

TAIREIDO

A NEW REVELATION

Showing
THE TRUE SYSTEM OF LIFE

An
Outline
only



We believe in the nature of Tairei
which consists in being free from
the limitation of time and space,
existence and non-existence.

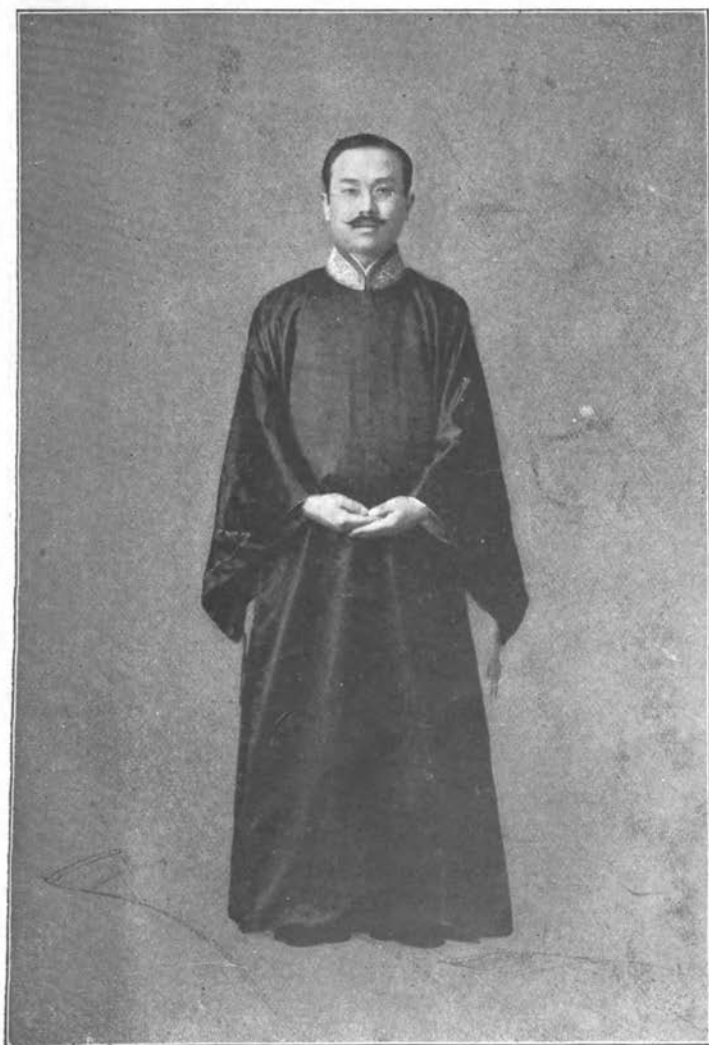
TAIREI

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Tanaka
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TANAKA MORIHEI
Founder and Leader of Taireido



TAIREIDO

A SYSTEM OF NEW THOUGHT

1.—A New Idea

The System of Thought and Life known as TAIREIDO is the most original and effective ever revealed to the mind of man. It has come into the life and thought of Japan like a new revelation and now has a far-reaching influence throughout the Empire. It is a Power giving rise to a movement for the complete reconstruction of civilization: to regenerate nations, society, politics, finance, industry, religion, art, morals, the thought and tendency of the age, and all that pertains to social phenomena. The Power and Direction of the thought and movement is REI, or Spirit, obedience to which brings about a new world.

The fundamental basis of this new system of thought is



TAIREIDO, or the Way of the Great Spirit, a new and original evolution of thought, quite independent of any other thought system known to man, and developed from the mind of Mr. Morihei Tanaka, of Tokyo, Japan. Though no more than three years have elapsed since this new revelation came to Mr. Tanaka the new doctrine has been quickly taken up by people everywhere and the disciples of TAIREIDO now number thousands. For so brief a time the spread of the new system has been nothing less than marvellous, on account of the fervent devotion of its followers and ardent zeal of their propaganda.

2.—Wonderful Art of Reishi

REISHI is the power of the Great Spirit, TAIREI, in action. TAIREI is not taught simply as a system of thought: it is the spirit or life at the center of all thought and life. The method of applying this force to life is called Reishi-jutsu, or the Art of the Practice of Reishi. This Spirit-action is the source of all life and power in the universe: the essence of existence. To appreciate it and to be able to apply it one must be familiar with the science of Reiri-gaku, the method by which the action of the Spirit manifests itself in matter, to understand which is to apprehend how every phenomenon originates in and proceeds from REISHI, or the Spirit in Action. This new science reveals many truths so wonderful as to seem quite miraculous to those who study the Art of Reishi, explaining even what science has failed to elucidate.

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The Art of the Practice of Reishi reveals the secrets of all wonders recorded in the past, the mystical phenomena mentioned in the writings of the ancient philosophers and sages, such as the healing of disease by communion with the Divine and the laying on of hands, how mind can work upon matter and so on. What the wise men of the past saw but faintly after long years of study, research and experience can now be clearly revealed by no more than ten days training and initiation in the principles and rules pertaining to the Art of Reishi as taught by Mr. Morihei Tanaka. This ten days' instruction can be received without any inconvenience to the pupil; there are no ascetic practices required, no painful endeavors necessary: it is open to all who desire it on the same terms, even without prayer or any system of mental concentration. One may be made familiar with the marvellous functions of the Great Spirit, or TAIREI, simply by coming under the instruction offered by Mr. Tanaka, the founder of TAIREIDO. For those who by reason of distance or otherwise are prevented from being present at the lectures given by Mr. Tanaka. There is the volume known as TAIREIDO, being a transcript of the lectures of the founder on the subject of practising the Art of Reishi, which gives a simple and lucid account of the science and its mysteries. Being a divine art, intended for the good of all mankind, REISHI offers no difficulty of apprehension when once the system is fully explained: it comes to every mind as a manifestation clear as the sunlight. No human being on realizing the working of the Art of Reishi can fail to perceive



something really miraculous or supernatural, and yet nothing that is not truly natural to Reishi.

3.—How the Art of Reishi was Revealed

One of the most interesting and important aspects of the new system of thought and life is the way in which Mr. Tanaka first became conscious of the science of the Art of Reishi, as a bodily experience which he was able to reveal to others and teach them also to experience. This power to let others into the apparent secret of the Art of Reishi, and how he came to feel it incumbent on him to transmit the wonderful power he had himself become aware of, the reader may discover by perusing the following pages.

The founder of TAIREIDO had always been a man deeply moved by patriotic enthusiasm. When the Liaotung peninsula was ceded to Japan at the close of the war with China the whole nation rejoiced with patriotic ardour; but when Japan was forced to relinquish the fruit of her victory through the intervention of three Powers the retrocession brought tears to every Japanese eye. After this humiliation it soon became clear that Russia was pursuing a policy of aggression in East Asia, for she took advantage of the Boxer Rebellion to send large numbers of Troops into China controlling the railways and erecting barracks which betrayed intentions of permanent occupation of the territory. China later obtained from Russia consent to a treaty of evacuation, and the principle of the 'open door', but Russia failed to live

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up to the terms of the Agreement, and in 1903 Russia did not hesitate to announce her intention to remain in Manchuria for good. Accordingly she established a Far Eastern regime under a Governor-General, Alexief being the first to hold this office, an incarnation of Russian jingoism. To Alexief the Tzar granted supreme power in the Far East, and he took command of Russian diplomacy and military matters. Thus the promise to evacuate Manchuria and to observe the principle of the 'open door' was absolutely ignored by Russia, and the other Powers were practically given to understand that Russia intended permanently to occupy the territory. Japan objected to this aggression on China, but Russia only assumed a provocative attitude toward Japan, and the situation soon assumed a threatening aspect in East Asia. At first the attitude of the Japanese authorities toward Russia was rather one of irresolution and indecision, against which inactivity there was loud complaint in Japan where the people insisted that war was inevitable.

At this very critical juncture in Japan's foreign relations Mr. Morihei Tanaka was only twenty years of age, and an official in the Government bureau of statistics, attending sometimes the School of Foreign Languages. He had been carefully studying the situation in Manchuria and the problem arising out of it, and came to the popular conclusion that there was no way to ensure peace in the Far East save by prompt action on the part of the Government in dealing with Russia. To neglect the matter was to sow seeds of calamity for the future of the Empire. But what could a

youth of twenty do under the circumstances? For a time he could do no more than watch with anxiety the increasing war-cloud gathering over the Empire. Unable to restrain his patriotic feelings longer, Mr. Tanaka resolved to act; and to do this in the most emphatic way, he planned the gravest and most imposing of all methods, a direct appeal to His Majesty the Emperor. Accordingly, when His Majesty was returning to the Imperial Palace after attending the military maneuvers, young Tanaka boldly took his life in his hands and interrupted the Imperial procession to present his appeal to the Emperor.

