Kyoto as the place where Usui lectured. As mentioned it offered orthodox Protestant teachings.

The overview on Christianity in the historical context of that time as portrayed in this study so far around the specific situation regarding Usui (†1926) and Hayashi (†1940), are used in order to answer these questions[672]. There are indications that there is a little time frame in which Usui might have been a teacher at either a Catholic or a Protestant boys' school: in the time period 1889-1899 (aged 24-34), explained as follows. It became possible for Usui starting in 1889, when some sort of religious freedom was granted. But in 1899, the Ministry of Education attempted to cleanse the educational system of religious influence, primarily of Christian and Buddhist influences. All religious instruction and ceremonies were prohibited even as extra-curricular activities in both public and private schools. This makes it plausible that if indeed Usui started with this activity, he already stopped with his teachings as early as 1899. Nationalism and militarism revived the spirit of xenophobia and led to outbursts of violence such as the burning of the church of Honjo (Tokyo) in July 1905. Facts like those may have been for Usui a good reason to stop teaching at a Christian school. This has also to do with another consideration; in those days, new NRMs came into existence as a result of the founder's reaction on something that happened in his/her own environment; familiar or social. Another argument that speaks against the idea of a Christian teaching profession is that the ideology of healing in the Christian belief system differs from the ideology concerning healing in Shintō, Zen or Buddhism in general and Usui may have given this a thought. This issue will be addressed in **Part IV: The era of globalization**, where the relation between Christianity / the Christian Church and Western Reiki in early 21th century is described.

On the other hand, there are assumed relations between NRMs and Christianity. Thomson stated that in the new religions old Shintō and Buddhist doctrines have been mixed with Christian thoughts and Biblical events, and that to some extent innovations of the new religions come from Christianity. He assumed that some of the high-ranked leaders of the new religions are former Christians[673]. This opens the possibility that Usui might also have been a Christian before he started Reiki.

To summarize, the results of this study indicate that *perhaps* Usui was a teacher at a Christian school in the period 1889-1899, but *most likely not*.

[672] Spae, 1963, p1, 6, 10, 11.
[673] Thomson, 1963, p28.

On the question whether or not he may have had knowledge of Christianity, I am inclined to say: *most likely yes*. As the chapters on the Hawaiian and North American era and the era of globalization will explain in more detail, the myth that Usui was a teacher at a Christian school has become part of the Reiki narrative, regardless of a lack of historical evidence.

6.4.2.4 1919-1922: Retreat in a monastory – spiritual teacher

The timeline continues at the point where *emic* sources mention that Usui was looking for the purpose of his life: *anshin ritsumei*.

To achieve this state of mind, Petter and Yamaguchi stated that Usui stayed at a Zen monastery for a meditation training and fast cure in the period 1919-1922[674]. This fact is also a prominent part of the legend as usually told by Western Reiki styles. Unfortunately, the temple itself is not traced back by Petter but this may have to do with the activities of the Levelers Society. The principle of obtaining *anshin ritsumei* was not uniquely Zen; it was the goal for many, if not all Buddhist practices.

Yamaguchi stated that Usui was not interested primarily in healing or even seeking healing capacities, but just happened to discover healing capabilities in his pursuit for *anshin ritsumei*. The legend as told in the West holds that Usui sought the ability of healing by the laying on of hands, being the precise reason why he went to a Zen monastery, inspired as he was by stories in the Bible like "At sunset, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them"[675], and Buddhist scriptures about healing by the laying on of hands. To my knowledge, however, a specific title of such a Buddhist scripture has never been given. Usui may have been inspired also by basic concepts in NRMs of that time period regarding illness and healing; illness is projected and visible in daily life, such as success or failure in business (which Usui experienced). In Pure Land Buddhism, though, such a revelation and accompanying ability of healing is believed to serve people's need in the public's interest, and that fits in Japan's culture. This may have been a major fact in motivating Usui to found and propagate his Usui Reiki Ryōhō in public.

A question emerges as to why *emic* sources like to emphasize that Usui visited a Zen monastery, but at the same time fail to specify the style of Zen. While it can neither be confirmed nor denied, they prefer the story to

[674] Yamaguchi, 2007, p188.
[675] New Revised Standard Version, Luke 4:40.

be true. Further research on Reiki is needed to develop this idea more, however I suspect an outcome would indicate that it might be driven by a more emotional reason. For instance, Buddhism and Zen are highly esteemed in the West. This might be recognized as the same sort of emotion that adherents make believe that Usui was teacher at a Christian school; it gives Usui a worldly, holistic aureole: a spiritual bridge between East and West. These sentiments, combined with a general lack of knowledge in the Reiki scene of Shintō, indicate why so little Shintō elements are part of the practice and narrative as told in the West.

Based on the fact that Usui ended his quest on Mount Kurama, it makes more sense to think that he visited a Tendai monastery in the period 1919-1922. If indeed Usui was interested in Zen, it was at a time it was influenced by D.T. Suzuki, as explained in chapter 5 which makes it even more unlikely that he was involved with Zen. His retreat at such a (Tendai) monastery also indicates where Usui learned about *mikkyō*: the esoteric knowledge of Buddhism that he must have known in order to compose certain symbols in his *ryōhō* (§7.1.4.7). Stiene shared with me that Usui had received training at the Tendai temple on Mount Hiei[676]. This would be an interesting discovery because this is also the place where Olcott resided. Horowitz, though, stated that the name of Usui is not found in the archives of either Mount Hiei or Mount Kurama but the results of his study indicate that indeed there is a relation between *mikkyō* and Reiki[677].

Apparently, Usui's retreat at a monastery showed some success; Beckett stated that in 1920 initially two and later on five or more Tendai sisters worked with Usui, who at that time had developed a system of spiritual practice that made use of 'the traditional values of that time'[678]. This may have been a sort of predecessor of his later developed *reiki ryōhō*. It sounds plausible: many founders already had students before their moment of fundamental inspiration.

Fueston mentioned a Japanese article written in 1928 by a student of Hayashi: Shōō Matsui[679]. This article states that Reiki Ryōhō was founded "some decades ago", thus confirms the idea that Usui had already developed some form of spiritual therapy. The explanation above indicates that he extended his therapy with the healing method he discovered in 1922.

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[676] Stiene, March 15, 2015, personal conversation.

[677] Horowitz, 2015, personal conversation on preliminary results of his study (forthcoming 2015) on *mikkyō* and Reiki conducted in Japan.

[678] Beckett, 2009, p14.

[679] Fueston, 2015, p34.

6.4.3 1922: USUI'S MOMENT OF *KAMIGAKARI*

All issues discussed above formed and guided Usui, in a decisive moment in time, to Mount Kurama. Early 1922, he still had not achieved *anshin ritsumei* and/or enlightenment and was advised to meditate through the process of dying and death: at Mount Kurama. Rand thought that this advise was meant allegorically by Usui's teacher (the abbot of the monastery), but the *emic* narratives state that Usui interpreted it literally and therefore started his meditation fasting with the readiness to die if necessary[680]. It is remarkable that he was willing to do this given his relative young age at that time.

The Kurama temple order has incorporated a long-term meditation including a time of fasting: one of the characteristics of Tendai Buddhism. Meditating through the process of dying and death was not unusual in those days: the founder of Maruyama-kyō, Itō Rokurōbei, tried the same in 1874: *dajiki nyūjō* (fast to death)[681]. These actions seem to be inspired by the Tokugawa Fuji leader Jikigyō Miroku (1671-1733)[682].

After 21 days of meditation, Usui experienced a moment of fundamental inspiration that in countless *emic* literature is given a Buddhist label: a moment of *satori*[683].

> INTERMEZZO: The start date of Reiki: 1921 or 1922?
> Within circles of Western Reiki it is generally acknowledged and accepted that Usui had a moment of fundamental inspiration on Mount Kurama in 1921. Many practitioners in the West therefore consider that date as the origin of Reiki. Petter (*emic*), Yamaguchi (*emic*), Doi (*emic*) and Justin Stein (*etic*) however, stated that it took place in March 1922[684]. This date seemed more verified because the Usui Gakkai has informed Yamaguchi, Doi and Stein among others.

The legend of Usui's experience says both in Japan and in the West that Usui was struck by a light or a ball of light that knocked him down on the ground. Within that light it is said that he then instantly knew and understood how to perform healing by the laying on of hands. This resembles Broder's description of *kamigakari* (§5.1.7). Another part of the narrative is

[680] International conference call with William Rand, June 26, 2014.
[681] Sawada, 1998, p118.
[682] *Ibid.*
[683] Petter, 2009, p42.
[684] *Ibid.,* p44. Yamaguchi, 2007, p62.

that he came down the mountain and injured his toe. When he sat down and held his toe in his hands, he felt the energy flow and experienced a miraculous healing of the injured spot. It is believed that Usui at that time and place realized what his purpose in life–*ritsumei*–was: heal other people, and that this moment in his life arose Usui's interest in healing. Many versions of the legend add that Usui saw in that light also three symbols and got instant knowledge of their meaning. Usui's moment of fundamental inspiration is often called a moment of *satori*, and I assume this is because it is believed it was the direct result of Usui's supposed stay at a Tendai (or Zen) monastery.

The contextual analysis on Japanese terms presented in this study indicate that the event of Usui being struck by a light sounds more like an experience of either *kamigakari* and/or *chinkon kishin*; an experience in which Usui was not the only one. Light, being struck by light and the transmission of light, though, are (also) elements of Zen and it makes sense to assume Usui had knowledge of all this also.

Although most *emic* versions of Usui's narrative regard his experiences as Buddhist in nature, based on the descriptions it also can be regarded as a shamanistic experience. There is a resemblance to the description on shamanism (§3.2.1), it is especially the phrase that by ecstasy the shaman contacts transcendental beings and that this ecstasy may be migratory-contact outside of the body or possessive-transcendental beings enter the body. Placed in a Shamanistic-Shintō context where *kami* reside, the possession took place by a *kami*, therefore to be expressed as *kamigakari*. But the question is how spontaneous Usui's moment of fundamental inspiration was. All *emic* sources show consensus in stating that Usui was seeking enlightenment and was already trained by the monastery where he resided. If indeed Usui was ready to experience dying and death in order to obtain oneness with *kami* deliberately, given the fact that he sought enlightenment, I conclude that it was a moment of *kamigakari* (shamanism) being the result of *chinkon kishin*, which makes more sense than suggesting it was the result of practicing Zen.

But this study takes also into account that Japan, and more specifically Usui, in that time period are influenced by Western esoteric traditions. From that perspective, Usui's experience can also be interpreted differently; he may have been influenced by Theosophy due to the work of, among others, Asano in Ōmoto in 1923, as already mentioned in section 4.1.4 and 5.6.5.4.

Indeed, 1923 is after 1922, but that does not mean that Asano could not already have spread some of his ideas before he started his Research Asso-

ciation. Thus, this could 'broaden' Usui's own means with psychical investigation of the spiritual realm. Based on the fact that the *emic* narrative on Usui tells that he was also interested in Western ideas, this perspective increases reliability.

When I interpret the *emic* version of Usui's experience in *etic* terms of the NRM salvation theory, then the experience covers point (8) *Founders* of the concept of salvation in NRMs (§5.6.3); Usui had an encounter with the *Divine Power* and received special knowledge: the way to become one with *kami* and the means how to get there: by purification, as well as knowledge about healing being the result of such purification. All in all, I conclude that both are applicable on Usui's experience: through the moment of *kamigakari* he obtained *satori*.

6.4.4 1922: The inception of Usui Reiki Ryōhō

Apparently, almost immediately after the experience of *kamigakari* Usui introduced a new technique and named it *Shin Shin Kaizen Usui Reiki Ryōhō*, loosely translated as "Usui's healing system for improvement of body and *kokoro*", and he started to promote this healing system in public. It is sometimes labeled as *dento Reiki* to set it apart from later developed styles in the West. Unknown is why Usui decided to start a new healing technique rather than practice and promote something already present in society. What healing systems may Usui have encountered in his time?

In his youth, Usui may have heard at school of healing as mentioned in the Buddhist practice. Usui probably witnessed Shugendō healing rituals performed by *yamabushi* and accordingly was familiar with *yamabushi's* medicine, because most likely in villages like the one of Usui's place of birth, performances of this broad spectrum of rituals were carried out by *yamabushi* putting Shugendō at the center of religious life in village society. Because of that, *yamabushi's* role in society brought Shugendō into frequent intimate contact with the population. In this way, Usui most likely also encountered *kamigakari* being a Shamanistic element in Shugendō.

Usui may have known the problems between *yamabushi* and their objections against new NRMs (although it was some years before his adulthood) and may have given it a thought. Healing by NRM and Christianity is already mentioned. Usui must have witnessed and even experienced healing primarily of Shugendō nature and *kanpō*. Later on, he may have heard of other healing rituals offered by emerging NRMs that on their turn even may have been influenced by ideas of Western esoteric traditions.

Usui must also have witnessed the introduction of Western medicine in the country but for reasons unknown, he neither choose the path of Western medicine nor of the Shugendō practices, but something more in line with the emerging NRMs in primarily a Shintō setting.

6.4.5 1922: THE FOUNDATION OF THE GAKKAI

There are two versions of the Gakkai coming into existence. In most *emic* narratives it is believed that one month after Usui's moment of fundamental inspiration, in April 1922, Usui started a foundation called the *Shin Shin Kaizen Usui Reiki Ryōhō Gakkai*, (臼井霊気療法学会) in Aoyama(青山), Tokyo City[685], abbreviated to Usui Gakkai or simply Gakkai[686]. The Gakkai booklet (introduced hereafter) also mentions April 1922[687]. The other version assumes that the Imperial Navy started the Gakkai in 1926 after Usui passed away, but as a sign of respect backdated the start to 1922 and granted Usui to have been the first chairman[688]. This version of the story feeds a suggestion made in some *emic* literature: the Gakkai was first and foremost a naval officers club. Today, the Gakkai is a very private and closed group where outsiders as well as foreigners are hardly allowed. It remains hard to comprehend what this group practiced, but given the strong visibility of naval influences it may have been a Gakkai especially or mainly for Navy people. This idea is strengthened by the development of Ōmoto, the First Ōmoto Case, and the relation with the Imperial Navy of both Ōmoto and Reiki. The Imperial Navy provided the first three presidents of the Gakkai: Ushida, Taketomi and Watanabe[689]. If the 1922-version is the correct one (which seems to be the case), then it stands out is that only one month after Usui's moment of fundamental inspiration the Gakkai was founded[690]. This feeds the assumption that Usui was already a spiritual teacher; the obtained healing capacities were added on top of his curriculum, thus resulting in Usui Reiki Ryōhō plus the foundation of the Gakkai. Petter said that in the last three years (2010-2012) no new members entered the Gakkai, and also that the youngest member seems to be over the age of 70. It appeared that the Gakkai would slowly fade away in time, keeping an air of mysteriousness and sacredness. But in 2012, Hirano was

[685] Hirano, 2012.
[686] Petter, 2009, p46.
[687] Kazuwa, 1974, p5.
[688] Beckett, 2009, pp16-17.
[689] Doi, 2014a, p36.
[690] *Ibid*.

allowed to visit the Gakkai on a more regular basis, became a member herself and introduced the Western scholar Stein in 2013/4 who himself also became a member in 2014. Unknown is how many members the Gakkai has today.

It seems that the Gakkai hands or handed out a booklet to its members, *Reiki Ryōhō no Shiori* of which a Japanese version is known dated 1970 and an English interpretation or translation dated 1974, both in which Toyokazu Kazuwa is named as the author[691]. In 1974, he was the president of the Gakkai. He stated that the booklet is compiled based on "the master's books, teachings and experiences"[692]. Since it is dated 1970/4, it is difficult to determine what information originates from Usui, Hayashi, or the Gakkai itself, and when the first edition of such a booklet appeared. Based on its content it appears to me that it was composed in the 1920s because it holds several dates of the 1910s and -20s. Among others it mentions that President Roosevelt met the Meiji Emperor (§6.3.4)[693].

The text refers to several contemporary Western scientists and the like, for instance Dr. John Bachelor, Dr. Elmer Gates, Dr. Koch, Dr. Bettenkauhel and Immanuel Kant. It indicates that there was much interest in Western contemporary science in which some explanations of the scientific nature of Reiki is based. Also the atomic bomb, Hiroshima and Nagasaki are mentioned for explanatory reasons, events of 1945. Besides this, there is a gap in dates from 1920 to 1971. It mentions healing cases dated 1971, '72,'79 and uses the word UFO that dates from the 1950s. Therefore, I conclude it is written in the 1920s, and edited and translated in the 1970s as late as 1979 where also some facts are added that took place in between the 1920s and around 1980. Another indication for influence from the 1970s is that human lives are ruled by three type of spiritual energy: (1) Power of life = spirit, (2) Power of mental strength = mind, (3) power of self-healing = body. This sounds as a very holistic approach. Section 9.5.4 introduces a possible connection between this booklet and Takata, but further research in Japan is needed to verify all this.

Also in 1922, the 'Levelers Society' was established to fight discrimination against descendants of outcast groups. Levelers organized first

[691] Online version on website http://www.ihreiki.com/blog/article/english_and_japanese_copies_of_the_booklet_reiki_ryoho_no_shiori?fb_action_ids=805489962864630&fb_action_types=og.likes accessed April 8, 2015. According to Deacon, the original *kanji* for Kazuwa should be interpreted as Wanami. Website http://www.aetw.org/reiki_ryoho_no_shiori.html accessed April 15, 2015.

[692] Kazuwa, 1974, p1.

[693] *Ibid.,* p10.

strikes against the Jōdo Shinshū School to protest against Buddhist prejudices. Such events and political movements most likely have influenced Usui and other founders of NRMs. Unknown is if, and if so to what extent these events influenced the temple order on Mount Kurama where Usui resided at that time.

6.4.6 1922: USUI MEETS THE EGUCHI BROTHERS

It seems that somewhere in the period 1922-1926, Usui met the Eguchi brothers, working in each other's sphere of influence in the Kyoto area. Several versions of this part of the narrative can be found in *emic* literature where many want to believe one of them was a student of Usui, and for that reason this issue is worth mentioning. Beckett mentioned that Usui moved to Tokyo in March 1922, that Toshihiro Eguchi (only one brother is mentioned) and Usui knew each other at least since 1922, and that[694]:

> (…) Eguchi returned in 1923 with his own palm healing system that used parts of O-Sensei's work. It was almost a religion (…) Eguchi also had a small book printed which talked about healing methods and different techniques.

A reprint of the mentioned small book probably is *Te no hira ryōji nyūmon*, (手のひら療治入門 /, 1931)[695]. According to Beckett, Eguchi was permitted to give classes in this new system at Usui's dojo with Usui watching[696]. Richard Rivard mentioned roughly the same but stated that Eguchi was a student of Usui in Kyoto in 1921, which strengthens the idea that Usui was already a (spiritual) teacher[697]. Doi stated in an interview that Eguchi was a member of the Gakkai in the period 1925-1927 and in that period initially learned Reiki from Usui. Winston Davis explained that Toshihiro Eguchi studied as many as 300 types of folk medicine (of which Usui Reiki Ryōhō may have been one) before he came up with the "laying on of hands" (*te no hira ryōji*) of which Davis stated Eguchi to be the inventor. Davis dated this discovery a few years after 1921, which indicates that indeed Eguchi may have been inspired or trained by Usui[698]. Eguchi's

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[694] Beckett, 2009, p13.

[695] Website http://www.worldcat.org/title/tenohira-ryoji-nyumon/oclc/033778635 accessed December 17, 2013.

[696] Beckett, 2009, pp13-14.

[697] Website http://www.threshold.ca/reiki/Usui_Reiki_Ryoho_Gakkai.html accessed October 6, 2014.

[698] Davis, 1978, p298.

son-in-law Miyazaki published *The Hand and its Miracles* (*te sono kiseki*, 手-その奇蹟, 1960)[699]. Davis said that according to Miyazaki[700]:

> (…) the practitioner should pray, then raise his hand. After that, he should leave everything to the hand itself. The hand can be placed directly on the patient's body, or it can be held a short distance away. The best way, however, is to raise the right hand over a patient while holding the left hand at one's hip, palm upward, in order to collect the radiant energy of the sun. (…) the patient's head is first radiated. This is followed by the kidneys and whatever part of the body is afflicted. The electro-magnetic wave energy that enters the patient's body through the practitioner's fingertips penetrates the five organs (*zō*) and six viscera (*fu*) (…)[701]

Note the phrase 'left hand (…) palm upwards, in order to collect the radiant energy of the sun'. This resembles voluntary spirit possession where the power of the Sun Goddess Amaterasu is received. The fact that he mentioned the kidneys indicates influence of TCM. The kidneys are regarded as being located at the crossroad of certain meridians running from head to feet. The mention of *zō* and *fu* indicate the same.

Toshihiro Eguchi is sparsely mentioned in *etic* literature by name. Davis explained that Eguchi emphasized the ´natural' life and that 'unnatural' life leads to disease and deadlock[702]. He regarded Eguchi as the inventor of the laying on of hands. Not known is whether or not Davis had knowledge of Usui. If he did (and did not recognize Usui as the inventor), then Usui may have used the technique of a raised hand and it may have been either Usui or even Hayashi who introduced the laying on of hands in Reiki. As already mentioned, according to Yoshinaga, the emphasis of alternative therapies gradually became less metaphysical and more physical when *ōteate ryōji* (healing by the laying on of hands) came into being in 1930[703]. If this is correct, then it means that the laying on of hands entered *Usui Reiki Ryōhō* a few years later than 1922, even after Usui's death, and in that case most likely by Hayashi because he focused more on the physical aspect as explained in sections coming up. Further research in Japan would aid in answering this question.

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[699] Davis, 1980, p78.

[700] *Ibid.*

[701] The concept of organs and viscera originates from Chinese medicine, where it is believed that an obstructed energy flow between the organs and the viscera causes illness. Davis, 1980, p79.

[702] Davis, 1975, p6.

[703] Yoshinaga, 2014, p97.

6.4.7 1923: USUI OFFERS HELP AFTER THE GREAT KANTO EARTHQUAKE

In 1923, the Great Kanto Earthquake occurred. Besides the material damage in the city of Tokyo, legend suggests two potential kinds of danger[704]:

> The earthquake signified two kinds of danger to Nichidatsu [founder and teacher of the Nichiren Sect Nipponzan Myohoji]. The first was "the calamity of revolt within one's own domains" (*jikai hangyaku nan* 自界叛逆難), the second, "the calamity of invasion from foreign lands" (*takoku shinpitsu nan* 他国侵逼難). Both crises were predicted by Nichiren, in his "Establishment of the Legitimate Teaching for the Protection of the Country" ("*Rissho ankoku ron*" 立正安国論), written in 1259-60. Nichiren had prophesied that a great earthquake would precede the two crises. Then Mongolia attacked Japan and disasters occurred in 1260s, so the Kamakura Shogunate called Nichiren a prophet. Nichidatsu thought that same things would happen after 1923.

The government reacted by issuing a declaration on 'Strengthening the Spirit of Citizenry' and used that as an excuse to execute Koreans and leftists, attacking progressive ideas and encouraging obedience to the established social hierarchy[705].

In the Western version of the narrative it is said that Usui started to treat poor people in the slums Tokyo. Knowing there has been a gigantic earthquake in 1923, and that many people lost hearth and home, the word 'slum area' must be seen in that perspective. The earthquake led also to economic panic, unemployment, inflation and rice riots[706]. Usui may have treated those people out of compassion. Gotō Shimpei, the mayor of Tokyo City installed in 1920, organized the calling in of assistance and the restoration of the city. He may have given permission to Usui and his students to offer Reiki on a large scale, if indeed they knew each other. Another possibility is that he asked the Navy to assist in handling this terrible situation, and that the Navy suggested Reiki, thus introducing Usui on the scene. In either case, this may have led to an increasing popularity of Reiki. Either way, during my visit in Japan in 2012, Mochizuki explained that the need was so high that Usui decided to train some of his students to become a teacher in order to bring more Reiki practitioners into action, and that was the beginning of the spread of Reiki on a larger scale.

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[704] Tsujimura, 2005, p14.
[705] Bodiford, 2006, p427.
[706] Thomson, 1963, p110.

In 1924, the Ministry of Education relaxed the old ban on religious education in public and private schools. This was most important to Buddhists and Christians. Also in 1924, the same Ministry classified 98 groups as new religions: 65 Shintō, 29 Buddhist and 4 Christian groups[707]. To my knowledge Reiki or Usui Reiki Ryōhō is not mentioned on these lists and this strengthens the idea that Reiki was a NRM of which hundreds emerged at the time.

In 1925, the 'Peace Preservation Law' came about related to the 'Strengthening the Spirit of Citizenry', and empowered the police to arrest advocates of communism, socialism, democracy, and religious freedom, as well as anyone disrespectful to the throne. This law imposed increasingly severe restriction on freedom of action and speech[708].

6.4.8 1925: USUI MEETS HAYASHI

It remains a question how Usui and Hayashi got to know each other. The legend in the West as told by Takata, tells that Usui 'just happened' to meet Hayashi in 1925, already retired from the Navy, when in fact he retired in 1930 (§6.5.2). Usui is said to have asked him whether he wanted to do something more useful with his life, and so Hayashi became a student of Usui. The initial contact between Usui and Hayashi may have been just as simple as that but the two seemed to have had a rather different background and, therefore, it makes more sense to think that Hayashi was introduced one way or the other to Usui or to Reiki. I introduce one *emic* version that makes sense in light of all the other information.

Beckett stated that Usui gave treatments at a naval base and that it was there that Usui met Hayashi for the first time[709]. This may have been the Ominato Port Defense Station on the Shimokita Peninsula in the North of Japan where Hayashi and Taketomi were quartered around 1918, according to the aforementioned Streich. Beckett stated that in 1925 a group of high ranked naval officers arrived at Usui's dojo to learn Usui's system. Among them was Hayashi[710]. This version of the narrative also holds that Hayashi persuaded Usui to accept the officers Ushida, Taketomi and himself as students. But what was Usui doing on a naval base in the first place? I intro-

[707] Garon 1986, p286, also holding that in 1930 this amount of 98 increased to 414, and in 1935 to 1,029.
[708] Staemmler, 2009, p89.
[709] Beckett, 2009, p18.
[710] *Ibid.,* p14.

duce a theory that there were reasons why the Navy in general might have been interested in Reiki.

6.4.9 The relation between Usui, Hayashi, Reiki and the Imperial Navy

Woven in the time period starting around 1922, Reiki and the Imperial Navy became familiar with each other, which continued until 1945. The relation between Reiki and the Navy is patently obvious: the first few chairmen of the Usui Gakkai were naval officers. Probably for that reason, the Gakkai headquarter is supposed to have been located at the Togo shrine in Tokyo dedicated to the memory of the naval admiral Togo who had passed away in 1934 and is enshrined as a military spirit[711]. Nevertheless, priests of this Togo shrine told me that the Gakkai headquarter probably was located in Hayashi's mansion, where he also held his Reiki clinic[712].

A first possible explanation regarding this relationship (Reiki somehow being incorporated by the Navy) runs as follows. As mentioned earlier on, in 1905 the army adopted the policy *kōgeki seishin* and began to develop a curriculum of 'spiritual education' (*seishin kyōiku*) based on martial arts. Also, the army had tens of thousands wounded in the wars going on and in that time antibiotics were not yet discovered. Reiki may have been interesting for the Navy, either because they believed it could strengthen their 'fighting spirit' (which has a long tradition in Asia and may also relate to a specific form of spirit possession) and/or they thought that Reiki could be used in a medical setting to cure people. Yamaguchi confirmed the Navy's need during the war for healing techniques on battleships and that it was the reason why the Navy incorporated Reiki[713].

Another reason might have been that Usui tried to reach the state of *anshin ritsumei*. As explained later on in this timeline the authorities abused Buddhism (besides Shintō) to legalize nationalism and war activities and it may have been for this reason that the Imperial Navy laid its eyes on Usui, or probably: on Reiki. Tsujimura explained[714]:

> (…) that there are some key concepts indigenous to Buddhism that led modern Japanese Buddhists to war. One is the theory of *anshin ritsumei* or *anshin ritsumyo* 安心立命. (…) this concept allowed Buddhists to think

[711] Petter, 2009, p48.

[712] Meeting with these priests, October 22, 2012, in Kyoto. And website http://charlesdurandjp.blogspot.nl/2009/11/togo-jinja.html accessed May 13, 2014.

[713] Meeting with Yamaguchi, October 22, 2012, in Kyoto.

[714] Tsujimura 2005, p18.

> that the present condition should be accepted as it was, so as not to upset one's peace of mind. Buddhists thinking along these lines gave priority to peace of mind over peace in the real world.

Here a picture of Usui gets unfolded as someone offering a technique that gets 'abused' by the Navy to help officers of the Imperial Navy reach a state of *anshin ritsumei* where peace of mind had priority over peace in the world, while at the same time the same technique is used by the Navy to obtain physical healing. This combination in the specific time period 1925-1945 may perfectly have killed two birds with one stone by the Imperial Navy. It also explains a quote of Doi; he explained (before the end of World War Two), "rear admirals aggressively recommended that practice of Reiki-ho"[715].

For the healing part of this combination, Hirano assumed that Reiki was preceded by another healing technique but for some reason the Navy stopped with it and switched over to Reiki[716]. In the section on Ōmoto the relation between Ōmoto and the navy is already introduced. Therefore, this predecessor may have been a healing technique used by Ōmoto, explained as follows. Broder's quote contains (§5.6.5.4): "… extensive influence on subsequent new religions." It does not address Reiki but perhaps it did indirectly via Hayashi and the Navy. Broder's work showed that Navy personnel were acquainted with the possibility of healing (by means of trance or spirit exorcism) by *chinkon kishin*. The last sentence of Broder's quote mentions "(…) enabling (…) healing (…) that many people, with sufficient diligence, can achieve (…)", showing that a person can be in control instead of being under control in order to get healed: a form of self-healing. It also shows a shift towards the use of *chinkon* with less emphasize on *kishin*. The quote also shows the involvement of high ranked Navy personnel: admirals. This is also the case with early-day Reiki.

Then in 1921, there was the First Ōmoto Case (§5.6.5.4) where Ōmoto was accused for *lèse majesté*. It was not the only NRM to be accused, for instance Honmichi, an offshoot of Tenrikyō, experienced the same in 1928[717]. One can imagine that regardless of the fact that the case was dismissed Ōmoto lost its status in the Navy and in line with that, most likely the Navy disassociated itself from it. As an alternative the Navy introduced Ōmoto's simpler technique *miteshiro otoritsugi*. This also involved hand-substitute and did not violate the law of 1873 in which activities of healing

[715] Doi, 2014a, p100.

[716] Hirano, 2013, pending research.

[717] Website http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=607 accessed December 15, 2013.

and exorcism by spirit possession where declared superstitious[718]. This may have given room for the introduction of another healing system, one that was not related to Ōmoto, irreproachable, and also made use of either hand-substitute or the laying on of hands. Reiki only emerged in 1922, so in fact was rather unknown and had not collided with the Emperor System, but also–as far as we know–did not have a full blown doctrine and cosmology at that time. All this contributes to an indication that the Navy could swap from Ōmoto's *chinkon kishin* and/or *miteshiro otoritsugi* to Usui Reiki Ryōhō, and equally important: Usui and his Reiki did not raise the suspicion of the authorities.

The Taishō Emperor died in 1926, in the same year as Usui, so Usui lived for a few years with the knowledge that the Ōmoto leaders were imprisoned for some time, and he must have realized that the same could also happen to him. The persecution of Ōmoto may contribute also to the idea that Usui profiled Reiki not as a religion and to the assumption that Usui included some *waka* of the Emperor (*gyosei*[719, 720]) in his initial system to show his loyalty to the Emperor, but this will be explained in detail in sections 7.1.3 and 7.1.4.2.

All in all, the results of this study indicate that *chinkon kishin* and its successor *miteshiro otoritsugi* are serious candidates to be regarded as pre-successors of Reiki as healing techniques in the Imperial Navy. But to expand further on this (or even prove it) does not fall within the scope of this study. For now, I will return to the timeline.

6.4.10 1925/6?: Interview Usui

There seems to be only one interview that Usui has given and judged by its content, it must have taken place between 1923 (the earthquake), and 1926 (†Usui). Because of the significance, the whole text is added as an appendix (p595). It is unknown what the source is of this interview and also no name is given of the interviewer or where it is supposed to have been published, but Yamaguchi and Petter stated that they have seen the original copy of the interview and regard it as authentic[721]. The only other source

[718] Staemmler, 2009, p88.

[719] Website http://www.threshold.ca/reiki/gyosei_waka_poetry.html accessed October 14, 2014.

[720] *Waka* is the more general Japanese term for poetry, where *gyosei* is used to indicate the waka written by the Meiji Emperor. Most *emic* sources, though, use *waka*.

[721] Meeting with Yamaguchi and Petter in München, Germany, Summer 2012.

known besides the interview is the so-called *Handbook of Usui*. Petter who published it almost integrally in one of his own books retraced this handbook[722]. Based on this handbook, it can be said that Reiki was still in a formative stage. The handbook indicates that Usui laid the emphasis on practicing and healing, and less on philosophical doctrines. It explains already the treatment of numerous diseases in some detail, which indicates that he already left the phase of intuitive treatments to more structured ones and made the diagnose a client's body by sensing energy with the hands less necessary. The handbook itself only seems to have contained a modest number of pages, based on the way Petter represented it in his book.

Usui presented his Reiki not as a religion; he labeled it as a technique (*ryōhō*) and consequently, made contact with the regular healthcare system of his time. As already mentioned, in 1919 the government began a campaign against 'pseudo religions' (*ruiji shūkyō*), in 1921 there was the First Ōmoto Case that made Usui avoid being accused of *lèse majesté*, and in 1922 the Levelers Society was established. It is likely that Usui wanted to avoid conflicts. An indication for this comes through Brink from the Japanese Reiki Master Nomura Masahiro (§11.3). According to Masahiro, Usui went on a daily basis to the Emperor's palace and recited several *waka* with the purpose of showing loyalty, but not because he was a great admirer of the Emperor. Usui probably did not want his therapy to be labeled as a 'pseudo religion' and in this way tried to prevent becoming a victim of strikes performed by the Levelers Society or being accused of any kind of Buddhist prejudice. But also he mentioned in the interview he did not want to be labeled as a medical professional:

> So my Usui Reiki Ryōhō does not violate the Medical Practitioners Law or Shin-Kyu (acupuncture and moxa treatment) Management Regulation.

He had to avoid all those emotive subjects. Because Usui labeled his therapy as a touch therapy, it was according to him neither a biomedical nor a *kanpō* practice, nor belonging to Chinese Medicine, and consequently was not subject to the Medical Practitioners Law. If the interview has taken place after this law of 1925, Usui also did not want to be arrested while being portrayed as a communist or socialist. But it also may have been the reason he does not mention anything about religion, in a way (again) preventing accusations of advocating 'religious freedom'. It may explain why he in the beginning of the interview–answering the question what Reiki Ryōhō is–already stated, "Graciously I have received Meiji Emperor's last injunctions". In this way he directly links his technique to the Emperor and

[722] Petter, 2000.

showed respect to the throne. He speaks in rather general terms, preventing a commitment to any one ideology. Apparently, Usui constructed his plea in such a way that he could avoid confrontations with this law. This makes it plausible that the interview took place in the period 1925-1926.

Usui stated explicitly in the interview that one has not to believe in Reiki.

> It doesn't matter if you doubt, reject or deny it. For example, it is effective to children and very ill people who are not aware of any consciousness, such as a doubt, rejection or denying. There may be one out of ten who believes in my method before a treatment. Most of them learn the benefit after first treatment then they believe in the method.

Interesting are the last words "believe in the method". In relation to helping and treating other people, he called it at this point a method. But also, he stated:

> And everyone will receive the blessing from God. With this, expect everyone to have soul and oneness.

At this point, almost in the same breath, he calls upon God and a supposed blessing. He may have referred to the idea that his moment of fundamental inspiration followed by healing capacitates is in itself a blessing from God, at least for him personally. His statement that everyone has a soul and oneness begs the question to what extent he really was a Buddhist. Also he said:

> Usui Reiki Ryōhō does not only [physically] heal illness. Mental illness such as agony, weakness, timidity, irresolution, nervousness and other bad habit can be corrected. Then you are able to lead happy life and heal others with mind of God or Buddha. That becomes principle object.

Clearly he refers to the practice for physical healing, as well as to the treatment of the *kokoro*. Speaking in most generic terms like these, he avoided any confrontation with the officials that monitored all religious activities, but at the same time acknowledged another realm as in the statements above where 'God' is mentioned. But the phrase "happy life" can also be regarded as a reference to salvation in the same way as for instance in Tenrikyō (§5.6.5.2). This relates to the phrase "…with mind of God or Buddha" that refers to the outcome of practicing Reiki can be becoming one with the gods, or to become a living god (*ikigami*). This is also an indication that Reiki is focused on salvation. The phrase 'God' can be the result of the translation of the interview's *kanji* to English by the (unknown) translator, who might have been biased by the God-*kami* interpretation (§4.2.1).

In the interview Usui stated in his introduction "Our Reiki Ryōhō is an original therapy method using the power based on Reiki, which is a univer-

sal power in the universe" (appendix on p595). It is a non-theistic approach that seems to be continued with something he mentions later on in the quote "For example …" mentioned above.

Reiki is also given to animals, or even comatose patients, and is believed to be beneficial. For this study, the focus shifts to the practitioner; does a practitioner have to believe in it? Apparently not, deducing from what Usui states in the interview:

> Every existence has healing power. Plants, trees, animals, fish and insects, but especially a human as the lord of creation has remarkable power. Usui Reiki Ryōhō is materialized healing power that human has.

By saying that all living beings have this ability, he referred to the Japanese concept of *ki*, but also it echoes the ideas of Swedenborgianism. Usui's words "the universal power in the universe" could be regarded as 'the ultimate' in the context of the non-theistic. But the attitude towards this energy is not particularly pious. The phrase "Usui Reiki Ryōhō is materialized healing power that human has" indicates the use of *prana* rather than *ki* in its treatments.

As mentioned in previous chapters, the Emperor System was the source of all values, and per definition conflicting with any religion. This may have been the reason for Usui not to begin a 'religion' but to start something more neutral, to avoid head-on confrontations with the Emperor System and with governmental decrees. Maybe he had to describe Reiki in diplomatic, guarded terms as can also be seen in the way the text–the message–is formulated on Usui's tomb by some of his students, all by the way, being member of the Imperial Navy[723]. Precisely this may be the reason that the philosophical dimension is so lightly specified in his Usui Reiki Ryōhō.

Usui mentioned in the interview that, besides the laying on of hands, the techniques of treatment include staring at the affected area, breathing onto it, stroking it with hands, and patting it. This comes back when the characteristic elements are discussed related to treatments (§7.1.4.9). It clearly indicates that he was not working solely with the laying on of hands. He may have used the other techniques even before this was invented as aforementioned.

Another technique he offered during the *Okuden* training is the 'telesthetic method'. This may indicate that he gave training in becoming aware of sensations or perceptions received at a distance without the nor-

[723] Stein, 2012. He wrote an article entitled *The Story of the Stone* in which he explains the style of writing on the stone, given the fact that the author was an admiral of the Imperial Navy.

mal operation of the recognized five sense organs. This relates to concepts of intuition or even a 'sixth sense'. And finally he spoke of the 'propensity method': a natural tendency to behave in a certain way. This may refer to the practice of reciting the precepts and to the purification of the *kokoro*.

The last remark about the interview is that Usui stated himself that he taught over 1,000 people Reiki. Given the relative short period of time between the inception of his technique and the date of the interview, this is a substantial amount.

There are some other interesting things worth mentioning about the content of the interview influencing the reconstructed spirituality but those will be referenced in the next chapter: Reiki's spirituality.

6.4.11 1925/6: Modified version of Reiki, and first clinic

Probably we will never know whether or not Usui and Hayashi had philosophical discussions such as the Buddhist or Shintō nature about salvation, Japanese nationalistic thoughts, the way salvation and/or 'healing' could be achieved through a possible mixture of Reiki with–for those days–modern Western medicine, New Thought concepts, and the like. Doi said that Usui asked Hayashi to create a modified, easier version of Usui's version of Reiki[724, 725]. Yamaguchi and Petter stated that Usui asked Hayashi to set up some kind of 'Reiki clinic'[726]. Streich stated that Usui asked Hayashi to start such a clinic in order to develop the work of the Gakkai. Take note that the Navy already heavily influenced the Gakkai. This must have taken place in 1925 or 1926, before Usui's death. Both stated that Hayashi started this clinic in Tokyo and Hirano also mentions this; in 1930 Hayashi eventually founded Hayashi Reiki Kenkyūkai (林霊気研究会) in Shinanomachi (信濃町), Tokyo City (§6.5.2)[727]. This may have to do with Hayashi's moment of retirement earlier that year, described hereafter.

Hayashi may have made this modified system more public and accessible for the mass through the start of the mentioned Reiki clinic and the

[724] Doi, 2014a, p41, p100.

[725] Website http://www.ihreiki.com/blog/article/did_chujiro_hayashi_change_the_system_of_reiki accessed February 23, 2014.

[726] The place of his home and Reiki clinic was located in Tokyo at 27 Shinamocho, Shinjyuku. This address was given by priests of the Togo shrine in Tokyo during a visit on October 17, 2012. Today, the number 27 building does not exist anymore. Some new buildings were built on that spot, numbered 27-9 et cetera. Nothing is left at the site that dates from Hayashi's time.

[727] Hirano, 2012.

technique continued to carry the name Usui Reiki Ryōhō. During the time Hayashi was still a member of the Gakkai, it makes sense to suggest that Hayashi reported his findings on Reiki to the Gakkai who may have incorporated those in their own teachings. An indication for this is that some advised treatments for certain diseases could be found both in Hayashi's handbook and the Gakkai booklet.

There are at least three possible reasons, all aforementioned but now coming together in the context of Reiki's development, why Hayashi modified Usui's initial system.

Firstly, if the Navy was less interested in salvation and more in a hands-on healing technique for physical healing, something I concluded based on information about the relation with the Imperial Navy, I do not exclude the possibility that indeed Hayashi was asked by the Imperial Navy (in accordance with Usui) to simplify Usui Reiki Ryoho treatments into more easily performed treatments.

Secondly, after the First Ōmoto Case Ōmoto turned its view to the West and got interested in Western Spiritualism of which certain intercessory techniques could be a substitute for Japanese spirit possession. But at the same time nationalism got stronger; this may have stimulated the Navy to turn its eyes away from the 'barbarian' West (back) to techniques being Japanese in its origin, thus *chinkon kishin*–still–that became visible in that case in Reiki as well as in Aikido. The Navy left Ōmoto behind and, therefore, dissociated itself also automatically from the *lèse majesté* issue.

Thirdly, it turned out to be that Western medicine could not offer universal happiness and NRMs turned this to their advantage regardless of the criticism on NRMs by intellectuals, politicians and the like. Usui Reiki Ryōhō seemed to have taken advantage of these developments.

Regardless what the reason was, in all cases a distinction can be made between a change in the treatment and the transmission ritual for the subtle energy.

It is unknown whether or not Usui performed the transmission ritual for the attunement based on *prana* by means of a form of radiation or based on healing bestowed on men from *kami* by means of spirit possession. As a start for further research to answer this question I put three hypotheses forward for consideration, ordered in a hierarchical complexity.

The first hypothesis holds that Usui performed a type of *reiju* right from the beginning based on *chinkon kishin*, that he trained Hayashi in the same ritual, and that this reached the West through Hayashi and Takata. This is the easiest possibility and is part of virtually all *emic* versions of his narra-

tive. This is certainly a possibility because Usui must have known the *chinkon kishin* ritual of that time, and may have copied it into his Reiki.

The second and third hypotheses are based on the idea that Usui constructed his *reiju* on some sort of radiation as named in the American metaphysical movement, which makes use of *prana*.

The second hypothesis, therefore, is that he was either inspired and influenced by other NRMs holding forms of initiation rituals that were based on some sort of radiation, or directly by Western beliefs like Theosophy that mentioned that initiated 'adepts' can perform spiritual manifestations (§4.1.5). He also may have equated Theosophy's *prana* with TCM's *fa-chi,* which he probably already knew through *jōrei*. In that case it might have been that he just sat in front of a student and radiated light, attuning a person to the *reiki* energy as done with *miteshiro otoritsugi* after 1921 by Ōmoto and later on is done in a similar way by Mahikari[728]. Following this second line of reasoning, it becomes more plausible that Usui initially used *prana* or *fa-chi* for the transmission of energy during *reiju* ritual, and probably also for treatments. According to Stein, early 1900 in Japan, the word *reiki* was also used for the translation of the Western concepts *prana* and *aura*[729].

Indication supporting the idea of radiance can be found in (fragmentary) notes of Usui's words penned down by his students and mentioned by Doi[730]. Usui seemed to have made some statements that sound more early-1900 American metaphysical movement-like than Japanese-like. According to Doi examples of such statements are: "Everything in the Universe possesses Reiki without any exception"; "We humans hold the Great Reiki that fills the Great Universe"; "The higher we raise the vibration of our own being, the stronger the Reiki we have inside will be"; "The Universe exists in me, and I exists in the Universe"; "Humans are a microcosm that takes the Great Spirit from macrocosm; everyone holds a part of this Great Reiki in his body".

In these examples monotheism is clearly noticeable, thus either does not completely express the Japanese cosmology or displays the issue of the God-*kami* translation. Also the use of 'vibration' seems to be an influence from abroad; the term can be found multiple times in the chapters in this thesis on the Metaphysical movement. The remarks look also similar to statements made by Okada, the founder of Sekai Kyūseikyō, when he spoke

[728] Davis, 1980, p19.
[729] Stein, 2015b, p3
[730] Doi, 2014b, pp28-29.

about “A kind of radiant energy is emitted by all living creatures, by all minerals and by all vegetables. The human body emits auras of light waves all the time. There are degrees of high vibrations and degrees of low vibrations (…)” (§5.6.5.7) and *jōrei* seemed to be based on the Chinese *fa-chi*. But it may have been that all these indications speak about the treatment. Reciting mantras though, is believed to produce tonal frequencies that result in (spiritual) vibration.

Hirano also referred to notes made by students of Usui during his classes. According to her analysis these notes indicate that Usui spoke about and used energy as if it is an internal energy to be invoked from within[731].

Both possibilities *prana* and *fa-chi* seem to emphasize the practice of radiance rather than being a channel. Foreshadowing, it resembles the way Takata spoke about the energy in the 1930s in her diary; she also mentioned that it is an energy that has to be evoked in order to emanate or radiate. Her remark is an indication that Hayashi trained Takata the technique of radiation rather than (as it got called later on in the West) channeling.

A fact in line with this indication is that Buddhism and Shintō do not describe a flow of energy in the same way, as it is understood in Reiki, while mesmerism and Swedenborgianism do. Also, in Japan of that time, several types of mendicants performed healing rituals, while Reiki can be learned by anyone. This demonstrates a shift of the self as being in control, as well as Protestant influences where an individual can have a direct relation with transcendence without the need of an intercessory mendicant.

The third hypothesis makes use of several more pieces of information presented in this study. This hypothesis holds that indeed Usui’s *reiju* is related to *miteshiro otoritsugi* as well as to *chinkon kishin* reasoned as follows. In 1920, Okada was trained in *chinkon kishin* by Ōmoto. In 1921, Ōmoto switched to *miteshiro otoritsugi*, something that Okada must have witnessed. In 1922, Usui founded his *reiki ryōhō* including the *reiju*. Somewhere in the period 1922-1926, but likely after the Kanto earthquake of 1923, Okada knew Usui and must have witnessed the *reiju* ritual[732]. Okada may have had a similar path of development as Usui had followed, which explains two other similarities: its legend tells that Okada received a ball of light of Kannon in Bosatsu’s staff and since then the light was constantly omitted from Okada’s body. This sounds very familiar, the legend on Usui mentions that Usui also was struck by a ball or beam of light: both an experience of *kamigakari*. The philosophy of Sekai Kyūseikyō states

[731] Hirano, 2013, pp5-6.
[732] Beckett, 2009, p197.

that energies are used originating in the sun, moon and earth[733]. In this way, the Kurama temple order is connected to both Okada and Usui, which may be an indication Okada also visited Mount Kurama. In 1926, Usui died and in the same year Okada founded Sekai Kyūseikyō with *jōrei*. As explained, Ōmoto, Sekai Kyūseikyō and Reiki are already related to each other in *etic* literature. Another reason that supports the hypothesis is that expressions of Okada about light, vibrations et cetera resemble expressions used by Usui quoted by Doi, both indicating influences of *prana*, read as Theosophy. After the practice of Reiki is completely expounded in this section 7.1 while additional similarities will be introduced in section 7.1.7.2.

The authentic nature of the original *reiju* was probably will remain a question, but I opine that it may have been a mixture of *miteshiro otoritsugi* and *chinkon kishin* and developed in two ways by two students: by Okada towards *jōrei* in the direction of *prana* / *fa-chi* / Theosophy, and by Hayashi towards what became known as Reiki's *reiju* only after Usui asked him to simplify the system (§7.1.8.1).

For reason of practicality for this study, I place the version with spirit possession in the legacy of Usui and, therefore, the description of the CE *reiju* in the *component spiritual exercises* forthcoming in section 7.1.4.4 because this ritual reached the West through Hayashi, instead of section 7.1.8.1. If further research provides evidence that it was Hayashi who introduced this rather than Usui, then this does not affect the described development of Reiki coming to the West as discussed later this dissertation.

In either case one can fall back on the phrase *reiki* energy, thus referring to the subtle energy as meant in Usui Reiki Ryōhō both for transmission ritual and treatment, regardless of which subtle energy they are originally based on. The phrase *reiki* energy is also the one used in the contemporary Reiki scene both in the West and in Japan and has a connotation to both *rei* and *ki*. It may well be that Usui himself used the term *reiki* energy unaware that its concept is built upon other concepts of *prana*, *ki* and *fa-chi*.

Stein made an interesting quote on this issue: he stated that Usui's immediate students used the phrase Usui Shiki Ryōhō as apparently later on also Hayashi and Takata did, instead of Usui Reiki Ryōhō[734]. I think that further research has to determine if those immediate students perhaps did not recognize a *reiki* energy in Usui's initial teachings (because, as the results of this study indicate it was inspired on other subtle energies) and in

[733] Website http://the.honoluluadvertiser.com/article/2003/Aug/16/il/il15afaith.html accessed April 13, 2013.

[734] Stein, March 7, 2013: email conversation on this topic.

order to avoid the discussion just used the phrase *shiki* (式) to be interpreted in this case as 'expression', 'ceremony', 'method', 'rite' or 'style'[735].

6.4.12 1926: USUI'S DEATH

Usui died of a stroke on March 9, 1926, during a trip to Fukuyama[736]. It seems that for less than one year Usui trained Hayashi; this strengthens the assumption that Hayashi is the last Reiki Master trained by Usui[737].

In the Reiki milieu, it is debated by some if Usui was a Tendai Buddhist or a Jōdo Shū Buddhist or even sympathized with both; Usui is buried on a Jōdo Shū graveyard: the Saihōji temple in Tokyo in the Suginami-ku (*ku* = ward). One might think that because he is buried on a Jōdo Shū graveyard it may seem plausible that the Jōdo Shū style of Buddhism was the primary source–but possibly not exclusively–for his Buddhist knowledge. But it was not unusual, or even a custom, that one got buried at the nearest Buddhist temple. However, Petter mentioned that all members of the Usui family are buried on a Jōdo Shū graveyard, from which he concluded that Usui must have been a Jōdo Shū Buddhist[738].

Shortly after his death, a memorial tombstone was erected and signed by the second (Usui is regarded as the first) president of the Usui Gakkai: Ushida (coming up in the next section). The tombstone mentions that Usui called his method "a secret way to happiness". Many adherents quote this phrase to indicate that Usui referred to teachings of the so-called mystery schools, and/or matters that are intrinsically hidden from ordinary cognition and understanding but are knowable through the awakening of hidden, latent faculties of appropriate sensitivity. Adherents see in the use of this phrase one of the connections to esoteric Buddhism. References like this fuel the conviction in the *emic* scene that Reiki is a 'Buddhist healing technique' instead of relating this assumed esoteric Buddhism relationship to the other roots like shamanism, Shintō and Western esoteric traditions. Chapter 7 takes a closer look at these other roots.

[735] Website http://jisho.org/words?jap=shiki&eng=&dict=edict accessed December 26, 2013.
[736] Petter, 2009, p56.
[737] Doi, 2014a, p36.
[738] Petter, 2009, p38.

6.5 SHOWA ERA (1926-1989)

In the 1920s and 1930s, there was an economical fallback that led to a greater influence of a nationalistic and expansionistic military. Because Japan has few natural resources of its own, it needed to obtain resources from other areas like China. This was an important reason for Japan to invade Manchuria in 1931 and the founding of Mantsjoekwo.

6.5.1 1927: ERECTION OF THE MEMORIAL STONE FOR USUI

On February 2, 1927, a tombstone called the *Usui Sensei Koutoku No Hi* (臼井先生功徳の碑) is erected[739]. It can be found at the Saiho-Ji Temple in Tokyo and is considered as one of the few accurate sources of information regarding Usui's life. As said, the naval officer Juzaburo Ushida, later president of the Usui Gakkai did the calligraphy.

1927: THE GAKKAI IS OF A SUBSTANCIAL SIZE

Little is known about the Gakkai, but Doi stated that the board members list of the Gakkai, dated July 31, 1927, holds the 18 board members, the address of the Tokyo head office and 37 branches. It mentions that Toshihiro Eguchi being the facilitator of the Kofu branch before he left the Gakkai to become independent that year[740]. The document also seems to mention that at that year the Gakkai held 3,500 members. Doi also listed the names of the *Shihan* trained by Usui among others Kinba Eguchi. This may have been the other Eguchi brother[741].

Toshihiro Eguchi's leaving the Gakkai may connect to something Masaharu Tanigushi (founder Seicho-No Ie) stated: Usui devised an elaborate system for conveying healing powers of the human palm and charged a large fee[742]. Tanigushi stated that the brothers Eguchi simplified Usui's lessons but charged only a small fee where Usui probably charged a large fee. He wrote that Eguchi opined Usui's healing method as "extraordinary expansive" resulting in "never enough treatments for patients", which made Eguchi decide to "open the initiation", interpreted by me as including lowering fees[743]. Tanigushi's statement that Usui charged high fees contradicts

[739] Doi, 2014a, pp33-34.
[740] *Ibid.,* p108.
[741] *Ibid*., p109.
[742] Taniguchi, 1962, p32.
[743] *Ibid.*

a statement made by Beckett; he stated that Usui wanted Reiki to be accessible for everyone and that he and Eguchi had the same opinion on that; it were members of the Usui Gakkai who were asking high fees[744]. This may indicate a difference in opinion between Usui and the Gakkai where this difference strengthens the idea that the Gakkai was already an Imperial Navy officer's club and enforced that position after the death of Usui. But in both cases, something that comes back as CE in Reiki's spirituality, it seems that fees were already a discussion. It makes sense that Eguchi could only do this after he left the Gakkai, thus from 1927 onwards. I consider this as one of the first offshoots of Reiki, although it does not carry 'reiki' in its name anymore. In itself, it is in Japanese culture not unusual to give a practice a new name when one alters it. Others, like Fueston, mentioned that it is inappropriate to learn something from your Master and offer exactly the same under the same name; you would take the bread out of your Master's mouth[745]. Therefore, slight alterations and giving it another name are commonly accepted.

Doi stated that *dento Reiki*–as he calls the original Reiki of Usui–[746] "(…) as it was practiced by members of the Usui Reiki Ryoho Gakkai before Usui's death, drastically changed after his passing and even more after the end of World War II." This is a direct indication that indeed early-day Reiki developed right from the beginning in several directions. The results of this study combined indicate that the original, initial Reiki as meant by Usui most likely is lost, that in Japan Reiki only survived in the Usui Gakkai which went through its own development, and that Western Reiki is based on yet another offshoot, as the continuation of the timeline hereafter unfolds.

1929: Great Depression

In 1929, there was the Great Depression that also affected Japan[747]. In spite of bad economic conditions between the Great Depression of 1929, until 1945 Japan continued to fight wars that were impossible to finance, and this contradiction caused a tremendous burden on Japan's citizenry and soldiers. At some point in time, the authorities spent over 30 percent of the national budget on warfare[748]. This gives an indication why the authorities had to

[744] Beckett, 2009, p38.
[745] Fueston, 2015, p86.
[746] Doi, 2014a, p6.
[747] Staemmler, 2009, p89.
[748] Dollery, 2004, pp151-152.

offer certain programs of education to the people in order to create a mind-set that would support warfare and it's financing.

6.5.2 1930: Retirement from the Navy; start Kenkyūkai

According to Hirano, in 1930 Hayashi became a reservist (予備役大佐 ・「在郷軍人」)[749]. And as already described, later that year Hayashi founded Hayashi Reiki Kenkyūkai (林霊気研究会) in Shinanomachi (信濃町), Tokyo City[750].

6.5.3 1931: Hayashi leaves the Gakkai

As mentioned both Yamaguchi and Doi explained that, initially still within the Gakkai, Usui had asked Hayashi to simplify the system. The Gakkai changed its policy after Usui Sensei's death, and *shihan* like Hayashi could–or had to–leave the Gakkai. In his case he could continue his work at the Hayashi Reiki Kenkyūkai (Reiki research center)[751], although he keeps calling his modified system *shin shin kaizen Usui shiki ryōhō*. Hayashi left the Gakkai in 1931, it seems because of a dispute with Ushida, the president of that time[752]. The content of the dispute is not known. It can be interpreted as if Hayashi did not agree on the warfare, being also an issue around his death in 1940 (explained hereafter). The leaving of the Gakkai is in the *emic* literature often connected to the death of Usui, but one cannot exclude the possibility that one way or the other it had to do with the death of the Emperor. The takeoff of the Showa era (1926) was characterized by increased feelings of nationalism (see the next section) that may have moved Hayashi ideologically away from the Gakkai.

Ushida seems also to have left the Gakkai around this time period[753] and as aforementioned Toshihiro Eguchi did also.

In the 1930s the gravest problem faced by the Catholic Church was the rise of nationalism and the Shintō revival in the early thirties[754]. Spae explained that in 1932, Shintō ideology, sponsored by the government, threatened the very existence of Catholic life but the matter was settled by a

[749] Hirano, 2012.
[750] *Ibid.*
[751] Doi, 2014a, p41.
[752] Email conversation with Jean Jones, Gendai Reiki Master, July, 2013.
[753] Yamaguchi, 2014, presentation at the *1st Jikiden Reiki World Congress*.
[754] Spae, 1963, p11.

declaration of the Ministry of Education asserting that official worship at Shintō shrines was of a nonreligious, patriotic nature. This declaration, together with other considerations, became the basis of a subsequent Roman decision, which allowed Catholics to offer obeisance at shrines as a matter of civil duty. This decision still stood at the time of writing the article by Spae in 1963.

Around the 1920s-1930s, the uncontrollable influence of Western civilization continued to cause social unrest. Rohlen even boldly compared it with Pandora's box[755]:

> In fact, imitation is central to all forms of self-cultivation. Once the Pandora's box of foreign ideas and customs was opened, however, many Japanese came to see their most treasured virtues and cultural insights threatened by the wave of Westernization.

Rohlen noticed a shift in the attitude in daily life, especially in adulthood; he concluded[756]:

> The confusion generated by change –technical, social, but, above all, cultural– became a major element in the frustration and instability that underlay the politics of Japan in the nineteen-thirties, as the government, increasingly dominated by the military, attempted to raise the spiritual tradition into a national ideology and thus exorcise Japan of the bewitching power of foreign influence. As before, the tradition was greatly distorted. Political authority was inserted where personal experience (and perhaps a personal teacher) had been appropriate. What was to be learned from life was replaced by codified rules and principals. Action of service to the state was made the central concern.

It clearly shows the reaction of the authorities on foreign influences where the initial embracement about-faced into nationalistic sentiments. This also influenced Japanese spiritualism[757]:

> This confusion encouraged greater and greater government intervention into the realm of morality and values. As the clouds of war gathered in the thirties and military men achieved a greater voice in government, this intervention reached its zenith in an effort to make a truly Japanese national ethic. The official view of Japanese spiritualism gave emphasis to the qualities of patriotism, diligence, duty, endurance, and sacrifice. The sense of biographical growth was subordinated to that of instant moral achievement. The official view emerged first in the military and in the schools and was strongly supported by the police and numerous government-sponsored mass organizations. The brand of spiritualism that emerged echoed strongly the

[755] Rohlen, 1976, p137.
[756] *Ibid.*
[757] *Ibid.,* p138.

> previous samurai reformer version, with its emphases on instrumental action, youth, and the State. What, in its benign form, constituted many paths to personal fulfillment now became limited to those officially acceptable. Thus, the authority of the state was used to effect a uniform national identity and moral strictness based upon a kind of traditionalism that ironically was new to Japanese history, consciously fabricated as it was by a modern state for nationalistic purposes. Thus, political oppression and ultimately war were carried on in the name of a spiritual outlook only part of which they actually represented. Careers in the military, death on the battlefield, and the rearing of good future soldiers, goals that did indeed represent forms of spiritual strength, superseded the more profound, personal, and quietistic goals of the tradition. What was lost was the sense of personal cultivation for its own sake.

It stands out that he used the term 'spiritualism' in favor of 'spirituality'. He explained it as[758]: "Japanese spiritualism is anchored in the tangible, experiential, and immediate. It has a naturalistic, commonsensical quality". In this way Japanese spiritualism is grounded in the Japanese animated world view.

As explained hereafter, the authorities also abused Zen for the benefit of warfare in which for instance, dying for the Nation through sacrifice was extolled. State Shintō and Zen seem to have become main elements of the militarism that took place in the Showa era.

The relation between the Imperial Navy and *chinkon kishin* seems to have come into a new phase with the emergence of Aikido. As mentioned, Aikido emerged late 1920s-early 1930s. Peter W. Boylan stated[759]:

> Ueshiba's skill as a martial artist became more widely known, as he began training some members of the local military as well as the Oomoto-kyo members. This drew the notice of high-ranking members of the Imperial Army and Navy. In the late 1920s he was repeatedly invited to Tokyo to give demonstrations to high-ranking military personnel. He was also invited to move to Tokyo and open a dojo there. Finally, in 1929, with the blessings of Deguchi, he accepted an invitation and sponsorship from Admiral Takeshita Isamu.

He also mentioned that *chinkon kishin* was and still is part of the Aikido doctrine. Because Aikido emerged only after Usui's death (†1926) and apparently *chinkon kishin* was still in use in the Navy through Aikido despite the consequences of the First Ōmoto Case, it strengthens the possibility that it may have been one of the Naval officers of the Gakkai, for

[758] *Ibid.,* p132.
[759] Boylan, 1999, pages unnumbered.

instance Hayashi, who either used or introduced *chinkon kishin* into the attunement ritual as will be explained in the forthcoming section 7.1.4.4.

6.5.4 1935: HAYASHI MEETS TAKATA

In 1935, in the midst of this period of turmoil, a Japanese lady travelled from Hawaii to Japan: Hawayo Hiromi Takata. Chapter 9 will explain that the narratives of Usui and Hayashi hold that Takata visited a regular clinic in Tokyo in order to have an operation. Just before the operation started she had an insight that another treatment might be better. The practicing doctor referred her to Hayashi, located across the street[760].

That it was a hard time for Japanese to live on the Hawaiian isles just before the outbreak of World War II, is for instance supported by a study of Everest-Phillips[761]:

> In Hawaii, for example, the US authorities were convinced that the Japanese population were organized as a 'Fifth Column' for subversive activities: FBI Hawaii files HQ-0970000066 and HQ-0650009748: on Japanese Espionage Activities. Although covert evidence was lacking, the conclusion seemed obvious to the FBI and others from what was known of the Japanese community's overt activities, including subscribing to Japanese war bonds to finance the Japanese war effort against China, and raising sufficient money to buy a military airplane for the Japanese Navy, to be christened 'The Spirit of Hawaii'. The Japanese in Hawaii were allegedly collecting tinfoil, lead and other potential war materiel to send to Japan on Japanese naval vessels or other ships. It was suspected that from 1938 the Japanese Government was arranging through Japanese in Hawaii to purchase strategic machine tools. The FBI also believed that Japanese residents, when visiting Japan, were being interrogated as to their knowledge of the defense of these islands.

Japan fought on many fronts; on July 7, 1937, Japan started the Second Sino-Japanese War (1937-1941) and continued occupying several regions in East Asia, such as some former colonies of Western powers as for instance Dutch *Nederlands-Indië*, present-day Indonesia.

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[760] Today, there is a hospital located: the Keio University Hospital, just in front of the supposed location as mentioned in the previous section of Hayashi's clinic. Historic personal records of this hospital do not mention a doctor Hayashi in the 1930s and 1940s; this information was told to me by a staff member during a visit on October 18, 2012. So, Hayashi was closely located to this hospital, but apparently not associated with it.

[761] Everest-Phillips, 2007, p247.

6.5.5 1937/8: HAYASHI VISITS HAWAII; TAKATA BECOMES REIKI MASTER

It is known that Hayashi visited Takata in Hawaii in late 1937-early 1938 for a time period of five months. Yamaguchi stated that in that time, people did not receive a travel permit unless they were high ranked politicians or high ranked military[762].

However, what remains unclear is how and by what Hayashi developed Reiki in the period from 1931. He introduced his modified version of Usui Reiki Ryōhō in 1935/6 when he trained Takata in *shoden* and *okuden*, and started her training in *shinpiden*. It is known that in 1938, he handed out a certificate to Takata stating that she was trained as Reiki Master in Usui Reiki Ryōhō. The next chapter expounds what Hayashi's changes to the system are. Looking ahead, Takata exposed Reiki as a healing technique where the physical body is the main entrance by the use of the laying on of hands. This is in line with the handbook of Hayashi where the emphasis is much more on physical healing: it describes–according to me–the modified system[763]. Both facts indicate that Hayashi trained Takata in the modified version.

In 1939, the Diet enacted the Religious Organizations Law (*Shūkyō Dantai Hō*)[764]. Its purpose was to disband any religious organization whose teachings or actions were incompatible with 'The Imperial Way'. This is a typical example of a possible political influence on the Gakkai as well as on Hayashi.

6.5.6 1940: HAYASHI'S DEATH

Narratives in the West and in Japan mention that Hayashi died a 'honorable death'. Takata told explicitly that the spirit of Hayashi left his body after a self-evoked heart attack or stroke in a meditation and where she claimed to have been an eyewitness. Petter mentioned it was an honorable (suicidal) death by cutting the wrists and this information comes from the widow of Hayashi who shared this information with Chiyoko Yamaguchi[765].

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[762] Yamaguchi gave this information during a visit at his place at October 22, 2012, at Kyoto.

[763] Petter, 2003.

[764] Bodiford, 2006, p429.

[765] Petter, 2009, p83, and a conversation with Yamaguchi at Kyoto, October 2012.

In Western Reiki the story of a self-evoked heart attack is often experienced as a source of inspiration that expresses how the mind and spirit can control the physical body and as an example what can be achieved by practicing Reiki. This issue comes back in **Part IV: The era of globalization**[766]. Another possibility in the Western version of his death is that Hayashi became more and more pacifist and could no longer identify with Japanese war activities, and wanted to prevent being conscripted. An indication for this might be that in the 1920s, Gandhi and his nonviolence movement attracted widespread interest among the Japanese intelligentsia, and that Gandhi himself disclosed that he was opposed to the Japanese military campaigns in China and did not become a supporter of the Japanese Army (although he was also 'against' England, like Japan)[767]. Either way, the choices left were desert or die an honorable death.

The Eastern narratives hold several reasons why Hayashi made this decision. Yamaguchi is convinced that Hayashi must have known that he was going to be interrogated on his return by military intelligence for strategic information about the situation in Hawaii. He said to know that Hayashi refused to give information resulting in threats to be tortured in order to give this information, and he would be forced to give up and close his clinic. In order to avoid this situation and public humiliation, he chose suicide. Facts like these make the assumption plausible that Hayashi indeed chose a 'honorable death' in the first place. Given the fact that Hayashi had a public practice, he may have committed some sort of crime in the eye of the authorities by refusing to provide information on the situation in Hawaii, so that his license would otherwise have been revoked based on rules of the Medical Practitioners Law[768]. After his death his wife continued to run the clinic but she seemed to have been not very successful in this effort[769].

A third possibility, neither mentioned in the Western nor in the Eastern narratives, may have been the influence of the Religious Organizations Law; the authorities may have threatened to disband his Hayashi Reiki

[766] In his letter dated September 4, 2012, Colonel Kazushi TSUDA could not answer the question how Hayashi died because they hold no records on that. Also a question about the incorporation of martial and healing arts like Reiki in the Navy could not be answered because they hold no recordings about that either.

[767] Tsujimura, 2005, pp13-14.

[768] See the section on Usui's interview for some details about this Law.

[769] This is all information passed on from Hayashi's widow to Chiyoko Yamaguchi: Tadao Yamaguchi's mother, and passed on to me during a visit at his place in Kyoto on October, 2012.

Kenkyūkai either based on accusations of being incompatible with the Imperial Way or combined with the other reasons mentioned above. This all happened at a time that the authorities tried to rally support from religious organizations for their war effort. Either way, Hayashi died on May 11, 1940.

The policy belonging to the Religious Organizations Law went on, and in November 1940, the government installed the 'Board of Shintō Rites' (*Jingiin*), formally elevating the authority of State Shintō over all other religions. Havens explained that scholars debated over the status of Shintō as a national religion (State Shintō) and its role in fostering xenophobic ultra-nationalism[770]. On the one hand, he argued, there are scholars who view State Shintō as an imperial theocracy, composed of Shrine Shintō, imperial rites, the 1889 Constitution, and the Imperial Rescript on Education, while on the other hand there are (more recent) scholars stating that the nationalistic Shintō of the late 1930s and 1940s should be seen as an aberration, not characterizing the significance of modern Shintō as a whole. One can easily see that the situation was puzzling: words like State Shintō, nationalistic Shintō, restoration Shintō and National Worship Shintō exist alongside one another and all used from a certain perspective.

Also, in 1940, Japan signed a treaty with Germany and Italy after which Vichy-France was ordered to hand over Indo-China to Japan, thus expanding to its maximum size[771].

[770] Havens, 2006, pp29-30.

[771] Website http://en.wikipedia.org/wiki/File:Japanese_Empire_%28 orthographic_projection%29.svg accessed March 30, 2014. The content is free to share.

All events accumulated into World War II (1941-1945) in which the Navy played a well-known and important role in the attack on Pearl Harbor and several naval battles in the Pacific Ocean like on Okinawa. The attack on Pearl Harbor affected the lives of the Takata family as the next **Part** in this thesis will reveal.

During World War II, the Japanese government penetrated even further into the private lives of its citizens: it demanded that all citizens should install Shintō shrines in their homes for the purpose of Emperor Worship.

The attitude of Japanese Buddhists regarding the war and the nationalistic culture during this time raises an intriguing consideration. The earlier cited Fumihiko (p217) took a closer look at the standpoints that Chinese and Japanese Buddhists had before and during the Sino-Japanese war. She indicated that the role of Zen Buddhism in the preamble of, and during World War II seemed to be a point of debate among scholars, and within that also the role of D.T. Suzuki being the most prominent Zen Buddhist of that time. Aforementioned is the relation between the 'fighting spirit' within the army and Navy, Bushido, Zen, *anshin ritsumei* and warfare

(§6.3.4). Victoria explained that the military leaders used Suzuki's writings about Bushido in the Japanese history[772]. Victoria formulates a typical example of this abuse[773]:

> These military leaders especially esteemed Zen for providing the spiritual foundation for Bushido's "selfless" martial values that they regarded as a critical factor, if not the critical factor, in assuring victory over the "self-centered" and "materialistic" soldiers of Western nations who wanted nothing so much as to return home alive. By comparison, it was the Japanese soldiers' willingness, even eagerness, to die, these leaders believed, that made the Japanese military invincible in the aggregate. To the extent that Suzuki's writings promoted this willingness to die, they were a most welcome addition to the military's morale-boosting efforts. Suzuki's writings on Bushido were so highly valued that his article entitled "Zen and Bushido," though first published in the intellectual journal *Gendai* 現代 a few months earlier, was selected for inclusion in the military dominated book, *Bushidō no shinzui* 武士道の神髄 (*The Essence of Bushido*), published less than one month prior to Japan's attack on Pearl Harbor, i.e., on 10 November 1941. Other contributors to this volume included Imperial Army General Araki Sadao 荒木貞夫 (1877–1966) and Imperial Navy Captain Hirose Yutaka 廣瀬豊 (n.d.–1960). Then Prime Minister Konoe Fumimaro 近衛文麿 (1891–1945) contributed the introductory essay. Suzuki's article included such repeated statements as: "When it comes time to act, the best thing is simply to act. You can decide later on whether it was right or wrong. This is where the life of Zen lies. The life of Zen must become, just as it is, the life of the warrior." And further, "The spirit of the warrior is truly to abandon this life, neither bragging of one's achievements, nor complaining when one's talents go unrecognized. It is simply a question of rushing forward toward one's ideal."

Note that the last two quotes may have been inspired both by the Bhagavad-Gita and Theosophy. Suzuki's ideas on Bushido and Zen worked out well for the military leaders; they divorced it from Suzuki's context and misused it in their own context. This *Zeitgeist* may have influenced Hayashi being a (retired) officer in the Imperial Navy.

Most literature on NRMs (§2.3) that have emerged in the 1920s to 1945 and offering some form of healing, explain the origin of such NRMs in terms of economical, social and religious crises. Summarized, one can say that the religious and spiritual crisis is the direct result of all the hushing surrounding Shintō and Buddhism as explained above. Basically, the economy was a war economy; therefore the economical crisis was a direct con-

[772] Victoria, 2010, p134.
[773] *Ibid.,* pp134-135.

sequence of warfare. The social crisis was fuelled by those two crises in addition to the crisis resulting from the development of an industrialized culture from an agriculture society, plus a lot of foreign influences that came to Japan simultaneously. It indicates that there were enough reasons to understand that people were in need of orientation in their lives.

6.5.7 Divergence of postwar Reiki in Japan and the West

Before the defeat of Japan in 1945, Reiki could be open to the public but it disappeared in Japan from the public radar after World War II. According to Yamaguchi, after the defeat of Japan in 1945 high ranked officers were treated as outcasts and were openly dishonored by the public because they were held responsible for the defeat. As a result all their other public activities such as practicing Reiki were also disputed[774]. On another occasion, Yamaguchi mentioned that after the defeat Reiki was banned as so many other practices as a result of the policy of the Allied Occupation who dismantled all organizations that fostered nationalistic sentiments[775]. Doi stated the same and added that from the moment that the role of president of the Gakkai was inherited by a civilian–Ms Koyama–that the connection with the Imperial Army was lost. As a result the Gakkai's policy changed from an open lecture to a home therapy within the members-only society[776]. That was most likely the reason that Reiki disappeared from the public scene and that the Reiki Gakkai became a completely closed organization. Thus, World War II can be regarded as a crossroad in the history of Reiki.

The Allied Occupation after the Japanese defeat in 1945 led to the immediate change of laws controlling religion in Japan. Among others, the Emperor was forced to renounce his divinity, there was the disestablishment of State Shintō religion, and unprecedented religious freedom was granted. Article 20 of the new Japanese constitution stated[777]:

> (…) freedom of religion is guaranteed to all. No religious organization shall receive any privileges from the state or exercise any political authority. No person shall be compelled to take part in any religious act, celebration, rite or practice. The state and its organs shall refrain from religious education or any other religious activity.

And article 89 reads:

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[774] Visit at Yamaguchi's place, October 2012, Kyoto.

[775] Yamaguchi, 2014, presentation at the *1st Jikiden Reiki World Congress*.

[776] Doi, 2014a, p100.

[777] Website http://www.ndl.go.jp/constitution/e/etc/c01.html accessed February 14, 2015.

> (…) no public money or other property shall be expended or appropriated for the use, benefit or maintenance of any religious institution or association.

The response was enormous. Before 1945, there were 13 Shintō sects, 28 Buddhist denominations and two Christian groups. By 1949, 403 new groups were founded, and an additional 1,546 established independence through secession from the shrines, temples, or churches to which they had previously belonged[778]. Although some of these had established an underground existence before the war, the constitutional change now enabled them to operate in the open and thereby attract a larger membership. Sōka Gakkai, the most successful new religion, grew from 60 members in 1937, to 20,000 families in 1953, to 8 million members in 1972. Overall membership in non-traditional religions rose from about 4.5% of the population (2 million) in 1900, to more than 20% (21 million) in 1975[779]. By all accounts, the greatest growth occurred in the years immediately following 1945, a period that came to be known as, 'the Rush Hour of the Gods' (*kamigami no rasshu awa*). Apparently, Reiki in Japan did not benefit from this outburst of NRMs.

All information is now at hand to answer the research question, which includes the disclosure of the CEs of Reiki's initial spirituality practiced and experienced by Usui and Hayashi.

[778] Nakano, 1987, p131.
[779] Barrett, 1982, pp419-420.

7. REIKI'S SPIRITUALITY IN THE JAPANESE ERA

The previous chapter explored and analyzed some concepts and historical issues relevant for the Japanese era, expressing the *Zeitgeist* Usui and Hayashi lived in. In a way, this can be regarded as the input of the lives of Usui and Hayashi, where the output is firstly the initial Usui Reiki Ryōhō and secondly the Reiki style that made its way to the West. These inputs and outputs are connected to each other in this chapter.

7.1 CHARACTERISTIC ELEMENTS OF REIKI'S ORIGINAL SPIRITUALITY

The first research sub-question, what were the characteristic elements of Reiki's spirituality, is answered in this section and modeled on Maas' five components of spirituality. It is limited to only those CEs of which it is highly likely that they belonged to the spirituality of Reiki reflecting the initial version of Usui's Reiki (the influences of Hayashi are still to come in section 7.1.8). It leaves out elements that are not regarded as characteristic or that cannot be linked convincingly to either Usui or Hayashi, or the Japanese religious and cultural context. The description of the introduced CEs almost completely falls back on the research as discussed in the previous two chapters.

Maas' model is presented in a two dimensional way but reality is multi-dimensional. Each era has an extra dimension expressed in the categories of people that encounter and use Reiki. Those people can be divided in four categories (or roles or type of users) reflecting a sort of increasing interaction with Reiki; (1) Reiki clients, (2) Reiki self-practitioners, (3) Reiki practitioners, and (4) Reiki Masters. Each individual within those four categories has a unique version of Maas' five components, all related to each other and interwoven.

7.1.1 THE *COMPONENT FUNDAMENTAL INSPIRATION*

As explained, a world view is needed for defining, interpreting and solving problems such as diseases and illnesses. Early in 1920, the personalized spirituality of (assumingly) all people who encountered and used Reiki was influenced by the contemporary *Zeitgeist*, and their own fundamental inspiration most likely contained the following CEs: a world view with the belief in:

- An animated energy that 'flows' through the living world called *ki*, *chi* or *prana*, and eventually *reiki* energy.
- The influence of these subtle energies on the process of healing.
- An undistorted flow of such energy is needed for good health.
- That 'receiving' this energy by the laying on of hands or any other technique has beneficial effect, at least in this-world reality.

Those are the first set of CEs; without these CEs in the *component fundamental inspiration*, people probably would not be interested in Reiki in the first place.

The four categories of users mentioned above, all have some specific CEs added in their fundamental inspiration.

(1) More specific, a Reiki client in fact did (or even today: does) not have to believe in anything related to Reiki; it is enough that one is willing to receive a treatment. This willingness and certain openness are shown by the fact that the client lies down on a Reiki table by one's own free will. And this study stops here because this relates to a possible beneficial effect of which the topic is excluded by this study.

(2) For more advanced practitioners and in particular students of a Reiki 2 class, the next CEs can be named: the belief in:

- *Shirushi* and *jumon*: the use of symbols in writing and/or drawing.
- *Kotodama*: the practice of speaking out loud the name of symbols.
- *Reihasen*: a connection between people as for instance by the existence of an ethereal body or by cords of spiritual vibrations or the concept of thought waves (*nenba*), all for the use of the distant-treatment and its symbol.

When one considers self-development as desirable and a beneficial effect of practicing Reiki, the next CEs come in view: the belief in:

- A location of the soul within reach, for instance in one's brain, or at least at a place where it can be influenced by certain practices and rituals of body, mind and spirit/soul.
- The possibility of self-development, by the means of for instance mind-cure and probably also in the concept of thought waves (*nenba*), for purifying the mind both by principles and by the use of the mental-treatment and symbol.
- Again, *kotodama*: the practice of speaking out loud the Reiki principles in order to purify the *kokoro*.

Additionally, the belief in some other CEs when the after-life is involved, like the belief in:

- An after-life in the first place.

- A *tamashii* that continues to exist after the death of the physical body.
- Imprints of one's actions and deeds on the *tamashii* (comparable with, if not the same as the Shintō concept of rebirth, re-death and something alike Buddhist's *karma*).
- The idea that this soul can be purified.
- The idea that one can be reborn in a better or higher level of development.
- The idea that practicing Reiki will lead to purification of the *tamashii*, as well as of the energetic body, ethereal body and mental body.

Besides the last element, the belief in the world beyond was at that time almost an obvious 'default' world view for the average man in the street. If one practiced Jōdo Shū or Jōdo Shinshū Buddhism, one could also have faith in the idea that enlightenment can be achieved in this life and that ultimately one can be reborn in heaven (Pure Land).

(3) When a self-practitioner decided to treat another, it is enough to believe that touching a patient with hands for instance by the laying on of hands not only is beneficial for oneself, but also for other living beings.

