



INTERVIEW with REIKI MASTERS HYAKUTEN INAMOTO and HIROSHI DOI

Conducted by Reiki master Pamela Miles

Hyakuten Inamoto is a Reiki master in the Usui/Hayashi lineage. He lives in Japan and travels around the world teaching Komyo Reiki Kai. His teacher was Mrs. Chiyoko Yamaguchi, a direct student of Usui sensei's student, Chujiro Hayashi.

Hiroshi Doi became a member of Usui Reiki Ryoho Gakkai in 1993. His teacher was Mrs. Kimiko Koyama, the sixth president of the Gakkai, the organization started by Reiki founder Mikao Usui. He is the author of *Modern Reiki Method for Healing*, and teaches Gendai Reiki Ho.

Pamela Miles, author of *REIKI: A Comprehensive Guide*, has been practicing since 1986, teaches Takata Reiki in NYC, and is a pioneer integrating Reiki into conventional medicine.

The conversation was organized around specific questions given to the Japanese masters in advance. The questions that started each discussion topic are in bold.

Inamoto sensei translated for Doi sensei. Inamoto sensei's responses are indicated with HI, and Doi sensei's by HD. HI/HD indicates a joint response given after discussing the question between themselves.

PM: Please help us understand how your practice differs from Mrs. Takata's practice.

HI/HD: We cannot answer this question because we don't know what or how Mrs. Takata was practicing.

PM: Were self-care and self-development the foundation of Usui's practice?

HI/HD: Yes, that is correct. Usui Reiki practice is of course to develop our spirituality—self-care, and your term, self-development. So self-care is a very important part of the practice.

PM: Mrs. Takata used to say, "First we treat ourselves and then we are encouraged to share with others, our friends, families, animals." Is this comparable to Usui and Hayashi?

HI: I agree.

HD: Yes, I agree. Self-practice, self-care has always been the foundation of Reiki practice. It is the very beginning step. First ourselves, then those around us, and animals.



PM: What role did the treatment of others hold in Usui's practice?

HI/HD: The treatment of others is important, but first as we know, we have to treat and heal ourselves, and of course we need spiritual development, and then the treatment of others becomes important work in Usui's practice.

PM: How would we know when we're spiritually developed enough to practice with others?

HI/HD: One way to confirm this is that whatever happens to us in our daily life, we can maintain our mind calm and peaceful, not getting attached to this and that. That is the proof that we are spiritually developed.

HI: But of course the spiritual path is never ending, we have to keep walking. There's no graduation, no diploma for that.

HD: Mrs. Koyama always said your mind should be clear, light, and warm. This is another way to verify spiritual development.

PM: What might happen if we treat others before we develop the capacity to hold our minds steady?

HI/HD: This is not easy to say or to explain, but again we need to be spiritually evolved or developed so we can be a clear, clean Reiki channel. If we want to be a clear or pure Reiki channel, it all depends on our spiritual level. So the result of our treatment of others depends on our spiritual development.

PM: When you say the results, do you mean the results in terms of the benefit to the recipient or whether the practitioner is safe?

HI/HD: Both. The practitioner and the recipient both receive benefits.

PM: What about boundaries or protection? Did Usui sensei offer protections or was it just that one waited until one was of steady mind?

HI/HD: There is no protection needed as long as we resonate with the energy of the universe, there is no energy we need to be protected from, we are protected; the point is we need to be resonant with the energy of the universe.

When we do Reiki healing, that means we are at one with the universe, and there is no duality, there is no good, no bad. So, as long as we resonate with the universe, there is no opposite, such as good or bad. All good, so we don't have to worry about protecting ourselves when we offer Reiki healing. That is our understanding: protection is not needed.



PM: When it comes to Reiki practice, is there any danger of doing too much, of perhaps the practitioner tiring him/herself?

HI/HD: When it comes to meditation, maybe if you practice too much, could be more like a side effect, an inconvenience, but when comes to Reiki practice, no such danger. The more we practice, the more we are also being healed; and the energy of the universe is immeasurable and unlimited so we are not in danger of giving too much treatment.