This ever-memorable day was the 19th of November, 1903. The sky was clear and the autumnal breezes were blowing gently, as His Majesty emerged in the usual imposing procession from Sakurada Gate, when suddenly a youth was seen to rush toward the Imperial carriage, and shouting that he desired to present a petition to the Emperor, he reached the Imperial carriage before any of the guards could stop him, and handed the document to His Majesty. Just as the Emperor glanced at the lad, an official seized him and bore him away under arrest. He had succeeded in presenting his petition, however: and the following is a translation of the now famous document:

"A common citizen of the Empire, Morihei Tanaka by name, most humbly and reverently begs to report to the Imperial Throne, as follows: YOUR MAJESTY, THE EMPEROR, whose civil and military virtues are everywhere renowned, has achieved the Imperial Restoration and

brought prosperity to the Empire, for which all subjects are moved to tears of gratitude, and for this gracious Imperial benevolence we desire to make adequate return to Your Majesty. I am persuaded that to establish the Empire on a firm foundation is not more important than to preserve the nation's dignity and right. Therefore if any would encroach up on the dignity and right of the nation that enemy should be opposed with all our might. The Manchurian situation now facing us threatens to dishonour the nation and to trespass on the rights of the Empire. Nothing can be more dangerous to Japan than to leave this problem unsolved. Half a year has elapsed since this menace arose, and our Ministers of State ought to have reached a decision long ago; and yet hesitation and indecision mark their course and threaten our future. This is not a time for compromise; peaceful and timid negotiations can never ensure peace to the Far East. Russia has ignored the treaty concluded with China, and any treaty she concludes with Japan will prove equally ineffective. All our negotiations, even those leading to a treaty, will prove a blank page in our history. Yet, we are told, the responsible Ministers are determined to solve the problem peaceably. If this be true, nothing can be more regrettable, for nothing can prevent our national ruin.

What the present situation needs is a decisive attitude; we must be prepared to assert our dominant influence and be ready for the last resort. Unless this be done disorder and not peace will be the lot of East Asia, and the future of our Empire will be very unhappy. All this must be fully known

to the subjects of Your Majesty, and even to foreign countries. Failing at this critical moment, the forty millions of Japan, and the hundreds of millions in Asia, will be threatened. The time-serving peace now suggested by the officials of the Government will bring perpetual unrest to the Far East. The only way to peace is through present war! This is not the only time that our Empire has been dishonoured by Russia. Through her we lost Saghalien, and through her we lost the Liaotung peninsula after the war with China; and now Russia is again threatening us with further disgrace and intruding upon our rights. Shall Japan endure this insult or not? If we submit to this nothing can save us in future!

Japan has sufficient defences if she has but the courage to use them. All we have to do is to act promptly and success is ours. If we fail properly to chastise the enemy now the Empire will lose its dominant influence and fall a prey to the Russian eagle. This is the most crucial moment ever reached by the Empire. I humbly beseech and pray that Your Gracious Majesty will issue an edict that we may act upon and save the nation from eternal regret. I, a youth of but twenty years, am compelled by burning patriotism and loyalty in connection with the present unfortunate situation, so that I can neither sleep nor eat, to make this request. I therefore have dared to interrupt the Imperial procession and intrude upon Your August Majesty, thinking of the fate of our Empire and the eight hundred millions of the Orient. May Your Majesty ever continue to grant us enlightenment; and may it please Your Majesty to hear and heed this humble

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petition from a common citizen, Morihei Tanaka, conveying his sincere solicitude for the Empire."

The Imperial History Association, in its history of the Russo-Japanese war, referring to the incident of Morihei Tanaka presenting a petition to the Emperor, says: The petition thus presented to the Throne was quite pertinent to the situation, and was no exaggeration of the national voice. Even youth could not refrain from taking so irregular a step, moved by indignation over the situation. His move was, therefore, approved by the public."

The various references to the incident in the daily press were favourable to the motive of young Tanaka and spoke highly of his zeal and patriotism under the circumstances. He, therefore, received no further punishment than to be sent his native province for the time being. Thus onfied to his native place young Tanaka gave himself up to contemplation, preparing the way for the marvellous tevelation of new thought that came to him later.

4.—Influence of the Mountains

After young Tanaka was returned to his native place for daring to make a direct report to the Imperial Throne, he was kept under constant surveillance by officers of the law, and his life was practically deprived of freedom. He established himself in a small cottage in the mountain village of Takenami, which he called the Somoan. There he put in a time of contrition and penitence, giving still greater atten-

tion to the international problem that had been troubling him and had got him into difficulty. The year 1904 passed without any incident of importance, but relations with Russia were on the verge of rupture. Mr. Tanaka was still greatly disturbed that the authorities still took no decisive step in regard to Russia. But he could do nothing on account of being constantly watched by the police. Before the year was over, however, the outcome was what Mr. Tanaka desired, and the war with Russia began, the first stroke of the fight being the attack on the Russian warships at Chemulpo and Port Arthur. The Imperial declaration of war was at last issued and the whole nation was united as one man to die for the glory of the Empire. In this patriotic enthusiasm Mr. Tanaka duly joined, but as he was under military age he was not allowed to proceed to the front; and in any case being under police surveillance would have prevented it. He could only hope, and pray for victory. At this time we find the following reference to Mr. Tanaka in the *Aichi*, a daily newspaper:

Beginning with the heading: Information about the youth who attempted to appeal to the Throne, the article proceeds: "Mr. Tanaka, after being sent to his native place, has been spending his time in penitence and meditation for having offended against the rules pertaining to Imperial processions, and has built himself a small cottage in a mountain village where he does a great deal of reading. On the outbreak of the war he was so delighted that at once he sent off a congratulatory letter to all his friends and acquaint-

ances. In this letter were the following words: 'In defiance of the Government regulations I dared to appeal directly to the Imperial Throne, blinded by zeal for the good of my country. My delight on hearing that the Imperial Declaration of war had been issued was simply indescribable: I was almost mad with emotion. Now the Imperial army and navy have advanced upon the enemy and victory is reported even from the beginning. A series of victories on the part of the army and the ultimate submission of the enemy may duly be expected. I therefore sincerely offer my congratulations on the proclamation of war by the Empire.' Mr. Tanaka is really a man of admirable spirit, most gentle and upright in all his ways, and his assiduous habits of study are the admiration of the officers watching him."

The founder of TAIREIDO thus lived quietly in this mountain retreat for several months, meditating on his condition and on life in general. He came finally to this conclusion: There is no doubt that victory to Japan is certain; but victory over Russia will not be enough: it is after the war that the main difficulty will arise. He foresaw that the ability of Korea and China to maintain independence would be very difficult, and on this would depend the future of the Japanese Empire to a great extent. The situation evidently implied that there would be annexations by Japan. Under the influence of such thoughts Mr. Tanaka wrote a long essay on the subject entitled: *The Annexation of East Asia*, which was published in the *Nihonjin*, the essay incurring the displeasure of the Government, which led to its author being

placed under still stricter official surveillance.

In the course of time the character and real motives of Mr. Tanaka became understood by the officials of the Government and he came in for more generous treatment. After gaining further liberty he ascended the sacred mountain of Ena, where the Sun Goddess is reputed to have been born, and there for a time he practised strict religious austerities. This was the turning point in his career. It was then that he first began to realize the meaning of TAIREIDO, and to experience the practice of the Art of Reishi. The fundamental Spirit within him then first began to manifest its functions. There in the silent recesses of the great mountains he remained secluded until TAIREIDO became fully revealed to him, and he saw that he could solve all the problems of life by virtue of the revelation, even the problems that no metaphysical study could approach.

5.—Effect of Asceticism

The year 1904 was marked by Japan's victories over Russia, and especially the fall of Port Arthur. When news of the famous victory came it found Mr. Tanaka in the fastness of the mountain, and inspired him with still grander thoughts, to which his sublime surroundings added not a little. He felt a divine enlightenment descend upon him in the sacred mountain where the Sun Goddess shed her divine rays. The great peaks around him soared into the heavens, clothed in mysterious mist; the deep verdure of the lower

altitudes environed him and seemed to shut in secrets never revealed to man. Out of the vast abyss ripping the mountains the key to knowledge was handed to him; as he solemnly took it he could hear only the music of the streams in the depths below. The rising sun unclothed the mountain and revealed its true beauty and power. The garments of mist again descended with the evening, and before the moonbeams they again lifted, the silver light penetrating every crevice and ravine. The birds and insects slept and peace reigned: peace, and power, and beauty! The night dissolved away! All this was in man too: this peace, and power and beauty. Thus Mr. Tanaka meditated in the recesses of the giant hills and communed with the Spirit that produced them, experiencing thoughts and emotions transcending the universe. Thus did the Great Spirit, the Spirit of God Almighty express itself.