(4) Specific for a Reiki Master performing the attunement ritual, it is important to believe that 'something happens' during the attunement, which is analyzed by this study as follows:

- The belief that some form of transmission of the ability to let the energy flow is possible, either by means of radiance of the Master to the student or by means of voluntarily solicited spirit possession with the Master as mediator; in both cases the ritual is called *reiju*.
- The belief that the Reiki Master him/herself is the mediator between the divine *ki* energy and the student, and that the student becomes a medium oneself for this energy for the rest of his life with the next element as a result.
- The student can at will let the *ki* energy flow freely right through oneself (read: is possessed at free will by divinity) for healing purposes.
- And/or the belief that a student can evoke a certain internal subtle energy, either *ki* or *fa-chi* or *prana*, for the same purpose.

These elements of category (4) except the last one resemble the *chinkon kishin* ritual.

After the summary of the CEs above, some additional information is offered for those CEs where the summary in itself is not explicative enough.

The CEs *rei*, *tamashii*, *kami*, *ki*, *kokoro*, *shirushi, jumon*, *kotodama*, and *reihasen* all originate from the specific Japanese culture with Shintō as a major provider of such concepts. Generally, the introduced topics of section 5.1 all may have influenced Usui and Hayashi as well as their students and eventually most practitioners of that time. All influences reflect the *Zeitgeist* and thus relate to the culture of that time; those concepts were very real and belonged to daily life. People could recognize *kanji* like *rei* 霊 and *ki* 気 as society was already familiar with those concepts.

As explained, Reiki addresses *yōki*; the bright and shining positive version of *ki*. This relates to Maas' third point of reference: coping with human failure, suffering, death and evil. Reiki does not mention 'good' and 'evil' by name, but Usui must have had a reason to use the precepts from Bizan Suzuki with some judgmental or philosophical opinions about ethics and morality in society back then, and he may have had some ideas in which direction men had to develop to obtain a better life *casu quo* to reach salvation. In this case, a certain mental-treatment (see p296) was meant to purify the *kokoro* inwards, while the precepts (see p305) were meant to prevent further vitiation outwards for the *kokoro*.

The *rei* could be associated with the soul: *tamashii*. In this way, the name Reiki in itself already connected the physical realm with the non-physical realm. Alternatively, people could recognize Reiki also as being a *seishin ryōhō*, containing the new concept of *seishin* giving an air of modernity. The specific type of energy within *seishin* is believed to influence the *kokoro*. Usui himself, though, called it *Reiki Ryōhō*, thus emphasizing the *reiki* energy instead of *seishin* energy.

The CE of a needed undisturbed flow of energy must have been familiar for Usui because TCM uses the concept of meridians based on the concept of *chi.* But the results of this study indicate that he used the concept from Swedenborgianism and mesmerism that he was exposed to through the American metaphysical movement, imported from the United States. This issue is revisited in more detail in section 7.3.2.

The CEs self-development belongs to the *component fundamental inspiration* but also relates to the *component self* where it will be explained in detail. All problems are believed to be traced back to insufficient self-cultivation, lack of faith and blockades in the free flow of energy. Treating only the body is, therefore, partly a solution or at best treatment of symptoms. So a NRM must also offer something for the heart-mind; it had to connect to the concept of *kokoro*. This resulted in NRMs not aiming for a quick win

but rather encouraging people to reconsider their whole life in order to get a long lasting effect.

The CE after-life issue is based mostly on Buddhism. The characteristics of Jōdo Shū Buddhism are not openly visible in Reiki because reciting the *nembutsu* (Namu Amida Butsu) is not part of the practice of Usui Reiki Ryōhō[780]. It makes sense that Usui perhaps practiced Pure Land Buddhism in his private life, but apparently incorporated its teachings imperceptibly in his Usui Reiki Ryōhō. Indication for this assumption is that the tombstone of Usui shows the phrase that Reiki is a "secret way to happiness" (*shōfuku no hihō*, 招福の秘法)[781]. Hirano explained that the *kanji* for treasure (*hihō*) has a character that means "secret" which is why it gets translated as "secret way" or "secret art". Also it does have a Buddhist connotation, although the word *hihō* is a common Japanese word. Its "secret"-ness seems to be the secret-ness as meant in esoteric Buddhism (*mikkyō,* 密教, secret teachings). I assume that Usui most likely referred to salvation but either could not express that, as seen in the interview where he seemed to stress the fact that Reiki did not being a religion, or did not need to express that because it belonged to the domain of the obviousness for the mass public. The political winds precisely at that time can be seen as an indication that indeed Usui did not want to be associated with a religion; in 1919, the government began a campaign against pseudo religions; in1921, the government imprisoned the leaders of Ōmoto after the First Ōmoto Case; and in 1922, the 'Levelers Society' was established organizing strikes against Jōdo Shinshū to protest against Buddhist prejudices. These facts feed my assumption that Usui most likely covered up his original goal of Reiki (salvation) and hid it in the mystified quote, "a secret way to happiness". By doing that Usui (unintentionally) attracted the Navy's attention and interest in Reiki after it had to dissociate itself from Ōmoto and consequently from its healing method.

7.1.2 THE *COMPONENT SELF*

As explained in chapter 3, self is the embodied composition that exists out of body, mind, spirit and soul, accompanied by consciousness, intertwined and inextricably bound up with each other. As explained in section 5.2, in

[780] Website http://www.jodo.org/teachings/nembutsu.html accessed September 10, 2012.

[781] Hirano, 2013. Email conversation.

Japan, the self may be expressed from a Buddhist, Shintō or colloquial perspective, using terms as *kokoro* (heart-mind or heart), *konjō* (guts), *reikon* (spirit) and the like. Summarized, CEs in the *component self* consist of:

- The development of the self.
- Self-cultivation by means of mind-cure.
- The *tamashii* located in the brain and thus becoming within reach for possible influence by certain spiritual exercises for body and mind. (This CE resides on the edge of this component and *fundamental inspiration*).

Development of the self and self-cultivation are CEs. Section 5.2 explained that the self developed towards being *in* control by using one's mind, rather than being *under* control of the transcendence like *kami* and ancestral spirits. Self-cultivation is of the utmost importance and mind-cure was the tool to obtain self-cultivation. Living according to the precepts leads thus to a better mind; as explained, mind-cure came by the American metaphysical movement into Japan. Self-cultivation is, therefore, strongly related to the *component spiritual exercises* because it is one of the goals to obtain with the self-practice of Reiki. At the same time, an analysis on spiritual exercises in the forthcoming section shows that a balance is also sought between on the one hand a sense of individualism, and on the other hand an attitude of modest submission (§5.2.3). The first indicates that the practice of Reiki leads to a personal development, and the latter indicates that a certain submission towards the energy is needed. In this case the world view of the energy is not in the realm of physics but in the realm of transcendence. This indicates that Reiki cannot be labeled as Buddhist, but that its founders were inspired by some Buddhist elements at the most. The animism of Shintō fosters feelings of immersion in nature, and Buddhism encourages detachment from earthly desires and passions. Neither of those traditions, therefore, encourages the development of a highly *individual* self, and the person is understood as acting within the context of a social relationship, never simply autonomously (§5.2.3).

Another topic is the alleged limitless potential of the human mind, which was often promoted by NRMs (§5.2.3). Stiene stated that the Gakkai issued a leaflet, called "Leaflet of Reiki Ryoho – Members Only" 会員のみに配布する霊気療法のしおり[782]. According to Stiene, who quotes Doi plus a translator, the Usui Reiki Ryoho Gakkai issued this leaf-

[782] Website http://www.ihreiki.com/blog accessed September 9, 2014.

let at the time Wanami was the 5th president. The interpretation of a part of the Japanese text suggests:

> Usui Sensei was able to teach that the original nature of a human being is to train in accordance with the universe so as to be able to act in full accordance with the universe. One's limitless abilities will then naturally be revealed (unfold).

It is on the edge with the *component self* on one side and the *component spiritual exercises* on the other, and is also on the edge of daily reality and the transcendence.

The *tamashii* being within reach is a CE. Swedenborg's concept of the soul located within one's physical body gave room for mind-cure techniques and therapies, not only for beneficial effects in daily life, but also initiated techniques for communicating with the world beyond; these became known in the US metaphysical movement as Spiritualism. When this entered Japan, it inspired NRMs to compare or substitute it with specific Japanese versions, like *chinkon kishin*: mediated spirit possession. This formed the basis for the attunement or initiation ritual in Reiki. The Reiki Master is the mediator for the animated *ki* energy by a deity where the mediator allows voluntarily the 'possession' by the deity and by means of the mediator also the student. As a result the student becomes a medium that allows from that moment on to let in the energy at will, at any moment in time, and use it as a means of purification expressed as healing.

7.1.3 THE *COMPONENT CULTURE AND ZEITGEIST*

As explained in chapter 3, differences in cultures can be explained in four ways; 'symbols', 'heroes', 'rituals' and 'values'. Section 5.3 describes some characteristics of the Japanese culture in early 1900. Summarized and combined with my own conclusions, the CEs in Maas' *component culture and Zeitgeist* consist of:

- Based on Hofstede's index:
    - a strong tendency to avoid uncertainty,
    - a very masculine society,
    - a tendency for long-term orientation.
- Interrelated with healthcare:
    - a patient's no-complaining, no-questioning mentality,
    - the contemporary healthcare system is a mixture; it holds elements of Western medicine, TCM / *kanpō*, folk medicine, and a popular medical system offered by several mendicants.

- Interrelated with the *component fundamental inspiration*:
    - the realness in daily life of Shintō and Buddhist cosmology,
    - the realness of particular concepts from the Western esoteric traditions (in this case from the American metaphysical movement) like the soul being located in the brain from Swedenborgianism,
    - the expectation that monks and the like obtained healing capacities after certain ascetic training; this gave founders of NRMs authority and made them trustworthy.
- Interrelated with society:
    - the importance of family, nation and the Emperor alongside or even regardless of the development of the self,
    - the influence of the Emperor System (reflected in the incorporation of *waka* (*gyosei*) in the *component spiritual exercises*),
    - the influence of nationalism on society, including the NRMs,
    - money, or in other words, the relation between economical goods offered by Reiki–treatments and classes–and its value in money,
    - the war-economy: a financial burden for the population.
- Interrelated with Reiki in components coming up, but that are also related to the *component culture and Zeitgeist*:
    - 'symbols': the Reiki symbols,
    - 'heroes': Usui and Hayashi, and Reiki Masters in general and perhaps also the Usui Gakkai, but also the Emperor, the Army and Navy as echoes of the samurai class,
    - 'rituals': treatments and attunement,
    - 'values': the Reiki precepts and living up to it.

The realness in daily life of Shintō and Buddhist connotations is a CE. The influence of Shintō and Buddhism are already explained in the section on fundamental inspiration, but religion is so intertwined with culture, that it deserves to be mentioned here as well. These influences shaped society and touched people in their most private feelings and influenced choices made in life.

Also the realness of particular concepts originating from the American metaphysical movement is a CE. As expounded in foregoing chapters, certain concepts from the West were incorporated in the Japanese cosmology

that influenced the spirituality of Reiki. Swedenborgianism provided the soul (interpreted in Japan as *tamashii*) a place within the physical brain, thus coming literally within reach for certain practices. Swedenborg's idea of a divine influx could serve as basic concept for healing activities where a free flow of energy was regarded as essential for good health. Theosophy connected the soul with the physical body, the spirit, and an unseen ethereal body. In the US this resulted in the development of among others mind-cure and Spiritualism. In Japan, there was the shift in perception from the self, being under control towards a perception of being in control. This shift gave people the possibility to take their destiny more in their own hands, and it connects to mind-cure ideas. Spiritualism provided ideas in possibilities to communicate with beings in the world beyond, like ancestral spirits, divine beings and deities. Spiritualism addresses the knowledge and practice of Japanese shamanism and provided soil for an attunement ritual based on the concept of mediated spirit possession where the performing Reiki Master is the mediator between the spiritual *ki* energy and the student, after which the student becomes a medium for that same *ki* energy.

The CE the Emperor System displays the importance of family, nation and state, first and foremost the Emperor. Although self-cultivation became more and more prominent, this was also part of a pair of tensions with family, state and Emperor. Sometimes these opposite interests collided like in the First Ōmoto Case.

Influence of the Emperor System also may have contributed to the reason why early-day Reiki sparingly mentions anything about a doctrine, does not mention certain Japanese religious/cultural elements, and does not propagate the issue of salvation[783]. If he had done that Usui may have suggested things that did not have to do with the Emperor or its ancestral divinity and would only have caused trouble for him and his students.

The CE nationalism was most visible in the thrift for expansion to concur the world by means of a holy war (*seisen*) because Japan was believed to be the cradle of the world and humanity and had to regain its original status. This affected NRMs in the way that it was believed that salvation had to start in Japan and be spread to the rest of the world from there. Elements of NRMs like incantation could not be translated into other languages because

[783] I valued the influence of the Emperor System of greater importance than the relation with *kokoro* thus I placed this element here instead of in the *component spiritual exercises*.

the unique power in vibration of those Japanese words (*kotodama*) would get lost.

The CE 'heroes' holds the expectations people had of NRM's founders. Hardacre stated that when founders or leaders of NRMs undertook an ascetic training as assumingly Usui did, the expectation was created that healing would occur[784]. In turn, this attracted new converts, leading to the creation of social networks that elaborated hierarchies of authority through which an individual might rise in rank and prestige[785].

Money is a CE. Hardacre mentioned (§5.6.2) that the world view of NRMs contained among others the idea of "exchange of gratitude (*kansha*) and repayment of favor." In the tradition of Reiki, money indeed is an issue that seems to have started already in the time of Usui, as is mentioned in the upcoming section 7.1.8.2. Partly due to the developments in money presented in the forthcoming chapters, I regard money as a CE of Reiki's spirituality. **Part III: The Hawaiian and North American era** will reveal that 'money' continues to be a CE; in the metaphysical religions the idea emerged that 'money is energy', and that may connect to Hardacre's idea.

The war-economy is a CE and is related to the previous CE. It was a burden for the Japanese population that so much money had to be spent on warfare. As mentioned in the previous chapter, as much as one-third of the Gross National Product went into it[786]. Consequently, there was less money left for the private sector, and from that perspective it is easy to believe that Eguchi had problems with the high fees Usui charged, as he stated (§7.1.8.2). The war-economy is not necessarily the one-and-only reason that the CE money became part of the spirituality of Reiki, but most likely has emphasized it.

7.1.4 THE *COMPONENT SPIRITUAL EXERCISES*

Maas' *component spiritual exercises* contains the following CEs:

- The ultimate goal: "secret way to happiness", to be interpreted as 'salvation'.
- The recite of the Emperor's poems: *waka.*

[784] Hardacre, 1982, p318.
[785] *Ibid.*
[786] Stein, 2011, p7.

- Preparation for the attunement ritual: *hatsurei-ho.*
- The attunement ritual: *reiju.*
- A lineage back to the source Usui, through the *reiju* ritual.
- Preparation for a treatment: *reiji-ho.*
- Symbols: for 'power', '*kokoro*', 'distance' (based on *shirushi*, *kotodama* and *jumon*).
- Treatments: *chiryō* and accompanying symbols:
    - on the physical body,
        - Usui: no specific hand positions,
        - Hayashi: hand positions per disease,
    - *seiheki chiryō*: 'mental'-treatment,
    - *enkaku chiryō*: distant-treatment.
- Sensing the energy: *byosen.*
- Precepts: *gokai.*
- Meditation: *gasshō.*

7.1.4.1 The goal of Usui Reiki Ryōhō: salvation

The practice of Reiki in the Japanese era was positioned in society as a healing system and certainly not as a religion. As mentioned earlier, there may have been political reasons to position Reiki not as a religion, but another element should not be overlooked. Japanese culture and tradition and, therefore, society as a whole, were back then in its nature spiritually orientated where agents like *ki, kami* and spirits were so real that no one mentioned this. Like a fish that is unaware of the water it swims in, Japanese people seem today–and even seemed more early 1900–to be rather unaware of (what Western scholars call) religious elements in their day-to-day reality, regardless of the fact that within contemporary Asia, Japan is considered to be a secular society. Based on the analysis of the Japanese Reiki scene in the previous chapters, I recognize a goal for this-life reality and a goal for the after-life.

Salvation for the after-life reality

For the after-life reality, the goal is salvation at the time one's *tamashii* is enough, or better, completely purified in order to become one with the *kami* after death instead of being reborn again, or–in the case of rebirth–to come back on a higher level in life. The moment of *kamigakari* or in Buddhist terms, the moment of oneness, *satori* is the ultimate goal. Both an email conversation with (the translator of) Yamaguchi and the teachings offered in the *okuden* training of Jikiden Reiki that I attended, showed that the goal

within Jikiden Reiki is to become one with the *kami* where one's spirit or soul originates. This resembles precisely the goal of Shugendō for enlightenment (see chapter 5). This goal can only be achieved when the *kokoro* is purified and can be seen as a necessity to reach the goal; this issue comes up in the next section. Interestingly, though, during the *okuden* class I attended, Yamaguchi draw a picture of 181 levels representing the levels where a soul can dwell as the result of rebirth and redeath. I recognized in this explanation the 181 levels of the World of True Deities (正神界, *seishinkai*) that is mentioned in an explanation of Honda about *kishin*[787], "One should be conscious of the fact that within the world beyond there is the World of True Deities (…)". Apparently, this element of Japanese cosmology is mentioned by Honda describing *kishin* as well as in Jikiden Reiki describing possible places for a *tamashii* to dwell, although not mentioned by name in the latter case.

When I combine this information with ideas of both Jōdo Shū and Jōdo Shinshū, the results of this study seem to indicate that practicing Reiki could have been helpful to obtain a pure state of mind in order to recite the Lotus Sutra with the right intention as both Buddhist styles require for reaching Pure Land (heaven). If so, this may have been more a goal for Usui than for Hayashi; Hayashi was an officer of the Imperial Navy and at that time period–around 1920–according to Tsujimura[788]:

> The ritual of loudly chanting "*Namyo ho renge kyo*" (南無妙法蓮華経, "Homage to the *Lotus Sutra*") seemed odd enough to constitute an insult to the Japan Empire.

Expounding further on the reason for that, it may indicate why the Lotus Sutra was not (openly) part of Usui Reiki Ryōhō, and it indicates the influence of the Emperor System.

Given the religious background of many Japanese people containing Buddhist and Shintō influences, a NRM had to offer an interface to both Shintō and Buddhist thoughts. This, combined with the emergence of more self awareness, fed the hope and expectation that it had to be possible for every person to undergo the Buddha's enlightenment as one's own experience if one follows the righteous path. In this aspect, the quest in new spiritual movements can be regarded as a new development in Buddhism.

Talking about after-life matters is always based on a certain cosmology or world view that may suggest that one has to believe in certain ideas in the first place. As stated in the two previous chapters, the era of the incep-

[787] Staemmler, 2009, pp156-157.
[788] Tsujimura, 2005, p13.

tion of Reiki was a time in which it was not obvious, or perhaps not smart, to present it as a religion. While at the same time Shintō was not regarded as a religion but as plain truth thus did not need to be avoided.

Salvation in this-life reality

The memorial tombstone of Usui mentions a more spiritual method; it states about the precepts:

> Sensei [Usui] named these "the secret methods of inviting happiness", "the spiritual medicine of many diseases", (…) chant the affirmations [the precepts], then a pure and healthy mind [*kokoro*] would be nurtured.

Note the translation of precepts in affirmations. This is something that emerged in the American metaphysical movement and strengthens the statement that Bizan Suzuki was inspired by New Thought. The advice to chant them clearly refers to *kotodama*.

Despite the translation issue of 'secret methods', this indicates indeed some sort of 'way out': salvation towards a better life is promised through the practice of reciting and living up to the precepts. This practice will result in a purification of the *kokoro* and consequently to better interdependencies and relationships with family, society and state. Usui offered a technique to develop or reach the state of *anshin ritsumei*. This can be considered as a specific way to *satori*: the term often used by *emic* sources. It stands out that it is called–or at least translated–as a 'spiritual medicine' to obtain either the goal or as side product 'a pure and healthy mind'. This corresponds with the idea that physical healing is merely an expression of (heading towards) salvation, or being the result of it. This may suggest that Usui considered his Reiki more a mental or spiritual technique than a physical one. In line with that, he probably regarded the body as the entrance to the mind and spirit, or in other words, to the *kokoro* or the tangible that holds the *kokoro*.

For salvation-NRMs, physical healing can be the expression of salvation in this life, because healing is a goal for many NRMs in general; they emphasized this-worldly benefit. Probably because of that, in no time Reiki earned a reputation when it came down to physical healing, perhaps while it was accepted by the Navy (that was held in great esteem) plus because of its aid after the great Kanto earthquake in 1923, both in the dimension of physical healing in the first place. Maybe for that reason Usui named Reiki also "the spiritual medicine of many diseases". In this way, this-worldly salvation contained this-worldly benefit including this-worldly health.

Another indication for emphasizing this-life benefit is found in the interview with Usui, it mentions nothing about the after-life, and it purely focuses on a better present-life as can been seen in a statement like:

> With this, first for human beings themselves to be strong and healthy. Then to improve the thoughts, to be mild and healthy, and human life to be pleasant. Nowadays inside and outside of living we need improvement and restructuring away from illness and suffering, many fellows have worrying minds out of illness and accident.

I opine that a number of NRMs that came on the market at that time, like Reiki, tried to address all problems due to the religious, social and economical crises. At the same time they promised this-worldly benefit in the form of healing, solution of family problems and material prosperity, and after-life benefit in the form of purification of the soul. Healing represents the direct implementation of world view in solving concrete problems and consequently, health is an expression of harmony with the super- or supra-natural world.

More generally spoken, in Japan religious practice is a constant striving for continuous integration of self with body, society, nature and cosmos, as well as with the interventions of the super- or supra-natural beings as among others *kami.* This more general description resembles the goal of Theosophy, which includes the exploration of the origin of divinity and humanity, and the world. This expresses the attitude as meant by Maas' third point of reference — coping with human failings, suffering, death and evil. Many of these challenges are attributed to any form of disharmony or lack of integration. Reiki dovetails with these ideas because Usui stated that practicing Reiki would lead to happiness.

7.1.4.2 Reciting the Emperor's poems: *waka*

The *waka* (倭歌) is a CE; it shows the influence of the Emperor System. Usui inserted dozens of *waka* of the Meiji Emperor (thus better be called: *gyosei*, 御製*)* into his handbook because, as the narrative in the West states, Usui admired the wisdom of the Emperor. Given the importance of the Emperor System and its influence on society, Usui's assumed admiration might be correct information.

Another possibility is that the incorporation was meant to prevent a head-on confrontation with the authorities and thus secured Usui of the potential for accusations of *lèse majesté*. It may have been a way to avoid the 'inevitable conflict with the Emperor System' mentioned earlier on.

Petter shared the same suspicion but does not work this out in detail[789]. Stein also made an assumption into this direction[790]. Brink heard from a Reiki Master in Japan that Usui used to recite the *waka* at the gate of the Emperor's palace just to show his loyalty to the Emperor with the intention not to become accused of *lèse majesté*, but not because Usui really admired the Emperor[791].

This is an example of such poems as used by Usui[792]:

Asamidori sumiwataritaru ohzorano
hiroki onoga kokoro to mogana.
As a great sky in clear light green
I wish my heart would be as vast.

It stands out that *kokoro* is mentioned, and it is already explained how important the concept of *kokoro* is for understanding Japanese Reiki (§5.2.1). One can notice that the *waka* contains some valuable wisdom.

7.1.4.3 PREPARATION FOR INITIATION: *HATSUREI-HO*

James Deacon explained the meaning of *hatsurei-ho* (發靈法, invoking or generating spirit) as follows[793]:

> Many practitioners believe that the Hatsurei Ho meditation is possibly the most effective way to increase the depth, quality and intensity of one's connection to the Reiki phenomenon.(…)
> However there is a good possibility that Hatsurei Ho was originally intended to be used solely as a ritual during which the student received *reiju*. (…)
> The Hatsurei Ho meditation is divided into several sections: 'Focusing', 'Dry Bathing', 'Connection', 'Spirit/Soul Cleansing Breath', 'Praying Hands', etc'.

The 'dry bathing' and 'spirit/soul cleansing breath' seem to resemble the ideas of inner and outer forms of afore mentioned ritual purification (*harai*). The interpretation 'invoking or generating spirit' fits in *kishin* and for that reason it makes sense that this preparation is incorporated and is thus also related to shamanism.

According to the *Gendai Reiki Glossary Terms*, Hatsurei-ho 發靈 法 means[794]:

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[789] Petter, 2009, p49.
[790] Stein, 2011, p8.
[791] Brink, January, 2015. Personal conversation.
[792] Website http://www.ihreiki.com/blog/article/reiki_poetry_waka_and_haiku/ accessed April 3, 2013.
[793] Website http://www.aetw.org/d_hatsurei_ho.html accessed March 10, 2013.

> A technique which cleanses the energetic body and cultivates a greater flow of Reiki energy. Self-cleansing, meditation and movement from Taoist qigong. *Hatsu* means, "to generate something"; *Rei* means, "spirit or soul"; *Ho* means, "treatment, method, or way".

It is again the greater flow of energy that is addressed and aimed for. But neither of the descriptions introduces it as a necessary technique for an initiation and this is an indication why not all Reiki styles have incorporated this.

7.1.4.4 THE REIKI ATTUNEMENT RITUAL: *REIJU*

After the earthquake of 1923, there were so many casualties that Usui decided both to train students and Masters, so that they also could attune people to the Reiki energy[795]. It is believed Usui developed the attunement *reiju* (靈授); in this way much more casualties could be supported. He trained approximately 20 Masters.

In *emic* literature, the interpretation for the *kanji* for *reiju*: 靈授, is something like 'giving spirit', or 'fusion with the spirit': 霊融[796]. In other cases, the first and second parts of the kanji are interpreted separately where *rei* 靈 stands for spiritual as well as for "(…) a shaman praying for rain and the rain falls down"[797]. In this interpretation rain also symbolizes life itself where rain is given from the gods. *Ju* 授 stands for: 'receive', 'impart', 'instruct', 'invest with' but also: 'human being': the receiving agent. Thus, the interpretations compounded become something like: 'the divine world (*kami*) pours down life-energy in human being', or: 'the spirit of the *kami* touches the human *tamashii*'[798].

Some *emic* literature like to link the initiation to Buddhism, in which case a Buddhist or Tibetan connotation might hold that the initiation transmits or awakens in the mind of the disciple the primordial wisdom (*yeshe*, *jñāna*) or the non-dual knowledge: an aspect of the nature of mind. In that case one might speak of a causal empowerment being one out of four pos-

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[794] Website http://www.gaiasmysticalcorner.com/uploads/Gendai_Reiki_Glossary_Terms_Full.pdf accessed May 7, 2014, p2.

[795] Yamaguchi, 2012. Conversation with Yamaguchi, Kyoto, Japan, October 22.

[796] Website http://www.reikilearninglounge.com/t523p105-reiki-and-taireido accessed January 30, 2014.

[797] Website http://www.ihreiki.com/blog/article/the_secret_of_reiju accessed September 1, 2014.

[798] Petter, 2014. Presentation at the *1st Jikiden Reiki World Congress*.

sible empowerments (*wang shyi*). But this study focuses primarily on the aforementioned shamanistic interpretation.

The *reiju* ritual is part of the Divine Practice, the third aspect of McVeigh's paradigm on salvation-NRMs (§5.6.3). Because Usui holds the position of Divine Personage, he was able to be the necessary mediator between the Divine Power and his students. He acts on behalf of the Divine Source and made it possible for students to actually receive (by means of the *reiju*) and use (by means of treatment) the Divine Power that in this case is called the Reiki energy (that represents the Divine Power). The student was (re-)connected with this Divine Power and got access to it. Thereby it relates to point (1) *The essence of the cosmos* and point (2) *Primary religious being* of the salvation concept (§5.6.3). The Reiki energy as meant by Usui covers those two points. The concept of Divine Personage being a mediator between Divine Power and recipient (client or student) comes back in the rituals based on *kishin* and can be recognized as a form of mediated spirit possession.

The effect of the *reiju* ritual (and a regular repetition of it as done by several Reiki styles) is believed to be a continually revived reconnection with the Divine Power on the one hand and a reiterated purification of the *tamashii* on the other. This purification can be labeled as a practice of *chinkon.* The alleged effect is that a student becomes enabled to perform Reiki treatments oneself–the student becomes a medium–which can be recognized as a practice of *kishin*.

Furthermore, I conclude that there was only one type of *reiju* for a Reiki curriculum in the Japanese era, which is, as already mentioned, also stated by Doi and Yamaguchi. This is based on the idea that there is only one type of spirit possession within this ritual. Therefore, there was in early-day Reiki no further specified *reiju* for either a Reiki 2 or a Master training.

7.1.4.5 An initiation lineage back to Usui

The CE as a lineage back to Usui is another effect of the *reiju* ritual; in principle every student must be able to trace his lineage all the way back to Usui, because the ritual is passed on from one Master to the next. This is present in many religions such as Buddhism and is also a topic in the *Reikiki* scriptures (§5.1.9). In the Reiki milieu it is generally believed and accepted that it is not possible to acquire Reiki by doing certain exercises by oneself although this may also lead to the possibility of healing by the laying on of hands; it is the initiation lineage back to Usui that makes it possible to carry the predicate Reiki (self) practitioner or Reiki Master.

This idea goes for all three eras that are investigated by this study. My conclusion for the Japanese era is, that the lineage runs through the mediators as in the *chinkon kishin* ritual, or in other words, through the Master giving the first *reiju*. One becomes a medium through a mediator, thus this lineage represents the connection to the world beyond, the world of *kami*. After that, only (more) specific training and passed on knowledge gives entrance to the Reiki 2 level.

HOFSTEDE: CULTURE

In the *reiju* ritual other elements are worth mentioning. The student acknowledges the position of the Master, the *sensei* 先生 that fits in Hofstede's cultural aspect of an unequal distribution of power. In this case it is to be read as an inequality in access to the Divine Power and with that to the non-physical (metaphysical) world as such. Also it relates to the balance between developments of the self versus surrender; the moment of the attunement is a moment of surrender to the energy. In *emic* Reiki terminology: one *lets* oneself be reconnected to the energy, a statement that fits in the concept of mediated spirit possession where at some point the 'spirit' takes over. It is often mentioned by contemporary Western Reiki Masters that during the attunement the Master performing the ritual experiences a certain altered state of consciousness. Thirdly, it relates to the adherence to paths of self-cultivation; being attuned to Divine Power like the Reiki energy means to be able to perform self-treatments leading to personal development resulting in longed for benefits. The attunement thus starts a chain of consequences and possibilities.

QUARTIER: STRUCTURE AND MEANING OF A RITUAL

The *reiju* ritual can also be analyzed with Quartier's model of rituals (§3.2.4). One can recognize that the external structure supported the social cohesion within the Reiki community and provided a mutual understanding and acceptance of being like-minded. The internal meaning also supports this because the initiation is standardized to some extent for all. The external meaning relates to the expected (re)connection with the subtle energy and refers to the commonly shared element in the world view of an existing healing energy. The ritual acknowledges the connection with the transcendental realm belonging to the world view of Reiki adherents or even of the Japanese culture itself.

The ritual is successful because four outcomes are realized:

- a feeling of group membership is accomplished, which Quartier recognizes as *communitas* as used by Victor Turner,

- it is accompanied with the feeling of something sacred while during the initiations Reiki symbols are used plus one feels becoming reconnected to a sacred realm (McVeigh's Divine Source and Divine Power),
- it gives the student confidence that one will be able to perform a purification ritual by means of the laying on of hands with beneficial effects, and
- it stimulates an awareness of moral behavior and ethics (point (5) of the salvation concept: *Evil and sin*, addressed through the concept of *kokoro*).

Rambelli saw a certain role for the initiation, which resembles Quartier's concepts[799]:

> Because of the nature of such knowledge, not everyone is entitled to receiving it; initiation rituals, with their strict regulations, function as devices to control the access and the proliferation of meaning and knowledge. They were also ways to control legitimacy. Contrary to common understanding, initiations do not generally reveal occult doctrines or "esoteric" truths. Those are (and were also in the past) relatively easily available in texts studied before the performance of the initiation ritual. What the ritual enacts is the sanctioning to teach certain doctrines and perform certain rituals. It also guarantees the soteriologic attainment of the initiated, which was often related to his social position in a religious institution's hierarchy. In other words, initiation rituals control the structuring and the reproduction of the Buddhist esoteric system—a system both of knowledge and of power.

The aspects of "knowledge and power" come back when the first schisms and offshoots appear, described in **Part III: The Hawaiian and North American era** and **Part IV: The era of globalization**.

INFLUENCE ON THE DEVELOPMENT OF THE *REIJU*

As already explained, Usui most likely was familiar with the *chinkon kishin* as well as with *miteshiro otoritsugi* and *fa-chi*. Even without mentioning this background information Rambelli reconsidered the idea that Usui developed the *reiju* all by himself (just as I present in this thesis) as often stated in *emic* literature. Usui also may have had knowledge of the *Reikiki* scriptures and may have based his type of attunement on this Shintō influences. The *denbō kanjō* (initiation ritual of the transmission of the Dharma) may have been the source of inspiration for the initiation ritual as it is given shape by Usui besides *chinkon kishin* and *miteshiro otoritsugi*.

[799] Rambelli, 2002a, p270.

Rambelli noticed a relation between *Shintō kanjō* and the Emperor, which connects directly to the idea of the Emperor being a *kami*. The Emperor System may have been the driving force for Usui using the Emperor's *waka*.

Usui may also have been inspired by ideas of secrecy, as Rambelli has traced in the *Reikiki* texts, and this may have founded the concept that the attunement and symbols had to be 'sacred and secret'.

Usui not only may have been inspired by old scriptures like *Reikiki* but also by other scriptures that treat *mikkyō*[800] as well as by other NRMs like Taireido, Ōmoto and the like.

7.1.4.6 THREE LEVELS: *SHODEN*, *OKUDEN*, *SHINPIDEN*

According to Doi (and indirectly the Gakkai) Usui did not have a standard curriculum, but gave one-on-one lectures based on the specific needs of a student[801]. Nevertheless, based on information from the Gakkai provided by Doi in addition to the form of classes present in certain Reiki styles, it seems that right from the beginning Usui offered three types of classes. These classes consist of the beginner course (*shoden*), advanced course (*okuden*) and a Master training (*shinpiden*) to become a teacher (*shihan*). In Reiki jargon these became known as Reiki 1 class, Reiki 2 class and Master training. In the *shoden* class, the basic of the laying on of hands and sensing the energy is explained (§7.1.4.9 regarding the *shoden* class), the Emperor's poems (§7.1.4.2), the precepts (§7.1.4.10), and the meditation (§7.1.4.11). In the *okuden* class three symbols and their uses are learned (§7.1.4.7, §7.1.4.9). In the *shinpiden* training one learns how to train other people in Reiki and how to perform the *reiju*, where in some cases very experienced *okuden* students may have this knowledge as well. Doi explained that in Usui's time the head of local branches of the Usui Gakkai performed the *reiju* and if a branch did not have a *shihan*, an *okuden* student could perform the ritual[802]. This is in line with my conclusion above that there is only one ritual (needed) to become initiated, and that the access to Reiki 2, the use of symbols and Master, the use of *reiju*, is based on esoteric knowledge.

Foreshadowing on the treated eras of transmigration and globalization, present-day Reiki styles, Western as well as Japanese, still divide the

[800] Horowitz, 2015, personal conversation on preliminary results of his research.

[801] Doi, 2014b, p28.

[802] *Ibid.*

training in Reiki 1, 2 and Master. Western Usui Shiki Ryoho developed a separate attunement for Reiki 2 whereas Japanese Jikiden still has one *reiju*. Doi acknowledges the fact that the Gakkai as well as Gendai Reiki still has one type of *reiju*[803].

7.1.4.7 THE REIKI SYMBOLS: *SHIRUSHI*, WITH *KOTODAMA* AND *JUMON*

The *emic* field generally acknowledges that three symbols (*shirushi*) are part of early-day Reiki. Furthermore, these three are regarded as belonging to the CEs of the spirituality of Reiki[804].

A description on symbols provided by Yamada (§3.2.4) relates to Reiki symbols as well, the use is only known for the initiates and not for outsiders. Many Reiki practitioners descending from Western Reiki have learned in their trainings and believe that it is only possible to use the symbols after the Reiki 2 initiation. However in other non-western Reiki forms, only one *reiju* is regarded as necessary because from that moment a (re-)connection to the energy exists. Both cases relate to the explained expression 'sacred and secret/private' (§2.3.3.5) meaning that the symbols are only relevant for Reiki practitioners and in principle are only known to attendees of a Reiki 2 class and Masters[805]. Indeed, as Yamada mentioned on symbols, the symbols have deep significance for the initiated but say nothing to the outsider.

For explanatory reasons, differences between Western Reiki and Japanese Reiki are mentioned already here but are worked out in more detail in section 10.1.4 where the focus is more on the origins of the differences between Japanese and Western Reiki in the use of the symbols.

There is no consensus about the origin of the symbols; some *emic* sources stated that Usui knew the symbols already as a result of many years of study preceding his visit at Kurama, and that he 'saw' the symbols and predicates during his moment of *kamigakari*, while others stated that he

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[803] *Ibid.*

[804] Mochizuki, 2007, p109. The next chapter describes that during the Westernisation of Reiki a fourth symbol is introduced: the Master symbol that is also used by Reiki Masters of the Japanese Vortex organization in Tokyo. Vortex originates from reintroduced Western Reiki in Japan.

[805] The reality of today is that it is very easy to find the Reiki symbols (in different sizes and shapes) on the internet as well as the ritual of attunement or initiation, but out of respect for the people of the Reiki community I have encountered, I do not include information on how the symbols look like or how the initiation ritual is performed.

created the symbols later on as an aid for his students to stay focused during treatments. Finally a third option suggests that either Usui or Hayashi introduced these symbols in the first place for officers of the Imperial Navy, also as an aid because those students would have been primarily interested in the physical healing aspect of Usui's method. This leaves the possibility open that Hayashi may have introduced the symbols. Hirano stated in an email conversation that the Usui Gakkai told her that even the Gakkai does not know for sure who first started using the symbols[806]. Beckett stated he found out that the symbols where introduced in Usui's last year as an aid for the Naval officers[807]. This may relate to the assumption that Usui asked Hayashi to tailor the system for naval officers. The introduction and use of those symbols made the practice more accessible. The goal for using the symbols was in all cases the same, to provide the practitioners something to hold on to and focus on when practising Reiki.

My arguments that Usui introduced the symbols is based on the fact that Usui probably had more esoteric knowledge, needed to understand the use of symbols and how to construct the distance symbol with *kanji* (§7.1.4.7). Hayashi, though, could have introduced them as a kind of tool to make certain rituals easier such as the mental and distant-treatment. It gave people something a tangible tool in performing such treatments. I am inclined to assume that Usui introduced the symbols given his path of development, and the acquired knowledge for it, and this is the point of departure for the rest of this study.

All in all and for certain, since Hayashi three different symbols were used during treatments. Each of these symbols has a different function and effect on oneself or a client who receives the treatment. The symbols are used during the *reiju* ritual. But as said, the symbols are not a goal in themselves: they are an aid for a specific treatment.

The relation between the symbols and world view

Religious practice is a constant striving for continuous integration of self with body, society, nature and cosmos, and the interventions of the super- or supra-natural beings such as the aforementioned *kami*. The Reiki symbols help in the efforts of integration. Three aspects introduced in section 5.1.3 are of importance in using symbols. The *shirushi*, the physical drawing of the symbol itself performed by the hand in the air, relates to the

[806] Hirano, 2013.
[807] Beckett, 2009, p18.

concept of *ki* energy influenced by this drawing. Secondly, *kotodama* that stands for 'spirit of the words' in the incantation or phrase accompanying the symbol, representing the power that lies in the vibrations in the air/energy that is produced while pronouncing it in Japanese. And thirdly, there is *jumon* where the magical power is believed present in drawing combined with pronouncing.

The concept of symbols, therefore, connects to underlying convictions of the world view; more magically orientated, like in Shugendō, because the symbols address intervention of super- and supra-natural forces like a subtle energy and *kami*. This demonstrates where people are positioned in Maas' first point of reference, balance in the relation self-development versus surrender. In a way, surrender is noticeable because the interventions are acknowledged as being actual and true. But at the same time, efforts are made in influencing these interventions by acquiring certain capabilities as the result of self-development, in this case by practicing Reiki including the use of the Reiki symbols. This shows adherence to paths of self-cultivation and to the fact that the self is in a transitional state from being under control towards being in control, thus moving away from a position in a Shintō and Buddhist context to a position in the NRM context. Practicing Reiki using the symbols provided a direct aid to cope with religious and spiritual crises.

The combination of the belief that the soul is reconnected with the Divine Power and that the *tamashii* is located in one's brain, makes it possible to start with Divine Practice. In this case Reiki treatments points to the fourth aspect of McVeigh's paradigm in the salvation concept. The details of the symbols are presented in the section of the treatments (§7.1.4.9).

7.1.4.8 Preparation for a treatment: *reiji-ho*

Similar to the attunement ritual, there is also a ritual for the preparation of a treatment, *reiji-ho* (靈治, indication of spirit). According to Deacon, it contains three steps; firstly, fold the hands in *Gasshō* position and connect with the Reiki energy. Secondly, use the distance symbol or even all three symbols in order to connect with the energy and client, and thirdly, hold up your hands before the third eye in the middle of the forehead and ask for guidance (or intuition), in order to lead the hands to the places on the

client's body where the energy is needed[808]. It is also summarized by the advice to listen to your hands and allow them to guide you[809].

This ritual also relates to *kishin* where the spirit of *ki* is needed in order to be able to perform a treatment because that is based on an influx of *ki* energy. Additionally, the spirits of words (*kotodama*) are called upon in this way along with the spirits of drawing and the spirits of symbols. The asking for guidance points to the relation with shamanism, and to an external authority.

7.1.4.9 THE REIKI TREATMENTS: *CHIRYŌ*, AND ACCOMPANYING SYMBOLS

In the Reiki treatments the next three CEs of Reiki's spirituality are visible:

- a treatment on the physical body with the additional use of the 'power' symbol,
- a distant-treatment, supported by the 'distance' symbol and incantation,
- a mental-treatment, supported by the 'mental' symbol.

TREATMENT OF THE PHYSICAL BODY

Usui used different techniques to channel, radiate or transmit the energy to the patient[810]:

(1) The laying on of the hands is the most basic one,
(2) then there is a massage-like touching,
(3) a form of tapping or (more medically expressed) a form of percussion,
(4) a form of stroking,
(5) a form of puffing and blowing the energy,
(6) and fixedly and pointedly staring at a specific spot on the body,
(7) finally, some more energy might be directed to a specific spot on the body.

Reiki is best–and for many, only–known for the treatment by (1) the laying on of hands. Hirano stated that, based on notes of Usui's students, he instructed the presence and capacity of radiating an internal energy that resembles *prana* (or *fa-chi*) rather than channeling an external energy like *ki*[811].

[808] Website http://www.aetw.org/d_reiji.html accessed February, 4, 2015.
[809] Fueston, 2015, p147.
[810] Petter, 2000, p25.
[811] Email conversation with Hirano and Stein, 2014. This is preliminary information from Hirano's forthcoming publication (status 2015).

Techniques (2), (3) and (4) all include physical contact and might be influenced by concepts of osteopathy and chiropractic as those techniques aim to detect disturbances in energy flows through the body and try to remove them by massage, stroking and the like. Some form of stroking and massage is still part of the treatment for both in the Usui Shiki Ryoho and Jikiden style today. Further research is needed to suggest a direct link between Usui and those two techniques.

The technique (5), puffing and blowing, may indicate the concept of the breath of life (*prana*). The technique (6), staring, may also have been a technique to radiate a wave of energy as part of the total package of transmitting energy. Both techniques seemed not to have been emphasized by Usui or Hayashi.

An important part of the treatment is to notice 'what happens with the energy' during the laying on of hands. A (more experienced) practitioner is believed to feel the flow of energy as well as places on the treated body where the flow is weaker or stronger. Yamaguchi stated that Usui noticed some physical feelings and sensations, like tingling in the hands, while treating people by the laying on of hands. Usui is believed to have realized that there was a relation between the flow of energy and the type of sensation during the treatment. The sensation experienced by the practitioners is believed not to be Reiki energy, but some sort of energetic echo called *hibiki* (響き). Sensing this means that the practitioner has found the cause of the problem[812]. Jikiden Reiki calls this process *byosen* and that may have been the same for Usui, because Hayashi trained the Yamaguchi family. According to Stiene, *byosen* is a compound of 病 *byo* = illness, sickness, and 前 *sen* = present, complete, uniform[813]. Doi uses other *kanji* for this, which indicates the complexity of Japanese language once more[814]. Kazuwa translated it as 'disease radiation' and described it as energy released by the ill part of the body as well as by other, related parts[815].

In Western Reiki the remark most often heard is that the energy flows less or more 'strong' for certain hand positions. Again, this resembles techniques as used by osteopathy, interpreting muscle tissue by touch.

The ritual of treating a physical body is performed by the laying on of hands, mostly on the body or a little above it. There are indications that in

[812] Miles, 2011, p3.

[813] Website http://www.ihreiki.com/blog/article/what_is_byosen_reikan_ho/ accessed May 7, 2014.

[814] Doi, 2014a, p157.

[815] Kazuwa, 1974, pp38-39.

Usui's time no limit in time was used to treat a certain position, and that is still the case in present-day Jikiden Reiki, the longer the better. In Western Reiki, I observe more standardization, like for instance five minutes per position where an adaption to standardized regular healthcare is assumed.

At least related to technique (7)–the laying on of hands–but more likely to all the used techniques, the treatment can be supported or empowered by a certain power symbol. As a Reiki practitioner myself, I noticed a slight difference in use, drawing and understanding of this symbol in present-day Jikiden Reiki versus the Western USR style. However, both interpreted it as the 'power symbol'. It is unclear who initially incorporated symbols in the system, Usui and/or Hayashi.

But what if one's personal mind or spirit is not meant, but something else instead? Walter Lübeck and Mark Hosak stated that the power symbol has roots in Japanese shamanism. Their argument was that the symbol shows great resemblance to symbols with a similar function and effect originating from Shugendō[816]. They said that it goes back even more in time, that Shugendō makes use of very old texts all the way back to *Engi shiki*[817]. In the *Engi shiki* various forms of how to address the *kami* can be found, which may suggest that the use of the power symbols is also meant to invoke *kami*[818]. Therefore, it seems to indicate that it was initially a means to open oneself for *kami* thus for extra *ki* energy and the divine outflux of *kami*. Chapters on the era of globalization will unfold that it was interpreted as 'power symbol' in Western language, where 'power' also has a different connotation, 'universal life-energy'. The suggested relation with Shugendō seems plausible since this is also the source for *chinkon kishin*. Deacon imagined also a relation with *kami*; he translated *choku rei* solely as '[to] direct spirit' or more conceptually as 'in the presence of the spirits (*kami*)'[819]. Summarized by me, for this he used the characters 直霊, also expressing the *rei* character, originating from Shintō.

Deacon suggested a possible connection with Ōmoto; he explained that Ōmoto uses the phrase *naohi*, which he interprets in different ways and of which the most interesting is[820], 'the power which stirs and activates the soul failing through tiredness and distress is *naohi*'.

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[816] Lübeck, 2006, p119.

[817] The *Engi Shiki* (*Regulations and Laws* of the *Engi* Era) is a 50-volume work written in the period 907-927.

[818] Kanetomo, 1992, p141.

[819] Deacon 2005, p9.

[820] *Ibid.,* p11.

Stiene mentioned an Aikido teacher who uses *naohi* to advocate self-reflection as an intuitive practice. It reflects the inner perspective where *choku rei* describes a way of being where one is able to access one's spirit directly. According to him this is the traditional Shintō perspective[821].

Both interpretations give room to connect it to Ōmoto's *chinkon kishin* because when a spirit is invited it may need to be directed to the soul in order to stir and activate it. Deacon's hypothesis is that *naohi* and *choku rei* might be synonyms. In fact, *naohi* is the classical Shintō pronunciation version of 直霊 and *choku rei* the modern one[822]. Stiene stated that in fact they are the same where *choku rei* is the *onyomi* pronunciation that is close to the Chinese form and *naohi* the Japanese *kunyomi* pronunciation[823]. Section 10.1.4 will explain more on *choku rei*. It seems that in the Japanese era the power symbol was not accompanied with an incantation and at present-date Jikiden Reiki still does not use the incantation during treatments but does use the symbol itself during their version of *reiju* and calls it *naohi*[824]. That it is not used in treatments might be explained by the fact that the *choku rei* has to do with one's own spirit and, therefore, is not to be used in treating others.

TREATMENT OF THE *KOKORO*

The results of this study indicate that two tools are offered for the purification of one's *kokoro*. The purification of the *kokoro* is done by a special treatment called the *seiheki chiryō*, (性癖治療) and the purification of the *kokoro*, more particularly the mind-set, is supported by the Reiki precepts. I regard it as an inward and outward orientated purification of the *kokoro*.

The *seiheki chiryō* aims for the inward purification and explicitly aims to get rid of one's '(bad) habit, inclination or disposition', the connotation of the Japanese character *seiheki*[825]. This treatment is supported by the use of a certain symbol that in Japanese Reiki styles has no name, but later on in the West became known as the *seiheki* symbol, mental symbol or symbol of harmony.

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[821] Website http://www.ihreiki.com/blog/article/exploring_the_mantra_choku_rei accessed March 15, 2015.

[822] Goi, 1990, p14.

[823] Website http://www.ihreiki.com/blog/article/exploring_the_mantra_choku_rei accessed March 15, 2015.

[824] *Ibid*.

[825] Yamaguchi, 2007, p188.

Petter stated that Usui developed the mental symbol as a stylized version of the symbol called *hṛīḥ* (take a look for instance at website http://www.visiblemantra.org/hrih.html for some examples, or take a look at the symbol situated in the center of the seal shown in section 11.3) that represents the *Amida Buddha* or *Amida Nyorai* and can be found in many inscriptions of holy places throughout Japan[826]. John Stevens mentioned the same and even shows a picture of a samurai's helmet with the symbol[827]. Stevens stated that *hṛīḥ* stands for *h*=karma, *ṛ*=passions, *ī*=calamity and *ḥ*=removed, epitomizing this Buddha's vow to free his followers from all evils[828]. He links the *Amida Nyorai* to salvation; according to him *Amida's* merit is so great he can transfer it freely to weak and foolish people who have no other hope for salvation[829]. It relates also to one's karma; overcoming one's karma is tantamount to correcting one's bad habits[830]. According to Petter, in Japanese this *hṛīḥ* is called *kiriku* because Japanese cannot pronounce *hṛīḥ*. Lübeck and Hosak also stated that the mental symbol could be traced back directly to the seed syllable *hṛīḥ* belonging to *Sanskrit*, and more specific, to the *Siddham* script[831]. Furthermore, they mentioned that *Dainichi Nyorai* is a general term for all 'light beings' and that *Amida Nyorai*, one of these light beings, is regarded as the most important god in Pure Land Buddhism (Jodō Shinshū)[832]. It is also related to one of the three deities worshipped at the Tendai Buddhist Kurama temple, Senju Kannon (§5.1.5).

Deacon also connected its origin to the *hṛīḥ* and added some possible interpretations in *kanji* of which I regard the most relevant[833]. 精平気, "*Sei* (精) implies something Spiritual, Holy or Sacred. Again, *heiki* (平気) is calmness; composure; unconcern–thus implying 'Spiritual Composure'–the perfect antidote for mental-emotional dis-order". In this case, it is *ki* that is mentioned. Hirano suggested that Usui might have used *prana*[834]. Before

[826] Petter, 2009, p38.
[827] Stevens, 1988, p57.
[828] *Ibid.,* p26.
[829] *Ibid.,* p56.
[830] Goi, 1990, p27.
[831] Stevens, 1988, pp4-7. The *Siddham* script originates from India and has migrated via China to Japan. In China and Japan *Siddham* is exclusively used for sacred writing. In Japan the study and practice of *Siddham* reached its zenith.
[832] Lübeck, 2006, pp260-261.
[833] Deacon, 2005, p13.
[834] Hirano, 2013.

that time one and all assumed that Usui's treatments were based on *ki,* which explains the existence of *emic* explanations based on *ki*.

All in all, the mental-treatment is believed to be helpful in the process of getting rid of 'bad habits' as a means in obtaining a pure mind, necessary to overcome karma and become one with the *kami*. Here one can clearly see the influences of Buddhism (enlightenment), esoteric Buddhism (source of inspiration in creating the *reiju* ritual) and Shintō (oneness with *kami*) to which Rambelli also concluded[835]:

> Furthermore, they also became identical with a "Shintō" deity, thus creating a new soteriology that replaced the usual idea of "becoming a buddha" (*jōbutsu*) with a form of "becoming a *kami*"; all this was related to an awareness of the specificity of Japan as a sacred place.

This confirms the idea that Usui's experience of fundamental inspiration resembles the Shamanistic idea of being possessed by a *kami* (*kamigakari*), *casu quo* with the Shintō/Shugendō idea of becoming a *kami*, or better: a living god: *ikigami*.

The Gakkai booklet does not mention a *seiheki* treatment but speaks of a *nentatsu* treatment, which is interpreted as "transferring will power"[836]. It is interpreted as 'sending will power' and exemplified with sending will power of "the illness will be cured" or the five precepts[837]. It resembles the *seiheki* treatment but appears to make no use of an accompanying symbol. It seems to me that it is based more on early 21th century mind-cure and hypnosis techniques. This is also supported in that Mesmer is already mentioned in the Gakkai's booklet, despite the fact that in the interview Usui does not called it hypnosis (appendix on p595). Deacon called it a 'deprogramming technique' that also makes use of (positive) intentions, thus also referring to mindset[838].

THE DISTANT-TREATMENT

It is believed that by using the distance symbol it is possible to perform a distant-treatment or absentee treatment: *enkaku chiryō* (遠隔治療). Reiki energy is transmitted to subjects of the living world, like people who are physically somewhere else, anywhere ranging from being in the same room or the other end of the world. It is believed that the connection is made when a symbol is used with an accompanying name. For a Westerner, the distance symbol looks like Japanese *kanji* but in fact is not. The accompa-

[835] Rambelli, 2002a, p292.
[836] Kazuwa, 1974, p40.
[837] *Ibid.*
[838] Website http://www.aetw.org/d_nentatsu.html accessed April 28, 2015.

nying name is Japanese language and can be interpreted as when the essence of the practitioner encounters the essence of the other person. It is this qualification of 'distant-healing' that made second degree Reiki and the use of this symbol well known by a larger audience.

Several *emic* authors have tried to find the origin of the distance symbol or the technique and knowledge to compose such a symbol. Lübeck stated that the symbol has to do with some kind of energy transmission. He thinks that Shintō and Shingon might have inspired Usui; both have practices to fabricate symbols for special purposes. Already in ancient Japan, it was Kunai who described the Mantra of Light–*Komyō Shingon* that had to do with transmission of spiritual powers during initiations or attunements[839]. Yamaguchi stated that the distance symbol is composed of existing *kanji* where certain strokes of *kanji* symbols overlap each other thus forming and creating a new symbol (non-*kanji*) that for a foreigner looks Japanese but in fact is not. He suggested that the technique originates from esoteric Buddhism: *mikkyō*. Interesting, though, is that the symbol, not the *kanji*, is recognized as Chinese text by a Chinese expert in Chinese characters[840]. When trying to translate the *kanji* in online Chinese-English translation sites, it gives for instance "this person is mindfulness[841]" or "this is righteous[842]". According to Stiene an interpretation of the symbol can be "my original nature is a correct thought[843]". Lübeck stated that for constructing predicates or names representing symbols like the three Reiki symbols, Usui (or Hayashi) might have been inspired by magic Taoism that provides certain guidelines to construct mantras, based on knowledge that has to do with talismans and magic sayings[844]. Stiene stated alike in saying that Tendai Buddhism and Shingon make use of meditations called *Tenji-yuga*; a syllable or symbol transformation yoga in which the practitioner visualizes a syllable with the aim of ultimately becoming one with the associated deity of the symbol[845].

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[839] Lübeck, 2006, p259.

[840] Private conversation with Dr. San Ong MD: ophthalmologist, acupunctural and medical Qi Gong professional practitioner.

[841] Website http://www.njstar.com/cms/chinese-english-translation accessed December 13, 2014.

[842] Website http://www.freetranslation.com/en/translate-english-chinese accessed December 13, 2014.

[843] Stiene, 2007, p95.

[844] Lübeck, 2006, p107.

[845] Website www.ihreiki.com/blog/article accessed September 6, 2012.

It is believed that the original *kanji* that served as input for the esoteric Buddhist practice to create the 'distance symbol' are[846, 847]: 本者是正念. A search on the internet with Google on this exact phrase provided in 2014 almost 5,000 hits. Stein implies that the first character, *hon* 本 (which can also be interpreted as 'book or volume') can be interpreted as 'real', 'fundamental', 'main', 'foundation', 'root' or 'original'; *hon sha* 本者 as 'original person' or 'Buddha body'; *ze* 是 as 'righteousness' or 'be'; and *ze sho* 是正 as 'to correct' or 'to revise'. The last two characters of the distance symbol show a word with Buddhist connotations, *shōnen* 正念 meaning 'correct remembering: to remember our true nature 'right mindfulness', the seventh step on the Eight-Fold Path. *Nen* 念 also stands for 'one person' besides 'attention', 'desire', 'feeling', 'sense', 'thought', or 'wish', and according to Doi, *nen* can mean several things[848]: 'strong will', 'strong desire', 'emotional force', 'intension', 'intense concentration', 'strong control by mind or consciousness'. But he added to this, "As *nen* tends to be used to satisfy the ego or selfish desire, Reiki healers are taught not to use it while healing". *Nen* 念 also holds *kokoro*: 心, of which the importance is already made clear. Deacon also used 'right mindfulness' in his interpretation of the *jumon*, saying[849], "Correct Thought (Correct Mindfulness) is the essence of being". He also mentioned that there are several Reiki styles where this symbol represents the transcendence[850], "(…) 'oneness' within the practitioner, and the realization that there is no separation between the two people sharing the phenomenon of giving-receiving Reiki." Finally, Doi interpreted it as 'right mindfulness is fundamental'[851] or "The basics to become happy start with the right consciousness"[852]. Brink and Furumoto interpreted the incantation and symbol as, "The Buddha in me is (Furumoto: meets) the Buddha in you"[853]. Stiene interpreted it as[854]: "My original nature is a correct thought. What is that correct

[846] Website http://messia.com/reiki/jikiden/jp_vs_western.php#DKM accessed November 7, 2013, and Deacon, 2005, p14.

[847] Stiene, 2015, May 5, message on facebook in a closed group.

[848] Doi, 2014a, p21.

[849] Deacon, 2005, p14.

[850] *Ibid.,* p16.

[851] Stein, 2009, p8, and email conversation December 2013 - January 2014.

[852] Doi, 2014b, p28.

[853] Brink, 2000, 2015. Workshop on the symbols, Gersfeld, 2000, and personal conversation January, 2015.

[854] Stiene, 2015, May 5, message on facebook in a closed group.

thought? It is that we are originally the great bright light already." Altogether, several interpretations seem possible depending on one's perspective, but it seems that it addresses also a correct state of mind, which relates it to purification of *kokoro*.

The idea of being able to give a distant-treatment requires a certain world view which includes the possibility for a type of connection between the practitioner and the object of the distant-treatment. A concept of Swedenborgianism is that bad health is the result of blockades in the flow of energy. A free flow is of utmost importance and ultimately will lead to a healthy body; places in the body where the energy is blocked need to be treated in order to solve such blockages. This was combined with a concept from Theosophy where the soul is thought to be enclosed by a more condensed form of energy, the physical body, and a more subtle body of energy, the ethereal body. I conclude that these concepts have contributed to the concept of the laying on of hands in Reiki for the physical body and a so-called 'distant-treatment' for the ethereal body. The teachings of the *okuden* class of the Jikiden Reiki style indeed stated that a distant-treatment is a treatment of another person's ethereal body[855].

At least Gendai Reiki relates the symbols directly either to certain *kami* or to certain Buddhist deity, and the attunement during the Reiki 2 class accomplishes the following connections: *choku rei* to the power of the earth/Power, *seiheki* to the power of the moon/Love, and *hon sha ze sho nen* to the power of the sun/Light (§5.1.5.5). This relates directly to the invitation of *kami* as meant in the *chinkon kishin* ritual.

Based on this study's data I suspect, though, that the very first *reiju* during the Reiki 1 class is the most important one. It promises to provide a durable and sustainable connection with the energy and it is also when the student becomes a medium oneself. Whereas, the use of the symbols during a Reiki 2 class becomes a passing on of knowledge, or better, esoteric knowledge of *shirushi*, *jumon* and *kotodama* rather than a special 'Reiki 2 *reiju*'. This explains also why the symbols are regarded to be secret as they can be used by anyone who has received *reiju*.

In either case, after the Reiki 2 class a student is capable of using the above-mentioned Reiki symbols.

[855] Yamaguchi, 2013. Jikiden *Okuden* training, Sittard, summer 2013.

As previously mentioned, *seiheki chiryō* is related to an inward purification of the *kokoro* as where the outward purification is accomplished by affirmations, which leads to higher ethics. For this goal, the Reiki precepts, *gokai* (五戒) perform as a signpost, guide and companion at the same time. They represent a signpost for the road to enlightenment, the guide at home in the private realm of meditation and reflection, and a companion in daily life. As such, it belongs also to the element fundamental attitude of Reiki's spirituality. The original Japanese *kanji* and interpretation looks like this:

- 今日だけは, 怒るな, 心配すな, 感謝し, 業はげめ, 人に親切に
- *Kyō dake wa, ikaruna, shinpai suna, kansha shite, gyō ni hageme, hito ni shinsetsu ni*
- Just for today, do not be angry, do not worry, be grateful, be encouraged to do your work, be kind to people.

This type of purification touches point (7) *The saved state* of McVeigh's salvation concept (§5.6.3). Not only oneself but also the other and in line with that the state itself will benefit from this improved behavior. According to *emic* sources like Yamaguchi and Petter, living according to the precepts belongs to contemporary Reiki but also had a place in early-day Reiki. It was and still is one of the main reasons why one should practice Reiki in the first place. Living according to the precepts leads ultimately to a better life, the goal of Reiki. But the point I make is that it is a *sine qua non* intermediate stage of the real goal, salvation.

The English interpretation of the precepts and the combined term *anshin ritsumei* mention calmness of the mind and work. This indicates an internal consistency between the goal *anshin ritsumei* and precepts as (one of the) tool(s) to reach that goal.

Usui's version is–or very similar ones are–commonly used for the Japanese version of the precepts on *emic* websites; several versions of the transcription from Japanese *kanji* to English scripture can be found on the internet. Words like *ikaruna* are not English words, and therefore can be interpreted in different ways. These precepts are still used in Japanese Reiki styles today, like for instance Jikiden Reiki; in their course material for foreign students it is translated as[856], "Just for today. Do not be angry. Do not be worried. Be grateful. Do your duties fully. Be kind to others." The Japanese Reiki teacher Inamoto Hyakuten gives another often-quoted

[856] Yamaguchi, 2011, p19. Fueston, 2015, p18.

translation[857], "Today do not anger. Do not worry. Be thankful. Work with diligence. Be kind to others". Clearly one can see that these translations share a family resemblance and that choices had to be made to use either grateful or thankful and the like.

An important phrase is placed under these precepts on the tombstone. It reads, *asa you gasshō ahite kokoro ni nenji kuchi ni tonaeyo* and translated means: 'mornings and evenings, sit in the *gasshō* position and repeat these words out loud and in your heart'. As described earlier on, *kokoro* means more than just heart-mind; it refers to self, heart, and/or heart-mind and includes faculties as mind, will, moral judgment and emotions. In fact, with the choice for the word *kokoro* a certain context is expected from the audience that is not reflected in the translation of the modern version precepts. This is one of the places where a part of the Japanese context of Reiki is lost due to its transmigration. The suggestion to pray it loud refers directly to the concept of *kotodama*. *Kokoro* also includes the *tama*, associated with the spirit (*seishin*) but not with the flesh and this is one of the pillars of all NRMs. The practice of *kokoro naoshi* (healing of the spirit) aims towards harmonious human relationships in family and social environment and is another major goal addressing the social crisis. Reiki comes with the *gokai* both in the faculties of *kokoro* and in the balance with one's social environment. This answers also how Maas' second point of reference–attitude towards the worldly day-to-day reality–begins to take shape, by rebalancing. This shows the Shintō setting of Reiki when it comes to daily life issues. In that time period, State Shintō became a patriotic duty so people could see and experience that in this way they were supporting the state and this in itself could refer to the emerging nationalism.

7.1.4.11 THE REIKI MEDITATION: *GASSHŌ*

Another exercise may have been a certain meditation. Usui seemed to have offered his students a meditation technique called *gasshō* (合掌, two hands coming together) meditation. It takes 20 to 30 minutes and is supposed to be exercised in the morning after one gets up, or just before going to sleep. It is primarily meant to empty one's mind or to become aware what is on one's mind. It makes sense that this was a part of the instructions Usui gave to his students because in those days meditation and prayer were commonly accepted instruments in the spiritual society of Japan.

[857] Website http://www.ihreiki.com/reiki_info/reiki_history/usui_mikao/memorial_stone/ accessed at April 8, 2014.

7.1.5 THE *COMPONENT FUNDAMENTAL ATTITUDE*

CEs in the *component fundamental attitude* are:

- striving for salvation in this-life and the after-life,
- living in harmony with family, society and state,
- self-development in order to obtain those two points and where the self-development is subordinate to those other two points.

As explained, it is the *component fundamental attitude* where all things from the other four components come together; the composed behavior also addresses Maas' three reference points for fundamental attitude.

Little information has been found to determine the general behavior of early-day Reiki. One possible indication was found in the beginning of the Usui interview although he proclaimed that keeping techniques as Reiki secret is a bad habit belonging to the past century. As mentioned earlier on, this may have been a direct influence of Pure Land Buddhism, which is to let people benefit from obtaining their own healing capacities. But there might also be an influence of Christianity, which also advocates social engagement when he stated:

> In modern days we have to live together. That's going to be the basis of happiness, earnestly wanting social progress.

He advocated a certain social progress that can be achieved when people practice Reiki. Unclear is whether he was attempting to distance himself from certain occult influences or if he tried to avoid discussion with the authorities about the nature of his teachings. On the other hand, it also may suggest that he was reacting to developments in society; government interventions in society influenced morality and values as well as Japanese spirituality. I conclude that Usui noticed and perhaps experienced these changes personally and wanted to offer an alternative. In his opinion people have to live together, he wanted to bring cohesion back into society.

In general, the time period of early-day Reiki presented crises on multiple levels; an economic crisis due to the war activities and economical interventions from abroad; a social crisis due to the shift from an agricultural to an industrialized society; and a religious, spiritual crisis as the result of the religious policy of the Meiji and Taishō authorities. In addition to that, foreign science entered society and the official healthcare system developed from a traditional way of healing towards a more Western style of biomedicine. Taking into account that generally a coping strategy is also, or perhaps mainly, based and founded on one's world view, the outcome of the study indicates that as a result of these combined crises, the coping strategy

for handling uncertainties was seriously undermined. The religious and spiritual crisis was particularly responsible for this process. The tendency in Japanese culture to avoid uncertainty was reason enough in general for people to be in need for some (new) instruments in their fundamental attitude-toolkit to face up all these challenges. People became interested in NRMs that promised something new to handle all these challenges at once. Those movements had to offer: restored balance between agents of the physical and non-physical realm, more economical prosperity, more physical health and more balance and harmony in social and family life. All these requirements also had to be attuned both to the underlying changing world view and religious concepts, and to the various cultural aspects within Japanese society. It is on this point where an *emic* and an *etic* perspective become distinguishable on the needs. Considering Japan as a spiritually orientated society, the needs first and foremost focused on healing and that probably was the experience of the contemporary Reiki practitioner. From a scholars' perspective, the *etic* one, the contemporary Japanese spiritualities and religions are also taken into account, concluding that it indeed was not only healing one sought for, but also new ways to salvation in harmony with all new (foreign) influences and developments. Reiki tried to fulfill these needs all at once. It offered salvation related to the physical and non-physical dimensions, it offered physical health, and it offered changes in attitude and behavior resulting in balance, harmony and prosperity.

All in all, I submit that the fundamental attitude of a Reiki practitioner was a striving for salvation for oneself both for this-life reality and for the after-life, and to live in harmony with family, society and state.

7.1.6 USUI REIKI RYŌHŌ: REIKI RYŌHŌ OR SEISHIN RYŌHŌ?

Based on the name of Usui's method–Usui Reiki Ryōhō–one is inclined to label Reiki as an occurrence of the *reiki ryōhō* therapies of those days. The question how people considered Reiki in general, perhaps needs to be answered separately for the Taishō and the Showa era. Hirano performs research on the relation between Reiki and *seishin ryōhō*. She kindly shared some preliminary information, and is a continuation of the description of *seishin* (§5.1.4.2)[858].

> For the people living at the time, Usui's Reiki Ryōhō was one of a number of *seishin ryōhō* (literally 'spiritual therapies,' but also used to mean 'psy-

[858] Information based on email conversations in February, March 2013, between Stein, Hirano and myself.

chotherapies'). For people at that time, this is what Usui's Reiki Ryōhō would have been seen [would have looked like]. Documents showing the relationship between Usui's Reiki Ryōhō and other *seishin ryōhō* are being discovered little by little [status 2013]. Because *seishin ryōhō* have [certain] characteristic[s] [see p130], there might have been a Buddhist (especially esoteric Buddhist) connotation of Usui Reiki Ryōhō. The possibility of broad Buddhism influences on Usui's way of thinking still has to be precisely determined.

Within the group of *seishin ryōhō*, Reiki resembles the most Ramacharaka and Shin'ichi Yamada's system of *prana ryōhō*[859]. In paraphrasing Hirano, notes taken during teachings discovered from Usui's students seem to indicate that Usui spoke about the healing energy as something that one has to evoke from within and radiate it, rather than open oneself for an external energy and channel it. Thus, more *prana* orientated.

Other preliminary information from Hirano suggested that because there were many naval personnel in the membership of the Gakkai, an association can be seen between the *seishin* used in the military and *seishin ryōhō*. She mentioned she did not hear any story that the Navy officially used Usui Reiki Ryōhō (as I mentioned in the previous chapter). Moreover, *seishin ryōhō* were not officially accepted therapies in society at this time, and they received frequent criticism from people like doctors and intellectuals. In the newspapers of that time, stories appeared about police crackdowns on *seishin ryōhō*[860].

Her assumed criticism of doctors may indicate why Usui referred to a medical doctor in his interview. He may have wanted to give a counter-argument against this criticism.

Hirano's point of view joins that of Levi McLaughlin. Japanese borders were now opened and politicians and intellectuals sought to modernize Japan by adopting western notions and practices of religion and scientific medicine. NRMs came to be slowly labeled as groups of charlatans promoting superstitious beliefs. McLaughlin argued that[861]:

> (…) a distinct pattern of repeated scapegoating of new religions punctuates the history of modern and contemporary Japan, and a cycle of lashing-out against emergent religious groups has shaped the contours of prevailing distinctions maintained between 'traditional' and 'new' religions.

[859] Hirano, 2013.
[860] More on *seishin ryōhō* in section 7.1.6.
[861] McLaughlin, 2012, p55.

Only on rare occasions could I find in *etic* literature how scholars label Usui Reiki Ryōhō. On an earlier occasion it was Kokubo who recognized it as *reijutsu*[862]:

> One of the aims of *Reijutsu* is to restore health. *Reijutsu* uses various healing methods including laying-on-of-hands, direct hand touch and healing by religious rituals. At its peak in populating, *Reijutsu* was practiced with various types of explanations, i.e., that healing was the result of some power, invisible rays similar to X rays, or the workings of spiritual entities. At present, there are several active organizations that keep and practice *Reijutsu* therapies in Japan. Moreover, some sects of *Reijutsu*, e.g. Reiki, have been reactivated in modernized style by reimportation from overseas countries where the original laying-on-of-hands technique has been simplified or modified.

According to Hirano, *reijutsu* (霊術) is often used as synonym for *seishin ryōhō*, and contains the *kanji* 霊 as in Reiki. According to her, it belonged in the 1920s and 1930s where it was an agent in the Japanese healthcare system but indicated that the practitioners were not regular trained medical doctors. I would say it was a modality of 'Japanese CAM' of those days.

Kokubo's statement shows already the diversity of underlying types of explanations found in *reijutsu* therapies, like invisible rays or X-rays, that reflect concepts of the American metaphysical movement as well as that it reflects contemporary Japanese concepts like the workings of spiritual entities. Hirano labeled Usui Reiki Ryōhō *seishin ryōhō*, while she called *reijutsu* a synonym for *seishin ryōhō*[863].

Why did Usui call his system *reiki ryōhō* instead of *seishin ryōhō*, *prana ryōhō* or *reijutsu*? I suggest three possibilities; firstly, he may have founded his system just before the category *seishin ryōhō* came into being. Secondly, he may have emphasized the ritual *reiju* (based on *ki*) rather than the treatment (based on *prana*). But I want to emphasize the third possibility; at that time, the self developed from being under control towards being in control (§5.2.3). Is it possible that this development also influences the experience of *ki*? Did it become possible to manipulate *ki* with certain exercises and rituals, thus in a way controlling it, rather than just being exposed to its influence? Following this line of reasoning, it is possible to let *ki* echo in its label, *reiki ryōhō*. Further research in Japan is needed to answer this.

[862] Kokubo, 2001, p151.
[863] Hirano, 2013, p1.

7.1.7 REIKI COMPARED WITH OTHER SALVATION-NRMS

In the time period Reiki emerged, more healing techniques were founded of which some show elements and even CEs that are remarkably similar to Reiki as already mentioned in section 5.6.5. About these healing systems and Reiki, nothing is known in regard to the possibility that the one founder inspired the other and *vice versa*, but perhaps that in the near future (later than 2013) Hirano will present research results that reveals more on this issue. In literature, two NRMs are already compared with Reiki: Taireido and Sekai Kyūseikyō. These comparisons are made based on the initial Usui Reiki Ryōhō, thus considered as having not yet been changed by Hayashi.

7.1.7.1 TAIREIDO VERSUS REIKI: TANAKA VERSUS USUI

Some information on Taireido (§5.6.5.6) raised the question if the narratives of Reiki and Taireido somehow got intertwined with each other in time. Hereafter some scholars are paraphrased and it contains to some extent overlap with my short introduction on Taireido. This is necessary in order to follow the line of reasoning of those scholars, despite the fact that Kazuwa places Tanaka previous to Usui (§7.3.2) in the Gakkai booklet[864].

Giuseppe Paterniti suggested, and which I paraphrase moving forward, a possible relation between Usui and Tanaka[865]. Both the stories of Reiki and the theoretical and practical dimension of Taireido show some remarkable points of similarity. Paterniti quoted Tanaka in stating:

> We believe that the universe is the result of a force called *Reishi*, which emanates from the true and good Tai Rei (Great Spirit),

Paterniti summarized information of Tanaka on Tai Rei as follows:

> Tai Rei, Source and Ruling Spirit of all things, is beyond time and space, beyond existence and non-existence: all things emanate from Him and all things return to Him, ad infinitum. It is through *Reishi* (the Force of the Spirit), which is incessantly profused by Tai Rei, that all the phenomena of life and universe exist.
>
> Tai Rei is perfection, truth and love: His Great Substance, which has neither birth nor death, is everywhere present, at all times.
>
> The doctrine of Tai Rei Do (The Way of the Great Spirit) includes and transcends every philosophy, religion and moral principle.

[864] Kazuwa, 1974, p30.

[865] Website http://www.scribd.com/doc/26047802/To-the-Roots-of-Reiki-Ryoho-Morihei-Tanaka-and-the-doctrine-of-Taireido-English-Version accessed April 3, 2013.

Even in the phrase *reishi* Paterniti saw a similarity:

> Even the word '*Reishi*' (靈子) is incredibly similar to '*Reiki*' (靈氣): '*shi*' (子) literally means 'son', 'child' or 'force', but in this context it would be more appropriate to translate it with 'force'. Therefore, '*Reishi*' can have the meaning of 'Universal Spiritual Force'. This is not so different from *Reiki*: `Universal Life Force Energy'. It seems that, in this context, the word '*shi*' corresponds to '*ki*' (氣); in fact, both terms refer to a force/energy that is originated and emanated by the Universal Spirit (*Rei* 靈).
>
> '*Rei*' (靈) is the same character (*kanji*) that forms the word *Reiki*; it can be translated as Universal Spirit.

Paterniti mentioned that some sources indicate that Tanaka was born in the village of Tajimi, other sources indicate the village of Takenami. However, both villages were very close to Mikao Usui's birthplace: Miyama-Cho (nowadays Taniai). Hirano pointed out to me that a distance of 50 miles through mountain area in those days was a serious distance to travel. Paterniti continued that Tanaka after four months of fasting and isolation on a mountain developed some special powers (*reishi ryoku*) that helped him become a renowned healer and he attracted many groups of followers. Remarkably similar to the story of Usui that suggests that he did the same for a period of 21-days and had a similar experience. It seems that, while descending from the mountain, Tanaka healed a girl who was suffering from a toothache by placing his hands on her face. A similar healing episode is told in the popular history on Usui. Finally, Tanaka died due to a heart attack and Usui due to a stroke; both died suddenly and both in 1926. Paterniti also pointed out a difference, in 1920 Tanaka wrote *Taireido - A new revelation for the spiritual, mental and physical salvation of mankind*. Usui did not publish anything on Reiki that can be compared with Tanaka's writing.

Frank Shortt and Allan Sweeney also noticed similarities between Tanaka's Taireido and Usui's Reiki[866]. They mentioned that Tanaka wrote in 1910 *Taireido Shinten* and that it was republished in 1920[867], and as already mentioned, in 1911, Tanaka founded the Reiri Gakkai Tokyo (Tokyo Spiritualist Society). They stated that Ōmoto and Taireido were competitors of each other. They even stated that[868]:

> There are many similarities between all these founders and the practices they put forth [Ōmoto, Taireido and Reiki]. Especially noticeable is the spiritual enlightenment that was a precursor to the spiritual movement that

[866] Shortt, 2011.
[867] *Ibid.,* p2.
[868] *Ibid.,* p3.

> followed from these founders. At times these healing and spiritual practices are not just similar, but downright identical. Most notable is the similarity or identical nature between Reiki and Taireido (…)
> Currently the 'proof' that Usui was a practitioner of Reishi and possibly even a follower of Taireido, is that both the teachings and the practice of Reiki can be found within the doctrine of Taireido and the practice of Reishi (…) Yet Taireido was written and published before Usui is known to have practiced Reiki.

The 'proof' as they call it, is not confirmed by research of Hirano as will be explained hereafter.

Besides the similarities between Taireido and Reiki, there are some threads running between Ōmoto and Taireido that indirectly may have influenced that relation. As already mentioned, both Ōmoto and Taireido are recognized as a Spiritualist movement. See also section 4.2.2 on this matter. Like Shortt and Sweeney, also Staemmler mentioned that Taireido–flourishing between 1916 and 1925–was in competition with Ōmoto[869].

Placed in the time frame of Usui's life, these NRMs might have been sources of inspiration for Usui because the similarities between Taireido and Reiki stand out. In the time of the NRMs, it was not unusual that a student of a certain spiritual group formed a new system, based upon what he had learned and extended with new personal insights. I suspect that Usui and Tanaka knew each other or at least Usui had knowledge of Taireido, but this can neither be denied nor confirmed. I submit Staemmler's line of reasoning as a direct reason for Reiki to come into existence; it emerged at almost the same time (1922), and it makes use of very similar rituals (*chinkon kishin*, *jōrei*).

Hirano investigated if there is a relation between Reiki and Taireido; she came to the conclusion that Usui's *reiki ryōhō* shares common roots with Taireido, but that there is no material whatsoever indicating that there was a relation where the one founder was a pupil or master for the other[870]. She acknowledged the fact that both men and both movements existed, but she concluded that they are not the same. It stands out that she labeled also Taireido as a *seishin ryōhō*[871].

[869] Staemmler, 2009, p108.
[870] Hirano, 2013, p7.
[871] *Ibid.*

7.1.7.2 Reiki and Sekai Kyūseikyō

The results of this study indicate that Sekai Kyūseikyō (§5.6.5.7) belongs to the same family of salvation-NRMs as Reiki. Now that both have been introduced it becomes possible to sketch out some resemblances between those two family members.

As introduced in section 7.1.4.4, some other elements of Sekai Kyūseikyō look remarkably the same as some elements of Reiki. As explained in section 5.6.5.4, Okada refined the healing technique *jōrei* in such a way that it resembles the way rituals are performed by a Reiki practitioner, even today in the West, especially by so-called Reiki 1 practitioners.

The phrase "He composed a written character that enabled the vibrations of Divine Light to enter the body at a focal point" looks very similar to the use and interpretation of Reiki's power symbol as explained in section 7.1.4.7. The phrase "He chose the Japanese character for 'Light'" also deserves attention. Every new member was offered a short introduction course, and received an amulet so that the believer stayed in touch with the source of healing, the purifying Light, and therefore might be used as a channel of this power to others. The phrase, "An experienced healer can tell–by feeling the various parts of the body–where the clouds are and what the nature of the sickness is" links to the 'clouds' mentioned in the use of *byosen* that promises to eliminate' clouds of negative energy' (*hibiki*).