PM: Are the sensations experienced in byosen understood to be Reiki, or the response in the recipient's system to the Reiki treatment?

HI/HD: The sensation is not Reiki, nor is it a response in the recipient. The sensation in our hand is hibiki, the cause of the problem.

With Reiki energy through our hands, we sense the negative vibration of the problem area—that is byosen. Reiki energy through our hands, then we feel sensation or feel something resulting from the byosen.

PM: Did Usui refer to Reiki energy? If so, was it a separate energy, or the composite of all subtle bioenergies, in the sense that Reiki practice/treatment enables the system to replenish itself from source? Is there a separate energy of Reiki, or is it that the totality of all the subtle energies and vibrations can come through our hands when we make than connection with our hands?

HI/HD: Reiki energy: Usui just said Reiki, not Reiki energy. Reiki is energy of the universe and it is unlimited, immeasurable; as you say, it cannot be used or exhausted because it replenishes itself from the source. It is unlimited energy. Reiki is a Japanese word; simply put it means energy of the universe. In the same context, the ancient Chinese people called it qi.

PM: Many people equate qi and prana, but actually they are quite distinct subtle bioenergies with distinct functions. Qi moves in the meridians and prana moves in the nadis.

HI/HD To our understanding, it is the same thing with a different name. We don't know the clear definition of prana or qi.

PM: It could be expressed that Reiki is the rainbow and specific bioenergies such as qi and prana are colors.

HI/HD: We understand that Reiki is the energy of the universe, or the very source of the energy of the universe, and one of the names. We find it very interesting your interpretation. We have to think about it.



PM: Are there meanings to the symbols that can only be understood culturally? If so, are we able to discuss this?

HI/HD: Symbols? We don't have to worry about meaning of symbols. The symbol is the energy of the shape or form. So what matters most is the energy of the symbol form or shape. We don't have to worry about the meaning; we just draw the symbol, which has the power or energy in itself.

PM: Were they kept secret, only given to 2nd degree practitioners?

HI/HD: In Usui Gakkai, when a member became Okuden (level two), the member received three symbols. In Okuden, there are two levels. Members in the first half received two symbols; in the second half they received the third symbol. Japanese symbols are slightly different than those published in the West and they are kept private.

PM: What changes did Hayashi make to Usui's system? Were these made after Usui's death?

HI/HD: Hayashi sensei first changed the method to find byosen, the cause of the trouble. In Usui Reiki, the Gakkai, the most important practice is to find or sense byosen, then put the hands there. This is the most important but it's not easy for beginners.

So Hayashi sensei created an easier way to find byosen, so that the beginning student can put hands easily rather than looking for byosen. The use of set hand positions is the contribution of Hayashi sensei. Usui Gakkai has no set hand positions.

Another change: Even now, in Usui's practice, as practiced by the Gakkai, people sit in a chair to receive Reiki healing. Lying on a table to receive treatment started with Hayashi sensei.

Another change: Hayashi sensei always had two practitioners give Reiki healing on one recipient.

PM: How was the treatment divided between the practitioners?

HI/HD: One person at head, another legs/feet; balance, one side, other side; yin/yang balance.

PM: How important is the hara system in Reiki practice? Was Reiki healing based on the hara system in the sense that acupuncture is based on the meridian system? Would it be beneficial to Westerners to learn more about it?

HI/HD: We don't know hara system. We know tanden [in Chinese, dan tien]. Hara is a wider area, important to martial arts, and especially important at the tanden, just below the navel. The navel is an important part of our physical body.



PM: Is there a system that is the basis of Reiki practice, like the chakra/nadi system is the basis of yoga?

HI/HD: There is no inner system that Reiki is based on.

PM: Reiki master Colin Powell recently said, “Qi flows, Reiki glows.” I thought this was a wonderful, succinct distinction. Please comment.

HI/HD: Qi flows and Reiki is also qi, so Reiki flows; then Reiki is also the energy. But also Reiki glow is an interesting way to describe it.