Among the more compelling thoughts of these sublime moments were these: Man is a self-conscious being; he is aware of his own existence. What then is the basis of his life: its real essence? Life is a combination of matter and spirit, of body and mind. Nothing spiritual can exist without its material counterpart, and *vice versa*. Idealism is one side of the shield, and materialism is the reverse side. These are not contrary, the one to the other. The mind and the body mutually exist in each other; and there must be something that is the origin of these. What is that Something? What is its fundamental nature and essence? Can man utilize it?

Human life as we know it is maintained by taking food and breathing air ; and therefore these two things must contain the essence of man's existence, since on them it mainly depends. Of the two, the air is the more important, for though one can live several days without food, one cannot live even several minutes without air. Air is, therefore, the first element in the maintenance of life ; and food comes second. This gave rise to the question of what would be the effect on human life if only air were supplied and food withheld. Would any change be experienced in the mind and in the body ? How long can a human being live on the first element essential to his existence, air ? To this experiment Mr. Tanaka devoted himself, in order to obtain one of the fundamental answers to the problem of life.

He accordingly give himself up to a period of fasting. The period commenced on the first of February, 1905 and ended at the beginning of June, a space of ninety days, which may be regarded as record duration in abstention from food. The fasting, however, was the least important part of this experiment ; for he experienced spiritual realities beyond all words to describe. The most important of the revelations that then came to him was that concerning the Art of Reishi, the working of the Spirit. He had other mysterious experiences, such as power to see things in the dark, and the ability to run as swiftly as one flying, to see great and unusual distances, and to hear sound far beyond the normal distance.

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6.—Welcome Home

After a period of some six months solitude in the sacred mountain Mr. Tanaka returned to his native village, the time being about the beginning of July. It was apparent to all his old friends and acquaintances that he was a changed man. His long contemplation in communion with the forces of nature and the wonderful spiritual experiences that came to him during his period of fasting had worked a miraculous effect on him, which all could see. The revelation of TAIREI, its full meaning and significance, had come to him. Not only so, but he had the power to put into practice the truth that was his, to the wonder and admiration of all who came in contact with him. His action in irregularly presenting a petition to the Throne had already made him a marked man; but the powers he now revealed in a spiritual way made him far more distinguished among those who knew him. Many gathered around him to hear his experiences and to learn his art. The supreme moment of his realizing the good effect his new knowledge was to have on his fellow men came just when he heard of the great victory of the Japanese navy over Russia in the battle of the Japan Sea. He said nothing of it until the people began to tell him the news; which was no news to him, as he had realized the truth of it all before. When it became known that he knew of the victory of the battle of the Japan Sea before it was reported in his native village the thing seemed nothing less than a miracle.

After this he began to feel the Spirit of prophecy, and he began to predict that peace with Russia would be restored through the intervention of the President of the United States, with a result disadvantageous to Japan; and the prediction came true. The peace negotiated at Portsmouth resulted just as Mr. Tanaka had foretold. People might say that such predications were no more than shrewd guesses; but there are facts in relation to Mr. Tanaka that cannot be so regarded. A woman who had suffered for years from rheumatism, on hearing of the powers of Mr. Tanaka, came to him for relief and he completely cured her. Again a girl who suffered from chronic toothache was fully cured by him simply by touching the affected part. These facts the people were obliged to believe because they could not be contradicted. Such miraculous deeds evoked the wonder of the community, and excited the utmost curiosity among the people, until the agent of them began to be visited by people from far and near, all of whom deeply admired his wonderful art.

7.—Miraculous Experience while in the Spirit

As already indicated, after his experiences in the mountain, Mr. Tanaka became aware of his possession of more than ordinary powers over nature, enabling him to apprehend the truth of TAIREI and to apply it by means of Reishi to his fellow men. These supernatural functions inherent in the human body first revealed their ex-

istence to Mr. Tanaka during the fasting period of his meditation in the mountain; and he was convinced of the power and use of functions which he believed had never before been revealed to man. This power over nature he saw to lie in the command of Rei, or Spirit, the essence on which all life depends. This power it is that causes the ability to think, to will, to decide, to feel, to know, to exercise muscular action and command the action of the body. It is, moreover, the entity on which Creation depends, from which all matter organic and inorganic comes, and the author and giver of life. TAIREIDO is the method by which this essence functions. Even from remote ages it has been admitted that man can somehow come in contact with the essence of things, and touch the mysteries of the universe, and fasting has long been regarded as the gateway to this experience.

In the Buddhist sutras we read that Amida ate but one grain of hemp seed every day for six years. While the statement is no doubt an exaggeration it is obviously intended to denote the extreme asceticism of the founder of Buddhism before he could achieve his great life purpose and come to his spiritual awakening at the foot of the bo-tree. Jesus Christ was led up of the Spirit to be tempted in the wilderness by the Devil, and there he fasted forty days and forty nights after which he suffered from hunger. He was able to reject the temptations of the evil spirit and to prove himself the Son of God, and then angels ministered to him. After this he did many wonderful things for men. Buddha practised an

ascetic life for six years before he reached the period of his awakening, though he partook of some food; and Jesus attained his awakening after forty days and nights of fasting, but Mr. Tanaka fasted ninety days, which is unprecedented; yet all agree in the conviction that by fasting and meditation the highest enlightenment can be attained. The teaching of such sages as Buddha and Christ have prevailed widely since their death; but they left the world without showing the secret of their achievements. Man has not learned the way to command over the powers of nature. He has seen wonderful deeds but has not acquired the art of doing them. The sages have shown the way of prayer and taught the benefit of self-denial in order to reach spiritual enlightenment and awakening; but the founder of TAIREIDO has achieved quite a different triumph. He has acquired not only the secret of command over nature and man but also the ability to impart this gift to man, even through his ten days' instruction in the elements of TAIREIDO, to all who desire to receive such knowledge.

The best way for beginners, instead of taking up at first a technical study of TAIREIDO, is to attend the lectures of Mr. Tanaka and see this wonderful power practised before their eyes, so as to be convinced of its truth and reality. This can be done any time at the headquarters of the office of TAIREIDO, where the Art of Reishi is constantly seen in practice.

At these lectures Mr. Tanaka usually begins by giving a careful explanation of the way of meditation to all present.



Only fifty persons are permitted to attend each lecture as they must always sit in ten rows. It will be interesting if we describe the scene at one of these lectures. When the instruction begins there is a stillness that is breathless. One can almost hear the throbbing of his neighbour's heart. Mr. Tanaka appears and stands in the midst of the hall, and at once begins to transmit to those present the force of Rei. There is at once a stillness and solemnity like unto the depths of a great forest. This quietness is the center of a spiritual typhoon which is nevertheless airless. But the stillness is but the foretaste of something better still, something very unusual that strangely looms upon the vision of all present.

The hand of the clock covers one minute, two minutes, three minutes, when a gentle tremor is experienced by the audience. After a brief space one of the members of the class in front begins to show violent physical perturbation in the way of a tremor, which seems to affect his neighbors, and soon all those present feel similar pulsations, until a commotion of some violence takes place. The body moves up and down, then to right and left, now forward and now backward; and everyone feels that something very marvellous has been experienced. What is the secret of this violent surging and moving within the body of each one present? After a period the audience recovers its former quiet and stillness. Then the tremor is repeated and the same commotion takes place again. The tremor imparted to the whole class is thus repeated five times or so, taking some twenty minutes; and

then the instructor announces the end of his first lecture and practice of the Art of Reishi.

8.—First Step in Acquiring the Art of Reishi

The first step in acquiring the art of Reishi is experiencing the tremor of the Spirit described in the preceeding paragraph. Within the body and spirit of man there is the Action of the Spirit, or Reishi, the origin and essence of life and being. The form by which it manifests its presence is known as the revelation of Reishi in action. To bring about this manifestation all the members of the class in the room are made to stand and take hands; whereupon Mr. Tanaka, taking his place in the circle, and holding the hands of those on either side of him, at once transmits the Action of Reishi to the whole circle. The hands which he touches begin to reveal the tremor of the Action and move to and for, until the motion circulates throught the class. Sometimes this motion grows so intense that the individuals of the circle jump as high as eight inches from the floor, and some even as high as from one to two feet. When all are thus affected they are required to release hands and drop them by their sides and the motion ceases. As the jumping is straight up without bending the knees or legs it is clearly not intentional but the result of the Action of Reishi alone. All are not affected just the same, and when any individual shows a tendency to be too slow he is assisted by just a touch from the hand of Mr. Tanaka, when he will at once respond to the Action of Reishi, by violently jumping.

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9.—Transmitting Reishi Action to groups or Numbers

In commencing instruction Mr Tanaka usually first transmits the Action of Reishi to individuals, and after they have acquired the art of receptivity he transmits the Action to groups thus first instructed individually. By having been taught in this preliminary manner how to receive the Action of Reishi they naturally respond readily in group action. When groups are fully under the influence of the Reishi Action the jumping is so violent that the room resounds with their commotion. An interesting feature of these lessons in the transmission of the Action of Reishi is the fact that so long as Mr. Tanaka remains in contact with the group circle the Action of Reishi in them is strong even to violence, but as soon as he releases contact with the circle the Action of Reishi perceptibly weakens.