It stands out that in *etic* literature scholars sometimes relate Reiki to *jōrei* and others to *chinkon kishin* while both rituals are not the same. The results of this study indicate that there is a relation depending on the perspective one has or one's point of departure.

7.1.7.3 Interrelationships between Reiki and other NRMs

Ōmoto had its *chinkon kishin*, Sekai Kyūseikyō had its *jōrei*, and Usui Reiki Ryōhō had its *reiki-do* as a matter of speaking, and there is Taireido. The entire healing techniques look similar to each other feeding the idea, as previously explained, that people of those movements may have known each other and were mutually influenced. In *emic* literature the only concrete indication is that the daughter of one of the Gakkai presidents, Kimiko Koyama, stated that her mother knew both Onisaburo Deguchi of Ōmoto and Okada of Sekai Kyūseikyō, of which she said that both were students of Usui[872]. The idea that both were students of Usui might be part of the myth-making around Usui, but that they knew each other makes sense

[872] Beckett, 2009, p197.

given the similarities in the healing techniques and the fact that all those people were spiritual seekers.

We have to take in mind that NRMs like those arose because founders wanted to give something for a problem they saw in society. In that case, Onisaburo Deguchi, Okada and Usui may have seen the same problems in society and may have come up with a similar sort of solution. Also they witnessed the flood of publications at that time of new therapies, translated from the Western esoteric traditions and the like.

Looking ahead, chapter 9 will reveal that one of the trained Reiki Masters by Takata, Iris Ishikuro, was a member of Sekai Kyūseikyō. Takata and Ishikuro lived in Hawaii and Sekai Kyūseikyō had a temple there. All this brings the practice of Sekai Kyūseikyō very close to that of Reiki.

7.1.8 Changes in the first appearance of Reiki's spirituality

7.1.8.1 Changes introduced by Hayashi

Hayashi modified Usui Reiki Ryōhō. Doi found signs that Hayashi already converted the "Usui method" in his words into a "Hayashi method", and that Takata is trained in this new system[873]. The changed system is not called "Hayashi method" or something as Hayashi Reiki Ryōhō or Hayashi-kyō, neither in *emic* nor in *etic* literature. For that reason I do not adopt the term.

Hayashi's adaptations are strictly stated not the result of the process of transmigration as meant in this thesis. Nevertheless, these changes need to be addressed because Reiki transmigrated to the West through the lineage of Hayashi, and it already shows something about the flexibility of Reiki, one of the research sub-questions. The next observations are made on the components:

- *culture and Zeitgeist*:
    - new: influences of the Imperial Navy,
- *fundamental inspiration*:
    - new: influences of TCM like Yin-Yang,
    - (perhaps changed: the role of the subtle energy *prana*, *fa-chi* and *ki*,)
- *spiritual exercises*:
    - changed: the goal,
    - changed: the way of treatment;

[873] Doi, 2014a, p41.

        - *byosen*,
        - new: sacred incantation or phrase: *hon sha ze sho nen,*
    - changed: from one-on-one to one-on-many: mostly two.
    - new: TCM elements like standardized hand positions per disease, treating specifically the kidneys,
    - (perhaps changed: the *reiju* ritual but I have placed the discussion on this topic outside the scope of this study,)
- *fundamental attitude*:
    - changed: influence and interference of authorities on Japanese spiritualism: family, society and nation state became more and more important.

A new CE in the *component culture and Zeitgeist* is the influence of the Imperial Navy. Hayashi most likely was influenced by the internal culture of the Imperial Navy that also contained nationalistic sentiments and a great admiration for the Emperor. The use of Reiki by the Imperial Navy seems to have led to changes in some CEs as summed up hereafter. This influence is obviously related to the growing nationalism and a growing resistance to the influence of the foreign 'barbarians', as they were now referred.

A newly added CE in the *component fundamental inspiration* is a concept of Chinese medicine: the Yin-Yang concept. Hayashi always had two practitioners giving Reiki to one recipient. One person was positioned at the head and one person at the legs and feet, or one person on one side and one person on the other side. This had to do with the balance in Yin and Yang. In present-day Jikiden Reiki the laying on of hands on the kidneys is emphasized as this is considered an important place within the concepts of meridians, or channels of energy through the body. The section hereafter shows that another person, Eguchi, also emphasized the importance of the treatment of the kidneys. The same goes for treating a person together, one at the head and one at the feet in order to give energy to the meridian that runs through the body from top to toe; a concept that also originates from Chinese medicine that may indicate the use of *fa-chi*.

One of the reasons why Hayashi fell back on TCM might have been that people realized that Western medicine could not cure all illnesses and this awareness drove people to healers of NRMs as an alternative.

Fueston, being a TCM practitioner himself, recognized even more TCM elements in Reiki. For example, when a treatment is finished, a certain

"getting rid of old blood" is involved, *ketseuki kokan-ho*[874]. The Gakkai still uses the *koketsuho* (blood exchange) ritual as part of a treatment[875]. Later on, Takata used to call it the "nerve stroke", which is one part of the *koketsuho.*

The CE *ki* in the *component fundamental inspiration* may have been given another role. It seems to me that when injured on a battleship one had not to believe in *ki* energy as a philosophical/religious concept but in *ki* energy as a phenomenon in the realm of physics with a healing quality. This may have become possible as the result of Western influences, particularly Western science of that time. Under the influence of TCM, though, the concept of *chi/ki* most likely was preferred in favor of *prana*. Therefore, in this element it becomes visible that Usui's modernity with *prana* was left behind and the better-known *ki* regained its status. And as mentioned (§6.4.11) *reiki* was also used asa the translation for *prana*.

The CE, the goal of Reiki, in the *component spiritual exercises* possibly changed. As mentioned in the previous chapter, the Imperial Navy was primarily interested in the use of the laying on of hands for physical healing on battleships. It is possible that Hayashi therefore shifted the emphasis of the goal of Reiki from salvation more towards a specific part of salvation, physical healing. But, 'The Imperial Rescript to Soldiers and Sailors' used by the Navy offered its own tool for development of the intangible and, therefore, the more spiritual orientated instruments offered by Usui may have been regarded as superfluous. The goal of obtaining *anshin ritsumei* may have well fitted onto that Rescript.

The CE treatment in the *component spiritual exercises* changed. While not being medically trained by the Imperial Navy, Hayashi must have gathered practitioner's knowledge because he expressed these views in the modified Reiki style and accompanying handbook. Standardized hand positions per disease most likely were much easier to incorporate in daily practice on a battleship. According to Inamoto and Doi, Hayashi changed the next elements of a treatment: *byosen*, client's laying instead of sitting, and introduced Yin-Yang[876].

[874] Fueston, 2015, p84.
[875] Kazuwa, 1974, p39.
[876] Miles, 2011, pp4-5.

Also according to Inamoto and Doi, the Gakkai claims to have performed and still performs Reiki as Usui did, that means without the changes introduced by Hayashi[877]. This may indicate why the term laying on of hands is not mentioned in the *Reiki ryōhō no shiori* but hand techniques and touching with the hand are used instead. It also might indicate that Usui's treatment was more orientated on one's mindset and based on mind-cure, as where Hayashi shifted the perspective more towards the physical perspective. This helps explain why the Gakkai speaks of a *nentatsu* treatment, which is completely a treatment performed by the mind.

The CE *byosen* of the *component spiritual exercises* changed. Hayashi introduced a set of hand positions; in this way it would become easier for a beginning student to find *byosen*. Based on the information present in Hayashi's handbook I assume that they meant standard hand positions for each disease separately[878]. The Gakkai booklet mentioned several diseases with specific areas to be treated[879]. This suggests that the Gakkai incorporated Hayashi's findings and results from his research center. According to Doi, Usui asked Hayashi to develop an easier method to scan for *hibiki*, or to be able to heal without the need to scan *hibiki* and treat accordingly[880]. This is to be found in the Gakkai booklet: "When you can't identify the cause of illness; 1: Head, 2: Heart, 3: Detoxification, 4: Spine, 5: Stomach / Intestine, 6: Kidneys"[881]. Detoxification (*dokukudashi*) is a treatment on specific areas of the body[882]. It will be shown that these positions resemble the standard treatment that is developed by Takata (§10.1.4).

The other known change has to do with the position of the client and Yin-Yang. Up until today, in the Gakkai people sit in a chair when they receive Reiki. This has evolved from sitting opposite of each other. Hayashi started with treatments on tables where two practitioners treated a client. This is a change because with two practitioners the concept of Yin-Yang could be integrated where one practitioner was positioned at the head and one at the feet.

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[877] *Ibid.*
[878] Petter, 2003.
[879] Kazuwa, 1974, pp43-52.
[880] Doi, 2014a, p41.
[881] Kazuwa, 1974, p49.
[882] *Ibid.,* p39.

And finally there is the possible change in the use of *kotodama* and incantations. Doi stated that the Gakkai did not and does not make use of *kotodama* and incantations. Since both Jikiden and Usui Shiki Ryōhō make use of the phrase or incantation *hon sha ze sho nen* it seems that Hayashi passed on this mantra to both Takata and Chiyoko Yamaguchi. Although this is no proof that Hayashi introduced it, it indicates that he passed it on. Another indication is that the Gakkai did not use incantations in the *nentatsu* ritual, which does not make use of a symbol, thus also not of an incantation, and is believed to be the functional equivalent of the *seiheki* treatment (§7.1.4.9). All in all, I am inclined to link this change to Hayashi and date this change after 1931, when he left the Gakkai.

7.1.8.2 Changes by (or influences from) the Eguchi brothers

If indeed Usui created Reiki in 1922, and Eguchi created his *te no hira ryōji* in 1923, and Hayashi was trained by Usui in 1925, one may wonder to what extent Hayashi was already influenced by Eguchi's ideas and thus contributed to the changes in the system made by Hayashi. For instance, it is unknown if Hayashi was influenced by (the) Eguchi (brothers) on the issue of fees or putting a client on a table. Takata always shared with her audience that she paid the equivalent of $10,000 for her *shinpiden*–Master–training in 1935 in Japan. One of her trained Masters, Fran Brown, used to say that Takata told on numerous occasions that Takata paid for the *shoden* class the equivalent of $125 representing "1,000 loafs of bread", and $500 for the *okuden* class. This is an indication that high fees for the trainings were involved. Unclear is whether Hayashi asked those fees or that Takata offered those; in Japanese culture a great gift must be honored by an equally valued reciprocation.

All in all, it is unclear that any CE may have been added, changed or deleted due to the influence of the Eguchi brothers. The only thing for sure is that they called fees (belonging to the CE money) into question, and this issue is already treated in the *component culture and Zeitgeist*'s CEs money and war-economy.

7.2 The flexibility of Reiki: the conceptual vacuum

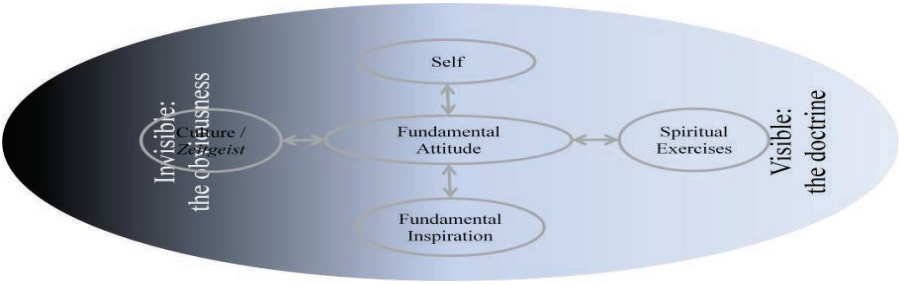
Does Reiki's initial spirituality, discussed in the previous sections, reveal why the initial Reiki could change and eventually could spread to the West? In order to explain the flexibility of Reiki the introduction of a new

theory is needed. I call it 'conceptual vacuum', based both on the results of this study so far and on a new theory, explained as follows.

The results of this study indicate that Usui founded Reiki based on certain convictions, whereas these convictions did not become part of an official doctrine. This led to a vacuum that got filled in, or more importantly, must be filled in with other concepts than Usui originally had in mind. In Maas' model this vacuum occurs firstly in the *component fundamental inspiration* and *culture and Zeitgeist* but also in the *component self* and *spiritual exercises* and consequently also in the *component fundamental attitude*. The results of this study that reflect on the development of early-day Reiki and about the changes made by Hayashi provide some indications for this statement. For example, Usui may have used the concept of *prana* energy but called it *reiki* energy, thus leaving a vacuum in the doctrine that got filled in by Hayashi with the concept of *ki* but also called it *reiki* energy. A similar process is visible in the transmission of the ability to perform Reiki treatment. Usui based the *reiju* on a radiance of one's own stirred up internal energy, again *prana*, but because this was not part of the doctrine it got substituted by Hayashi with a form of voluntarily mediated spirit possession. Next, Usui used the Western version of the concept of an undisturbed flow of energy where Hayashi linked it to the Eastern Yin-Yang and introduced the treatment of meridians. Finally, Usui had some sort of salvation in mind that was not (yet) worked out and presented in detail, again a vacuum. Therefore, the Navy could work out the goal of Reiki emphasizing the physical healing as well as their own interpretation of *anshin ritsumei*. These examples indicate that an early occurrence of a conceptual vacuum already affected Reiki's spirituality of the Japanese era.

Another subject of the observed conceptual vacuum is that neither Usui nor by Hayashi portrayed Reiki as a religion or even as religious, thus giving room to be integrated in a client's, student's or (self-) practitioner's own religious and spiritual patchwork or in other words, in one's own set of CEs. This will be worked out in detail when Reiki's flexibility in the era of globalization is discussed.

Simplified one might say that the CEs of a tradition's spirituality either belong to the domain of the doctrine or to the domain of the obviousness as I call it for this study, which appears as follows.



The figure above attempts to visually highlight that especially the CEs at the right side (of the *component spiritual exercises*) are visible and when 'looking left' become more invisible. The CEs on the left-under side (of the *component fundamental inspiration* and *culture and Zeitgeist*) are the most invisible and 'looking right' CEs become more invisible.

Elaborating on the conceptual vacuum, the initial Usui Reiki Ryōhō fits in the world view of many Japanese in which among others Shintō and Buddhist elements are regarded as daily reality. It seemed that the underlying world view of a (self-) practitioner was reflected and projected unconsciously in one's perception of Usui Reiki Ryōhō. For early-day Reiki practitioners many concepts such as *kokoro* and *ki* were part of their natural habitat. Therefore, there was no need to formulate them in the doctrine of Usui Reiki Ryōhō; it would be redundant because people already were familiar with it.

The results of this study on the Japanese era indicate that Usui Reiki Ryōhō was in a formative stage of development, thus lacked a detailed conceptual level or doctrine, but the aforementioned fact that for many subjects there was no need still stands, even if Usui would have lived longer and would have had more time to define a doctrine or to refine what there already was. CEs in the domain of doctrine developed over time like hand positions, while CEs in the domain of the obviousness often smoothly and silently got replaced. This becomes even more visible in the transmigration from the Japanese to the Hawaiian and North American era.

7.3 WESTERN ESOTERIC TRADITIONS: SOURCE OF INSPIRATION

The question is to what extent Usui and Hayashi were influenced by concepts of the Western esoteric traditions in general and the American metaphysical movement in particular, besides the influence of contemporary Japanese religions, NRMs and culture. In other words, is there evidence to

suggest that Western esoteric traditions and the American metaphysical movement actually did reach the eyes and ears of Usui and Hayashi? The next sections present some indications for this.

7.3.1 USUI'S INITIAL PRECEPTS: NEW THOUGHT

The first indication can be found regarding the precepts, the *gokai*. As already mentioned (§4.1.7), in 1914, a book was published entitled *Kenzon no Genri* (健全の原理, *Principles of Soundness*), written by Dr. Bizan Suzuki[883]. Hirano retraced a copy of Suzuki's book and indeed found precepts of which the *kanji* is almost identical to the Reiki precepts. According to her, they are too similar to be just a coincidence and, therefore, this is most likely the direct source of inspiration for Usui's Reiki precepts. She also retraced that very similar precepts are used in another healing technique in 1925. Based on her research and the translation in English by Stein, these are the three versions.

Bizan Suzuki formulated in 1913/4: 健全道歌 Kenzen Dōshi (Health Poem)

- 今日だけは,怒らず,恐れず,正直に,職務を励み,人に親切
- *Kyō dake wa, ikarazu, osorezu, shōjiki ni, shokumu wo hagami, hito ni shinsetsu*
- Just for today, do not be angry, do not be afraid, be honest, be encouraged to do your duty, be kind to people.

Mikao Usui created in the period 1922-1925: 五戒 Gokai (Precepts)

- 今日だけは,怒るな,心配すな, 感謝し, 業はげめ, 人に親切に
- *Kyō dake wa, ikaruna, shinpai suna, kansha shite, gyō ni hageme, hito ni shinsetsu ni*
- Just for today, do not be angry, do not worry, be grateful, be encouraged to do your work, be kind to people.

Takagi Hidesuke created in 1925: 霊気術・初伝 Reiki-jutsu • Shoden (Reiki Technique Basics)

- 今日だけは、怒らず、怖れず、正直に、仕事をはげみ、人に親切
- *Kyō dake wa, ikarazu, osorezu, shōjiki ni, shigoto wo hagemi, hito ni shinsetsu*

[883] Bizan Suzuki is not to be confused with Daisetsu (or Daisetz) Teitarō Suzuki; a well known writer on Japanese religions.

- Just for today, do not be angry, do not be afraid, be honest, be encouraged to do your work, be kind to people.

The English interpretations of Suzuki, Hidesuke and Usui placed side-by-side, makes it easier to see how much they look alike.

<table>
<tr><th>Bizan Suzuki</th><th>Tagaki Hidesuke</th><th>Mikao Usui</th></tr>
<tr><td colspan="3">Just for today</td></tr>
<tr><td colspan="3">do not be angry</td></tr>
<tr><td colspan="2">do not be afraid</td><td>do not worry</td></tr>
<tr><td colspan="2">be honest</td><td>be grateful</td></tr>
<tr><td>be encouraged
to do your duty</td><td colspan="2">be encouraged
to do your work</td></tr>
<tr><td colspan="3">be kind to people</td></tr>
</table>

It is explained in section 4.2 that Bizan Suzuki's writings belong to a flood of publications at that time on matters related to and inspired on ideas from the American metaphysical movement, especially New Thought and ideas of affirmations.

7.3.2 USUI'S KNOWLEDGE OF *PRANA*

Section 6.4.11 expounded the Gordian knot with threads of several types of subtle energy. For this study I cut that knot and place the *reiju* ritual in the legacy of Usui as based on *chinkon kishin*. But the explanation in that section made clear that Usui most likely was aware of the existence of multiple concepts of subtle energy, including Western ones like *prana*, but labeled the energy he used simply with the phrase *reiki* energy in his own Usui Reiki Ryōhō. An indication for his knowledge of *prana* is that the Gakkai's *reiki ryōhō no shiori* mentions[884]:

> Each person has his own theory and establishes its names or functions differently in the world. Generally they call it "Body Radiation"; India "Brahman Yoga" (*Prana*), Austria "Mesmer" (Animal Magnetism), U.S.A. "Ghooms" (Animal electron), Japan "The great spiritual Master Tanaka – Japanese oldest spiritual healer" (*Reishi*), Japan "Master Usui" (*Reiki*).
> At around 1916, it was published that spiritual energy was an equivalent of "alpha ray" released from the radioactive elements such as thorium and actinium or "anode ray" which was a positive ion that was created in the gas discharge tube.

[884] Kazuwa, 1974, p30.

But as mentioned earlier on (§6.4.5), it is not known when this information was compiled and which statement originates from Usui.

7.3.3 Usui's knowledge of Western concepts and beliefs

Beside Usui's specific knowledge on *prana*, the statements made in the previous two sections are only true if it can be made plausible that Usui had knowledge of Western concepts and beliefs of that time.

The quote in the previous section mentions a publication dated around 1916. If this is correct than Usui must have known this theory and may have shared it with his audience like the Gakkai.

Furthermore, there are several other possibilities for how Usui may have encountered the concept of a flow of energy of mesmerism or Swedenborgianism: (1) he may have belonged to the audience of Olcott during Olcott's Japan tour or read about his presentations, (2) it may have reached him via Zen, (3) he may have heard it from Gotō Shimpei if indeed Usui was an employee of him[885], (4) he may just have read about all these concepts, (5) or he may have been inspired by other founders of NRMs like Okada and Tanaka. Obviously a combination of those five possibilities may sound even more likely.

(1) I interpreted the described historical events as follows. Indeed, an idea about mesmerism and Swedenborgianism reached Japan in the time period Usui was 'active' and in the area he lived, Tokyo and Kyoto. If indeed Olcott attracted tens of thousands (including lay people) as mentioned, then it is not unthinkable that either Usui was in the audiences, or he heard of it by someone else; or he may have read one of the books translated by Suzuki on this matter. One way or the other, it is highly likely that founders of healing techniques where some kind of energy transmission is involved, like Usui, encountered the idea that some sort of universal or divine energy could eliminate certain blockades and offer some sort of healing. This could happen regardless of the developing elitist disapproval of Olcott's ideas, because this intellectual discussion probably never reached lay persons such as Usui.

[885] At the time of writing this thesis, a direct link between on the one hand mesmerism and Swedenborgianism and on the other hand Usui is limited by the remark on Mesmer in the Gakkai's booklet, but the description of Reiki's spirituality later on indicates a possible echo of these concepts in his constructed Usui Reiki Ryōhō. Furthermore, research (2014/5) of Hirano promises to shed light on the influences of New Thought specifically on Usui, therefore this study stops here.

I conclude that the concept of an energy coming from an unseen, spiritual world entering oneself connects to the growing awareness of that time that one is in control of one's own life and consequently has to undertake action for improvement of life, and therefore needed a tool to accomplish that. Through spiritual exercise defined by the NRM at hand, one could gain access to this energy, let it flow into oneself, and use it for healing purposes. It seemed to fill a gap between the existing Buddhist and Shintō world views; neither spoke of a certain influx of divine energy for healing purposes. The emergence of self and self-awareness also helped to fill that gap.

(2) I argued that it is more likely that Usui remained at a Tendai than at a Zen monastery. But if Usui was at least familiar with Zen in the period 1919-1922, which is plausible, it is precisely within the period that Zen was influenced by the ideas of Suzuki as mentioned before. In 1921, D.T. Suzuki founded *The Eastern Buddhist* magazine[886]. This happened quite some years after his visit and training in the US and I assume that his work reflected the knowledge he picked up in the US about Theosophy and the like. At the same moment he founded *The Eastern Buddhist Society* that still exists today[887]. If indeed Usui was some sort of modernist, he may have heard of this.

If the legend is true that Usui indeed sought a healing method, then this might be an indication that his quest had to do with a search for a divine influx that he may have experienced as the result of his 21-day fasting and meditation.

(3) Around 1890, Gotō Shimpei studied medicine in Heidelberg, Germany, where he probably encountered the ideas of mesmerism and Swedenborgianism as well. If indeed Usui worked for him, than he may have spoken with Usui about these topics because late 19th century, this topic had the interest of academia especially in Western Europe. In fact, chronologically, this may have been the first time Usui heard of it. Later on, he may have experienced what is described at (1), and both experiences may have inspired him to go to a monastery (2). Gotō Shimpei was mayor of Tokyo at the time of the great earthquake in 1923. He was responsible for the first aid to the population and the restoration of the city. He may have heard of Usui's aid or even given him permission for that because he may have 'recognized' these concepts in Usui's Reiki.

[886] Bodiford, 2006, p427.
[887] Website http://web.otani.ac.jp/EBS/ accessed June, 9, 2013.

(4) The text on Usui's tombstone mentions that he travelled to the US and Europe for studies. The specific line states: 長スルニ及ヒ欧米ニ航シ支那ニ游フ (*chōzuru ni oyobi ōbei ni watashi shina ni asobu*). According to Stein it means something like, "He grew up, sailed to the West, and spent time in China"[888]. According to him it is quite clear that it means he literally went to the West - the character used for *watasu* (to cross) here is an archaic one that is the same as for "ship".

The (Western) narrative of Usui holds he studied a lot; he went to a university in the US, perhaps Chicago; was perhaps a teacher at a Christian boys' school; and was perhaps the president of the Dōshisha University. In all of these cases he must have been a man who has performed significant reading and studying, as already indicated in the section on the precepts. In that case he may have recognized the concept of Theosophy's *prana* in the probably more familiar *fa-chi* and may have fused both concepts into *reiki*.

Further research in Japan has to make clear whether Usui was also inspired by the writings of the already introduced William Walker Atkinson (Swami Ramacharaka): *The Secret of Success* (1908), *Mind-Power* (1908), and *The Secret of Mental Magic* (1912), all published in a period Usui is assumed to have developed himself.

(5) The results of this study indicate that Usui either directly had contact with other founders of NRMs like Okada, Eguchi, Onisaburo Deguchi, and Tanaka, or indirectly through for instance Hayashi.

7.4 Conclusions and reflections regarding the first era

Maas' model is an adequate analytical tool

Presented in Maas' model of spirituality the initial spirituality of Usui Reiki Ryōhō in the Japanese era contains over 50 CEs. This analytical way of presenting the spirituality makes it possible to interpret the influences of certain key figures, like Hayashi, on the CEs resulting in a dozen or so changed ones.

Goal: salvation

The results of this study indicate that the goal of Usui Reiki Ryōhō addressed first and foremost salvation. For this-life benefit it is expressed in reaching *anshin ritsumei*, *satori*, and physical health. For the after-life the

[888] Stein, 2015, email conversation.

goal is purification of the *tamashii* in order to develop one's spirit in a constant process of rebirth and redeath.

MOST IMPORTANT CE: *KOKORO*

The results of this study indicate that the most important CE in the *component fundamental inspiration* is without any doubt *kokoro*; the most important CE in the *component spiritual exercises* accompanies it: the purification of *kokoro* and this is a *sine qua non* for the road to salvation. In the *component spiritual exercises* two CEs stand out: the laying on of hands being the very basis of every Reiki system and making Reiki recognizable, and the *reiju* ritual which makes Reiki distinguishable from other healing techniques.

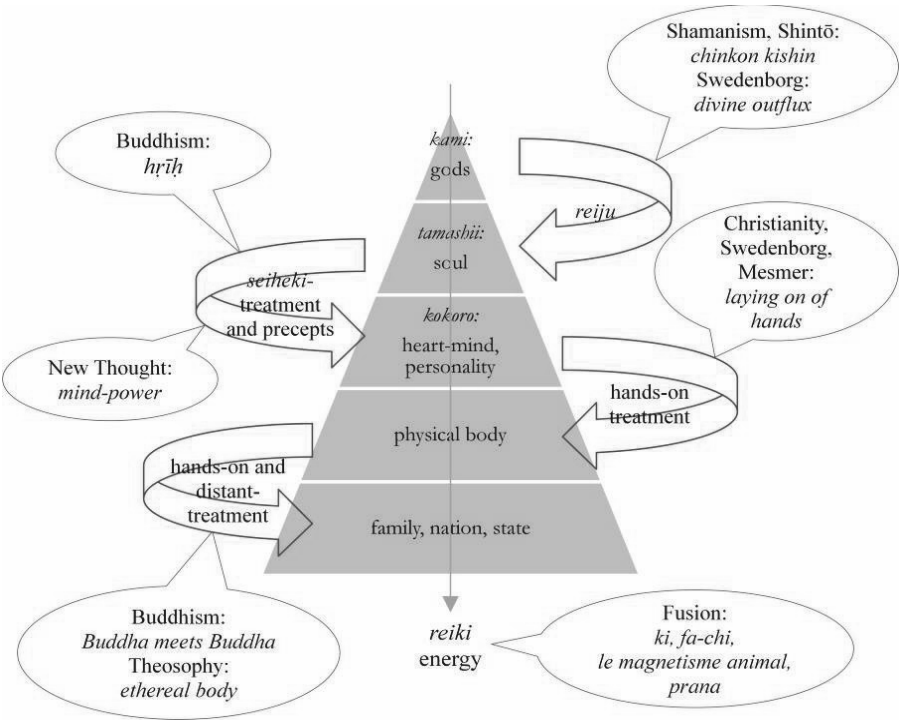
The most influential components on the inception of Usui Reiki Ryōhō are *fundamental inspiration*, closely related to the *culture and Zeitgeist*. All components in the model are related to each other and when one CE changes, the whole model changes. Nevertheless, it stands out that only a limited number of CEs are named in the *component fundamental attitude*. An explanation for this can rest on the interdependencies between the components within the model resulting them being placed easily in other components.

UNSTABLE BUT COMPLETE

Evaluating the *component fundamental inspiration*, which includes the recognized and analyzed world view, I conclude that the original Usui Reiki Ryōhō seemed a bit unstable in its underlying concepts. Several fundamental concepts are used at the same time, like spirit possession as well as vibrations in the universe. Additionally, the *reiju* ritual and treatments seems to have used different concepts like the identified *reiki* energy echoing *ki*, *prana* and *fa-chi*. Inconsistencies like those may have given room for interpretation and evolutionary development resulting in new styles like those of Hayashi, a specific use by the Gakkai and the Imperial Navy, and off-shoots like Eguchi's system.

At the same time, though, in contemporary Japan it seems a complete *ryōhō*. It starts at the moment the *kami* pours down the *tamashii* in a person, in one's brain. The *reiju* purifies the *tamashii* and revives the connection with the divine realm. This brain is part of the *kokoro* that in its turn contains the heart forming one's personality. That is treated by the *seiheki* treatment and the *gokai*. The physical body holds all this and is treated primarily through the laying on of hands or by merely touching. For the interrelationship with family and society there is the distant-treatment. In the

lineage Usui-Hayashi (which this study follows to the West) the treatments are empowered by three symbols. The totality of these treatments guarantees an undistorted flow of vital energy through one's being. All in all, the outcome of Usui's and Hayashi's work can be visualized, summarized, as follows:



REIKI: PART OF A NRM FAMILY

The results of this study verify multiple studies on NRMs stating that salvation is a major goal for many NRMs, like the work of McVeigh, Hardacre, and Shimazono. Previously mentioned, salvation is also the primary goal of Usui Reiki Ryōhō. I conclude that the initial Japanese form of Usui Reiki Ryōhō belongs to this group of salvation-NRMs. Besides Usui Reiki Ryōhō, other NRMs bearing a family resemblance are Ōmoto, Sekai Kyūseikyō, Mahikari and Taireido.

These NRMs and thus also Usui Reiki Ryōhō, could be founded thanks to a fusion of circumstances and influences that in Japanese society came together around 1900. The input for this fusion contained at least the following elements.

- The Japanese concept of an all-inclusive animated cosmos inhabited by *kami* and filled with subtle energy like *ki*. This can be found back in numerous other concepts like *kotodama;* all of those are more Shintōistic than Buddhist in character. (See the CEs in the *component fundamental inspiration*.)
- The promise of salvation, expressed in two ways.
    - Expressed for this-life benefit as a better health, more wealth and balance in social relationships.
    - Expressed for the after-life as purification of the *tamashii* in order to realize a better re-birth in the next life. (See the CEs in the *component spiritual exercises*.)
- Simultaneously, the promise of enlightenment as meant by certain Buddhist styles such as Jodō Shū and Jodō Shinshū. They offer a quick path resulting also in this-worldly benefits with good health and material prosperity, as well as the promise of the *tamashii* aiming for oneness with *kami* as one's final destiny in the Shintō world view. (See the CEs in the *component spiritual exercises*.)
- A development of self. This shifted from being under control to being in control and resulted in a growing awareness of one's own responsibility for welfare as well as enlightenment. (See the CEs in the *component self*.)
- A growing self-responsibility. This opened a market for new NRMs offering certain spiritual exercises in the domain of mind-cure in order to fulfill expectations on these potential beneficial effects. All these NRMs show some comparable characteristics; there is a founder touched by Divine Energy coming from Divine Power, and they received either certain knowledge and/or certain capabilities, such as healing. Based on such experiences some transmission ritual was introduced for adherents so they also could come in contact or be reconnected with this Divine Power. Additionally, certain exercises were offered to obtain the formulated goal, in the case of Usui Reiki Ryōhō, was secularly phrased as "a secret way to happiness". The realization of this-world enlightenment was only possible with the help of specific spiritual exercises in which purification of the *tamashii* and *kokoro* were important in order to solve 'clouds of negative energy' and remove 'dust on the soul'.
- Ideas from the Western esoteric traditions reached Japan.
    - Swedenborgianism helped to position the *tamashii* in the centre of the brain.

- The *tamashii* being placed within one's physical body gave room for New Thought and mind-cure techniques and therapies. (See the CEs on self.)
- It contributed the concept of a free flow of energy coming from a divine influx that became interpreted as a flow of *ki* radiated by *kami*. (See the CEs in the *component self*.)
- Theosophy offered the concept of a soul enclosed with a physical observable palpable body and an invisible, ethereal body. (See the CEs in the *component fundamental inspiration*.)
- Theosophy also introduced the subtle energy *prana*.

All in all, I suggest that one can distinguish the discussion among on the one hand the elite and scholars of that time about Theosophy, Swedenborgianism et cetera, and on the other hand the impact those ideas had on lay people and on the masses, resulting in salvation-NRMs. A less theorized approach but more practical, more interwoven in Shintō cosmology, offers this picture. A composition of man containing a soul (*tamashii*), located in the brain (Swedenborg); re-connectable with the Divine Power by the *reiju* ritual (esoteric Buddhism); able to receive the Divine Energy (Swedenborg's divine influx) for purifying (Shintō) the *tamashii* in the first place; able to use this energy for one's own purification (Shintō) of both the *kokoro* and mind-set (*seishin*) by the *seiheki* treatment, of the physical body by the laying on of hands, and of the ethereal body (Theosophy) by the distant-treatment, in order to obtain a better life on the domain of rebirth (Buddhist, Shintō), good health (Shintō, Swedenborg), prosperity (Shintō, Swedenborg) and good relationships with family and state (Shintō).

The appearance of Reiki

The results of this study verify multiple publications on NRMs stating that physical healing was an aim likewise or as part of salvation.

At face value, Usui Reiki Ryōhō may appear as a healing technique with an emphasis on physical healing. I conclude that two circumstances contributed heavily in the coming about of the physical emphasis of its appearance. Firstly, after the Kanto earthquake of 1923, Reiki was put into service in the first place most likely for immediate physical needs and perhaps in the second place for reasons of salvation. Secondly, the Imperial Navy put Reiki into service for the purpose of healing wounded sailors and likely as a tool to obtain *anshin ritsumei* as part of the *kōgeki seishin* (fighting spirit) program. It is known that the army and Navy in general used Zen for the purposes of warfare and in line with that it also may have 'used' Usui Reiki

Ryōhō for the named purposes of which is unknown if Usui had those also in mind.

REIKI: AN EXAMPLE OF SYNCRETISM

Another indication provided by the results of this study is that Reiki is the product of a process of syncretism. Early-day Usui Reiki Ryōhō is a typical example of this specific feature of Japanese society described in numerous academic publications on NRMs.

Given the narrative of Usui and the results of this study, I conclude that early-day Reiki displays characteristics of Shintō, Shugendō, Buddhism, and of modernist Western concepts and beliefs. This study contributes the following indications.

- The description of Usui's experience on Mount Kurama is recognizable as a moment of *kamigakari* and therefore shamanistic and Shugendō in nature, rather than Buddhist.
- Salvation up and until oneness with *kami* was part of the goal of the initial Usui Reiki Ryōhō, precisely the definition of enlightenment according to Shugendō.
- The origin of the power symbol seemed to be Shugendō.
- Usui's initial ritual of transmission of energy seemed to be Shamanistic in practice, as well as conceptually Western.
- The *reiju* as passed on by Hayashi seems to be *chinkon kishin* or *miteshiro otoritsugi*, both based on esoteric Buddhism and Shintō, and probably inspired by the scriptures of *reikiki*.
- The fact that Usui practiced on Mount Kurama as a mountain ascetic resembles Shugendō because that stands for 'the way of the mountain ascetics', and Buddhism because the Kurama temple order belonged at that time to Tendai Buddhism.
- The knowledge of causes and cures of illnesses and misfortunes are characteristic of founders of Shamanistic traditions, and likewise the abilities one can obtain–such as healing abilities–after having being possessed by *kami* as happened with Usui on Mount Kurama.
- Besides the concept *satori* mentioned in *emic* sources, other Buddhist concepts, like *arugamama*, are not mentioned anywhere in the practice of Reiki: neither in the West nor in Japan[889]. This deficiency makes Reiki not a full-fletched Buddhistic.

[889] *Arugamama*: the development of absolute acceptance of symptoms (for instance of illness) as they exist, or: the acceptance of phenomenological reality.

- New Thought inspires the precepts.
- The supposed used subtle energy by Usui Reiki Ryōhō is called *reiki* but seems to be a fusion of *ki*, *prana* and *fa-chi* concepts as well as Mesmer's concept of animal magnetism.

Further more, I conclude that Usui called his therapy Usui Reiki Ryōhō because he wanted to emphasize the *reiki* energy, to label it as a therapy (*ryōhō*) and thus could stay away of being labeled as a religion. If he wanted that, he would have called his system for instance Usui Kyō or Reiki Kyō. I assume that he did not call his therapy Usui Seishin Ryōhō because the phrase *seishin* perhaps was not yet commonly used and because it may have sounded too foreign. And finally, for the same reasons I assume he did not call it Usui Prana Ryōhō.

Reasons why Usui could establish Reiki

This study also confirms claims made in several publications that NRMs could sprout thanks to several crises–social, economical, religious and spiritual–that occurred in Japanese society all at the same time. Founders had to offer a solution that would address all these crises. Initially, Usui Reiki Ryōhō is an example of such an effort. A simple doctrine is just one of the recognizable features of such NRMs.

The question why Usui could found Reiki can now be looked at in more detail. The situation that so little facts were known about Usui's life makes answering this question to some extent pretentious. Only a calculated guess, pointing in a certain direction towards an answer is possible. Obviously, Usui had only one life, but it can be said that in the *emic* field, several versions on the adult life of Usui exist. Authors often construct their own Usui-myth as a transfiguring mirror, showing an idealized version of themselves[890].

Precisely in the time Usui visited school there was a deprivation of ritual and doctrinal context in Buddhist temples alongside a process of secularization. So the Buddhist influence may have been limited all together and may have been the reason that CEs of both Tendai and Pure Land are not admitted in his teachings, or at least have not played a prominent role in it and are not visible.

Sometimes it is called "as it is". *Arugamama* is seen as a form of enlightenment like *satori* in Zen. Boehnlein, 2008, p102.

[890] Stein, 2009, p168.

Usui experienced the same crises that carried on in society as everybody else. He also had to cope with these difficult situations. After a variety of occupations that were not satisfying (enough), he started to seek a solution in another direction: either Buddhist enlightenment or Shugendō's oneness with *kami*. He must have been inspired by Buddhist's thoughts in general before he ended up at Mount Kurama. His experience of *kamigakari* must have convinced him of the existence of (transcendent) life-energy with healing capacities, interpreted in his world view as healing energy and connected to concepts as *ki* and *kokoro*. Somehow he realized that the combination of this energy plus the concept of restoring balance would be a possible way out of misery, and a new coping strategy in the form of Usui Reiki Ryōhō came into existence.

My conclusion is that there are indications that it was a combination of events that guided Usui towards the creation of a NRM. As a result of several sources of inspiration that crossed Usui's path at the right time, which served to influence and reformat his world view, making it possible to create Usui Reiki Ryōhō.

The circumstances named above regarding Usui were the same for many founders of NRMs. This might be an indication why there are so many similar NRMs all offering more or less the same kind of healing and this-worldly benefit.

This indication also points to another fundamental element within the history of Reiki and those similar NRMs; although the religious policy of Japanese authorities altered the external appearance of religious and spiritual life like the presence of temples or shrines and rules for what to believe in, the underlying age-old world view was not so easy to stamp out. I interpreted the findings of this study as indications that unseen and unnoticed gut-feelings accommodating the old world view were intuitively addressed by the teachings of the new NRMs, and seem to have been fruitful soil for the seeds planted by NRMs like Reiki. It is for that reason that in the previous section on the spirituality of Reiki, the *component fundamental inspiration* holds so many CEs.

I also come to the conclusion that Reiki had a simple doctrine, just as the 'average' NRM, which made it easily accessible for the masses. The average NRM was often founded in Buddhist or Shintō setting that made it recognizable for many and easy to integrate in people's world view. Usui Reiki Ryōhō was also recognizable as it was founded in Shintō and Buddhism.

Another reason for this easiness was the fact that in the Meiji era, the restoration time, the Emperor was placed back in the center of the universe

and believed to be a *kami*. NRMs had to take this into account, trying to avoid any provocation in this. This was more or less guaranteed by the insertion of *waka*, the Emperor's poems, into the doctrine of Usui Reiki Ryōhō thus appeasing the authorities. These poems probably had little to do with the supposed healing or energy, rather presented wisdom of the Emperor and all with the political-religious Emperor System.

In line with the foregoing, Reiki had to be described in a general way otherwise Usui would have offered something that addressed only a few people's needs. This also fitted in the tendency of Japanese culture to prefer long-term solutions according to Hofstede. Many NRMs could grow based on the reputation founders developed in physical healing, the easiest dimension to see results. Also there is the cultural element of a more than average acceptance and expectation that, following Hofstede, power is distributed unequally among people, expressed in titles as *sensei*, engendered upon such founders.

Having analyzed and described Reiki in the Japanese era, it is now time to take a look at Reiki in its next phase of transmigration: the Hawaiian and North American era.

PART III: THE HAWAIIAN AND NORTH AMERICAN ERA (1938-1980)

In this part the thesis moves on in time and picks up the story of Reiki in Hawaii in the 1930s. This part is shorter in length because in the previous part many issues had to be introduced where this part III and the next one IV make use of. Nevertheless, the arrangement in chapters is the same as in the previous part on behalf of clearness, regardless its smaller size.

8. CONTEXTUAL ANALYSIS OF THE HAWAIIAN AND NORTH AMERICAN ERA

This chapter works out in detail the Western (read: North American) concepts being related to Reiki and coming back in CEs of Reiki's spirituality presented in Maas' model with the five components.

8.1 FUNDAMENTAL INSPIRATION

Reiki is introduced in Hawaii that is culturally attached both to Japan and the West coast of the US, so this part of the study is particularly interested in religious and spiritual developments on the West coast and its relationship with Hawaii. Several sources for fundamental inspiration can be found in the diversity of religious life of that time period in that area, like Christianity and emerging Buddhism but also the metaphysical religions. All those issues, to be discussed hereafter, have influenced the development of Reiki. Certain treated developments overlap each other in time and it is therefore only partly possible to present the next sections in a chronological order. On several issues this chapter picks up the thread of the story that started in chapter 4.

8.1.1 THE AMERICAN METAPHYSICAL MOVEMENT: SIGNS OF RECOGNITION

In the late 19th century, certain developments in the Western esoteric traditions took place that led the US to the 'American metaphysical movement'[891]. This movement contained for example Spiritualism, Theosophy, Christian Science, the Unity School of Christianity, and several New

[891] Wagner, 2004, p131.

Thought groups[892]. Certain developments regarding this movement need attention, the influence of Swedenborgianism; developments within Christianity like the Universal Church of the Master (UCM) and the Spiritual Frontiers Fellowship (SFF, introduced on p339); the emergence of a new concept: 'universal life-energy'; and perhaps the most significant of them all, the emerging New Age (§8.1.5).

8.1.2 Cosmic energy; fields of energy; life-force; universal life-energy

Haller Jr linked mesmerism and Swedenborgianism to holistic health, New Age healing and energy[893]. He states that in the early 1900, among others Swedenborg's believed influx of the Infinite and Mesmer's animal magnetism became of importance in healing (and later in New Age healing) when the concept of auras entered the scene. This could happen because in 1939, the Kirlian photography was invented and such photos seemed to show certain electromagnetic fields around the human body that became labeled as auras. This also complemented the concept of meridian flow in Chinese's medicine, and by combining all these ideas, New Age healers concluded that the free and unimpeded flow of energies was the reason for an organism's health. The next step, Haller Jr stated, was the question how to manipulate those disturbed flows of energies in order to heal the body, which led to the offspring of many energetic healing techniques all trying to provide an answer.

The more rational orientated western world view of the 19th century provided the scientific idea that ether permeates all space and transmits transverse waves[894]. For instance, J.H. Jung-Stilling (1740-1847) promulgated a spiritual cosmology that argued for the existence of ether that connected body and soul as well as the spiritual and material worlds[895]. Albanese traced back to around 1900, that it was Robert C. Fulford theorizing that a 'life field' surrounded the human body[896]. She continued that this idea was picked up by Blavatsky and Andrew Taylor Still (1828-1917: founder of osteopathy) who stated that it permeates the physical body and actually reaches beyond it by many inches, and it was supposed to have colors. It was considered as the other half of the human body. Fulford cited

[892] *Ibid.*
[893] Haller Jr, 2010, p233.
[894] Albanese, 1999, p310.
[895] Haller Jr, 2010, p90.
[896] Albanese, 2007, p403.

electromagnetic phenomena and invoked Harold Saxon Burr (Yale professor of Neuro-anatomy) to underpin his theory; the 'life field' became regarded as an electric field with high frequency. He saw it as a mold, which is filled with matter, giving rise to a tangible, material body. Later on, he connected it to Eastern concepts and stated that the Chinese called it *chi*, the Japanese *ki*, and the Hindus *prana*. In his line of reasoning, 'life field' changed into 'life-force'. Fulford claimed he could feel this life-force and that it was stronger or weaker in patients depending on the amount of blockage present. According to him, much of the 'flow' was regulated by the mind, or in other words, thoughts had physical consequences[897]. Albanese reacted to this conceptualization of Fulford by mentioning that it hints to the older spiritualist world of ectoplasm that enabled spirits to manifest in perceptible ways.

Nevertheless, I interpret the information above as that the secular concept of an electric field set the tone, and that this is the moment in time where the de-culturalized Japanese concept of an animated *ki* re-culturalized into a more secular concept of *ki* based on an assumed electrical life-force. It was the birth of a homonym for the concept *ki*, not necessarily the first or the only one but a distinguishable one.

Prana seems to have met the same fate of de- and re-culturalization; given the definition on *prana* (§5.1.4.3) it also got interpreted as life-energy. Both Andrew Taylor Still (1828-1917), founder of osteopathy and Daniel David Palmer (1845-1913), founder of chiropractic medicine predicted their medical systems on the existence of a life-force that is not reducible to matter per se[898]. Osteopathy unblocks energy flows particularly in muscle tissue, while chiropractic medicine removes blockages along the spine so that the life-force may again be free to flow naturally through the human system. Palmer often referred to the life-force as "Innate Intelligence" which fills the universe and which he linked to a magnetic-like aura surrounding the physical body[899]. Dolores Krieger, founder of Therapeutic Touch, also used the idea of a life-force and stated it is comparable with *prana*[900]. Krieger postulated that as long as an individual retains contact with the vital energy he or she remains healthy; illness ensues when some area of the body develops a deficit of *prana*. Thus, she continued, the act of healing would entail the channeling of this energy flow by the healer for the

[897] *Ibid.*
[898] Fuller, 1987, p54.
[899] *Ibid.,* p55.
[900] *Ibid.,* pp55-56.

well-being of the sick individual. The healer must learn to purify and open up his or her own internal *chakras* or spiritual energy centres through which *prana* enters into the human nervous system. Fuller noticed that Krieger was in fact the modern counterpart of Mesmer where the animal magnetism became replaced by *prana*.

Albanese described that later on, Fulford extended the term life-energy into 'universal life-energy' and that he suspected that this 'universal life-energy' might be 'another name for God'. In this way, he reconnected the concept of a 'secular' energy to a religious world view. Bridges like this one are of importance for later developments of energy healing systems that tried to connect the immanent with the transcendence.

A development in the 1960s and 1970s was the reinforcement of the esoteric tradition within the emerging New Age movement; the concept of a 'cosmic energy' or 'fields of energy' became (re)introduced. Disturbed harmony in this energy was believed to cause illness of an individual but could be reconstituted through spiritual healing. Together with an empowered predilection for Eastern and Oriental knowledge, it became easier to promote Eastern-healing techniques: an important precondition for the spread of Reiki by Takata as the next chapter will reveal.

8.1.3 Protestantism in the West coast of the United States

Christianity on the US West coast, and more particularly Protestantism, developed in a different way than on the East coast. On the West coast, early 1900, interest emerged in the inner life and healing traditions. Ann Taves summarized the work of Sandra Sizer Frankiel and paraphrased that[901]:

> She [Frankiel] argues that one of the significant reasons for the differences between California's Protestants and those elsewhere was a religious one. Focusing her attention on the piety of California's Protestants, she argues that the character of white Anglo-Protestantism was shaped by a struggle between "traditionalists" and "mystics." In chapters describing the emergence of the myth of life in California as "a leisured, elegant life in glorious natural surroundings," the rise of a Protestant counterculture rooted in the New England tradition of Unitarianism and Transcendentalism, and conflicts over Sabbath observance, she suggests that California's Protestants were searching for a different kind of spiritual satisfaction than their eastern counterparts. She finds her most convincing evidence for this in the

[901] Taves, 1990, p460.

> popularity of the inwardly focused "metaphysical" religions: Christian Science, New Thought, and Theosophy. These traditions, she argues, affected both Protestant liberals and conservatives, resulting in a Protestantism with an unusually strong interest in the inner life and healing traditions.

UCM's present-day website mentioned[902]:

> UCM was founded in 1908 as a church in which members are encouraged to develop and exercise their spiritual powers. We discourage adherence to rigid dogmas and tenets, believing that each person must find and travel his/her own path in the Light, and that no single set of fixed rules is applicable to everyone in their spiritual quest.

A statement like this resembles 'esoteric' Christianity: a specific development within the Western esoteric traditions.

The idea of encouraging one's own spiritual powers reflects the ideas of metaphysical religions as well as the idea that each person must find his own path. It has different types of participants called; certificate of healer practitioner, licentiate certificate, ordained minister, students, and lay membership. An ordained minister was described as[903]:

> UCM certifies that the person is a Minister of the Gospel by the authority vested in UCM by the State of California. It confers the title of Reverend and authorizes the person to solemnize Marriages, to officiate at Funerals, perform baptisms, to perform and administer Divine Healing, give Inspirational and Spiritual Counsel and Communications, to Prophesy, including to warn, exhort and comfort members, individuals and our fellow beings, for the Spiritual and temporal good as referenced in 1st Corinthians, Chapter 12; and to perform any and all duties that may devolve upon the person as a Minister of the Gospel of Universal Church of the Master. Reverends may sponsor students for the ministry and may hold UCM Church Charters.

Note that Divine Healing is one of the tasks to be performed and administered by its Ministers. The same webpage stated on the Healing practitioner:

> The Certificate of Healing authorizes the minister to do the work of Divine Healing, and extends UCM approbation in the improvement of the ministers gifts, to perform, administer and practice Spiritual and/or Divine Healing by Prayer in all its modes and phases, give Inspirational and Spiritual Counsel and Communications, and to perform all duties that devolve the person as a practitioner and healer of UCM in accordance with law, and as authorized by our Articles of Incorporation.

Melinda Bollar Wagner studied the Spiritual Frontiers Fellowship (SFF) and made some observations, which I further paraphrase[904]. She stated that

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[902] Website http://www.u-c-m.org/new/index.php accessed October 4, 2013.
[903] *Ibid.*
[904] Wagner, 2004, pp131-140.

the American metaphysical movement in general was interested in using spiritual and psychic phenomena in everyday life. The primary goal is to promote individual spiritual growth, which is perceived as a process of becoming aware of one's assumed divine inner-self. Social scholars seemed to explain this desire for a new self as the result of meaninglessness and lack of identity, something I observed quite often in the present-day Reiki milieu. Within the SFF discussion groups treat topics like psychic phenomena, psychic healing, life after death, spirit communication, reincarnation and astrology. A basic philosophy is that each person must find his own path to truth, for which the SFF presents a mixture of beliefs and viewpoints from which its members may select from a free marketplace of ideas. It legitimizes autonomy and even deifies the independent and individual 'self' to choose from this plethora of practices. The only attributes that are needed are one's body, mind and soul, as they call it. It calls upon personal exegesis and it is even stimulated to join several metaphysical groups at one time. All this makes the individual one's own theologian as well as one's own priest. The consequence is that the organizational structure must remain loose and decentralized. The so-called 'self-realization' is meant to uncover the ultimate significance located within oneself. Self-realization is set in a spiritual idiom and called 'spiritual growth', conceived as an increasing awareness of one's divine inner-self, and is based on the idea that we all have an inner spark of divinity. In other words, it is an attempt to build a better communication with the God that dwells within, ultimately leading to a kind of 'wholeness'. Although spiritual growth and wholeness can be equated to salvation, they are more often defined in worldly and pragmatic terms. An area of concern in this is 'personal immortality' and the eternal life of the spirit. I would like to add to that, just as the eternal life of one's soul. Each person, thus, must find his own path to truth, and personal experience is an important criteria; the spiritual and experiential knowing are emphasized. The process of relying on this is related to science; metaphysical students withhold *faith* until *facts* of their own personal experiences are in. For example, if a healing procedure cures a disease, the experience is capable of validating the efficacy of healing. The closer the healing is to you personally, the greater the proving value. In closing Wagner, flexibility is almost institutionalized in the religious realm, and combined with techniques for finding one's own truth that makes sense to him, one can obtain spiritual growth.

Stein also mentioned the SFF; he regarded the SFF as a metaphysical association founded as a nondenominational group of Protestant ministers

interested in spiritualism that had shifted its focus in the 1970s to 'mystical prayer and spiritual healing'[905].

As it will turn out to be, many characteristics of the SFF come back in the description of the spirituality of Reiki.

8.1.4 Buddhism in the United States

Today, several schools of Buddhism are to be found in the US, such as Tibetan Buddhism, mindfulness and Zen. One of the most popular styles of Buddhism present in the West in early 1900, and more particularly in the United States, was Zen, introduced by D.T. Suzuki. One of his often quoted statements is this[906]:

> Is Zen a religion? It is not a religion in the sense that the term is popularly understood; for Zen has no God to worship, no ceremonial rites to observe, no future abode to which the dead are destined, and, last of all, Zen has no soul whose welfare is to be looked after by somebody else and whose immortality is a matter of intense concern with some people. Zen is free from all these dogmatic and ''religious'' encumbrances. (…) As to all those images of various Buddhas and Bodhisattvas and Devas and other beings that one comes across in Zen temples, they are like so many pieces of wood or stone or metal; they are like the camellias, azaleas, or stone lanterns in my garden. Make obeisance to the camellia now in full bloom, and worship it if you like, Zen would say. There is as much religion in doing so as in bowing to the various Buddhist gods, or as sprinkling holy water, or as participating in the Lord's Supper. All those pious deeds are considered to be meritorious or sanctifying by most so-called religiously minded people are artificialities in the eyes of Zen.

Expressions like this contributed to the Western idea that Buddhism is not a religion, in contrast with contemporary *etic* opinions in the field of the study of religion.

The encounter between Christianity and Zen also led to new formulations of Buddhist concepts. Ugo Dessi argued that a key figure in this process of fusion was Hugo M. Enomiya-Lasalle (1898-1990), a Jesuit and Zazen teacher, who in the practice of Sanbōkyōdan synthesized elements from Sōtō and Rinzai Zen Buddhism[907]. According to Dessi, Sanbōkyōdan emphasized the experiential dimension of a Zen practice rather than rituals and scriptures, and that caught the attention of Christian practitioners interested in Eastern forms of spirituality. The amalgamation of concepts is

[905] Stein, 2012a, p18.
[906] Suzuki, 1934, p39.
[907] Dessi, 2013, p86.

visible in for instance the Enomiya-Lasalle's formulation of *satori* applicable for the Western audience[908]:

> (…) *satori* is the direct perception of the self (…) from here, the access to the experience of God is possible. In other words, the real self has a spiritual nature and is so deeply ingrained in its source, God himself, that it cannot be perceived directly and unreflexively without any reference to the Absolute. (…) It has been repeatedly confirmed that one who reaches the depth of the real self there finds God (…) Indeed, at this stage the self dissolves, and as a result the Buddhist practitioner finds in this experience the unity with the whole or non-duality.

Clearly one can notice fundamental differences with original Buddhism; Buddhists probably would have considered the ideas of self and God as part of the illusions (*maya*) that burdens mankind. Descriptions like this from Enomiya-Lasalle may have strengthened the persistent presence in the Western narrative of a moment of *satori* in Usui's life because the concept of *satori* was also present in Japan when Reiki emerged. But according to my data, it is unnoticed in the milieu of new spiritualities that this concept de-culturalized and re-culturalized.

Jōdo Shinshū also found its way to Hawaii; the Honpa Hongwanji Mission of Hawaii (Hawaii Kyodan), an eleemosynary, ecclesiastical and educational corporation was incorporated in the State of Hawaii on October 4, 1907[909].

8.1.5 New Age: a descendant of the American metaphysical movement

A linear descendant of the American metaphysical movement is New Age, and it is New Age that belonged to the background of Takata's students in the 1960s, -70s and -80s, as well as for her twenty-two trained Masters.

New Age is probably one of the most significant elements of the American metaphysical movement and therefore needs to be addressed. It is something that touches the *component fundamental inspiration* but also *culture and Zeitgeist*. The choice is made to place it in the section of *fundamental inspiration* because so many religious elements pass in review, thus this seemed to be the most appropriate place rather than the *component culture and Zeitgeist*. Although this study does not pretend to discuss the issue of New Age deeply, a certain point of departure must be defined in

[908] Enomiya-Lasalle, 1995, p88.

[909] Website http://www.hongwanjihawaii.com/whoweare.html accessed December 28, 2013.

order to relate it to Reiki. The term New Age is a tricky one. In academia there is no consensus on what new age, New Age and New Age movement *precisely* is, but many cited authors in this thesis have stated something on this, like the examples hereafter.

Sutcliffe and Ingvild Saelid Gilhus mentioned that the term New Age is used[910]:

> (…) to describe a sometimes bewildering variety of "holistic" or "mind body spirit" phenomena, including astrology, tarots and other kinds of divination: practices of possession, channeling and mediumship; magical ideas about "multiple bodies", and occult ideas about anatomies; body practices like yoga, tai chi and ch'i kung; popular psychotherapies and counseling ideologies; and forms of healing positioned as either "alternative" or "complementary" to biomedical healthcare, from Reiki to homeopathy.

This directly places Reiki also under the flag of New Age. They go on with quoting Hanegraaff (1996) in stating that[911]:

> (…) new age *sensu lato* signifies a this-worldly cluster of beliefs and practices with the "spiritual growth" of human beings at its centre, closely related to cultural consumption after the 1960s. (…) is strongly immanentistic and focused on life in the "here and now".

They explained that after the 1980s these *sensu lato* expressions travelled under new names as 'holistic', 'occult' or 'esoteric'. In addition they stated that boundaries between expressions on religion and culture tend to blur, which is one of the reasons this study makes use of Maas' model where culture and fundamental inspiration (a place where religious elements are identified) are used.

Haga Manabu and Robert J. Kisala recognized difficulties with the term New Age and come up with (numbering added by me):[912]

> It is generally agreed that the term itself first gained wide use in the United States in the 1980s, and attained popular recognition with the publication of Shirley MacLaine's Out on a Limb. Although subsequent media coverage of the New Age movement has tended to focus on its less serious aspects, leading some people associated with the movement itself to distance themselves from the term, "New Age" has taken its place in the scholarly literature as an established expression in the study of religion. Just what it refers to, however, is not always clear, even in the Western context. It is most commonly associated with beliefs in spiritual phenomena like channeling and crystal healing, but its use is often extended to cover interests in Oriental or Native American religious practices, environmental issues, and gender

[910] Sutcliffe and Gilhus, 2013, p3.
[911] *Ibid.,* p4.
[912] Manabu, 1995, p236.

> concerns. Even a type of music has been labeled "New Age." In order to give a general description of this rather amorphous movement, researchers have proposed such general characteristics as:
> [1] an emphasis on (holistic) healing;
> [2] the use of scientific language coupled with a postmodern suspicion of science itself;
> [3] a concern with personal transformation and direct spiritual experience (including spiritualism and psychic powers);
> [4] the use of mass communication techniques;
> [5] the formation of loose or time-limited associations rather than new religious organizations;
> [6] and a sense of being attuned to nature.

Those 'general characteristics' draw attention; they reflect characteristics of Reiki as introduced in some descriptions presented in the chapters concerning the next era and most of them come back as CE in the next chapter.

Julia Iwersen compared some authors on New Age, among others Heelas and Hanegraaff[913]. Paraphrased and summarized by me, she stated that for characterizing New Age Hanegraaff introduced the term 'Western Esotericism' and that he located New Age as a third and major world view, one that exists between institutionalized Christianity and the rationality of Enlightenment[914]. According to Hanegraaff, like most other religions in modern times, the esoteric tradition underwent changes caused by secularization. The Esotericists took up the emphasis on individualism from the Enlightenment and combined it with the anti-rationalist impulse from the anti-Enlightenment / Romanticism. They were influenced by the systemic study of religion, through which they were led to build esoteric systems such as Theosophy. In closing Iwersen, particularly under the influence of Carl G. Jung's insights adherents developed deeply psychologized ideas and thought systems.

Sarah Pike opined that New Agers[915]:

> (…) believe that salvation comes through the discovery and cultivation of a divine inner self with the help of techniques that can be learned from books and workshops as well as spiritual teachers.

Note that Pike specifically uses the term salvation, rather than healing.

An oblique remark is that New Age in itself also is not a stable, fixed environment. Susan Sered and Amy Agigian observed that the changeability of New Age implies that the individual is left in a perpetually

[913] Iwersen, 1999, p218.
[914] *Ibid.*
[915] Pike, 2004, p23.

unhealed condition. Therefore the power to be healed, or in other words she argues: healing itself is never realized[916].

All in all, the New Age provided concepts that suited Reiki well. One of those perhaps is the term healing itself; a term so often used in a natural and obvious way that one might forget to describe it.

8.1.6 (METAPHYSICAL) HEALING

As expounded in this thesis, I conclude that in the Japanese era salvation was a main goal, and the chapters concerning the era of transmigration show that it shifted to personal development, or began to include it more. My observation of contemporary Reiki practitioners is that they do not often use the phrase salvation: 'healing' is used in their jargon, and that is in line with Albanese's suggestion that the older concept of salvation came to be understood (amongst other things) as healing[917].

Healing, in whatever form defined, is the very *raison d'être* of Reiki in the West in the first place, both solely by the ritual of the laying on of hands, and practicing Reiki as a whole. The general reason why an individual lets himself in with Reiki is 'healing'; therefore, Reiki is often called a healing system or technique. This immediately raises questions like what ´healing´ might be in the case of Reiki as well as in general; can or cannot one obtain a better life, can or cannot illness or sickness be cured, can or cannot feelings of well-being increase, and how may healing occur? An introduction on healing may hold that it is a process where one tries to reposition from one's current situation into a better one; clearly it overlaps with the reason why one would be interested in spirituality explained earlier on in this thesis. This urge or need can present itself on different levels, as Nathan Glueck mentioned[918]:

> 1. As organisms, we strive toward health.
> 2. As psychosocial beings, we strive toward adjustment.
> 3. As existential beings, we strive toward meaning.
> 4. As moral beings, we strive for rightness.
> 5. As religious beings, we strive toward holiness. (Many argue as to which theological word to place here. Some might prefer reconciliation or salvation to holiness. For the time being, let us take holiness as an all-encompassing term for the goal of the religious endeavor.)

[916] Sered, 2008.
[917] Albanese, 2007, p15.
[918] Glueck, 1988, p111.

In this example the terms health, adjustment, meaning, rightness, salvation and holiness are used to refine the overall term healing within five specific dimensions. New spiritual movements or new spiritualities like Reiki tend to use a holistic view where certain concepts are more or less integrated into one complete world view representing concepts of body, mind and spirit (explained in the next section). For instance, if one should consider illness as a manifestation of a wrong attitude towards life, then healing may occur through both personal or spiritual development, and the laying on of hands for stress reduction and physical well-being.

Several scholars saw a relation between healing and convictions in traditions where healing plays an important role. Hanegraaff for instance pointed out that religion plays an important role by healing[919]. He said healing might occur on the road of salvation in religions, as where in New Age movements healing is expected as a result of personal development and growth. Hammer is even more specific about Reiki and indicated some religious elements as the belief in a cosmic energy and the assumed presence of non-physical aspects in the human physiology[920]. He stated that these elements play an important role in the healing practice of Reiki. All this information combined points to New Age.

Hanegraaff related religious world view to "personal growth"; he considered healing and personal growth as the two general characteristics of the New Age field[921]. Paraphrased and summarized by me, he stated that the healing and personal growth movement (as he called it) is difficult to categorize[922]. He came up with "Human Potential Movement" emphasizing psychological healing, and "Holistic Health Movement" emphasizing physical healing.

Paraphrasing and summarizing Hanegraaff, at the core of the Human Potential Movement lays a widespread dissatisfaction for many people in the way they live their lives in Western modern society.

In addition to Hanegraaff, Lock stated that the holistic health movement emerged partly as a response to the barrage of criticism directed at biomedicine[923]. And Eliott Freidson mentions[924]:

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[919] Hanegraaff, 1998, p44.
[920] Hammer, 2004, p56.
[921] Hanegraaff, 1998, p46.
[922] *Ibid.,* pp46-55.
[923] Lock, 1980, pXI.
[924] Freidson, 1970, p5.

> Medicine's position today is akin to that of state religions yesterday - it has an officially approved monopoly of the right to define health and illness and to treat illness.

Continuing Hanegraaff, the basic goal of the Human Potential Movement, Hanegraaff continued, is to solve this dissatisfaction by helping people to get in touch with themselves, for instance with those parts which have been alienated and suppressed. The ideal is to restore the human being to one' original wholeness and integration, and thus live a full and meaningful life. The general approach and terminology to achieve this goal was predominantly psychotherapeutic, but this changed decisively during the 1970s by the increasing assimilation or Oriental religious ideas (Takata started to give Reiki classes on the US mainland since the 1970s) and the idea of the transpersonal perspective (explained hereafter). Before this change, 'human potential' referred to insight, empathy, awareness, creativity, and the like, while after this change the term also referred to cosmic awareness and transcendental insight. Thus, the full development of a person's Human Potential from that moment on expanded, and from then on included conscious awareness of the transcendent ("transpersonal") realms experienced in altered states of consciousness. This led to the emergence of "Transpersonal Psychology" what Hanegraaff regarded as the theoretical wing of the Human Potential Movement; it is given imputes by Abraham Maslow–who also coined the term "Human Potential". This branch of psychology takes religious and mystical experiences seriously as constituting a domain *sui generis*, refusing to follow the reductionist interpretations as used by other fields of psychology. In closing Hanegraaff, transpersonal psychology aims at a theoretical synthesis of western psychology and Oriental spiritual systems and technologies.

In the upcoming chapters it will be revealed that Reiki Masters coaching and guiding students during Reiki classes all seem to practice some sort of transpersonal psychology and relate this to the practice of Reiki and its beneficial effect.

The altered states of consciousness mentioned above, deserves attention. Continuing paraphrasing and summarizing Hanegraaff, he opined that "Shamanistic Consciousness" is closely connected to the transpersonal movement. It is based on the idea that a shaman is a specialist of altered states of consciousness, and, therefore, is able to mediate between the transpersonal realms of spirits and gods, and the world of humans. This comes back when discussing the *reiju* or initiation ritual. However, in the democratic New Age-context shamanic consciousness is supposed to be accessible for anyone, not just for the traditional specialist. Everyone can

become a Reiki Master which makes it very democratic in this sense. Shamanic techniques for inducing altered states of consciousness have become popular in New Age healing and growth-groups. One prominent difference between New Age Shamanism and traditional Shamanism is that the former emphasizes visits of the shaman to the other world, while downplaying the complementary element of the spirits visiting the human world by possessing the body of the shaman[925].

According to Hanegraaff, "Holistic Health", the most common name for the alternative approaches to healthcare, gaining momentum in the 1970s, and is closely related to the Human Potential Movement sharing most of the latter's concerns[926]. At the core of the movement is the conviction that every human being exists out of body, mind, emotion and spirit in an interdependent relationship. Healing, therefore, is a process in which a person becomes at deeper levels psychically, emotionally, and mentally whole again, resulting ideally in integration with the underlying inward power of the universe[927]. The mind plays an important role in physical healing. The immune system, or alternatively, the Indian *chakra* system, is seen as the connection between the spiritual, mental and emotional faculties on the one hand, and the physical body on the other. Everyone carries responsibility for 'creating illness', as well as for 'creating health'. The process of healing, therefore, demands taking personal responsibility, which includes a process of discovering the meaning of the illness using it as an instrument for learning and inner growth. In closing Hanegraaff, this gives therapies offered by the Holistic Health Movement a very unique character.

Both the Human Potential Movement and the Holistic Health Movement often make use of a concept called cosmic energy, universal life-energy, life-force, and the like. Some of those terms are quite often associated with Reiki; therefore, the section on Protestantism describes this concept.

8.1.7 Magic in the West

The concept of magic in general (§3.2.1) is already particularized for NRMs (§5.6.4). One of the rare occasions where Reiki and magic are

[925] Hanegraaff quoted here Nevill Drury (1989), *The Elements of Shamanism*, p11, pp30-31.

[926] Hanegraaff quoted here Aidan Kelly (1990), 'Holistic Health', in: Melton, Clarke & Kelly: *New Age Encyclopedia*, pp216-217.

[927] Hanegraaff quoted here Renée Weber (1979), 'Philosophical Foundation and Framework for Healing', in: Kunz, *Spiritual Aspects*, p21.

associated with each other comes from Albanese[928]:

> (…) magic means a noncausative transformation of a practitioner's self and environment in the direction of a good desired. It is accomplished either through material means (the cultivation of active imagination through symbolism, ritual, and alternative forms of energy work) or purely mentalist operations (meditation and directed mental processes, such as New Thought affirmations and denials). In the pursuit of such magic, New Age metaphysics combined freely from many sources to find the techniques and practices that worked for them. With healing so prominent, for example, energy healing practices such as Reiki flourished. Here, in a Japanese initiatory form of palm healing, a practitioner through a series of "attunements" felt himself or herself to be a conduit for universal life-force energy directed to a client.

Albanese seemed to suggest that attunements are based on magic. Obviously, this is the inner perspective of academia and will never be acknowledged by the field; on the contrary, the attunement ritual is one of the CEs of the spirituality of Reiki (§7.1.4.4). The term 'universal life-force' and the energy belonging to it, is already introduced (§8.1.2) and is an important element in the development of Reiki in the Hawaiian and North American era.

8.1.8 MANTRAS

Noting the next chapter, a relation between Reiki and (supposed) magic can be seen in the development regarding the names of the Reiki symbols that I label as incantations.

Patton E. Burchett opened a treatise on mantras with the statement that in academia a persistent theme in descriptions of magic is the claim that the power of magic is based in and on words[929]. Following that line of reasoning, I quote Jan Gonda who gave a general description of the concept mantra based on the idea of words as follows[930]:

> (…) the sacred sounds of all mantras are not products of discursive thought, human wisdom or poetic fantasy, but flash-lights of the eternal truth, seen by those eminent men who have come into super-sensuous contact with the Unseen.

And he defined mantra as[931]:

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[928] Albanese, 2007, p508.
[929] Burchett, 2008, p807.
[930] Gonda, 1963, p247.
[931] *Ibid.,* p255.

> (…) word(s) believed to be of 'superhuman origin,' received, fashioned and spoken by the 'inspired' seers, poets and reciters in order to evoke divine power(s) and especially conceived as a means of creating, conveying, concentrating and realizing intentional and efficient thought, and of coming into touch or identifying oneself with the essence of the divinity which is present in the mantra.

Burchett used this definition to argue that[932]:

> As this definition indicates, mantra is especially conceived of as a means for connecting oneself with the essence of divinity present in the mantra; however, once this connection is made, the way in which the power of mantra is utilized varies widely.
>
> As a general rule, mantras are spoken, not written. Their efficaciousness—regardless of whether they are spoken aloud, whispered, or mentally (silently) repeated—is believed to lie in their sound-vibrations.

My observation of the contemporary Reiki scene is that the last sentence expresses the general attitude towards the incantations used.

8.1.9 In-between NRM and New Age

This thesis divides the history of Reiki and its development in three eras. The second one, treated here, is the time period where the New Age took off: around the 1960s. The New Age phenomenon has influenced Reiki in the Hawaiian and North American era; the chapters coming up present indications that the Hawaiian and North American era–to be read as, the development of Takata and the training of her twenty-two Masters–is influenced both by the typical American metaphysical religions and by New Age. It is for that reason that most of the explanation on New Age has been explained just as the concept of holistic healing.

Besides New Age movements, there are spiritual movements somewhere in-between NRMs and New Age movements. Shimazono observed a new development in Japan in the decades after World War II and introduced the term 'new spiritualist movement' *(shin reisei undō)* in order to set these NRMs apart from the prewar ones. Talking about Japanese NRMs coming to the West, two reviewers of the work of Shimazono concluded that[933]:

> (…) these movements exhibit themes similar to the New Age movements in the West and which possess an increasingly personalized, non-organizational dimension. Their focus on spirit beliefs and animism, and their increasing focus on personalized relationships between individuals and

[932] Burchett, 2008, p814.
[933] Reader, 1993, p238.

spiritual entities that may act as guardian beings, present a new challenge to Buddhism if Shimazono is correct in his view that their views are displacing the practice of ancestor veneration (which, of course, has always had a strong personal dimension to it).

Manabu and Kisala mentioned about this[934]:

> Shimazono further describes five common characteristics of these groups [*shin reisei undō*], which, in a broader sense, also indicate the common concerns of the contemporary religiosity that we are exploring here. These five characteristics are as follows.
>
> 1. Stress is placed on a transformation of consciousness. Through the use of meditation or other, often psychological, techniques a higher level of consciousness is sought, leading to the development of psychic powers or the ability to perceive mysterious phenomena.
>
> 2. A spiritual existence is believed to permeate the universe and be tangible to us on an intimate level. It is the deepening of intercourse with this spiritual existence that is both the means and the goal of the transformation of consciousness.
>
> 3. It is believed that a spiritual transformation of humanity is in the offing, and that the spiritual enlightenment of each individual contributes to this advancement.
>
> 4. It is further believed that individuals have within themselves the power to arrive at this spiritual enlightenment, and that there is no need to rely on external powers or rituals. Traditional religion, which teaches such reliance, has only served to stifle the individual's enlightenment.
>
> 5. It is maintained that there is no opposition between religion and science, that the two are in fact one. However, there is a need to overcome the false dualism found in modern science, which only serves to separate human beings from nature.

I focus on Point 4, stating that there is "no need to rely on external powers or rituals". Without a doubt, the practice of Reiki relies on and is built around the concept of *reiki* energy, and certain rituals like an initiation ritual, the ritual of the laying on of hands and the use of certain symbols. This implies that Reiki cannot be considered as a *shin reisei undō*, and indeed this confirms that Reiki started as a prewar NRM and evolved towards a postwar New Age movement as the next **Part IV: The era of globalization** will reveal.

8.1.10 Japanese NRMs

Sekai Kyūseikyō had a temple on Hawaii and the Takata Master Iris Ishikuro was a member of this organization; Takata knew this and I assume

[934] Manabu, 1995, p239.

she was aware of the existence of Sekai Kyūseikyō's ritual *jōrei* or even had knowledge of it.

8.2 SELF

A holistic world view–as often contended and also used in this case–regards a person consisting out of body, mind, spirit or soul that combined shapes a kind of 'self', or self-awareness. A heritage of Cartesian dualism can be seen in concepts of Western philosophical traditions where an observing and reflexive 'I' is introduced: a mindful self that stands outside the body and apart from nature[935]. Scheper-Hughes and Lock assumed that[936]:

> (…) all human beings are endowed with a self-consciousness of mind and body, with an internal body-image, and (…) a "sixth sense", our sense of body self-awareness, of mind/body integration, and of being in the world as separate and apart from other human beings.

This fueled 'individualism' in society, and self-cultivation and 'self spirituality' in the New Age scene.

The American culture differs from Japanese culture. It may come as no surprise that Hofstede's research shows this and sheds light on those differences. This is not only used in the section on Maas' *component culture and Zeitgeist* but also on the *component self*. It stands out that the US has the highest score on Hofstede's Individualism Collectivism Index (§3.2.3). This individualism provided a footing, if not one of the main reasons, for why spirituality has become such a personal affair with consequently many occurrences of personalized spiritual patchworks. The element of personal development–with the emphasis on *personal*–could easily take root in these cultures, and individualism is already exemplified in the description on the SFF (§8.1.3).

Heelas suggested that there is one fundamental topic in New Age world view: that can be identified as "centrality of the human self"[937]. He introduced the term 'self spirituality' as being at the very heart of New Age and Neo-pagan religiosity. Self spirituality, according to him, means the sanctification and adoration of an inner essence of the human being that is distinct from one's social personality. He called the latter 'ego' which functions basically as an obstacle to spiritual development. In other words, he stated that the spirituality of New Age traditionally placed an emphasis on a

[935] Scheper-Hughes, 1987, p12.
[936] Scheper-Hughes, 1987, p14.
[937] Iwersen, 1999, p214.

shift from an external authority to an internal authority, where individuals no longer look outside themselves for spiritual guidance[938]. In line with that observation, Sutcliffe referred specifically to Reiki being not just a therapeutic technique but also a "self-contained spiritual system"[939]. I think that this internal authority is also a goal of the self-cultivation that so often is embedded in spiritual systems such as Reiki.

8.3 CULTURE AND *ZEITGEIST*

Reiki transmigrated firstly to the North American continent via Hawaii, but Hofstede does not list Hawaii as a separate country (§3.2.3). The Japanese community on Hawaii probably reflects aspects both of the Japanese and the American culture. On Hawaii these two cultures confronted each other and this study bears in mind that certain outcomes of Hofstede's study shifted from the Japanese rank towards the US rank.

On the Masculinity Femininity Index, the US scores also rather high, but Japan holds the first position in rank and Japanese society can be called very masculine.

Others also mention (Western) culture in relation to health systems. Lock stated that medical systems, like social systems in general, are embedded in a cultural matrix from which is derived the coherent body of ideas of which the system is composed[940]. She continued that the practice of all medicine has evolved as the result of its setting in a unique cultural setting. She thought that any attempt to analyze a complete medical system must include not only a description of the social structure, the social organization, and the belief system, but must also demonstrate how this relates, both historically and currently, to the total cultural context. Concepts of health, illness and disease causation and classification as well as the actual experience of illness, diagnostic techniques, and therapy, including the tools used in the therapy, are all modified by cultural values[941].

This study follows for the main part her advice; indeed the cultural context will receive great attention in order to describe the medical system as far as relevant for this study.

In the early 1900s, the school system in Hawaii is an environment where American and Japanese culture met. Noriko Asato stated that in 1919, a

[938] Heelas, 1996, p82.
[939] Sutcliffe, 2003a, p186.
[940] Lock, 1980, p11.
[941] *Ibid.*

Federal Survey of Education in Hawaii fed a sort of battle, as he called it, over the control of Japanese language schools among the white ruling class, the authorities, and the *Nikkei* community[942]. He continued that the primary reason for the survey was to investigate the 163 Japanese language schools accused of instilling 'anti-Americanism' in over 20,000 Japanese American students in Hawaii. During World War I, the American public's tensions over ethnic diversity grew more intense; the dominant group's perception of immigrants was that diversity signified disloyalty, creating the impulse for '100 percent Americanism' throughout the early 1920s. In Hawaii, the casting of Japanese language schools as an 'educational problem' reflected the control aspirations of the Territorial Department of Public Instruction (DPI), supposedly representing the people's interest, despite the fact that nearly half of Hawaii's population was of Japanese descent. In fact, Asato stated that the *Nikkei* population steadily increased to about 60,000 in 1900, 80,000 in 1910, and 110,000 by 1920, representing 43 percent of the Islands' population. Workers brought wives and 'picture brides' from Japan, so that by 1920, the second generation, or *nisei*, made up 44 percent of the territory's *Nikkei* population[943]. According to Asato it was because of this high percentage that many 'whites' feared that the Japanese Americans in Hawaii would dominate the Islands, a fear built on Japan's military victories and colonialism in Asia and on an–as Asano puts it–increasing *Nikkei* assertiveness in the 1909 and 1920 plantation strikes. This paranoia was exacerbated by the fear that the *nisei*, who were American citizens (their parents were not allowed to become American citizens until 1952), would become the dominant voting block in the territory's electorate[944].

Asato stated that Japanese language schools in Hawaii taught Japanese to *nisei* children in order to assist their smooth transition when they went 'back home' and entered a school in Japan. Japanese immigrant parents in Hawaii, many of whom worked from dawn to dusk in plantations, appreciated the schools as day-care facilities as well as their teaching 'correct' Japanese to *nisei* who spoke a mixture of English, Japanese, and Hawaiian[945]. Asato also found out that Japanese Christians started missionary work in the Islands around the 1890s, and initially managed to convince some *issei*, first generation Japanese immigrants, to send their children to Christian Japanese schools. The majority of *issei*, who were predominantly

[942] Asato, 2003, p10.
[943] *Ibid.,* p13.
[944] *Ibid.*
[945] *Ibid.,* p14.

Buddhist, considered Christianity an irrational and austere religion, and soon joined the Buddhist temples and their Japanese language schools once they were established at the turn of the century[946]. Many of the students attended a Japanese language school. Asato continued that of the 20,651 Japanese students who accounted for close to 50 percent of Hawaii's public school enrollment, 20,196 students, being 98 percent, also attended Japanese language schools in 1920. In this early period, Japanese language schools followed the principles of the Japanese National Education policy as well as the Japanese public elementary school routine. Schools brought teachers from Japan and used textbooks compiled by the Japanese Ministry of Education, and celebrated Japanese holidays including the Emperor's birthday[947].

