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Chapter 3: The Science of Qi

Chapter 3 is an introduction to the most basic principles of Chinese philosophy and science, and its contents are bound to feel unfamiliar as we begin to explore a profoundly different world view. It is a chapter that may need reading and re-reading several times during the course of our Shiatsu training as our understanding deepens.

This chapter is part of a sequence which aims to demonstrate that Shiatsu works according to scientific principles that we can understand. The concepts of Yin, Yang and Qi are not vague and woolly; they are quite precise and refer to known principles of physics. The fact that these principles of physics are known, however, does not mean that they are understood. The most basic laws of physics, gravity, electricity and magnetism, are based on principles which are fundamentally still mysterious, as Oschman points out in the quote in the chapter's final paragraph.

The fundamental difference between Western science and the Chinese science of Qi

is that the Chinese view allows consciousness to be a part of the equation. 'The mind leads the Qi' is a well-known tenet of Chinese medicine. Experiments with sub-atomic particles also show that the consciousness of the experimenter affects the outcome and Chinese thought is quite happy with this, but it is still an area of Western science which even Einstein regarded as 'spooky'. Chinese science, however, based on observation and reflection, is able to describe specific ways in which consciousness can affect the movement of Qi, whether intentionally or as a result of emotion.

The concepts outlined in this chapter are not simply barren theoretical principles. Yin, Yang and Qi are brought to life in our Shiatsu practice and can be felt as the flow between the stationary hand and the working hand when we use the two-hand technique, or as the response between Kyo and Jitsu. The connection between Heaven and Earth is felt when we do Qi Gong exercises or practice spinal alignment before and during a session. These are all practical techniques which improve our Shiatsu and are discussed later in the book.

Chapter 4: How does Shiatsu Work, Practically?

The information in this chapter may help you defend Shiatsu, if you have to, against arguments that it is not based on science but superstition. It is useful to know that simple pressure on the body tissues has both a gel-to-sol and a piezoelectric effect; it changes the state of the body. Even more interesting is the 'field effect', the resonance between connecting human fields which is the basis of many human interactions

and particularly significant in the healing encounter. Much of the practical work described in this book is based on the use of the field effect, and also on the polarity of our hands, which we can change at will.

Shiatsu is a part of the 'science of Qi' discussed in the previous chapter, and so while it can be practiced as simple pressure on certain points, there is no doubt that our consciousness will be having an effect on the session whether we are aware of it or not. How much more useful, then, to be aware of it and use it to good effect.

Chapter 5: The Healing Encounter

In a study conducted by Harvard Medical School in the 1980s, when an anaesthetist held a patient's hand for the time it took to explain the surgical procedure to be undergone, the patient's postoperative stay in hospital and need for pain medication were both significantly reduced (quoted by Tiffany Field of the Touch Institute). Clearly, something else is working besides the surgery.

When we first begin learning Shiatsu, many of us perhaps imagine that correctly applying the Shiatsu techniques and correctly locating the meridians and points is how we will make people better. But experience has shown that this is not the case. Interestingly, the people we get on well with are not always the ones who benefit the most from our sessions; otherwise it would be simple to explain the 'healing encounter'. Quite early on in our Shiatsu training we can find this out. I remember one gentleman who drummed his fingers throughout the session. It was profoundly unnerving and annoying. But his wife tells me he has never had the knee problem since!

How the healing encounter works for us and our receivers is as much to do with the receiver as ourselves. Rather than assuming that the receiver is responsible for his or her illness, a popular New Age theory which easily slips into blame for the receiver, we need to focus on the qualities and reserves within the receiver which will enable him or her to self-heal. How we do this depends on skills that we can develop, as well as the natural gift of 'yuan' between us and the receiver. This chapter gives some ideas from my own experience.

All regulatory bodies in the health professions have a code of ethics. Since many of these contain legislation (for example, the UK legislation that no practitioner should treat a child unless that child is also treated by a registered physician), it is advisable for all of us to have a copy of the relevant document. However, the basic rules for professional conduct are common to all regions and health professions, and spring from the context of the healing encounter itself.

Since the healing encounter depends on the resonance between the fields of the giver and the receiver, the ethics of professional conduct are designed to provide optimum conditions for clear, harmonious and respectful contact between giver and receiver for the whole duration of the session or course of sessions.