This movement of the body resulting from the transmission of the Action of Reishi is fundamental to the method by which human life and health are strengthened and improved in the briefest space of time. *A few minutes practice of the Art of Reishi several times a day will soon restore one's health, promote physical robustness and develop the natural beauty of the body, eliminating all disease.*

10.—How to Apprehend the Meaning of the Action of Reishi

The mental and spiritual process involved in receiving the thought and action of another is something too wide for

discussion here, but the popular conception of it is that the thought in A's mind becomes action in B's mind; or in other words, B acts what A thinks, when their hands are in contact. This method has been at time practised in western countries, too.

But the art of apprehending what is in the mind of others is not the highest development of the Action of Reishi; yet it is none the less very interesting and of much benefit to those studying the Art of the Action of Reishi. This art is specially taught by Mr. Tanaka as conducive to a more apt and intelligent apprehension of Reishi Action. It is an art that can be readily acquired and practised by anyone who has studied the internal Action of Reishi.

The student begins by practising the Art through hand contact, and when successful in this way, he is moved on to a higher way. The contact of hands might be supposed to have some hint of the thought passing in the mind of another, and thus suggestion might pass from A to B; and moreover, as any change in the manner, such as grasping the hand lightly or tightly might tend to confusion or distraction in the case of those not fully acquainted with the Art of Reishi Action, a higher form of the experiment has been introduced.

By this method an individual is placed between the agent who thinks and the agent who is to receive and act on the thought, so that the thought has to be transmitted through a second party to the third party, who is to act upon it. After succeeding in transmission of thought by this means a third, fourth and fifth intermediary are introduced between

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the transmitter and the receiver. Mr. Tanaka is the only agent that has ever succeeded in this complex method of thought transmission. As the intermediaries between A and B do not know what is in the mind of A, and have no idea of the thought transmitted, they do not cause any confusion in the mind of B, and thus B apprehends the thought of A without any hint or suggestion from any source. Four gentlemen notably successful in this action are Mr. Asataro Sakurai, Mr. Mikitaro Iijima, Mr. Sekita Oyama and Mr. Shosuke Ikeda. These have been able to transmit thought by every combination of their number, acting as A and B. Those who have witnessed the phenomenon of mind-reading will have noticed that it is always done in a solemn and grave manner that tends to make one smile. To anyone the scene is something to excite the most profound interest, quite beyond words to describe.

For example, six men are placed in a line, with hands in contact. The man at the left of the row of men becomes the thought-transmitter, A; and A secretly determines who of the number is to become the receiver of his thought and lets the individual know. None of the others are aware of the decision. Then A concentrates his thought on what he wants his agent to do; and the agent does what A decides. All have their eyes closed except A. In practising this experiment the thought of A must be firm and clear; but B, the receiver, need not have any special state of mind or will. The receiver, or mind-reader, stands at the right side, or end of the row, with all the others between him and A, the

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transmitter. We have seen this experiment successfully practised with seven men in the row. During the experiment the following results were obtained :

1. B went into another room and brought out a chair ;
2. He placed the chair before the Altar of Rei, the Great Spirit ;
3. He brought a cushion from the corner of the room, dropping it and picking it up on the way ;
4. He went to the office and summoned Mr. Fujimoto who was attending to his duty and unaware of the experiment, three rooms away ;
5. He asked him to sit on the chair ;
6. He brought in the tea things from the servants' room ;
7. He took up a cup and handed it to Mr. Tanaka ;
8. He then poured out a cup of tea in the proper manner and quantity ;
9. He replaced the teapot on the tray ;
10. He put his hand on that of Mr. Fujimoto and assisted him to raise the teacup to his mouth.

The above actions were done by B in the most offhand manner without mistake, his eyes closed from beginning to end. The success of such an experiment in such complex action depended on the clearness and strength of A's mind in transmitting his thought to B. In such a case B acts strictly in accord with A's thought. It will be noticed that B dropped the cushion when bringing it into the room ; this was due to the determination of the agent that this action should happen by B's losing the Action of Reishi for the moment. At this moment Mr. Tanaka, was standing apart from the line of men. But B promptly picked up the dropped cushion by stooping ; which was also part of Mr. Tanaka's predeter-

mined thought. Thus Mr. Tanaka by the Art of Reishi was able to interfere between A and B and cause B to drop the cushion and pick it up again, neither A nor B being privy to his intention. This proves that B was influenced by an agent outside the row through which the Action of Reishi was being transmitted, because the art of Mr. Tanaka was so powerful. Now all this Action of Reishi, which seems so mysterious in this experiment, is nevertheless being unconsciously practised by everyone in daily life ; which fact shows that no particular study is required in order to be able to utilize the art in a special manner for higher purposes.

Take another example. Make seven men stand in a row and cause the Action of Reishi to circulate violently through them, all going round with the action. In this experiment the trasmitter was able to cause the receiver of the thought to bring a man into the room and have him stand there ; to bring in another man and have him stand beside the first one ; in all seven men were brought in ; then he caused the seven men to take hands ; then he made the first man take the hand of the seventh man to form a circle ; and then he caused them all to go round in a ring. While this experiment may seem rather simple, it was not so easy to make the men go round rapidly in a circle, as was done in this case. To be able to receive the thought transmitted in a definite manner and quickly to transmute it into action without mistake is not so easy as it may seem ; yet it has been practised with complete success. Such an experiment is quite an easy one for a master like Mr. Tanaka ; but in the

case above mentioned it was accomplished for the first time by members of his class in the Art Reishi of Action.

A further example consists in taking a sheet of paper from a certain room and placing it on the table in the practising room, and then causing the receiver to go again to the first room and bring a brush for writing, dip it in the ink and cause the holder to write a word or ideograph. This experiment was successfully practised through the medium of six men. In this case B under the influence of A's mind went into another room which was three rooms distant; took a piece of paper on a table there; returned to the practising room with it; placed it on the table; went back to the room; took a writing brush and dipped it in the ink; brought it to the practising room; and wrote the ideograph desired.

Though this experiment also looks simple it is nevertheless quite difficult. A Belgian scientist, Dr. Johann, who saw this experiment, thought the most difficult part of it for thought transmission was the writing of the ideograph by the art of Reishi, especially as the eyes of B were quite closed. But B's consciousness has nothing to do with what he does; he is wholly under the influence of A. The relation between A and B is not the relation of mind and body; it is closer than that, a fusion of minds for the moment. But B cannot always act exactly as A wants him; for the fusion of thought is not so perfect as to be a fusion of mind. When A thinks of a certain ideograph, say the figure one, he determines B shall write that character. If A wants to have B write a dash or a line it is not so difficult, for the action is one

merely of space and time ; but for a more complicated figure, the mind of A has to concentrate on when the writing brush must be applied and when it must be withheld, through every movement necessary, since the action is not the action of B's mind at all but of A's mind, B having really no mind but A's for the time being. The figure reproduced here is taken directly from the one written by B at the instance of A under the Action of Reishi. In such a proceeding, speaking strictly, B does not know himself that he is acting at the instance of A, or that he has a brush in his hand at all. The whole process is due to the power of A's mind over B.

The above experiments will show some aspects of the power of Reishi ~~once one has acquired~~ the Art of using it. It is not the art of thought transmission by contact of hands or other physical method of suggestion, as it is done without such means. Neither is it a system of hypnotism ; for this requires entire abstraction of mind on the part of B. The Art of Reishi requires connection between the mind of A and the body of B resulting in action on the part of the latter. It differs from hypnotism in that in the Art of Reishi A does not appropriate the consciousness of B. The only explanation is that Rei, the essence of being, causes the action desired. Consequently the power manifested in this action is the same as that manifested in the usual Action of Reishi, as when the agent has the power to cure sickness or disease at a distance from the patient.

II

ART OF THOUGHT TRANSMISSION MAKES REMARKABLE PROGRESS

I.—Result on Social Life

The term, Thought Transmission, does not quite accurately denote what the Art means, but the meaning thereby conveyed is as near as human language can probably approach it.