8.4 SPIRITUAL EXERCISES

The spiritual exercises presented by most new spiritual movements of that time or better, CAM as a whole, were mostly inspired by or even based on concepts of the metaphysical religions or movement. Albanese's *A Republic of Mind and Spirit* (2007) extensively discusses this topic, and is already cited in the previous sections of this chapter.

The development of the self as explained in section 8.2 combined with spiritual exercises of a given spirituality, reminds us the one-liner of Karl Rahner in 1966[948]: "Tomorrow's devout person will be a 'mystic', someone who has 'experienced' something, or he will not exist at all". Hense and Maas analyzed his work and stated that Rahner saw the spirituality of the future characterized by three orientations: experience, the world, and everyday life[949]. As it will turn out, Reiki adherents very often speak about their experiences, and regard certain experiences in everyday life as mystical. Rahner predicted that ordinary life would become the place *par excellence* for putting spirituality into practice[950].

[946] *Ibid.,* p15.
[947] *Ibid.*
[948] Rahner, 1966, p22.
[949] Hense, 2011, p67.
[950] *Ibid.,* p68.

As expounded both in previous chapters and chapters coming up, fundamental attitude differs in areas presented in the other four components of Maas' model, like religion, spirituality, as well as medical and healing systems, and adulthood.

The next chapters reveal that from the Hawaiian and North American era onwards practitioners began to experience and label Reiki as a tradition or in some cases even an oral tradition. For this **Part III: The Hawaiian and North American era** this will do because Reiki just emerged and one cannot speak of a tradition yet. For the next **Part IV: The era of globalization**, the issue tradition will be treated in more detail in chapter 12, and a description of the terms tradition and oral tradition follow in section 12.5.2.

The next chapter continues with the Reiki story.

9. THE REIKI STORY: TAKATA IN HISTORICAL PERSPECTIVE

As expounded in the previous chapters, Hayashi and Takata were among the first to bring Reiki to Hawaii. There is no discussion about the fact that Reiki spread through the West via Hayashi and Takata, either in *emic* or in *etic* circles. Also, there is no record at all that Reiki was introduced at another time and place outside Japan than in Hawaii in 1935/6.

This chapter sheds light on Takata's influences and the different time periods she lived in. Firstly, the period of her youth up to and including her early womanhood, the time period just before and during World War II, around 1935-1945. Then there is the post war period up until roughly 1975, where among others the New Age influences became noticeable. After that, the time period 1975-1980 will be discussed in which Takata reached the end of her life after passing on her knowledge by training twenty-two Reiki Masters.

As already mentioned in the *status quaestionis*, there are several publications of people that have known Takata personally and some of them have put their experiences on paper, which will be referred to.

9.1 1885: ECONOMICS PAVES A WAY

Reiki did not come to Hawaii by itself; the transmigration of Reiki fits in a much wider context. First of all, there was a migration of people as the result of economical needs. The Japanese American National Museum described on its website that[951]:

> (…) In 1885 (…) the first group of 943 government-sponsored Japanese immigrants (*Kan'yaku Imin*) enters Hawai'i under the treaty between the governments of Japan and the Hawaiian Kingdom. They work on sugar plantations under three-year contracts. In total, there are 26 groups until the termination of the government-sponsored immigration practice in 1894. (…) It was not until 1885 that the massive emigration of Japanese began. In that year, the governments of Japan and Hawai'i concluded the Immigration Convention under which approximately 29,000 Japanese traveled to Hawai'i for the next nine years to work on sugar plantations under three-year contracts. (…) In essence, these "immigrants" were not settlers, but they were

[951] Website http://www.janm.org/projects/inrp/english/ accessed January 22, 2013.

> *dekasegi* [出稼ぎ, working away from home] laborers planning to return home with money after a few years of work in a foreign land.

Having the economical highway paved, it became possible for Japanese NRMs to spread all over the world where every NRM may have its own route of spreading. Clarke mentioned[952]:

> There is no single highway or route across the world that is favored by NRMs. They exist everywhere and move in all kinds of unexpected directions. Several Japanese NRMs, including Sekai Kyusei Kyo (Church of World Messianity), have arrived in parts of Africa, including Angola, Mozambique, South Africa and the Democratic Republic of the Congo (…).

This goes also for Reiki which also found a way out of Japan. Clarke mentioned, more in general, that[953]:

> (…) with economic migration, which began in the last quarter of the nineteenth century to Hawaii, (…) Japanese old and new religions began to establish branches overseas essentially to care for Japanese immigrants.

In fact, Clarke continued that it was on Hawaii that the first Japanese Buddhist temple was founded outside Japan.

9.2 1900: TAKATA'S YOUTH

Hawayo (Takata) was born December 24, 1900, and was the third child of Mr. and Mrs. Otogoro Kawamura in Hanama'ulu on the island of Kaua'i. As a daughter of Japanese immigrants, Takata lived on Hawaii and it is known that she worked in her early childhood on the sugarcane plantation. Because of her physical limitations to perform this harsh work, she was relocated in the household of a plantation's owner. Rather young, on March 10th, 1917, she married Saichi Takata[954].

Since Takata lived in a place where two languages were practiced (and Reiki is going to be rendered in English), it is a question to what extent Takata was educated on a Christian English language school or at a Japanese language school. Stein does not exclude the possibility that the Kawamura family was Christian because many Japanese sent their children to Christian schools, among other reasons for a good assimilation in the American culture[955]. At the time Takata attended school a lot was going on

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[952] Clarke, 2006, p5.

[953] *Ibid.,* p309.

[954] Website http://en.wikipedia.org/wiki/Hawayo_Takata accessed April, 22, 2013.

[955] Stein, 2012a, p7.

in the educational system on Hawaii (§8.3). Stein mentioned that Takata might have visited a Christian school in order to blend in American society. This study regards the growing percentage (up to 98) of students attending a Japanese language school as a strong indication that Takata also attended such a school, besides or instead of an English language school. Altogether, it gives an idea of the atmosphere of the school system, but also in society as a whole during Takata's youth.

Yamaguchi showed an article of *The Hawaii Hochi* (dated September 1937 and published around the visit of Hayashi to Hawaii, described in the next section) telling that a certain Christian minister went from Hawaii to Japan in 1932, and learned Reiki from Hayashi[956]. When he returned, the article continues, he treated several people among others Takata who got so interested in it that she wrote Hayashi a letter and informed about the possibilities of learning Reiki.

It must be said that Takata never mentioned this and also stated that it was in Japan where she encountered Reiki and consequently, heard of Hayashi for the first time[957].

9.3 1935-1941: TAKATA BRINGS REIKI TO HAWAII

TAKATA LEARNS REIKI IN JAPAN

In 1935, Takata went to Japan, for both private reasons and in order to visit Hayashi, where she turned up in a hospital. According to her own memories she lay on the operation table and heard a voice saying that there was another way to heal, which she had already heard on earlier occasions[958]. Those experiences of hearing voices can be regarded as moments of fundamental inspiration, and in Japanese tradition more specific as a moment of *kamigakari*, which in this moment a deity gave her specific knowledge, that there is another way of healing. She refused the operation and got introduced to Hayashi at his Reiki clinic where she received several Reiki treatments. She was so impressed by the treatments that she wanted to be trained in Reiki herself, which came true; Hayashi himself trained her in Reiki. The *Grey Book* (§9.6.2) shows Takata's notes mentioning that Hayashi trained her in Japan in the period late-1935/early-1936 in Reiki

[956] Yamaguchi, 2014, presentation at the *1st Jikiden Reiki World Congress*.

[957] Fueston, 2015, p51.

[958] This is information heard on a cassette tape by Brink where Takata speaks (December 27, 2013).

shoden (1) and *okuden* (2) and that she became a Master at the *shinpiden* level.

Fueston stated that Takata became a Master in 1936 in Japan but received her Master certificate later on that year on Hawaii at the time Hayashi visited her and after he received the final payment for the third degree training[959].

The *Grey Book* contains a hand written passage dated December 10, 1935, in which she says that "Leiki" Energy (in her early Reiki years, she wrote Reiki as Leiki because Japanese produce the sound of 'r' differently, more like a 'l') within oneself will cure all ailments", and that: "one must purify ones thoughts in words & in thoughts & to meditate to let true "energy" come out from within"[960]. I recognize the concept of purifying the *kokoro* when she mentions 'thoughts', and in the phrase 'energy coming from within' a sort of radiation with a voluntarily called upon mediumship for the universal energy or the use of *prana*. In her description for a preparation for giving a treatment, she makes the remark "wait for the sign". I interpret this as the waiting for a sign coming from either an altered state of mind or consciousness or from the realm beyond, both possibilities being the result of a preceding meditation. Another interesting advice she gives is "one must not forget to feel graceful. Gratitude is a great cure for the mind." The element of gratitude comes back in Japanese culture as well as more specific in certain NRM rituals, like *hinokishin*: Tenrikyō's daily act of Gratitude (§5.6.5.2). Then she made the suggestion that "in all cases, the patient can be diagnosed by the touch of the hand". I recognize in this either a certain guidance in the process of diagnosis while being a medium for the called upon *reiki* energy accompanied with the deity's knowledge, or influence of osteopathy that also performs diagnosis by hand.

In May 1936, she committed to her writing that she received the teaching of *shinpiden* by Hayashi and called it "the utmost secret in Energy Science"[961]. This is the indication that she became either a Master candidate or directly a Master. Besides the element of respect in Japanese culture, I recognize in this an inspiration for the often-mentioned 'sacred and secret'-ness in the Reiki milieu. More important, she called it 'energy science' which indicates she wanted to emphasize a scientific approach rather than a religious or spiritual one; that is, at that time.

In July 1936, she returned to Hawaii.

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[959] Fueston, 2015, p57.
[960] Takata Furumoto, 1982, page not numbered.
[961] *Ibid.,* page not numbered.

According to Shalandra Abbey, Takata started to offer treatments to the public in October 1936. She advertised in the local Hawaiian newspaper *Garden Island* with "Reiki Sanitarium Treatments" and called it "absolutely drugless". She signed with 'practitioner'[962]. Abbey claimed that this was the first advertisement on Reiki in the West, and that might well be the case.

Buddhist elements in early Reiki

On March 29, 1937, she makes in her diary a remark directly referring to Buddhist concepts; she stated[963], "the Law of Karma, so true according the teachings, when we meet, it is the beginning of parting." Unfortunately, she does not reveal which teachings, Hayashi's teachings or Buddhist teachings in general. I presume that she referred to Hayashi given the great respect she expresses in her writings for both Hayashi and the knowledge of the *shinpiden* training. Also, she penned down some advice regarding food; one should be vegetarian. Japanese Buddhists though, eat fish and most of them also meat, so, what inspired her to mention this? It may indicate an influence of India, which may point to movements among others, of Theosophy. Consequently, this indicates Buddhist elements in the initial form of Reiki, which are not made explicit in the Western context and were implicit in the Japanese context. This relates to the next–undated–fact.

Takata notices lack of context in Western culture

When Takata introduced Reiki to Americans, she used to say that one only could truly understand Reiki if one was familiar with Buddhism[964]. I assume she referred to Jōdo Shinshū because she was a member of the Honpa Hongwanji Mission of Hawaii[965] (Hawaii Kyodan (§8.1.4). Perhaps, though, she referred to Buddhism but meant a NRM like perhaps Sekai Kyūseikyō present on Hawaii. For laypersons the distinction between Buddhism and a NRM may not have been clear, also because the term NRM probably was not known at that time. Influences of Ōmoto and Taireido, both already related to Usui (§7.1.7), may have echoed in the teachings of Hayashi. In both cases, she may have fused later on in her life Buddhist and Christian concepts, unfolded in sections to come.

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[962] Abbey, 2009.
[963] Takata Furumoto, 1982, page not numbered.
[964] Quotes made by practitioners who have known Takata in person.
[965] Conversation Brink, December 27, 2013.

In late-1937/early-1938, Hayashi visited the Japanese community on Hawaii for about five months. In the 1930s, before the Pacific War, Japanese warships were allowed to berth in Honolulu harbor and Japanese sailors were allowed to enjoy the port[966]. But as mentioned, Hayashi retired from the Navy in 1930, so he came as a private person.

In Yamaguchi's presentation mentioned above, he also stated that Takata placed some announcements in the newspaper on Hawaii, in order to promote Hayashi's work. He stated that in those articles Usui was portrayed as a 'living god' (*ikigami*). This is in line with indications described earlier on in this thesis that founders of NRMs are often regarded as *ikigami*.

Hayashi stated on February 21, 1938, that Takata was the only person certified in the West for teaching Reiki, and she received an English written certificate that shows the title 'Reiki Master'. According to Stein, this is probably the first time that the term 'Master' is used, and as mentioned on in a previous chapter, Stein also thought that it is a translation of the Japanese title *sensei*[967].

Also according to Stein, the phrase "Usui Shiki Ryōhō" first appeared in English in the fourth line of an article in the November 20, 1937, *The Hawaii Hochi* (a Japanese-language newspaper published in Honolulu)[968]. As mentioned in the chapter on Usui, he stated that Usui's immediate students used the phrase Usui Shiki Ryōhō as apparently also Hayashi and Takata did, instead of Usui Reiki Ryōhō. The Usui Gakkai, though, is called now as well as then Usui Reiki Ryōhō Gakkai because there were more than one occurrences of *reiki ryōhō* at that time. It is unknown when the shift was made from 'Reiki', or better: *reiki*, to *shiki* (式, expression, ceremony, method, rite, style). Furthermore, these articles used the title 'doctor' for Hayashi, which strengthened the Western narrative of Hayashi being a medical doctor.

Hayashi gave a farewell radio speech for the Japanese community on Hawaii, in which he referred to the energy as "(…) the power called Reiki which springs spontaneously out of the human body (…)" (appendix on p607). Conceptually, one may recognize the concepts of radiating *prana* as well as the concept of outflux of channeled *ki*.

[966] Hansen, 2005, p70.
[967] Stein, 2012a, p9.
[968] Stein, March 7, 2013: email conversation on this topic.

A few months after Hayashi left, in April 1938, Takata went to the US mainland and earned a certificate in Chicago in different body therapies like Swedish massage and colonics[969].

HAYASHI'S DEATH

The narrative on Takata holds that in 1940, she had a vision in her dreams where she saw Hayashi dressed in a white kimono; white is the color of death in Japan. This vision can be regarded as a moment of *kamigakari* where a deity prophesied his death. She travelled to Japan and visited Hayashi accordingly. It is believed that Hayashi asked her to learn more on hydrotherapy that in Japan is centered primarily on Japanese hot springs (*onsen*). After that, she witnessed the passing away of Hayashi (§6.5.6). It seemed that Hayashi trained many people in giving *reiju* so that Reiki could continue to exist.

THE REIKI PRACTICE GROWS

Back on Hawaii, Takata offered Reiki treatments as indicated in this announcement; in 1941, she placed an advertisement in the *Harold Tribune*[970]:

I assume this took place before the attack on Pearl Harbor on December 7, 1941 (December 8 in Japan). Apparently, Takata and her relatives succeeded in staying out of the internment camps (see the next section). Takata visited Japan in 1935/36 and in 1940, and during that first occasion received training, which in itself might have been reason enough for the Hawaiian authorities to keep an eye on her. Certainly when taken into account that some time before that, in 1938, a Japanese Navy officer (Hayashi, although retired at that moment) visited her on Hawaii.

[969] Fueston, 2015, p60.

[970] Website http://www.aetw.org/reiki_takata_on_reiki.htm accessed December 21, 2013.

It was a hard time for Japanese to live on the Hawaiian isles just before the outbreak of and during World War II. Similarly, it was not easy to overcome the time period of World War II on the US mainland. On the US mainland, many Japanese were placed in internment camps and one can imagine that the Japanese population was generally discredited. The situation in Hawaii was different[971]:

> The Honouliuli Camp held more than 3,000 interned American citizens and prisoners of war in several compounds during World War II. (…) "There are still scholarly works that say there were no internment camps in Hawai'i," observes archaeologist Mary Farrell. In fact, there were at least 14 places in the islands where people were detained during World War II. (…) The Honouliuli camp, located in a gulch cutting through agricultural land of Central O'ahu, was the largest and longest operating. Dubbed "Hell Canyon" by some inhabitants, the 120-acre site opened in March 1943 after Sand Island facilities were deemed too exposed. Built to hold 3,000 people in several compounds, it was unique in housing both prisoners of war and a diverse group of U.S. citizens and resident aliens. (…) By 1940 Japanese immigrants and their descendants represented nearly 40 percent of Hawai'i's population, numbering more than 150,000. Only 1 percent of the Japanese Americans in Hawai'i were sent to camps; a higher percentage of European American residents were confined. (…)
>
> Internees included Japanese language teachers, newspaper editors, religious leaders and others whose personal ties or life circumstances linked them, in the minds of the American military, to enemy groups. Among them was Hilo Republican Sen. Sanji Abe, the first American of Japanese ancestry elected to the state legislature, who was interned after his first session.

The Japanese community was not left in peace as this statement in *The Hawaii Herald* shows (the name *The Hawaii Hochi* changed into *The Hawaii Herald* after World War II because of anti-Japanese sentiments at that time)[972]:

> The FBI's view of "dangerous" element in the community extended to other institutions. Shivers [Robert L. Shivers, special agent in charge of the FBI in Hawaii] elaborated in his testimony: "I would say off hand that the (Japanese) language newspapers, the Hotel Association, the Japanese language

[971] Website http://www.hawaii.edu/malamalama/2011/10/honouliuli/ accessed April 21, 2013.

[972] Website http://nisei.hawaii.edu/object/io_1149133013500.html accessed April 22, 2013.

It concerned the edition of *The Hawaii Herald*, Vol. 2, No. 23, dated December 4, 1981.

> schools have been the worst subversive elements in Hawaii. Definitely the language school has prevented the assimilation of the American way of life on the part of the Japanese.... Fifty-one percent of the teachers in the Japanese language schools are alien. Forty-nine percent are American. The Shintō priests are all very definitely dangerous. All of them, Shintō priest, are now in custodial detention. There are two sects, the church and state sects, of Shintōism (…). All state Shintō priests some time ago, about a year ago, were raised by the Japanese government to a position equal to military officers, and we felt that that of itself was sufficient justification for their internment in the event of hostilities." By interning these elements in the event of war, Shivers felt that the leadership of the Japanese community would then be eliminated.
>
> (…)
>
> Harsh anti-Japanese sentiments and wartime hysteria provoked a general order that put new freeze control regulations on all Japanese in the territory. Many alien-owned assets were placed under federal custody, and travel, residence, occupation, alcohol consumption, businesses, and transactions were restricted. Foreign language radio broadcasts were discontinued, items like short-wave radios, firearms and cameras were confiscated, and publication of Japanese newspapers were temporarily suspended. The Japanese were ordered to keep the peace, obey all laws and regulations and refrain from active hostilities.
>
> (…)
>
> Feeling rejected and discriminated against local individuals circulated petitions collecting names of those Japanese Americans who desired to serve. After a great deal of persistence, a group known as the VVV's, Varsity Victory Volunteers, were allowed to serve as an auxiliary labor force to the Army engineers. The VVV's constructed and repaired military installments, roads, sewage and water systems. In June 1942, the de-activated National Guardsmen were re-organized for active combat duty as the 100th Battalion. A reserve unit was needed for this force, so in February, 1943, the Army began inducting volunteers for a special combat team which was to be composed entirely of American citizens of Japanese ancestry. In its seven major campaigns in Italy and France, the 442nd Regimental Combat Team received seven Presidential Distinguished Unit Citations and suffered 9,486 casualties.

In *emic* circles it is believed that Takata's father, Mr. Otogoro Kawamura, participated in the Varsity Victory Volunteers (VVV), in order to prevent his family being placed in one of the internment camps. What the newspaper article above also makes clear is the dismantlement of Shintō leadership in Hawaii that may have affected Takata in her attitude towards Shintō on the whole. Obviously, it was problematic to be related to Shintō priests at that time.

The VVV disbanded in January 1943, so its members could join either the 442nd Regimental Combat Team or the Military Intelligence Service as Japanese language experts[973].

9.5 1945-1980: TAKATA DEVELOPS, REIKI DEVELOPS (AND *VICE VERSA*)

9.5.1 POSTWAR US AND JAPAN

When the Second World War was over, the world as a whole and the US in particular found themselves in a cold war between East and West. In 1962, the US was sucked into Vietnam trying to resist communist influences. The Vietnam War lasted to 1975 and caused a massive impact on American society, both political and social. These social changes also influenced the era treated in **Part IV: The era of globalization**.

After the defeat of Japan, the US occupying forces introduced some important changes in the religious scene in Japan. The Japanese postwar Showa era may have influenced Takata, despite the fact she lived in Hawaii. It is unknown if this development in Takata's home country influenced her in any way, but forthcoming research from Stein (2015) may shine light on this issue. Although living on Hawaii, Takata is influenced by two cultures, firstly by the Japanese, at least until the attack on Pearl Harbor, and secondly by American culture.

9.5.2 LATE 1940S: TAKATA STARTS ON THE US MAINLAND

According to Stein, Takata started with Reiki classes on the US mainland in the late 1940s that, although a precise date of the first class is unknown[974]. Given the anti-Japanese sentiment in society present at that time, I imagine that the numbers of students were limited.

9.5.3 THE 1950S: TAKATA DOES NOT TAKE OVER HAYASHI'S CLINIC

According to Yamaguchi, Takata came to Japan somewhere in-between

[973] Website http://encyclopedia.densho.org/Varsity_Victory_Volunteers/ accessed February 15, 2015.

[974] Stein, 2015a, presentation at the IAHR conference, Erfurt, Germany: *Trans-Pacific Transculturation. Usui Reiki Ryōhō and Reiki Healing, 1936-1986.*

1950 and 1952[975]. She attended a Buddhist memorial service for Hayashi at Ichikawa where Ms Yamaguchi and her uncle Sugano also were present. Ms Hayashi seemed to have asked her to take over her position and to take over her business, which meant Takata had to come over permanently to Japan. Takata declined because she already had family in the US.

Another Reiki Master on Hawaii

Stein discovered that on Hawaii a Japanese man called Tsukuji Nagao and his daughter attended a Takata Reiki class. Later on, Nagao traveled to Japan and received the Master level training from Hayashi's widow Chie, and returned to Hawaii[976]. Stein compared the way Takata treated and gave classes with the way Nagao did and noticed some differences. Firstly, according to Stein, Nagao placed his hands on opposite sides of a particular afflicted area and would hold them there for hours. His grandson's wife told him that when Nagao treated her chronic back pain, she went to him for three straight days and he treated her each day for three or four hours, after which it never returned[977]. This placement of hands on both side of the body is also mentioned in the interview that Miles had with Inamoto and Doi as mentioned in the previous chapter. Secondly, paraphrasing Stein again, Takata introduced the idea that Reiki will not work unless there is an 'exchange of energies'[978]. This logic holds that Reiki should not be given for free because the recipient will lack the necessary gratitude for a successful healing if he or she does not give up something in exchange. Takata used certain narratives to justify her high fees including the famed $10,000 fee for the Master level class beginning in 1976, but none of the women Stein spoke with had heard these stories or was ever charged for treatment. In fact, Nagao's daughter remembered her father saying that if he charged for treatment, it would not work. Stein mentioned that when he explained Takata's logic of exchange to her, she laughed loudly[979]. This seems to indicate that perhaps Chie Hayashi changed the system regarding the fees.

It seems thus that Takata charged certain fees for treatments in line with the high fees charged by Usui (and denounced by Eguchi), and continued by Hayashi to Takata herself. I regard this as an indication for the takeoff of Reiki becoming an economical commodity in the West where one had to

[975] Yamaguchi, 2014, presentation at the *1st Jikiden Reiki World Congress*.
[976] Stein, 2012a, p11.
[977] *Ibid.,* p12.
[978] Taves and Kinsella, 2013, p91.
[979] Stein, 2012a, p14.

pay for the services offered, the relation money-energy found its way in Western Reiki. Thirdly, and continuing Stein, Nagao recited the Reiki principles and did a short meditation after which he intuitively knew where to place his hands before he gave a treatment; this preparation is also mentioned by Takata in the *Grey Book* (§9.6.2)[980]. Stein stated that some of the first students of Takata remember that she taught that as well, while later students could not remember that particular detail[981]. So, changes in how to use the hands and where to place those already started with Takata. Stein surmised that Takata might have done this to make the appearance of her practice 'less religious and less Japanese' thus not arousing any suspicion of the state.

TAKATA'S PUBLIC PRACTICE

The last remark above may explain the way Takata publicly exposed herself and her treatment. Deacon stated that Takata ran a practice accommodation having a signboard being repainted[982]. He saw that the text originally contained the text Reiki Massage but is painted over with the text 'Hawaii health studio'.

The signboard shows the terms 'steam baths' and 'Swedish massage'.

[980] Takata Furumoto, 1982, page not numbered.
[981] Stein, 2012a, p12.
[982] Website http://www.aetw.org/reiki_pdf.htm accessed December 19, 2013.

INTERMEZZO: Swedish massage[983]
Swedish massage originates from Sweden founded by Pehr Hendrik Ling early 1800, and was called "Swedish Movement Cure". Later on it became known in the Netherlands where the term "Swedish massage system" was introduced. This system is supposed to be inspired by, or even based on the Chinese Tui Na: a hands-on body treatment that makes use among other things from Taoist and martial arts principles in order to bring the Eight Principles of Traditional Chinese Medicine in balance. Tui Na itself is often regarded as being one of the five pillars of TCM. In the 1930s to '50s, Swedish massage found its way to the US. Personally, I presume that this method is also based on Swedenborg's ideas in the same way as later on osteopathy.

As mentioned previously, in 1938 Takata trained in among others Swedish massage at the National College of Drugless Physicians in Chicago[984]. In a way Takata may have interpreted the hydrotherapy as offered in the Japanese *onsen* as steam baths and Swedish massage, and perhaps blended Reiki treatments into this, thus avoiding the Japanese word Reiki or put even more strongly, in order to de-Japanese her work given the American anti-Japanese sentiment after World War II.

The other feature on the signboard that attracts attention is the phrase 'nerve gland short wave treatment'. This can be an indication for a relation between the world view of Takata regarding her treatments and metaphysics or even metaphysical religions (§8.1.1). Additionally, new phenomena such as X-ray entered society in those days and may have been a source of inspiration for Takata in an attempt to let Reiki bear the semblance of something scientifically substantiated[985].

THE INTRODUCTION OF CHRISTIAN TERMINOLOGY

Despite her used titles as 'short wave therapy' in 1948, she expressed something of her world view on one of the typed pages of the *Grey Book*[986]:

> I believe there exists One Supreme Being - The Absolute Infinite - a Dynamic Force that governs the world and universe. It is an unseen spiritual power that vibrates (…) This power is (…) a universal life force. (…) Reiki is a radionic wave like radio (…) is not electricity, nor radium or X-ray.

This indicates that the polytheistic cosmology of *kami* and deities made room for a more holistic monism. A possible explanation for the use of this

[983] Website http://plaza.ufl.edu/ltji/massage-types/swedish.html accessed September 30, 2013.
[984] Fueston, 2015, p60.
[985] X-ray itself is discovered by Wilhelm C. Röntgen in 1895.
[986] Takata Furumoto, 1982, p1.

monistic terminology is that Takata may have had knowledge of the Bible written in Japanese, where, as explained, God was translated into *kami.* In a Christian society, she may have translated this monotheistic view of *kami* back into God and thus, probably unconsciously, adapted her message for a Christian society. But at the same time, it seems to contradict the words she penned down in her diary when she talked about the science of energy. She now calls it a spiritual power and it may have been around this time that she made that shift in perspective and world view, attempting to promote it more scientifically.

ATTEMPT TO IMPROVE HEALTH OF THE ELDERLY

In 1961, Takata made a statement to the Subcommittee on Federal and States Activities of the Special Committee on Aging of the US Senate on Hilo. Hawaii[987]. She proposed a program for elderly people consisting out of a training program of three to six months to learn the art of healing, of dieting, of living on a limited income, of rebuilding the worn-out body, of rejuvenating the depressed mind and of planning ahead for a new relaxing and well-earned vacation. Also she explains the nature of Reiki in which a part of her world view is expressed.

> Mrs. TAKATA. This is more for the audience. This is more for the people of Hilo.
>
> I use cosmic energy. It is a drugless treatment, using the hands as electrodes. It aids physical wellbeing and keeps one mentally alert. With proper diet, exercise of body and mind, practiced daily, this system will rebuild our tired rundown nerves and tissues, create new energy, release toxin from the body, put circulation into normal rhythm and restore the functioning of the entire body to normalcy.
>
> This treatment is complete in itself. The result is health and peace of mind. You will then attain health, happiness, security and longevity. Being a universal force, this system can also be applied to plantlife, fish, fowl, and animals.
>
> This system is strictly scientific. It utilizes a force similar to radio waves emanating from a radio station broadcasting sound vibrations, to which we are able to tune in. It also resembles television, which brings both sound and vision into our presence.

And the next page of the minutes continues with:

[987] Website http://aetw.org/reiki_takata_special_committee.html accessed September 30, 2013.

This vital energy is the great life force—radiating from the sun. It is sometimes called the radionic or ether wave because it has the dynamic force to cease pain. It is a vital energy because, when applied, it vitalizes our whole system. It is like recharging our batteries.

In acute cases the healing is instantaneous. However, in chronic cases, with deep-seated causes, more time is required. The theory of this system is to "Remove the cause, and there shall be no after effect." This is——

Then she got interrupted but succeeded in making her final statement:

Mrs. TAKATA. This applies to people from about 65 to about 20 years, and then after that then I believe that they come into the real old age. But this is to the people of from 65 and maybe 20 years on, who still have vigor and vitality but we want to utilize our time for rehabilitation and not push ourselves into the wheelchair.

It is interesting to read in her statement that she positions Reiki as being "strictly scientific" and compares it with a force similar to radio waves, but in this case being a great life-force radiating from the sun. The term 'life-force' assumingly is not randomly chosen; it is a term used by metaphysical religions (§8.1.2). Unclear is if she meant with the Sun Goddess Amaterasu Ōmikami.

9.5.4 1973: REIKI GETS MOMENTUM ON THE US MAINLAND

According to Helen J. Haberly, it was in the autumn of 1973 that Takata was invited to give Reiki classes to a great number of people on an isle before the north-west coast of Washington state[988]. According to Fueston, it was John Harvey Gray who stated that it was Orcas Island, Washington[989]. Unfortunately, Haberly does not mention who invited Takata. Paraphrasing Haberly again[990], she mentioned that Takata got invited more and more, and because of that she could give treatments in her own clinic less and less. She travelled through the west coast, the Midwest, the east, the south-west, and eventually Canada. It did not take long before Takata realized it could not go on like this and that she had to train some Reiki Masters in order to fulfill the demand for Reiki training (which will be discussed in section 9.5.6).

[988] Haberly, 1994, pIX, p51.
[989] Fueston, 2015, p69.
[990] Haberly, 1994, p52.

But before that, on February 25, 1974, Takata gave an interview to a local paper in Hawaii, the *Honolulu Advertiser*, containing the next quote[991]:

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

It stands out that the first line is exactly the same as in the 1948 quote from the *Grey Book* (§9.6.2). This expresses a certain consistency in her world view in the period from around the 1950s to the 1970s. In the quote above, again one may hear an echo of both Christian monotheistic thoughts (one Supreme Being) as well as New Age thoughts ("dynamic force", "universal force"), as well as ideas mentioned in the section on Taireido in the previous chapter that mentioned, "We believe that the universe is the result of a force called *Reishi*, which emanates from the true and good Tai Rei (Great Spirit)". It can be regarded as an experienced relationship between her belief system and her perception of Reiki or even her world view as such, and she links healing with the assumed presence of 'a dynamic force'. Some of the remaining twenty-two Takata Masters (4th generation) regularly quote Takata (3rd generation) where Reiki is used in connection with the word God, such as 'Reiki is God-power'. These phrases are not commonly used by Reiki Masters further down the line in the lineage, for instance within my own generation (7th generation).

The same article mentions also something of a retirement coming up; it states[992]:

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

Also in 1974, in an assumed Chicago newspaper article, Takata stated something about the origin of Reiki[993]:

> Reiki's origin is in Zen Buddhism, its secret key was gleaned from the Sutras (an Eastern philosophical format) by Buddhist monk, Dr. Usui, its

[991] Newspaper *Honolulu Advertiser*, February 25, 1974, website http://www.reiki.org/reikinews/reikin7.html accessed April 15, 2013.

[992] Website http://www.reiki.org/reikinews/reikin7.html accessed April 15, 2013.

[993] Website http://www.oocities.org/hotsprings/9434/takata1.html accessed April 15, 2013.

> first master. But it doesn't matter what religion you profess, Reiki is universal. Calling it as it is – it is God's power made available to those who desire to be free of suffering and to see their fellowman similarly unburdened. It requires only the gentle laying-on of hands that have received Reiki initiation through a master's meditation.

She presented Reiki as originating from Buddhism, but hasted herself to distract the attention from it towards a Christian approach; it is God's power. Due to mutual influences between Buddhism and Christianity, it became possible to label Usui's moment of fundamental inspiration as a moment of *satori* (§8.1.4) rather than the in North America more unknown label of *kamigakari*.

The same article mentioned that Takata lectured at the University of Hawaii[994]:

> Meanwhile, she is busy writing a book, "Look Younger, Feel Stronger, and a Way to Longevity" and lecturing at the University of Hawaii. (Editors note: While teaching in Hawaii, I looked in the card catalogs at the University of Hawaii library and the Hawaii state library, but could not find this book.)

The predicted book never came true. Longevity is in itself something most people desire but it is also a specific theme in Tao and Confucianism as well as in Shintō that provides rituals for health and longevity. It is unknown what her sources of inspiration for that book may have been. She may have discovered a gap in the marketplace of spiritualities of that time and may have tried to offer Oriental solutions for universal desires, and certainly Western desires as looking young, feeling stronger and longevity.

Takata stated in an interview in 1975, already introduced above, that[995], "(…) the American Medical Association of Hawaii permits Reiki treatments in hospitals, whenever requested by a patient." This indicates that Reiki had already made name and was known to the regular healthcare system on Hawaii. Congruent with the 1974 interview, the same article states, "Mrs. Takata will teach Reiki at the University of Hawaii this winter for which she has a signed contract."

Then again something is revealed of her world view; the article in *The Times* published on May 17, 1975, mentions[996]:

> 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

[994] Website http://www.reiki.org/reikinews/reikin7.html accessed April 15, 2013.

[995] Website http://www.oocities.org/hotsprings/9434/takata1.html accessed April 15, 2013.

[996] *Ibid.*

> (…) is can stem from the sun, or moon or stars that science cannot prove or tell us yet. It is a limitless force. It is the source of energy that makes the plants grow… the birds fly. (…) When a human being has pain, problems, he or she can draw from it. It is an ethereal source, a wave length of great power which can revitalize, restore harmony. (…) It is nature, it is God, the power he makes available to his children who seek it. In Japanese this is Reiki (pronounced Ray Kee).

In that interview she made some statements that resembles the world view of the metaphysical Churches named above; again, the word 'God' is used, and even she labels the energy as a power He makes available for his children. This is a rare occasion where she mentioned God's children; this gives it a more pronounced Christian accent. In the same article she stated:

> Reiki is spoken of in the ancient history of Japan, and the Buddhist Sutras, the sacred writings refer to it. Reiki goes back at least 2,500 years. Its mystery was unraveled by Dr. Mikao Usui in the late 19th century.

In the present-day *emic* scene, Reiki is often translated as 'universal life-energy' and the results of this study indicate a rooting in metaphysical American concepts that Takata encountered. Furthermore, I conclude that Takata was inspired by or recognized the American concepts of mind, body and spirit or soul.

9.5.5 1974/5: Minister in metaphysical churches

It is assumed that Takata gave Reiki treatments since 1936, offered classes after her initiation as a Reiki Master since 1938 on the Hawaiian Islands, and offered classes since the late 1940s but certainly since 1973 on the American mainland. It was only in the autumn of her life that she began to train students to become a Reiki Master. In Furumoto's radio show in February 2013, Furumoto discussed with me among others the emergent New Age (as she called it) in the 1970s in the US. In that context she made the remark that Takata used to say before the 1970s that Reiki had more to offer than 'just' physical healing but that the Western world was not yet ready for this extra dimension. Thus, I submit that the New Age thoughts gave room to promote Reiki on a larger scale and this might have been a prominent reason why Takata started to train Reiki Masters as late as 1976; she may have sensed that the wind had shifted to her advantage.

At that same time something happened that strengthens the idea that Takata shifted towards New Age with a more metaphysical world view (with Christian terminology). Around 1974 or 1975, Takata became an ordained minister of one of the metaphysical churches: the Universal

Church of the Master (UCM), run by John and Beth Gray[997]. According to Stein, they sought a proper healing system that would fit in the ideology of that church. Takata may have recognized the inwardly focus of metaphysical religions as something similar to the Reiki she understood it. This may have been a reason why she got involved with the UCM and SFF. Still paraphrasing Stein[998]:

> (…) the UCM chapter where Takata was ordained - the Trinity Metaphysical Center of Redwood City, California - was not only the site of North America's first "Reiki center," but may have been one of the largest such centers, if not the largest, in Reiki history. While it was not a full-time clinic like Hayashi's, where patients could receive daily treatment for weeks on end, it had ten beds so that up to thirty-five practitioners treated up to twenty patients in two sessions every Sunday before the evening services.

This quote is a direct connection between on the one hand Takata and Reiki, and on the other hand metaphysical religions of that time. This is also recognized by Albanese, who links Reiki to mesmerism based on information from Samdahl (with Samdahl's statement that the *reiki* energy is, or comes from, God)[999]:

> Such explanations place Reiki in a conceptual lineage connecting it to the mesmeric model of the nineteenth century. The language of blockages, of energy to remove obstructions, of power and vibration moving within is, as we have seen, basic to the alternative-healing tradition of the American past. But the language is also supported by popular grasp of quantum theory, a fact that is not lost, at least, on Reiki Master Barbara Weber Ray. (…)

Samdahl was a minister at the Spiritual Frontiers Fellowship and also seemed to have been an active member of Grace United Protestant Church[1000]. Albanese clearly saw a relation between on the one hand Reiki as Takata promoted it and on the other hand the metaphysical religions that are based on–among other things–mesmerism, just as Stein stated, and I also conclude.

It stands out that this happened just in the time period Takata started to train Master candidates and the question is whether metaphysical thoughts influenced Takata and her perception of Reiki. The current website of Trinity Metaphysical Center of Redwood City does not mention the term metaphysics[1001], but Stein stated that this church had a metaphysical world

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[997] Fueston, 2015, p69.

[998] Stein, 2012a, p17.

[999] Albanese, 1991, p189.

[1000] Website http://www.jonnarae.com/Reiki_-_Samdahl.html accessed December 19, 2012.

[1001] Website http://learnreiki.org/ accessed April 10, 2013.

view that belonged to the family of 'metaphysical Christianity'[1002]. The website of The Church of Metaphysical Christianity shared with its visitors[1003]:

> Metaphysical Christianity attempts to combine religion, science, and philosophy, and members live out of the spiritual truths revealed in the life and teachings of Jesus. It studies to discern the laws of nature and tries to conform to them. Obedience to natural laws constitutes the highest form of worship. Among the laws that have been discovered are the laws of life, love (the creative force of life), truth (right thinking), compensation, freedom, abundance, and perfection.
>
> As with other Spiritualist churches, the Church of Metaphysical Christianity attempts to demonstrate the continuity of life through mediumship and encourages members to develop their own gifts of the spirit so that such communication becomes a natural part of human life. The church affirms that after death, the human spirit continues and remains conscious and can thus communicate with the visible earth plane. Also from spirit comes the power to heal.

There are some elements in their ideas that resemble Reiki teachings as given by Takata to her students and the twenty-two trained Masters later on (see the next section). The phrase "from the spirit comes the power to heal" connects directly to mind-cure and the like. The phrase "to develop their own gifts of the spirit" still echoes in the idea that first of all Reiki is a spiritual discipline. "Obedience to natural laws" may reflect her advice to 'trust in Reiki'. The phrase "continuity of life through mediumship" echoes the concept of spiritualism.

Another interesting issue is that this type of Church also belongs to New Thought and includes the idea of prosperity, as expounded by Atkinson (§4.2). This might have influenced Takata to put more emphasis on the value of money, just as the idea of, or even her own created idea of, an exchange-of-energy in the form of a charged fee as will be discussed later on.

Stein continues that in the Chicago area something similar happened, and Takata trained the first two Masters on the US mainland, Virginia Samdahl (†1994) and Ethel Lombardi (†2009). According to Stein, in 1974, Takata was invited to give a presentation and workshop for the Evanston, Illinois chapter of the Spiritual Frontiers Fellowship. Samdahl honored Takata for her healing activities by giving her the title of Reverend[1004].

[1002] Stein, 2012a, p17.

[1003] Website http://www.answers.com/topic/church-of-metaphysical-christianity accessed April 10, 2013.

[1004] Fueston 2014, forthcoming, but shared with me May, 2014.

These events indicate that Takata got involved in churches of metaphysical Christianity.

The involvement of Takata with those churches raises questions, like why she was not participating in Sekai Kyūseikyō. The Japanese community at that time was not that big, so one can imagine that Takata must have known of this church because it originated from Japan, but also had a similar ideology with the ideas of both Reiki and the metaphysical churches. The question is: why did Takata choose to commit herself with those Christian churches instead of with this more Japanese originating NRM? One possible answer might be found in a statement Stein made and was cited earlier on, Takata was in a way de-Japanizing Reiki, and this 'choice' might have been a part in her strategy or policy if this was the matter in the first place. It also could have been a more or less unconsciousness process that took place in Takata's development. Another possible answer is that she had become more Christian than Buddhist-Shintō in her world view and considered the first as a more appropriate environment to introduce Reiki in American society.

An issue that needs further research in Japan is why the *Reiki Ryōhō no Shiori* got translated into English in 1974 (§6.4.5). In personal conversations with some older Reiki Masters I heard that Takata visited Japan in the 1970s. The Gakkai was a closed organization and had to my knowledge no reason to translate it into English unless there would have been a possible (Western) audience. Is it possible that the Gakkai booklet got translated into English for the purpose to be used in the US by Takata? Was the early 1970s a period where Takata had to make a decisive choice to either develop Reiki in a more Western way inspired by Western esoteric movements, or in a Japanese way falling back on Japanese Reiki as practiced by the Gakkai? Was her style at that moment perhaps already too far seceded from the Japanese version and that the latter choice would include the she take back of some of her teachings like the use of certain incantations? Although very interesting questions, this study cannot answer them.

9.5.6 1977: Retirement, three successors. Or twenty-two? Or one?

As said in the previous section, Takata planned to retire in 1977, but apparently things turned out differently. During some conversations with Takata Masters it became clear that in 1975-1976 Takata suffered from a heart condition. Early 1977, Takata sent a proclamation of retirement to her stu-

dents in which she stated, "I have created 3 Reiki Masters to carry on this noble work", after which she names: John Gray, Virginia Samdahl, and Ethel Lombardi. She signed the letter with 'Rev. Hawayo Takata'[1005]. It stands out that she did not mention her sister Kay Yamashita who is believed to have been trained as a Master prior to 1976, but she also did not state that those three were the *only* trained Masters. Some Takata Masters said that Takata had several retirement parties in the year 1977, clearly with the intention to retire. After that, the situation bore the semblance of retract of her retirement because she continued with the training of students and Reiki Masters. But what stands out first of all is that the three appointed 'successors' were all three ministers of the metaphysical Christian churches mentioned above. It may indicate that perhaps Takata initially tried to classify Reiki within an already established religion or spirituality but in time either realized that Reiki was threatened to play a subordinate role within these churches, and/or noticed that some fundamental elements of Reiki vanished or were changed in the way that these three ministers promoted Reiki. Another reason may have been that Reiki would be used too much or even solely for physical healing, while she regarded Reiki more as a spiritual healing practice still in line with Usui and Hayashi, regardless of the fact that physical healing played an important role in the Japanese era. An indication for this is a statement she made (although probably a few years later), which can be heard on audiotapes[1006]:

> So we always say, the mental and the spiritual is number one; number two is the physical. And then you put that together and say we are a complete whole. And when you can say that, that means you have applied Reiki and Reiki has worked for you.

It represents a holistic world view of body, mind and spirit but she ordered it with mind and spirit firstly and secondly the body. I conclude it is her way of how she de- and re-culturalized the Japanese purification of *kokoro* into newer American holistic language.

Consequently, this led to the next phase of the development of Reiki.

In the period 1977-1980, she schooled another 18 persons as a Reiki Master, making the total of twenty-two persons, all from the US and Canada. In alphabetical order they are George Araki, Dorothy Baba, Ursula Baylow, Rick Bockner, Patricia Bowling, Barbara Brown, Fran Brown, Phyllis Lei Furumoto (Takata's granddaughter), Beth Gray, John Gray, Iris

[1005] See the appendix on p345.

[1006] Website http://reikiinmedicine.org/communicating-reiki/hawayo-takata-reiki-spirituality/ accessed April 12, 2014; Fueston quotes Takata's statement from an audio tape he owns where she speaks about Reiki.

Ishikuro, Harry Kuboi, Ethel Lombardi, Barbara McCullough, Mary McFayden, Paul Mitchell, Bethel Phaigh, Barbara Weber Ray, Shinobu Saito, Kay Yamashita (Takata's sister), Virginia Samdahl, and Wanja Twan.

There are seven people with Japanese Ancestors[1007]: Araki, Baba, Furumoto, Ishikuro, Kuboi (one parent Japanese, the other Native Hawaiian), Saito (the only one born and raised in Japan) and Yamashita. It stands out that the other fifteen have a Western Christian background and that none of the twenty-two is Native American, Afro-American, Latino, Hispanic, Muslim or from another minority layer of North American population. This observation will be used in the chapters of the next treated era where the issue of promulgation in certain layers of the population is addressed.

There are some Takata Masters and people trained in Reiki 1 and 2 by Takata still alive; some have been spoken with in a free format style. In this section some fragments of those interviews are used but in order to protect their privacy I do not mention the individual names. Though, this study only mentions information that is verified one way or the other or is explained in more detail hereafter.

9.5.7 1980: TAKATA'S DEATH

On December 11, 1980, just before her 80th birthday, Takata suffered a heart attack while on a teaching tour in Washington State, and passed away[1008]. She lived most of her life in Hawaii before moving to Keosauqua, Iowa, to reside near her daughter Alice Furumoto[1009]. At that time, Alice had a daughter of herself, Phyllis Furumoto, born at Dallas, Texas, 1948.

9.6 1980-1982: A SCHISM; FURUMOTO - RAY

9.6.1 1980: THE RADIANCE TECHNIQUE - 'REAL REIKI'

After Takata's death, two Masters came forward as a successor: Ray and Furumoto. This struggle about succession also involved the issue of who was authorized to train new Masters.

[1007] Fueston, January 2015, email conversation.

[1008] Fueston, 2015, p72.

[1009] Website http://www.aetw.org/reiki_Hawayo_Takata_Obituaries.html accessed September 15, 2014.

According to Fueston, Furumoto acknowledged that Ray was intended and trained by Takata to be her successor, but that before Takata died she changed her mind, she wrote a letter to Furumoto where she mentioned this and also wrote that Ray assisted her in writing a book and setting up a patent for Reiki[1010].

According to Ray, during the last two years of Takata's life Takata taught her[1011]:

> (…) the complete Reiki system and carefully instructed me in the advanced levels of Reiki. What I learned enabled me to validate Reiki and its ancient origins with additional certainty.

Ray and Furumoto had a completely different background. Ray holds a PhD in Humanities, with majors in Classics and Art History and already had a career in college teaching, lecturing and helping people in their search for personal growth, transformation, healing and 'wholing' (as she calls it), higher consciousness, spiritual awakening and enlightenment, back in the 1980s[1012]. Furumoto on the other hand, was at that time in her late 20s and stood more at the beginning of a career. Is it possible that Takata found Ray more inspired and showing more confidence given the academic knowledge Ray had, or that Furumoto embodied the Japanese background of Reiki more than Ray? To date, Ray claimed on her website that she is the successor of Takata and that Hayashi indeed was not just a student of Usui but his successor[1013]. She has registered the names 'The Radiance Technique' and 'Authentic Reiki' to distinguish it from 'Reiki' that she regards as a generic term[1014]. Her system makes use of seven degrees in The Radiance Technique (TRT) and claims that to be the complete system as defined by Usui.

Ray founded the Reiki Center in Atlanta in 1978, and in 1980 the American Reiki Association Inc. (ARA) which in 1982 became the American International Reiki Association Inc. (AIRA)[1015]. Ray stated also that she and Takata together initiated ideas for a certain association also founded in 1980, called The Radiance Technique Association International

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[1010] Fueston, 2015, p35, p74.

[1011] Ray, 1988, p129.

[1012] *Ibid.,* back cover.

[1013] Website TRTIA http://www.trtia.org/index.htm visited on February 27, 2012.

[1014] Website http://www.authenticreiki.org/ accessed at April 12, 2014, displayed a picture Takata wearing a T-shirt with one of the registered names with accompanying symbol.

[1015] Ray, 1988, pii, p129. Fueston, 2015, pp76-77.

(TRTAI). At the first ARA meeting in Atlanta, over 200 people gathered and Takata was the first and honored guest.

Another difference between Ray and Furumoto is that Ray in her publication more explicitly pays attention to an underlying world view. She experiences a link between Reiki and metaphysics. She introduces Einstein and his formula $e=mc^2$ as evidence that matter and energy are interchangeable and considers this formula as a possibility for tapping universal energy as being analogous to what Usui had discovered[1016]. She stated that the instructions Usui discovered on how to apply this life-force energy on all parts of one's living being, give a precise, scientific method for healing or 'wholing' oneself using natural energy and/or for activating higher circuits of consciousness[1017].

Albanese, who used it to relate Reiki to the metaphysical religions and 'new physics', has also noticed Ray's expression on this topic[1018]. At the same time this may also be an indication of a relation with Sekai Kyūseikyō because that organization proclaims that it is a combination of science and religion[1019].

One may wonder if Takata was already influenced by concepts of the metaphysical movement to such an extent that she did not recognize Ray's ideas anymore, perhaps herself being too much Japanese orientated where Furumoto perhaps was enough Americanized and influenced by concepts of both metaphysical movement and New Age.

9.6.2 1982: Usui Shiki Ryōhō, The Reiki Alliance and the *Grey Book*

The *Grey Book*

In 1982, after the decease of Takata, Alice Takata Furumoto (the daughter of Takata and the mother of Furumoto) assembled a book with some of Takata's personal notes about topics such as which hand positions for what physical problem are to be used, and gave this to all of the twenty-two people Takata trained to the level of Master. This book is known as the *Grey Book*, and on a few occasions it is passed on to other Masters. It is not published publicly but on December 12, 2013, the Dutch Reiki Master Fokke Brink granted me direct access to its content in order to use it as original

[1016] Ray, 1988, p48.
[1017] *Ibid.*
[1018] Albanese, 1991, p189.
[1019] Thomson, 1963, p173.

source material, only and exclusively for the purpose of this study[1020]. But it seems that in time, excerpts of the *Grey Book* are shared with other people and can also be found on the internet[1021].

The Reiki Alliance

In 1982, partly as a reaction on the developments with Ray, fifteen Masters gathered[1022]. In 1983, twenty-one Reiki Masters trained or initiated by either Takata, Furumoto or by one of the others, gathered again and sixteen of these Masters founded The Reiki Alliance (TRA)[1023]. The names of these founders are Barbara Brown, Barbara West, Bethel Phaigh, Bunny Sjogren, Carell Ann Farmer, George Araki, Helen Borth, Helen Haberly, Marta Getty, Paul Mitchell, Phyllis Furumoto, Rick Bockner, Shinobu Saito, Ursula Baylow, Virginia Samdahl, and Wanja Twan. These names include only ten out of the twenty-two Masters trained by Takata, Some did not go along in this foundation like John Gray and others were not present like Ray because she saw herself already as successor.

Soon some founding statements had to be put up which seems not to have been an easy process. One of the rare eyewitness accounts put on paper comes from Farmer[1024]:

> I remember spending days working on the purpose statement of the Reiki Alliance. It was the beginning of the further westernization of Reiki. As people born and raised in the West, we have a certain set of values and definitions. When these definitions and values are applied to a set of values and definitions from another culture, they change the original meaning. In the case of Reiki, I think that we have deviated greatly from the original teaching and intent. It requires intensive study and contemplation to understand a different culture. The only way we had of understanding was through our Western mind set. This Western way of thinking coupled with Phyllis's own motivation led to her being known as Grand Master and later, her proclamation of being a lineage bearer and now, that she is the sole and rightful heir of the Usui System of Reiki. I do not think that what transpired was in

[1020] I thank Fokke Brink for this gesture. He knew the risk of being criticized by remaining Takata Masters for his openness.

[1021] For instance website http://www.angelfire.com/me/achello/takata.html accessed December 23, 2013.

[1022] Fueston, 2015, p76.

[1023] The TRA still exists today and is the only international organization of Usui Shiki Ryōhō Reiki Masters.

[1024] Website http://www.reiki.org/currenttopics/grmaster.html#Top%20Of%20Page accessed January 4, 2014.

the energy of the system itself, rather an outcome of the Western way and Phyllis's ambition.

Interesting for this study is her remark on a westernization of Reiki. This is one of the rare places where one of the earliest Reiki Masters mentions this, and the results of this study indicate how right she was.

Again, Farmer presented an insight view[1025]:

> I also heard the confusion. No successor had been named. Barbara Weber was representing herself as the next leader. This was a source of concern because she had taken actions and was making claims about some agreements with Takata. Also, she had been invited to participate in the gathering and had declined. Phyllis was questioned about what Takata had said to her before she died. Phyllis said that her grandmother had hoped that she would follow in her footsteps, but that she had not said anything definitive about it. Phyllis was questioned about any additional knowledge or symbols that Takata had given her. She did not have any. But she was the only person that had started to initiate masters in the group. She was in many ways leading the gathering. She said that she was open to being chosen as the person who would follow in Takata's footsteps and eventually that is what appeared to happen. It seemed that nobody wanted the responsibility of the role except Phyllis and nobody really understood what was to happen. I think that we did not have a glimmer of understanding of how Reiki could have moved forward without a "leader."

Apparently Furumoto took the lead and had her own reasons to do so and, according to Farmer, a Usui System of Reiki got outlined[1026]:

> (…) one of the Masters asked Phyllis to talk about what happened when Takata died and the process of how she came to claim to be a successor. She began to tell a story that was a fabrication. I called for truth. Phyllis retracted her statements, but the question remained unanswered. After that gathering, I left the Reiki Alliance. I felt that Phyllis had created a fabrication around the Usui System of Reiki that was a protection for her own purposes. I began to walk my own path with Reiki. I began the process of following my inner wisdom.

But the Founding Statements were crafted and sound[1027]:

> We are an alliance of Reiki Masters.
>
> We regard all masters as equal in the oneness of Reiki.
>
> We acknowledge Phyllis Lei Furumoto as a grandmaster in the direct spiritual lineage of Mikao Usui, Chujiro Hayashi, and Hawayo Takata.

[1025] *Ibid*.

[1026] Website http://www.reiki.org/currenttopics/grmaster.html#Top%20Of%20Page accessed January 4, 2014.

[1027] Website http://www.reikialliance.com/en/article/founding-statements accessed January 5, 2014.

> The purpose of the alliance is to support us as teachers in the Mikao Usui System of Reiki.

Among other things the TRA website proclaims about the organization that it aims[1028], "(…) to honor the system taught by Hawayo Takata with continued stewardship of this practice." What stands out is that the Founding Statements mentions "We acknowledge Phyllis Lei Furumoto as a Grandmaster in the direct spiritual lineage of Mikao Usui, Chujiro Hayashi and Hawayo Takata". The question rises why it was felt necessary to add this statement. It may have been a reaction on the actions of Ray and be the reason why the sentence holds: *a* grandmaster, instead of: *the* grandmaster.

The Reiki Alliance incorporated some 'rules' in the guidelines that had to be endorsed by (future) members. For instance, the fees were advised to be at least at $150 for a Reiki 1 class, $500 for a Reiki 2 class and $10,000 for a Master initiation. Another qualification is that one is supposed to be able to trace back his Master initiation lineage all the way back to Usui. Also, Reiki was considered to be an oral tradition so therefore it was not allowed to take notes during classes or to hand out any kind of handbook. Furthermore, as mentioned before, Furumoto was considered as the successor of Takata and the lineage bearer of the system.

In that same period the term 'Grand Master' came into being[1029]. The term was from then on used for Furumoto and retrospectively for Usui, Hayashi and Takata. Furumoto started to work closely together with Mitchell, and together they form the 'Office of the Grand Master' (OGM), founded in 1993[1030]. They represent the style of 'Usui Shiki Ryōhō', interpreted by them as 'Usui System of Natural Healing'.

Somewhere in the 1980s, some Masters became Reverend in the Universal Brotherhood Movement[1031]; the word Reiki indeed popped up sometimes in their membership list. The list holds for instance Abbey Shalandra and Fokke Brink: both cited in this dissertation. This shows once more Reiki's world view being sympathetic towards those of metaphysical religions. In 2015, I saw a message on Facebook announcing that eight Reiki

[1028] Website http://www.reikialliance.com/ visited on February 27, 2012.

[1029] In the field, the term Grand Master is now more widely used to indicate a specific person who is regarded as the founder of a specific style and/or the person who personifies the style. For convenience's sake, I will do the same because it is a more appropriate word than for instance 'leader'. The term, though, is not always used; Jikiden Reiki for instance, uses the term 'representative'.

[1030] Fueston, 2015, p80.

[1031] Website http://universalbrotherhood.org/members/member-directory/ accessed December 26, 2013.

Masters were to be ordained[1032]. One of those is Twan, stating that with this step she fulfilled the one request from Takata she had not completed yet. From the *emic* perspective Reiki is in the West commonly known both as a healing practice or technique and as a spirituality or spiritual discipline that has to do with life-energy, and hardly anyone acknowledges it as a religion: new or not new. It may have been the case that people were advised to register as a Reverend because this would prevent potential conflict with the regular healthcare system; in this way Reiki practitioners were protected by the law of religious freedom. This might have been an argument for the situation in the US. But Brink told me that Twan (Canada) asked him also to become a member, and he is Dutch. In the Netherlands religious freedom and permissive medical acts are organized differently from the US. This may indicate that there was a more principal argument, showing a closer relation with metaphysics more openly expressed.

9.7 Since 1980: Secessionists and new styles

Iris Ishikuro: Raku Kei Reiki

An example of a new style is Raku Kei Reiki. One of the Takata Masters missing in the list of the 16 founders of TRA is Ishikuro. In the mid-80s, she began to train Reiki Masters charging a lesser fee than the $10,000 TRA Masters charge. Several other restrictive rules were abandoned: workbooks were created; notes and tape recordings were allowed. As a result of all this, Reiki could spread fast over the country. Later on, she started together with Arthur Robertson a new style called Raku Kei Reiki.

This shows that already in a few years after the decease of Takata, several people had their own ideas of propagating Reiki according to their own perception. However, since Furumoto as well as Ray are considered either by themselves or by others as being the legitimate successor of Takata, the developments around those two are envisaged as a *schism* in the Reiki tradition of that day. Other initiatives as from Ishikuro can be labeled as the take off of new styles.

The different perspectives leading to new styles in this time period is most likely the result of three things. Firstly, Takata promoted Reiki as an oral tradition. Secondly, Takata did not pass on a clear world view in relation to Reiki thus giving room for interpretation. During the gatherings in the early 1980s of the TRA, it became clear that people remembered differ-

[1032] Website accessed March 25, 2015, but it was posted in a closed group.

ent things about the teachings of Takata. Thirdly, the New Age was at its peak and its ideas may have influenced some if not all Takata Masters of that time resulting in new perspectives on Reiki, thus resulting in new styles.

CARELL ANN FARMER

An example of a secessionist or dissenter is Carell Ann Farmer. As stated previously she left The Reiki Alliance immediately after its founding. She disagreed on some fundamental issues, such as the succession of Takata in the first place, the idea of Grand Mastery, and the idea of self-discovery versus form, discipline and practice. She posted an open letter dated as late as 1997 (and already cited above) addressing these issues[1033]. It provides an insight of some of the issues that were discussed at that moment. Among others, one can read that some things were not as concurrent as one hoped to be, for instance:

> We drew the symbols together. It was quite shocking to the group to find out that they were different, similar in some respects and different in others. What did this mean? Discussion around this led to an agreement that we would all use the same symbols. I no longer remember exactly how we determined the correct symbols. It marked the beginning of attempted standardization.

According to Brink, there is, though, at least one set of symbols on paper drawn by Takata herself[1034]. Apparently, this copy is given to all twenty-two Masters but not passed on in the lineage of Masters and that created poetic license for slightly different ways of drawing the symbols, which in itself is quite normal in both drawing symbols and *kanji* by hand. Masters exercised restraint when I asked them to share the symbols among their colleagues. Often they advance a thesis that they honor and respect their Master plus that the symbols are sacred and secret or private. As an observer I noticed also some fear the potential discovery that indeed differences exist. The only occasion where I witnessed differences in the symbols was during a class to practice Japanese calligraphy–Japanese penmanship with a brush–offered by Brink[1035]. At that moment I saw minor and major differences in the symbols but looked from a distance I could imagine that the original source had to be the same. Brink, though, reacted very well on this by asking the Masters with assumed differently drawn symbols

[1033] Website http://www.reiki.org/currenttopics/grmaster.html visited on March 25, 2012.

[1034] Conversation with Brink, December 27, 2013.

[1035] Gersfeld, Germany, April, 2000.

something like, “Did they work for you till today? Yes? Then they are OK for you”.

In the timeline this is roughly the moment that the era of globalization starts and, therefore, it is time to examine the spirituality of Reiki belonging to the Hawaiian and North American era.

10. Reiki's spirituality in the Hawaiian and North American era

This chapter presents the added, changed and vanished CEs of the spirituality of Reiki compared with the elements as described in chapter 7.

Takata started to train Reiki Masters as late as 1975. Only one person embodied the spirituality of Reiki in the time period 1938-1975, Takata herself. This study regards Reiki 1 and 2 students indeed still as *students*; they did (and still do) not propagate the spirituality of Reiki in a more professional way. On the one hand there is the spirituality of Reiki in the Japanese era and on the other hand there is the spirituality that becomes visible in the training of twenty-two Reiki Masters. What happened in between can merely be seen as a development of one plus twenty-two persons and perhaps does not deserve the name 'spirituality' in the way this study means it. The reconstruction in this chapter, therefore, tends more to be an indication of certain developments bridging the spiritualities of the Japanese era and the era of globalization. Nevertheless, Maas' five components pass in review showing differences with Reiki's spirituality of the Japanese era.

10.1 A changed set of characteristic elements of Reiki's spirituality

10.1.1 The *component fundamental inspiration*

To start with the summary, compared with the characteristic elements of the same component named in section 7.1.1 of the Japanese era, these are the CEs:

- Changed: the concept of *reiki* energy got replaced via God-power by terms such as 'universal energy', 'life-force', or 'universal life-energy', and became more personal: 'my own *ki*-energy'.
- Remained: the belief that the subtle *reiki* energy influences the process of healing.
- Remained: the concept of an undistorted flow of this energy is needed for good health.
- Remained: 'receiving' this energy by the laying on of hands has beneficial effect in the this-world reality, but that longed beneficial effect adjusted to Western culture; prosperity becomes more emphasized.

- Changed: *shirushi* and *jumon* lost their Japanese names and got differently interpreted and phrased: 'draw(ing) the symbols'.
- Changed: *kotodama*. In relation to the symbols it got loosened: not only speaking out loud but also whispering or imagining has the same effect. But *kotodama* in relation to the principles vanished: the practice of speaking out loud the Reiki principles in order to purify the heart-mind (*kokoro*) disappeared. This evolved in emphasizing the idea that one had to live according to the Reiki precepts, rather then recite them either loudly or silently.
- New: the belief that (the) symbols have power by themselves.
- Changed: *reihasen*. It got replaced with newer theories from physics, like the connection between energy and matter, or the idea that everything is connected to everything; accordingly, the concept of thought waves (*nenba*) got lost but the belief in some sort of connection remained.
- Remained: the soul is located within reach in one's brain or at least at a place where it can be influenced by certain practices and rituals of body, mind and spirit. This is more or less a general concept of New Age and holism.
- Remained: the possibility of self-development. Now by the means of for instance mind-cure for purifying the mind both by principles and by the use of the mental-treatment and its symbol, and it got more emphasized due to the air of individualism in the West.
- Vanished: issues about an after-life; this became optional.
- Changed: *tamashii* was replaced by soul. Most if not all Reiki practitioners believed the idea that the soul remains after the death of the physical body, but is no longer related to the doctrine of Reiki thus not necessary in itself for practitioners and clients.
- Changed: the *tamashii* (now: soul) has imprints of one's actions and deeds (comparable with, if not the same as, the Shintō/Buddhist concept of rebirth, redeath and something alike karma). This became also completely facultative although many practitioners believe in a simplified version of karma with a direct action-reaction relation.
- Changed: the idea that this soul can be purified likewise became facultative.
- Changed: the idea that one can reborn in a better or higher level of development likewise became disconnected.

- Remained: the idea that practicing Reiki will lead to purification of the soul as well as of the energetic body, ethereal body and mental body. This is one of the basic concepts of holistic healing.
- Changed: a belief that some form of voluntarily solicited spirit possession is possible as the result of the attunement ritual. It changed in some sort of understanding that 'something happens' but got disconnected from spirit possession of any kind and thus became more abstract, although some people connected it intuitively to shamanism like that of Native Americans.
- Changed: the belief that the Reiki Master is the mediator between the divine *reiki* energy and the student, and that the student becomes a medium oneself for this energy for the rest of his life. The Master's role becomes more abstract albeit still very spiritual with less comprehension of what happens during the attunement.
- Remained: the student can at will let the *reiki* energy flow freely right through him/her (read: is possessed at free will by divinity) for healing purposes.

Hereafter, changes of some of these elements are worked out in more detail in those cases where it is not obvious or self-explaining.

The CE *reiki* energy (as well as *ki* itself) shifted from a concept into a translation or interpretation into another concept.

According to Fueston, Takata seemed to have explained in her classes that one is born with a little bit of energy, which he recognized as *Jing* 精, an element of TCM[1036]. This indicates that initially Takata may have used terms that were Japanese, in this case derived from TCM.

Later on, though, *reiki* is said to be life-energy, often compared with radio waves or X-ray waves; they are real but not visible. In this way it shifts from a subject of philosophy and meta-physics into the realm of physics; it blended in the more rational orientated western world view of the 19th century on ether that for instance also influenced the distant-treatment (§10.1.4). Another consequence is that the idea of Reiki and a certain vitalizing energy in this way touched to concepts of animism or animal magnetism as suggested by Mesmer. Since Usui mentioned most likely *prana* energy in his teachings but called it *reiki* energy, and Hayashi taught this to Takata while at the same time the *reiju* ritual makes use of *ki* energy,

[1036] Fueston, 2015, p99.

my conclusion is that both types of energy became replaced by this 'universal energy' or *reiki* energy.

The CE of the belief in an undistorted flow of energy for good health remained. This idea is one of the pillars of the American metaphysical movement and was already present in the American alternative scene. The idea for the need of such a flow probably sounded familiar for the first Reiki practitioners and Masters.

The CE *kokoro*–the most important CE in Reiki's spirituality of the Japanese era–did not migrate along with Reiki. Later on in the 1960s and '70s, the conceptual vacuum in the philosophical dimension of Reiki was filled up by elements of the Western esoteric traditions, especially the idea of an all encompassing energy combined with the holistic view of body, mind and spirit, in which the latter seemed to have been emphasized in the US.

The CE *kotodama* disappeared almost entirely. The oral tradition not so much explained but took for granted that words have energy of their own. Words like love, hate, God, Christ have already all kinds of connotations and may evoke emotions and in this way the importance of the accompanying names of the symbols was explained to students. This fed the aura of mysteriousness around the symbols and the notion of the symbols being 'sacred and secret'. The recitation of the precepts preceding the *reiju* as performed in Japanese Reiki styles, with the intention to cleanse the room energetically, was lost. Instead of that, western Reiki Masters often purify the room before performing an initiation by giving a (distance) treatment to the classroom. Here one can also see an expansion in the possibility of treatment; in the Japanese era Reiki was only given to living objects holding *ki*, which excludes non-living objects like a room.

A new CE is the belief that the Reiki symbols themselves have power. I observe in the Reiki milieu that many Reiki practitioners believe that the symbols have certain powers, even if one knows nothing of the symbols. It is a custom, therefore, that the symbols are not drawn on paper, and when they are drawn on paper used for tutorial reasons in a Reiki class the papers are burned afterwards, which helped to create a feeling of sanctity. Brink explained that the option in Japan would be: (1) roll up such papers and place them on an altar, (2) bury them, (3) burn them, where all three possi-

bilities symbolize the returning of the power of the symbols to *kami*[1037]. This belief emphasizes the importance of Reiki symbols in the practice of Reiki and the accompanying world view. My observation is that they are also burned in order to prevent spreading and thus keep them in a way 'secret'.

Takata's personal development touches the changes of several CEs; section 9.5 shows that Takata started to make use of Christian terminology like God, his children, and the like. The question is if either her world view shifted from Shintō and Buddhism towards metaphysical religion and/or Christianity, or that she made use of Christian terms as tutorial aids. The question remains if Takata somehow expressed her–more or less unconscious–world view into her teachings. In all the years being a Reiki Master myself, and having spoken to several Takata Masters, I must say that one can hear a vague echo of a world view but not as a concrete tutorial aid. I regard it, therefore, as unclear if the Takata Masters picked up this information from Takata as being part of the Japanese background of Reiki, or that these elements (partly) resembled the metaphysical movement thoughts present in society at that time and are expressed to me thirty years later by Reiki Masters who have now thirty years more experience as such. A prominent statement of Takata was to be found on the website of The Reiki Alliance; for years one could read that Takata called Reiki (it stated Reiki, not *reiki*) energy 'God power'; as late as in the 2010s this phrase was removed. Also, the previous chapter presented that Takata on numerous occasions clearly expresses the belief in "one Supreme Being - the Absolute Infinite". Free format interviews and conversations held with some Takata Masters gave the following information. Takata believed that 'Reiki' guided her. As a person, Takata felt herself guided by the five Reiki precepts, and embodied Reiki more than conceptualizing it in words. She saw them as a framework for personal development, and a further development of *ki*. I noticed in this type of guidance the idea of an external entity as meant in mediumship belonging to *kishin*. Also the idea of a further development of *ki* reveals that *ki* was believed by her as more than just energy as often translated. As presented in the previous chapter, Takata mentioned in an interview in 1975 that Reiki is 2,500 years old and goes all the way back to Buddhist sutras. Unclear is whether or not she got this information from Hayashi or that she developed it by herself. The phrase '2,500 years' may have been the Japanese way of suggesting 'very old' and may indeed have

[1037] Brink, March 2015. Personal conversation.

been used by Hayashi, but it also roughly dates the time of Gautama Siddhartha and in that case suggests a direct relation with Buddhism. Wherever she got this information from, it stands out that she presented Reiki as if it originated from Buddhism while she explains Reiki with hardly any Buddhist and quite some non-Buddhist terminology.

The previous chapter describes that in the 1970s, Oriental philosophies and practices entered the New Age scene; Takata's introduction of Reiki on the US mainland runs chronologically parallel with this development. Adherents of such philosophies and practices generally highly value a tradition when it is age-old.

During the annual conference of The Reiki Alliance of 2007 held in Idaho, USA, a room was installed as a small Takata museum. Furumoto exhibited several personal belongings of Takata. It was not permitted to take photos but I could notice among other things some personal robes, her diaries, her Reiki certificate she received from Hayashi, and her personal home altar, presumably a *kamidana* (household Shintō Shrine); it looked very Shintō-Buddhist to me. Having observed all this, it is not surprising that Takata was in her private life a member of the Hawaii Kyoden.

Taken all this into account, I see enough indications to conclude that Takata was in her heart Shintō-Buddhist, thus 'Japanese', assimilated certain New Age concepts of both the human potential movement and the holistic health movement, and cloaked her metaphysics in Christian sounding terms most likely as a tutorial aid in Reiki trainings, regardless, or probably, unaware of the accompanying changes of–as this thesis calls it–CEs in the *component fundamental inspiration*.

10.1.2 THE *COMPONENT SELF*

The CEs in the *component self*, are these:

- Changed: the development of the self: self-development.
- Changed: self-cultivation by means of mind-cure.
- Changed: the *tamashii* located in the brain and thus within reach for possible influence by certain spiritual exercises for body and mind. The concept of *tamashii* was replaced by the concept 'soul'.
- New: "everything-is-possible".

The CEs self-development and self-cultivation developed from being in control towards individualism. According to Hofstede, a cultural difference between Japan and the US indeed is the process of individualism; where in Japan family and society are considered as very important and almost

leading for one's actions, in the Western world the person itself is more positioned towards the center of his world. That is most likely the major reason for a new Reiki principle coming into existence: "Honor your parents, teachers and elders" as going to be explained in the section on the *component culture and Zeitgeist*; in a way it counterbalanced the more egocentric individualism. Contemporary Reiki Masters Inamoto and Doi, operating also in the West, stated[1038]:

> (…) self-care is a very important part of the practice. (…) Self-practice, self-care has always been the foundation of [the] Reiki practice. (…) we need spiritual development (…) maintain our mind calm (…) not getting attached to this and that (…) your mind should be clear, light and warm (…).

Holism and its spirituality is highly individual, therefore, it may not come as a surprise that individualism became more emphasized in Western Reiki. For the Japanese context one has to interpret the phrase 'self-care' not one-on-one to self-treatment but self-cultivation in the broader sense.

The CE *tamashii* was replaced by the Western concept of soul (§12.2.4). Although on a fundamental level there might be differences, for the use in Reiki in this treated era they look the same. So, it is a change without consequences.

A new CE is the idea that everything-is-possible. This is the extreme consequence of the idea of a malleable world, also affecting religion and spirituality. The mechanical world view originating from Newton and contemporary scientists suggested that the world, or even the cosmos, is a gigantic mechanism. I observe that in the 1970s and 1980s the concept of mechanism found a way into self-care workshops, self assessment workshops and the like; the presented point at the horizon was that how one is, is the resultant of all internal mental processes: like a mechanism. This contributed to the emphasis on mental-treatment at the cost of emphasis on physical treatment.

10.1.3 THE *COMPONENT CULTURE AND ZEITGEIST*

As one may expect, virtually all CEs changed as the result of cultural influences on the spirituality of Reiki. One of the characteristics of culture is that it is locally defined and structured. The CEs and changes are these.

[1038] Miles, 2011, pp1-2.

- The CEs based on Hofstede's index are in a process of evolution from the Japanese Reiki scene towards the Western Reiki scene.
    - Changed: strong tendency to avoid uncertainty became less strong.
    - Changed: a very masculine society: in this treated part of the world it is a more modest masculine society.
    - Changed: tendency for long-term orientation evolved in a credo: 'I want it now' supported by consumerism: 'you can have it now'.
- Interrelated with healthcare:
    - Changed: a patient's no-complaining, no-questioning mentality got replaced by a patient's self-awareness and responsibility.
    - Changed: the contemporary healthcare system is a mixture. But now it holds elements of Western medicine and CAM in which Reiki got relabeled from a NRM into a CAM modality.
- Interrelated with the *component fundamental inspiration*:
    - Vanished: the realness in daily life of Shintō and Buddhist cosmology; it got replaced by the following element. Note: the *realness*, not necessarily certain customs or rituals themselves.
    - Remained: the realness of particular concepts from the Western esoteric traditions (in this case from the American metaphysical movement) like the soul being located in the brain.
    - Vanished: the expectation that monks and the like obtained healing capacities after certain ascetic training got lost and is replaced by the following element.
    - New: a highly personalized spiritual patchwork, often based on concepts of the American metaphysical religions.
    - New: the importance of a certain charisma of a teacher and feeling of connection with that person.
- Interrelated with society:
    - Vanished: the importance of family, nation and the Emperor. The next new CE replaced it.
    - New: the importance of the self (the *component spiritual exercises* reveals consequently that the self-treatment becomes more important) and at some distances the importance of family.

    - Vanished: the influence of the Emperor System (reflected in the loss of *waka* in the *component spiritual exercises*).
    - Changed: the influence of nationalism. It became a Western desire for the exotic, magical East. The incantations remain Japanese phrases but appeal to that desire.
    - Remained: money, or in other words, the relation between economical goods offered by Reiki–treatments and classes– and its value in money became more emphasized. I rename the CE in: fee-for-service and foreshadowing, in the next era it gets related to a new CE in the *component fundamental inspiration*: exchange-of-energy.
    - Vanished: the war-economy and the burden on Japanese people, which resulted in more personal wealth.
- Interrelated with Reiki in components coming up, but that are also related to the *component culture and Zeitgeist*:
    - Remained: 'symbols': the Reiki symbols.
    - Remained: 'heroes': Usui and Hayashi. This got extended with Reiki Masters in general and perhaps also the Usui Gakkai, but vanished 'heroes' are the Emperor, the Army and Navy as echoes of the samurai class, and new: Takata.
    - New: the title Grand Master, which is also a new 'hero'.
    - Remained: 'rituals': treatments and attunement.
    - Remained: 'values': the Reiki precepts and living up to it.
    - New: the 'value' 'sacred and secret-ness'. In itself it is recognizable in Japanese society but never mentioned. In the West it seems to get adopted by Reiki practitioners but first and foremost in the context of Reiki.

The tendency to avoid uncertainty is part of human nature. But now it is enriched by feelings that whatever happens has a reason–a free interpretation of the law of karma–and consequently the urge to avoid uncertainty becomes less.

Reiki entered Western society where feminism was already rooted. This is a process in itself and falls outside the scope of this study. But a result is that among others, CAM practices are predominantly staffed by women and so is the case with Reiki. It even started with a woman in the first place, Takata.

The long-term orientation shifted more and more to the Western consumerism where goods can be obtained at any moment at any place. Conse-

quently although Reiki is by most adherents considered as a spiritual practice, it becomes equally an economical good and relates to the CE fee-for-service.

The doctor-patient relation is different in the West. This is the result of shifting authority in society that is visible in this relationship as well as in student-teacher, civilian-police, and clergyman-believer relationships. The relation Reiki practitioner-client is, therefore, in the West also different from Japan; people are used to have their own opinion regardless what a teacher has to say. When Yamaguchi started to give classes to Westerners, he was surprised by the, as he called it, tsunami of questions that were fired at him.

Reiki's place in the healthcare system shifted from being a NRM that contains *religious* in it, to CAM that only says *complementary and alternative*. It gets a more secular position that made it also possible to present Reiki as a non-religious modality.

The CE realness of the Shintō-Buddhist setting got almost completely lost. The Japanese version of Reiki's spirituality was founded in and fed by a context rooted in Shintō, Buddhism and shamanism. In the Hawaiian and North American era Reiki is used by people with different underlying world views, also very diverging and differentiated but completely in a different way compared with Japan. It seemed possible for many practitioners to experience a form of Reiki disconnected from the realm of the non-physical world where transcendental agents reside as *kami*, *Buddhas* and the like, but re-connected to other non-physical realms with for instance angels, semi monotheistic thoughts, and spirits of nature. The New Age thought that nature and the world are animated or spirited and is a Western equivalent of the animated world view of shamanism and Shintō.

The observation made that founders gained followers because their healing results changed; Reiki Masters are not founders but practitioners. People get attracted to them as the result of a certain charisma or a feeling of connection. Implicitly, candidate clients and students experience a Reiki treatment or class as something personal and acquire that needed feeling of connection. This also sets the public practice of Reiki apart from regular healthcare in which normally there is less option for the treating doctor. It is also the result that a Reiki treatment or class is less instrumental and more personally orientated, which reflects the type of training normally offered in the human potential movement.

The CE Emperor System completely vanished because this belonged uniquely to Japanese society. Nowadays, Yamaguchi has incorporated a few of the *waka* in the student manual, which he provides to students of Jikiden Reiki classes, to illustrate how they looked like but in the training these are not worked out in detail. In Western styles these poems are not included in the teachings; they did not survive the transmigration from Hayashi to Takata. But it stands out that the Gakkai until today still emphasizes the importance of the *waka* for their Reiki practice[1039].

The CE money changed. It developed in such a way it can better be labeled as fee-for-service. Fueston stated that the fees for Reiki 1 and 2 classes gradually grew from around 1938 to 1980 more or less with the annual inflation of money, and seemed not to have been always the same[1040]. Since the decease of Takata, the fees seemed to have become fixed and became more an element of the system. The $10,000 Master fee represents the value Takata paid to Hayashi and in the period 1976-1980 she charged this fee for her Master candidates[1041].

Takata connected Reiki to the metaphysical concept that money is energy[1042]. She started to charge the same high Master fee as she paid (or offered) Hayashi. When the succession of Takata became an issue Farmer charged Furumoto in an open letter on the internet with having a primary interest in the money involved. Based on my personal experiences with Furumoto, the tone seems rather harsh, and for myself I tone down the sharpness of the letter. But whether she quoted Furumoto literally or not, it indicates an awareness of the importance of money and of a possible financial interest in an economical modality. The development itself fits in the general idea that in contemporary CAM money and energy are connected, that it is almost a completely fee-for-service industry, and that money has become a new cognitive currency.