Usui always said Reiki radiates all over the body. Our Reiki energy is always glowing through our body. In that sense, this is very good: qi flows, Reiki glows.

PM: Reiki comes from within, from our core, so we’re Reiki radiators.

HI/HD: Yes, Reiki comes from within and without.

PM: Yes, we know ultimately there is no difference between inside and outside.

PM: Did Usui have a term or name for his practice? Did he call it Reiki?

HI/HD: Usui named his system, which utilized the energy of the universe, for that energy, which is called Reiki. The system is named Usui Reiki Ryoho. Usui Reiki Ryoho to improve the mind and body.

PM: Please help us understand the term “Reiki” and its many uses. Did it refer to hand-healing in Usui’s time, or has it only come to be associated with hand-healing since Usui? What can you tell us about the pictogram? How can we know if we have the correct pictogram?

HI/HD: The word Reiki is one of the common nouns in the Japanese language. Simply put, it means the energy of the universe. It was there before Usui. Some energy workers in Japan were using the word Reiki even before Usui. Even Reiki Ryoho had been used by different hands-on healers in Japan before Usui sensei. And then Usui used that word, Reiki, for his healing methods, now called Usui Reiki Ryoho.

Reiki is not easy to describe in a few words. Rei is especially difficult to translate into other languages. Rei is more like mysterious, subtle, ethereal, transcendental, heavenly, sacred. It’s meaning is like a combination of these. Ki is easy, we use the same kanji.



PM: Are the Reiki kanji seen in the West incorrect?

HI: Kanji—if you study Japanese, then you know. Buy Japanese English or kanji dictionary, look and you can compare them.

PM: What role does intention play in Reiki practice, or is intention inherent in Reiki itself?

HI/HD: Regarding the meaning of intention, we need to be careful. What do you mean by the word intention? Is it intention or attention?

PM: What I tell my students is that as human beings and practitioners it is good for us to always have intention, but it is for ourselves. As practitioners, the best we can do is to make the Reiki connection and then what happens is between Reiki and the person we're treating.

Does the practitioner need to have intention, or do we just place hands?

HI/HD: We just place our hands, because we do nothing in the way of healing; it is Reiki, energy of the universe. So basically, we just place our hands, which is the best we can do. The most important thing is if you do use a kind of intention than just before or as we place our hands, a few seconds of intention is ok, then surrender. If we keep on paying attention to intention then we might be misled that we are doing something. We are only a Reiki channel.

In a way, for a short time, intention could be okay, like a prayer or wish. Then there is no problem, no ego there. Then the rest is in the good hands of the universe.

PM: So it would be almost like a request, just as we place our hands?

HI: Good idea, we both agree, and then leave the situation in the hands of the universe. That's the best we can do, then surrender.

PM: This quote is from Wikipedia: "Through the use of this technique, practitioners believe that they are transferring healing energy in the form of ki through the palms." Please comment, specifically, is this your understanding of Reiki practice?
<http://en.wikipedia.org/wiki/Reiki>

HI: We have been discussing this, and basically this is true, but "transferring..." I think channeling is a better wording than transferring. The question is if transfer is the proper wording or do you have a better wording? Transferring might be misleading. We are not doing any healing, right? Try to find more appropriate word for this, such as channeling.



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PM: Is it correct that Usui's practice was mostly meditation and the hands-on healing was just a part of it?

HI/HD: Meditation practice is not the major practice; hands-on is more important as a gateway to spiritual developing. Our spiritual practice is most important.

PM: Were there other spiritual practices that Usui taught?

HI/HD: The practice of the Gokai [Reiki Precepts], the spiritual pathway, that's the only practice.

HI: Doi Sensei has a message for you, Pamela: He is very happy about what you have been doing. He is also very willing to correct the wrong information about Reiki Ryoho out there in the world, but he is limited because of the language. To him, you are one of his representatives who is willing to correct the wrong information.

PM: Thank you. I am honored to be of service.

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