When the body is under the power of the mind man is said to lead a conscious existence ; but when one's body is governed by the will of another and acts accordingly, there is present the Art of Reishi, as seen to some extent in daily life. All the social activities of mankind are but the result of the automatic action of Reishi, which is fully explained in the volume on the doctrines, principles and teaching of TAIREIDO. As human society is the result of the mechanical action of Reishi all of us are more or less unconsciously under the will of others in thought and action. A man's mind and

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body are ever in close relationship ; and it is, therefore, but natural that an expert in the Art of Reishi shall be able quickly to receive what is in the mind of another or others and act accordingly. The practice of the Art as seen at the initiation meetings of TAIREIDO students is not simply a manifestation of remarkable spiritual phenomena ; for the members present physically experience the Action of the will of others on them ; and this proves the possibility of using such action for the welfare of society. To accept the outward manifestation of will is merely to lose one's own individuality ; but to understand a proper use of this power by the Art of Reishi gives one a spiritual strength and steadiness that are necessary for true life. To be firm and steadfast in life one must know the power of mind over matter, of spirit over body, both in regard to oneself and to others. In this way one knows the truth and can penetrate into the essential nature of human society. This is what TAIREIDO does for a man. It gives him the knowledge and the power necessary to enable him to maintain his own individuality and at the same time to adapt himself in the best way to the needs of society. He is susceptible to all influence and has the power to decide what he shall submit to. Such principles of TAIREIDO as that of mainting inflexibility of spirit and individual self-respect indicate what a man must be susceptible to, and the principles of adtaptation to change show how he must meet the negative aspect of life. Thus the thoughts and principles involved in TAIREIDO touch the loftiest altitudes and the profoundest depths of existence, at the same time

showing how they may be practically applied to daily life. This is possible through means of the Action of Reishi, which enables man to put into practice the principles revealed in the Action of Reishi.

2.—Fuller Development of the Art of Reishi

After gaining complete experience in the art of transmitting thought by the action of Reishi the student goes on to a fuller acquirement of the principles of TAIREIDO. The student already understands how thought is transmitted by contact of hands, then by direct action of the mind of A on the body of B without physical contact, with several individuals between, or even with no more than a string between them. Having perceived how the Action of Reishi may be apprehended and appropriated the students should proceed to fuller knowledge and practice of TAIREIDO, in which so many have attained great success.

At the thirtieth lecture of Mr. Tanaka on the Art of Apprehending the Action of Reishi, this Spring, proof of remarkable progress in the knowledge of TAIREIDO was given by some practical experiments. At a similar meeting held in February, 1919, the photograph shown here was taken. First the common method of apprehending what is in the mind of another was practiced by joining hands. At the meeting in the Spring the experiment was tried of having A and B stand some twenty feet apart with a string between them. This experiment was a complete success. A desired



B to bring a chair, to select a certain individual from a group, to fetch him, to make him sit down on the chair; and all the actions were carried out without mistake. In this experiment Mr. Hakurei Kurihara acted as A and Mr. Shinji acted as B, Mr. Kwamei Kinoshita being the individual selected to sit on the chair.

Another interesting experiment at this meeting was to place six persons between A and B, these knowing nothing of what A intended to transmit to B; and yet B acted wholly in accord with the mind of A without variation. In this experiment B went and brought three cushions, placed them correctly, selected one of the guests present and had him sit on one of the cushions, brought in the tea things from a table in another room, poured out tea in a cup and gave it to the guest on the cushion: all was done exactly as Mr. Tanaka, who acted as A, had determined mentally. In this experiment Mr. Kenzo Sugizaki was the agent acted upon by Mr. Tanaka, while Mr. Matsusaburo Hino was the gentleman acting as the guest.

These successes achieved in the art of transmitting and apprehending thought by the Art of Reishi were achieved by the persons named after only ten days instruction in the art from Mr. Tanaka. So astonished were these pupils at what they had received from Mr. Tanaka's teaching that they thought it nothing less than miraculous.

At a special lecture given by Mr. Tanaka in March, 1912, some 26 persons submitted to experiment, when A at one end of the row, and B at the other, succeeded in transmis-

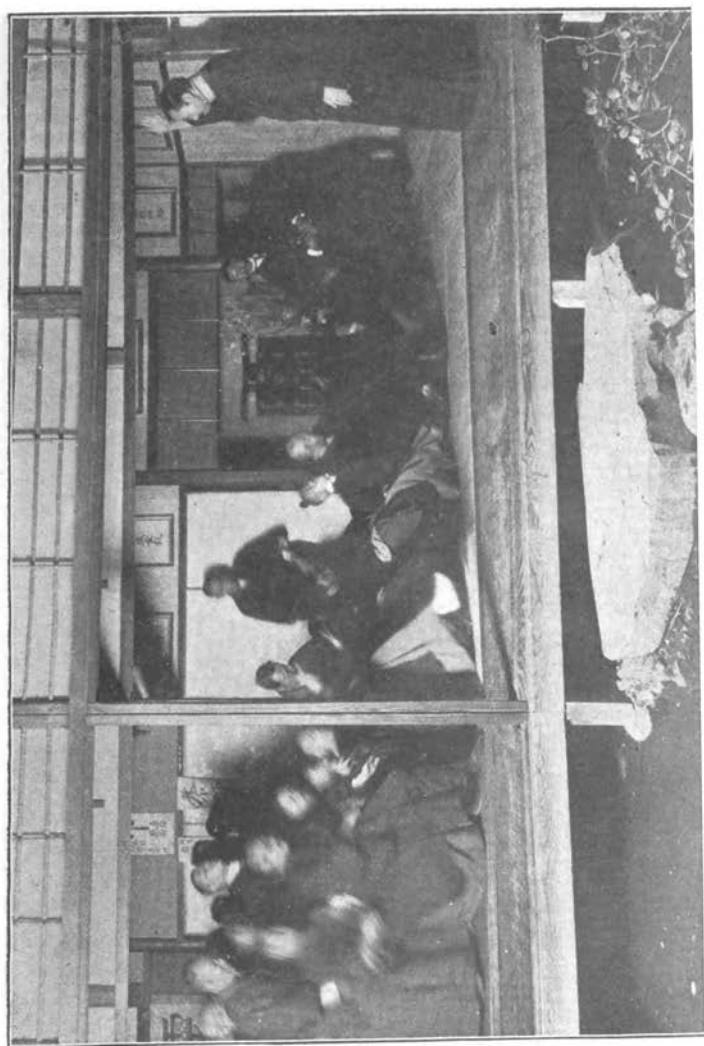
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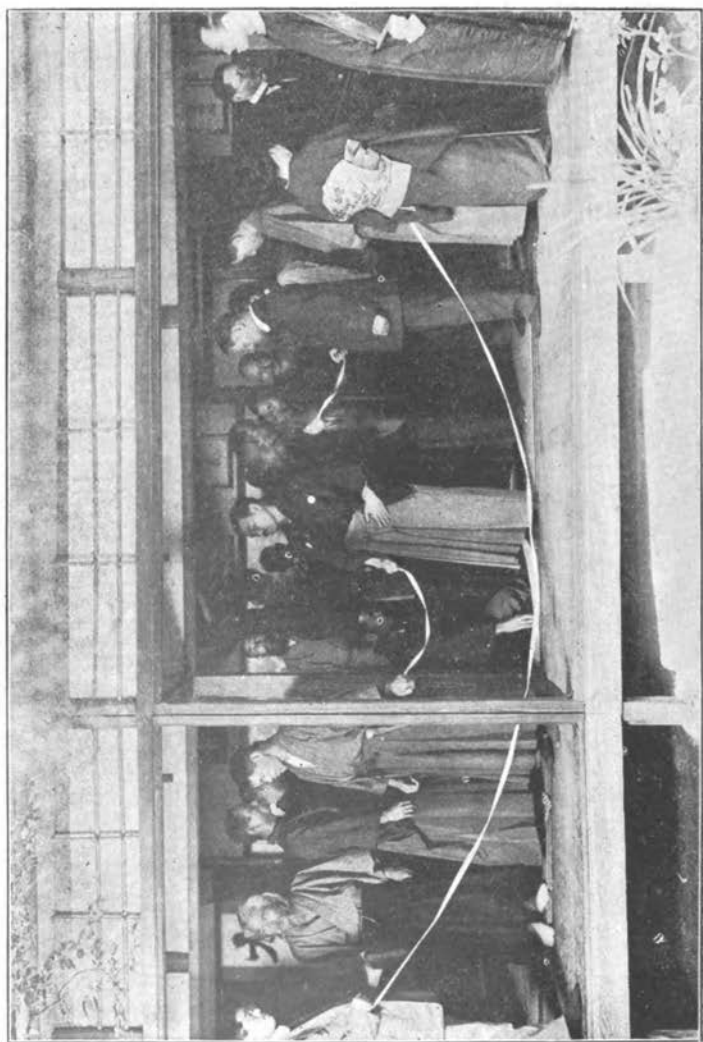
sion and apprehension of thought without difficulty or mistake. This experiment was different from all preceding ones in that the transmitter wanted to transmit his thought to all of the other 25 men. The thought was this. A transmitted to the last man in the row the thought to leave the row and proceed around the class from the inside, and then he transmitted to the next last man the same idea, and so the same idea to all in turn until reaching himself; and thus the whole class of 25 men was set moving in a circle, A concentrating his thought now on the men until finally they were all like a solid ball unable to move, save in a violent whirling motion, the man in the center being so pressed by the others that he went up in the air screaming as if from suffocation.