The CE 'symbols' remained. The CEs *shirushi*, *kotodama*, and *jumon* changed, as also mentioned in the treatise on the *component fundamental inspiration*. In Western Reiki the names of the symbols (§7.1.4.7) are often called mantras. In *emic* literature the names or predicates of the symbols are often labelled as such. This gives the use of the symbols a Buddhist

[1039] Horowitz, 2015, personal conversation on preliminary results of his study on *mikkyō* and Reiki.
[1040] Fueston, 2015, p135.
[1041] *Ibid.,* p136.
[1042] *Ibid.*

connotation but in fact they are not mantras as meant in Buddhism or meant in general. It is unknown to me when the term mantra was introduced in the Reiki scene. I treat it in this Hawaiian and North American era because in Western Reiki it is natural and obvious to label the names as mantras. Thus, I presume that it started already in an early stage of the development of Western Reiki. I argue that since they are used, certain conscious or unconscious ideas on mantras may have entered the Reiki scene. As mentioned in section 8.1.8, a mantra is believed to be a means for connecting oneself with the essence of divinity. Another interesting element mentioned in that section is the idea that mantras can also be whispered or mentally imagined; an idea that contradicts the general concept of Japanese *kotodama*, but indeed is a way in which the symbol names are used in Western Reiki.

The CE of 'heroes' remained, but obviously Takata became a new hero and in time the twenty-two Takata Masters all gained the status of 'hero'. Later on in time, when the TRA grew, the Takata Masters grew into, or were placed by its members into a *status aparte*; they have special rights and receive special attention during TRA gatherings. At other Reiki gatherings they are often introduced as 'special guests'.

The title Grand Master is posthumously given to Usui, Hayashi and Takata, and is now carried by Furumoto.

The CE 'rituals' changed, but will be treated in the section on the *component spiritual exercises* and the same goes for 'values'.

A new CE appeared: 'sacred and secret-ness'. On regular occasions Takata Masters like to quote that Usui called his method "a secret way to happiness", indicating that Usui referred to teachings of the so-called mystery schools, and/or matters that are intrinsically hidden from ordinary cognition and understanding but are knowable through the awakening of hidden, latent faculties of appropriate sensitivity. It is one of the foundations for developments towards a more mystical orientation. The phrase on Usui's tombstone indicating that Reiki is a "secret way to happiness" (*shōfuku no hihō* 招福の秘宝) does indicate a connection to esoteric Buddhism, but unknown with which mystery-school.

In general the *seishin ryōhōka* (schools of spiritual healing therapies) which were popular in the early 20th century, of which Usui Reiki Ryōhō was just one of many, are not thought to have much connection with *mikkyō* (esoteric Buddhism). As the previous **Part** explained, on a few oc-

casions a relation to esoteric Buddhism is noticeable, like in the formation of the distance symbol that is compounded out of several Japanese characters. Nevertheless the relation in the Japanese era was not overwhelming in this treated era.

10.1.4 THE *COMPONENT SPIRITUAL EXERCISES*

Remained, changed and vanished CEs in the *component spiritual exercises* are these.

- Changed: the ultimate goal: "secret way to happiness". Takata or the twenty-two Takata Masters do not mention the interpretation as 'salvation'.
- Vanished: the *waka.*
- Vanished: any standard form of preparation for the attunement: *hatsurei-ho.*
- Changed: the *reiju* ritual.
    - changed: *reiju* got interpreted as 'initiation',
    - changed: a differentiation between Reiki 1 and Reiki 2 initiation, thus:
    - new: Reiki 2 initiation,
    - probably new: Master initiation,
    - new: Master symbol.
- Changed: a lineage back to the source Usui. It became a Master lineage.
- Vanished: preparation for a treatment: *reiji-ho.*
- Remained: the appearance or looks of the three symbols.
- Treatments: *chiryō* and accompanying symbols:
    - on the physical body.
        - remained: the laying on of hands in itself,
        - changed: Hayashi's hand positions per disease were simplified to one set of hand positions for all diseases and illnesses,
        - new: the 'mantra' *choku rei* came into existence.
    - changed: *seiheki* treatment,
        - changed: from *kokoro* to 'mental',
        - new: the 'mantra' *seiheki* came into existence,
    - changed: distant-treatment,
        - new: also non-living objects like situations, processes, minerals et cetera can be treated,

    - changed: the use of symbols during the rituals of treatment and during the attunement ritual survived but with the already named changes on *casu quo* losses of *shirushi*, *kotodama*, and *jumon.*
    - changed: the ability to sense energy and distinguish nuances in the energy: *byosen* got simplified in a general advice to sense the energy.
- Changed: the Reiki *gokai* got translated as 'ideals' and developed significantly.
- Changed: the *gasshō* meditation got simplified to a sort of focusing.
- Changed: the type of communication shifted towards 'oral'.
- New: the form of classes evolved in a more standardized format of four daily periods for a Reiki 1 class and three for a Reiki 2 class.

The CE goal of practicing Reiki changed. The (ultimate) goal of Reiki got interpreted in a different way; it emphasized more on good health, longevity and a happy life. All in all the Reiki aims point to more, this-worldly beneficial effects. After-life issues seemed not to have been part of Takata's teachings. Several Takata Masters stated that Takata lived according to the five precepts and that she was felt herself guided by those; she also saw them as a framework for personal development where through self-treatment, practice and dedicating the *ki* energy would accumulate (as also mentioned in the foregoing section on fundamental inspiration). Initially, one can feel it in one's hands but later on the energy imbues one's whole being. I recognize in this the idea of purification of the mind, or better, of the *kokoro*. Takata translated *gokai* as ideals, which later on changed into principles/precepts. Emphasizing Usui's phrase of a secret way to happiness, this was concealed from the human eye and got shrouded in mystery which also mystified the goal. My observation of the Reiki milieu in general is that there is no consensus on what the real goal of Reiki is, aside from 'healing for body, mind and spirit'.

The CE *waka* got lost. As already explained in the section on the *component culture and Zeitgeist*, this was completely tied up to the Meiji Emperor that had no significance in the West. Another reason may have been that the Showa Emperor Hirohito by many in the West was regarded as a war criminal, responsible for the outbreak of the Second World War, and certainly not respected as a wise man.

The CE *reiju* changed in several ways. In the training of Reiki Master as performed by Usui and Hayashi, there was no Master initiation[1043]. Master candidates received a training that included performing the *reiju*. At some point in time, the candidate Master was *recognized* by the Master teacher as being trained and educated enough in order to give classes by oneself. As mentioned in section 7.1.4.4, this type of training Masters is done also by the contemporary Japanese Jikiden style. Usui, Hayashi and the Japanese lineage Usui-Hayashi-Yamaguchi and members of the Usui Gakkai performed and still perform the *reiju* as a ritual repeated over and over again during gatherings, starting with the Reiki 1 class[1044]. Some Takata Masters explained that Takata sometimes used the *reiju* ritual as a kind of super-treatment in cases of emergency, often called 'blessing'.

Fueston provided evidence that Takata most likely trained the first nine Masters also in this way, that is, without a Master initiation[1045]. Then, from Barbara Ray on, the candidate Masters went through a sort of ritual at the time they had finished their training and this became known as the 'Master initiation'. It seems this was meant as a moment in time where a Master candidate was *recognized* by the training Master as a Master oneself, rather than *initiated*. Fueston also mentioned that Gray, a Master of the first group, developed and used an initiation by himself[1046]. It seems that in time the Master initiation ritual developed and gained more and more authority in itself, leading to a conviction believed by many Western Reiki practitioners that this ritual is a necessary last step in becoming a Master, because only after that is it possible to initiate others. Consequently, its reach extended from a ritual into an initiation. Although it belongs to the era of globalization, it is interesting that Fueston already in 2002 made public that (with his knowledge of that moment) probably none of the twenty-two Takata Masters were trained in a Master initiation ritual[1047]. It seems to me that it did not resonate in the Reiki community because, being a member of this community myself, it never reached my ears until 2014 through Fueston himself.

[1043] Doi, 2014, p38.

[1044] An observation based on my experience as a Reiki Master in the Usui Shiki Ryōhō style, my *Shoden* and *Okuden* training of Jikiden Reiki, and the verbatim account of Hirano's received *reiju* during her visit of the Usui Gakkai (email conversation December 2013).

[1045] Fueston 2013, private conversation. Fueston, 2015, pp117-121.

[1046] Fueston, 2015, p91.

[1047] *Ibid.,* p93.

During this ritual–either ceremonial or understood as a *rite the passage* into the phase of mastery–Takata used *kanji* that became known as the 'Master symbol'. Interesting is that later on in time, Doi stated that the Master symbol is introduced in the West but nevertheless used by him, and he keeps using it in his own Gendai style because he considers it as significant for Western students[1048, 1049]. In Stiene's class material belonging to the *shinpiden* training, the Master symbol is shown and he explains (translated from Dutch to English by me): "This is the original version of the symbol and originates from a document with Chujiro Hayashi's handwriting and is used by the Usui Reiki Ryoho Gakkai (according to Hiroshi Doi)"[1050]. Note that the interview of Doi is more recent than Stiene's material and may have been updated later on. Nevertheless, these statements seem to contradict and therefore leave the question open of who introduced *daikomyō* and who started to use it in the practice and who started to use it as a Master symbol. It is clear, though, that from the fifteen initiated Masters onwards, the Master symbol gained more and more authority. A search on the internet on Reiki's Master symbol presents numerous alleged beneficial effects of the use of this symbol.

Petter argued that Ishikuro was a member of Sekai Kyūseikyō; according to him she probably learned from Okada the *kanji* for the transmission of Light and she may have informed Takata about this symbol[1051]. Against this assumption is the fact that Sekai Kyūseikyō mostly only used the *dai* part for this. As explained, it is part of the *kanji* used by the Kurama temple order to express both "Great Bright Light" (大光明, *daikomyō*) and the deity Sonten. It also can mean "the radiance of a purified soul or deity"[1052]. It may have reached the ears of Takata by Hayashi telling the narrative of Usui and Mount Kurama. Either way, it became the so-called Master symbol and got used by the newly developed Master initiation.

And then there is the Reiki 2 initiation. As previously mentioned, Doi and Yamaguchi stated there is no separate initiation for Reiki 2, while Fueston stated that all twenty-two Takata Masters learned a Reiki 1 plus a Reiki 2 initiation. This may indicate that Takata at some point divided the *reiju* ritual into two separate initiations belonging to Reiki 1 and 2 classes.

[1048] Doi, 2014, p38.

[1049] Rand, 2014, p34.

[1050] Someone who attended this *shinpiden* training showed me the class material dated 2005, privately.

[1051] Petter, 2009, p161.

[1052] Website http://www.orientaloutpost.com/shufa.php?q=%E5%A4%A7%E5%85%89%E6%98%8E accessed May 23, 2014.

The ritual also transformed into a *rite de passage* and was offered only once and exclusively during Reiki classes. The word 'initiation' came into being, expressing more the uniqueness of the ritual. According to Fueston, Takata described it as that Reiki comes in the antenna on the top of head and fills up your solar plexus, which she called a person's battery, and that Takata and Ishikuro referred to the hands as electrodes[1053]. Being used to the repetitive character of the *reiju* some of the early Masters then gave 'blessings' to their students and each other which was technically spoken almost or precisely one of the four attunements belonging to the Reiki 1 class. From 1982 onwards, the blessings disappeared almost completely from the Reiki Masters' repertoire. To my knowledge, the last time it is offered to colleague Reiki Masters in circles of USR was during the TRA conference in 2002, Gersfeld Germany, by Twan and her daughter Anneli. To be precise, I attended that conference and happened to be the very last person to have received such a blessing within a TRA setting.

The differences in *reiju* and initiation are part of the concerning world view. The *reiju* can be repeated because the idea is that every person has already life-energy (otherwise one would be dead) and the *reiju* strengthens the connection and thus can be performed (and received) over and over again. Also the ritual purifies the soul every time it is offered. Later on, the idea came into fashion that the initiation realized a re-connection with life-energy, and once reconnected one cannot get more reconnected than one is after the initiations, therefore, further initiation is not needed and even regarded as inappropriate. It seems that for a Reiki 1 class four initiations became custom for the simple reason that a Reiki 1 class normally is spread out over four days; it seems as if the repetitive character got related to the length of the class[1054]. This change carries the consequence that the iterative purification of the soul, belonging to the *chinkon* part got underemphasized and eventually got lost.

Another reason for the coming into being of a separate initiation for Reiki 2 as well as the Master initiation might have been both control of access to the advanced levels and a guarantee of payments. Without the initiation, the training would have no use as one would not be able to either use the Reiki symbols after a Reiki 2 class or to initiate students by oneself after the Master training[1055]. A closing ceremony by means of an initiation

[1053] Fueston, 2015, p98.

[1054] Fueston, 2014, personal conversation.

[1055] Rand, 2014, p35. Rand suggested this specifically also for the Master training.

is therefore a means of control by which a person acquires access to Reiki 2 and mastery; until a Master gives a student the initiation, the student stays interdependent on the training Master. The assumed guarantee of payment *before* the initiation takes place indicates that it is also an economical commodity: Reiki is something that can be sold.

In terms of the Japanese era, I conclude that Hayashi trained Japanese masters in an attunement ritual that emphasized the purification of the soul as well as made the student a medium for the healing *ki* energy. Takata, on the other hand, emphasized becoming such a medium once and for all where afterwards one can exercise purification of one's own soul. In both cases treatment and self-treatment are alike.

Notwithstanding the changes, according to Quartier's model of structure and meaning, the initiation is still successful because four outcomes are realized:

1) a feeling of group membership is accomplished again,
2) it still is accompanied with the feeling of something sacred while during the initiations Reiki symbols are used plus one feels becoming reconnected to a sacred realm (McVeigh's Divine Source and Divine Power), although the ideas of *kami* and *ki* are swapped by concepts of the metaphysical movement like universal energy,
3) it still gives the student confidence that one will be able to perform a purification ritual by means of the laying on of hands with beneficial effects, and
4) the awareness of moral behavior and ethics is stimulated (point (5) of the salvation concept: *Evil and sin*), but the addressing through the concept of *kokoro* changed. The Reiki ideals became a guideline to live, but moral behavior is not a topic in itself in classes or treatments.

In closing, Takata and the developments on the initiations the issue of remote-initiation deserves some attention. Similar to the idea that it should be possible to perform a distant-treatment is the idea that a remote-initiation should be possible. As far as I know, none of the Reiki styles often cited in this dissertation promotes a remote-initiation. Fueston, though, has undisputable evidence that Takata did perform this but did not offer this as standard class material[1056]. It seems that Takata as well as some of her trained Masters performed this ritual if and only if there were urgent reasons, such as that a need was acknowledged for an initiation combined with

[1056] Fueston, 2015, pp121-124.

a situation in which the student for whatever reason could not be physically present.

The results of this study indicate that the CE *reiju* proves the most clearly that Reiki was in a formative stage.

The CE lineage back to Usui changed. From Hayashi onwards, one can speak of a certain lineage through the *reiju* ritual all the way back to Usui. In Japan, this lineage often contains the names of the Masters who performed the first *reiju* because that is regarded as *the* moment in time that the contact with the *reiki* energy is established. In Western Reiki though, more emphasis is placed on the Master training and therefore the commonly used lineage is the one through the Masters. This has also to do with the fact that in Japan the initiating Master for Reiki 1, 2 and the Master training often are the same, whereas in the West the student experiences the freedom to make a choice for a Master three times.

The CE treatments (*chiryō*) changed. Section 7.1.8.1 shows that Hayashi changed Usui's system by introducing certain hand positions per illness. Fueston interviewed many of the twenty-two Takata Masters and came to the conclusion that[1057]:

> One change Takata made from Hayashi, and I think it was a brilliant change, was to organize a standard set of hand positions done for EACH treatment regardless of the patient's disease/illness. My understanding from reading Hayashi's Healing Guide (in the Grey book) and from conversations I had with John Harvey Gray (an early Takata Master student) was that Hayashi's system originally had hand positions based on the client's disease. This required a lot of memorization for the student.

This connects to the changes Hayashi made in the system of Usui mentioned in section 7.1.8.1; Hayashi introduced standard hand positions per disease (as well as performed by the Gakkai) and Takata seemed to have started a simplification–later on carried through by Furumoto–to one set of positions for all diseases. Later on, already in the era of globalization, some attempts are visible to standardize the number and places on the body. The minimum number became twelve: four on the head including the area of the bronchi, four on the foreside of the trunk, and four on the backside of the trunk.

In fact, practitioners that rely completely on standardized hand positions in a way exclude the possibility of guidance of a higher being as Usui pro-

[1057] Website http://reikiinmedicine.org/daily-practice/reiki-lineage/ accessed December 18, 2013.

posed as being a medium for the healing *ki* energy. Thus could the practice of Reiki in its appearance (but not in its nature) shift towards a more secular spirituality and also make it more acceptable for biomedical purposes. In this way, it seems that standardization of the hand positions already is a sort of inclining towards the analytical way of thinking in biomedicine. To perform a treatment according to a prescribed set of hand positions may look like a doctor's prescription for a certain medicine thus gaining more authority. During one of Furumoto's radio shows on the internet, she explained that the twelve hand positions were introduced to please the mind in cases when people do not experience any form of intuitive guidance[1058]. In her case, she regards the hand positions as part of the Usui Shiki Ryoho system that she represents, and ought to be taught in classes. But at the same time, she regards the private practice as something in which one experiences more freedom and uses other hand positions, longer or shorter in time et cetera. In these positions, one can recognize the positions as used in Sekai Kyūseikyō but it is unknown if Takata was inspired by those. It is possible given the relation with Ishikuro who was a member of Sekai Kyūseikyō and must have known their way of the laying on of hands.

Changes in the distance and mental-treatment led to new CEs: the 'mantras' *choku rei* and *seiheki*. Initially, Takata gave classes on the isles of Hawaii solely to members of the Japanese community. Stein and Hirano interviewed some of the earliest students of Takata, students belonging to that Japanese community of those days (the 1940s and 50s) and obviously, all very old. These former students claimed that Takata[1059]:

> (…) never spoke of "universal energy," but rather of *reiki*, *mienai chikara* ("invisible power"), or *seishin no chikara* ("spiritual power"). One woman we spoke with, Yoshie Kimura, was initiated along with her parents during Takata's first class in Hilo in 1938. Regarding *uchū*, she said that Reiki taught that "the universe is as I am; I am as the universe is" (*uchū ware soku, ware soku uchū* 宇宙我即 [sic]、我即宇宙), which she related to the expression "direct spirit" (*choku rei* 直霊), associated with one of the symbols taught to advanced practitioners.

That Takata never spoke of 'universal energy' makes sense. She probably picked up this term later in time when she got more involved in matters of Western esoteric traditions. The *seishin* may indicate that she already emphasized the role of one's mind or spirit in practicing Reiki rather than the influence of *kami* through *rei*. The phrase 'the universe is as I am; I am

[1058] Radio show on March 2013.
[1059] Stein, 2014, p7.

as the universe is' resemble the connection between *rei* and *ki* in a more Western, holistic way.

Choku rei (直霊) is best known as a certain Shintō philosophy that refers to the positive aspects of the four souls of one's heart. These are: courage (荒魂 *aratama*), friendship (和魂 *nigitama*), wisdom (奇魂 *kushitama*), and love (幸魂 *sakitama*)[1060]. Several publications on Aikido refer to these concepts as being part of Aikido's philosophy, but besides perhaps love none of these four terms are found back in Reiki. *Choku rei* can also be interpreted as 'creators of mankind' or 'spirits directly begotten of God' as used for instance by Masahisa Goi when he spoke about the relation between Man and God[1061]. *Choku rei* can also be interpreted as 'true light', 'true energy of the universe', 'true power of universal energy' as well as 'to direct the spirit'. It is my observation that the Japanese Reiki styles like Jikiden make no use of the incantation *choku rei* when they refer to the power symbol. I conclude, therefore, that the use of the term as incantation started in the West and not in Japan. Also the fact that these students called it *choku rei* and not for instance *choku ki* indicates that it is the mind or spirit (*rei*) that needs focusing, rather than the energy (*ki*). Taken into account that the extent of *prana* flow is regulated by one's mind, it makes sense that the word *choku rei* is used and not *choku ki* instead. The interpretation 'direct spirit' seems, therefore, to be the most appropriate one if one's personal mind or spirit is meant. This makes sense because *ki* cannot be altered it is just there. It also adds to the assumption that the early-day Japanese Reiki made use of *prana* where exercises for the mind could influence the flow of it, and–as it turns out to be–the focus of the *rei*.

Based on these results of Stein and Hirano's research and on my observation during the attended Jikiden Reiki classes, I assume something similar happened within the *seiheki* treatment. In Japanese, the treatment itself is called *seiheki chiryō* in which an incantation is encapsulated holding the 'bad habit' that has to be treated. This Japanese incantation probably sounded like abracadabra for English native speakers, just like the word *seiheki* itself. Thus, the ritual got simplified; the word *seiheki* replaced the incantation and afterwards became a sacred and secret mantra. The addressed 'bad habit' became optional, altering this treatment in a more general mental-treatment. The 'bad habit', though, could be addressed as an added affirmation expressed in the opposite way, a 'good habit'. For in-

[1060] Online dictionary http://www.wordsense.eu/%E7%9B%B4%E9%9C%8A/ accessed July 28, 2014.

[1061] Goi, 1990, p14.

stance, treating 'impatience' got changed in a treatment with the affirmation 'having patience'. Not clear is if Takata or some of the twenty-two Takata Masters came up with this change in the treatment.

Brink acknowledged a relation between Reiki and Tendai Buddhism through the *hṛīḥ* symbol and thus to the *seiheki* treatment[1062]. Interesting for this study is that according to him, Takata interpreted the symbol *hṛīḥ* and the meaning of the *seiheki* or mental-treatment as Pure Land Buddhists do. He particularly meant that Takata referred to the explanation (§7.1.4.9) holding that 'karma, passions and calamity are removed'. This is the Buddha's vow to free his followers from all evils, which can be interpreted as to free one of one's 'bad habits'. This, therefore, is another indication that the relation with Buddhism loosened because this interpretation did not survive further transmigration and globalization.

The CE *byosen* got simplified. According to people who have been trained in Reiki by Takata, she taught Reiki as she had learnt it from Hayashi. Furthermore for a long time it was understood that Hayashi gave classes in the same way as she did. Later on, the handbook of Hayashi is also used by Petter and presents certain information not passed on by Takata (although it got incorporated in the *Grey Book* after her death). One of these things is the concept of *byosen*[1063]. Takata did not mention this to the Masters she trained. What she did say was "to follow your hands" by which she probably meant something similar to the practice of *byosen*: in a way listen to/feel your hands in order to spot where the energy is most needed.

As mentioned in previous chapters, it seems that in early-day Japanese Reiki sensing the energy was used as a means of diagnostics. In the West, like the US, this is only permitted for medically trained doctors; Takata may have wanted to avoid problems with the authorities on this issue.

The CE *gokai* changed. The legend as told in the West contains that Hayashi and Takata tried in a way to 'translate' Reiki into English. One of the places where this is noticeable is in the translation of the precepts. The Japanese version (§7.1.4.10) got translated, or better: interpreted and penned down by Takata in 1948 as[1064]:

> The Ideals:
> Just for today – Thou Shalt not Anger

[1062] Personal conversation on January 29, 2015, with Brink where he shared with me he heard this from Takata Masters.

[1063] Petter, 2002.

[1064] Takata Furumoto, 1982, p5.

Just for today – Thou Shalt not Worry
Thou shall be grateful for the many blessings
Earn thy livelihood with honest labor
Be kind to thy neighbors

It expresses the use of archaic English as it is also used for–among others–the Ten Commandments in the King James Version of the Bible. This seems to indicate that the Bible is used as source of inspiration for English phrases and words.

Later on, other versions are penned down. The Takata Master Barbara Brown stated she learned 'tenets' sounding[1065]:

Just for today, I will not worry.
Just for today, I will not be angry.
I will honor my father, my mother, my teacher and my neighbor.
I will live my life honestly.
I will not consciously harm any living thing.

Brown referred to the tenets as "the spiritual side of Reiki and the only spiritual matter that is discussed at any time during a Reiki class". She also mentioned that Takata changed "I will not consciously harm any living thing" into "I will awake in the morning with joy in my heart and give thanks for all that comes to me" because the complexity of teaching it to Westerners[1066]. Apparently this also was not satisfying enough because it changed again.

Fran Brown, another one of the twenty-two Takata Masters, published as late as in 2005 that she learned from Takata (capitals original)[1067]:

1. DO NOT ANGER.
2. DO NOT WORRY.
3. COUNT YOUR BLESSINGS; honor your parents, your teachers and your neighbors; show appreciation for your food and do not waste.
4. EARN YOUR LIVING HONESTLY.
5. BE KIND TO EVERYTHING THAT HAS LIFE.

Mary Hodwitz attended a Reiki 1 class of Takata in June, 1979 and stated she learned[1068]:

Just for today, do not anger.
Just for today, do not worry.
Count your blessings; give thanks for food, for water, for parents, for friends, for fresh air.
Earn your living honestly.

[1065] Twan, 2005, pp33-35.
[1066] *Ibid.,* p42.
[1067] Brown, 2005, p29.
[1068] Twan, 2005, p14.

Be kind to everything that has life.

Below is Mitchell's version; the word 'ideals' is replaced by 'principles', it shows the anger-worry order and some changes are made, all resulting in the following lines[1069]:

Reiki principles:
Just for today, do not anger
Just for today, do not worry
Honor your parents, teachers, and elders
Earn your living honestly
Show gratitude to every living thing

This version was still the one in use by for instance the style of Usui Shiki Ryōhō and its *Blue Book* at the time of writing this thesis: 2015. The TRA website though, showed the worry-anger order and called it 'precepts'. For the English speaking part of the world, those two seems to be the 'final' versions. All in all, I conclude that Takata offered slightly different versions to her students, or at least to her twenty-two trained Masters.

The last line requires attention; it transformed more than the other lines and I conclude that cultural differences are the main reason. The Western narrative of Reiki tells that during Hayashi's five month sojourn in Hawaii, he and Takata came to the conclusion that within the American culture the honoring of parents, teachers and elders did not have the same significance as it had in Japanese culture. They solved this lacuna by creating a new precept and added this to the tradition[1070]. But, when comparing the original text of the tombstone, Takata's version from 1948 and the newer texts, this part of the narrative is questionable; this phrase may have been changed later on, and at the latest after 1982: the date of publication of the *Grey Book* with the original ideals. Most likely, Takata noticed a different attitude towards adults and elders in general, which she somehow tried to obviate with an adjustment of the last principle.

Another thing is that in the *Blue Book* the first two lines are placed in the original order compared to the order on the website of The Reiki Alliance. I observed that there are many adherents emphasizing that either the line with 'anger' or the line with 'worry' are firstly or secondly named respectively, because they link this to a possible inner development and experience a difference as such when the order is changed.

[1069] Website http://www.reikialliance.com/en/article/precepts accessed December 13, 2013.

[1070] This is the version as told during the Reiki 1 class I attended in 1994, in the Netherlands.

As explained in section 7.1.5, Usui may have been influenced by the situation in Japan early 1900 when he formulated the mode of life. The question then rises, do they hold the same value in this Hawaiian *casu quo* American social and cultural environment? In chapter 3 it is made clear that the attitude towards adulthood in Japan differs from its American counterpart. Particularly the emphasis on independency in Western education and daily life versus the emphasis on interdependencies with family, society and state in Japan are very different. Do the principles make sense then? My conclusion is that they made sense for Takata and most likely her first students on the isles of Hawaii, but that later on they are not experienced as logical and self-explaining. Already in the era of globalization, the result is that many students put the principles in a drawer after finishing a Reiki 1 class; also workshops came on the market to 'explain' them in such a way it suited the seeking Westerner for spiritual growth. The development in the West regarding the laying on of hands versus the principles did not keep abreast of each other. I also conclude that this is one of the reasons that so many people practice another spiritual discipline alongside Reiki; disciplines that offer more concrete guidelines for the ethical human dimension like A Course in Miracles, Buddhism, The Work, Avatar and the like.

Meanwhile in Japan in 1974, the Gakkai booklet shows the translated principles as[1071]:

> Just for today
> Do not get angry
> Do not worry
> Be filled with gratitude
> Devote yourself to your work
> Be kind to people

As explained, Takata may have known the content of the Gakkai booklet (§9.5.4) and may have been inspired by those in the 1970s.

The CE representing the communication to students changed. Hayashi constructed some sort of handbook about Reiki treatments but Takata did not pass this handbook on to her students. The reason for Takata may have been the fact they were written in Japanese, but according to Stein, the reason was that it allowed her to maintain control over the practices of Reiki and prevented the changes she made from coming to light[1072]. Elders of the Reiki community mentioned to me in personal conversations that Takata had a lively imagination and told stories that were true, while other stories

[1071] Kazuwa, 1974, p11.
[1072] Stein, 2012b, p16.

were made up. Given the flexibility towards students in her teachings, one may wonder if she did not practice *upāya:* the Buddhist pedagogical concept in which the teacher adjusts his teachings in order to reach the student one-way or the other. If indeed she made up stories, I offer that they were tutorial aids. Pending research (2014) of Stein will reveal this matter, but obviously, this personal quality would not have made teaching aids on paper easier to compose. Later, Alice Furumoto distributes the *Grey Book* (§2.3), not Takata. It seems that most, if not all, Takata Masters did not pass on the *Grey Book* to their students because it is considered as a personal gift from Alice, and unclear is whether or not the content itself is passed on to the following trained Masters. The assumption is that this is hardly the case because I know (now) that in my training as a Reiki Master the information of the *Grey Book* for the most part is not passed on to me.

A new CE is the form of classes; it seemed to have become more standardized. During conversations with elders of the Reiki scene, it became clear that Takata had not formalized the trainings completely. Most people agree on the number of initiations she gave, but it appears that for instance sometimes a Reiki 1 class was given in just one daily period while in other cases it was spread out over several days. Later on, influenced by Furumoto, it became more common that a Reiki 1 class should be given in four daily periods preferably spread over four days (Takata also preferred four days), and that a Reiki 2 class should be given on two daily periods, preferably spread over two days.

The CE of the *gasshō* meditation disappeared. The idea of inviting the energy became more simplified and facultative. It developed into a voluntarily sort of short meditation by which the attention can be focused and one can let go the day-to-day worries. Meanwhile it is also believed possible to give a Reiki treatment while watching TV and the like. In Jikiden Reiki it is not encouraged to be silent during treatments because this only would place Reiki in a special position and it should be as normal and natural as possible, thus also during conversations. In Western Reiki it became more and more common to perform the treatment in silence or with gentle relaxation background music.

Not a CE: distant-initiation or remote-initiation. In most styles it is believed that a student has to participate physically in a Reiki class in order to receive an attunement or initiation. To my knowledge, neither Usui nor Hayashi offered distant-initiation. Foretelling, in the era of globalization it

can be found and does exist; but in general it is believed that a physical personal interaction between Master and student is required for an energetic transmission.

Fueston though, discovered that Takata occasionally also performed distant-initiations. He believes she only did this when the student was unable to attend the training and when there was a great need for Reiki[1073]. Given the incidental character of this practice, I do not recognize it as a CE because it is not a *characteristic* element.

In itself distant-initiation is not uncommon in Buddhism. Paraphrasing and summarizing Melton[1074], for instance in Redwood, Washington State, US the True Buddha School teaches a form of Gelugpa Buddhism. Its practice includes a daily cultivation through the recitation of Buddhist sutras, the calling upon the name of Amitābha Buddha (as in Pure Land Buddhism), and visualization of their receiving empowerment from the pantheon of Buddhist deities. This practice is believed to lead individuals to Buddhahood (enlightenment). Students are advised to seek initiation from a true guru that in this case is Master Sheng-Yen. A Direct Initiation Empowerment can be received directly at the school's headquarter twice a month. On the same days Sheng-Yu performs a ceremony of "Remote Initiation Empowerment".

The fact that Takata knew of distant-initiation and mastered the technique may indicate that she was (also) rooted in Buddhism. The fact that it did not survive transmigration is yet another indication that Reiki developed 'away' from Buddhism.

Finally, some CEs that may have been changed or introduced by Hayashi can be addressed.

- Vanished: influences of the Imperial Navy. Obviously, because Takata was not a member of it.
- Vanished: influences of Yin-Yang. They are not noticeable anymore. This may indicate another attempt to simplify and de-Asianise the system.
- Changed: standard two practitioners. This changed to one-or-more.
- Vanished: influence and interference of authorities on Japanese spiritualism. The scene is now North America spiritualism.
- Vanished: the importance of family, society and nation state. The focus shifted more and more to the self.

[1073] Fueston, 2015, pp121-123.
[1074] Melton, 2010, p2893.

The other changes by Hayashi are already processed above.

10.1.5 THE *COMPONENT FUNDAMENTAL ATTITUDE*

CEs in the component fundamental attitude are these.

- Changed: striving for salvation. It got a different interpretation: more personalized, and the after-life is not mentioned anymore.
- Changed: living in harmony with family. This became less emphasized, society remained but also less emphasized, but living in harmony with the state got lost.
- Changed: self-development remained but differently; more centered on the self and an alleged higher-self rather then on one's relation with the external world. The latter became subordinate to self-development for oneself in the first place.

The CE striving for a better life–salvation–changed; the perspective became almost completely limited to this-life. In the Japanese era, Reiki was used as a coping strategy for crises of different sorts. In the West this was also the case but diversion becomes more visible within the underlying world views. Some regard Reiki in the realm of physics with measurable agents like energy with a certain frequency in Hertz, and others hold the idea that *reiki* energy is divine energy attributed with specific characteristics such as 'knowledge' that 'knows' where to be active in the holistic human being. Choices like these came with consequences as already explained in the relation between culture, religion, and healthcare. There is a gliding scale with on one side a complete secular spirituality and on the other end a complete religious spirituality. Reiki adherents and practitioners cover the whole range of possibilities in between and Takata is a dot on the line like any other practitioner. The twenty-two Takata Masters did not cover the whole range, but a certain sort of spreading already became noticeable expressed in the schism and the new emerged styles.

Salvation for the after-life is not specifically named anymore; it seems that because certain Shintō and/or Buddhist religious elements became lost and gave room for other religious elements like Christian ones contributed by the American metaphysical movement. This touches on the item of flexibility coming up. During private conversations with several Takata Masters, it was mentioned that when someone started about past-life experiences or when such experiences happened during Reiki treatments, Takata used to say, "Fantasy!" and ignored it.

The issue of (beneficial effect for) the after-life almost completely disappeared from the Reiki jargon. At the same time, it is my observation that most if not all Reiki practitioners and Masters 'believe' that something remains of oneself after death. But this has become a characteristic of the world view of New Age (and later on new spiritualities) and thus became unnecessary in Reiki class material.

This is one of those places where it is visible that New Age provides certain items in its world view that need no specification in Reiki, comparable with the Japanese Shintō-Buddhist environment where also certain aspects did not need to be specified.

The CE of the importance of family, society and state shifted almost completely to the self. Both the Japanese era and this treated era emphasize self-cultivation, but the way this idea is put into action differs. In the West self-cultivation aims first and foremost at the individual, while in Japanese culture self-cultivation aims at a higher level of interdependences with family, society and state. More subjectively, I think I hear an echo of this attitude in a phrase Takata often seemed to have used: "family first", which did not survive the transmission.

10.2 The flexibility of Reiki continues

The conceptual vacuum holds that in this treated era several new CEs have to fill the empty place left behind by CEs belonging to the Japanese era, while other CEs develop into changed ones and only very few remain the same. The description of Reiki's spirituality in the previous section indeed shows that many CEs either changed or vanished and got replaced by new ones, which endorses this theory.

Important players of society in the conceptual vacuum are culture and religion or religious beliefs and concepts, both covered by Maas' model. The results of this study seem to indicate that Reiki probably is as flexible as a society where its culture and religious expressions is equally flexible. Societies can only offer alternative concepts in order to fill in the conceptual vacuum that is already there. One might even suggest that the flexibility of Reiki lies not within Reiki itself but in society. In others words, changes in Reiki due to transmigration stem from society. On the other hand, every Reiki system that appears on the market contains some form of initiation or attunement, and treatments by the laying on of hands. It seems to be that (re-) connection to the energy by any form of ritual plus a form of

treatment by the laying on of hands points in the direction of the essences of Reiki. Looking ahead, in the overall conclusions of this study these elements will be called ‘essential elements’.

Underpinning the explanation given above, a few things are worth mentioning.

The personal history of Takata holds that she assimilated from the Japanese Hawaiian culture towards the US Judeo-Christian culture and not for instance to the US Afro-American or Native American culture. Consequently, the vacuum got filled up with multiple items of Western world views rooted in a Judeo-Christian religious background, which includes Christianity and the Western esoteric traditions. These items vary from western science in the field of physics and biomedicine, to New Age ideas, New Thought ideas, holistic health ideas and the like. Because she embodied the process of transmigration virtually all by herself, Takata is the agent of transmigration, or the transmigrator for Reiki from Japan to the West.

The phrase salvation did not transmigrate to the West and Takata did not use that phrase either. The emphasis could shift towards seemingly a more physical approach, notwithstanding that Takata also used to say “practice and Reiki will teach you”, and ultimately regarded mind and spirit more important than the body. A potential Western practitioner in those days was more secular, such that a potential Japanese practitioner was not daunting at first sight for potential new Western practitioners. Nevertheless, while the concept of a “secret way to happiness” remained an often-repeated quote in the Reiki scene, it became less defined and gave room for more personal and individualistic interpretations.

There is an unusually strong interest in the inner life and healing traditions in contemporary Protestantism, and this is where a certain Christian influence may have taken place for Reiki. This process is strengthened by the fact that Reiki still was in a formative stage of development, thus (still) lacked a detailed conceptual level.

The issue of translation and interpretation also helped to create and fill the conceptual vacuum. Introducing a word like ‘secret’ puts adherents as explained on the wrong track and even might have set a development in motion that has nothing to do with the original teachings of Usui but did create interfaces to concepts and ideas of the New Age, the esoteric tradition, and the holistic health world view. And the other way around, these concepts have nothing to do with the Japanese context. Also the newly introduced incantations *choku rei* and *seiheki* started a life of their own, almost entirely disconnected from the Japanese meaning.

Based on facts mentioned in the previous sections, like that certain Japanese Shintō and Buddhist concepts did not migrate and that other concepts were wrongly translated and/or interpreted, one may ask, is Western Reiki founded on the same world view as Japanese Reiki? This study presents indications that those two versions of Reiki are fundamentally different in world view from an academic point of view, but seem to have the same appearance in practice, seem to be used for the same longed beneficial effects, and seem to be used as tools for dealing with Maas' three points of reference.

Takata trained seven Masters with Japanese ancestry and fifteen with Caucasian ancestry. These numbers are too small to indicate whether or not this is a coincidence or the beginning of a trend. In the latter case it would indicate a first sign of inflexibility: Reiki would attract only (or primarily) people in the Judeo-Christian society with Caucasian ancestry. Section 13.2 continues with the theory that helps explain Reiki's (in)flexibility.

10.3 The Western esoteric traditions: New Age provides soft landing

We will never know if Reiki would settle in North America if the American metaphysical movement and its descendant New Age with the human potential movement and the holistic heath movement would not have existed. But its existence certainly made the integration into contemporary American spirituality much easier and that is no wonder, certain CEs of Reiki's spirituality of the Japanese era are based on concepts of the Western esoteric traditions and more specific of the American metaphysical movement. When people in America encountered Reiki they may have felt something familiar, language they already understood, terms like universal life-force, the importance of a free flow of energy, a connection to the divine realm, healing, and the like. Helpful in this process was a characteristic of Takata as a person; she seemed to have emphasized the practice of Reiki much more than an accompanying theory, unaware of corroborating a conceptual vacuum. Numerous people who have known Takata stated that a standard answer for many question was, "Practice, practice, practice, and Reiki will teach you." This gave room for integration of all kinds of world views, not necessarily related to those of the Japanese era or even to the Western esoteric traditions itself. People could fill up the conceptual vacuum with their own familiar concepts. Foreshadowing, this may also help to explain the heterogeneity in Reiki that emerges in the next era.

Takata became a minister of a metaphysical church rather than 'just' a Christian church. This indicates that she reasoned from concepts and beliefs of the American metaphysical movement. In the time period of New Age she started to train Masters that–in historical perspective –mostly seemed to have been inspired by New Age, therefore, they somehow understood what Takata had to offer and the language she used. Consequently, the most important CE of Reiki's spirituality in this treated era became the treatment, Takata's advice of 'practice, practice, practice', with distance sets it apart form conceptual issues. It displays the road to self-realization by means of treating others and oneself. The chapters on the next era will unfold that the emphasis shifted more and more to the self-treatment at the expanse of treating others, and that Reiki digs in more and more in Western esoteric traditions.

10.4 Conclusions and reflections regarding the second era

A harsh time

Takata learned Reiki in a complex time period and place, Hawaii just before the Japanese attack on Pearl Harbor. There are enough indications to state that she had to keep a low profile with Reiki during and right after World War II. The results of this study indicate that, because of this, she got the time (probably mostly on an unconscious level) in terms of decades to de-Japanese Reiki and re-Americanize or Westernize it. This outline of the situation leads to the next set of results.

Rhetoric changed

The results of this study unfold how Takata's rhetoric on Reiki developed from one that resembles Japanese beliefs and concepts into one that reflects beliefs and concepts of the Western esoteric traditions. Also it stands out that fifteen of her twenty-two trained Masters have Caucasian ancestry. Foreshadowing on the era of globalization, this contributes to a possible explanation why Reiki's adherents in the Western world are almost completely of Caucasian–Judeo-Christian–ancestry. The seven trained Masters with Japanese ancestry may have faced the same difficulties all Japanese people faced after World War II in America, resulting in a modest contribution of the spread of Reiki. Furumoto became the only exception of those seven, most likely because she got the place of lineage bearer, which gave her a *status aparte*.

An occurrence of the conceptual vacuum

The conclusions above help to indicate why Reiki hardly assimilates in the population of Native Americans, Afro-Americans and the like. I assume there has to rise an (for example) Afro-American version of Takata experiencing a new occurrence of conceptual vacuum, resulting in a new set of CEs for Reiki's spirituality well tailored for (in this example) the Afro-American layer of the US population.

The Westernization, where the conceptual vacuum got filled in, could take place thanks to the upcoming New Age, a descendant of the American metaphysical movement that provided an alternative for several typical Japanese concepts. Several CEs of Reiki's spirituality of the Japanese era thus got changed, mostly belonging to the *component culture and Zeitgeist* and *fundamental inspiration*. This becomes visible for instance in the changed world view used as explanation for the initiation ritual: the concept of shamanism and spirit possession underlying the *reiju* disappeared and got replaced by concepts of becoming (re)connected to and channeling of a subtle healing energy, called *reiki* energy or Reiki energy, by means of an attunement or initiation ritual.

Alterations that stand out

Furthermore, the results of this study provide the next six indications for this New Age influence.

Translation issues sparked a development from one sacred phrase in Japanese language (*hon sha ze sho nen*) to three so-called mantras, accompanying the three symbols. They are all expressed in Japanese language but most often practitioners do not recognize this as such which seemed to have fueled an atmosphere of sacred and secret-ness. The Master initiation and Master symbol coming into existence also portrays a lack of knowledge on Japanese language; the symbol is *kanji* and can be found all over the place in Japan. Here again a Japanese phrase (*daikomyō*) became a mantra.

The entrance to the use of the Reiki symbols (Reiki 2 class) and to the *reiju* (Reiki Master training) changed from passing on certain esoteric Buddhist knowledge plus experiential knowledge into necessary initiations. This enhanced the mechanism of control, who may and may not enter these advanced levels. During this development the initiation became a *rite de passage*. At the same time the fee-for-service attitude in CAM became visible, which got justified by reasons of exchange-of-energy.

The precepts got tailored to a Western public. It may suggest that Takata noticed a difference between Japanese and Western culture, which she tried to overcome in adjusting the original precepts.

Differences in Japanese and American culture also become visible around the self. The importance of one's self started to become visible; the self-treatment became the cornerstone of the practice in favor of treating the other. It reflects the Western culture of individualism expressed in self-spirituality.

The goal of Reiki changed from reaching salvation to a more Western concept, healing, where the term 'salvation' is hardly used. The character of the practice may also have been changed. Salvation might have been a goal that could be achieved at some point in time, where healing is an on-going process that never seems to end.

And finally, the results of this study indicate that Western admiration of Buddhist techniques and the fact that Takata introduced Reiki as an old Buddhist technique launched Reiki in the West as a 'Buddhist healing technique' as so many practitioners call it just that.

Research question

At this point of progress in the study there are already some indications that make it possible to partly answer the research sub-questions. The first hypothesis that Reiki's spirituality can be made visible is correct and is now unfolded already in two instances. The second hypothesis that changes can be made visible is correct. It led to a new theory that helps to explain the phenomenon of alteration, conceptual vacuum. The third hypothesis that the flexibility of Reiki depends on the presence or absence of certain CEs in its spirituality is correct. The conceptual vacuum emerged when Reiki left the one culture and got filled in with concepts of another culture. The fourth hypothesis that Reiki could settle in North America thanks to the existence of the American metaphysical movement's New Age is also correct. It is reflected in the background of the vast majority of the Takata Masters and is an indication for a prediction that Reiki is going to spread from this Western esoteric traditions' perspective rather than from a Buddhist-Shintō perspective. The main research question for this era is answered, the disclosure of the how-and-why of changes in Reiki's Japanese set of CEs when Reiki transmigrated from Japan to Hawaii and North America.

Reflections

A reflective question is: would Reiki have spread if the American metaphysical movement and its New Age had not existed? In that case the conceptual vacuum had to be filled in with concepts of mainstream religions for connection, assimilation and nestling in society. Perhaps it would have

found adherents in the Christian milieu and in the Buddhist milieu but since those religions have a much more outspoken world view it probably would have been a marginal movement within those religious milieus as it already seems to be. Buddhism might have labeled much of Reiki's practice as *maya*; Christianity states that healing can only be performed by the Spirit of God that needs conversion in the first place, an issue that will be addressed in the treatment of the era of globalization.

What would have happened with Reiki if Takata had decided not to train new Masters? The gathered information seems to suggest that Reiki would have met the fate of extinction in the West and probably also in the East. As already exposed in the chapters on the Japanese era, Reiki experiences a revival in Japan thanks to an introduction from Western Reiki.

With these reflections the chapters of **Part III** come to an end and it is time to continue with a treatise on what happened with Reiki and its spirituality during globalization.

PART IV: THE ERA OF GLOBALIZATION (FROM 1980 ONWARDS)

The era of globalization differs from the other two treated eras. For this era Reiki is a known phenomenon, whereas for the former two eras Reiki had to be reconstructed, including its spirituality. Therefore, the chapters on a contextual analysis and the chronological continuation of Reiki's story are swapped; chapter **11, The Reiki story: Reiki conquers the world** continues with the story of spreading and presents some descriptions and perceptions of contemporary Reiki. Then chapter **12, Contextual analysis of the era of globalization** presents the analysis of the context of the globalization process but in this case the road is already paved to relate directly to Reiki, in contrast with the treatment of the previous eras. After that, chapter **13, Reiki's spiritualities around the world** presents the CEs of Reiki's spirituality based on information presented in the other two chapters.

11. THE REIKI STORY: REIKI CONQUERS THE WORLD

11.1 GLOBALIZATION OF JAPANESE NRMS

As mentioned, Melton described how Reiki was able to spread from Japan to Hawaii and from there nearly all over the world as a result of globalization of new age religions (as he called it)[1075]. At the moment of this study there are dozens, if not hundreds of new movements or groups in the Western world when it comes to new religions, religiosity, spirituality and healing modalities. Spreading continues to take place up and until this day thanks to the rise of the internet by which information, ideas and ideologies can be widespread within seconds. But the spread of Reiki took years rather than seconds because it started before the internet and its possibilities.

11.2 1980-TODAY: GLOBALIZATION OF REIKI

There seems to be no literature (neither *emic* nor *etic*) on the spread of Reiki specified per country but nevertheless, a well reasoned rationale for this could be given.

In 1988, Furumoto made a decision that boosted the spread of Reiki enormously. As explained (§9.5.6), it was not clear who was authorized to

[1075] Melton, 2001, pp73-93.

train Masters after Takata's death and some of the twenty-two Takata Masters started to train Masters themselves. The people who acknowledged Furumoto as the successor agreed on the fact that she was the only Master who should train candidates to the level of Master. In May 1988, though, during the annual conference of The Reiki Alliance, Furumoto stated that the other Masters trained by her and Takata were supposed to be able to perform the training as well[1076]. From that moment on the Master initiation ritual developed into a phenomenon, and is recognized as a CE in the *component spiritual exercises*. It resulted in the spread of USR to new countries with new Masters.

Expansion of The Reiki Alliance

The TRA holds some information in its database about members, ex-members and deceased members and when one became a member. This gives some indication of the spread of USR to 54 countries[1077]:

[1076] Brink, December 16, 2013, private conversation.

[1077] Information kindly provided by one of the TRA database administrators: Rianne Leijten, September 22, 2014.

USA	1983	South Africa	1992
Canada	1983	Brazil	1993
Australia	1985	Czech Republic	1993
Germany	1985	Hungary	1993
New Zealand	1985	Hong Kong	1994
United Kingdom	1986	Indonesia	1994
Austria	1987	Ireland	1994
the Netherlands	1987	Mexico	1994
Sweden	1987	Colombia	1995
Switzerland	1987	New Caledonia	1995
Finland	1988	Portugal	1996
Guadaloupe	1988	Kazakhstan	1997
Spain	1988	Latvia	1997
Suriname	1988	Grenada	1998
France	1989	Iceland	1998
Greece	1989	Kenya	1999
Italy	1989	Liechtenstein	1999
Chile	1990	Trinidad and Tobago	1999
Denmark	1990	Barbados	2000
India	1990	Uruguay	2001
Netherlands Antilles	1991	Israel	2002
Norway	1991	Martinique	2002
Saudi Arabia	1991	Poland	2002
Venezuela	1991	Aruba	2007
Argentina	1992	Bulgaria	2007
Luxembourg	1992	Estonia	2008
Russian Federation	1992	Ukraine	2008

Furumoto's 1998 decision suggests that at that time she did not regard the economical aspect of Reiki as the highest goal, on the contrary, with 'allowing' others to train and initiate Masters she missed a lot of financial revenue. Later on, when she defined 'money' as an element of the Usui Shiki Ryōhō system, she developed a more conceptual idea on money. (See in section 13.1.3 the CE fee-for-service (money))

What stands out is that since 2008 no new countries are welcomed in the TRA. It might be an indication that the importance of the TRA is on the wane in favor of other styles, as well as that the spread of Reiki itself 'worldwide' is declining. I do know that in 2014 the TRA had around 550

members and that at its peak (the 1990s) it was around 1,000 members. What also has to be taken into account is that it concerns Reiki *Masters*. It might well be that there are countries with Reiki 1 and 2 students where no (TRA) Masters are present. Since 1983, the TRA holds annual conferences where members can meet each other and in 2013 the 30th edition took place in Canada, close to the grounds were it all started.

SPREADING OF OTHER REIKI STYLES AND OUTSIDE THE TRA

The spread of Reiki as a whole probably is more extensive than that of the TRA. As an example, Japan is not mentioned because there are no TRA members, and as already mentioned in the *status quaestionis*, Yoshiaki estimated that Reiki is practiced around the world in 121 countries[1078].

A variety of Reiki systems have emerged in many countries. Besides the situation in the Netherlands (coming up in the next section) there are more than 80 systems in the UK[1079], a few in Russia[1080] and several hundred worldwide. Although there is no direct indication for it, I assume that in time and in every country where Reiki is introduced there will be more than one system.

Another region of interest is former Eastern Europe. These are countries that have a deficit in new spiritualities and have missed the New Age wave during the Communist regime. It falls outside the scope of this study to investigate thoroughly to what extent New Age and new spiritualities have already spread in that region. But nevertheless, for example Kazakhstan underwent certain developments in its postsocialist phase. Paraphrasing and summarizing Pawel Jessa[1081], the situation in that country is by some labeled as an Islamic rebirth or revival but in fact is much more complex. In the 1980s bio-energy healers, known as 'extra-sensories', were especially popular in Kazakhstan whereby some *Aq jol* healers have initiated certain techniques. The main sources of inspiration for para-religious groups, such as *Aq jol*, are in the West. Since the 1990s a new spiritual infrastructure came into being thanks to a 'liberal' climate. A combination of Soviet secularization and postsocialist politics guaranteed religious freedom and generated a kind of religious pluralism. Its population changed thanks to for instance immigrants from China and Mongolia and immigrants from Russia

[1078] Yoshiaki, 2008.

[1079] Email conversation with the UK Reiki Association, May 2011.

[1080] Source: Fokke Brink, Dutch Reiki Master acting among other countries in Russia.

[1081] Jessa, 2006, pp169-173, p184.

and Germany, which also led to changes in the religious domain. In closing Jessa, by 2003, there were 5,000 communities affiliated with 62 confessions of which 1,652 were Islamic communities.

This spiritual pluralism gives room for new spiritualities and might well be one of the reasons why Reiki is becoming popular in Kazakhstan.

Having discussed the 'global' situation, I return to the time line where the Netherlands becomes involved: 1984.

11.3 1984: THE NETHERLANDS

This section describes when Reiki appeared in the Netherlands and presents its spreading in numbers. A more analytical approach of the situation in the Netherlands on new spiritualities, esotericism, shamanism and the plurality of CAM modalities comes up in section 12.6.

REIKI IS INTRODUCED IN THE NETHERLANDS

Inger Droog introduces Reiki in the Netherlands in 1984. Her lineage is Usui-Hayashi-Takata-Wanja Twan (Sweden/Canada)-Inger Droog. In 1985, Droog gave an interview for the Dutch 'New Age' magazine *Onkruid* ("Weed") about Reiki[1082]. As the result of this publication, Droog claims, she acquired a few hundred students. Consequently, Reiki really could take hold in the Netherlands. In 1987, the first Dutch Master became a member of the TRA. Within a few years after 1984, many new styles had emerged as was noticed by Corien Unger and published in *Onkruid* in 1998[1083]. In 2011, Droog gave a presentation on the annual Dutch Reiki festival (although it took place in Belgium that year) where she told 'the Reiki story' as she remembered it from Twan and as she passes it on to her students up until that moment[1084]. I noticed that her speech did not contain new points of view that are revealed in the last decades, such as that Usui most likely never was a teacher at a Christian school, that both Usui and Hayashi most likely did not earn the degree of Dr., and that Hayashi had medical knowledge but was not a doctor.

[1082] Droog, 1985.

[1083] Unger, 1998, p178.

[1084] Website http://www.youtube.com/watch?v=0cryrhkqoCs accessed April, 13. 2013.

Reiki-specialists in the Netherlands: Fokke Brink

Several early Dutch Masters left a mark on the Dutch Reiki scene and I single out one of them as an example, Fokke Brink. He belongs to the very first generation of Reiki practitioners in the Netherlands; Droog trained him in Reiki 1 (1984) and in Reiki 2 (1985). He became a Master in 1987 and has the lineage Usui-Hayashi-Takata-Furumoto-Brink. His interest in Reiki focuses on the symbols and their relation to Buddhism. For the first time in the Netherlands, in 1994, Brink explained the *hṛīḥ* and its relation to Reiki. To my knowledge he is the first Dutch Reiki Master who went to Japan to investigate the history of Reiki. In June 1995, he was invited to witness an Ōmoto healing session in Japan. From December 1995 to January 1996, he visited Japan together with his wife Maria (a German Reiki Master) and Furumoto. Their guide, so to speak, was a Japanese Reiki Master, Nomura Masahiro, who was at that time an applicant member of the Gakkai.

Brink also produces stamps (*hon*) used by Reiki Masters to 'sign' a student's Reiki certificate. In 1996, shortly after his return from Japan, he produced a seal (not to be confused with *hon*) that expresses "the essence of Reiki as a prayer for Amitābha Buddha". As explained, the Amitābha Buddha stands for 'Infinite Light' and is the principle Buddha of Pure Land Buddhism. The concept of *hṛīḥ* is one of the core themes of Pure Land and, therefore, Brink placed that at the centre of the seal.

Obviously, there is a copyright on this book, but Brink has the copyright on this picture. It is solely permitted for me to show it and only for the purpose of this dissertation.

For five years he traveled around Europe in a gigantic camper, called 'Reiki Heal Mobile' where he and Maria lived. Brink is the main promoter

of Reiki in several countries of former Eastern Europe such as Russia, Lithuania, Poland, Ukraine and Kazakhstan, and in Peru. He has trained hundreds if not thousands of Reiki students and Masters in those regions. He offered and still offers Reiki classes, Reiki-Symbol Workshops, and Japanese Calligraphy and Seal-carving workshops in the Netherlands, Germany, Greece (where he lives now) and the afore mentioned countries[1085]. For Reiki students and Masters it is a possibility to deepen the meaning of the symbols and their understanding in Reiki in more detail.

NUMBERS OF REIKI STYLES

In the Netherlands the style represented and introduced by Droog (Usui Shiki Ryōhō) was followed by at least thirty new styles at the beginning of the 21th century[1086]. Besides Usui Shiki Ryōhō, one can find for example Tera-Mai, Seichem, Tibetan Reiki, Rainbow Reiki, Karuna Reiki, and Radiance Technique to name a few. These styles proclaim to make use of (the same) universal life-energy, but they are at variance with the standardization of Usui Shiki Ryōhō such as fees. A question is whether or not all styles present in the Netherlands practice the same. To answer this question requires research in itself. Unfortunately, there is no genealogy of all styles, thus also not for the situation in the Netherlands, but my observation is that the majority of those styles descend from USR.

I also noticed that more than once Masters from other styles apply to become a Master of the TRA and *vice versa*. Some of the TRA applicants have no idea what their lineage is, who their Reiki Master was, how many initiations they have received and the like. Also, I witnessed such Masters give evidence that the initiation they learned does not at all resemble the initiation as it is performed by TRA Masters. Therefore, I suspect a proliferation of 'systems' of which many merely exist out of one person.

In the chapters and sections coming up I limit myself primarily to the system of USR, because I assume this is the root system in the genealogy of virtually all systems in the Netherlands, and I suppose they virtually all have a lineage back to Takata through one of the twenty-two Takata Masters.

[1085] Website http://www.fokkebrink.info/page.php?3 accessed January 27, 2015.

[1086] Boekhoven, 2001, pp20-23.

NUMBERS OF REIKI MASTERS AND PUBLIC PRACTICES

Sipco J. Vellenga investigated the situation in the Netherlands in 2005, and came up with the following numbers of Masters, practitioners, and Masters plus practitioners[1087]. I added the numbers for 2014, with the remark that it was not always possible to distinguish a Master from a practitioner in the same way it was not possible for Vellenga.

Organization	**2005**			**2014**		
	M	**P**	**M+P**	**M**	**P**	**M+P**
The Reiki Alliance (TRA)	140			121		
Reiki Ryōhō Foundation	15	15		35	93	
Nederlandse Ver. van Reiki Masters (NVRM)	20			24		
Kring Vrije Usui Masters	20			--		
Cirkel			170			439
De Groep			170			110
Reiki Vereniging Benelux	20	6		--	--	
Vereniging Tera Mai Reiki / Seichem	120			65		
Jikiden Reiki Nederland				28	3	
Totals	**335**	**21**	**340**	**273**	**96**	**549**
	696			**918**		

(M = Master, P = Practitioner, M+P = Masters and practitioners)

Unfortunately, not all organizations distinguish between Master and practitioner, so when it comes to growth or decline only the *totals* at the last row might be a reasonably valid indication. The next conclusions can be drawn. Firstly, the total of people working with Reiki professionally, presented in the last row, shows a growth of about 31 percent. Secondly, it seems that the *Cirkel* attracted the most new members; this is an organization that does not represent one specific Reiki style. A member shared with me that (in

[1087] Vellenga, 2005, p253.

2014) there are only two members also members of the TRA showing that there is hardly any overlap with the TRA.

Vellenga also counted the number of Masters and practitioners listed on the website www.reikihugo.nl. In 2005, he counted 600 entries, and I counted 385 entries in 2014. The website shared with its readers that a new policy is introduced; entries that are not updated for three years are removed. Therefore, no conclusions can be drawn from the numbers of 2005 and 2014.

Jespers has estimated that in the Netherlands in 2010/1 there are roughly 650 practitioners found on the internet with a public practice[1088]. My observation of the Dutch Reiki scene is that there are also Reiki Masters without a website and only are found by hearsay but their number is unknown. This might be an indication that the number of practitioners has stabilized in the period 2005-2011, assuming with quite some overlap in the numbers of groups presented by Vellenga, Jespers and me. As an observer of the Reiki scene in the Netherlands, I could confirm an overlap between these groups although I did not know to which extent.

Another observation is that many of the Dutch Reiki Masters and practitioners offer Reiki within a whole range of offered techniques. Often some sort of personal coaching is offered, and yoga, foot reflexology, massages, Byron Katie's the Work just to name a few. The times I visited paranormal marketplaces exhibitors mentioned Reiki as just one in a whole list of offered treatments and therapies.

Numbers of Reiki students

Vellenga estimated in the same article that in the time period 1990-2005, approximately 150 organized Reiki Masters of several Reiki systems have trained around 150,000 students in Reiki. I assume that a few thousand might be added to that figure for the time period 1984-1990 and several thousand for the time 2005-2014.

Approached differently, I roughly estimated, while assuming that for the Netherlands the same percentage of 0.5 percent is valid as suggested by the NCCAM (2002/2007) (§2.3.4), that there were at that moment some tens of thousands self-practitioners in the Netherlands and much more people that

[1088] Jespers, 2011, p17.

have received a Reiki treatment[1089]. Very roughly, it resembles Vellenga's estimation of 150,000.

Professional organizations

Several practitioners of Reiki attempted to become 'professional'. In the early years of the 21th century Reiki started to make headway as a CAM (with the emphasis on the Complementary rather than on the Alternative) within the regular medical healthcare system. At this moment there are at least three organizations where people can register as a Reiki practitioner or Reiki Master[1090]. These organizations try to get Reiki acknowledged by Dutch healthcare bodies so that fees paid can be refunded to clients.

All in all, the results of this study indicate that in the Netherlands the number of Reiki Masters and practitioners still grows at least at half the rate since the 2010s, based on the still increasing number of members of the aforementioned organizations.

11.4 1985: Reiki returns to Japan and leaves again

As explained above, after the introduction of Reiki in the West, since 1980 it started to globalize. One of the countries where Reiki was introduced was Japan itself. Mieko Mitsui since 1985, and Petter shortly after, were among the first to offer Reiki trainings in Japan. They discovered that Reiki was not totally lost in Japan; there still were some practitioners and even the Usui Gakkai still existed. Encounters between Western Reiki and Japanese Reiki practitioners led to fusions; new styles emerged that were influenced by Western Reiki and 'native' Reiki.

The only native Reiki styles that I know that are not influenced by Western Reiki are Jikiden Reiki (already mentioned on several occasions throughout the thesis), and Reiki as practiced by the Usui Gakkai. The number of Japanese Reiki styles seems to be enormously outnumbered by Western Reiki styles and runs in the hundreds. The two best-known Japanese styles in the West, besides Jikiden Reiki, are Gendai Reiki and Komyō Reiki. Jikiden and Komyō descend from Hayashi, while Gendai is a mix-

[1089] Populations figure US: 320 million, the Netherlands: 16 million. Thus a factor 20 can be used roughly for an estimated extrapolation, resulting in 50,000 self-practitioners and 100,000 clients in the Netherlands.

[1090] Websites www.nvrm.nl, www.reikiryōhō.nl and www.jikidenreiki-vereniging.nl accessed September 19, 2014.

ture of Japanese, Indian and Western Reiki, which makes it interesting for this study.

Paraphrased and summarized by me, Doi explained that he founded Gendai Reiki (Modern Reiki Method) and is composed out of elements from different styles[1091]. He is trained by Mieko Mitsui who was herself a student of Ray (founder of the Radiance Technique), he is inspired by Jikiden Reiki, and he was a member of the Usui Gakkai. The lineage is: Usui-Hayashi-Takata-Ray-Mitsui-Doi. After that, he seemed to have been trained in another lineage as well: Usui-Taketomi-Koyama-Doi. (According to Stein he was also influenced by Osho Neo Reiki that was developed by a German woman at Bhagwan Sri Rajneesh's commune in Pune, India[1092].) Because he also was a member of the Usui Gakkai he was able to include information of the Gakkai into his style. Interesting is that Doi suggested that Reiki could spread in Japan in the 1980s because New Age already found its way in Japan[1093]. This is in line with one of my hypotheses, Reiki spreads where New Age spreads, which apparently includes Japan.

It happens more often that people trained in a Western lineage take training in a supposed Japanese lineage. Deacon mentioned on his website that Doi created his own version of the *reiju* ritual, which seems in line with what Doi states, he only teaches his unique Gendai Reiki. In the *emic* scene, Gendai Reiki is often labeled as Traditional Japanese Reiki, which raises connotations of a system purely based on Japanese Reiki knowledge. According to me, it expresses the wish of its adherents to practice an authentic native Reiki style. It stands out that Doi mentioned the goal of Reiki being self-purifying and self-Growth, indicating (again) a syncretism of Japanese (purification) and Western (self-development) ideas. On a more conceptual level this syncretism also visible[1094]:

> The life energy is known by a variety of names such as aura, *Ki*, vitality, *Reiki*, *Reishi*, life magnetism, *prana*, body radioactivity, and so on. As we are "the lord of creation" humans possess more Reiki than any other creature and radiate auras vigorously.

One can easily see Doi is influenced both by the American metaphysical movement and by Japanese concepts directly or indirectly by the Gakkai's booklet, using phrases from both and leveled out as being identical. That goes on when he defined 'Reiki'[1095].

[1091] Doi, 2014a.
[1092] Stein, 2015a, p11.
[1093] Doi, 2014a, p109.
[1094] *Ibid.,* p18.
[1095] *Ibid.,* p19.

> I define Reiki, the Universal energy, as the power that gave birth to the Great Universe, created the solar system, brought about all the creatures on the earth, and maintains them in good order. It is also the foundation of the source energy of all manifestation in the Universe. This is the fine energy vibration (*hado* of Love) radiating to the Universe from the highest consciousness with the purpose to carry out its will.

Note that the first sentence resembles Japan's creation narrative. The second resembles *ki* or *reiki* and *kami*. But also New Age / new spirituality terminology merges with religious terminology like 'highest consciousness' and 'to carry out it's will'. The phrase 'to carry out its will' presupposes that some sort of surrender might be needed and that some sort of external authority is recognized. In closing Doi, at the same page he defined 'love' as "the life-energy emanating from the higher consciousness and spreading outwards equally in all directions". This almost resembles the idea of outflux of *ki* from *kami* as discussed earlier on in section 5.1 for the Japanese era. He thought that the essence of Reiki-ho is[1096]:

> (…) to reach the stage of spiritual awakening –*Satori*, which Usui sensei accomplished– by following the guidance of Reiki in your daily life. In other words, it is self-fulfillment in quiet, peaceful and supreme bliss.

Being a Reiki Master myself in the USR style, I recognize in Doi's 2014 publications some things that were custom in the late 1990s when I became a Master. For instance, at that time distant-treatment was done also for past and future situations but has now been abandoned in USR, while in Gendai Reiki apparently it is still promoted. It indicates that Gendai started at some point in time in Western Reiki and developed itself disconnected from Western Reiki and its developments.

Hyakuten Inamoto founded Komyō Reiki and it also aims at *satori*. The lineage is: Usui-Hayashi-Chiyoko Yamaguchi-Inamoto. Inamoto claims that it is a Hayashi-based style where *hatsurei-ho* (a combination of certain cleansing and meditation ritual) is incorporated. The system emphasizes the daily *gasshō* meditation and the precepts. These elements indicate that this system relies heavily on mind-power. Gendai Reiki at least may have inspired Inamoto because he translated some class material for Doi.

Chiyoko Yamaguchi and her son, Tadao Yamaguchi founded Jikiden Reiki in 2000. They often present the lineage through mediumship as: Usui-Hayashi-Chiyoko Yamaguchi-Tadao Yamaguchi while the Master lineage would be Usui-Sugano-Chiyoko Yamaguchi-Tadao Yamaguchi as already explained in the chapters on the Japanese era. According to Tadao Yamaguchi and Hyakuten, she received *shoden* and *okuden* from Hayashi,

[1096] *Ibid.,* p23.

but she learned how to perform the *reiju* ritual from her uncle Sugano. According to Hyakuten she did not become a *shihan* herself[1097], while Yamaguchi stated she "attended seminars as a *shihan* and was honored to practice *reiju* with Hayashi Sensei's wife Chie Hayashi Sensei"[1098]. This seems to suggest Chiyoko was trained not entirely as a *shihan* but enough to start giving Reiki trainings later on. Although Tadao was already a Reiki Master for some time, his mother and he decided to found Jikiden only after they were 'discovered' by Petter. At that point, they realized that apparently there were more Reiki styles, including Western ones, so they gave their own practiced style a name. Before that time, Yamaguchi seemed to have been interested also in *jōrei*, which is again an indication that *jōrei* and Reiki bear a family resemblance. He even seemed have held the position of Secretary General of Sekai Kyūseikyō[1099].

A certain Reiki Master, Richard Ellis, researched these Japanese Reiki styles and mentioned on his blog that he spoke Inamoto about Tadao Yamaguchi[1100]:

> It has been reported by many that he [Inamoto] was instructed not to teach Jikiden as Tadao Yamaguchi wished to be the only individual to bear his mothers direct lineage. Hyakuten however explained it to me [Richard Ellis] directly like this. "As you know, Mrs. Yamaguchi was my Reiki teacher, that is to say, a teacher/student relationship. Tadao was her youngest son or my teacher's son. That's all. When I had Reiki training with Mrs. Yamaguchi, Tadao was practicing another healing modality called "*Jorei*." I did not break away from Jikiden. I was already teaching Komyo Reiki when Tadao officially set up Jikiden Reiki in the year 2000. In other words, there has been Komyo before Jikiden. To me Jikiden or Tadao is my Reiki brother (younger brother). This is how I talk about Jikiden to my students."

Besides that it shows something about Yamaguchi's path of development, again it is *jōrei* that crosses the path of Reiki, as it already did in Hawaii through Ishikuro. Since both Yamaguchi and Takata are in the lineage of Hayashi, one may wonder if it is strictly a coincidence that these two persons were involved with *jōrei* or that Hayashi had also to do with it.

[1097] Website http://komyoreikikai.org/what-is-reiki/reiki-historylineage/ accessed March 15, 2015.

[1098] Yamaguchi, 2007, p29.

[1099] Stien, 2015, March 15, private conversation.

[1100] Website http://www.practicalreiki.com/blog/traditional-eastern-reiki-versus-western-reiki/?fb_action_id s=210076949153551&fb_action_types=og.likes&fb_source=other_multiline&action_object_map={%2210076949153551%22%3A291364050991594}&action_type_map={%2210076949153551%22%3A%22og.likes%22}&action_ref_map=[] accessed September 10, 2013.

All in all, Doi claimed that in 2013, there were 200,000 Reiki practitioners in Japan[1101].

11.5 Some Western descriptions of Reiki in the 21th century

A difference of the era of globalization versus the Japanese and the Hawaiian and North American era is that for this era there are already numerous descriptions on Reiki, both *etic* and *emic*. Hereafter some of those pass in review, unfolding how Reiki is put on stage in the West.

11.5.1 Some *etic* descriptions

The National Center for Complementary and Alternative Medicine (NCCAM) regarded Reiki as a form of 'energy healing therapy'; its website showed in 2012[1102]:

> Energy healing therapy
> Energy healing therapy involves the channeling of healing energy through the hands of a practitioner into the client's body to restore a normal energy balance and, therefore, health. Energy healing therapy has been used to treat a wide variety of ailments and health problems, and is often used in conjunction with other alternative and conventional medical treatments.

And Reiki itself as:

> Reiki
> Reiki is an energy medicine practice that originated in Japan. In Reiki, the practitioner places his hands on or near the person receiving treatment, with the intent to transmit *ki*, believed to be life-force energy.

In 2014, though, the NCCAM redefined CAM (§2.3.3.2) and Reiki got its own subpage on the NCCAM's website[1103]. The information on Reiki changed into:

> Reiki is a complementary health approach in which practitioners place their hands lightly on or just above a person, with the goal of facilitating the person's own healing response. (…)
> Reiki is based on an Eastern belief in an energy that supports the body's innate or natural healing abilities. However, there is no scientific evidence

[1101] Doi, 2014a, p7.

[1102] Website http://nccam.nih.gov/health/providers/camterms.htm accessed December 4, 2012.

[1103] Website http://nccam.nih.gov/health/reiki/introduction.htm visited on August 20, 2014.

> that such an energy exists. Research on Reiki has generally focused on symptom management or well-being.

It stands out that the phrase 'Eastern belief' is used, which gives it a more Eastern appearance.

As already explained, terminology such as 'channeling' and 'life-force energy' used in the 2012 version, are products of the Western esoteric traditions *casu quo* the American metaphysical movement. This indicates that, at that time, the NCCAM stayed within those boundaries. The text of 2014, though, sounds more distant from Western esoteric traditions because now the term 'Eastern belief' is used and the word life-force energy is shortened to 'energy'.

The Committee on the Use of Complementary and Alternative Medicine by the American Public introduced Reiki in their report *Complementary and Alternative Medicine in the United States* as[1104]:

> **Reiki.** An ancient Tibetan tradition, hand symbols and breathing draw in and manipulate energy forces to effect a balance. Power source energy travels through the Reiki practitioner into the client's body.

In perspective of the results of the Japanese and Hawaiian and North American era, the adjective 'Tibetan' must not be overemphasized; many *emic* sources label Reiki as a healing tradition with Buddhist or Tibetan roots but, as will be discussed in more detail to follow, this is more the result of the popularity of labeling certain new spiritualities in the West as Buddhist than that it presents the real origin of Reiki.

11.5.2 SOME *EMIC* DESCRIPTIONS

Besides organizations of the regular healthcare, also most (if not all) *emic* websites of Reiki organizations present some kind of definition.

The UK Reiki Association describes Reiki in the following way[1105]:

> The practice of Reiki is an original method of healing, developed by Mikao Usui in Japan early in the 20th century, which is activated by intention. It works on every level, not just the physical.
>
> The Japanese word Reiki means 'Universal Energy'. Eastern medicine has always recognised and worked with this energy, which flows through all living things and is vital to well-being. Known as '*ki*' in Japan, '*chi*' in China and '*prana*' in India, Acupuncture, T'ai chi and Yoga are also based on the free-flow of this energy in a person.

On the same page the beneficial effects were mentioned as:

[1104] Committee on the use of CAM, 2005, p290.

[1105] Website http://www.reikifed.co.uk/about-us/what-s-reiki-faq accessed June, 12, 2013.

> Illness can be a time of great stress. Reiki can help us cope by encouraging relaxation and bringing balance to both mind and emotions.
> Benefits reported by Clients/Patients of our Practitioner members include deep relaxation, promoting a calm, peaceful sense of well being on all levels.
> Reiki encourages and supports positive personal choices, such as improving diet, taking more exercise, devoting time for rest or leisure activities, and may reduce the need for alcohol and tobacco. Engendering greater inner harmony and balance, regular Reiki treatments promote a calmer response to life's challenges.
> Reiki's gentle energy is easily adapted to most medical conditions and may be used safely by people of all ages, including the newborn, pregnant mothers, surgical patients, the frail and the elderly, in any situation.
> Being complementary, Reiki works effectively alongside orthodox healthcare and natural remedies, expanding treatment options.
> Reiki can enhance everyday living, and regular sessions may help to promote development of a healthier, more resourceful state of being.

Another example comes from the website of Furumoto and Mitchell, representing the OGM of Usui Shiki Ryōhō[1106]:

> Reiki Is a Japanese concept translated as "Universal Life Energy." The phrase was coined by Mikao Usui to describe the energy that he had contacted through years of self-preparation and dedication. The following description of Reiki is taken from Hawayo Takata's journal when she was a beginning student of Chujiro Hayashi, circa 1935.
> "The power is unfathomable, immeasurable, and being a universal life force, it is incomprehensible to man." [Italics originate from the website.]

One of its subpages mentioned[1107]:

> The system taught by masters of Usui Shiki Ryoho emphasizes the value of self-treatment as the core of the practice, encourages the treatment of family and friends, acknowledges that doing Reiki is a life-long practice through which the depth of the gifts of healing and growth are manifested. The beginning class gives the student everything needed to grow and develop through this mysterious connection to Reiki, universal life energy.

As already explained, a term as 'universal life-energy' and the like are products of the Western esoteric traditions. The 'self-treatment as the core of the practice' indicates influence from Western culture.

In the 1990s, the Reiki community, mostly represented by The Reiki Alliance, asked Furumoto to give some kind of description or definition of USR. It was clear that certain elements were regarded as belonging to the

[1106] Website http://www.usuishikiryohoreiki.com/ accessed June 12, 2013.

[1107] Website http://www.usuishikiryohoreiki.com/usui-shiki-ryoho/ accessed June 12, 2013.

system but until then were not made explicit. Furumoto came with a description that existed out of–as she called it–four aspects and nine elements. It was the first time that a system tried to describe itself in such detail. Those elements can be found on the website of the OGM as well as on the website of The Reiki Alliance. There are slight differences in the two descriptions[1108, 1109].

The OGM introduction is worded in the following way:

> The 9 Elements contain the actual form of practice for this system. Each of the elements is of equal importance. This is like a formula that allows the student of the system to grow as the elements move together, stimulating the student to ask questions and to meet challenges. Each element has a relationship with the other elements. Any change to an element is a change in the practice.
>
> Stewardship of the practice is held through the teaching practice of masters. Each student has the right to his or her own personal practice and relationship to the energy of Reiki and the system of practice.
>
> These nine elements are Form of Teaching, History, Initiation, Money, Oral Tradition, Precepts, Spiritual Lineage, Symbols, and Treatment. In First and Second Degree the nine elements are not a part of the actual teaching of the practice but serve as the framework for the teaching of the master. In the preparation of a master, the elements add another dimension of understanding for the aspiring master as a steward of this system.
>
> This articulation of the system, Usui Shiki Ryoho, allows all students to use this practice as a still point. This means that the system stays stable and the student is challenged by the system form. This creates the opportunity to use the system for growth and development, for deepening the human experience, and for connecting to the Absolute as well as the Relative Universe.

The TRA introduction has the following:

> Each of the nine elements contain information, the way to hold this information, and the use of the information which transforms information into sacred tools.
>
> The Elements are equal in importance and have a relationship with each other. This dynamic relationship propels the student into learning experiences, guides the student into his/her next step of development, and keeps the student free to experience Reiki in all levels of consciousness.

New terms for this-world reality and the other-world reality–the transcendence–are the Absolute and the Relative Universe.

[1108] Website http://www.reikialliance.com/en/article/usui-shiki-ryoho accessed May 28, 2014.

[1109] Website http://www.usuishikiryohoreiki.com/usui-shiki-ryoho/9-elements/ accessed May 28, 2014.

The description of the nine elements according to the OGM with the differences of the TRA included, sounds like this:

Initiation: It is not possible to describe the initiation here as the ritual is known only by masters [TRA: the ritual is only for masters] to initiate a student for the first time for each step in the system. The initiation can be described as a sacred time when the student and master experience communion with the energy of Reiki. The other eight elements of the system allow the experience of the initiations to be used in daily life, expanding the awareness of the student.

Symbols: [OGM] There are three symbols in this practice that are keys or doorways to another level of relationship with the energy of Reiki. A student is asked for further commitment of time and attention to the practice. The three symbols have specific functions and form of use in the student's daily practice.

[TRA] These three symbols are the sacred tools for the Second Degree student. They are held as secret in order to preserve their integrity within this practice. This step is to acquaint the student with direct experience of the unseen dimensions of being human.

Treatment: [OGM] The form of treatment is simple while comprehensive. The hand positions offered in the First Degree class create a pattern on the body that allows for the person receiving as well as the person giving the treatment awareness of the energy movement in the body. The basis of the practice is self-treatment and treatment of others within the realm of family and friends. The student learns the technique for self-treatment, treatment of others, and for first aid applications. Beginning students have the capacity to give a good treatment. Reiki treatments are not used for diagnostic purposes nor should there be expectations about the outcome of the treatment. Reiki always works, sometimes on unseen levels of the being.

[TRA] The hands on treatment of First Degree is the foundation practice of the system. This includes self treatment and treatment of other people as well as animals, plants, and our environment. The gift of this treatment as well as the Second Degree practice is through the practice, we are able to recreate the sense of the initiation, communion with Reiki and life around us.

Oral Tradition: [OGM] This practice is taught and passed on in the form of oral tradition, that is, the student and master are together for the class experience. There is a unique quality to this meeting that only can happen in person-to-person contact where ritual or sacred space is created. Through the medium of story, demonstration, initiation, sharing, and responding to questions, the essence of the practice is communicated.

[TRA] The quality of oral tradition contains the premise that the way the system is given to a student is by the personal presence of a master with the student. This happens in the First and Second Degree class as well as other gatherings or meetings for students that the master offers. This element also

contains the understanding that books containing the information of the actual practice do not benefit the student nor the system. Teaching manuals are not used and students are generally not allowed to take notes in classes. When needing assistance, the student goes back to the master for advice, reminding, and remembering.

Spiritual Lineage: [OGM] The lineage of Usui Shiki Ryoho is Mikao Usui, Chujiro Hayashi, Hawayo Takata, and Phyllis Lei Furumoto. The system of practice as we know it today has been carried through these four lineage bearers and their time/space in the world as we know it. Historical events, changes in communication and travel methods, research into the human conditions, and many other factors have had a bearing on the practice through the lineage bearers. This is a developing system that has at its root the inspiration and teachings of Mikao Usui and his cultural values.