3.—Practising the Art over a Distance

At the thirty-third meeting for instruction to students of TAIREIDO great interest was taken by the members in some new experiments in transmission of thought at greater distances. No connection at all was permitted between the transmitter and the receiver of thought. The thought in A's mind was that B should put on his hat, take his cane and walk three times around a pine tree near the entrance to the chamber, and stand by the stone step and strike it seven times. B did all this exactly as A wished. The next experimented consisted in A desiring a chair to be brought and placed before the altar of Rei, to have a guest sit on it, to bring in the tea utensils and to offer the guest tea: all of

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TRANSMITTING REISHI ACTION TO GROUPS

which was accurately done by B as shown in the illustration. In this photograph Mr. Yosaburo Honda is acting as A and Lady Masago Yui as B. Then Mr. Honda decided by thought transmission to have B take a pot of chrysanthemum from an outer chamber, hold it for a time, pass along the path before the chamber, enter the garden facing the lecture room, and stand on the stone step ; all of which was being accurately done, when the photograph reproduced was taken. After the picture was taken B came down from the stone step, placed the flower pot on the veranda and did all that A had planned. After this experiment was thus successfully completed Mr. Honda decided to act on Mr. Yui, whom he caused by mental action to proceed slowly along until he passed by the pine tree, reached the gate, stooped down and picked up five pebbles, returned along the same path, came to the entrance and entered, laid the pebbles on the left side of the room, just as Mr. Honda had decided. All this time Mr. Honda was standing at the entrance, the space between them at times being over one hundred feet ; but distance seemed to have no weakening effect on the power of B to apprehend the thought of A. This was a record-breaking experience in the TAIREIDO class. In all this operation the eyes of B were quite closed, yet in none of the complex actions performed, such as the picking up of pebbles and returning to the house, there was not the slightest mistake made. B did not even stumble as he stepped over stones and went out to the street. It was evident that in this action A's eyes must have been used by B.

4.—Art of Self Defence by Reishi

The art of overcoming others by Reishi has also been successfully practised by students of TAIREIDO. Some interesting experiments in this art were successfully carried out at the meeting referred to in the foregoing paragraph. A determined to practise on B; and was so successful that simply by holding out his hand A made B fall to the ground like a stick, or like a tree when felled. At one meeting when sixty members practised this art the scene was a most lively and interesting one. Members that began to practise as A next time acted as B, and were acted upon with complete success. It took but a short time for all the students to become familiar with the art. After the art of throwing an individual by Reishi is understood the student next tries his hand at throwing groups, when A holds out his hand and exerts the internal action of Reishi and all the members of the group at once fall down.

The picture here inserted shows how the method is practised. The members first stand all in a row, with eyes closed. Mr. Tanaka, acting as A, then takes a deep breath, exerts the internal action of Reishi in his abdominal region and holds out his hand. At once all the members of the class tumble down like a surging wave. The scene presented indeed is a very remarkable one.

For beginners, however, it is advisable to practise on individuals. Let A have B stand upright with eyes closed; and then A, by inhaling deeply and charging the abdominal

muscles with the internal action of Reishi, breathes strongly toward B, and the latter will fall to the ground, usually backward. Nothing in the way of other action or any suggestion is necessary. At first in such experiments the space between A and B should be about two or three feet; and as one advances in mastery of the art one may extend the space to from 20 to 30 feet, B always falling like a log. Achieving success in this way the number of those to be acted upon can be increased to 3, 5, 8, and 10, as A can act upon as many as ten persons at once when he gets to be proficient in the art. Of course great care has to be taken in the practice of such an art. A has to be careful to breathe properly and to exert properly the action of Reishi in his abdominal muscles and then to breathe out strongly in the proper manner upon the persons to be thrown down, who, within a few seconds, will all tumble over, as desired. It is difficult to take a picture of groups falling in this way, like the photograph of a single person falling like a tree. The picture reproduced above was taken by one of the most expert of rapid photographers.

5.—Theory of the Art of Exercising the Power of Reishi on Others

From what has already been said one may gain some idea of how Reishi is utilized in the art of self-defence. Many will be disposed to ask, however, why such phenomena are possible? It is due simply to the fact when one has acquired the art of the action of Reishi in the abdominal

region he can so exert it through breathing outward as to bring it to bear on the object or objects determined upon so that these objects lose all self-control. It is accomplished just in the same manner as when A causes B to go round and round in a circle. All such phenomena are caused by the power of Reishi. Of course the theory of such action is too profound for definition in words. One has to see it really to appreciate its marvellous significance and reality. Two fundamental principles, however, are involved, known as the Internal Action of Reishi and the External Action of Reishi, which one gets to apprehend fully after a course in the principles and doctrines of TAIREIDO. So important a part of the teaching cannot be fully elucidated in this short introduction to the system. For full information the reader must obtain the volume entitled TAIREIDO by Mr. Morihei Tanaka.

6.—Experiments Bordering on the Miraculous

At the lectures delivered by Mr. Tanaka on TAIREIDO many incidents take place which cannot be accounted for by any ordinary explanation of the application of the laws of nature, and many regard these as instances of the miraculous or supernatural element. One of the most mysterious of these facts is the art of apprehending the thought of another, mentioned above. To be able to know what is in the mind of another is truly a remarkable power. In addition to this, there are many other instances of the truly

wonderful and even miraculous in connection with practising the art of Reishi, details of which cannot be given here. How this power may be utilized for the good of mankind is outlined in the succeeding chapter.

We believe that a community
is the real form of the
existence of things and
partakes of the power of
the Almighty.

III

APPLICATION OF REISHI ACTION TO DISEASE

The revelation of TAIREIDO and its practical application in the Action of Reishi were not given to mankind simply for the sake of performing interesting not to say wonderful experiments in regard to the power of spirit over matter, and of mind over body; but for the amelioration and removal of human suffering and the improvement and happiness of human life. One of the most useful applications of the Action of Reishi is in the cure of sickness and the healing of disease in every form. Without use of medicine or any assistance whatever, the Action of Reishi may be used to cure sickness. Disease of every kind may be removed likewise without drugs or the resort to doctors or surgery. And the application of the Action of Reishi to the cure of sickness and the healing of diseases is effective independently of the faith or mental state of the patient. The practitioner can effect a cure or bring relief even if the patient

does not believe in Reishi treatment, and even if there is absolute doubt or aversion to it.

The following is an account of the experiences of Mr. Taro Shinozaki as to sensations caused by the application of Reishi Action in surgical cases.

1.—Use of Reishi in Medical Treatment

It is hardly necessary to say that the effect of the Action of Reishi in the treatment of disease differs according to the temperament, constitution and general condition of the patient as well as according to the nature of the disease to be cured. The most important condition, however, is the degree in which the power of Reishi is manifested in the practitioner. We know of a certain gentleman in Tokyo who was cured by Reishi treatment. He was 35 years of age and suffering from bronchitis as well as pleurisy; and although he had spent much time and expense in a sanatorium he was nothing bettered. He was deeply depressed on account of his illness, about the nature of which he had read in some medical book, and his future seemed hopeless. He resorted to Buddhism for consolation in his declining health, but his pessimism continued and his condition did not improve. At this time he was also suffering from extreme nervous debility, with headache and much exhaustion. He had a bad cough and could not sleep at night. Finally in his extremity he sought the assistance of TAIREIDO, through the advice of relatives.

At first he had no faith in the Reishi treatment, and paid little or no attention to the advice given him. As he passed through the early stages of the treatment he thought there was no benefit to his health, but the practitioner could see that the patient was already beginning to show signs of improvement. During the second day of treatment the beneficial influence of Reishi was clearly revealed. There was a sudden movement of the head and hands and he could feel that the process of recovery had begun. The patient said he had been suffering extreme exhaustion from the previous day; but on the third day from the time treatment commenced he felt impelled to a sudden movement while in bed after which he felt better; then he slept two hours of unbroken comfortable sleep, to the surprise of all around him, and awoke feeling renewed and refreshed. From that time the progress of recovery was steady and rapid. Reishi was having its sure effect. It was seen that at times during the treatment the patient used to move violently and sometimes wept. Asked if he could explain why he wept he said that he did not know just why, but such a feeling of relief and gratitude came over him that he could not help it. Day by day his state of exhaustion grew less. The first time of treatment he came to the practising room in a *jirikisha*, but on the third day he walked, so rapid had been the response to Reishi. On the third night he had his first four hours of quiet and consecutive sleep for a long time.

With the process of treatment during the fourth and fifth days his recovery continued to be most satisfactory, as he felt

renewed and was gradually regaining his former strength. His shattered nerves were also beginning to feel natural again. His speech, action and general appearance had much improved, and he was calm and normal. On the sixth day it was decided to apply a special Reishi treatment, such as is used for curing illness at a distance. At first he suffered a little from the change, the first two days showing some mental confusion; but from the third day of the new treatment exactly at the appointed hour for treatment *in absentia* he experienced a sudden, powerful influence working upon him and then fell into a condition of cheerful repose leading to some hours of the most peaceful and refreshing sleep. This treatment went on for a week, after which he was about as well as a man could be, and resumed his official duties which illness had forced him to abandon.