[TRA] The system of practice as we know it today has been carried through four lineage bearers and their time/space in the world as we know it. Historical events, changes in communication and travel methods, research into the human conditions, and many other factors have had a bearing on the practice through the lineage bearers. This is a developing system that has at its root the inspiration and teachings of Mikao Usui and his cultural values.

History: [OGM] History is the story of the origin and development of this practice through time as held, carried, and cared for by the spiritual lineage of Mikao Usui, Chujiro Hayashi, Hawayo Takata, and Phyllis Lei Furumoto. The story traces the development of the practice through lifetime of each lineage bearer.

[TRA] The history of Usui Shiki Ryōhō describes the path of the practice. The portion of each lineage bearer's life in the story pertains directly to this path. As the master tells the story, there is a notable transmission of energy to the student.

Money: [OGM] Balance of giving and receiving is a concept that is reflected in the element of money in this system. The practice of Reiki calls for an exchange for learning Reiki at each level and for treatment.

[TRA] This element bridges the material and non-material worlds offering healing for humanity through the power and energy of money. Each step of the Usui System path has a specific monetary fee: US$150, US$500, and US$10,000 or €150, €500, and €10,000. These fees are a part of the form and are often the most difficult element for students to reconcile with spiritual practice. This challenges the practitioner to widen the scope of understanding regarding the energy of money and the energetic transmission that occurs when money is exchanged.

Form of Teaching: [OGM] The class form for teaching this system is simple, direct, and comprehensive for ease of learning and the integration of the practice into daily life. A master teaches a beginning class at each level supporting the student in being able to experience their individual path in the practice. There are two levels, First and Second Degree. First Degree is

taught in 4 three hour sessions on 4 consecutive days. Second Degree is taught in three sessions of varying length, usually over three days.
[TRA] The class form is best presented in a way that supports and models the simplicity of the practice. There are two degrees or levels in Usui Shiki Ryoho. They are First Degree and Second Degree. The First Degree class is taught by a Reiki Master in four sessions of 2-3 hours duration in four consecutive days. The Second Degree class is offered to students who have taken the first degree class, have had some months (preferably years) of committed practice, and feel drawn to take this next step into the practice.
Precepts: [OGM] The five Reiki principles are guides to daily living. They challenge the student to look more deeply into the nature of personality. Each question that is provoked by the precepts is an opportunity for personal development, a way to change perceptions of others, and a possibility for personal peace.
[TRA] The five precepts were translated and given to us in English by Hawayo Takata. The precepts begin by being rules of living, gradually becoming an ethical guideline to living with Reiki. The individual precepts are worded in a way to provoke questions in students. These questions open places of learning and teaching in daily life.

The descriptions of both OGM and TRA show some issues concerning world view that might be indicative for the Reiki scene as a whole, and they touch all five components of the used model of spirituality as the next two chapters will unfold.

Now that the process of globalization is introduced, a closer look can be taken at a contextual analysis of the process of globalization that will heavily relate to the descriptions of Reiki presented in this chapter.

12. CONTEXTUAL ANALYSIS OF THE ERA OF GLOBALIZATION

This chapter analyses some contemporary concepts being related to Reiki in a global perspective. Many of those come back in CEs of Reiki's spirituality. Again Maas' model is used.

12.1 FUNDAMENTAL INSPIRATION

At the same time of Reiki's globalization, 'New Age' developed into new spiritualities. This section picks up New Age in the 1980s were it more or less developed into a broader genre: new spiritualities.

12.1.1 FROM NEW AGE TO NEW SPIRITUALITIES

New Age is introduced in the treatise of the Hawaiian and North American era (§8.1.5) and this chapter continues with this account. Although New Age is considered to be something of the past (the term was used from the mid-sixties to the mid-eighties in the last century and is now abandoned by many), it seems that much of the body of thought can be recognized in and relates to what is now called holistic spirituality, as is done by for instance Maria Tighe and Jenny Butler[1110]. Hanegraaff had already linked it to esotericism[1111] and Jespers to new spiritualities[1112]. As already mentioned, Hanegraaff introduced definitions of New Age in both a *sensu stricto* form and in a *sensu lato* form; it is the latter that covers more recent developments in new spiritualities, such as hands-on healing techniques like Reiki.

Heelas also extended the phenomenon of New Age towards present age. He made a distinction between 'counterculture spirituality' and 'prosperity spirituality'[1113]. Heelas stated that the main branch of New Age, counterculture spirituality, is constantly changing but maintains a critical attitude to mainstream values of Western society. He thought that in recent years this role has been taken up by Neo-paganism. (I assume that he referred to the situation in the UK rather than the Netherlands.) In contrast to counterculture spirituality, prosperity spirituality is more in tune with and receptive to money and power as well as with the idea that this-worldly benefit can

[1110] Tighe and Butler, 2007.
[1111] Hanegraaff, 1998.
[1112] Jespers, 2013.
[1113] Iwersen, 1999, p217.

be obtained. According to Heelas, its public is made up out of those who had previously been inclined to counterculture spirituality, then found a place in and made peace with mainstream society but preferred not to lose the spiritual orientation in their lives. He suggested that[1114]:

> (…) the New Age is a highly optimistic, celebratory, Utopian and spiritual form of humanism, many versions (...) also emphasizing the spirituality of the natural order as a whole (...) And more analytically, as an internalized form of religiosity the New Age is (...) detraditionalized. That is to say, autonomy and freedom are highly valued; and autonomy lies with the experience of the Self or, more broadly, the natural realm.

The autonomy based on experiences of the Self are already addressed in the chapters on metaphysics, explaining that the rules of logic applicable for physics are not applicable for metaphysics and personal experiences filled in the lacuna. According to Heelas, these experiences of the Self, in time, gained more authority.

Japan has its own development regarding religious movements and spiritual therapies. According to Gaitanadis, there is an identifiable common feature of modern and contemporary forms of esotericism such as 19th century Spiritualism, the New Age Movement and the recent spiritual boom in Japan; it is a cultural criticism that these forms express through localized discourse and practices[1115]. This is reminiscent of counterculture spirituality. I assume that this is also the case with Reiki, but that question is a topic of research in itself and will not be addressed here.

Considering the concept of an undistorted flow of energy necessary for a good health, it is among others Albanese who stated that keeping the flow unimpeded, is the essential spiritual task for the metaphysical tradition and its New Age manifestation[1116]. According to Albanese, the relation with science developed into the idea that energy could be related to quantum physics and accordingly with Light[1117]. She continued that light is the legacy of mystical traditions in both East and West and it was Richard Gerber stating around 1988, "all matter is frozen light" thus connecting spirit with science, and matter with spirit, where spirit is energy in the scientific parlance[1118]. It is the result of a development where religious ideas of a divine being emitting energy and matter are connected. In this period, she continued, the term medium became replaced by channel that in its turn came

[1114] Horie, 2013.
[1115] Gaitanadis, 2012, p358.
[1116] Albanese, 1999, p309.
[1117] *Ibid.,* p310.
[1118] *Ibid.,* p310-311: Gerber, 1996, p59.

from the UFO contacted movement. Another nice quote comes from Ken Wilber who describes these realms in rather prosaic terms, spirit reflects the interiority of being and matter reflects the exteriority of spirit[1119].

Despite all discussion of the term New Age, as recent as 2007, the *Handbook of New Age* of Daren Kemp and James R. Lewis (eds.) was published with attributions pertaining to New Age phenomena in the early 21th century[1120]. In 2013, *New Age Spirituality. Rethinking religion* of Steven J. Sutcliffe and Ingvild Sæled Gilhus (eds.) saw daylight, with contributions describing the development from New Age to new spiritualities, leaving behind the 'protest' or 'counter' part.

So, apparently the term continues to exist and seems hard to root out and justifies the short introduction of its further development in this section into 'new spiritualities', and the position of Reiki within those phenomena.

12.1.2 HOLISM

In the early 21th century in the Netherlands, Reiki is experienced as a 'holistic spirituality'[1121]. But what does the adjective 'holistic' mean? Lock has provided academia with an exposé on the development of the idea of holism in the West[1122]. She briefly went as far back as the rationalist and empirical schools of Greece and Rome, than among others via Newton and Descartes, Pasteur, and Heisenberg. She quoted Paul Weiss, stressing that both a holistic and a reductionistic approach are necessary in the sense that either one conveys information that the other cannot supply[1123]. The phrase 'holism' is believed to be used for the first time in 1926 by the philosopher Jan Christiaan Smuts[1124].

It so happens to be that the homonym 'holistic health' is used both in regular healthcare–allopathic medicine–and in the field of CAM. In the field of regular healthcare, the World Health Organization (WHO) described the term 'holism' as[1125]:

> (…) viewing humans in totality within a wide ecological spectrum, and emphasizing the view that ill health or disease is brought about by imbalance

[1119] Wilber, 2007, p408.
[1120] Kemp and Lewis, 2007.
[1121] Jonker, 2012.
[1122] Lock, 1980, Ch 1: *Pendulum Swings to Holism*, pp1-20.
[1123] *Ibid.,* p10.
[1124] Smuts, 1926, pIX, p361.
[1125] World Health Organization, *WHO Tradition Medicine Approach Strategy 2002-2005*, Geneva, 2002.

> or disequilibrium of human in the total ecological system and not only by the causative agent and pathogenic mechanism.

CAM interprets holism wider, in the sense that it contains more New Age-like aspects. The WHO does not provide a description that is applicable for CAM. But in academia, some fine descriptions are available. Jespers for instance, recapitulated holism and related it to spirituality in describing holistic spirituality as follows[1126]:

> (…) one can say that in a holistic world view everything is cohesive with everything else and that special (occult) forces can be used for influencing everything. These forces or energies are called spiritual because they are not physical but of a higher sphere. All higher powers as well as the order and progress of the cosmos are based on one principle; sometimes named universal consciousness or Source. Every human has a destination and has to live according to this: being yourself or living authentically. Spirituality in this holistic context means practical maintenance of a profound relation between the person and the Source of the cosmos (sometimes called divine); to achieve psychological and emotional well-being in this relation one can use spirit powers or higher energies.

Apparently the used concept of world view is of importance for both biomedicine and CAM. Summarizing, one could say that the WHO regards a human being in holistic health as body plus mind, where CAM regarded it as body plus mind plus spirit, in relation to other people and eventually in relation to a universal power. These elements combined shape a kind of 'self' or self-awareness. Here is also place for one's individual characteristics like one's talents, abilities or disabilities, one's own character, one's self-esteem. In a nutshell, that what makes an individual recognizable as that unique person. Likewise, the WHO regards the human habitat as social environment plus nature, but then again, my observation is that CAM adds cosmos or universe to the habitat.

12.1.3 Holistic Health Movement

A theoretical outline for the Holistic Health Movement has already been offered (§8.1.6). Its influence is relevant for globalization of Reiki; therefore, it is addressed in this chapter again where some observations made by other scholars than Hanegraaff are reviewed.

The term holistic health movement (sometimes also called holistic milieu or scene) can linguistically be connected both to allopathic medicine

[1126] Jespers, 2009, p201.

and CAM but in academic literature it is commonly associated with CAM and this thesis follows this trend.

It may seem that holistic health movements and New Age movements exist(ed) independently of each other but there is an overlap. They share at least one central concept; the individual person is responsible for his/her life in achieving a better quality of life. The major difference is that New Age is (was) more focused on obtaining this better quality on a larger scale, society, culture and cosmos, as a whole and therefore varies in its expression depending on its national context. Whereas, the holistic health movement focuses centered on the individual itself and his/her personal (spiritual) development[1127]. By emphasizing the individual responsibility for health and illness, the movement has in fact exacerbated the 'medicalization' of many areas of life and reinforced a basic biomedical premise, disorder should be dealt with largely at the personal level[1128].

English-Lueck performed a study on the holistic health movement of California. She saw six assumptions in this milieu representing a world view, summarized as follows[1129]:

> (1) The body is the material[ized] shadow of energy (…) and is the blend of the concepts of spiritual and electrical energy.
> (2) Energy can affect energy. Only another energy being the healer or a technique that affects the energy body, can be effective.
> (3) Each person is a microcosm of the macrocosm. (…) personal health and social fulfillment connect intimately.
> (4) Each individual is a unique blend of physical, social, and spiritual forces.
> (5) Illness is a lesson. It is a sign that the person is not being used properly.
> (6) Physical, emotional, mental, and spiritual realities are inseparably linked, interconnected. The most powerful therapies act on the "weak" high-level spiritual sphere.

Section 13.1.1 will describe the CEs of the *component fundamental inspiration* where several of these assumptions come back.

Macpherson also acknowledged the complexity of the holistic health movement and saw three core themes always coming back in these circles[1130]:

> (1) Turning to the 'self as authoritative' in regard to health and spirituality (…).

[1127] Baer, 2008, p235. Tighe and Butler, 2007.
[1128] Lock, 1980, pXI.
[1129] English-Lueck, 1990, p18.
[1130] Macpherson, 2009, p2.

(2) Regard for the earth as a living, spiritual entity and not just a material resource.
(3) Emphasis on the holistic nature of all life and the possibility of transformation to higher level of reality when this is realized through healing work on self and others.

In the section on holistic spirituality, two definitions are already presented (§12.1.3) and those definitions also contain elements belonging to a world view. While being a definition it also renders a world view, clearly demonstrated in the relation between the human being and his or her environment. Extended to the realm of CAM, Jespers described holistic spirituality ((§12.1.2) where again it is the world view making and underpinning the definition.

The WHO also regards the human being in totality with his or her natural environment, cohesive, as Jespers called it. Furthermore, Jespers bridged a gap between the physical world and the not physical, higher sphere world. He also made way for a personal development when he stated that every human being has a destination and has to live accordingly to it.

Issues named above relate directly to religion. The holistic health movement has a religious context and religious elements that may relate to for instance Buddhism. Regarding the item of religious context versus spiritual context, Shimazono saw relationships between Buddhism and, what he called, 'new spirituality movements'[1131]:

> If we interpret Buddhism as a teaching that every person can undergo the Buddha's enlightenment as one's own experience if one follows the righteous paths based on the truth, then Buddhism is rather close to the new spirituality movements and culture. Significantly, some persons involved in the new spirituality movements and culture are so sympathetic to Buddhism that they consider their own quest in the new spirituality movements and culture as merely a new evolution of Buddhism for the contemporary world.

The observed sympathies to Buddhism might be one of the explanations why many Reiki practitioners like to call Reiki a Buddhist healing practice. For many, the general world view present in the holistic health movement is not being a religion, or at least, the practitioners involved almost unanimously proclaim that their tradition, technique or practice is not a religion. This can be a point of discussion but what they do have is a certain world view, and that is the topic to be discussed in the next section where the holistic health movement again passes in review but more in length.

[1131] Shimazono, 2004, p302.

Furthermore, the information on Buddhism, Magic and Mantras as presented in section 8.1.4, 8.1.7 and **8.1.8** remains relevant for the *component fundamental inspiration* within the process of globalization.

12.1.4 Esotericism and shamanism in the Netherlands

Reiki in the Netherlands is related to the development of new spiritualities, esotericism and shamanism. I paraphrase and summarize Boekhoven for the situation in the Netherlands on esotericism and shamanism[1132].

From the 1950s to the 1980s, esoteric practices were a marginal phenomenon and closely related to the counterculture (as the New Age was labeled in those days). In the 1960s, some books were published on shamanism that explicitly placed shamans on stage as specialists who, after a long and hard apprenticeship, are able to use natural and cosmic forces to repair and ward off disturbances in the balance of (human) energetic fields (which thus starts to overlap the practices of metaphysical healing, like that of Reiki). Since the 1970s, the Dutch field of esotericism developed a pervasive urge for self-fulfillment, characterized as the 'me-decade', which was the result of a specific combination of social, political and economical developments in the Netherlands. This urge was an emancipator and expressed itself in psychological and individualist terms. The field of Dutch esotericism dovetailed in this stream of developments and esoteric therapeutic practices easily linked up with the new therapeutic ethos. They offered ways to work at self-development and self-realization where, in many cases, the body was a focal point. The popularity was reflected in the foundation of Ankh Hermes in 1975, a publisher of esoteric literature mostly in the Dutch language; of the magazine *Prana*, a journal for spirituality and margins of sciences; and of *Onkruid*, the already introduced magazine, in 1978. Since the 1980s, esotericism became mainstream (just like New Age), and the economy of esoteric goods expanded during the 1980s and 1990s. The Dutch new age magazine *Koörddanser* ("Tightrope dancer") included numerous announces and advertisements on esoteric trainings and the like[1133]. In those decades the welfare state came into being in the Netherlands. At one time individualism was an ideological pillar of the permissive welfare state, but individualism transformed it into an urge for self-responsibility. The emerging neo-liberalism made use or even, abused

[1132] Boekhoven, 2011, pp251-262.

[1133] In 2007, the Radboud University of Nijmegen placed an announcement for the program Interreligious Spirituality Studies in *Koörddanser*.

this urge for its own economical benefits, which resulted in a growing frustration about failure, disappointment and disillusionment in the labor environment. Some scholars argue that rising problems of meaning and identity haunted women even more than men, which resulted in spirituality being embraced by women more than by men. (This expresses itself in the proportion of men to women in this milieu: 1:4.) In closing Boekhoven, he also claims that in the 1980s, the topic 'shamanism' gradually gained more attention in the magazines named above. The editors of *Prana* detected even a 'shamanic renaissance'. They saw it manifested through the revival of Indian wisdom and the increasing interest in Tibet, the Inuit, the Vedas, tarot, tantric and Japanese religions such as Zen and Reiki.

12.2 SELF

12.2.1 SELF IN THE HOLISTIC HEALTH MOVEMENT

The explanation for the importance of the Self, introduced in the previous era (§8.2) is still valid for this era and gets even more emphasized. The notion of self-cultivation in the Western world often is called personal development for which Hanegraaff sketched two possible ways towards healing, by conversion and by this personal development where body, mind and spirit are important agents. The concepts of body, mind and spirit demand some explanation.

12.2.2 BODY

'Body' is described in this study because the physical, biological body is an important factor in CAM, holistic health movement and Reiki. It is the body that is object of healing besides mind and spirit. The body is also influenced by culture and it is used as an instrument in certain ritual performances as in the Reiki tradition. In a matter of speaking, it is the subject that heals (or performs the healing ritual) but also the object that has to be healed, and through which the mind and spirit get healed.

Scheper-Hughes and Lock presented an interesting view on the body: the mindful body. They saw three perspectives from which the body can be studied[1134]. Firstly, they describe the individual body as an embodied self, existing apart from other bodies; the individual body is the lived experience

[1134] Scheper-Hughes, 1987, p7.

of the body-self. Secondly, they describe the social body that thinks about nature, society and culture. In this context they say that the body in health offers a model of organic wholeness; the body in sickness offers a model of social disharmony, conflict and disintegration. Thirdly, they introduce the body politic, referring to the regulation, surveillance, and control of both individual and collective bodies.

Macpherson quoted Elizabeth Grosz when she stated that the body also may be understood as being[1135], "(…) both as a surface of social inscriptions and as the locus of lived experiences (…)". Grosz suggested that the body is a threshold placed in between a psychic or lived interiority on the one side and on the other side a more socio-political exteriority that produces interiority through the 'inscription' of the body's outer surface. Macpherson summarized these issues in saying that[1136]:

> (…) 'events' inscribed on the body surface and life experiences will also have an internal effect with regard to a person's moods and psyche. In turn, bodily appearance and behavior will be regarded and judged by others. (…).

Grosz stated that the body in this way becomes a text to be read and deciphered by others, while it expresses a person's psychic interior. This line of reasoning connects automatically the body with culture (a forthcoming section) and the mind.

From the energetic perspective one may recognize the practice of *byosen* where in a way the body is also scanned while it is also believed to express a person's interior.

12.2.3 MIND

Where is the mind located? In academia, I regard a reasonable consensus in stating that the mind is located in the brain. In ICT terminology, one can imagine that the brain is the hardware and the mind is the software, the program that runs in the brain.

For decades, academia thought that the brain structure was caste in stone and could physically not change in adulthood. Modern techniques like fMRI seem to show that for instance meditation training does indeed change the physical structure of the brain. Interesting work by Richard J. Davidson (*et al.*) makes a reasonable case that the brain and immune function change as a result of mindfulness meditation training[1137]. A changing mind influences the body and some of its components like the immune

[1135] Macpherson, 2009, p3. Grosz, 1993, p188.
[1136] *Ibid. Ibid.,* pp196-197.
[1137] Davidson, 2003.

system. Issues about the working of the brain fall out of the scope of this study while being much too physical/medical/psychological in orientation, just as the interesting statement that the brain is the 'organ' of the soul. Discussions in academia are still in full swing and–again–this study does not pretend to add value in this. Edmund Hermsen mentioned in *The Brill Dictionary on Religion*[1138]:

> (…) Indeed, it is not only psychology that divides the soul into *consciousness*, [italics by Hermsen] unconscious, ego, self, person, and identity. Due to this development, the psyche has lost its importance as central principle of individual self-organization; and what is more, its historicity and 'culturality' have met with the same fate. Human beings are subject to changes that can be grasped in terms of (religious) history. In corresponding fashion, those changes are yet to be differentiated culturally. A (religious) history of the soul that would attend to humanity's cultural multiplicity is still pending.

Regardless Hermsen's remark above on consciousness, some simple remarks have to be made in favor of this study. In biomedicine, consciousness is seen as related to a functioning brain in a physical body, being some sort of combination of body plus mind. This is influenced by the habitat it lives in and represents a unique personality. In the scene of holistic health however, consciousness is also characterized as something that belongs to the spirit. As such it may continue in an after-life where the body and mind are departed but where some kind of awareness is still present in another realm. It will be different because the personality as mentioned above is also left behind; spirit is also involved.

More restricted to the realm of this-life, Roy A. Rappaport suggested that–based on ideas of William James–consciousness is the element that makes thought and experience distinguishable from each other[1139].

Ann Taves also related consciousness and experience. She focused on "experience" as a (rough) synonym for "consciousness"[1140]. Although interesting, further citations of her work falls outside the scope of this study. For now, it is enough to recognize that experience and consciousness are related to each other.

12.2.4 Spirit (and Soul)

When talking about holistic healing, some sort of awareness about spirit

[1138] Website accessed December 6, 2012, on the lemma *Psyche*.
[1139] Rappaport, 1999, p258.
[1140] Taves, 2009, p57.

plays a role in the healing ritual. For instance, the definition of spirituality as mentioned in the preface of the series *World Spirituality - An Encyclopedic History of the Religious Quest* (§3.1), speaks about a person's "spiritual core". Holistic healing addresses that spiritual core, the place where a person is open to the transcendent dimension where one may experience ultimate reality. When allopathic medicine talks about holism, and when it uses the triad body-mind-spirit, it regards spirit more as the consciousness and personality of a unique person.

When a belief in an after-life is part of one's ultimate reality, then consequently that gives room for experiences to conform that idea; they will not be denied and regarded as nonsense or illusive. The assumption of a spirit that lives on may influence the way healing is performed, but even more how it is experienced. With that, the focus shifts to the gray area from spirit to soul.

The terms spirit and soul seem to be both synonyms and homonyms. Prohl described in *The Brill Dictionary on Religion* these terms as follows[1141]:

> Spirits are supernatural beings of neither unambiguously human nor divine origin. It is difficult to distinguish spirits, ghosts, and → demons, and their concepts are usually employed synonymously. The concept of spirit has a broad spectrum of meaning. Under the concept of 'spirits,' for instance, fall super-sensory beings and departed persons who tarry yet in the world of the living. A related notion is that of the 'revenant' (Fr., 'coming back'), which names a person who has died an unjust, wicked death, and is now attempting to return (→ Soul). The word 'ghost' (from Old English, orig. 'spirit' or 'demon') is a synonym for spirit, but with a more 'threatening' connotation.

In the same online source Burkhard Gladigow described soul as[1142]:

> The notion that the soul can be released from the body, a common component of the notion of a soul, opens up certain new possibilities. The soul comes to spaces that have been inaccessible to the body (journey to the sky, journey in the beyond), retains its knowledge after death, also improves its form of existence after death—or, indeed, precisely by death. As a professionalized practice of commerce with the soul (according to M. → Eliade, the shaman is the great 'specialist' of the human soul; only shamans 'see' it, for they know its 'shape' or formation, and its destiny; → Shamanism.) Without a doubt, shamanism has essential elements to contribute to the tradition of the soul, and to its integration into complex societies. The 'auton-

[1141] Website accessed December 6, 2012, on the lemma *Spirits/Ghosts/Revenants*.

[1142] *Ibid.,* on the lemma *Soul*.

omy of the soul' and a professional interaction with it become constitutive elements of religious groups (Pythagoras) and mystery cults (→ Mysteries).

Edwards analyzed a publication of Anodea Judith, and concluded that she related spirit to soul. Judith defined soul as the individual expression of spirit and spirit as the universal expression of soul, thus symbolizing the energetic pull of mind and spirit on the one hand and that of soul and body on the other in terms of ascending and descending currents of liberation and manifestation respectively[1143].

In a way, spirit is orientated 'downwards' and relates to a person's body and one's personality, and soul is orientated 'upwards' and connects to another reality. Because the soul is located in the brain as Swedenborg postulated and the spirit obviously also, it is the brain where all kinds of practices and techniques focus on aiming for a reprogramming of one's mindset.

12.3 CULTURE AND *ZEITGEIST*

This study focused on the transmigration eventually to the Netherlands. In Hofstede's table of indexes (§3.2.3), the surrounding countries of the Netherlands are also listed, so that it becomes clear that even for little countries closely located to each other differences in their cultures are noticeable.

It stands out that the Netherlands has a high score on the Individualism Collectivism Index. Similar to the USA, this individualism is foundational, if not one of the reasons why spirituality has become such a personal affair with consequently many occurrences of spiritual patchwork. The element of personal development–with the emphasis on *personal*–could easily take root in these cultures.

On the Masculinity Femininity Index, the Netherlands is positioned around the middle, so one may expect that this index will have little or no influence on new spiritualities in Holland. My observation is that in the Reiki scene the gender is predominantly female, as in so many other countries.

Another element that may have influenced the development of Reiki in the Netherlands is that North-Western Europe has Protestant-Calvinistic roots. This may resonate in the culture without notice. Dorota Hall studied the

[1143] Edwards, 2008, p139, where he refers to Judith (2004).

Polish New Age scene. Summarized by me, Poland has originally a Catholic culture in which Hall related New Age to folk-religiosity as follows[1144]:

> (…) the "folk-religiosity" came to bear characteristics opposed to the individual mysticism and reflexive ethics preferred by Protestant cultures: especially various collective and thus supposedly unreflective forms of religious devotion, such as pilgrimage and the cult of holy effigies. (…) main features of "folk-religiosity" harmonize with the Catholic cultural background [in Poland]. In contradistinction to Protestantism, which is more focused on the individualistic relation with the sacred, the Catholic view admits the presence of divinity in the world, embodied, for instance, in the activity of angels and the intercession of saints.

Hall's remark on Protestantism most likely also goes for the Netherlands. Protestantism is well known for its 'individualistic relation with the sacred'. For many Dutch Reiki practitioners this is a feature as well, especially for (formal) Protestants.

12.4 SPIRITUAL EXERCISES

12.4.1 HEALING IN THE HOLISTIC HEALTH MOVEMENT

In the beginning of the 21th century, in academia an interest in the influence of religion and spirituality on healing (as meant in section 8.1.6) gained momentum, especially in the rapidly expanding field of research of neurosciences, cognitive, social sciences, evolution, and brain imaging. It is known that in many cultures healing plays a role, whether one looks at Native American healing rituals, African medicine men, Mongolian shamanism, or pharmaceutical healing techniques; in most if not all cultures healing has its place. The way healing is experienced also has to do with the world view of a given culture. There are always stories told in a given culture that tell the effectiveness of the performed healing rituals. Although the issue of religion is not discussed in this thesis, this is the place to address its influence on healing.

The analytical model of spirituality used in this study is also related to healing. Most obviously, it can be noticed that healing is the goal itself of the (spiritual) exercises, but other components also influence the healing process. For instance, in the *component self* the element of guilt or feeling guilty may have influence on the healing process and the immune system. Here the study reaches the borders of its periphery; this topic occupies the

[1144] Hall, 2013, pp152-153.

domain of neurosciences, cognitive, social sciences, evolution and brain imaging.

Moving on from holistic healing in general towards holistic health treatments, it was English-Lueck observing three goals in the holistic health treatments summarized as follows:

> (1) Holistic health explicitly seeks to achieve harmony between the forces of the system by changing behavior and engaging the natural defenses of the system.
> (2) Holistic healers also desire to reintroduce spirituality and emphatic sharing into the client-healer relationship.
> (3) Holistic healers must define themselves distinctly enough (…) to the orthodox medical community.

As already noticed, in the holistic milieu, sickness is considered in a broader context than just merely the body. This process is sometimes called 'holistic sickening'. Sered and Agigian described this phenomenon in the case of breast cancer[1145]:

> Practitioners' discursive construction of breast cancer transforms it from a discrete physical disease of the breast to a much larger problem potentially involving all areas of a woman's life (and possibly her past lives). This reframing is what we call holistic sickening; that is, a discursive process through which a discrete corporeal diagnosis (cancer cells clustered in the breast) is widened into a broad assessment of trauma, misfortune, character defects, stunted spirituality, bad food choices, gender trouble, and a degraded environment.

It can be generalized by replacing the illness breast cancer by any illness; the process described remains the same and can be regarded as typical for treatments in CAM. Another thing observed by the authors is that personal responsibility is introduced in the process of illness[1146]:

> A thread that runs throughout many of the illness narratives heard in this study is that the breast cancer patient herself somehow – directly or indirectly, partially or in full – created her own cancer.
> Emphasis on the individual woman's culpability for her own illness (and potential death) is not, of course, limited to CAM practitioners; conventional US medicine also touts individual responsibility – if not blame – for illness, framing smoking and obesity (and even being uninsured) as personal choices that cause many, if not most, diseases.

In fact, this process bridges the illness in the holistic scene directly to an opportunity of healing, by personal development. The illness is extended from the realm of the body to the person as a holistic whole (as defined in

[1145] Sered, 2007, p627.
[1146] *Ibid.*

the preceding sections). In line with that, Scheper-Hughes and Lock stated that health is increasingly viewed as an achieved rather than as an ascribed status, and that each individual is expected to 'work hard' to be(come) strong, fit, and healthy. Conversely, ill health is no longer viewed as accidental or bad luck but rather is attributed to the individual's failure to live right, for instance, in eating well and exercising[1147].

This development of holistic healing also holds that healing / being healed / perfect health will never be reached because healing is a process and not a status one can reach. My observation is that I have never witnessed a Reiki practitioner state: 'I am healed' and stopped practicing Reiki. Perhaps this is one of the reasons why it is so difficult to pinpoint the beneficial effect of Reiki treatments compared to regular medicine. Reiki supports a process that might become measurable in the body, while medicine affects the body that might lead to a process of personal development. This brings us to the next section.

12.4.2 WELL-BEING

A good health according to allopathic medicine does not necessarily have to provide a feeling of well-being. Well-being is more a subjective perception than a specific state of the body; the state of mind, emotions, and even spirit are taken into account. Well-being in itself may be difficult to define, while at the same time holistic well-being is the goal of many treatments offered in CAM. The person as a whole is considered, including physical, emotional, psychological and spiritual aspects. The treated person may even have a subjective feeling of well-being while suffering from a physical defect, an incurable disease, experiencing pain, and the like. CAM treatments may result in an unlinking of objectively being diagnosed as 'ill' by biomedicine from a subjective feeling and mood of well-being. Consequently, a CAM treatment including practicing exercises of a given spirituality not necessarily has to result in an improved physical body but always aims for a better well-being.

At this point this study draws a line; it does not explore the realm of wellness (a term combined out of the words well-being and fitness). For the purpose of this study wellness spills over the staked out position.

Scheper-Hughes and Lock's aforementioned remark that in biomedicine the body and self are regarded as distinct and separable entities, might suggest

[1147] Scheper-Hughes, 1987, p125.

that illness resides either in the body or in the mind. But they added that social relations are regarded as discontinuous with health or sickness. Many ethno-medical systems (like Japanese NRMs and the Western holistic health movement) do not logically distinguish body, mind and self and, therefore, illness cannot be situated in body or mind alone. Social relations are also understood as key contributors to individual health and illness[1148].

12.4.3 MIXTURE OF RITUALS

As mentioned in the *status quaestionis* there is a large amount of Reiki styles. These styles emerged in a process of syncretism where Reiki might have been changed or mixed with other CAM modalities and/or with other religious or spiritual expressions. It is for that reason that some attention is paid to what Sered called "taxonomies of ritual mixing"[1149]. She suggested that ritual mixing takes place on three reasonably distinguishable levels: the individual (idiosyncratic), the professional/practitioner, and the institutional level (which usually is addressed in studies of religious syncretism)[1150]. Sered suggested that in the US[1151]:

> The contemporary American healing reservoir is composed of four main menus representing rather distinct sectors: biomedicine, CAM, folk healing, and religious healing. These are not pure or isolated categories; in fact, most Americans utilize packages of folk remedies, conventional medicine, holistic healing, and religious healing. For many Americans, the typical trajectory of healing begins with remedies known within the family, moves to the world of doctors (first family doctors and then high-tech specialists), CAM (usually beginning with a modality that is more "materialistic" such as acupuncture and then moving to a modality that is more "spiritual," such as Reiki healing), and finally religious healing—often when other healing modes have not worked.

In her trajectory Sered labels Reiki as a "spiritual" modality on which this study obviously agrees. Her proposed trajectory is used for this study with the first level, the individual level, for Reiki clients the trajectory in the US also seems applicable for the Netherlands. For the average Reiki (self) practitioner though, the trajectory seems to be Reiki, CAM and remedies known within the family, and than family doctors and medical specialists. The role of religious healing seems for many to be covered by or even integrated in Reiki. The second level, professional/practitioner is the

[1148] *Ibid.*, p21.
[1149] Sered, 2007, p221.
[1150] *Ibid.,* p224.
[1151] *Ibid.,* p226.

level where people (Reiki Masters) mix rituals and new styles, or better ways of working are created. This may explain why there are hundreds of Reiki styles. For the third level, institutions like USR or Jikiden Reiki, the results of this study indicate that founders are often aware of their own beliefs and convictions but unaware where they come from and thus unaware of the "mixture of rituals" that comes into being. In the case of this study, the concepts and beliefs of the Western esoteric traditions are the "mixed ritual", but not called by name.

12.5 Fundamental attitude

12.5.1 Cope with challenges, threats and losses

In the holistic health movement in general and in the Dutch Reiki scene specifically, I observe that events of despair are often interpreted and experienced in terms of challenges, threats and losses. These three elements form a tripartite relation within (one's own) fundamental attitude. Especially the tendency to rename and redefine such events into challenges is typical for the holistic health movement. Such events are interpreted in such a way they become an invitation for personal development and call upon the human potential within oneself. Logically, the human potential movement addresses the assumed potential within the holistic human being and from this perspective Reiki can also be labeled as a modality in the human potential movement.

12.5.2 Tradition

Besides a general attitude towards life, there is the attitude towards Reiki itself. This is also reflected in Maas' *component fundamental attitude* in terms of tradition. As the chapters coming up will reveal, some sort of 'tradition' emerges and it is 'oral tradition' that attracts attention in Western Reiki. It is so often emphasized if not imposed as an important element of the Reiki tradition that it has become a habit or attitude.

This section, therefore, needs to introduce the terms 'tradition' and 'oral tradition' as understood in this thesis regardless the decision made not to approach Reiki as a tradition in this study (§2.1.1).

The *Oxford English Dictionary* defined 'tradition' as[1152]:

[1152] *Oxford English Dictionary*, 2013.

> The action of transmitting or 'handing down', or fact of being handed down, from one to another, or from generation to generation; transmission of statements , beliefs, rules, customs, or the like, esp. by word of mouth or by practice without writing.

This almost says it all but for this study some other issues may possibly have influenced the concept of tradition as meant in this thesis, like the issue of continuity versus change[1153]. Paraphrasing Hammer, he regarded tradition as a vital aspect in the positioning of modern religions in relation to their historical roots and modernity. Appeals to continuity as well as to change can be exploited as strategic device, creating and disrupting links in order to further one's own teachings. Thus, a tradition does not necessarily denote an actual chain back to its roots (in the case of Reiki: Usui and his teachings) but may also denote the existence of a discourse where adaptations and changes reside. Hammer recognized four levels of both similarity and innovation; (1) formal level: traditions may resemble or differ (from) each other in overt characteristics of form; (2) level of social context: the place of a tradition in society; (3) level of cultural context: the place of its rituals in the ritual cycle or of a doctrine within a general world view; (4) level of *emic* interpretation, how are the specifics of the ritual understood by members of its community. Both change and continuity may occur on one or more of these levels.

Hammer used the ritual of the laying on of hands as an example[1154]. He explained that this ritual may be formally almost identical on the first level in for instance New Age and in charismatic Christian contexts, but that there are vast differences on the other three levels. The most intriguing difference he observed is that Christian healers interpret the source of their ability as "Jesus" whereas the New Age healer interprets his successes as the result of "universal energies". In the other levels he recognized that a Christian healer might be part of priesthood whereas the New Age healer is an independent entrepreneur. In closing Hammer, Christian healing occurs within a cultural setting defined by the Church like the Sunday service, while the New Age healer offers his activities in a client cult-setting like at his/her own house.

The results of this study indicate that Hammer's treatise is valid on all four levels when it comes to Reiki.

[1153] Hammer, 2001a, pp34-36.
[1154] *Ibid.,* footnote on p35.

12.5.3 ORAL TRADITION

What exactly does the term oral tradition mean? In general, oral tradition has to do with the passing down by mouth or example from a community's cultural and historical tradition from one generation to another, but it comes with consequences.

Deepak Aryal treated the issue of oral tradition, which I paraphrase as follows[1155]. First of all he quoted some scholars on the term, like Vansina (1965) who defined oral tradition as documents of the present also inheriting a message from the past, and Rosenberg (1987) who contested that it is the transmission of cultural items from one member to another or others where these items are heard, stored in memory and, when appropriate, recalled at the moment of subsequent transmission. Aryal is clear in his opinion regarding oral tradition and history; there is “no possibility of precise transmission of those oral practices from one generation to another”. With ‘those oral practices’ he meant regular practices of conversations, legends, myths, folktales, memories, folksongs, sayings and proverbs. In this way, he reasoned, the oral tradition is not only the source of histories but itself a history of language, culture, society and tradition. It tells us what people think, speak, and how they behave. It shows that different people can explain certain events differently. He argued that different social groups use different varieties of language that reflects the society or culture in which it is used, and explain different versions in accordance with time, space or language. Aryal stated that ethnologists believe or think that oral tradition is never reliable, may contain a certain amount of truth, and that it is impossible to asses the amount of truth. To underpin the existence of only a certain amount of truth, he quoted Rosenberg[1156]:

> Oral traditions are both more specific and less ambiguous communication, because the speaker reinforces his or her specificity of meaning with gesture, expression, intonation, and so on, and various self-correcting mechanisms of which fixed print is incapable.

I recognize in this a possible pitfall, accusing oral tradition of telling inconsistencies and the like, but this is certainly not the objective of this study. On the contrary, oral tradition is a reality and is treated as such with all its characteristics. An important statement made by Aryal therefore needs also to be quoted[1157]: "(…) question of validity and reliability is to be welcomed unless it is put with a bias to discredit the oral tradition."

[1155] Aryal, 2009, pp61-68.
[1156] Rosenberg, 1987, p76.
[1157] Aryal, 2009, p65.

Joantine Berghuijs, Jos Pieper and Cor Bakker researched the incentives for social engagement by members of new spiritualities in the Netherlands. They concluded that[1158]:

> (…) on most measures people involved in new spirituality are less socially engaged than affiliated or traditionally religious people but more engaged than "secular" people. However, they are more committed to organizations for environmental protection, peace, or animal rights than others. Overall, demographic factors—especially education, age, and gender—are stronger predictors for social engagement than religious and spiritual beliefs, experiences, or practices. The most important spirituality variable that predicts some social engagement measures is connectedness with self, others, and nature.

This is based on a sample of 1,995 respondents who answered positively on one or on both of the self-determination items: "I am a spiritual person" and "I view myself as belonging to a religious or spiritual group or a group based on a worldview"[1159]. Reiki is not mentioned in the 2013b article. In the 2013a article though, Reiki is mentioned, the appendix shows that one of the questions of the used questionnaire in the research was: "I am convinced in the working of Reiki"[1160]. The article presents the mean of a group of answers but the answer on this specific question is to be found in Berghuijs' dissertation on p112, 14 percent of the respondents answered positively on this question[1161].

My observation is that the Reiki (self) practitioner considers himself as spiritual person. I am not so sure whether or not Reiki (self) practitioners in general consider themselves as belonging to 'a group with a worldview'; my observation is that an underlying world view does not always surface. I recognize the less social engagement of the Reiki milieu on the one hand, and the consciousness for environmental issues, peace in general, and animal rights on the other. So, it seems that the often-mentioned self-centeredness of New Agers in academic literature coexists with certain selflessness necessary for any kind of social engagement.

One of the few visible examples of social engagement in the Reiki scene are the regular visits of Dutch Reiki Masters to Bosnia offering Reiki

[1158] Berghuijs, 2013b, p775.
[1159] *Ibid.,* p780.
[1160] Berghuijs, 2013a, p30.
[1161] Berghuijs 2014, p112.

treatments to victims of the Bosnian war (1992-1995)[1162]. In 2014, a first group of Dutch Reiki practitioners sets off for Iraq to do the same for victims of the Iraq war (2003-2011). One of the few persons–if not the only one–with a reputation when it comes to social engagement is Nicolien de Kroon. In 2014, she received the TorchBearer award for her efforts for world peace[1163]. She is also the founder of the social organization *Reiki Wereldwijd* (Reiki worldwide).

12.6 Some research on Reiki in the Netherlands

In the previous sections Reiki passed in review already several times. In this section some scholars will be reviewed who have researched Reiki in the Netherlands.

Boekhoven's work gives an impression of the situation in the Netherlands at the time Reiki entered the scene in the 1980s on esotericism and shamanism, and indicates that Reiki was and is not the only healing modality in the Netherlands. One could find in the training directory *Onkruid Jaarboek,* annually published by *Onkruid*[1164] about new (holistic) spiritualities, hundreds of different kinds of training, therapies and healing arts offered to the public[1165]. Scholars showed interest in the growing amount of movements in the Western world, as already mentioned in the *status quaestionis*. The field of study of religion holds prominent publications regarding the situation in the Netherlands like for instance the contributions of Jespers[1166]. Some of these new movements that proclaim to have roots in the East have found their way to the West, including the Netherlands. Think of Buddhism as a whole and for instance yoga, or more recently Reiki that has settled itself firmly in the market.

Boekhoven also mentioned that in 1993 the *Reiki Camping Festival* was organized, and continued from 1994 onwards under the name *Eigentijdsfestival* ("Contemporary (new time) festival")[1167]. He observed that–at the festivals he attended–there was a close relation between sham-

[1162] Website http://www.reikiwereldwijd.nl/ accessed March 30, 2014.

[1163] Website http://www.het-westerkwartier.nl/nieuws/25973/torchbearer-award-voor-nicolien-de-kroon-uit-grootegast/ accessed October 4, 2014.

[1164] *Weed*: one of the oldest 'New Age' magazines in the Netherlands that even today still exists.

[1165] See www.onkruid.nl.

[1166] Jespers, 2009, pp9-17.

[1167] Boekhoven, 2011, p266.

anism and Reiki. He suggested that shamanism came to complement practices such as Reiki, druidism, dream work, reincarnation and family constellation therapy[1168]. In *etic* literature, this is a rare occasions where Reiki is related to shamanism. Besides Boekhoven, Beeler mentioned this relation also (§3.2.1).

Vellenga compared three types of religious healing present in the Netherlands since 1850: Catholic devotional healing, Pentecostal charismatic healing, and Reiki. He considered Reiki as a type of religious healing and an esoteric paranormal healing. He traced back the development of western esotericism and occultism in the 19th century, quoted among others Mesmer and explained the rise of Reiki in the Netherlands as a result of a long lasting process, and this process fits in against the information outlined in the previous section. He connected Reiki directly to Mesmer, and the results of this thesis indicate the same relationship within the lineage Swedenborg-Mesmer-Western esoteric traditions (American metaphysical movement-New Age-new spiritualities in the Netherlands)-Reiki in the Netherlands.

Vellenga did not include Protestantism in his research, which is unfortunate for this study. I notice that in The Reiki Alliance Dutch and German members are overrepresented. Concerning the Netherlands, Furumoto stated that a reason might be that Dutch society has large families, which lead to many small 'Reiki communities' from which Reiki could easily spread[1169]. This might be relevant for the predominantly Catholic, Southern part of the Netherlands but not necessarily for the predominantly Protestant, Northern part. Hall's aforementioned remark on Protestantism most likely also goes for the Netherlands. There is (status 2015) however no data available on the religious background of Dutch Reiki Masters regarding their youth to verify this statement. Further research may throw light on this where a possible relation between Protestantism and receptivity for Reiki might become visible.

Jespers quoted the tradition of Reiki in the Netherlands as an example to demonstrate the diversity, popularity and secular character of new spiritualities opposite to religion, which he used in a study regarding the difficulties of academic studies of religious and secular spiritualities[1170]. He labeled Reiki as a *functional equivalent* of religion. This specific conclusion is important and needs its own space. It will, therefore, be treated in the CEs of the *component fundamental inspiration* (§13.1.1).

[1168] *Ibid.,* p268.
[1169] Dutch annual Reiki festival, May 31, 2014.
[1170] Jespers, 2011, pp345-347.

My previous research of 2010 of a group of Dutch Usui Shiki Ryōhō Reiki Masters is already mentioned in the *status quaestionis*, which revealed that Reiki in the Netherlands could be seen as a holistic spirituality.

The information above shows that in the Netherlands Reiki touches (at least) esotericism, shamanism, new spiritualities, religion and allopathic medicine, and may dwell also in those domains. This may well be one of the reasons why so many Reiki styles as well as one-man's unaffiliated styles came and come onto the market; there are always people who 'miss' something in plain-Reiki and expand their practice into one or more of those domains. This is another occurrence of the conceptual vacuum.

Now that some specific terminology belonging to the Western modern world is introduced, the thesis can go on with Reiki's spirituality.

13. REIKI'S SPIRITUALITIES AROUND THE WORLD

This chapter presents the CEs of (one of) the spiritualities of Reiki after it spread, compared with the elements as described in chapter 10.

Since this study recognizes the importance of 'culture' and consequently its influence on a given spirituality, this chapter works towards the specific (cultural) situation in the Netherlands. In other words, the treatise presents, when appropriate and needed, topics for 'the world' in order to work towards the specific situation for the Netherlands, if information is available. Therefore, the title of this chapter uses the plural 'spiritualities' and the title of the next section starts consequently with 'An' instead of 'The'.

Again, Maas' five components pass in review as guideline.

13.1 A CHANGED SET OF CHARACTERISTIC ELEMENTS OF REIKI'S SPIRITUALITY

To start with one of the conclusions: many characteristic elements identified for the Hawaiian and North American era remained, but became more emphasized. Those cases are labeled 'Remained' instead of 'Changed' because the fundamental state remains the same.

13.1.1 THE *COMPONENT FUNDAMENTAL INSPIRATION*

Compared with the CEs named in the counterpart section of the era of transmigration (§10.1.1), these are the CEs and its changes:

- Remained: 'universal energy' or 'universal life-energy'. It became the Reiki jargon and is often experienced as transcendental, as something with 'spirit'.
- Remained: the belief that the subtle *reiki* energy influences the process of healing. The term *reiki* became a synonym for universal life-energy and the healing technique, both addressing a subtle energy. It gets written as Reiki energy and equals more and more with the term Reiki itself. *Prana* completely disappeared.
- Remained: the concept of an undistorted flow of this energy is needed for good health. In this era it is in fact one of the cornerstones of the cosmology of new spiritualities.
- Remained: 'receiving' this energy by the laying on of hands has beneficial effect in this-world reality. This adjusted even more to Western culture and its needs.

- Remained: to draw the symbols stayed as important, but got to some extent mystified. It was believed that visualizing or imagining the symbols in the mind is as effective as drawing, thus emphasizing the importance of the mind.
- Remained: whispering the symbol's name and/or imagining the symbol in one's thoughts became more and more accepted and seems to have become a standard. It merged with the previous CE.
- Remained: the belief that the symbols have power by themselves. In some styles it is even a custom to burn all papers used in a Reiki 2 training that show drawn exercised symbols.
- Remained: the connection between energy and matter. It became more and more taken for granted and experienced as natural or even as part of nature and fact, due to new theories from physics like the string-theory.
- Remained: holism. The holistic world view of body, mind and spirit or soul is named and experienced in the same breath; there seems little to no discussion about the concept of soul let alone its location.
- Remained: self-development. This gets explained in the *component self*.
- Remained: the belief in a soul is still unrelated to the practice of Reiki, but is at the same time part of new spiritualities' world view; it can be purified.
- Remained: the belief in an after-life remained redundant while at the same time the belief in the after-life is an integral part of new spiritualities (and therefore relates to the *component culture and Zeitgeist*).
- Remained: notion of Westernized '*karma*'. This is also part of new spiritualities' world view.
- Remained: the idea that the soul can be purified. Also for this era it remained facultative but the idea in itself is hardly ever mentioned.
- Changed: the idea that one can be reborn in a better or higher level of development. It was replaced by an awareness of 'spiritual growth' that comprehends this life as well as an alleged past/next life.
- Remained: the idea that practicing Reiki will lead to purification of the soul. It gets combined with the CE that the soul can be purified. The concepts of the energetic body, ethereal body and mental body also remained, but got stronger given the influence of holistic healing.

- Vanished: a belief of some form of voluntarily solicited spirit possession (shamanism). In general, practitioners simply acknowledge a certain experience where 'something happens' during an initiation.
    - Vanished: consequently, the words mediator and medium are not used in Western Reiki terminology; medium was replaced by channel.
- Remained: the student can at will let the energy (now to be called universal life-energy) flow freely right through him/her for healing purposes. In this era though, many people experience or 'explain' it as the result of a personal development, thus being an effect of personal effort rather than the result of transcendent effort. It is another indication that the Self becomes more and more important.
- New: the 'Reiki story' becomes a CE, and is also part of the oral tradition, but mostly it is not adjusted to new historical facts and becomes more and more a legend.
- New: stories about 'beneficial effect' became a new part of oral tradition.
- New: mysticism; practitioners start to recognize certain experiences as mystical.
- New (or better: back again, because Usui started with it): the denouncement of Reiki being a religion. The majority of Reiki practitioners stating explicitly that Reiki is not a religion is a new element, and settled within the Reiki vocabulary. On the other hand, terms such as 'sacred' are used on multiple occasions like, for instance, in the description of Furumoto's nine elements and four aspects. This is an indication that religious elements are most often simply ignored.
- New: the competition Reiki-Christianity.
- New: the three-partite relationship health-spirituality-religion.
- New: convictions belonging to New Age and new spiritualities entered the Reiki scene, or in other words; Reiki assimilated in the scene of new spiritualities. One of the most visible ones is *chakra*, a topic that already is discussed a few times.
- New: the necessity of a Master initiation, and not merely a Master training.
- New: a distinction in types of energy fields; terms like 'Reiki energy', 'Reiki 2 energy', and 'master energy' came into being.

Hereafter, not self-explaining CEs are worked out in more detail.

The CE 'universal energy' or 'universal life-energy' remained. The idea of *ki* remained but became more of a homonym. It became separated from the original Japanese concept of *ki* and became Reiki jargon where in fact the New Age concept of 'universal life-energy' is meant. In line with that, the CE *reiki* as subtle energy became a synonym for the *ki* energy mentioned above, but also got called Reiki energy, referring to the practice of Reiki. This is an example of an assimilation and adaption of a certain concept into a new one that existed locally already.

Not so many scholars have tried to give words to the subtle energy. Sutcliffe offered a conceptualization of Reiki energy based on his own observations, because it is believed as being drawn from a universal source, it implies it has a sense of agency[1171]. The changes in both CEs come up to Fadlon's expectations on NCMs; she claimed,[1172] "through the mechanism of dissemination, institutionalization, and consumption, NCM has been incorporated, appropriated, and tamed."

Based on observations in the Reiki milieu and some free formatted interviews, I observe that most practitioners stated something similar, that Reiki energy is an energy assumed to be present in the universe, is supposed to contain healing capacities, is supposed to have some wisdom or intelligence of its own that for instance 'knows' where to heal (physically, mentally or spiritually), can be used indiscriminately, and runs never out of fuel. Often the word 'Reiki energy' is translated or interpreted as universal life-energy. Another expression is divine energy and a third prominent expression is love energy or energy of love. The first seems the most neutral where the second and third possibilities show already more of a possible perspective of the user. The phrase 'personal *ki*-energy' is also replaced by 'my Reiki energy'.

The CE considered as the belief that an undistorted flow of this energy is needed for good health, remained. My observation of the Reiki milieu is that most people like to say that one does not have to believe in anything to be able to receive a Reiki treatment or to participate in a first degree Reiki class, which was already stated by Usui in his interview. As a researcher I have doubts about that. I am inclined to think that faith plays a role in the practice of Reiki. In the practice of Reiki I see four roles: (1) the *client*, who receives a Reiki treatment, (2) the *practitioner* who gives the treatment, (3) the *Reiki Master* who teaches students how to 'do' Reiki and per-

[1171] Sutcliffe, 2003a, p185.
[1172] Fadlon, 2006, p117.

forms the Reiki attunement, and (4) the *Reiki student* who participates in a Reiki class. Faith plays a role in the roles 2, 3 and 4.

In fact, I recognize something that Fadlon already gave words: the practice becomes more a technique in which the underpinning theories and concepts are hidden or even ignored[1173]. This conclusion that certain theories and concepts become hidden and come to dwell in the domain of the obviousness, fuels the observed conceptual vacuum.

The CE of receiving the subtle energy by the laying on of hands remained. It became more emphasized and other ways of transmitting the energy like blowing or staring, became less emphasized. In other words, it became more simplified and thus easier to promote and sell. It seems that in the US certain hand positions were regarded as inappropriate, like the treatment of a woman's bosom or the buttock, and this now gets skipped unless explicitly asked for or needed, like in the case of breast cancer.

In line with the concept of holism and that everything is connected with everything, the range of possibilities extended beyond one's body and well-being, practitioners also promote financial prosperity and economic wealth besides, or even being the result of, personal development. New ways of receiving subtle energy are noticeable in for instance the possibility to place your hands or your forehead at a given place on a computer screen.

The CE of shamanism–for now, the belief in some form of voluntarily solicited spirit possession–vanished. Some people connected it intuitively to shamanism but in general, practitioners believe that 'something happens' during an initiation. In line with that, the words mediator and medium also got lost and consequently are not used in Western Reiki terminology. And as already mentioned by Albanese, channel replaced medium.

But there is more to mention regarding shamanism; it has always attracted attention and in the case of the holistic health scene, this is also the case. Even so shamanism is not recognized by most adherents does not mean there is not a relation between those two agents; one of the rare occasions where shamanism is recognized within and related to Reiki came from Beeler. She related early-21th century Reiki (in the UK) to shamanism; she recognized that in the recent New Age phenomenon of shamanism, followers believe that there are forces beyond the laws of nature and these forces can be understood by partaking in ritual techniques or halluci-

[1173] *Ibid.*

nogenic drugs with the assistance of a 'spiritual guide'. She saw several similarities and dissimilarities between Reiki and shamanism[1174]:

> In conjunction with Shamanism, Reiki is used for healing and while the actual methods will undoubtedly have variations, both do involve the use of a spirit or spirit guide. In the case of Shamanism this spirit would be defined within the cultural context of its use, whereas in Reiki, this spirit is considered the God-Consciousness. A Reiki master does go through a process of initiation, referred to as attunement; however there is no metaphorical reference to the body being torn apart. In fact, in comparison to what sounds to be a violent transformation for a shaman, the Reiki Master is brought into harmony with the art of healing, a much more peaceful process than the "ritual death". Additionally, the healing itself is ritualistic in nature and does involve the use of symbols; this does create in both practices, a perception of being healed in a very real sense. (…) Reiki believes all that is involved in the healing; the life energy, the spirit guidance, the *chakras* and aura (…) The client, the practitioner, the symbols and the act of healing are very much within this world.

I interpret her observation as a direct link between the mediated spirit possession belonging to the *kishin* ritual as this study found back in early-day Reiki, and contemporary shamanism in modern Reiki. Indeed, the "cultural context of its use" changed, the *ki* energy of *kami* became "God-Consciousness". The metaphorical process of being torn apart does not take place because the spirit possession is solicited, rather it is a voluntary, willful process started by the practitioner. All in all, it is easy to see that her observation is a Western contemporary version of the description of Reiki's shamanism in the Japanese era, as presented **Part II** of this thesis.

A new CE is 'the Reiki story'. At the time the first Reiki 1 class was offered in the Netherlands, it was accompanied with 'the Reiki story'. This story–so it was told–was part of an oral tradition and was passed on from Usui to his Masters and onward to include the Reiki Master who told it at that first class in the Netherlands. In the 1980s, this story was taken as literally true and as though it presented actual history. Later on, Reiki practitioners from the West found out that there were Reiki practitioners in Japan and other countries, but more importantly, the story told in those countries was slightly different. When taking a closer look in books about Reiki, there are a few versions that can be traced back to just a few original versions. Normally during a Reiki class the story of Usui's life is told and often this was and still is presented as being 'history', to be taken as factual. Later on, people like Petter, Lübeck and Rand performed research

[1174] Beeler, 2010b, p5.

on the background of Usui and Hayashi and found that some details of this 'history' were not correct. From the 1990s onwards, the story was presented to students as history, story, legend or genesis depending on the Reiki Master concerned. The Grand Master of the Usui Shiki Ryōhō style, Furumoto, explained in the mid-nineties that for her it is similar as in the case of Jesus; there is a story in the Bible that carries a certain spirit and energy and ideological message about the Christ and there is archaeological and historical data that describes dates and facts about Jesus' life. Something similar is the case with the story/history of Usui and Hayashi. During a Reiki class the intention is to pass on the relevance of their findings and experiences, both spiritually and energetically. And in closing Furumoto, at the same time this may contradict the historical facts and figures about Usui's and Hayashi's lives as rediscovered in time.

Beeler observed in the UK Reiki scene something similar to what I observe in the Dutch Reiki scene. Reiki adherents are actually very 'entangled' with the oral history and the myth that lies behind Reiki[1175]. It almost seems that people would rather carry on not knowing than hear the truth because they find the story to have a moral lesson and perhaps by seeking factual truth this may force them to alter their perspective on Reiki.

The representative of Jikiden Reiki, Tadao Yamaguchi, tells his version of the Reiki 1 class with as much up-to-date actual history as he knows it at that moment. He seems to put more emphasis on the fact that his version of the story indeed is the correct history. He adjusts his version according to his latest findings and the newest information about Usui and Hayashi. As a practitioner I listened intently to both versions–the first in 1994 and the latter in 2012–and experienced no difference in the level of 'transmitted energy', but the latter version certainly had a higher degree of truthfulness for me personally. I witnessed on the 1st Jikiden Reiki Congress, Barcelona 2014 that he made a new historical fact public and announced that the class material will be updated accordingly. In this case, factuality and (energetically) tutorial material seem not to be entangled with oral history.

A new CE is experiences and sharing those experiences. In *emic* literature, stories about Reiki experiences can be found in abundance and generally cover healing on body, mind and spirit. In general, these shared experiences have a high level of miraculous healing, and it is my observation that there is little to no critical adoption towards these stories by adherents. Alike, there is little to no literature on the *emic* market treating the 'difficult'

[1175] Beeler, 2015, personal conversation on the conclusions of her dissertation.

aspects of life, other than being healed and solved. As mentioned in the *status quaestionis*, there are many publications on (medical) beneficial effects but these studies in general do not take a closer look in the shared experiences other than experiences of well-being.

I conclude that the basis for this goes as far back as Swedenborg and Mesmer. As scholars shifted their focus from physics to metaphysics, and they probably came to the conclusion that rules of logic applicable for physics are mostly inadequate for metaphysics (see section 4.1.2 where "subjectivity of experiential knowledge" is discussed). To compensate this lacuna, the personal experience got more emphasized as already in the case of Swedenborg who became a mystic himself; his postulations were not only based on logic and reasoning but also on his own experiences. This development went on and became heavily grounded in the era of the American metaphysical movement. My observation of the present Reiki milieu is that the realness of Reiki and alleged beneficial effects are first and foremost based on personal experiences plus metaphysical concepts. The 'scientific' rules of logic and reasoning as applied in physics sometimes even seem to have a negative connotation; it is often labelled as 'being too much in the head rather than in the heart'.

A new CE is mysticism, where mystical experiences, a specific type of experience received attention in the West. In all that is known about Usui and Hayashi, the term mystical is never used, nor is a similar expression for mysticism in Japanese language present. What can be recognized as a mystical experience is Usui's moment of *kamigakari*, but this was not an experience resulting from practicing Reiki but led to the inception of Reiki as defined after that experience. Later on in the West, practitioners began to use the words spiritual experience and mystical experience as the result of practicing Reiki, thus showing the–already explained–importance of personal experience rather than analysis. Unknown is when it came into being, but it gained momentum when Furumoto defined the style of Usui Shiki Ryōhō and introduced 'mystic order' as the fourth aspect. For many years this aspect is seen by many practitioners as the most complex one to comprehend[1176]. In section 13.1.2, one can read how until 2009 The Reiki Alliance described Mystic Order on its website. As already discussed, since 2009 however, no separate description is given of the four elements. What stands out in the description on that page is that the "practice of laying on

[1176] On multiple occasions I heard Furumoto talk about this aspect, but it remains hard to grasp the meaning of it.

of hands" is named, but not the process of initiation, which can also be regarded as something that has to do with mysticism. Also the "willingness to surrender" implies a religious, if not Christian tone.

Self-proclaimed mystical experiences can be found in abundance in *emic* literature on Reiki. In 2010-2011, I performed a research on such experiences of a Dutch group of specific Reiki Masters. That treatise also provides a description of the term mysticism, mystical experience and possible characteristics of such an experience[1177]. It presents strong indications that the submitted experiences are New Age or new spirituality in character, rather than Buddhist or Christian. A perspective combined with the result of this study explains even more why so little Buddhist experiences were found. Reiki as founded by Usui was more inspired and based on elements of Shintō, Shugendō and ideas from the Western esoteric traditions than on Buddhist elements. Reiki in the West could be successful because it found fruitful soil in the world view of New Age in all its variety. Altogether, this study (also) sets Reiki more apart from Buddhism and closer to holistic metaphysical health movements.

The CE of a belief in an after-life being redundant remained. As an observing participant of the Reiki milieu I asked fellow practitioners and Reiki Masters on several occasions whether or not they think or believe that 'something' remains after the decease of the physical body. I did not encounter anybody who admitted to the belief that nothing would remain; they all think that something–mostly called 'spirit'–makes a transition into another realm. Interesting about this is that it contradicts with basic principles of Buddhism. Buddhism states that the sense of being a person, having a 'self' or soul is an illusion. The person one believes to be is a fiction of our own imagination; this is the doctrine of *anatman*. The Buddhist concept of reincarnation is different from the Western, more individualized version of it. Nevertheless, there are many adherents in the Reiki milieu who like to consider themselves as (a) Buddhist in orientation *and* believe in an ongoing (personal) spirit. This also demonstrates the loss of Buddhist context in favor of blending traditions.

A new CE is the public denouncement of Reiki being a religion. On websites of Reiki practitioners one can observe underlying convictions like the beliefs in a cosmic or universal life-energy and the assumed presence of non-physical aspects in the human physiology that they do not recognize as

[1177] Jonker, 2012.

'religious'. These convictions may be part of their individual belief system, so maybe there is a gray area between being religious and secular where Reiki crosses borders and dwells in between.

Adherents of Reiki in the Reiki milieu do not like the word religion or religious nor do they want to be associated with it. They try to avoid any relationship and even experience and express negative connotations and feelings against the organizations of religions. My observation is that the statement Reiki not being a religion has become part of the Reiki jargon and it seems also to be part of the new spiritualities' jargon. It seems the discrepancy between the perspective of practitioners and scholars drift further apart. I quote two scholars, Hammer[1178] and Jespers[1179], and Furumoto[1180] on this.

According to Hammer, Reiki contains some elements that can be regarded as religious. The world view of adherents holds a presence of a cosmic energy and the belief in certain non-physical aspects in the human physiology, and these are of major importance for a healing technique as Reiki. Accordingly, the Reiki energy is considered an energy that strengthens the alleged self-healing capacity, with beneficial effects both on body, mind and spirit, and on the energetic imbalance between these three holistic agents.

According to Jespers, Reiki is an example of a *functional equivalent* of religion. He meant with this that this type of spirituality works as a religion; participants expect some kind of salvation especially from a (super-)natural power. The results of this study have already mentioned that salvation is the main goal of Reiki, in all three treated eras, but not always called salvation by the field itself.

According to Furumoto, Reiki has the function of a religion; she referred to the–according to her–Latin word *religio*, interpreted by her as 'reconnection'. She acknowledged that practicing Reiki offers a reconnection between the Reiki student and the Reiki energy, but after her explanation she did not make a direct statement whether or not Reiki is a religion. Without trying to explain the etymology of the phrase *religio*, it appears that she favored the derivation from *ligo* "bind, connect" probably from a prefixed *re-ligare*: *re-* (again) + *ligare* or "to reconnect".

My observation of the contemporary Dutch Reiki scene is that Reiki also provides another religious function, community; standing or sitting in a

[1178] Hammer, 2004, p56.
[1179] Jespers, 2013, p207.
[1180] Dutch annual Reiki festival, Lunteren, May 31, 2014.

circle, singing songs, a scroll against the wall with the Reiki *kanji*, pictures of the Grand Masters in the middle of the circle as a sort of veneration, sharing of personal experiences, feelings of being part of a community or even something bigger, are all elements that can also be found in church communities. Also, I have heard Furumoto's kind of reasoning on some occasions in the Reiki milieu but it is far outnumbered by the Reiki adherents' denouncements.

In general one can say that Reiki practitioners share some common beliefs such as the existence of a universal life-energy (with healing capabilities), the belief in the effectiveness of certain symbols to be used by advanced practitioners and the effectiveness of initiations to be performed by a Reiki Master on a student to enable the possibility also to 'channel' this alleged healing energy[1181]. They even call the Reiki energy as 'divine energy' or 'divine consciousness' and persons like Furumoto do shun the term 'sacred'. I argue that these examples can be labeled as religious elements but are not enough to label Reiki as a religion.

Lisbet Mikaelsson suggested that the market character of New Age is the main reason why members of Christian denominations allow themselves to be involved with New Age[1182]. She studied the Norwegian scene and concluded that if New Age had entered Norway in the overall shape of a conventional religion, it would have been perceived as a competitor to Christianity and would have met much more resistance. She even stated that it is no coincidence that conservative Christian apologists in Scandinavia and elsewhere (like the Netherlands) have insisted that New Age is a religion and should be attacked like a rival. It is the diffuse character, she continued, that is the formula for success which has secured its footing in Norwegian and other societies across established dividing lines. Nevertheless, flying in stealth mode trying to get undetected by Christian radar has its limits and sooner or later the Church reacts to Reiki as will be discussed hereafter. It seems to me that differences between the situations in Norway compared with that of Poland (§12.3) may have to do with the Protestant versus the Catholic religious background. But further research on this falls outside the scope of this study.

I offer that the same reasoning makes sense for the Dutch situation; the New Age scene is a marketplace (as already mentioned) and it is diffuse because of a general lack of making a particular world view and belief system explicit. Reiki is no different than the rest in this way and its practi-

[1181] Hammer, 2004, p462.
[1182] Mikaelsson, 2013, pp162-163.

tioners' denouncement being a religion remains, regardless of the opinion within academia.

Related to the issue of religion is the use of the word 'God'. As mentioned earlier on, Takata mentioned the word God in an interview and the word God is often mentioned by her trained Masters. To date in the Netherlands hardly anybody mentions God in his or her classes. Phrases like 'Reiki is God-power' seemed to have emerged in the decades after World War II and seemed to have disappeared later on until present day.

Continuing the exposé on magic (§3.2.1), my observation of Reiki adherents and practitioners at present is that all three 'stages of intellect' (magic, religion, science) are present. Indeed there are practitioners that explain Reiki in terms of magic, people that express themselves in religious terms (without using the term religion or religious), and a few trying to approach Reiki more scientifically. It is the latter subgroup that contributes in the attempts of integrating Reiki as a CAM modality in biomedicine.

A new CE is the relation of Reiki-Christianity and is closely related to the denouncement of Reiki being a religion. The 'Reiki story' (the new CE introduced before) persists in stating that Usui was a teacher at a Christian boys school (believed to be the Dōshisha University, Kyoto) and was inspired by Biblical stories of healing by the laying on of hands. The TRA website shares this[1183]:

> Usui Shiki Ryoho (the Usui System of Natural Healing or Reiki Healing) is named after its founder, Dr. Mikao Usui. Relying on an oral history, the story of Dr. Usui's journey is one filled with the desire to seek the answer to a burning question of "How did Jesus heal?"

In a time where more Reiki practitioners began to share this story, this consequently attracted the attention of the Christian Church. This attention was directed especially in those areas where healing by Reiki and by Jesus intersect, like in hospitals based on Christian ideology. The Christian Church, Protestant as well as Catholic, has problems with Reiki that are mainly based on the same reiterated arguments. In 2009, the Doctrinal Committee of the United States Conference of Catholic Bishops (USCCB) wrote guidelines for Catholics on how they should view Reiki[1184]. The argument from the Christian point of view is based upon the presupposition that through an open(ed) channel–as in the case of Reiki after initiation–

[1183] Website http://reikialliance.com/en/article/become-a-student accessed April 7, 2014.

[1184] Website www.usccb.org/about/doctrine/publications/upload/evaluation-guidelines-finaltext-2009-03.pdf accessed January 11, 2015.

demons may enter one's mind. On Christian orientated websites crucifying Reiki one can find numerous citations from the Bible. Here are some examples freely interpreted by me. Ex. 15:26 states that there is only one healing Master and that is The Lord Himself. Deut. 18:9-22 and 29:29 and 1 Kor. 10:14 ff state that God explicitly forbid man to invoke evil spirits: neither demons, nor spirits of the deceased. It is believed that demons replace the belief in your hart by darkness. It is also mentioned that the consequences are perceptible like in 2 Kor. 11:15 that states that Satan himself can pose as an angel of the Light. 1 Sam. 16:7, Rom. 1:8-22 and Efeze 4:17-23 claim that the result of practicing other things (like Reiki) might be a conversion to the devil; this is a development in the wrong direction with the result that one's mind will become totally clouded and that is the opposite God wants for men; an enlightened mind. The English version of the Amplified Bible states in 2 Thess.2-9 "(…) the coming (of the lawless one, the anti-christ) is through the activity and work of Satan and will be attended by great power and all sorts of (pretended) miracles and signs and delusive marvels - (all of them) lying wonders". The assumed healing by Reiki is considered as such a lying wonder.

The conclusion in some Christian circles is that the origin of Reiki is the devil and its demons. They believe that things like healing can only occur by and through Jesus and that precisely is the pivot; Reiki practitioners and Christians use a different cosmology that in some respect is diametrically opposed.

A new CE is the three-partite relationship health-spirituality-religion. In present time, Reiki is sometimes named from a specific perspective, as in the case of Jeffrey H. Boyd. Paraphrasing and summarizing Boyd, he wrote on the possible 'discovery' of a unifying construct that he regarded as the Theory of Mind (ToM, which is not the subject in itself for this study)[1185]. He described in ToM "a person's ability to understand that another person has his or her own unique way of thinking and feeling"[1186]. Boyd followed the idea of extending ToM from neuroscience where it originated, into the study of spirituality and psychotherapy as done by Drubach (2008). Boyd distinguished two kinds of spiritualities, personal and impersonal. He categorized Reiki as impersonal just like Buddhism, acupuncture, Taoism,

[1185] According to Boyd ToM is a well-known and rapidly expanding field of research in the neurosciences, cognitive, social sciences, evolution, and brain imaging. Boyd, 2008, p366.

[1186] Boyd, 2008, p366.

reading tealeaves, et cetera[1187]. Boyd related religion to health with the use of ToM as follows[1188].

> Our proposal is that ToM produces an existential dysphoria which is amenable to spiritual solutions. Anxiety can arise in a species that is self conscious and aware of war, injustice, exploitation, slavery, rape, child abuse, disease and death. Such anxiety has a negative effect on health. Chronic exposure to stress hormones, for example, are deleterious to health. Religion and spirituality can produce a sense of wellbeing (Koenig, McCullough and Larson 2001, pp. 97–117). Disease prevention and health promotion usually involves a spiritual dimension, because this is the only way to solve the dysphoria that comes from ToM.

Summarizing, firstly, Boyd recognized Reiki as an impersonal spirituality and secondly, he related Reiki to health by using the ToM model. Obviously, Reiki is related to health because it is a healing technique, but now it is also related with healing via the route of religion-spirituality if one follows his line of reasoning. The results of this study confirm the idea that Reiki is associated to both spirituality and health; as mentioned in one of the previous chapters, healthcare is closely related to religion and culture; they form a tripartite relationship, as in the case with Reiki. But this study also shows that when personal-impersonal are presented on a scale, Reiki gravitates to the impersonal pole, but not one hundred percent. There are more than enough adherents who present the assumed Reiki energy with attributes that show a more personal relationship, such as that Reiki watches over one's well-being, or that Reiki has its own wisdom, and the like. Convictions like those make Reiki a more personal spirituality.

In section 13.2, I elaborate on this three-partite relationship and come up with the four-partite relationship allopathic medicine-CAM-science-spirituality.

The CE New Age and new spiritualities' convictions is new. This immediately raises the question whether or not Reiki can be considered as New Age; in other words, does Reiki display certain characteristics that others label New Age? Some scholars already labeled Reiki as New Age (§8.1.5). According to the general characteristics of Manabu and Kisala (§12.1.1), (1) the emphasis of practicing Reiki most certainly lays on holistic healing and as said, is the reason that Reiki exists in the first place (§13.1.4). (2) Scientific language is used to explain that people can benefit from a subtle energy; the statement 'everything is energy' is often used (§13.1.1). (3) A

[1187] *Ibid.,* p379.
[1188] *Ibid.,* p380.

personal transformation is most often seen as the goal to achieve by means of self-cultivation (§13.1.2). (4) The use of mass communication techniques is not really used in the Reiki milieu. People like to meet in person because in that case the energy of the other can be noticed, oral transmission. (5) Reiki seems not to be organized and that has to do with the aversion against religions in general.

Iwersen's analysis (§12.1.1) is reminiscent of what I mentioned about Swedenborg (§4.1), Swedenborg tried to close the gap between science and religion (or theology) as a consequence of Descartes' work. The relation between Swedenborgianism and Reiki reflected in the aforementioned CEs, indicate that Reiki in Western countries like Europe and North America also falls in-between institutionalized Christianity and the rationality of Enlightenment. Following Iwersen's line of reasoning justifies the statement that Reiki belongs to New Age.

Based on Heelas' approach (§12.1.1), and in combination with CEs presented in the sections coming up, Reiki is certainly not counterculture spirituality. Obviously, in the Reiki milieu academic terms like 'counterculture spirituality' do not belong to its vocabulary, but the question is: is Reiki New Age according to this definition? Reiki shows more resemblance with Heelas' prosperity spirituality, especially related to the CE money in the *component culture and Zeitgeist*. Some characteristics can be found back in Western Reiki; many people have an optimistic view on life regarding their own possibilities and development, it is 'de-traditionalized', has a natural resistance to any form of traditionalizing while at the same time the Reiki scene likes to lean on Reiki as a tradition. The autonomy of experiences of the Self is recognized and even stronger; experiences of the Self are promoted as guidance for Self-development (§13.1.2).

Following another line of reasoning (§12.1.1), Pike suggests that salvation can be obtained by a Reiki workshop given by the Reiki Master as spiritual teacher. The discovery and cultivation of an inner-self (§13.1.2) is highly emphasized in Reiki classes and the outcome when practicing Reiki is a better life, which I conclude can be labeled as salvation (see also the goal of Reiki in section 13.1.4).

And finally, Albanese's remark–the belief to keep the flow unimpeded is a major characteristic of the American metaphysical movement's manifestation New Age (§12.1.1)– comes back as a CE in the *component fundamental inspiration*.

All in all, there are enough indications to state that Reiki shares characteristics with New Age, thus is related to the Western esoteric traditions. Alongside, Albanese mentioned that the term medium was replaced by

channel (§12.1.1); a term that belongs to the Reiki jargon and is introduced in the CEs above explaining how shamanism disappeared.

In the previous chapter as well as in section 8.1.6 the relation between New Age, holistic health movement and human potential movement is explored; thus the question now is, does Reiki belong to the latter two? In fact, I already argued that in earlier research[1189], but I would like to further expound on that here. Based on the ideas of English-Lueck on holistic health, she introduced and related (§12.1.3) in her point (1), spiritual and electrical energy with spirituality; this links directly to the fact that techniques like Reiki or Touch for Health make use of an alleged energy and at the same time are experienced as a spiritual discipline by its adherents. Her statement in point (2) that energy affects energy, is a direct core concept of the laying on of hands, as well as to a core element of the Reiki initiation that basically is an energetic ritual. Points (3) and (4) are a way to describe the term holism. Finally, the points (5) and (6) open the way for personal development (see the next section 13.1.2), which relates directly to Human Potential Movement. The three identified core themes by Macpherson (§12.1.3) also come back in Western Reiki. Her 'self as authoritative' gets introduced in the next section 13.1.2. Her point of regarding the earth as a living, spiritual entity is not an element of Reiki, but many practitioners live according to that idea. Her third point, the possibility of transformation to a higher level of reality can for instance be found in the four aspects of the TRA. All in all, there are enough indications to conclude that Reiki also belongs to the holistic health movement and thus resides in the overlap between New Age, Holistic Health Movement and Human Potential Movement[1190].

A new CE is the belief in the necessity of a Master initiation. In the era of transmigration the Master initiation came into being as the final step in the process of Master training. Most are unaware that this developed in Takata's time, and it is by many assumed–if not taken for granted–that the Master initiation already existed in the time of Usui. My observation of the Reiki scene in general as well as in the Netherlands is that Master candidates consider it self-evident that one has to be initiated as a Master before one can perform the initiations oneself. I also remember that it even did not cross my mind at the time I was in training back in 1998, to consider the

[1189] Jonker, 2012.

[1190] Putting it like this avoids a statement that New Age *is* Holistic Health Movement combined with Human Potential Movement.

possibility of initiating people before I was initiated as a Master. Apparently, this air of necessity was instilled in me without having noticed it.

Another observation is that today practitioners understand the lineage as the line of Master initiation all the way back to Usui. In principle, every Reiki practitioner must be able to trace back his or her own lineage to Usui and this is a unique feature of this healing technique. Added to that, it is a commonly accepted assumption that a Reiki initiation ritual has to be performed by a Master whose lineage goes back to Usui and in the physical presence of the student. That means that initiations offered by the internet, for instance by the placing of hands on a certain position on a PC monitor, is generally by the field itself not acccepted as being a legitimate style of Reiki. In Western Reiki, the lineage back to Usui is presented via the initiating Masters, like in my case Usui-Hayashi-Takata-Arianne Groeneveld-Carina Verhoeve. In contemporary Japanese Reiki, this lineage is sometimes presented via the Master who initiated the preceding person in Reiki 1, because this is regarded as the moment for an individual to become (re)connected with the Reiki energy; this resembles the moment one becomes a medium onseself in the *chinkon kishin* ritual. A further development by Reiki 2 towards Reiki Master, is seen as 'more of the same' and not as a deeper, newly performed initiation. In my case that 'first initiation' lineage is: Usui-Hayashi-Takata-Wanja Twan-Inger Droog-Joop Gerritse-Dick Nijssen-Carina Verhoeve. So, from Verhoeve to Takata that illustrates another lineage. Subjectively, my Reiki 1 lineage feels different from my Master lineage. It is in the Master lineage that I recognize my line of teachings and not in my Reiki 1 lineage. So, from the subjective perspective it makes sense to me that the Master lineage is the one to be emphasized.

A new CE is the distinction in types or fields of energy. This relates to both the previous mentioned CEs of universal life-energy and of the initiations.The chapters on the previous treated eras speak of one energy and one necessary initiation. A development that went alongside with the emergance of the Reiki 2 and Master initiation, is the belief of certain fields of energy, especially the 'Master energy' entered the jargon. It is believed that when one becomes initiated as a Master, one steps into the (field of) Master energy. This energy is believed to have certain characteristics, like being a higher energy or having a higher frequency, as well as certain qualities, like a stimulation of self-development or self-awareness. It is argued that, because of the force of this energy field, it is advised to expose a Master candidate to this energy at the time a Master decides the moment

has come that the candidate is ready for the Master initiation, the moment of recognition. This relates to the development of the Master initiation being a special moment in one's Reiki training and as aforementioned, being a phenomenon in itself.

13.1.2 THE *COMPONENT SELF*

The CEs in the *component self*, are these.

- Remained: self-development and self-cultivation. The development of individualism in the West absorbed these ideas.
- Remained: self-cultivation by means of mind-cure. New Thought developed into all kinds of self-spirituality-treatments and -techniques.
- Remained: the soul located in the brain and thus within reach for possible influence by certain spiritual exercises for body and mind.
- Remained: the idea that "everything-is-possible".