2 — Wonderful Response to the Power of Reishi

The patient described in the preceding paragraph, after some ten days of treatment at a distance, again visited the office of TAIREIDO and requested direct treatment once more, to which he submitted for about eight days. During this treatment he frequently revealed symptoms of the powerful effect of Reishi on his whole physical and mental condition; his body showed certain mysterious tremors and remarkable action. When the Reishi practitioner stood about two feet from him and applied the Action of Reishi the body of the patient indicated violent movement, with commotion with-

ia. He was then lying on a couch, face upward. When the finger of Mr. Tanaka moved nearer to him, at a distance of two or three inches from his body, the limbs of the patient moved violently; and when Mr. Tanaka retired to an adjoining room and treated him mentally at this distance the body of the patient showed violent movement. It was thus obvious to both the practitioner and the patient that the Power of Reishi was something transcending space and time, the very essence on which all existence depends. On the fifth day of the renewed direct treatment the patient at a certain moment suddenly clasped his hands, as if in devotion; and afterwards explained that the action was not intentional, but the result of the Action of Reishi in his body.

A further remarkable phenomenon of the result of treatment on this patient was that on the second day of resumed direct treatment he began to have a habit of moving both hands unconsciously during the operation of Reishi, rubbing his breast down toward the abdomen, and then his nose up to his forehead, patting his body whenever Mr. Tanaka's hand touched him. Since that time he always massaged or rubbed his body this way during Reishi treatment; and after it was over he invariably experienced a feeling of wonderful physical and mental refreshment and renewal. The fact that he rubbed his nose was due to the application of the Action of Reishi to his bronchial trouble.

3.—Power of Reishi over all Ailments

After finishing his eight days of treatment under the Action of the Reishi the patient above described returned and went about his usual avocations as if he had never suffered from any serious affection. Sixteen days later he returned and had four days more of direct treatment, so as to maintain progress toward immunity to the return of his illness. By this time it was noticeable that he had ceased to massage himself and rub his breast and abdomen. He told Mr. Tanaka that whenever the latter touched him in the Reishi treatment he felt an indescribable sensation as of a some powerful spirit taking possession of his mind and body, penetrating to his inmost being, which thrilled him and refreshed him so that he could not restrain his emotions, sometimes to weep, but more often toward a feeling of abnormal refreshment and physical pleasure. The above is but the merest outline of some of the more interesting phases of this remarkable case of recovery from a chronic and dangerous disease.

After doing all that Mr. Tanaka could see to be necessary to the complete recovery of this patient Mr. Tanaka brought him for examination to the head of a hospital, who carefully subjected him to the regular physical examination and diagnosis, after which he pronounced him cured of the disease and in a perfect and sound state of health, save in one place where the lung adhered to the pleura, though this in no way seemed to affect the action of the lung or to interfere

with the health of the patient. The nervous debility, too, had quite disappeared. The above is a true and unvarnished account of a case that may be taken as an example of the usual result of the Action of Reishi in the treatment of illness and disease. No one but those who have suffered and thus been recovered can appreciate what Reishi means to the relief of mankind in restoring health and happiness.

We believe that *Tairei* is
the perfect unity of the
thinking subject and the
object thought of, and is
the final cause of all the
powers of numbers or nulty.

IV

REISHI INDEPENDENT OF TIME AND SPACE

The power of Reishi to cure disease or to effect the desired result of the practioner is quite independent of time or distance, as may be seen from the following account of the expeience of a surgeon now 'a distinguished colonel in the Imperial army, Shogo Kasajima by name.

I.—A Remarkable Patient

The patient hereinafter described lived in a place far removed from the practitioner and suffered from Myelitis. She was a woman named Miye Tsuji, 39 years old, and living in the village of Yamaguchi in Saga-ken. In the month of November, 1916 she was taken with myelitis, and womb trouble, and obliged to give up work in April of the following year. Her illness was so severe that she could do nothing but lie constantly in bed, unable to move. The

upper portion of her body had much pain, while the lower portion was more or less paralyzed. She submitted to the usual medical treatment without beneficial effect. All such treatment having failed to cure her the woman was in despair. Then she happened to read a brief account of the benefits of TAIREIDO in a magazine, and she asked our office to treat her. As she could not come to us she was content to have treatment at a distance. This began on August 4, 1917 and was to continue for a week. The treatment proper did not, however, begin until August 10, as we had in the meantime to give her proper directions. Through a mistake on her part, however, she thought the treatment was to begin on August 7; and consequently remained quietly in expectation of it and the resulting benefit. But for three days she felt no relief at all. On the 10th as she was lying in bed still hoping for some benefit, she learned that the treatment did not actually begin until that day. About eight o'clock that evening and by half-past eight she fell into a deep sleep, just at the time when the treatment was being applied a long distance away. All of a sudden the woman felt aroused from sleep as if awakened by someone; and she asked the attendant what time it was. He said it was just half-past eight. She requested her nurse to withdraw; and then tried to sit up in the bed, removing her upper garment and facing the south, as if being treated by a physician actually in the room. After thus waiting a few minutes she felt the lower part of her body begin to experience tremors and then to move more violently, and she

thus trembled as if the life would tremble out of her, as she said. At first the result was a feeling of something grotesque and fearsome; but her brain became quite clear and she felt something like electricity shooting through her fingers, and ran like pins and needles all over her body. In places she felt as if an insect had stung her. Then came a queer pain in her loins, and she felt unable to sit up for the required half hour, the period appointed for her treatment. This pain was at the beginning of the treatment; but no sooner had the latter begun than the pain vanished and she felt no further discomfort. For the thirty-minutes of Reishi treatment the woman was absolutely comfortable, save for the strange feeling resulting from the application of the Action of Reishi.

The second period of treatment was to be from 8 : 30 to 9 p.m. on the following day; but the nurse had forgotten to inform her of this; and consequently at 8 o'clock when she was expecting to experience the effect of the treatment she felt nothing unusual, and asked the attendant what time it was. Then at 8 : 40 she suddenly felt an unusual commotion in her body and asked the nurse again what time it was, and was told that it was forty minutes past eight. During the period of treatment on this evening the woman experienced exactly the same feelings as on the previous evening under treatment; and on the third evening the same feelings and experiences were likewise repeated. On the evening of the 13th, however, she felt rather an unusual movement that caused her to clasp her hands in wonder. Her fingers moved and were beyond her control. They

moved of themselves. It was impossible for her to remain sitting in bed under such emotion and movement and so she had to lie down, simply feeling that she was being treated by the Action of Reish, as agreed upon. Her hands remained clasped and her fingers continued to move convulsively as before. She unclasped them again, and they began to move of themselves, the motion growing stronger and stronger, the space of their movement being at times over one foot.

Thus her experience went on to the 24th of the month, the treatment proceeding over the hundreds of miles between Tokyo and Saga, and then the woman wrote that she had wonderful experiences and she felt much better already. She could now get out of bed and walk with the assistance of a cane, remaining up from two to three hours at a time. Under the application of the Action of Reishi this woman continued to recover, the pain departed and her natural complexion returned; and after five weeks of treatment she considered herself as well as ever, only she had still to be careful as to diet. She wrote to the office of TAIREDO a letter couched in the most courteous terms and filled with gratitude for the benefits our treatment had bestowed upon her.

2.—Fifteen Years of Illness

The following is an accurate description of a case of gout from which Mr. Zenji Tanno, aged 60, had suffered for over 15 years. Mr. Tanno lives at Terauchi in Fukushima ken, and was very ill with the above mentioned

ailment. He entered the Tokyo University Hospital for the usual treatment, one of the most famous hospitals of the empire, but without benefit; and he tried other good hospitals, with the same unsatisfactory result. His ailment was in no way made better. Abandoning all medical treatment as hopeless he went to various mineral springs to take the hot baths; and this he did for years, only realizing that with time he was getting worse instead of better. It was an obstinate disease that gave him much pain and constant discomfort, especially during changes of season, and changeable weather. His physical condition was gradually weakening and the flesh of his limbs growing flabby. He at last heard of our Reishi treatment and decided to submit to it from a distance. After two weeks he was completely cured and able to go about his work as if he had never been so ill.

We have on record another case of a man who had suffered from cancer of the stomach and who was cured of the dread disease by treatment by Reishi for only 13 weeks. This patient, Mr. Choemon Sosaki, lives just in front of Kogota station at Oudagori in Miyagi ken. At the age of fifty he found himself suffering from cancer of the stomach, and for years spent much under the treatment of various physicians, some of them great experts, but instead of being cured he felt the disease gradually growing worse, eating out his life. The case is worth special consideration since cancer is considered incurable. It certainly is incurable by the ordinary medical treatment. Yet it responded to Reishi without difficulty.