The CE(s) self-development and self-cultivation remained and became even stronger. The results of this study indicate that the issue of self-cultivation as meant for the other two eras seemed to have been developed and generalized to a 'getting in contact with your inner-self' where 'positive thinking' is one of the aims. In the case of Reiki, this comes with the lack of models of ethical directives. This is the result of the development of Reiki within the lineage metaphysical movement-New Age-holistic health, where models of such directives are regarded as limiting one's own development; the inner-self has become the highest authority and has to create its own ethical direction. With that the self shifts more and more to the centre of the practice, a place where ego-centrism is a pitfall.

Not many Reiki styles have tried to work out what elements are fundamental and essential. One of the few that has tried that is the style of Usui Shiki Ryōhō and this is taken as an example because, as explained in section 11.3, in the Netherlands most styles descend from USR, and there are a few things worth mentioning in relation to the concepts introduced in section 12.2.

In 2014, the website of the OGM explained the four aspects as[1191]:

> Healing Practice
> The basic practice of Usui Shiki Ryoho is self-treatment, the placement of the student's hands on their own body, giving Reiki for healing, comfort,

[1191] Website http://www.usuishikiryohoreiki.com/usui-shiki-ryoho/4-aspects/ accessed June 1, 2014.

and well being. A Reiki student can also treat others and everything in his/her surrounding environment. A healing practice can also take another step into the formal offering of Reiki treatments in a clinical setting.

Personal Development

The practice of Reiki touches and nourishes the core of being and encourages the student along the path of human unfolding. It can begin with something as simple as becoming more sensitive to what the body needs nutritionally and progress through uncovering and healing repressed emotional trauma, awakening to personal innate gifts, deepening the capacity for nourishing relationship, or finding and developing work that is the truest expression of the student's authentic self.

Spiritual Discipline

This aspect of the practice addresses the process of spiritual growth and development. Beyond the questions of individual healing, gifts and self-expression is the question of our meaning and purpose as human beings. What ultimately brings happiness and fulfillment? These are the questions addressed by all the world's religions, philosophies, and spiritual traditions. The practice of Usui Shiki Ryoho allows the student to have experiences of spirit that guide each to his/her own spiritual understanding.

Mystic Order

A group of people who share a common practice that brings them in relation to reality beyond the realm of the five senses is considered a mystic order. Though the practice of Reiki employs the sense of touch, the quality of that touch can take us into the realm of union and communion with self, others, and the essence of life. Students experience directly through practice the interconnectedness of being and awaken to the experience of a much greater reality beyond what is known.

Since 2010, the website of the TRA displays a summary that runs as follows[1192]:

> Healing Practice, Personal Development, Spiritual Discipline and Mystic Order are the Four Aspects of Usui Shiki Ryōhō.
>
> These aspects describe the path of a student and the development of the system itself. This path and this development are not made by human decision but by the natural process of maturation. The human decision is to commit to this practice and follow one's own path.

The aspect Healing Practice mentions that Reiki 'is a hands-on healing practice'. The technique of the laying on of hands is named and not the other possible forms like blowing and staring (see also the *component spiritual exercises*). The Reiki energy is called 'Universal Life-energy', being the exact phrase as used in the American metaphysical movement; the *ki* is

[1192] Website http://www.reikialliance.com/en/article/usui-shiki-ryoho accessed May 2010 and 2014.

not mentioned anymore (see the section on fundamental inspiration). The phrase 'is channeled' indicates the use of an external energy channeled through the practitioner's hands rather than someone's own energy. Also it confirms Albanese's observation that words like medium are replaced by channel. It also confirms Scheper-Hughes and Lock's observation that one is 'being in the world as separate and apart from other human beings'. The laying on of hands is mostly done on the body, and this relates to issues of body as introduced in section 12.2.2. I recognize in the Reiki milieu Macpherson's remark that "(…) events' inscribed on the body surface and life experiences will also have an internal effect with regard to a person's moods and psyche (…)". It is generally acknowledged that life events have their effect on moods and psyche as well as *vice versa*. Although in the Reiki milieu there is not a body culture by means of for instance tattoos and plastic surgery, there is much attention for the body when it comes to food, type of medicine and other forms of taking care. Within Reiki as a discipline, there is not much defined when it comes to mind and brain. But among Reiki practitioners in general, several other types of treatment are practiced side by side, like A Course in Miracles, Byron Katie's The Work, family constellations; all addressing the mind and often calling upon spirit, thus displaying the holistic concept of body, mind and spirit. Often such spiritualities are regarded as additional to the Reiki principles and together they offer coping strategies for the challenges daily life encounters.

The aspect Personal Growth places emphasis on the self; it mentions bringing sense of *self*, deepening *self* acceptance, growing awareness of one's true *self*, and it declares the *self*-treatment as the foundation of the Usui system, as USR calls it. It stands out that family, society and state, so important in Japanese Reiki, are not mentioned. This aspect indicates by far the best the shift towards the self. The aspect also connects to Hanegraaff's option of personal development for healing and not to the option of conversion (§12.2.1). But foreshadowing, the initiation sounds like a Christian baptism and may be regarded as the confirmation of conversion to Reiki (§13.1.1, §13.1.4). Heelas' opinion (§12.2.1), that there is an inner essence of the human being, comes also in sight; Personal Growth makes it a Self-spirituality, as he called it, with a sanctification and adoration of that inner essence. Contrastingly with Heelas, USR regards this as part of a spiritual development where Heelas regards it as ego and an obstacle for such a development.

The aspect Spiritual Discipline suggests that all aspects of life contain sacredness and that people have a spirit; this resembles ideas of holism and holistic health. A better relation with oneself, the world outside and spirit is

believed to be a beneficial effect of the practice. The phrase 'world outside' seems to indicate that there is a separation between oneself and the rest of the world, and that only a better relation is within reach.

The aspect Mystic Order reaches out to the transcendence. It suggests openness to certain experiences of wonder and mystery that can be accessed at will. This is in opposition with mainstream opinion within the field of religion where often, mystical experiences are characterized by an element of surprise rather than free will[1193].

The CE everything is possible remained. This is visible for instance in USR's aspect Mystic Order that speaks of common experiences rather than holding common beliefs, thus emphasizing the experience. This connects to the new CE shared experiences, introduced above. Interesting is the phrase 'to tap in (…) *at will*'. This indicates a relation with shamanism where voluntarily spirit possession is possible, thus tapping into the experience of wonder and mystery *at will*. The phrase 'surrender to the unknown' attracts attention; the emphasis shifts from being in control to a form of surrender, but it also relates to the issue of faith. This aspect also suggests that if the reality of mystery becomes included in daily lives, possibilities for change and movement increase proportionally. This indicates that mystery is seen as a reality (relates to the *component fundamental inspiration*), even in daily lives, which makes it more common and less exclusive. Change and movement are advertised as an outcome and thus seen as goals of practicing Reiki, although neither the kind of change nor the direction of movement is clearly specified.

I noticed that since mid-2010 the text on the website of the TRA has changed; the development of the system TRA itself was incorporated. It also stated that this development is not made by human decision but by a natural process of maturation. Again, something is suggested where a certain surrender, in this case to a natural process, seems to be advised.

13.1.3 THE *COMPONENT CULTURE AND ZEITGEIST*

The CEs and the changes are these.

- The CEs based on Hofstede's index reflect the Western world specified for the Netherlands.
    - Remained: the tendency to avoid uncertainty remained more or less the same compared with the previous era.

[1193] Jonker, 2012.

    - Changed: a rather masculine US society. It became a much more feminine society in the Netherlands.
    - Remained: tendency for a short-term orientation holding the credo: 'I want it now' supported by consumerism: 'you can have it now'.
- Interrelated with healthcare:
    - Remained: a patient's self-awareness and responsibility.
    - Remained: the healthcare system being a mixture of Western medicine and CAM in which Reiki remained labeled as a CAM modality.
- Interrelated with the *component fundamental inspiration*:
    - Remained: the realness of particular concepts from the Western esoteric traditions but it loosened up at least in the Dutch situation; soul is not often addressed by name in the practice of Reiki.
    - Remained: a highly personalized spiritual patchwork often based on concepts of the American metaphysical religions, and for the Dutch situation by its representative New Age.
    - Remained: the importance of a certain charisma of a teacher and feeling of connection with him/her. It even became stronger because the Master lineage came into being emphasizing the importance of the Master.
- Interrelated with society:
    - Remained: the importance of the self. The self-treatment becomes the fundament and cornerstone of the practice (see also section 13.1.4).
    - Remained: a Western desire for the exotic, magical East. Numerous Reiki classrooms hold statues or portraits of Buddha and the like. I observe also some tendency to romanticize Japan, especially the era in which Usui lived with glorious ideas of the Samurai, tea ceremony et cetera.
    - Remained: fee-for-service (money). The relation between economical goods offered by Reiki–treatments and classes– and its value in money became more emphasized as for instance in USR that uses a separate aspect for covering this issue: money'.
    - New: Reiki community and communication.
    - New: critical assimilation. Now that numbers of adherents increase, indications emerge that Reiki does not reach all layers of society.

- Interrelated with Reiki in components coming up, but that are also related to the *component culture and Zeitgeist*:
    - Remained: 'symbols': the Reiki symbols.
    - Remained: 'heroes': Usui, Hayashi, Takata. It got extended with the twenty-two Takata Masters including Furumoto, and often with the Master that introduced Reiki in a certain country like Inger Droog for the Netherlands. In the decades following the introduction of Reiki in the Netherlands I see new heroes dooming up like Masters initiated by Furumoto: the Phyllis Masters.
    - Remained: 'rituals': treatments and attunement, now called initiation.
    - Remained: 'values': the Reiki precepts and living up to it.
    - Remained: the 'value' 'sacred and secret-ness'.

The CE money remained. Before introducing the interpretative model of spirituality in chapter two, one of the demands was that it had to cover developments in modern society. As mentioned before, one of these developments is that spiritual practices offer their services as a product or economical commodity as expounded in the chapters of the era of transmigration. Hammer reflected on the criterion that allows one to ascend the ladder of Reiki[1194]. Summarized by me, he stated that the threshold to access the higher levels of Reiki is the ability to raise the funds necessary to pay the initiation fee. For Hammer this comes not as a surprise; he regarded a society permeated by the ideals of the market economy where access to esoteric knowledge can be treated like any other commodity. One Reiki style in particular stands out in this: Usui Shiki Ryōhō. This style charges fixed fees for the Reiki 1 and 2 classes as well as for the Mastery fee: €150; €500; €10,000. As mentioned in the chapters on the Hawaiian and North American era, Takata started to charge a fee of $10,000 for the Master training, based on the alleged fact that she paid herself the same amount and that it represents the idea that one should sacrifice 'everything one possesses' to become a Reiki Master. It is probably for this reason that later on in the development of this style, Furumoto regarded 'money' as one of nine elements when she defined them in the 1990s, although she also recognized the economic value of the commodity Reiki as also already mentioned in previous chapters. Other styles (publicly) denounce these rates as being too high or even too extravagant, supported with a range of arguments; like that

[1194] Hammer, 2004, p462.

universal energy is free and ought to be accessible for everybody. I notice in the Reiki scene where often discussions of money result in USR being labeled as 'expensive-Reiki'.

Also in the Netherlands a relation between money and energy was noticeable. Energy as currency was most visible in the 1990s, when the fee for a Reiki 1 class was *fl*. 300 and for a Reiki 2 class *fl*. 1,200. The fourfold increase was legitimized with the argument that after a Reiki 2 class one's Reiki energy quadruples in strength. When the Netherlands switched from Dutch guilders to Euros, the standard prices €150 and €500 were adopted and the issue of quadruple vanished.

All this fits in an analysis made by Mikaelsson on money, the spirit of capitalism and energy as cognitive currency[1195]. Paraphrasing and summarizing, she stated among others that in New Age social interaction to a large extent takes place within a framework of buying and selling. She determined that New Age products are marketed with references to common requirements and desires such as health, longevity, vitality and self-improvement. Takata already used all these terms. Mikaelsson introduced the term holistic money and explained that in New Age the character and function of (traditional) money is projected onto the concept of energy and that "energy" has come to function as a widespread cognitive currency. The way the energy concepts behave on the New Age market has such money-like properties that it can be viewed as a cognitive currency. Money and energy transpose objects into another system through allocating systemic values, that is, money value and energy attribution.

The remarks on the fees used in Reiki exemplify this nicely. But the fact that after the switch from guilders to Euros the argument for quadruple vanished shows also a great flexibility in the use and adaptations of such concepts by the New Age / new spiritualities milieu. Further research may investigate how firmly convictions take root in the minds of those milieus' adherents.

A new CE is Reiki community and communication between its members. As introduced in section 2.3.4, there are a few million Reiki self-practitioners worldwide. Consequently, Reiki practitioners like to speak of 'the Reiki community'. Worldwide it can be understood as the group of people that have received a Reiki training, therefore the size of this community principally is the same as the number of Reiki adherents, around five million. This study observed developments on New Age communities and relates

[1195] Mikaelsson, 2014, pp160-173.

them to several issues; the existence of at least 200 known Reiki styles and countless unknown and unnamed styles, the almost total absence or visibility of Reiki in cultural stages like politics, the laborious process of trying to become a player of importance in the field of regular healthcare, and the declining number of members of organizations like The Reiki Alliance despite the influx of new members from former Eastern European countries.

But first of all some notion is needed about the element 'community' in the New Age scene. Dominic Corrywright explained in length the fragmentation and diffusion of New Age communities[1196]. He argued[1197]: "The most accurate definition of New Age communities is not related to a specific site, building, township or institution." This goes also in the case of Reiki. Looking at the development of Reiki one might expect some community-like activity in Taniai (Usui's birthplace), at Mount Kurama (where Usui meditated), or on Hawaii (the place where Takata started to spread Reiki in the West). But none of these places accommodates anything resembling a community as meant in the sense of a specific site or institution. Instead of that, there are numerous local groups that maintain some sort of communication with each other. Corrywright uses the term web-community, where communication takes place within a web of communities, in which some function as a hub or a knob in the web. The Helios Centrum is an example of such a hub in the Netherlands, where quarterly meetings are offered for Masters of the Usui Shiki Ryōhō system[1198]. Information and experiences are shared that can be passed on to visitors of local centers formed around individual Reiki Masters. The annual meeting of the TRA functions also as an international hub of information. This event takes place every year in another country, for instance; 2014: the Netherlands; 2013: Canada; 2012: Spain, the Azores; 2011: Italy, Sicily; 2010: the Netherlands; 2009: Poland; 2008: USA, Hawaii, et cetera. Participants of this event can gather information and subsequently share this with participants of other hubs like Helios Centrum or directly to visitors of their own local center. According to Corrywright, the key to the informal structure of such web-communities is communication[1199]. He presents the evidence for the statement as[1200]:

[1196] Corrywright, 2007, p167.
[1197] *Ibid.,* p168.
[1198] Website http://www.helioscentrum.nl/ accessed March 18, 2013.
[1199] Corrywright, 2007, p178.
[1200] *Ibid.*

> (…) word-of-mouth communication as the key means for sharing information and ideas which is a major type of thread linking those within a web-community. (…) There is a high level of commitment to sharing information and experiences gained through workshops, seminars, psycho-technological programs, presentations, fairs, discussion groups, retreats, personal spiritual experiences and so on, with other people.

My observation is that Reiki in the 21th century is an example of this statement. In the Reiki community all of the above mentioned ways for sharing information could be found; workshops and retreats were offered around a certain theme like 'Usui intensive', a retreat in silence, Reiki combined with for instance healthy food, deepening, understanding, or insight. Also there were annual gatherings as offered in the Netherlands[1201] and Germany[1202], but also by Masters of a certain system like the annual meeting of TRA. Some gatherings had already a long history like the Annual North West Gathering that was held for the 29th time in 2013[1203], and the annual meeting of TRA was held for the 31th time in 2014[1204]. In many of these gatherings there is plenty of room to share personal experiences that helps people to understand the deeper meaning (according to participants of such meetings) of practicing Reiki. On many occasions there is also the possibility to give one another a Reiki treatment. Psycho-technological programs can be found in workshops were personal development is the goal often with an emphasis on the Reiki precepts. Presentations are organized when someone has specific knowledge or experiences related in an area of interest, such as Reiki during terminal care, Reiki with animals, Reiki in allopathic medicine, and Reiki and spirituality. In New Age fairs there are most often exhibitors that offer Reiki besides other skills like reading Tarot cards, massage, forms of coaching, and therapeutic counseling. With the rise of the Internet, it became possible to set up discussion groups and forums where people can ventilate their opinions on Reiki, like on Facebook. Given the temporary nature of many offered retreats, workshops and the like, it is rather undoable to give examples that are still present when reading this thesis. But a search on the internet on Reiki plus forum or workshop gives enough hits that may serve as an example.

Corrywright does not mention any kind of information regarding communication on paper like a magazine because that is not a word-to-mouth

[1201] Website http://www.reikifestival.eu/ accessed March 18, 2013.
[1202] Website http://www.reiki-festival.de/ accessed March 18, 2013.
[1203] Website http://nwreikigathering.com/id5.html accessted March 18, 2013.
[1204] The page on the website of the TRA with information on this gathering is only accessible for members.

form of communication. But Reiki magazines do exist of which some are worth mentioning. Since 1992, there is the *Touch Magazine* for the UK market. Its website claimed that it is sent to 16 countries across the world and has a growing readership of approximately 1,500, besides the members of 'The Reiki Association' which membership includes a subscription on the magazine. Probably since 1997, there is the German magazine *Reiki Magazine* where back issues can be ordered as far back as March 1997. Its website claims to put 10,000 copies to press. The Dutch *Reiki Magazine* existed exactly ten years in the period 1997-2007, where a decline of subscribers to the magazine was the main reason for its bankruptcy despite the magazine being translated in English and Italian, alongside collaboration with the German magazine. In 2012, some sort of restart took place with an online version on the internet although not hosted by the original founders of the physical magazine[1205]. And there is the *Reiki News Magazine*, published by William Lee Rand. I do not know when this magazine started, but back issues can be ordered as old as summer 2002[1206]. For me, the concept of the magazines appears to be the same, Reiki stories and some information on Reiki.

Other printed material was, obviously, in the form of books. Books on Reiki were published on a regular basis as is mentioned in the *status quaestionis*. The increase of the number of publications in time (as the search on amazon.com showed) may seem in flat contradiction with the arguments regarding the supposed word-to-mouth communication. Since it is rather difficult to estimate the number of adherents as already mentioned earlier on, this can only be an indication that the number of publications might be related to the worldwide growth of the number of adherents.

A new CE is the presence of critical assimilation. As explained, in the Western world Reiki is first and foremost practiced by layers of the population with cultural and religious roots in Judeo-Christianity and a Caucasian ancestry. Time will tell whether or not Reiki will spread directly to, for instance, Islamic countries, or that firstly an in-between culture has to assimilate Reiki before it can spread outside Christian culture. The issue of critical assimilation in terms of flexibility will be discussed in section 13.2.

[1205] Website http://www.reikimagazine-online.com/ accessed March 18, 2013.

[1206] Website http://www.reikiwebstore.com/SearchResult.cfm?Keywords=&CategoryID=16&StartRow=31&FormatType=2 accessed September 29, 2014.

13.1.4 THE *COMPONENT SPIRITUAL EXERCISES*

The changed CEs belonging to the *component spiritual exercises* are these.

- Changed: the ultimate goal: "secret way to happiness" remained, but the interpretation as 'salvation' is not mentioned by most Reiki styles, and also not in the Dutch Reiki scene. Alternatively, 'healing' is often considered the goal but is not further specified.
- Remained: the initiation ritual, including the differentiation between Reiki 1 and 2 initiations.
- Remained: the Master initiation. It gains more authority.
- Remained: the Master symbol. It also gets more authority: a sign of enchantment.
- Remained: a lineage back to the source Usui. It remained through the lineage of Masters who trained one as a Master.
- Remained: the appearance or looks of the three symbols.
- Treatments and accompanying symbols:
    - on the physical body.
        - remained: the laying on of hands in itself,
        - remained: one set of hand positions for all diseases and illnesses,
        - remained: the 'mantra' *choku rei*,
    - remained: *seiheki* treatment:
        - it was called mental-treatment,
        - remained: the 'mantra' *seiheki*,
    - remained: distant-treatment,
        - remained: distant-treatment; treatment of non-living objects like situations, processes, minerals now became part of the training,
        - new: extension of applications; situations of the past can be treated, multiple people can be treated at once, it gets combined with other therapies like Healing the Family Tree, a sort of mixture of family constellations with Reiki's distant-treatments.
    - changed: the requirement to be able to sense the energy in a most general way changed in the advice to have trust in Reiki even when one senses nothing.
- Changed: the Reiki 'ideals' became 'principles' or 'precepts' and many versions of interpretations occurred like in Dutch.
- Vanished: a sort of focusing; one is believed to be able to start right away.

- Changed: the 'oral' type of communication became more dogmatic; it is often a must and it is often forbidden to take notes during gatherings.
- Remained: the form of classes in a format of four daily periods.
- Remained: the number of practitioners on a client is free: from one to many.
- New: dogmas; certain styles got more formalized introducing consequently certain dogmas.
- New: self-treatment became the cornerstone of Western Reiki.

In the CE goal, salvation changed to healing. Shimazono seemed to notice a transition from a salvation religion towards spirituality[1207]. The results of this study indicate that early Reiki was a salvation-NRM and indeed became more a spirituality, thus confirming Shimazono. In line with that, Yamaguchi noticed a certain development in the practices of Western Reiki schools, from a more physical focus towards a more spiritual focus even at the expense of curing physical illnesses. He apparently referred to Reiki schools in the West when he points out that[1208]:

> A lot of Reiki schools today focus only on spiritual development and do not take the healing of physical illness seriously. However I believe that the main purpose of Reiki should be the healing of diseases. If the primary reason for you to receive or learn Reiki is only for your own healing [of physical illness], it is totally relevant.

All of this may indicate that the practice of Reiki changed during its migration from East to West where the ultimate goal changed and in line with that, the practice itself. As shown in **Part II,** Usui meant Reiki to be a spiritual practice. When Reiki was adopted and incorporated in the Japanese Navy, Hayashi may have shifted his focus more towards a use of Reiki on the physical body, thus altering the goal where salvation emphasized the physical healing aspect more readily. Yamaguchi stated that the Reiki precepts are the goal and reason to practice Reiki in order to become one again with the *kami* where one's spirit originates from. Also, he emphasized the purification of the *tamashii*. These facts resemble salvation where both *tamashii* and the physical body are addressed. His observation of Reiki in the West is that the goal salvation seems to gravitate more towards the spiritual side of one's being at the cost of the physical side.

Within USR, on several occasions, Furumoto mentioned that the ultimate goal of practicing Reiki perhaps is to prepare for the process of dying.

[1207] Shimazono, 2004.
[1208] Yamaguchi, 2007, p10.

This is one of the rare occasions where a Buddhist connotation can be witnessed. Buddhism sometimes refers to the fact that the only thing that you know for sure is that you will die. Therefore, that is the only thing you should prepare yourself for[1209].

The CE initiation remained. The initiation ritual shows some resemblance, issues that Rambelli addressed (§7.1.4.1). For instance, in Western Reiki the initiation also sanctions a student's level of attainment. The process is also regarded as 'secret and sacred'. One can also identify oneself with transcendence (like with *kami* as in Jikiden). There is also a promise made that worldly benefit will be within reach (as also mentioned on the tomb stone). Referring to the fourth *samaya*, especially the fourth and last attunement indeed is performed when a student has finished the class. And finally, the attunement in a way also controls the structuring and reproduction of Reiki.

Horowitz's forthcoming research will reveal that several elements of Japanese esoteric Buddhism (*mikkyō*) still can be recognized within the practice of Western Reiki initiation rituals, among others the issues Rambelli addressed[1210]. My observation is that these elements are hardly recognized by Western Reiki practitioners as originating from *mikkyō*.

My observation is that many contemporary Reiki practitioners in the Netherlands would agree with a description stating that the Reiki initiation ("*inwijding*"), also called Reiki attunement ("*afstemming*"), is an interpretation of the Japanese term *reiju*, it is an energetic ritual performed by a Reiki Master in the presence of a student during a Reiki class. The initiations belonging to the Reiki 1 class are believed to enable the student to channel the Reiki energy from the universe to oneself and others. In most styles descending from Takata there are four initiations in a Reiki 1 class. During a Reiki 2 class, a student receives just one initiation that enables the student to use the Reiki symbols. When a person becomes a Reiki Master, this is also put into effect by one initiation. After that, the person is able to initiate others in the role of Reiki Master.

Another observation is that on regular occasions the initiation is compared with, or expressed in words with a Christian connotation. Especially the text from the New Testament, John 20:21, holding "Again Jesus said: Peace be with you! As the Father has sent me, I am sending you. And with

[1209] Website http://www.buddhanet.net/spirit_d.htm accessed February 22, 2015.

[1210] Horowitz, 2015, personal conversation.

that he breathed on them and said: Receive the Holy Spirit." is often recognized as the Christian equivalent of the initiation[1211].

Clearly one can notice the differences with the original Shamanistic principles.

In Quartier's words, the internal structure brings stability in the community among Masters, and in theory, all Masters perform the ritual identically. The initiations belonging to Reiki 1 and 2 are always executed within the structure of a Reiki class. The initiation for the Master degree is often executed in a more personalized ritual, coordinated by both initiating Master and candidate Master. The external structure supports the social cohesion within the Reiki community. It is clear that after the initiation one becomes a member of the Reiki family. If one meets another Reiki practitioner, during an introductory talk often people ask each other what their lineage is of initiating Masters. This provides a mutual understanding and acceptance of being like-minded. The internal meaning is realized because the initiation is standardized to some extent. In a Reiki 1 class, four initiations are custom. For a Reiki 2 class, one will do, as for the Master initiation. If one has received another number of initiations, questions raise on trustworthiness. Furthermore, the consecutive steps within the ritual are recognizable for each other. The external meaning relates to the expected (re)connection with the Reiki energy and refers to the commonly shared element in the world view of an existing healing energy. The description on the element initiation of Usui Shiki Ryōhō contained the phrase "The initiation can be described as a sacred time when the student and master experience communion with the energy of Reiki". This phrase acknowledges the connection with the transcendent realm belonging to the world view of Reiki adherents and still echoes Shamanism.

In Collins' words, the ritual is successful because his expected four outcomes are realized. A feeling of group membership is accomplished; it is accompanied with the feeling of something sacred because during the initiations Reiki symbols are used giving the student confidence that he/she will be able to perform the laying on of hands with beneficial effects. Collins' fourth outcome, an awareness of standards on right and wrong, is not the result of the initiation itself but can be regarded as the result of two other elements of a Reiki 1 class, the teaching of the Reiki precepts and the emphasis laid on the principle to respect another person's personal process of

[1211] This observation is also made by Beeler for the UK Reiki scene. In an email conversation December 2014, she came up with this Bible text.

development at any time. The latter can be interpreted as, one is only allowed to give Reiki to another person when there is a request for it.

What stands out is that within certain styles, like USR, the initiation became more and more a once-in-a-lifetime *rite de passage* rather than a ritual that can be offered over and over again, like in the Jikiden style and in the Japanese Gakkai. It seems that the original bi-functionality of *chinkon kishin–chinkon* for healing read, purification of the soul, and *kishin* for the voluntarily spirit possession in order to be a medium for the healing *reiki* energy–was replaced by only one single purpose, and is given words differently, re-connection with the universal life-energy or force.

The CE Reiki symbols remained, but were further developed. In the tradition as commonly practised in the West, the Reiki symbols are treated as 'sacred and secret'. During the first decades of Reiki in the West, say the 1980s and 1990s, this was interpreted as indeed being 'secret', interpreted as 'not to make public'. Early 21st century, it is more often interpreted as 'sacred and private'. Since the 1990s, the symbols are published in books as by Dianne Stein[1212] and Lübeck and Hosak[1213], as well as by many sites on the internet. They are roughly the same and show some variance in appearance due to differences in penmanship of the calligraphy. Sometimes a symbol is presented as though mirrored, which I could not retrace the origin. I assume that information on the internet is also provided by people who have taken a Reiki 2 class, but do not recollect exactly how the symbols were presented by the teacher and thus there is a variance in the way of drawing may have appeared. From thereon, people may have copied and pasted certain information by which the variances in the symbols are able to spread.

The CE treatment remained. In time it got more and more standardized by certain styles like Usui Shiki Ryōhō. My observation is that most practitioners in the Netherlands would describe it as a treatment performed by the laying on of hands. Normally several hand positions are used and often contain positions on the head, the trunk, the back, legs and feet where three to five minutes per position is the average duration. The average time for a treatment on a human being is 45-60 minutes. This type of treatment can be supported by the Reiki power symbol that is used to empower or boost the energy, for instance directly on a specific spot. If a certain body part is

[1212] Diana Stein, 1995.
[1213] Lübeck and Hosak, 2004.

injured, the hands can be laid for a much longer time on, above or around that specific spot.

The CE self-treatment remained, and became, within present-day Western Reiki like in the Netherlands, without a doubt more important. This became the basic of every Western Reiki system–a cornerstone–and made Reiki recognizable, and combined with the attunement ritual distinguishable from most other healing techniques. The most influential component on this importance is fundamental inspiration, closely related to culture because the shift of the emphasis of firstly treating the other to firstly treating oneself reflects the difference in culture. The idea of becoming independent already started by infant-care, resulting in and feeding individualism, indicates why the shift in emphasis occurred.

It is possible that Takata already started to emphasize the importance of self-treatment. An indication for that is found in an interview with Droog, recorded on June 2, 2010, and posted on Facebook on October 15, 2010, where she stated that Takata used to say: "First yourself, then your family, and then the rest of the world." Nation and state are part of 'the rest of the world' and treating yourself is named first. In that case, it is part of the transmigration process from Japanese to a Western environment.

Rahner's prediction that ordinary life would become the place *par excellence* for putting spirituality into practice (§8.4) became true in the case of Reiki; the advice to give oneself everyday a self-treatment places the spiritual exercises of Reiki in everyday, ordinary life.

The CE distant-treatment changed. The world view changed in the needed belief that a distant-treatment has beneficial effect. In Western Reiki styles there is not a general opinion on this but I observed that quite often the belief in a beneficial distant-treatment is based on a belief that 'everything is connected with everything', loosely based on for instance the string-theory from the realm of physics, thus also in an energetic way. It gave room for practitioners to use this symbol also for their own benefit. In present-day Western Reiki it is believed that a distant-treatment can also be used for certain situations other than just living objects, for instance one's relation with parents, children, labor, or to traumatic events of the past. Situations where, to some extent, the internal balance is distorted are treated in this way. However, in present-day Japanese Reiki, the distant-treatment is performed only on living objects containing *ki* energy. Present-day Jikiden also treat Reiki certificates handed out after *shoden* or *okuden* classes, as an exception on that rule.

A typical description of contemporary practitioners in the Netherlands may suggest that it is a treatment performed when the client is (mostly) not physically present and remains in another place, for instance in a hospital or at home. This type of treatment furthermore, is also used for treating people's processes like the situation at work, in a relationship, at school, as well as non-personal worldly issues like world peace, pollution, war, and financial crises. In such cases, the treatment can be accompanied by the Reiki mental-treatment. The distant-treatment is supported by the Reiki distance symbol and mantra. Recent developments are that distant-treatments are used in a structured way for healing purposes, like in the therapy called 'Healing the Family Tree', situations where family members are treated including relatives who have passed away. Its developer, Martha Getty (also one of the founding Masters of The Reiki Alliance), said[1214]:

> I believe that genetically we carry physical, emotional, mental and spriritual imprints and that how we act and respond and how we live is seriously influenced by those who have gone before us.

The CE Master symbol remained. For instance, many Masters in the Usui Shiki Ryōhō style use it, although officially not part of the system. This symbol with the name *daikomyō* is not really a symbol but *kanji* and it means 'Great Bright Light', already introduced in the section on Mount Kurama (§5.1.5.5) and in section 10.1.4. This *kanji* can also be found in some Japanese martial arts as well as in *mikkyō* and *Shugendō*. Moreover, as already explained, another purpose is the use in a prayer to be recited annually on August 16, when in Japan a candle is traditionally lit for the ancestors, in order to guide them back to heaven, the *Bon* festival (§5.2.2). In the case of Reiki, it might be interpreted as a tool to remind one's soul of its alleged origin phrased as the transcendence, all there is, the spiritual world, reality and the like.

The CE principles changed. It developed and assimilated in Dutch culture. When Reiki was introduced in the Netherlands in 1984, Droog used an English version of the principles. Brink holds a handwritten copy of Droog that he received in 1984 when he attended a Reiki 1 class that she gave (Brink belongs to the first generation of Dutch Reiki students)[1215]:

> Just for today, I will not be angry or anger another.
> Just for today, I will not worry.
> I will honor my father, my mother, my teacher and my neighbor.

[1214] Website https://www.google.nl/#q=%22healing+the+family+tree%22%2C+martha+getty accessed May 28, 2014.

[1215] Facebook; message posted by Brink on January 12, 2014.

I will earn my living honestly.
I will wake each morning with joy in my heart, and give thanks for all that comes to me.

It is slightly different from Twan's version. As mentioned, Droog introduced Reiki in the Netherlands and is trained by Twan, one of the twenty-two Takata Masters.

Compared to the version belonging to the Hawaiian and North American era, again some changes are visible. The extension "or anger another" is in itself an interesting one. Where in Japan the emphasis is on the cultivation of one's own *kokoro*, apparently in the West the perspective became more outward oriented. The last one ("Show gratitude …") completely changed ("I will wake up …"), but eventually did not survive in time.

In Dutch, a well-known interpretation of the Reiki principles is *Reiki beginselen*[1216]:

Maak je vandaag geen zorgen
Roep vandaag geen woede of boosheid op
Eer je vader en moeder, je leermeesters en ouderen
Leef oprecht
Toon dankbaarheid aan elk levend wezen

This is almost a precise translation of Mitchell's version that turned up in the TRA's *Blue Book*, introduced hereafter.

In 1998, an article on Reiki appeared in *Onkruid* that presented the principles as *de vijf leefregels van Mikao Usui*[1217]:

maak je vandaag geen zorgen
maak je vandaag niet boos
eer je ouders, leraren en ouderen
verdien je brood eerlijk
toon dankbaarheid aan alles wat leeft

Discussions are held in the processes of interpretations for other languages like Dutch. For instance, the principle "I will earn my living honestly" was initially related to labor and interpreted as "*verdien je brood eerlijk* (Earn your daily-braid honestly)" but later on it got extended to life as a whole thus becoming "*Leef oprecht* (Live honestly)". One can also notice that the principle changed from first ("I will …") to second ("Earn your …") person singular; it resembles more a Biblical command that may have sounded familiar in Protestant Netherlands. Although Droog's version mentions the order anger-worry, the Dutch version uses worry-anger similar to the most used English version as presented in section 10.1.4. It may

[1216] Origin unknown. It is a copy I hand out to my own Reiki 1 students, as it once was handed out to me by my Reiki Master in 1998.

[1217] *Onkruid*, No. 125, 1998, p178.

seem insignificant but in the *emic* scene there are people who experience a deeper meaning in the order of principles, but probably are unaware of its preceding developments.

A new CE is dogmas and relates to the changed CE oral tradition. My observation was that adherents of a specific style of Reiki tend to perform the same rituals more strictly. For example, in the style of present-day Usui Shiki Ryōhō it is 'not done' to perform another number of initiations than aforementioned. Group members will most certainly call someone to account when a colleague Reiki Master makes public that another number of initiations is offered to students, dogmatism appears. The likely reason for this is that USR slowly grows out of its formative stage and shows some doctrinal elements despite the heterogeneity as the result of the CE oral tradition.

13.1.5 THE *COMPONENT FUNDAMENTAL ATTITUDE*

CEs in the component fundamental attitude are these.

- Remained: striving for personalized salvation. The after-life is not separately mentioned anymore because it is part of the New Age belief system.
- Remained: living in harmony with family and society. It got less emphasized and 'connection' entered the jargon.
- Remained: self-development. It got more and more centered on the self and an alleged higher-self rather then on one's relation with the external world. The latter remained subordinate to self-development for oneself in the first place.
- New: one has to live according to the precepts. It got stronger as where the art of recitation itself either loudly or silently almost completely disappeared.
- New: organization and communication. Several types of organization and different types of communication emerged.

The CE self-development changed. The balance, self-development versus surrender, is addressed in different ways. On the one hand, there are practitioners that answer an assumed presence of a call to Reiki. In these cases a relation can be seen with the more esoteric orientated spiritualities. It seems that this group regards Reiki as a spiritual discipline in the first place. On the other hand, there are practitioners where the balance shifts more towards the pole of self-development and modern autonomy. The concept of

self is positioned more central with a focus on making choices by oneself, and taking responsibility of and being in charge of one's own life. For these people, Reiki is merely an instrumental tool in order to obtain personal goals. Then there is a third group of practitioners trying to expand the possibilities of human power with a substantial part of divine or transcendent powers belonging to the Reiki energy; magical or occult powers are summoned. Also (external) authority is something that comes in sight. These practitioners often associate Reiki with a more mystical practice as expressed in the fourth aspect of Usui Shiki Ryōhō, Mystic Order.

At the same time an insight emerged: one has to purify or heal oneself before one can heal others or the world, which justifies self-development. But this is strictly spoken not a recognizable element of Reiki but more a phenomenon of new spiritualities.

The CE living in harmony with family and society remained. But family and society got less emphasized in favor of a more general term that had found its way in new spiritualities, 'connection'. Combined with the last sentence of the previous element and the notion of self-development it resembles Margaret Wills' opinion[1218]:

> (…) the spiritual self is described as engaging *action*, *hope*, and *connection* to self, others, and/or the universe.

I interpret for this study *action* as practicing Reiki as well as social engagement, *hope* for reaching the ultimate goal of Reiki, and *connection* for one's position in the three well-known realms: self, society and cosmos.

At this point this study stops where Beeler's dissertation on Reiki picks up this tread. She approaches Reiki as a practice of *doing-becoming-being*. The results of her study indicate that there is a common attitude recognizable, which she refers to as *agápē*. In the case of Reiki, practitioners often use the word 'love' in their descriptions of experiences during Reiki treatments. Beeler's work is a more detailed treatise on the issue of living in harmony[1219].

A new CE is organization and communication. Examples are The Reiki Alliance, the formal *Reiki Magazine*, and the presence of Grandmasters and lineage bearers. Even within organizations, for instance within the Reiki Alliance, layers become visible. There is the board, there are several committees, there is a special place for the "Takata Masters", and a similar spe-

[1218] Wills, 2007, p423.
[1219] Beeler, 2015, personal conversation.

cial place is emerging for "Furumoto Masters" and senior membership. In the Dutch Reiki community there are so-called 10+ Masters (Masters with a mastery experience over 10 years), having their own meetings. The existence of more professional organizations like the NVRM is already discussed.

The CE oral tradition remained but developed further. This is already discussed in the *component spiritual exercises*; however it was emphasized at which point it became an attitude. In the Western styles of Reiki, the idea that Reiki was an oral tradition posted more frequently over time. A change in the CE is that people feel themselves more morally obliged or even feel compelled to live up to the oral tradition principle. In USR it seemed to be stronger than in other styles I have come across. Hereafter are some examples.

In the Usui Shiki Ryōhō style an idea developed that it is not allowed to take notes during a Reiki class. By some Masters, this extended into a more general attitude that it is not allowed even to take notes in any form of education like Reiki deepening gatherings or other workshops related to Reiki. The underlying conviction is that Reiki has to be experienced on the energetic level by the heart, rather than by the head. Many Western styles though, share a lot of information on their websites and as expressed in the *status quaestionis* numerous books are published on Reiki. So, how oral is oral?

It is 'not done' to compare symbols with each other or the initiation ritual; it is believed to be disrespectful to one's Master, to the energy, to the system itself and to the principle of oral tradition. This attitude prevents differences to surface and maintains a feeling of solidarity and oneness. On the other hand, it may also indicate processes of control, when colleagues do not discuss those things openly, than one has to go back to the lineage bearer (in this case Furumoto) for answers. Also, it resulted in heterogeneity among practitioners. The one remembers that he heard this and the other that. Oral tradition seems to slow the development of Reiki down and contributes to Reiki's plurality in styles.

More important is my observation that from the 1990s onwards, Usui Shiki Ryōhō is the root from which many new systems sprouted. One of the reasons this could take place is the emphasis that is placed on the issue 'oral tradition'. And as expounded, an oral tradition is per definition not consistent in the passing on of its teachings (§12.5.3) and leads to a conceptual vacuum. This gave room for interpretation inside the community of USR as well as in the rest of the Reiki scene. This resulted in an atmos-

phere that in the TRA, the most prominent USR community, quite some issues are not discussed openly, with the argument that it belongs to the domain of the lineage bearer. In other cases, people leave the TRA to get their hands free.

USR's element 'history' forms a tension with the element 'oral tradition'. As this study presents, there are several people who investigated the history of Reiki and indicated that the 'history' as presented by the TRA, contains inaccuracies. Instead of adapting the 'history', USR shifted to a position in which it argues that the historical facts do not matter that much, and that the transmission of the energy in the story is the main and most significant element. This shows that the historical inaccuracy is acknowledged but only implicitly. This attitude is fuelled and directed first and foremost by the OGM: Furumoto and Mitchell.

Nowadays, certain Western styles, like Usui Shiki Ryōhō, hand out nothing to students on paper and the message is sent out that Reiki is an oral tradition, while other styles do hand out class material. The argument most cited why Reiki would be an oral tradition is that it is much better for the energy and intention of Reiki to be passed on to the student by word than on paper. Meanwhile, since the 1980s, The Reiki Alliance started to use the *Blue Book* that contains bits and pieces of the *Grey Book* but without for instance hand positions and the like. It contains some stories from Takata but neither belongs to nor contains any class material. Paul Mitchell, one of the twenty-two Masters trained by Takata, who handed it out to his own students, originally composed the Blue Book. It has been adopted by TRA.

The development around oral tradition may be related to processes of control. When nothing is put on paper, one has to attend certain workshops. In principle, when one is a Reiki Master, one is equal among the others, thus including the lineage bearer of a given system. But in USR, there came new courses into existence like the 'Usui Intensive 1' and -2, offered by Furumoto and Mitchell, which offer again a deepening into the system of USR. This almost suggests that the training as a Reiki Master is not enough, or is it a means to gain control and to keep ahead of the other–equally–Masters? When years passed another course came into being: 'the preparation for initiating a Master'. Again, Furumoto and Mitchell placed themselves up and above the other Masters and thus stay at the top of the imaginary hierarchical pyramid. Colleague Masters legitimize those courses by acknowledging them as a *status aparte* within the Reiki Master community. Keeping in mind that most likely the Master initiation is a Western development in the first place, it also may indicate the presence of

an economical reason; one stays in business when once every so many years a new course is introduced.

In the Japanese Reiki styles the oral tradition issue does not seem to be present. When I attended the *shoden* and *okuden* classes in the Jikiden Reiki style, everyone could take as many notes as they liked, although were reminded that it is allowed for Western students because we have trouble in understanding and remembering all Japanese terms, names and symbols.

Before moving on to the next section, it must be said that not all Reiki practitioners tick all the boxes of the CEs presented in this chapter. Reiki practitioners are not a homogeneous group. Variance is noticeable in fundamental attitude and therefore it is not possible to speak of one occurrence of a well-defined outlined Reiki spirituality as already mentioned in the introduction of this chapter. Think for instance of certain styles like USR and Jikiden Reiki with their differences in guidelines and world view versus nonaffiliated ('free') Masters. Even within one country it might be hard to speak of one occurrence of Reiki spirituality rather than a diversity of it.

This brings this study to the issue of flexibility.

13.2 THE FLEXIBILITY OF REIKI: THE TRANSMIGRATION THREE-PHASE THEORY

This section takes a closer look at the factors that contribute to the flexibility of Reiki in its transmigration during the era of globalization. Again the conceptual vacuum is applicable and absorbed in Maas' model. The combination of these two contribute to a theoretical explanation of Reiki's transmigration within populations from one time and place to another. It may also help to explain the diversity in styles, especially the presence of nonformative[1220], personal styles.

[1220] Wood coined 'nonformative' as "not being confinable [to enclose within bounds; limit or restrict] by scholarly descriptors" and "eschews any scholarly encapsulation". Wood, Matthew (2007), *Possession, Power and the New Age*, pp9-10. I interpret it more in the sense that it displays the phase of development Reiki is in. Each occurrence of spirituality starts nonformative because exercises still have to be formatted in order to offer practitioners the same experience as its founder. In time they all become more formatted or structured until it becomes dogmatic and does not serve the development of practitioners anymore. Then reformations take place: people leave the 'tradition' and start their own, altered, tradition.

This section continues firstly with some observations, introduced to indicate that (in)flexibility also occurs in the transmigration of other spiritualities. Secondly, a general theory will be proposed that may help to explain the phenomenon of transmigration and is called the 'transmigration three-phase theory'. Thirdly, the theory will be applied on and is exemplified with Reiki, woven in the general description.

13.2.1 Some observed (in)flexibilities

Flexibility in certain spiritualities becomes discernible when one observes the countries and cultures where Reiki assimilates within subsequent layers of population. This raises the question of which individuals within which layers of a population of certain societies are interested in Reiki, and more generally interested in New Age, new spiritualities and CAM modalities. Here are some observations.

Coleman researched Western Buddhism in the US and stated[1221]:

> There is no doubt that the membership of the new Western Buddhism is overwhelmingly white–only about one in ten of my respondents identified themselves as Asian, Black or Hispanic–a matter that has been of considerable concern to Buddhist leaders. When asked about their [all respondents] family's religious background, 8.6 percent said it was nonreligious, 16.5 percent Jewish, 25.6 percent Roman Catholic, 42.2 percent Protestant, and 1.9 percent Buddhist.

Note that Islam is not mentioned as any particular family's religious background. He also noticed that the percentage of those with a Jewish background outnumbers the other family's religious backgrounds compared with the US population as a whole. It is outside the scope of this study to analyze the Reiki population, but it would not surprise me if numbers in Reiki indicate a similar division.

In personal conversations with Jespers regarding two of his publications, he shared his observation that in the Netherlands the majority of New Age and new spirituality adherents also are 'white' (as Coleman called it, but where I use the phrase 'white' I address Judeo-Christian societies)[1222]. I visited paranormal markets on regular occasions and also noticed a 'white' majority. During personal conversations Van der Velde shared his experience that when he gives lectures on Buddhism throughout the Netherlands the majority of the audience is white.

[1221] Coleman, 2001, p192.
[1222] Jespers, 2007, 2012.

As discussed, there are seven Takata Masters of Japanese ancestry and fifteen of Caucasian ancestry. In the era of globalization and within the group of twenty-two Takata Masters, Afro-Americans, Native Americans, Hispanics and Muslims and the like are also the striking absentees. Similarly, in the group of several hundred Western Usui Masters in the TRA, these same categories are missing.

Now I apply the conceptual vacuum to Maas' model, composing a theory that may help explain the phenomenon of transmigration and thus Reiki's (in)flexibility.

13.2.2 THE TRANSMIGRATION THREE-PHASE THEORY

13.2.2.1 PRECONDITIONS

The results of this study indicate that some conditions must exist before transmigration in three phases can occur, or in other words: after which an occurrence of the transmigration three-phase theory becomes observable. Listed below are the recognized stipulations:

(a) In a given time, place and (certain layers of) society an occurrence of spirituality or spiritual tradition exists and is practiced. This occurrence can be expressed in Maas' analytical model and holds, therefore, a specific set of characteristic elements. The proposed theory holds that this set of CEs contains a conceptual vacuum (§7.2). An example of all this is Reiki in late 19th century Japan has already been described in chapter 7.

(b) In the same era, but either at another place or at the same place but in other layers of the population, there must be an atmosphere that gives room one way or the other for the introduction of new spiritualities. For example: the interest in new spiritualities in the US early 20st century.

(c) In that atmosphere there has to be some sort of need for what the new spirituality has to offer. For instance, a need for a new type of healing that reflects holism and has an oriental quintessence.

When these preconditions are fulfilled, a process with three phases becomes noticeable, representing the transmigration. I treat those three as sequential but in real life it probably is a more gradual, parallel process.

13.2.2.2 PHASE 1: A TRANSMIGRATOR EMBODIES TWO CULTURES

The first phase holds that there must be at least one person that is rooted in both cultures but even more, this person must have internalized both cultural values. Thus, this person practices the occurrence of spirituality and changes certain CEs, especially those that fall in the conceptual vacuum

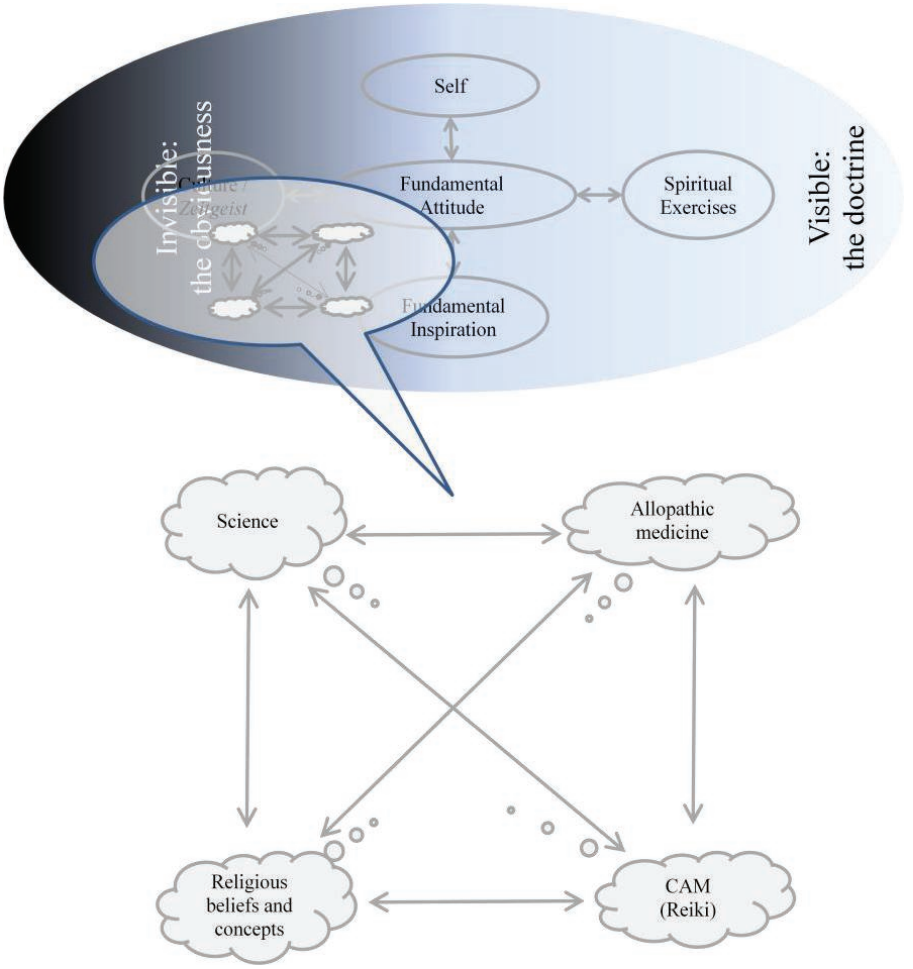
from the one into the other culture. The transmigrator thus makes it possible that a new, complete, set of CEs comes into being.

Applying the first phase against this study creates the observations outlined here. In the case of the Japan-US transmigration, that person is Takata and the changes in the spirituality can be seen when comparing chapter 7 with chapter 10. After the first phase of transmigration, Takata's twenty-two trained Masters sustained her developed style of Reiki (§10.2).

13.2.2.3 Phase 2: the spirituality settles in a given society

The second phase holds that the new set of CEs has to find its way in a given society in order to assimilate and settle, explained as follows.

Looking at (roughly) Maas' *component culture and Zeitgeist* and *fundamental inspiration* four agents are noticeable: science, allopathic medicine, CAM, and religious beliefs and concepts, and are placed in Maas' model accompanied with the conceptual vacuum.



The arrows indicate the interrelationships between the four agents. It is well known that culture and healthcare are related in a given society. Contemporary cultural mainstream religious beliefs and concepts contribute to the division between what is regarded as allopathic medicine and what is regarded as CAM, together representing healthcare. The more generous and open allopathic medicine is the less need there is for CAM.

Applying the second phase against this study leads to interesting observations. For example, pertaining to the situation in the Western world one might say that since the era of Enlightenment advanced by Descartes, Newton and others, Western science got more secular, approached the body from an atomic and mechanic perspective, held a non-animated world view, and dictated the rules of engagement for allopathic medicine. Its therapies

and treatments, therefore, are supposed to be measurable, visible, scientifically proven and the like, and are based on this-world reality. Virtually every treatment or technique that refers to another realm of reality, such as the transcendence or any form of subtle energy, is labeled as CAM. This development led to a lot of room for CAM modalities in the West.

Mainstream religiosity is Christianity and its complementary Western esoteric traditions. It is already known that CAM modalities in the West are based to a large extent on a combination of concepts and beliefs, regardless of the exotic appearances of Indian or Asian as in the case of Reiki (explained further in the next chapter). Also, there are CAM modalities based on other religious concepts and beliefs belonging to for instance Islam, Hinduism, Taoism and the like.

In Western culture Reiki was viewed relationally to conventional healthcare systems. At the time of this research, improvement on quality of life is commonly looked-for within CAM modalities holding a holistic world view with the levels physical, mental, emotional and spiritual. Although Western practitioners often described Reiki as a *spiritual* discipline, nonetheless one could observe that a lot of effort is undertaken to integrate Reiki into allopathic medicine, specifically on the physical level[1223]. This is something that happened already in the era of Hayashi as well as in the era of Takata.

13.2.2.4 PHASE 3: THE SPIRITUALITY FILLS IN A HOLE IN THE HEALTHCARE MARKET

The third phase holds that clients have to be attracted to this new spirituality. This leads this study towards a specific question; can this spirituality fill a hole in the healthcare market within a given society pictured as above? A closer look at the individual is needed to determine if and why one becomes interested in the new spirituality and consequently if there is a place for it.

As introduced in chapter 3, the analytical model for spirituality used in this study can be applied to the spirituality both for individuals and traditions. Each individual with his unique set of CEs is encapsulated within Maas' model. The question then becomes, when someone gets ill or one's well-being decreases, where does one seek help, in allopathic medicine, in CAM modalities or in both? The choice one makes is based to what extents ones own spirituality–one's own unique set of CEs–is coherent with the

[1223] As mentioned before, PubMed shows a lot of articles mentioning Reiki related to physical aspects of healthcare.

offered help. For instance, if one's spirituality does not include a belief in past-lives, one will not seek help from a reincarnation therapist. If it does not contain the belief of a mechanical view of the body and its chemistry without some sort of energy, one might reject pharmaceutical medicine and choose instead homeopathy. The reality of daily life holds that often one begins in allopathic medicine for curing in the first place. In other cases people turn to CAM for healing. Sered has already been quoted on her observed typical trajectory for many Americans (§12.4.3), this seems to go well in the Netherlands as well.

Then the question becomes, where is the aforementioned coherent help positioned, in allopathic medicine or in CAM? In a given society a certain treatment may already have been labeled as CAM but for an individual the situation can be different. It depends on ones own cultural and religious background and thus differs for, for instance, a Muslim, a Native American or a 'white' American et cetera. Muslims in the US, for example, make use of Islamic religious text based practices, Islamic worship practices, and folk healing practices[1224]. Paraphrasing and summarizing, Sara AlRawi (*et al.*) mentioned that the US Muslim population might utilize a variety of traditional healing practices that does not fall in allopathic medicine. It stands out that none of those healers or techniques descends from Western medicine. It also stands out that the spirituality of those examples did not arise from the American metaphysical movement or its New Age but from Islam. A Muslim may not recognize the offered help in this example as CAM but as something belonging to his religious background, while the dominant society, in this example the Western world, positions these modalities and its healers as CAM. This is understandable, because in the Western world, the cultural health care model is allopathic medicine.

Applying the third phase against this study leads to the following observations. As said, practitioners of Western Reiki are predominantly of Caucasian ancestry with Judeo-Christian background. Following the line of reasoning above, this presumes that the spirituality of the phenomenon Reiki is coherent with the spirituality of its practitioners, which indeed is the case. Reiki assimilated in concepts of Western esoteric traditions as the result of Takata's development–she is the transmigrator who brought Reiki from Japan to the West–and thus attracts people with a similar form of spirituality. For the most part that seems to be the layer of population with Caucasian ancestry living in a Judeo-Christian and Western esoteric tradi-

[1224] AlRawi, 2012, pp489-490.

tions. The outcome of this theory is reflected in the ancestral background of the trained Takata Masters.

The three phases combined expresses the transmigration three-phase theory, accompanied by the aforementioned preconditions. But Reiki is not exclusively for people in Judeo-Christian culture as will be explained in the next section.

13.2.3 Encapsulation – new transmigration – new occurrence of Reiki

Reiki is encapsulated in the model above just as it is in each and every individual. That means that Reiki somehow managed to get redefined, and the only way that Reiki can move out of this encapsulation is when the conceptual vacuum is filled with new influences pertaining to era or society. At that moment the bonds with the four agents will be loosened which gives the opportunity to assimilate into a new occurrence of Reiki belonging to another society in another era, resulting in a new version of Reiki's spirituality with a changed set of CEs.

I quoted already Stein's estimation that there are in India around one million people who received a Reiki initiation. Placed in perspective, India has more than one billion people, making the one million just one-tenth of a percent of the population. Moreover, what is unknown of this percentage is what their background is. In section 12.6 I presented rough figures of people initiated in the Netherlands, approximately 150,000. Out of 15 million this is one percent: ten times as much as in India. Nevertheless, in line with the theory presented above, the spirituality of Reiki must have been changed in such a way that it became recognizable for Indian people with their own specific spirituality in a society where Hinduism is the mainstream religiosity. There must have been either a Japan-India or US-India or UK-India transmigrator who was able to fill in the conceptual vacuum with concepts and beliefs of Hinduism and perhaps Indian or Tibetan Buddhism. This study does not take a closer look at the situation in India; this phenomenon deserves research on its own to verify this theory.

Another occurrence of transmigration is visible in former Eastern European countries like Poland, Russia and Kazakhstan (§11.2). The theory holds that in fact in every country where Reiki is introduced the three phases belonging to the process of transmigration must be visible.

13.3 In globalization, the New Age offers a ride

Many new spiritualities spread around the world originate from New Age or its developments. The previous section expounded that Reiki could transmigrate because of the existence of New Age and later on could spread because of the spread of new spiritualities. Chronologically, Reiki may have started as a rather unique Japanese practice, but in time Reiki assimilated more and more in the Western culture with its new spiritualities, which raises the question what Reiki's unique selling points are. Elements as universal life-force, personal development, healing et cetera are elements of virtually all new spiritualities. Are unique elements, like the initiation, enough for Reiki to have a future? Time will tell but at this time the Reiki community looks like a graying population, especially the Reiki Master community of the TRA. The influx of new members hardly comes from Western countries where Reiki was introduced a few decades ago, but mostly comes from Eastern European countries like Russia, Croatia, Kazakhstan and the like.

13.4 Conclusions and reflections regarding the third era

Reiki: tailored for a Judeo-Christian population of Caucasian ancestry

As unfolded, Reiki's spirituality of the Hawaiian and North American era assimilated in layers of the population that has predominantly Caucasian ancestry, which holds beliefs and concepts of Judeo-Christianity and the accompanying Western esoteric traditions. It is from these layers that the spread of Reiki took place. The theory put forward and formulated within the conceptual vacuum and the three-phase theory helps to explain that Reiki first and foremost spread among a majority white population.

Reiki: a holistic spirituality

Reiki is by many of its practitioners considered a 'holistic spirituality' or 'spiritual practice', and neither as New Age nor as a religion[1225].

Looking at the element of Magic, one can see an increase of mystification of the used Reiki symbols; where the accompanying Japanese names were initially only the interpretation of the symbols used. Worldwide, many

[1225] Jonker, 2012.

practitioners regard the symbols as mantras with their own specific powers. The same goes for the Master symbol; it started out as a *kanji*, but it evolved into becoming part of the set of Reiki symbols.

Looking at the element of rules or dogmas, one can see that certain rituals are now more or less fixed; the number of initiations as performed within the style of Usui Shiki Ryōhō is a fixed number. Many styles hold on the number of four initiations in a Reiki 1 class, one in a Reiki 2 class, and one for the Master initiation.

More consistent in world view

The results of this study indicate that contemporary Reiki makes first and foremost use of New Age / new spirituality concepts in contrast with early Reiki in Japan where several underlying concepts from different sources are visible. On the one hand this means also that the Japanese character of Reiki mostly got lost and only a Japanese countenance remained (Japanese language for mantras et cetera). On the other hand this appeals to adherents of new spiritualities and makes globalization possible. It seems a reciprocal relation, Reiki became more new spirituality-like and thus attracted new spirituality practitioners, and they made it even more new spirituality-like.

Reiki: a phenomenon but not a movement

Another conclusion might be that there is not a Reiki *movement*. There are many practitioners of which some are involved in some sort of communication. But more in general, I observe that there is a rather low level of formal organization within the Reiki milieu; there are some organizations like the TRA that are focused primarily inwards, and some professional groups that among others try to gain foothold in allopathic medicine, and try to professionalize being a Reiki practitioner. Both conclusions do not indicate that there is a movement.

The observed heterogeneity in hundreds of styles also supports the conclusion that Reiki is a phenomenon and not a movement. The results of this study indicate that the so-called oral tradition CE is a main supplier for this heterogeneity.

Reiki: a way of life, or: is Reiki a formative or nonformative spirituality?

Many practitioners experience Reiki as a spiritual discipline that in time has become a way of life for them. This way of life is per definition very personal and subjective and raises the question of how formatted Reiki can be. A potential answer to his is, only on the level of exercises and external

knowledge. Or, in words relating to the conceptual vacuum, a format can only develop on the level of CEs that dwell in the domain of visible doctrine.

My conclusions seem to verify one of Beeler's conclusions in her dissertation on Reiki in the UK[1226]. Summarized by me, she approached spirituality as a discipline of life (as she called it), which lends that aspect of Reiki practice to nonformative spiritual subjectivity, not a technique that can be reduced into a commodity. In other words, a (random) practitioner's spirituality is not for sale, where I add, only the art of mastering some external exercises is. Beeler emphasized the economical role of Reiki and concluded that this iteration of the social life of Reiki practice places the definition and value of Reiki commodity in an entangled frame with the Reiki milieu.

Her observation verifies Maas' model of spirituality, because that is also based on the fact that spirituality is a personal thing and for that reason holds the *component self*.

Beeler demonstrated for the situation in the UK that, firstly, Reiki's spirituality cannot be encapsulated or generalized; rather it is as complex and diverse as those who choose to be involved in the practice, and secondly, its spirituality is inextricably linked to the inner life of the individual, a life which is already part of a subjective sub-culture where well-being is emphasized and with a certain underpinning ethical imperative towards an impact on the social[1227].

Two conclusions that, based on my experience in and observation of the Dutch situation and related to the applied introduced theory are also valid for the situation in the Netherlands.

From formative stage to persistent stage and reformations

Normally, a given spirituality develops in time from a formative stage towards a persistent spirituality and practice[1228]. This happened also with Reiki. Previous chapters indicate that Reiki started in Japan in a formative stage and where features of persistence slowly became visible. The same can be said for the Hawaiian and North American era. Takata experimented with several CEs like hand positions, fees, initiation and precepts. Furumoto tried to define Usui Shiki Ryōhō (observed by me as being

[1226] Beeler, 2015. A private conversation held on January 2015, about the conclusions of her dissertation.

[1227] *Ibid.*

[1228] Terms inspired on Brandon (1993).

Western's most persistent and well-defined Reiki style), which worked well for Reiki and it's spreading until the beginning of the 21st century. It seems that this development has reached its zenith; Reiki shows indications of reformation and glides into a transformative stage leading to those hundreds of styles. The information in the previous paragraphs indicates that (at least, Western) Reiki is subjective and rather nonformative. This may help to explain why in the Netherlands nonformative or at least less-formative Reiki styles start to outnumber the formed styles like USR (think back at the number of members of the *Reiki Cirkel* and the TRA).

SPIN-OFF ACTIVITIES

Many Reiki Masters offer more than just Reiki treatments and classes. Occasionally, when more experienced and knowledgeable on the history of Reiki, Reiki Masters will create new class offerings or incorporate newly invented or older already existing exercises in existing classes. One example of this is the comeback of *hatsurei-ho* (§7.1.4.3). But also, the interpretation 'invoking or generating spirit' fitted for the Japanese era in *kishin*, while for the Western world it may resemble Shamanistic practices in general. It makes sense that a specific ritual was used by Reiki practitioners, or is used in contemporary Reiki, to invoke a certain spirit possession.

Another example is the assumed preparation for a treatment: *reiji-ho* (§7.1.4.8). Westerners may use it to call upon an alleged universal energy; an example in line with Hammer's example of the laying on of hands within a given tradition, same practice, different context (§12.5.2).

There are also Masters who offer specific workshops for instance on the principles, or the aspects and elements, or the use of the symbols, which in a way demonstrates how specific elements of a certain spirituality or tradition get commercialized.

The art of calligraphy is also discovered within the Reiki milieu, and is offered in workshops for advanced students and Masters with special emphasis on drawing the Reiki *kanji* and the Reiki symbols.

Now that the three eras are treated and three sets of conclusions are presented, it becomes possible to present the overall conclusions for this study.

PART V: CONCLUSIONS AND REFLECTIONS

14. OVERALL CONCLUSIONS

14.1 FROM THE GAP TO THE RESEARCH QUESTION

THE GAP OR LACUNA IN ACADEMIC KNOWLEDGE

This dissertation starts by recognizing a particular 'gap' in the relevant academic knowledge (§1.1). Until now, there has been no publication from the spirituality perspective (or, indeed, from any perspective) that answers the combined question of how and why the phenomenon of Reiki has been present in three eras: Japan, where it emerged as a Japanese NRM; North America, where it developed into a New Age-like spirituality; and Europe, where it, among other NRMs in the Netherlands, was able to become a form of holistic spirituality. This information gap was the main reason for conducting this study, and the results presented herein contribute to filling this lacuna.

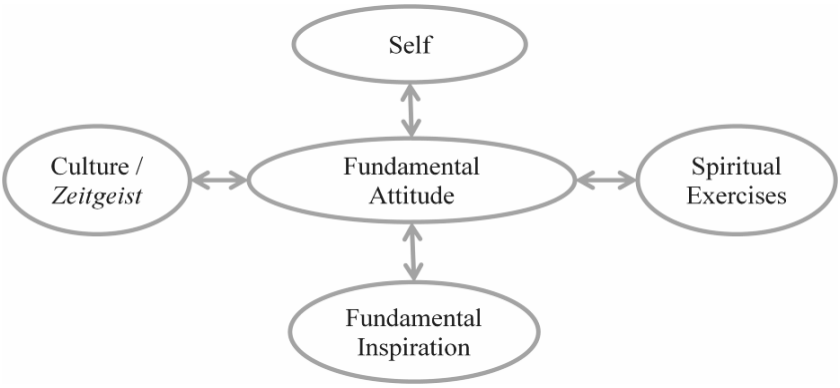
FROM LACUNA TO MAIN RESEARCH QUESTION

The lacuna referred to above is reflected in this work's main research question: "How and why did characteristic elements of the spirituality of Reiki change during its transmigration from Japan to Hawaii to North America, and during its globalization to, eventually, the Netherlands?"

This question was in turn divided into four manageable sub-questions (§1.4) (addressed hereafter) that are answered in the course of this study.

METHODOLOGY: AN ANALYTICAL TOOL

The strategy that unfolded in this study first maintains that Reiki should be approached from the spirituality perspective. As a consequence, an analytical tool had to be selected to describe Reiki's spirituality. In chapter 3, several definitions of spirituality are judged on their merits and the decision was made to select Maas' classification and accompanying analytical model. One of the main reasons for this is that this model is able to reflect the spirituality of the three eras referred to above, and also leaves room to interpret culture and *Zeitgeist*.



The findings of this study indicate that Maas' model of spirituality is a suitable analytical tool for presenting a particular spirituality in terms of both individuals and spiritual movements in general. The proof of this will become clear in the next section. Furthermore, the model provides an analytical basis for the theory to help explain the transmigration and globalization processes that are expressed in a conceptual vacuum along with three recognizable phases within the process of transmigration.

14.2 From research question to analyses, answers and conclusions

14.2.1 Reiki's spirituality: characteristic elements and changes

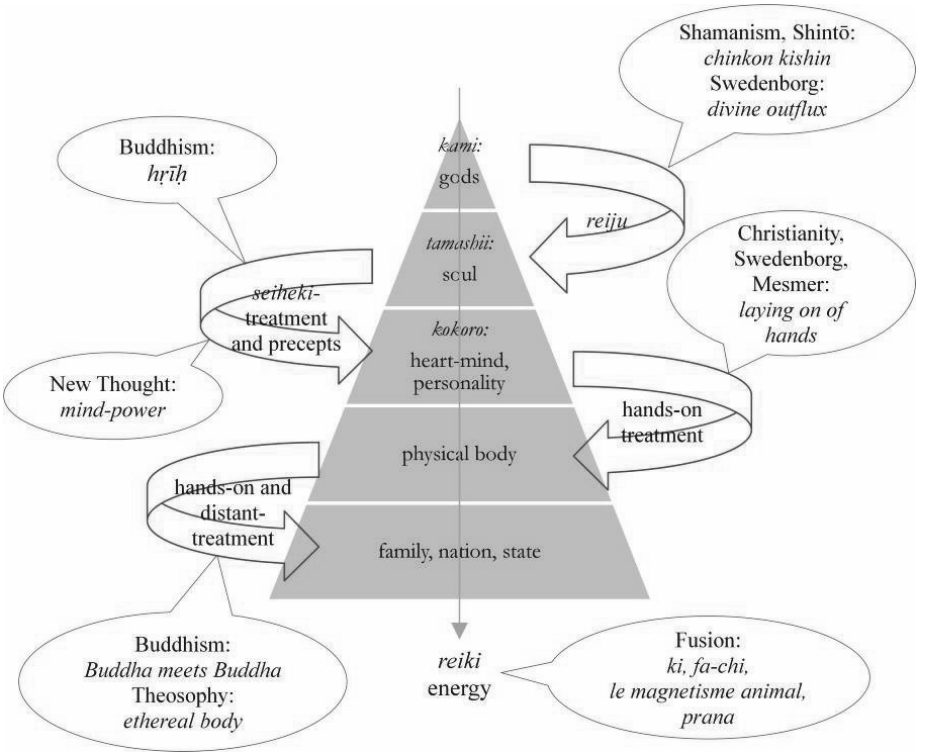
14.2.1.1 Three sets of characteristic elements

During the course of this work, it transpired that it was possible to complete the chosen model with the CEs of Reiki's spirituality three times, thus setting this spirituality out for the three considered eras. The complete lists of these CEs answer the first research sub-question: "*What are the characteristic elements of the spirituality of Reiki for the three treated eras?*" These sets of CEs can be found in chapter 7, *Reiki's spirituality in the Japanese era*; chapter 10, *Reiki's spirituality in the Hawaiian and North American era*; and chapter 13, *Reiki's spiritualities around the world*. All three treated eras also include a chapter that expounds a conceptual analysis of that particular era and one that tells the narratives of Reiki's key figures of that period.

There are around 60 CEs for all three eras, and it is clear that, in this study, the *component culture and Zeitgeist*, as well as the *component fundamental inspiration*, cover the majority of them.

The second research sub-question is: "*How and why were certain characteristic elements of Reiki's spirituality added; how and why did some of those CEs change; and how and why have some of those CEs vanished during this 'transmigration' and globalization, and can these changes be made visible in an analytical and structured manner?*" The summary of and conclusions with respect to the first and second research sub-questions combined are as follows.

(1) In the early 1900s, a combination of social, economic and religious crises occurred in Japanese society, resulting in the inception of hundreds of new spiritualities, all of which offered different coping strategies. One of these was Usui Reiki Ryōhō, which emerged out of a fusion of local ethnic spiritualities like Shintō and Shamanism, contemporary Buddhism and Christianity, foreign influences from Western esoteric traditions like the American metaphysical movement, and knowledge from other sources like Traditional Chinese Medicine and Western science. The reconstruction of this spirituality in this thesis produced a set of around 60 CEs, and provides an indication of the strong influence of culture and *Zeitgeist* on the birth of the new healing modality or therapy, or NRM, founded by Usui, Usui Reiki Ryōhō. The spirituality has 'visible' CEs such as precepts and a *reiju* ritual for transmission, as well as numerous other implicit convictions that were taken either for granted or as daily-reality. Examples are *kami* and implicit cultural values such as the Emperor System and the war-economy. The findings also indicate that early Reiki was in a formative stage, with a rather unstable mix of concepts like Shintō's *chinkon kishin*, elements of esoteric Buddhism, *mikkyō*, as well as the use of *prana* and the term *reiki* for the used energy, along with *ki* and *chi* energy. This raises questions about internal conceptual consistency. Externally, though, Reiki became an all-encompassing healing system along the lines of *kami*, *tamashii*, and *kokoro*, enveloping one's physical body, family, society, state and nation, and thus covering all three realms of body, society and the cosmos.



As visualized above, the *kokoro* is positioned in the center and connects directly to the *tamashii*, the physical and etheric body, the mind and spirit, and the personality. Several CEs reflect this connection.

The general goal of Reiki was salvation, and it promised a way out of the crises that burdened the Japanese people. Reiki is categorized in this work as a salvation-NRM, because it meets the criteria used in this study. As a result of the crises in Japan, the goals of the practice were primarily aimed at a world-benefit that was reflected in *anshin ritsumei* and leading to enlightenment or *satori.* Physical healing was also part of this world-benefit, but the order of benefits was the mind (read *kokoro*) and then the body. The main exercises of the practice were the *reiju* ritual for reconnection with the subtle energy *reiki*, several forms of treatment, with the laying on of hands being the most prominent, and moral and ethical codes that were reflected in five Reiki precepts.

The findings of this study also indicate a certain tension between Usui (Reiki Ryōhō) and contemporary culture. This became visible in Usui's relationship with the Imperial Navy, with which among others, the naval officers Ushida, Taketomi and Hayashi were involved. It is not unthinkable

that Usui and the Navy had different motivations for practicing Reiki; both aimed for *anshin ritsumei*, but the latter may have used it to mold its officers mentally for nationalism and warfare, whereas Usui offered it as a way out of crises, either to reach salvation or *satori*, or as a 'secret way to happiness'. This may have contributed to a first schism, one Reiki system practiced by naval officers organized in the Usui Gakkai tradition, and another for civilians. The latter of these was spread through Usui's most well known student, Hayashi.

(2) Reiki transmigrated from Japan to Hawaii and North America in the 1930s, and, until the late 1970s, was represented by only one Reiki Master, Takata. Reiki's spirituality in that era is reflected in a second set of CEs. Takata's life course put her in a difficult position between the Japanese and Western Judeo-Christian cultures. This quandary is visible in the fact that out of her twenty-two trained Masters seven had Japanese ancestry and fifteen Caucasian origins. The findings of this study indicate that she, probably unconsciously, adapted several CEs from a Japanese to a Western perspective, namely the Western esoteric traditions, especially New Age, and perhaps even esoteric Christianity. An indication of this is Takata's involvement with several metaphysical churches. These movements provided fertile ground for Reiki to develop into Western Reiki. This is exemplified by Japanese concepts like *ki* and *reiki*, which were smoothly replaced by the notion of a universal life-energy. Translation also became an issue, for instance in the use of the word *seiheki*. Differences in the Japanese and Western cultures were resolved by introducing new elements like Master initiations. This helped to instrumentalize the control of access and justify the high fee for Master training. The five precepts also adapted to Western culture, with the principle 'honor your parents, teachers and elders' bridging differences in manners or etiquette. Overall, the results indicate that Reiki was still in a formative stage, where rituals like transmission, hand positions and fees developed. The twenty-two Takata Masters acknowledged differences in these matters. This is not a surprise, because Takata embodied four decades of Reiki experience that she had to pass on to her Master candidates. The only references she had were her own training as a Reiki Master that took place decades earlier in a pre-war Japan at the hands of a Japanese teacher, and the many Reiki Masters and practitioners she had met during the months she lived at Hayashi's home in Japan. Now, however, Takata had to train Masters in the 1960s and 70s in North America while she was herself elderly.

Although Takata started the transmigration, her trained Masters continued and consolidated it. It is notable that Afro-Americans, Native Ameri-

cans and Muslims were rarely attracted to Reiki in this era. Further research is needed to explain this in more detail however; it falls outside the scope of this study to do so. Nonetheless, it may be useful to point out that in this treated era the Afro-Americans and Native Americans will have been undergoing challenges with the ongoing civil rights movement and its aftermath. Perhaps when people from differing layers of population face a cultural challenge, individuals will be more prone to seek solace and support within their own cultural heritage, hence a resurgence of Afro and Native American culture might be recognized rather than a flight to Reiki.

(3) Reiki's second transmigration or globalization took it from North America to numerous other countries, including the Netherlands. Its contemporary spirituality is reflected in a third set of CEs that was, as far as possible, tailored to Dutch circumstances. A specific set of CEs can, of course, be constructed for each country, but this study focuses on the position in the Netherlands.

The process of change in Reiki's practices was ongoing, but many CEs continued to dwell within the beliefs and concepts of Western esoteric traditions. New Age was optimized into the phenomenon of new spiritualities, and Reiki became part of a mainstream spirituality in the Netherlands. In time, this developed into a holistic spirituality in both the Netherlands and many other Western countries, where cooperation between the body, mind and spirit, accompanied and supported by ideas of human potential and self-cultivation, were increasingly emphasized. This reflects Western individualism and self-treatment became the cornerstone of Western Reiki. The Reiki precepts were translated into other languages, and particular developments in the translations are clearly visible. At some point, Reiki emerged from its formative stage and attempted to 'define' the practice in terms of both doctrine and exercises. Furumoto of Usui Shiki Ryōhō (Western Reiki) and Yamaguchi of Jikiden Reiki (Japanese Reiki) are good examples of the forerunners in this regard. Translation issues still, however, exist; for instance, *seiheki* is often interpreted as 'mental'. It is notable that, in the US, Afro-Americans, Native Americans and Muslims still are rarely attracted to Reiki, while the same is true in the Netherlands for Muslims and other non-Western immigrants.

This leads this chapter to consideration of the next research subquestion, namely Reiki's flexibility, although an aspect of a particular core first needs to be examined.

Within the process of transmigration described in this work, a certain number of CEs survived that legitimize the decision to retain the name Reiki. These elements are explained in this section.

The CEs for all three eras are first discussed, which then makes it possible to suggest which of them can be regarded as the core of Reiki's spirituality, the essential elements. Yet can a subset be defined as a core? *Sensu stricto*, I am inclined to say no. Maas' theory underlying his model of spirituality maintains that if one CE alters, then the spirituality as a whole also shifts and changes. From this perspective, the core should be all of them.

Narrowing the concept of a core through the question of which elements remained unchanged during transmigration makes room for a more *sensu lato* approach. The limited number of elements listed below compared with the total indicates gravitation towards constructivism rather than a perennial philosophy. The latter may contain only the elements that remained *exactly* the same, while the other 40 to 50 changed as the result of a form of construction. Following this line of reasoning, the findings of this study indicate that there is a certain ever-lasting core of CEs, regardless of the country to which Reiki transmigrates. These are the essential elements, and this core can be reconstructed in three steps.

Firstly, the previous chapters show which elements were present in the initial version of Reiki's spirituality and remained *exactly* the same in both appearance and content during the two transmigrations described. To avoid counting certain elements twice, they are not summarized per component, but in one list with the related components in parentheses: *fundamental inspiration* [FI], *self* [S], *culture and Zeitgeist* [CZ], *spiritual exercises* [SE], and *fundamental attitude* [FA].

The first step lists the CEs that remained *exactly* the same:

- The belief that there is *a certain* subtle healing energy [FI].
- The belief that an undistorted flow of that subtle energy is needed for good health [FI].
- The physical posture of the laying on of hands [SE].
- The belief that receiving that subtle energy (by the laying on of hands or any other technique) has a beneficial effect [FI] [SE].

And for advanced practitioners:

- Symbols: the *appearance* or *looks* of the 'distance' symbol, the 'mental' symbol and probably also the 'power' symbol [SE].
- The intention of the use of the 'power' symbol, focusing [SE].

- The phrase or mantra accompanying the 'distance' symbol: *hon sha ze sho nen* [SE].

The second step is to recognize the CEs that remained the same *in appearance*, but changed in their *content* in all three eras:

- Self-development or self-cultivation [FI] [S].
- The practitioner can, at will, let subtle energy flow right through him/her for healing purposes [FI].
- Reconnection with the energy is possible by means of a ritual (*reiju*, initiation, or attunement) [FI] [SE].
- Money or, in other words, the relationship between economic goods offered by Reiki and its value in money [CZ].
- 'Heroes': which Masters are hero changes over time [CZ].
- 'Rituals': attunement and treatments [CZ] [SE].
- 'Values': five precepts [CZ] [SE] [FA].

And for advanced practitioners:

- 'Symbols': a certain interpretation for the use of the three symbols [SE].

The third step sums up the elements that were not present in the initial version of Reiki's spirituality, emerged later on, remained unchained during globalization, and are expected to transmigrate unchanged to a next country. These elements are:

- A (not: The) version of the Reiki story [FI].
- Critical assimilation through the process of transmigration's three-phase theory [CZ].
- A lineage back to Usui through the reconnecting initiations [SE].

The findings of this study suggest that the CEs of these three steps represent the core of Reiki's spirituality, namely the essential elements. It should be noted that differences between contemporary Japanese and Western Reiki have already been taken into account in constructing this core; elements with differences in the East and West are omitted. This is, for instance, why only one accompanying phrase for the symbols is included; the other two already differ.

It is notable that so few of the CEs of the initial set of elements that are summed up in the first step survived. This study also indicates that this may

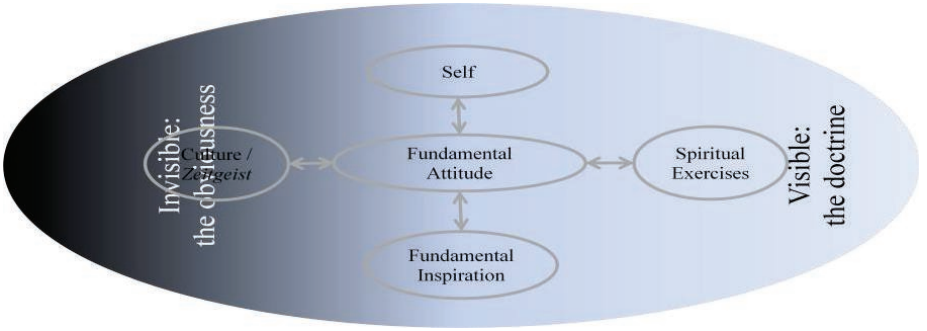
be what is called in the perennial philosophy the 'ancient wisdom', which is intended to be part of all three treated, as well as future, versions of Reiki's spirituality. This ancient wisdom may be summarized as follows, 'There is a subtle energy that is accessible to humans for healing purposes by the laying on of hands'. Around this ancient wisdom, some elements are added that are inextricably bound up with Reiki as a practice or tradition, and are expected to survive future transmigrations, albeit with certain changes in their appearance, with the initiation ritual being an example. Accordingly, the core is no longer solely an ancient wisdom, as intended in the perennial philosophy, but rather a point of departure, namely a set of essential elements that is able to assimilate in different cultures and will thus expand to a full set of CEs. The two transmigrations described in this study show that this core is indeed capable of surviving and spreading; it has been tailored to a given cultural and religious setting and expanded into the total of around 60 elements, which is a process that will predictably also be the case for future transmigrations.

14.2.2 Reiki's flexibility: the transmigration three-phase theory

The third research sub-question: "*Which factors contribute to the flexibility of Reiki in terms of its capacity to adapt to new situations, and how and why?*" is answered from a more theoretical perspective. To provide a response, the study needed the introduction of a theory, namely the transmigration three-phase theory (§13.2), which concerns the notion of a conceptual vacuum (§7.2). The findings of this study indicate that this process is largely responsible for Reiki's transmigration into new societies.

The conceptual vacuum: inherent in Maas' analytical model

The first phase of the transmigration three-phase theory concerns the notion of a conceptual vacuum, and is highlighted to help explain why certain practitioners located room for interpretation and could change the system. This idea maintains that certain CEs are explicitly visible and belong to (the practice or doctrine of) Reiki, while others belong to the domain of obviousness, thus causing a–as I call it–conceptual vacuum.



People can fill the vacuum according to their own insights, and the findings of this study render it visible on several occasions. Three examples are described in what follows.

(1) The separation of Reiki between the Navy and civilians was the first visible occurrence of the conceptual vacuum. Usui did not integrate certain concepts in his teachings, leaving a vacuum that was filled by the Imperial Navy and Hayashi, although both still operated within the same Japanese culture, Usui operated in the Meiji era and Hayashi in the Taishō era. It is notable that this took place in the same culture but in different occurrences of *Zeitgeist*. Hayashi in turn also regarded certain concepts as belonging to the obvious, thus leaving a conceptual vacuum that was filled by Takata.

(2) A second occurrence of a conceptual vacuum became visible in Reiki's transmigration to Hawaii and North America in the 1930s. During this process, many CEs originating from Shintō, Buddhism and Shamanism either vanished or assimilated into a new environment that was embodied in the New Age scene and holistic health movement around the 1970s. Problems with the translation of Japanese terms into English also affected some of the CEs. Overall, much of the Japanese terminology was replaced by New Age jargon, which resulted in a much more consistent practice in terms of the world view.

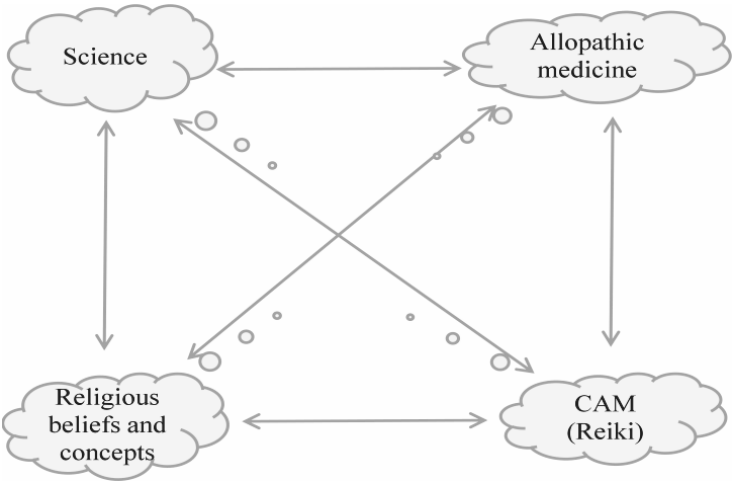
Takata was influenced by Western concepts, which resulted in the first Western occurrence of Reiki. On the one hand, she filled the vacuum in such a way that it primarily appealed to an audience of Caucasian ancestry, but on the other she did not integrate a number of concepts. This left room for interpretation, out of which several new styles emerged, all with their own way of filling the conceptual vacuum and all creating a new version of Reiki's spirituality that was reflected in new sets of CEs.

(3) A third occurrence was visible during Reiki's globalization, which started in the 1980s and gained momentum in the 1990s. This growth was facilitated by the globalization of New Age, which developed into a phe-

nomenon of new spiritualities. It seems that Reiki obtained a footing only in those places where either New Age or new spiritualities had already paved the way, rather than the other way round. Furthermore, it seems that in the Western world Reiki primarily assimilated in the element of the population with Caucasian origins, which will be addressed hereafter. In this era, literally hundreds of new styles emerged where concepts were either added from, for instance, healing crystals, tarot cards, astrology, Sai Baba, and dolphins, or were deleted. Many of the new styles focus mainly on physical treatments while others like to emphasize a certain personal spiritual development.

FOUR AGENTS IN THE *COMPONENT CULTURE AND ZEITGEIST* AND THE *COMPONENT FUNDAMENTAL INSPIRATION*

The second phase of the theory holds that each and every individual with their own unique spirituality or set of CEs is affected by a quadrilateral relationship that is present in every society between religious beliefs and concepts, science, allopathic medicine, and CAM modalities. Interwoven with this is the third phase; Reiki has to fill a hole in the healthcare market and new clientele has to be attracted.



The findings of this study indicate that Reiki broke out of its encapsulation several times thanks to the presence of one or more transmigrators: people who embody the process of transmigration and who filled the conceptual vacuum. In what follows, observations and conclusions that have all exemplified this theory are summarized.

The transmigration from one culture to another is most visible in Takata's path of Reiki. The rhetoric she used in her promotion of Reiki changed over time from a Japanese version into one that resembled Western religious beliefs and concepts. This process concerns the aforementioned conceptual vacuum, and led to the training of, on the one hand, seven Masters with Japanese ancestry and, on the other, fifteen Masters with Caucasian origins. This reflects both the culture from where Reiki originates and the culture it transmigrated into, acknowledging Takata's bicultural role as a transmigrator. These fifteen Caucasian Masters were largely responsible for the spread of Reiki in the Western world.

In certain elements of the population in Western countries (US Islamic or Afro-American), as well as, for instance, in Islamic countries in the Middle East, New Age, new spiritualities and, consequently, also Reiki seem to be almost completely absent. Reiki is not really required there because, for example, Muslims have alternatives to allopathic medicine that can be found within the realm of Islam. Accordingly, the apparent flexibility that is supposedly responsible for the spread of Reiki is not really based on the presence or absence of certain CEs in its spirituality; instead, the spread from Japan to the West and the Netherlands occurred thanks to its New Age host and/or lineal descendants, the holistic health movement plus the human potential movement, and this still occurs thanks to the subsequent development of new spiritualities. All of this took place in a Judeo-Christian culture that left its mark on the process of the de- and re-culturalization of Reiki. An example is the original Japanese Shamanistic ritual *reiju*, whereby a student becomes a medium, which became an initiation ritual where an alleged channel for energy is (re-)opened. This is reminiscent of the Christian baptism, where 'Christ-energy' is channeled or let in. Another example is the development of the subtle energy used during the ritual of the laying on of hands. In Japan, *ki* is regarded as an outflux of certain Japanese deities: *kami*. Meanwhile, in the West, 'universal life-energy' is used, echoing a more monistic or even monotheistic Christian concept.

Most, if not all, styles of Reiki on the market today do not explicitly state its belief system; for instance, the nature and characteristics of the alleged universal life-energy are rarely defined in detail. In fact, the observed diversity in styles is caused by the subjectivity of Reiki's adherents and practitioners, among whom there seems to be some sort of natural understanding of what is meant, which is reflected in a wide variety of concepts in new spiritualities. This seems to be one of the reasons why Reiki is approachable and accessible for many. This natural understanding also

helps Reiki practitioners to avoid the taboo topic of religion. Indeed, it has become part of the Reiki jargon to publicly reject the notion that Reiki might be a religion, and this element is not openly discussed. The natural understanding includes some of Reiki's more fascinating elements like the symbols and accompanying, so-called, 'mantras'. The findings of this study indicate that two of the three mantras used in the West evolved there and did not originate in Japan. The so-called Master initiation, symbol and mantra are all Western Reiki features, indicating that it was in a state of flux during the process of transmigration and is still in a formative stage. However, it also seems to strengthen theories in academia of the re-enchantment of the West. Many of the aforementioned hundreds of new styles involve much more than three symbols and mantras; they can run into the dozens.

Reiki influences the quadrilateral relationship between religious beliefs and concepts, science, allopathic medicine and CAM modalities in any country in a unique way. The relationship between Reiki and the established, regular, healthcare system therefore also differs noticeably per country. A consequence of the practitioner's natural understanding mentioned above is that the acceptance of Reiki in the regular healthcare system is a ponderous process, because Reiki propagandists fail to explain the beneficial effects convincingly and unanimously. Reiki also has to be explained within the rules of the science, religious beliefs and concepts present in a particular society. In theory, this most likely means that Reiki must be advocated in the Netherlands differently than in, for instance, India or on the African continent. Therefore, transmigration from one society to another needs one or more transmigrators who are rooted in both cultures. Examples are Takata (Reiki: Japan-US), D.T. Suzuki (Buddhism: Japan-US), Blavatsky (Buddhism: India-UK/US), and Olcott (Theosophy: US-Japan). It also seems that when society's religious beliefs and concepts offer enough room for CAM modalities, it is less likely that a transmigrator ascends. Further research is, however, required to examine this issue.

A striking difference in the presented spiritualities related to the three-phase theory is seen in the changes to several CEs. Examples that catch the eye are: (a) CEs that concern the ultimate goal, (b) the alleged subtle energy and its manipulation, and (c) a longing for transcendental cognition.

(a) The pursuit of the ultimate goal is recognized as self-cultivation in both Japan and the West. In Japanese Reiki, this is centered on the purification of the *kokoro*, which leads to a better life that is reflected in one's relationship with family, society and the state as a worldly benefit. This goal has to ensure the better rebirth of one's *tamashii* for the after-life,

which is together addressed as salvation. This is what some Japanese styles like to regard as *anshin ritsumei* or *satori*. However, in the West, the ultimate goal acquired a completely different meaning; self-cultivation was interpreted as self-realization, with self-treatment becoming the cornerstone of the practice and the goal being labeled as healing. This underlines the difference between the Japanese and Western cultures, where, in the latter, individualism led to a highly personalized type of spirituality centered and focusing on the self, and aiming for the discovery and cultivation of a supposedly divine inner-self. Healing has, therefore, become more a process of personal development than a state one can achieve, such as being completely healed. This open end stimulates an ongoing current of new therapies and techniques that have come into being, all of which promise the further development of Reiki practitioners.

(b) In Japan, it seems that the founder of Reiki–Usui–may have based his treatment on the alleged subtle energy of *prana*, which has to be aroused from within before it can be applied for healing purposes. It is perhaps the case that the initial form of *reiju* was based on this energy and contained a sort of radiating *prana*. However, either from the beginning, or later on due to changes in the system introduced by Hayashi, the *reiju* called upon the *ki* of the specific *kami* representing the Sun, Moon and Earth.

As mentioned above, in the West, these concepts were replaced by New Age concepts of channeling and universal life-energy; the treatment became an act of channeling universal life-energy, and the iterative *reiju* became a unique *rite de passage* ritual that brings about either a reopening of this channel or a reconnection of one's self with the source of this energy. Although both approaches in the practice make use of the laying on of hands, they differ on a conceptual level.

(c) A longing for transcendent cognition is noticeable in both early Japanese Reiki and contemporary Western Reiki. Differences in this longing relate to differences in Japan's spiritual animated society and the secular society of the West. Studies indicate that in the Netherlands religious creeds, practices and institutions are losing social significance, and part of the population no longer practices a particular belief system in the traditional way; they have become spiritually unaffiliated. This development runs parallel with New Age becoming a more mainstream form of spirituality in which other versions like prosperity spirituality, self-spirituality and holistic health have become more prominent. In Japan, the realness of particular Shintō, Buddhist and Shamanistic concepts contribute(d) to the acceptance of techniques like Reiki, while in the West acceptance depends

much more on one's personal world view and openness to alternative positions. Despite the fact that Japan was influenced by new academic (secular) thoughts from the West around 1900, lay people and Japanese society persevered with an animated world view. This might be an indication that acceptance and use in the West remains limited to people who have such an alternative world view, like New Agers. In the West, a notion arose of sacred-ness and secret-ness, and this is visible in practitioners' attitudes to, for instance, symbols and the initiation ritual; they are not discussed let alone compared among Reiki Masters. A side-effect is that (conceptual) differences remain hidden, which relates directly to the conceptual vacuum. Moreover, the symbols display a certain notion of mysticism; they are often labeled as something like gateways to unseen dimensions of human being(s), thus reaching out for transcendence. To achieve this, a certain degree of 'surrender' is ascribed to the energy and is combined with feelings of external authority. Over time, in most Reiki styles it became inappropriate, if not forbidden, to take notes during classes, with the argument being that one had to feel rather than think. However, this also increased the diversity in stories about Reiki, its history, its use and techniques. The Usui Shiki Ryōhō style introduced the aspect of Mystic Order, suggesting that practitioners are, or may become, mystics, and that the Reiki community is comprised of mystics. This idea seems to strike a sympathetic chord and fits in with general New Age concepts. However, as mentioned above, New Age has faded away and is replaced by new types of mainstream spirituality that is represented by new spiritualities. Time will tell if and how this affects Reiki and its distinguishing features.

14.2.3 Reiki's relation with Western esoteric traditions: substantial

The findings of this study indicate that the relationship between Reiki and Western esoteric traditions is profound and even fundamental to its existence.

In the Japanese era, this relationship is visible in several elements. Bizan Suzuki who, in turn, was inspired by New Thought inspired the precepts that Usui introduced. New Thought belongs to the American metaphysical movement, which was a specific development in North America of Western esoteric traditions.

Usui labeled the subtle energy as *reiki* energy. There are some indications that he knew of *prana* and that he based both the ritual of transmission–*reiju*–and the treatment on *prana*, although there is not (yet) enough

evidence to confirm this. It seems certain, though, that he was aware of what the concept of *prana* meant, as it came from the US to Japan via Theosophy.

It remains part of Usui's narrative that he was a schooled man and also had knowledge of Zen. At that time, Westerners like Olcott and Japanese people like D.T. Suzuki influenced Zen, both of whom were involved in the Western esoteric traditions.

When Reiki came to the US, the influence of the Western esoteric traditions became more visible; certain Japanese phrases were replaced by concepts like universal life-force, the importance of a free flow of energy, a connection to the divine realm and healing. The results of this study indicate that the terms used can all be traced back to concepts of the Western esoteric traditions and their descendant, New Age. Takata became involved in metaphysical churches, which strengthened the relationship. This relationship is also reflected in the twenty-two Masters that Takata trained in the last few years of her life: fifteen had Caucasian origins and some were alternatively orientated. There are still Reiki Masters that become members of present-day metaphysical churches.

When Reiki started to globalize, it gained momentum in the places where New Age, and natural developments from it, such as new spiritualities, were already present and not the other way around. This can be explained by the fact that Reiki makes use of terms from the movements that provide the soil for it to grow and spread.

14.3 From answers to verifying the hypotheses

14.3.1 Answers on the four research sub-questions

The first research sub-question "*What are the characteristic elements of the spirituality of Reiki for the three treated eras?*" is thus answered, with the findings of this study providing a set of almost 60 CEs for all three eras. Consequently, the first hypothesis, namely that the spirituality of Reiki can be defined in a structured way, is verified.

The second sub-question "*How and why were certain characteristic elements of Reiki's spirituality added; how and why did some of those CEs change; how and why have some of those CEs vanished during this 'transmigration' and globalization; and can these changes be made visible in an analytical structured way?"* is also answered. The results of this study indicate that this *how and why* are primarily to be found in the changes to the

CEs of the *component culture and Zeitgeist* and the *component fundamental inspiration*.

The second hypothesis, namely that change can be made visible enough in the CEs of the spirituality of Reiki as the result of its transmigration from the East to the West and its globalization is thus verified.

The third sub-question "*Which factors contribute to the flexibility of Reiki in terms of its capacity to adapt to new situations, and how and why?*" is answered. A theory with the idea of a conceptual vacuum and a three-phase theory are used to explain the spread of Reiki across cultural borders. There are certain CEs that seem to suggest that they were supportive of the process of assimilation within the New Age, the holistic health movement and new spiritualities like the self-cultivation of a supposed divine inner-self. Meanwhile, at the same time, the absence of other CEs may also have been supportive, for example the absence of a clear definition of universal life-energy.

The third hypothesis, remaining that there are either CEs guaranteeing flexibility, or CEs missing that do not therefore obstruct flexibility, is verified. The second part of the hypothesis, namely that the flexibility also concerns the position of Reiki in society, is also confirmed. The findings of this study indicate that the CEs related to local ethnic spiritualities like Shintō and Shamanism did not stand in the way of transmigration; they were replaced by more contemporary (Western) elements. The spread of Reiki at this point seems to be inextricably bound up with the spread and development of Western esoteric traditions. The theory introduced helps to clarify changes in the set of CEs, although not all of the observations are explained. Further research must answer why, in the West, most Reiki practitioners have Caucasian origins. The findings of this study can only suggest a particular direction in terms of finding an explanation for this issue.

The fourth sub-question "*Did Reiki emerge, transmigrate and globalize as the result of a particular interaction with the 'Western esoteric traditions'?"* is answered positively. Indeed, original Japanese Reiki is the result of a fusion of several fundamental inspirations, with a substantial contribution being made by concepts of Western esoteric traditions, especially those from the American metaphysical movement. After the birth of Reiki, New Age offered fertile ground for it to assimilate and de-Japanese. The spread of New Age and, later, new spiritualities seemed to have been a fortuitous condition for the spread of Reiki. At the present time, however, Reiki itself *is* such a new spirituality and itself provides soil for other new spiritualities to grow.

14.3.2 ANSWER ON THE RESEACH MAIN QUESTION

The answers to the four research sub-questions combined provide a balanced response to the main research question: "How and why did characteristic elements of the spirituality of Reiki change during its transmigration from Japan to Hawaii to North America and during its globalization to, eventually, the Netherlands?"

The answer has three threads: (1) Reiki's spirituality, expressed in CEs according to Maas' analytical model; (2) certain flexibility leading to transmigration explained by the three-phase theory; and (3) the influence of Western esoteric traditions. Obviously, these three threads are interwoven.

The findings of this research make it clear that the spirituality of early Japanese Reiki as expressed in Maas' analytical model has around 60 CEs. The most important are the concept of *kokoro*, the purification thereof, the training of the mindset and a connection with the *reiki* energy through the *reiju* ritual. All of these are meant to be a means for reaching the goals for this life as well as the after-life, such as discovering one's own *anshin ritsumei* and even to reach salvation or *satori* through self-development.

The influence of Western esoteric traditions is clearly visible, for instance, in the fact that (early-day) Usui Gakkai equates *reiki* energy directly with Mesmer's concept of energy, and that New Thought has inspired the Reiki principles. Moreover, on several occasions, the set of CEs is an incorporation of concepts of Theosophy.

The spiritual exercises and doctrine of early Reiki did not call all CEs explicitly by name, because they belonged to the natural habitat of the Japanese people, with *ki* being an example. These CEs dwell in the domain of obviousness and become hidden, which leads to a conceptual vacuum in spirituality. In general, new styles emerge when practitioners fill such a vacuum with other concepts that are familiar to them. When a practitioner rooted in two cultures does this, one where s/he learns Reiki and another where s/he introduces Reiki, transmigration occurs and a new set of CEs emerges that expresses a new version of Reiki's spirituality. Such a person (Hawayo Takata in the case of the Japan-North America transmigration) is called a transmigrator and embodies the first phase in the process of transmigration, in which s/he internalizes Reiki in one culture and expresses it in another through a new set of CEs. In the second phase, the new occurrence of Reiki has to assimilate in society. Indeed, it has to find a place in the quadrillion relationships between science, religious beliefs and concepts, allopathic medicine and CAM. The outcome of this phase determines, among others, if, and if so to what extent, Reiki is labeled as CAM and

which gap in the healthcare market is filled *casu quo* with what the added value is. The third phase maintains that, within this arrangement, Reiki has to attract new practitioners and clients. These new adherents embody a personal spirituality represented by one's own set of CEs. When they recognize this in Reiki's spirituality (Reiki's set of CEs), they become interested and willing to receive treatments or training. In the case of the transmigration from Japan through North America to the Netherlands, such practitioners are mainly to be found in Judeo-Christian layers of the population.

When Reiki transmigrated in this way from Japan to North America, the spirituality changed and the CEs related to treatments and practices became the most important. The goal became healing in a holistic sense, with self-development still being the route to achieving this. Certain CEs disappeared, like *kokoro* and the influences of the Imperial Navy and the Emperor System, and new ones emerged, like the Master initiations and several incantations, while others changed, like the precepts. The iterative ritual *reiju* became a unique *rite de passage* initiation ritual, acquired growing authority and became a means of controlling access to the higher levels of Reiki (Reiki 2 and Master).

When Reiki spread from North America to other countries and developed, new occurrences of its spirituality emerged, and were expressed in new sets of CEs. In the Western world, the CE of self-treatment increasingly became the cornerstone of the practice, as is the case in the Dutch Reiki scene. Furthermore, during this development, the initiation ritual gains more and more authority and becomes a phenomenon in itself.

Western Reiki has an affinity with Western esoteric traditions, including New Age and, later on, new spiritualities. In other words, numerous CEs of Western practitioners' spirituality relate to Western esoteric traditions. This relationship is visible throughout the transmigration route Japan – North America – the Netherlands and, consequently, the North American and the Dutch versions of Reiki's spirituality. Takata, for example, became involved in American metaphysical churches, and her first three appointed successors were all ministers in such movements. The term *reiki* energy was interpreted as universal life-energy, the healing took on a holistic interpretation of the body, mind and spirit/soul, and self-development now equates to personal empowerment and a personal quest for holistic health.

And with that the answer of the main research question comes to an end and also the research itself.

15. REFLECTIONS

15.1 THE OBSERVING PARTICIPANT OBSERVED

From an anthropological point of view, an interesting event took place. As mentioned before, I am (also) trained in *shoden* and *okuden* level of the Jikiden Reiki style. I experienced that Yamaguchi shared with the audience that the real goal of Reiki was the purification of the soul in order to be reborn on a higher level, thus working in the direction of a certain highest level in becoming one with the deities. His translator, accompanies him for years during his trips abroad, mentioned that it was the first time he told this to Western students. Also the present candidate Masters expressed they never heard this before. Yamaguchi knew that I am a scholar and attended his class to hear more on Jikiden Reiki and this event showed that the presence of the scholar affected the observed situation.

Beeler interviewed many Reiki practitioners in the UK and during some conversation with me in 2013, she mentioned that some people who followed Jikiden classes, indeed 'complained' that they miss a spiritual dimension in the teachings[1229]. Statements on websites of Reiki practitioners who have attended the Jikiden Reiki classes seem to confirm this observation. I think there is definitely a deeper spiritual message in Jikiden Reiki, but it is not always clear for, or made clear to students because it belongs to the realm of the obvious for Japanese Reiki Masters.

Private conversations with Reiki Masters, who switched from Western Reiki to Jikiden Reiki, made clear that on several occasions it was an experienced lack of spirituality in Western Reiki that made them turn their allegiance towards Jikiden Reiki. This thus seems to contradict the aforementioned information. But combined it may indicate a longing among Western Reiki Masters for a deep(er) experience of spirituality, whatever they mean with that.

15.2 JAPANESE SPIRITUAL SOCIETY VERSUS WESTERN SECULAR SOCIETY

During the same conversations between Beeler and me, we concluded that her observation of the UK scene at present time runs parallel with my findings presented in this study: there are indications that in the *emic* scene

[1229] Conversations between Beeler and me in 2013.

not everybody is aware of the fact that Japanese society is in its nature a spiritual society where an animated cosmology with concepts as *kami*, *ki*, reincarnation and ancestral spirits need no explanation, thus also not in Jikiden Reiki classes for Japanese students[1230]. On the other hand, in Western society as portrayed through a predominant secular character being the result of a greater decline of religiosity, many people seem to long for more spirituality in their lives. Western Reiki styles, like Usui Shiki Ryōhō, present themselves as a 'spiritual discipline' in order to address those needs. I think Jikiden teachers will become aware of this in time, and I assume their class material will emphasize spirituality more in the future. Another observation made by Beeler after interviews, though, is that many UK Reiki practitioners label Reiki as a therapy first rather than a spiritual discipline[1231].

The coming decades will make clear whether or not there will be two mainstream Reiki currents, one based on Western Reiki all descending from Takata and one based on Japanese Reiki mostly descending from Jikiden Reiki. It will also be interesting to see if in-between systems will spread like Gendai Reiki, or that Western and Japanese styles will merge and combine the best they have to offer into one predominantly global system.

15.3 PREDICTION FOR THE FUTURE

For the treated eras it is possible to reflect on Reiki in a retrospective way. Predicting something for the future is another thing, so modesty is called upon.

When the conclusions of all three eras would be converted in a prediction, then this study would predict that Reiki would continue to spread first and foremost in societies that have a Judeo-Christian cultural background holding the Western esoteric traditions. The main reason to predict this is that this background seems to provide alternatives for allopathic medicine that are usually labeled as CAM modalities, where Reiki has assimilated itself. Secondly, Reiki might spread to societies that have an animated world view, roughly comparable with Japan, like India for instance. India

[1230] Even taken in consideration that at present time Japan is the most secular country in Asia, compared to the West with its secularized society, it still is a spiritual society.

[1231] Personal conversation on October 23, 2014: something that will be explained in her *forthcoming* dissertation, 2015.

has as many gods as Japan has *kami*. India has a life-force, *prana*, which can be compared with *ki*, et cetera. But as already mentioned, there has to be a specific transmigrator to introduce an assimilated version of Reiki and in the case of India this may already have happened.

I do not foresee that Reiki will spread on the African continent on a large scale, because those cultures have already all kinds of alternative natural healing systems. In fact, the (Western) general healthcare has not introduced itself throughout the continent, therefore, there is no need for an alternative healing system; their systems are already "alternative" from a Western perspective. Besides that argument, I predict that the CE money has to transform into something that makes Reiki more accessible for people in poor countries.

Also I do not believe that Reiki will spread easily in Islamic countries in the Middle East as already discussed, on the same scale as it does in Judeo-Christian societies.

When it comes to numbers my expectation is that in countries where Reiki is on the market alongside new spiritualities, the number of Reiki practitioners will decline. I doubt if 'Reiki' is capable enough to present its own unique selling points that will set Reiki apart from other new spiritualities. The Usui Shiki Ryōhō style finds this difficult, combined with difficulties in explaining certain elements of its doctrine, such as why prices are so high compared with other styles, especially the $10,000 Master fee.

15.4 Future research

On several occasions throughout this dissertation the suggestion is made for further research. Summarized, these suggestions can be collected in several areas of interest.

Reiki and academia

I observed that the number of publications on Reiki is increasingly growing. At the time of writing this dissertation there were also three other PhD candidates studying Reiki. There is a continuous interest in Reiki but, besides the reasons I gave in the introduction of this thesis, are there any other reasons? Why does the number of publications on Reiki grow?

This study introduces the conceptual vacuum and the three-phase theory. It would be interesting to see if those ideas help explain why Western practitioners of new spiritualities and CAM modalities are predominantly

of Caucasian ancestry and/or have a Judea-Christian background. Further research in the spreading to other countries could make use of new insights in this matter.

Influences from abroad

The results of this study indicate that Usui and contemporary founders of Japanese NRMs were influenced by foreign concepts and beliefs. I think there are a few interesting topics that deserve attention in the future. Theosophy in particular because it seems to me that it had and still has a long reach, influencing NRMs in the past as well as today. For instance the role of *prana* on the development of Japanese NRMs using a subtle energy for healing purposes is not yet completely revealed. What was the influence of the new concepts of *prana* on founders of Japanese NRMs early 1900?

During this study I observed a few elements that might be the result of foreign techniques. For instance I wonder if there is a relation between Usui Reiki Ryōhō, osteopathy and chiropractic techniques for closing of the treatment.

It is not really known what Usui studied in his life. It is unknown which authors inspired him for instance Western authors like William Walker Atkinson or Swami Ramacharaka.

Further reason on early-day Reiki in Japan

The results of this study indicate that Usui most likely was influenced by a number of indigenous beliefs and concepts of that time. Since he lived precisely when the technique of laying on of hands was invented, the question shifts to whether or not he used another technique previous to what we know today, such as the raising of the hand?

Then there is the issue that virtually all studies focus on Usui and Hayashi. But what happened with the other 19 or 20 trained Masters by Usui? It would be interesting to track them down and express their spirituality in a set of CEs and compare it with the results of this study.

Finally, I noticed that modern techniques came from abroad and led to the introduction of the new word *seishin*. Why did Usui call this technique Usui Reiki Ryōhō instead of Usui Seishin Ryōhō?

Reiki in the Netherlands

I noticed that the Netherlands hold a larger number of Reiki Masters than other countries in relation to the total population. It would be interesting to take a closer look at the specific situation in the Netherlands, its religious

background and Reiki. Is there a direct relationship between Reiki in the Netherlands and Dutch Protestantism?

Reiki in general

The results of this study indicate the existence of a conceptual vacuum. That also raises a question regarding how solid particular convictions are rooted in the New Age / new spirituality milieu. Perhaps people switch rather easy from the one fundamental inspiration to the other, perhaps more easily than in religions like Christianity.

In relation to the conceptual vacuum and society-spirituality, is it less likely that a transmigrator ascends (for instance to introduce Reiki) when society's religious beliefs and concepts offer enough room for CAM modalities?

Hopefully this dissertation might be a source of information and inspiration for those who pick up the challenges that lay ahead in answering those questions.

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GLOSSARY OF JAPANESE TERMS

Only the main Japanese terms are listed here and the section number where it is introduced when applicable.

amatsu norito: prayer of heaven (§5.6.5.7).
anshin ritsumei: peace of mind (§5.1.5.6).
ba: field (§5.1.1).
bakafu: the official institute to oversee institutions (§6.2).
butsudō: the way of Buddha (§5.1.1).
byosen: technique to sense the energy (§7.1.4.9).
chi: subtle energy, life-force (§5.1.3).
chinkon: healing and directing spirits (§5.1.2).
chinkon kishin: mediated spirit possession (§5.1.2).
chiryō: treatment (§7.1.4.9).
choku rei: Shintō ritual, Reiki symbol (§7.1.4.9).
daikomyō: great bright light (§5.1.5.5).
dannadera: the Temple Registration System or Parish Temples (§6.2).
denbō kanjō: initiation ritual of the transmission of the Dharma (§5.1.9).
dento reiki: Usui's original reiki ryōhō (§6.5.1).
fa-chi: emitting *chi* (§5.1.3).
gakkai: learning society (§6.1).
gannin: petitioned or petitioning monks (§5.3.2).
genze riyaku: this-worldly-benefits (§5.6.3).
gōchi: five wisdoms (§5.1.9).
gokai: the Reiki precepts (§7.1.4.10).
gokuraku: paradise (§5.1.1).
gyō: practice.
hado: energy, vibration (§5.1.6).
hara: energy point in belly (§5.1.4).
hatsurei-ho: invoking or generating spirit (§7.1.4.3).
hibiki: sensing the energy (§7.1.4.9).
hiden: secret tradition.
hijutsu: secret art.
hikari: light (§5.6.5.7).
hino kishin: daily act of gratitude, sweeping mental dust (§5.6.5.2).
hōben: in *Sanskrit*: *upaya*; skillful means to make doubters accept the law of the Mahayana, thus likening the dharma to medicine.
honu no reikō: the spiritual Light within oneself.
hongaku: original state of enlightenment (§5.1.5.1).

hṛīḥ: *h*=karma, *ṛ*=passions, *ī*=calamity and *ḥ* =removed (§7.1.4.9).
ikigami: living god (§5.1.1).
in'yo: Japanese version of Yin-Yang (§5.1.3).
inki: Ying quality of *ki* (§5.1.3).
issei: first generation Japanese immigrants (§8.3).
ji: temple (§5.1.1).
jigoku: hell (§5.1.1).
jingū: shrine (§5.1.1).
jinja: shrine (§5.1.1).
jobutsu: the path or process to become a Buddha.
jōrei: purification of the spirit (§5.6.5.7).
jumon: incantation, spell (§5.1.3).
kai: association of people, congregation like the *Usui gakkai*.
kaji: traditional Buddhist healing power (§5.1.8.1).
kaji kitō: religious exorcism (§5.1.8.1).
kami: a divine being, gods (§5.1.1).
kamidana: house altar (§5.1.1).
kamigakari: possessed by a *kami* (§5.1.6).
kamikumite: those who go hand-in-hand with god (§5.1.3).
kami-no-michi, another word for *Shintō*.
kamiza and s*homiza*: the highest and the lowest energy spot in a room.
kanjō: esoteric Buddhist initiation ritual (§5.1.9).
kanpō: Chinese medicine.
kansja: exchange of gratitude (§5.5).
kasō: subtle energy (§5.6.5.7).
kengoku: heaven (§5.1.1).
kenkyūkai: research center.
ki: vital essence, life force (§5.1.1).
kiai: spirit-pressure or coercion by the spirit (§5.6.3).
kiseki: miracles.
kishin: possession by spirits or *kami* (§5.1.2).
kitō: healing practice (§5.1.8.1).
kō: laymen's group.
kōgeki seishin: fighting spirit (§5.6.5.5).
kokugaku: National Learning (§5.1.1).
kokyūhō: method of breathing.
kokoro: heart-mind (§5.2.1).
kokoro naoshi: reform of the *kokoro*, renewal of the heart, healing of the spirit (§5.6.2).
kotodama: word spirit (§5.1.3).

kyōiku chokugo: Imperial Rescript of Education (§6.3.2).
kyōshu: doctrinal leader[1244].
lao-gung points: energy points in the body (§5.1.3).
mahikari: true light (§5.6.5.11).
makato: quest for sincerity (§5.5).
mantra: magic words (§7.1.4.7).
matsuri: community festival (§5.1.1).
mihikari: divine light (§5.6.5.11).
mikkyō: esoteric Tendai Buddhism (§5.1.5).
miko: female shaman (§5.3.2).
mikogami: child of the *kami* (§5.1.6).
miteshiro otoritsugi: divine hand-substitute (§5.6.5.4).
naohi: Chines pronounciation for *choku rei* (§7.1.4.9).
nemba: thought waves (§5.1.3).
nenbutsu: the practice calling the name of the Amida Buddha (§5.1.5).
nikutai: the flesh (§5.2.1).
nisei: second generation Japanese immigrants (§8.3).
norito: ancient Japanese liturgy (§5.1.1).
NRM: New Religious Movement. See *Shinshūkyō*.
okugi: inner mysteries.
prana: breath of life (§5.1.4).
rangaku: Dutch learning (§6.2).
rei: soul, god, divine being, awesome something, but also: spirit of the dead. (§1.2).
reiha, hinami: spirit waves (§5.1.3).
reihasen: cords of spiritual vibration (§5.1.3).
reihō: spiritual method. Also used as an abbriviation for *reiki ryōhō*.
reiju: initiation or attunement (§7.1.4.4).
reijutsu: excellent art (§5.6.5.5).
reiki: life-force (§1.2), when written as 'Reiki': healing technique (§1.2), spirit force (§5.6.3).
reishi: spirit quantum of life-energy (§5.6.5.6), coined from an analogy with the electron and translated as pneumaton (§5.6.3).
ruiji shūkyō: pseudo religions (§6.4.1).
sakoku jidai: seclusion of Japan (§6.2).
saniwa: mediator in the *chinkon kishin* ritual (§5.1.2).
satori: enlightenment (§5.1.5.6).

[1244] Website http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID =394 accessed December 15, 2013.

sei: perfection.
seiheki: bad habit, disposition (§7.1.4.9).
seiki: radiation of life-force (§5.6.3).
seisen: holy war. An issue related to *kōgeki seishin*.
seishin: spiritual energy, psyche (§5.1.4).
seishin igaku: psychiatry (§5.1.4).
seishin eisei: mental health as an antonym for 'body' or 'physical' (§5.1.4).
seishin kyōiku: spiritual education.
seishin ryōhō: psychotherapy (§5.1.4).
seishin sekai: spiritual world.
shi-chi: drawing energy in (§5.1.3).
shiki: technique, method or system.
shin: Chinese word for *kokoro* (§5.2.1).
shinjin gochi: unity between *kami* and human beings (§5.6.3).
shin reisei undō: New spiritualist movement. A term introduced by Susumo Shimazono.
shinrei ryōhō: spiritual healing method.
shinri shinkō: true beliefs.
shintai ryōhō: physical healing method.
shinshūkyō: Japanese New Religions where the acronym "NRM" is often used[1245].
Shintō: the Way of the Gods/*kami*' (§5.1.1)
Shintō of the Imperial Household (*kōshitsu Shintō*)
Shrine Shintō (*jinja Shintō*)
State Shintō (*kokka Shintō*)
Sect Shintō (*kyōha Shintō*)
New Sect Shintō' (*shin kyōha Shintō*)
Folk Shintō (*minkan Shintō*)
shirushi: drawing symbols (§5.1.3).
shō: the right way, the right road, the right teaching. Mostly the Buddhist Law is addressed (*dharma*).
shōfuku no hihō: secret way to happiness (§7.1.2).
shugendō: cult of sacred mountains.
shugenja: person who masters religious extraordinary powers in *shugendō* (§5.1.2).
shugensō: mountain monks.
shugorei: guardian spirits (§5.6.5.4).
shūkyō: the Japanese term for religion.

[1245] Astley, 2006, pp93-94.

shūkyōgaku: the science of religion. The academic discourse on 'Japanese religion' emerged as result of the exposure of Japanese society to Western concepts of religion[1246].
shūkyō seisaku: regime's religious policy (§6.3.2).
shūshin: moral indoctrination (§6.3.2).
tamashii: soul (§5.2.2).
tairei: great spirit (§5.6.5.6).
tanden: energy point in belly (§5.1.4).
teate: healing with the palms of the hands.
tekazashi: holding up the hand (§5.1.6).
tennōsei: the Emperor System (§5.3.3).
tenohira: healing with the palms of the hand according to a structered form of practice.
tenrikyō: another name for 'God'.
tera: temple (§5.1.1).
tsukimono: possessing beings (§5.1.8.1).
Usui Reiki Ryōhō: the healing practice founded by Mikao Usui in 1922.
Usui Ryōhō Hikkei: a 'handbook' given to new members of the Usui Gakkai.
yamabushi: Shugendō practitioners, mountain ascetics (§5.3.2).
yōki: Yang quality of *ki* (§5.1.3).
yōki yusan, yōki gurashi: joyous life (§5.6.5.2).
yorigitō: spirit possession prayer; a type of *kitō*, where seances are used (§5.1.8.2).
zaike: lay priest of Tendai Buddhism (§6.3.1).
zendō-ji: school at a *zendō* temple (§6.3.1).

[1246] Isomae, 2005, p243.

EXAMPLES OF *EMIC* LITERATURE ON REIKI

Frank Armada Petter was married with a Japanese woman and lived over ten years in Japan. He speaks the language and was able to trace back a lot of the history of Usui and Hayashi. His findings are presented in numerous books, of which the most recent was *Das its Reiki* (2009). This book presents an accumulation of all the investigations he has done the last 15 years on the history of Reiki. Regarding the reconstruction of the history of Reiki, Usui and Hayashi, Petter also worked alongside with Rand and Lübeck as in *The Spirit of Reiki*. William Lee Rand is one of the people who started his own system, called 'Karuna Reiki'. His website presented also a lot of historical information on Reiki. Ann Linda Baldwin (2010) mentioned his name when she wrote about attempts to get more scientific evidence on the alleged benefits of Reiki treatments. What stands outs in Rand's autobiography is that he took Reiki Master classes with as many as five different Reiki Masters of five different styles. Walter Lübeck wrote about Reiki as one of the first in the West. He also developed his own style: 'Rainbow Reiki', in which he was one of the first to start a new system in the West.

To my knowledge, the first author who showed the Reiki symbols to the public was Arthur John Mackenzie Clay (1992), in *The Challenge to Teach Reiki: Hands-on Healing that Promotes Physical Wellbeing and Mental, Emotional and Spiritual Extension*. The second author in this was Kathleen Milner (1994) in *Reiki and Other Rays of Touch Healing*. Diana Stein (1995) has been the third who made the symbols public as used in Reiki in *Essential Reiki*. The symbols were easy to find in publications and on websites on the internet and also researchers used them in publications, but with respect to the presumed Reiki tradition, as for instance Stein (2009). Barbara Weber Ray was one of the twenty-two Masters trained by Takata. Shortly after the decease of Takata, she started her own system called 'Radiance Technique'[1247]. That some information on websites of Reiki practitioners is cooked up by just copy-and-paste from other sites is visible in this case; Weber is spelled with one 'b', but in many occasions it is spelled with 'bb' instead; the origin of this error might be the fact that the

[1247] More on this in section 9.6.

Grey Book (§9.6.2) contains a list of names that spells Webber[1248]. According to Ray, her publication on Reiki in 1983, *The 'Reiki' Factor* was the first on Reiki ever[1249]. Helen L. Haberly was a student of Takata and a personal friend. She published in 1990, *Reiki: Hawayo Takata's Story* which was the second, or at least one of the first publications on Reiki and with first hand information about Takata. It may have been for that reason that she is used sometimes as background information as by Melton[1250]. Phyllis Lei Furumoto is the granddaughter of Takata. Furumoto has not published any book. She proclaimed that Reiki is an oral tradition and among others for that reason, she did not want to write about it either, but on the other hand, she is interviewed many times for the Dutch *Reiki Magazine* that was in a way a platform where she could ventilate her opinion on Reiki. Nevertheless, the TRA distributes a–so called–*Blue Book* exclusively for its members, to hand out to students during a Reiki class. It contains fragments of Takata's personal diary and the genesis of Reiki according to the legend[1251]. The *Blue Book* originally is composed by Paul Mitchell, one of the twenty-two Masters trained by Takata, who handed it out it already to his own students. Other interesting sources of information are the radio shows given by Furumoto on the internet where she interviews Reiki practitioners and self-practitioners from all over the world. In these interviews, or better discussions, Furumoto shares quite some information regarding her perspective on Reiki, for instance about the history of Reiki, the beneficial effects of Reiki, and memories on Takata[1252]. She held these interviews since September 2009, and continues this up until at least the moment of writing this thesis: 2013. Tadao Yamaguchi is a Japanese Reiki Master and represents Jikiden Reiki. He wrote a book, *Light on the Origins of Reiki* (2007) especially for Western readers. His lineage is Usui-Hayashi (Reiki 1 and 2 classes) & Sugano (Reiki Master training)-Chiyoko Yamaguchi (his mother)-Tadao Yamaguchi, so he descends from a completely Japanese lineage. He was more or less discovered by Petter during his stay in Japan in a time period he was married with a Japanese woman. For Chiyoku Yamaguchi (†2003) it came as a complete surprise to know that Reiki was also practiced outside Japan, but shortly after that, she and Tadao found out that 'Western Reiki' or westernized Reiki was different from the style they

[1248] Takata Furumoto, 1982, page unnumbered.
[1249] Ray, 1988, pXVII.
[1250] Melton, 2001, p78.
[1251] More on the *Grey Book* and *Blue Book* in chapter 9**, The Reiki story:** (p256).
[1252] Website http://www.reikitalkshow.com/ accessed July 1, 2012.

practiced and teach called ‘Jikiden Reiki’. Soon they gave classes to Western self-practitioners in Kyoto as well in other parts of the world as in the Netherlands and Germany, up until this day (2013). Yamaguchi stated that Reiki self-practitioners in Japan descend for 99 percent of Westernized Reiki and only for one percent of Japanese Reiki[1253]. Toshitaka Mochizuki is a well known Japanese author. Initially, he received Reiki from Petter, but later developed and founded ‘Vortex Reiki’ based in Kyoto and has published several books in Japanese of which some are translated into English. He also estimated that the mentioned number is far above the 90 percent.

[1253] Yamaguchi, 2011, p4.

THE STATESMAN GOTŌ SHIMPEI

This appendix provides some background information on the Japanese statesman GOTŌ Shimpei (後藤 新平?, July 24, 1857-April13, 1929). His CV holds: head of civilian affairs of Taiwan under Japanese rule, first director of the South Manchuria Railway, seventh mayor of Tokyo, first Chief Scout of Japan, first director of NHK (日本放送協会, *nippon hōsō kyōkai*; official English name: Japan Broadcasting Corporation), third principal of Takushoku University, Home Minister, and finally Foreign Minister of Japan. One of the many websites on Gotō stated[1254]:

> Shinpei Goto (1857-1929)
> Shimpei Goto came from Mizusawa in the Tohoku district. He graduated from Sukagawa Medical School, and entered the Ministry of Home Affairs. After serving as Director of the Health Bureau of the ministry, he participated in the quarantine of the army during the Sino-Japanese War, and was then appointed Director of the Public Welfare Bureau of the Governor-General of Taiwan. In 1895, the Ching Emperor had ceded Taiwan to Japan as a result of the Sino-Japanese War, and Taiwan became a Japanese colony. After proving his ability to run the colony in its early years by suppressing revolts and fostering industry, Mr. Goto was appointed first President of the South Manchuria Railway in 1906. The company carried out national policies that played a central role in Japan's advance into the Chinese mainland. Mr. Goto also showed his ability in the early years in China.
> In 1908, he was appointed Minister of Communications as well as first Governor of the Standard of Railways. At that time, the national railway was no more than a collection of strangers because it had been so recently nationalised. Mr. Goto advocated philanthropy and the principle of a "Large Family" as the basis of a spirit of unity. He also made efforts to establish decentralised management by attaching importance to field work and responsible personnel. The principle of a "Large Family" became a psychological mainstay of JNR staff. On one hand, Mr. Goto asserted reconstructing railways on the standard gauge and, on the other hand, he actively participated in many projects, such as establishment of railway training centers, railway hospitals, the mutual aid association for non-clerical workers, construction of Tokyo Station and the improvement of electrification of the Tokaido Line. He participated in dispatch of troops to Siberia as Foreign Minister, as well as in the reconstruction and planning of Tokyo after the Great Kanto Earthquake in 1923 as Minister for Home Affairs and Governor of the Stan for Restoration of the Capital. (Transportation Museum, Tokyo)

[1254] Website http://www.jrtr.net/jrtr04/history.html visited on July 8, 2012.

He was also involved at the first broadcasting in Tokyo when he was Governor of the Tokyo Broadcast Station. He gave a speech regarding the function of broadcasting, saying: “I cannot imagine our cultural life of the future without broadcasting.” He entrusted great dreams and roles to broadcasting.

There is some more information on about his time in Taiwan[1255].

> At the end of Sino-Japanese war, Shinpei Goto was working as the chief administrator under Gentaro Kodama, the Army's Temporary Chief Quarantine Officer; Kodama and Goto were acquainted at that time and became trusted friends. After finishing his quarantine job, Shinpei Goto was reinstated as the head of Health Department in Ministry of Interior. At this time, there was a head on conflict on the matter of Taiwan’s opium problem, between the advocates of "strict prohibition" and "non-prohibition". A storm of hot disputes arose between the oppositions. Goto asserted the theory of "gradual prohibition", and presented his “Opinion regarding the opium system in Taiwan", which was appreciated. Hence, Goto was appointed as the health adviser for Taiwan Governor's Office. Based on Goto's opinion, the "Taiwan Opium Law" was promulgated in January 1897, and a system of opium-monopolized sale was established. The opium problem tied Goto to Taiwan, and later when he left Taiwan to become the president of Manchu Railway Co., he had left a gigantic footstep of Japan's colonial management history in Taiwan.

Another source reveals[1256]:

> Born in Iwate, the son of a samurai of the Mizusawa Clan. He graduated from Sukagawa Medical School. In 1881, he became the director of Aichi Prefectural Hospital and concurrently head of Aichi Medical School. In 1883, he entered the Sanitary Bureau of the Home Ministry. After studying in Germany, he was promoted to department director in 1892. In 1898, he was promoted to the director of the Civil Administration Bureau by the then governor-general of Taiwan, Gentaro Kodama. In 1903, he was selected as a member of the House of Peers by Imperial command. Later, he successively held important posts as the communications minister and director of the Railway Department, in the second and third Katsura cabinets. In the Terauchi cabinet, he served as home minister and foreign minister and pursued the Siberian Intervention. In 1920, he became the mayor of Tokyo City. He set out the restoration plan for Tokyo after the Great Kanto Earthquake (1923) in his position as home minister and president of the Imperial City Restoration Department in the second

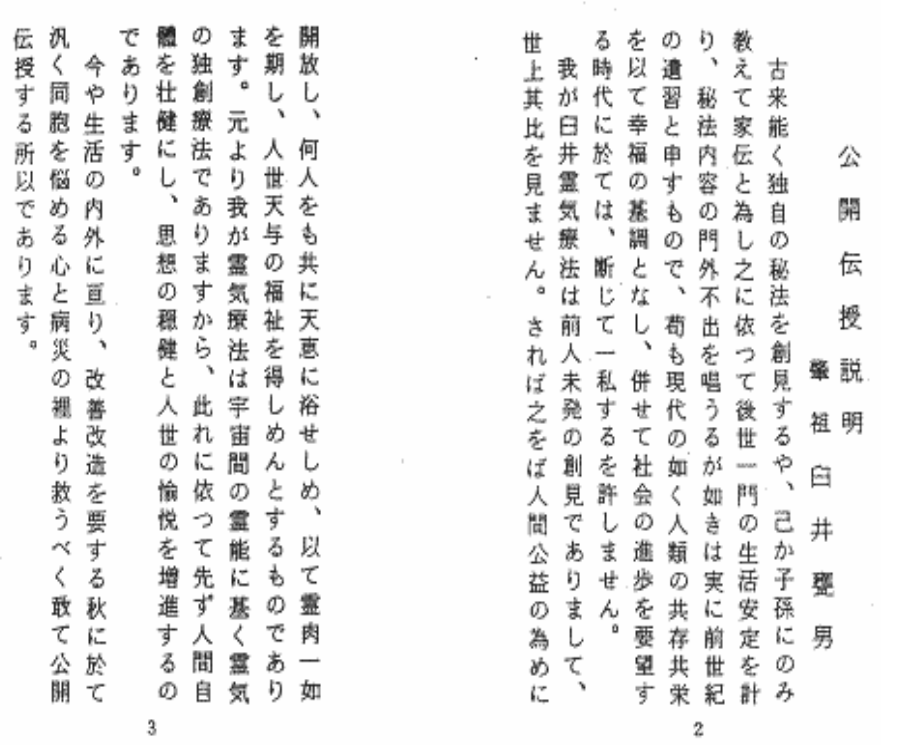
[1255] Website http://members.shaw.ca/leksu/mainp6e.htm visited on July 8, 2012.

[1256] Website http://www.ndl.go.jp/portrait/e/datas/79.html?c=0 visited on July 8, 2012.

Yamamoto cabinet. He was also involved in the establishment of diplomatic relations with the Soviet Union.

INTERVIEW USUI

The interview of Usui is to be found on multiple websites both in English and Japanese. These are the first two pages of the alleged original Japanese *kanji*[1257].



公開伝授説明

肇祖臼井甕男

古来能く独自の秘法を創見するや、己か子孫にのみ教えて家伝と為し之に依つて後世一門の生活安定を計り、秘法内容の門外不出を唱うるが如きは実に前世紀の遺習と申すもので、苟も現代の如く人類の共存共栄を以て幸福の基調となし、併せて社会の進歩を要望する時代に於ては、断じて一私するを許しません。

我が臼井霊気療法は前人未発の創見でありまして、世上其比を見ません。されば之をば人間公益の為めに

2

開放し、何人をも共に天恵に浴せしめ、以て霊肉一如を期し、人世天与の福祉を得しめんとするものであります。元より我が霊気療法は宇宙間の霊能に基く霊気の独創療法でありますから、此れに依つて先ず人間自體を壮健にし、思想の穏健と人世の愉悦を増進するのであります。

今や生活の内外に亘り、改善改造を要する秋に於て汎く同胞を悩める心と病災の禍より救うべく敢て公開伝授する所以であります。

3

This English version sounds as follows (questions are numbered for reference convenience by me)[1258]:

> Reiki in the words of the founder Mikao Usui (translated from an interview)
> From ancient times whenever someone develops a secret method the one would teach this to the people among family, as a legacy for the later generations of the family living. That idea, not to open to the public and keep that sacred method in the family, is really the past century's bad custom.

[1257] Website http://www.senseireiki.org/usui_reiki_handbook.htm accessed December 13, 2013.

[1258] Website http://www.reiki.nu/reiki/interview/interview.html, accessed March 25, 2012,

In modern days we have to live together. That's going to be the basis of happiness, earnestly wanting social progress.
That's why I definitely won't allow to keep this for myself. Our Reiki Ryoho is a creative idea, which no one has developed before and there is nothing like this in this world. Therefore I am going to open this idea to anybody for the peoples benefit and welfare.
And everyone will receive the blessing from God. With this, expect everyone to have soul and oneness.
Our Reiki Ryoho is an original therapy method using the power based on Reiki, which is a universal power in the universe.
With this, first for human beings themselves to be strong and healthy. Then to improve the thoughts, to be mild and healthy, and human life to be pleasant.
Nowadays inside and outside of living we need improvement and restructuring away from illness and suffering, many fellows have worrying mind out of illness and accident.
I dare to openly teach this method.

Q1. What is Usui Reiki Ryoho?
A. Graciously I have received Meiji Emperor's last injunctions. For achieving my teachings, training and improving physically and spiritually and walking in a right path as a human being, first we have to heal our spirit. Secondly we have to keep our body healthy. If our spirit is healthy and conformed to the truth, body will get healthy naturally. Usui Reiki Ryoho's missions are to lead peaceful and happy life, heal others and improve happiness of others and ourselves.

Q2. Is there any similarity to hypnotism, Kiai method, religious method or any other methods?
A. No, there is no similarity to any of those methods. This method is to help body and spirit with intuitive power, which I've received after long and hard training.

Q3. Then, is it psychic method of treatment?
A. Yes, you could say that. But you could also say it is physical method of treatment. The reason why Ki and light are emanated from healer's body, especially from eyes, mouth and hands. So if healer stares or breathes on or strokes with hands at the affected area such as toothache, colic pain, stomachache, neuralgia, bruises, cuts, burns and other swellings with pain will be gone. However a chronic disease is not easy, it's needed some time. But a patient will feel improvement at the first treatment. There is a fact more than a novel how to explain this phenomenon with modern medicine. If you see the fact you would understand. Even people who use sophistry can not ignore the fact.

Q4. Do I have to believe in Usui Reiki Ryoho to get better result?
A. No. It's not like a psychological method of treatment or hypnosis or other kind of mental method. There is no need to have a consent or admiration. It doesn't matter if you doubt, reject or deny it. For example, it is effective to children and very ill people who are not aware of any consciousness, such as a doubt, rejection or denying. There may be one out of ten who believes in my method before a treatment. Most of them learn the benefit after first treatment then they believe in the method.

Q5. Can any illness be cured by Usui Reiki Ryoho?
A. Any illness such as psychological or an organic disease can be cured by this method.

Q6. Does Usui Reiki Ryoho only heal illness?
A. No. Usui Reiki Ryoho does not only heal illness. Mental illness such as agony, weakness, timidity, irresolution, nervousness and other bad habit can be corrected. Then you are able to lead happy life and heal others with mind of God or Buddha. That becomes principle object.

Q7. How does Usui Reiki Ryoho work?
A. I've never been given this method by anybody nor studied to get psychic power to heal. I accidentally realized that I have received healing power when I felt the air in mysterious way during fasting. So I have a hard time explaining exactly even I am the founder. Scholars and men of intelligence have been studying this phenomenon but modern science can't solve it. But I believe that day will come naturally.

Q8. Does Usui Reiki Ryoho use any medicine and are there any side effects?
A. Never uses medical equipment. Staring at affected area, breathing onto it, stroking with hands, laying on of hands and patting lightly with hands are the way of treatment.

Q9. Do I need to have knowledge of medicine?
A. My method is beyond a modern science so you do not need knowledge of medicine. If brain disease occurs, I treat a head. If it's a stomachache, I treat a stomach. If it's an eye disease, I treat eyes. You don't have to take bitter medicine or stand for hot moxa treatment. It takes short time for a treatment with staring at affected area or breathing onto it or laying on of hands or stroking with hands. These are the reason why my method is very original.

Q10. What do famous medical scientists think of this method?

A. The famous medical scientists seem very reasonable. European medical scientists have severe criticism towards medicine.
To return to the subject, Dr. Nagai of Teikoku Medical University says, "we as doctors do diagnose, record and comprehend illnesses but we don't know how to treat them."
Dr. Kondo says, "it is not true that medical science made a great progress. It is the biggest fault in the modern medical science that we don't take notice of psychological affect.
Dr. Kuga says, "it is a fact that psychological therapy and other kind of healing treatment done by healers without doctor's training works better than doctors, depending on type of illnesses or patient's personality or application of treatment. Also the doctors who try to repel and exclude psychological healers without doctor's training are narrow-minded.
From Nihon Iji Shinpo
It is obvious fact that, doctors, medical scientists and pharmacists recognize the affect of my method and become a pupil.

Q11. What is the government's reaction?
A. On February 6th, 1922, at the Standing Committee on Budget of House of Representatives, a member of the Diet Dr. Matsushita asked for government's view about the fact that people who do not have doctor's training have been treating many patients with psychological or spiritual method of treatment.
Mr. Ushio, a government delegate says, "a little over 10 years ago people thought hypnosis is a work of long-nosed goblin but nowadays study has been done and it's applied to mentally ill patients. It is very difficult to solve human intellect with just science. Doctors follow the instruction how to treat patients by medical science, but it's not a medical treatment such as electric therapy or just touching with hands to all illnesses." So my Usui Reiki Ryoho does not violate the Medical Practitioners Law or Shin-Kyu (acupuncture and moxa treatment) Management Regulation.

Q12. People would think that this kind of healing power is gifted to the selected people, not by training.
A. No, that isn't true. Every existence has healing power. Plants, trees, animals, fish and insects, but especially a human as the lord of creation has remarkable power. Usui Reiki Ryoho is materialized the healing power that human has.

Q13. Then, can anybody receive Denju (first teaching) of Usui Reiki Ryoho?
A. Of course, a man, woman, young or old, people with knowledge or without knowledge, anybody who has a common sense can receive the power accurately in a short time and can heal selves and others. I have

taught to more than one thousand people but no one is failed. Everyone is able to heal illness with just Shoden. You may think it is inscrutable to get the healing power in a short time but it is reasonable. It's the feature of my method that heals difficult illnesses easily.

Q14. If I can heal others, can I heal myself?
A. If you can't heal yourself, how can you heal others?

Q15. How can I receive Okuden?
A. Okuden includes Hatsureiho, patting with hands method, stroking with hands method, pressing with hands method, telesthetic method and propensity method. I will teach it to people who have learned Shoden and who are good students, good conduct and enthusiasts.

Q16. Is there higher level more than Okuden?
A. Yes, there is a level called Shinpiden.

Translation of the Usui Memorial at Saihoji Temple, Tokyo Japan[1259]

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-- Please feel free to share this document with others as it is, with no changes --

Since a friend in Japan sent us pictures of the Usui memorial in the spring of 1996, we had been wanting to put this web page up. Many other projects got in the way, and we didn't get a good close-up of the monument until our friend Shiya Fleming brought back some good photos in July 1997. Emiko and I spent several days going through the old dictionaries she had, and I was very happy at the end to compensate her with Reiki Mastership training for her part in the process. Finally, I felt we had completed enough to present this to others.

This is a fairly literal translation of the Usui memorial, as we wanted you, the reader, to get as close a rendition to plain English as possible, without any paraphrasing. This allows you to decide how you would rephrase sentences and paragraphs.

All comments in (brackets) are either our translations of previous kanji (in quotations), or our explanation of previous words. Please note: there are no periods or paragraphs on the original, so we have added these in to make it easier to read. Also, as in all translations, we had several choices of words for each kanji, and tried to pick what we felt best, depending on the content. Our thanks to Melissa Riggall and Miyuki Arasawa for their corrections offered, and to later translations shared with me.

Although this location does contain the remains of Usui Sensei's wife – Sadako; son – Fuji; and daughter – Toshiko, it only has a part of Sensei's remains. The Saihoji site is not the original resting place of the Usui family. The original grave site was set up a year after Sensei's death in a Tendai Buddhist graveyard near what is now Nakano station. Then in 1960 the entire graveyard was moved to the Saihoji Temple site in order to make wy for an extension to the main subway line. This was confirmed by Saihoji Temple workers in 2009. Sensei's living students (there were several at the time of this writing in 1998) said he was a Tendai Buddhist all his life (the Saihoji temple is a Jodo Shyu (Pure Land) Buddhist temple). There is also a

[1259] Website http://www.threshold.ca/reiki/usui_memorial_translation.html accessed March 10, 2015.

small private shrine elsewhere in Tokyo - donated by an Usui doka (student) - that holds some of the original remains of Usui, as well as the original Usui Concepts (Precepts) wall hanging, and the original large photo portrait of Sensei taken by Dr. Hayashi (who was an amateur photographer). This was set up shortly after his death in 1926.

Please share this information with all, but we ask you to leave this introduction portion and copyright with it. For pictures and location of the memorial, please visit my Saihoji Temple pages.

(I would like to express my gratitude to all those who have offered changes and corrections to the translation)

===== translation begins =====

"Reihou Chouso Usui Sensei Kudoko No Hi"

Memorial of Reiki Founder Usui Sensei's Benevolence

(The kanji at the top of the memorial reads, from right to left: "Reihou" - spiritual method, Reiki method; "Chouso" - founder; "Usui"; "Sensei" - teacher; "Kudoku" - benevolence, a various (pious) deed; "no Hi" - of memorial, a tombstone, a monument - this is also what the first line in the main text says).

It is called 'toku' that people experience by culture and training, and 'koh' that people practice teaching and the way to save people. ('koh' + 'toku'= 'kudoku; Kou = distinguished service, honor, credit, achievement; Toku = a virtue, morality)

Only the person who has high virtue and does good deeds can be called a great founder and leader. From ancient times, among wisemen, philosophers, geniuses and ? (a phrases that means - very straight and having the right kind of integrity), the founders of a new teaching or new religion are like that.. We could say that Usui Sensei was one of them.

Usui "Sensei" (literally "he who comes before", thus teacher, or respected person) newly started the method that would change mind and body for better by using universal power. People hearing of his reputation and wanting to learn the method, or who wanted to have the therapy, gathered around from all over. It was truly prosperous. (by "therapy" is meant the Usui Reiki Ryoho - Usui ancestral remedy - of his Usui-Do teachings, including the 5 principles.)

Sensei's common name is Mikao and other name was Gyoho (perhaps his spiritual name). He was born in the Taniai-mura (village)in the Yamagata district of Gifu prefecture (Taniai is now part of Miyama Village). His ancestor's name is Tsunetane Chiba (a very famous Samurai who had played an active part as a military commander between the end of Heian Period and the beginning of Kamakura Period (1180-1230). However Hirsohi Doi revealed at URRI 2000 that Tsunetane was a son of Tsuneshige, who was 1st son of Tsunekane, and that Usui Sensei is descended from Tsuneyasu, the 3rd son of Tsunekane.) His father's name was Uzaemon (this was his popular name; his given name was Taneuji). His mother's maiden name was Kawai.

Sensei was born in the first year of the Keio period, called Keio Gunnen (1865), on August 15th. From what is known, he was a talented and hard working student. His ability was far superior. After he grew up, he visited the western world and China to study (yes, it actually says that, NOT America and Europe!). He wanted to be a success in life, but couldn't achieve it; often he was unlucky and in need. But he didn't give up and he disciplined himself to study more and more.

One day he went to Kuramayama to start an asceticism (it says "shyu gyo" - a very strict process of spiritual training using meditation and fasting.) On the beginning of the 21st day, suddenly he felt one large Reiki over his head and he comprehended the truth. At that moment

he got Reiki "Ryoho" (This term originally meant ancestral remedy or therapy.)

When he first tried this on himself, then tried this on his family, good results manifested instantly. Sensei said that it is much better to share this pleasure with the public at large than to keep this knowledge to our family (it was customary to keep such knowledge in the family to increase their power). In April of the 11th year of the Taisho period (1922) he moved his residence to Harajuku, Aoyama, Tokyo. (this is next to the Meiji Outer Gardens and the huge Aoyama Cemetery.)There he founded "Gakkai." (a learning society) He taught Reiki Ryoho. (According to his student Tenon-in, who in 2003 is 106, Sensei was teaching his spiritual method simply called "his method," referred to by his students as "Usui-Do." It was based upon the concepts he wrote called Usui Reiki Ryoho.)People came from far and near and asked for the guidance and therapy, and many shoes lined up outside of the building. (In Japan you take your shoes off at the door.)

In September of the twelfth year of the Taisho period (1923), there were many injured and sick people all over Tokyo because of the Kanto earthquake and fire. Sensei felt deep anxiety. Everyday he went around in the city to treat them. We could not count how many people were treated and saved by him. During this emergency situation, his relief activity was that of reaching out his hands of love to suffering people. His relief activity was generally like that. (Mr. Hiroshi Doi was told that Sensei would actually lay on the ground and give Reiki from his hands and feet to at least 4 people at time.)

After that, his learning place became too small. In February of the 14th year of the Taisho period (1925), he built and moved to a new one (a dojo or training hall) outside Tokyo in Nakano. (Nakano is now part of Tokyo.) Because his fame had risen still more, he was invited to many places in Japan, often. In answering those requests, he went to Kure, then to Hiroshima, to Saga and reached Fukuyama. (Fukuyama was also the location of Sensei's creditors - his final trip was mainly to meet with them). It was during his stay in Fukuyama that he unexpectedly got sick and died. He was 62 years old. (In Western terms, Sensei was 60 - born August 15, 1865; died March 9, 1926 as per his grave marker; however, in old Japan, you are "1" when born and turn another year older at the start of the new year.)

His wife was from Suzuki family; her name was Sadako. They had a son and a daughter. The son's name was Fuji who carried on the Usui family (meaning the property, business, family name, etc. Born in 1908 or 1909, at the time of his father's death Fuji was 19 in Japanese years. We learned that Fuji may have taught Reiki in Taniai village. According to the Usui family grave stone, the daughter's name was Toshiko, and she died in September 23, 1935 at the age of 22 in Japanese years. Sensei also taught his wife's niece who was a Tendai Buddhist Nun. As of this writing (2003) she is still alive - approximately 108).

Sensei was very mild, gentle and humble by nature. He was physically big and strong yet he kept smiling all the time. However, when something happened, he prepared towards a solution with firmness and patience. He had many talents. He liked to read, and his knowledge was very deep of history, biographies, medicine, theological books like Buddhism Kyoten (Buddhist bible) and bibles (scriptures), psychology, jinsen no jitsu (god hermit technique), the science of direction, ju jitsu (he also learned Judo from Jigoro Kano, according to Tenon-in), incantations (the "spiritual way of removing sickness and evil from the body"), the science of divination, physiognomy (face reading) and the I Ching. I think that Sensei's training in these, and the culture which was based on this knowledge and experience, led to the key to perceiving Reiho (short for "Reiki Ryoho"). Everybody would agree with me. (The origins of the Usui-Do system are now known to be from Taoism and Shinto brought to Japan from China, probably around the 5th century.)

Looking back, the main purpose of Reiho was not only to heal diseases, but also to have right mind and healthy body so that people would enjoy and experience happiness in life. Therefore when it comes to teaching, first let the student understand well the Meiji Emperor's admonitory, then in the morning and in the evening let them chant and have in mind the five precepts which are:

First we say, today don't get angry.
Secondly we say, don't worry.
Third we say, be thankful.
Fourth we say, endeavor your work.
Fifth we say, be kind to people.
(My friend Emiko Arai was very firm about the above wording.)

This is truly a very important admonitory. This is the same way wisemen and saints disciplined themselves since ancient times. Sensei named these the "secret methods of inviting happiness", "the spiritual medicine of many diseases" to clarify his purpose to teach. Moreover, his intention was that a teaching method should be as simple as possible and not difficult to understand. Every morning and every evening, sit still in silence with your hands in prayer (gassho) and chant the affirmations, then a pure and healthy mind would be nurtured. It was the true meaning of this to practice this in daily life, using it. (i.e. put it into practical use) This is the reason why Reiho became so popular. (see the my document on the Usui Precepts for more on this.)

Recently the world condition has been in transition. There is not little change in people's thought. (i.e. it's changing a lot) Fortunately, if Reiho can be spread throughout the world, it must not be a little help (i.e. it's a big help) for people who have a confused mind or who do not have morality. Surely Reiho is not only for healing chronic diseases and bad habits.

The number of the students of Sensei's teaching reaches over 2,000 people already (This number may also include the students' students). Among them senior students who remained in Tokyo are carrying on Sensei's learning place and the others in different provinces also are trying to spread Reiki as much as possible. (Dr. Hayashi took title to the dojo in November, 1926 and together with Admiral Taketomi and Admiral Ushida, re-located it to his clinic in Shinano Machi in 1926, and ran it as a hospice.) Although Sensei died, Reiho has to be spread and to be known by many people in the long future. Aha! What a great thing that Sensei has done to have shared this Reiho, which he perceived himself, to the people unsparingly.

Now many students converged at this time and decided to build this memorial at his family temple in the Toyotama district (this was originally in a Tendai graveyard near what is now Nakano station. The grave sites were all moved to the Saihoji Temple in 1960 in order to make way for an extension of the main subway line) to make clear his benevolence and to spread Reiho to the people in the future. I was asked to write these words. Because I deeply appreciate his work and also I was moved by those thinking to be

honored to be a student of Sensei, I accepted this work instead of refusing to do so. I would sincerely hope that people would not forget looking up to Usui Sensei with respect. (The location of the burial plot and memorial may have been the work of the Admirals and the URR Gakkai. Usui Sensei was confimed by his living students Tenon-in and Suzuki-sensei to have been a devout Tendai until his death. Yet the Saihoi temple is a Pure Land sect or Jodo Shu Buddhist temple.)

Edited by "ju-san-i" ("subordinate third rank, the Junior Third Court (Rank) -- an honorary title), Doctor of Literature, Masayuki Okada.

Written (brush strokes) by Navy Rear Admiral, "ju-san-i kun-san-tou ko-yon-kyu"("subordinate third rank, the Junior Third Court (Rank), 3rd order of merit, 4th class of service" -- again, an honorary title) Juzaburo Ushida (also pronounced Gyuda).

Second Year of Showa (1927), February

===== end of translation =====

(if copying the translation, please include all the text above this, including the introduction. Thanks.)

I respected the wish above, and this means that the used types of letters and layout differ in appearance from the rest of this book.

RADIO SPEECH HAYASHI 1938

On February 20, 1938, Hayashi made a speech for the Japanese community on Hawaii, and this was published in the local newspaper *The Hawaii Hochi* two days later: February 22. It reads as follows[1260]:

THE HAWAII HOCHI Tuesday, February 22, 1938

Thank You Everyone from the Bottom of My Heart
For Your Very Warm Welcome
The farewell broadcast of Mr. Hayashi

Below is the farewell speech of Mr. Hayashi Chujiro of Usui-style Reiki Therapy, which was broadcasted on Sunday morning from KGMB, upon his return to Japan.

I am Hayashi Chujiro of Usui Reiki Therapy, as I was just introduced. I have been staying in this city since last October, and because I am returning to Japan on the ship, Tatsutamaru, which departs two days from now on the 22nd, I would like to say farewell to you all.

Reiki Therapy is a very simple treatment method, not only for your own body, of course, but also to treat illness and the general constitution of someone else using this power called Reiki which springs spontaneously out of the human body and does not require any difficult training. What it requires is attending a seminar about three hours everyday for five to six days, and you will see amazingly quick effects from the very first day. Anybody, male or female, who is older than twelve or thirteen can do it very easily. A total of three hundred and fifty people have become Reiki members from the Hawaiian Islands. Among them are people who do not speak Japanese, such as Caucasians, Hawaiians and Chinese, but they all understood well and are very happy to be able to treat various diseases. I feel very sorry that I couldn't share this happiness with the people on Hawaii Island and Maui Island.

There are about five thousand Reiki members in Japan. Of that number, I have recommended thirteen people whom I have officially certified to initiate others in this therapy. Mrs. Takata Hawayo, from right here in this very city, is one of that thirteen, and she is the only one certified in Hawaii and the United States. Nobody else is. Anyone who wishes to have initiation or who is suffering from illness, please contact Mrs. Takata or Chief Therapist Mr. Aoyama Bunki at the Globe Hotel on Nuanu Avenue.

[1260] The text originates from the personal archive of Fokke Brink, handed over to me on December 10, 2013.

Mrs. Takata is a second generation resident here and was born in Kauai. She came to my Tokyo clinic three winters ago and enthusiastically trained in this therapy for about half a year. Two years ago in July she returned to Kauai Island and started her own practice and began initiating others, and soon there were over fifty Reiki members here. In July of last year, she visited my house in Japan and recommended that I travel to Hawaii for sightseeing, so I agreed and soon landed in Honolulu with my daughter as company. I then crossed the ocean to Kauai and on July the fourth of this year I met with local Reiki members, and I would like to thank them for giving me such a warm welcome from the bottom of their hearts.

I returned to this city again in late October and since then have held fourteen seminars due to the high demand from interested people. Each seminar had many new sign-ups and each of them understood well. They are grateful for the happiness of good health as a result of easily healing their own illnesses and those of their families.

However, because there are many interested people who have been waiting a long while for me in Japan as I stayed here longer than I had planned, I will be leaving for Japan the day after tomorrow, on the twenty-second, taking with me many memories. It has been thanks to the enormous welcome from the Reiki members and everyone else here that our stay has been a truly joyful time, with little loneliness from the trip, so that the long five months feel as if they were only a day. Our stay here has brought to us, father and daughter, an unforgettable pleasure and I would like to thank you all very deeply for the kindness and warm heart you have shown us. I would like very much to wish health and happiness to every one of you and with that wish I will close my speech. Take care of yourself everyone, and good bye.

IMPERIAL RESCRIPT FOR SOLDIERS AND SAILORS

Imperial Rescript for Soldiers and Sailors (1882), translation from Imperial Precepts (undated) as cited in Tsunoda (*et al.*) Sources of Japanese Tradition II (Columbia University Press, 1958): 198-200[1261].

…Soldiers and Sailors, We are your supreme Commander-in-Chief. Our relations with your will be most intimate when We rely upon you as Our limbs and you look up to Us as your head. Whether We are able to guard the Empire, and so prove Ourself worthy of Heaven's blessings and repay the benevolence of Our Ancestors, depends upon the faithful discharge of your duties as soldiers and sailors. If the majesty and power of Our Empire be impaired, do you share with Us the sorrow; if the glory of Our arms shine resplendent, We will share with you the honor. If you all do your duty, and being one with Us in spirit do your utmost for the protection of the state, Our people will long enjoy the blessings of peace, and the might and dignity of Our Empire will shine in the world. As We thus expect much of you, Soldiers and Sailors, We give you the following precepts:

> 1. The soldier and sailor should consider loyalty their essential duty. Who that is born in this land can be wanting in the spirit of grateful service to it? No soldier or sailor, especially, can be considered efficient unless this spirit be strong within him. A soldier or a sailor in whom this spirit is not strong, however skilled in art or proficient in science, is a mere puppet; and a body of soldiers or sailors wanting in loyalty, however well ordered and disciplined it may be, is in an emergency no better than a rabble. Remember that, as the protection of the state and the maintenance of its power depend upon the strength of its arms, the growth or decline of this strength must affect the nation's destiny for good or for evil; therefore neither be led astray by current opinions nor meddle in politics, but with single heart fulfill your essential duty of loyalty, and bear in mind that duty is weightier than a mountain, while death is lighter than a feather. Never by failing in moral principle fall into disgrace and bring dishonor upon your name.
>
> [The second article concerns the respect due to superiors and considerations to be shown inferiors.]
>
> 3. The soldier and the sailor should esteem valor…. To be incited by mere impetuosity to violent action cannot be called true valor. The soldier and the sailor should have sound discrimination of right and wrong, cultivate self-possession, and form their plans with deliberation. Never to despise an inferior enemy or fear a superior, but to do one's duty as soldier or sailor—

[1261] Website http://personal.ashland.edu/~jmoser1/japan/rescript.htm accessed January 5, 2014.

this is true valor. Those who thus appreciate true valor should in their daily intercourse set gentleness first and aim to win the love and esteem of others. If you affect valor and act with violence, the world will in the end detest you and look upon you as wild beasts. Of this you should take heed.

4. The soldier and the sailor should highly value faithfulness and righteousness.… Faithfulness implies the keeping of one's word, and righteousness the fulfillment of one's duty. If then you wish to be faithful and righteous in anything, you must carefully consider at the outset whether you can accomplish it or not. If you thoughtlessly agree to do something that is vague in its nature and bind yourself to unwise obligations, and then try to prove yourself faithful and righteous, your may find yourself in great straits from which there is no escape….Ever since ancient times there have been repeated instances of great men and heroes who, overwhelmed by misfortune, have perished and left a tarnished name to posterity, simply because in their effort to be faithful in small matters they failed to discern right and wrong with reference to fundamental principles, or because, losing sight of the true path of public duty, they kept faith in private relations. You should, then, take serious warning by these examples.

5. The soldier and sailor should make simplicity their aim. If you do not make simplicity your aim, you will become effeminate and frivolous and acquire fondness for luxurious and extravagant ways; you will finally grow selfish and sordid and sink to the last degree of baseness, so that neither loyalty nor valor will avail to save you from the contempt of the world.

These five articles should not be disregarded even for a moment by soldiers and sailors. Now for putting them into practice, the all important thing is sincerity. These five articles are the soul of Our soldiers and sailors, and sincerity is the soul of these articles. If the heart be not sincere, words and deeds, however good, are all mere outward show and can avail nothing. If only the heart be sincere, anything can be accomplished. Moreover these five articles are the "Grand Way" of Heaven and earth and the universal law of humanity, easy to observe and to practice. If you, Soldiers and Sailors, in obedience to Our instruction, will observe and practice these principles and fulfil your duty of grateful service to the country, it will be a source of joy, not to Ourself alone, but to all the people of Japan.

TAKATA'S PROCLAMATION OF HER RETIREMENT

This letter shows the Reiki Masters Takata appointed as successors back in late 1976 or 1977: John Gray, Virginia Samdahl and Ethel Lombardi[1262].

Seasons Greetings for a Happy Prosperous 1977.
I wish to thank you all for the many kindness given me, with gifts, bouquets, invitations to your lovely homes to share the feasts you so kindly prepared with Love and Reiki Hands.
It is with gratitude and Aloha to you all, that I write this letter to say "Thank You," to let you know that time has come for me to retire this year. I have gained many friends and students during my Reiki Tours, these past years. They were a great Joy, Inspiring receiving knowledge and Wisdom.
Wishing you the Best of Health, Happiness, to have Security and prepare for Longevity, Peace of mind and Success!!!
I remain, most gratefully yours,
Rev. Hawayo Takata
I have created 3 Reiki Masters to carry on this noble work. They are trusting, capable, kind and with humility serve God and Mankind. They are :—
Master John Gray, 227 Highland Terrace, Woodside Calif- 94062 — phone 415-851-2887 — 851-7404
Master Virginia Samdahl- 419 Winnemac St Park Forest Ill. 60466 - ph. 312-7486639
Master Ethel Lombardi - 93 Spring Creek Rd. Rt # 5 Lockport, Ill— 60441— ph 815-83882
P.S. Thank You for the beautiful letter.
Will see you in May-

[1262] Website http://www.aetw.org/reiki_takata_retirement_letter.html accessed March 10, 2013.