In his great disappointment and distress Mr. Sasaki

wrote to the office of TAIREIDO asking for long-distance treatment. This was on the 12th of August, 1918. At the time he was in great torment and unable to eat anything. His stomach was swollen and pain was constant, with great irregularity of the system. He had constipation and dysentery alternately. His appearance was emaciated and anaemic, and he was fast losing weight. He could not walk to his room. But after thirteen weeks of treatment from the action of Reishi he was perfectly cured, and we have a courteous letter from him gladly acknowledging his marvellous recovery under our treatment.

3.—Other Cases of Marvellous Recovery

Some time ago a medical student named Mr. Kenichiro Shimada came to the office of TAIREIDO suffering from a grave nervous ailment. This gentleman was a student at the Tohoku Imperial University Medical College at Sendai, and lives at 166 Kamisugiyama-dori, Kitagoban-cho. in that city. Being obliged by illness to give up study Mr. Shimada appealed to us for treatment. It was a very troublesome case of nervous exhaustion. He could not use his head at all, and was very irritable, suffering from insomnia as well. He had severe indigestion and general inactivity of the system. As his university examination was coming on he felt rather depressed and hopeless; and as a last resort he asked for Reishi treatment. After only one week of the application of Reishi at a distance he was quite recovered.

ed and in normal health, and after another week he was better than ever. In this case there was a very remarkable tremor of the body during treatment.

There is another case where we have the thanks of a doctor for complete recovery after treatment by the application of the Action of Reishi. Dr. Tani is a physician living at Wakayagi, Kurihara-gori in Miyagi ken. He came to the office of TAIREIDO one day with his wife and grandson. Without giving any indication as to the ailment of his wife he simply asked us to examine her. It was soon discovered that there was a growth about four inches in diameter near the womb, the tumor being filled with liquid. The doctor was obviously surprised at our rapid and accurate diagnosis of the trouble. He then asked us if we could undertake to treat the woman, and said his grandchild also needed treatment.

The history of the case is interesting, in view of the cure obtained. This woman was 73 years old and suffered from pythisis for some twenty years. She also had asthma and heart trouble, having been treated by physicians for many years, without receiving benefit. After three weeks treatment by our office she is almost cured, having now only a little cough at times. Soon she will be as well as ever.

Kumiji, her granddaughter, is 23 years old, and had long suffered from stomach and bowel disease, receiving no benefit from medical treatment. She could eat little or nothing and had obstruction in the intestines. Her only relief from pain was from morphia injections. She had to be

fed artificially in order to prolong life. Then she came under our Reishi treatment at a distance. Within ten days the vomiting stopped and she could take food, the pain in the stomach gradually stopping. The case in fact responded to the Action of Reishi and will soon be completely cured, to the great joy of the woman.

The cases above mentioned are only those where cure from ordinary medical treatment was manifestly impossible. Cases of recovery from ordinary illness through Reishi treatment are so numerous and common that we forbear to cite any of them; but the above instances of complete recovery from apparently incurable maladies under the application of the Action of Reishi are so remarkable and extraordinary as to be marvellous if not miraculous. They prove the effective power of Reishi under all circumstances; and yet there is no real wonder about, it for the power that caused all things to exist must be able to effect all good for mankind when properly used. If any desire further information as to cases cured and treatment offered they may correspond with the TAIREIDO Association.

TAIREIDO has its system of teaching the fundamental principles of the Art of applying the Action of Reishi for all purposes of improving human life and existence. Instruction may be either by attending the classes in our office or by correspondence and reading our literature. Any one may easily acquire the art by applying to us and following our directions: We fit the pupil thoroughly for the practice of such arts as Reishi, including the art of apprehending what

is in the mind of others, of thought transmission to others, of apprehending physical condition, spirit photography, prophecy, and many other occult arts of which the human mind and body are capable under due instruction from experts.

For fuller information as to the whole system of TAIREIDO and all it does for mankind, one should read the volume entitled TAIREIDO, A New Revelation for the elimination of diseases and the improvement of life, by Morihei Tanaka, founder of TAIREIDO, published by our Association and to be had by applying to our office in Tokyo. This volume gives a full statement in detail of the secrets of Art of Reishi.

We believe that the life of
an individual is a gift from
Tairei.

TAIREIDO

We have received a new volume entitled TAIREIDO explaining a unique system of thought and life revealed to the author Mr. Morihei Tanaka. This gentleman has for some time been attracting wide attention in Japan and the Far East as the Expounder of Taireido, which now has quite a large number of disciples. The new system of thought is certainly one of the most remarkable guesses at the Riddle of the Universe that we have come across in recent years. To Mr. Tanaka and his followers, however, it is no guess but a revelation of the fundamental truths of existence. It would, of course, be quite impossible in the space at our disposal to give any adequate account of this wonderful system of thought as laid down in the volume under review. Mr. Tanaka has himself contributed various articles to our pages with reference to the subject, and his remarks have elicited wide interest, judging by the number of inquiries received. It will be sufficient at this time merely to say that the founder of TAIREIDO claims to have had revealed to him, after a long period of bodily discipline, the secret of all existence. It was a revela-

tion from the Great Spirit who is the author of all things. From this experience the author of Taireido saw that the essence of things is neither material nor spiritual but a fusion of these ; and that man, the highest product of this fusion, has within himself the power of the Spirit to regulate his body, his soul, as well as human society and civilization in harmony with the law of the universe, without which evil must prevail. Once man has acquired the secret of this inherent power, by instruction in Taireido, he can regulate his physical, mental and moral functions in accordance with the laws of the universe, or in harmony with TRUTH, as Mr. Tanaka says ; so that all irregularity and disease are eliminated from mankind. Man can wield this divine power both for himself and for others. By the same power all creation has been produced ; and by this power man can bring his life into unity with creation. The power can be exercised everywhere at all times, unlimited by distance or circumstance. The author claims that this new system of thought and life supercedes all the spiritual and intellectual knowledge so far acquired by mankind. Needless to say such teaching has created no small interest in Japan, where Mr. Tanaka has attracted much attention during the past few years ; and considerable numbers of people are not only displaying keen interest in it but are placing themselves under the instruction of the author of Taireido, including all classes from the highest to the lowest. Some quite wonderful results of the effect on individuals have been recorded, and the book itself gives numerous examples, as well as explaining lucidly the general principles of the system.

This volume, thus compiled out of the author's marvellous experience, is intended for students of Taireido living too far from the author to come personally under his instruction. Particulars as to the volume, or as to Taireido, itself, may be had by applying to the office of the Japan Magazine. [*Review in the Japan Magazine.*]

We believe that the universe
is the product of one principle called *Reishi* Which
is an emanation of *Tairei*,
true and good.

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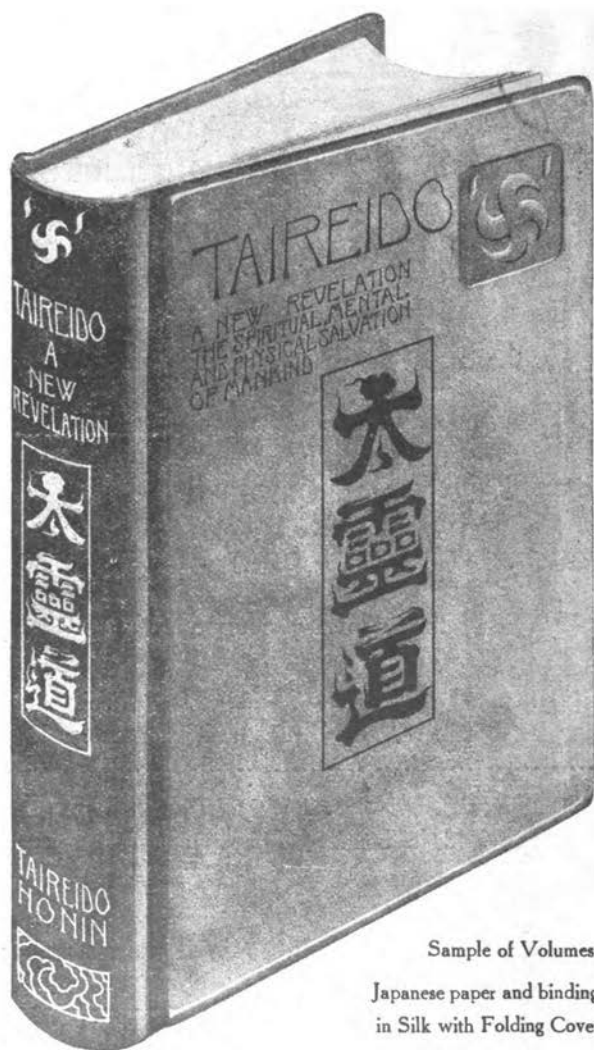
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