Chapter 6: Self-Development, Health Care and Injury Prevention for the Shiatsu Practitioner

The exercises and practices in Chapter 6 are mainly drawn from Eastern traditions. This does not mean that we are aiming for Nirvana – the exercises have a strictly practical purpose, that of improving our Shiatsu. But the traditions

from which these exercises come are the ones which originally resulted in the development of the concepts of Qi, Yin and Yang. When we do them we are following the philosophy of Bodhidharma, that body and consciousness are an indivisible whole, and it was this philosophy that has infused the cultures from which Shiatsu arose. Meditation, Tai Chi, Qi Gong and working with the breath all allow us to move out of our everyday mental busyness and pay attention to the subtle sensations within our body and around it, and thus we become sensitive to Ki.

Chapter 7: Working with Shiatsu 1: it's not what you do, it's the way that you do it

The importance of the self-development techniques such as meditation described in the previous chapter is that they increase the coherence of our field. A more coherent field (also defined in Chapter 4) is one in which we remain centered and aware yet relaxed. Because of the resonance between the fields of giver and receiver created in the healing encounter, greater coherence in the giver's field will result in greater coherence in the receiver's field, and this effect will occur whatever the healing technique employed. A coherent field is a more effective receiver and transmitter of information than a disordered one, so this helps in both diagnosis and treatment.

The self-development practices described in the previous chapter, and the Evolve exercises associated with it, help to induce the experience of an expanded and centered Ki-field. In this chapter we learn how we can use our field specifically in the giving of Shiatsu via practical techniques such as expanding our 'awareness bubble' beyond the area we are treating, but also in less specific skills such as relaxing and paying attention to our own sensations.

Themes that will come up again and again in the course of the book are:

- extending our Ki-field or 'awareness bubble' to include the whole of ourselves and the receiver
- 'listening', paying attention to subtle signals that we pick up through the way we feel, not

just what is happening in a physical way under our hands

- doing what feels good in our own relaxed state of presence
- trusting and valuing our own experiences
- acknowledging each experience as it happens, using it as a guide to our Shiatsu and then letting it go, not conceptualizing or building up scenarios.

Many of these skills are completely opposite to those built in to our earliest ideas of 'how to get things right'. For example, many of us, when faced with a new skill to learn, 'try hard', force ourselves to concentrate and instantly contract our field, cutting off the possibility of recognizing subtle information. Others of us may instantly 'space out' and give up, losing our capacity to be fully present. Most of us dismiss our intuitive hunches as 'fantasy'. Only by recognizing these reactions for what they are, habits, and practicing to change them, can we really progress in our Shiatsu training.

But it is not so hard. The capacity for relaxed presence and awareness is hard-wired into our systems; the recognition of subtle signals is a survival skill possessed by animals and very young children, and all we have to do is gently and persistently remove the layers of denial and contraction which have been imposed on our instinctual nature – by relaxing and practicing, enjoying and allowing. This applies particularly to the use of imagination when giving Shiatsu. We need to remember that the imagination plugs in to a data bank that is not available to what we consider the 'normal' state of consciousness, and allow ourselves to use this resource.

Chapter 8: Working with Shiatsu 2: basic techniques and tools

There are different kinds of techniques and tools in Shiatsu – there are the outer techniques, the parts of the body and the ways of using them, and the inner techniques, some of which have already been mentioned in preceding chapters, which support our vibrational field in its connection with that of the receiver. Both kinds employ natural inbuilt human abilities which can be developed and practiced.

The combination of inner and outer techniques makes for a good Shiatsu session. Good body posture, supple joints and economical use of body weight enable us to relax into positions which are comfortable for both ourselves and the receiver. Strong yet relaxed hands enable us to focus our body weight where it is needed, as can elbows and knees. But our consciousness gives immeasurable power to our physical technique.

Key ways of using our awareness are:

- to allow the clear space of relaxation to infuse every touch
- to retain awareness of our Central Channel and Hara as the source and center of every movement we make
- to recognize that we can tune in to the receiver's whole body from any part of it via our 'awareness bubble'
- to use our awareness as an imagined 'light-sabre' to penetrate *ahead* of our penetrating thumb or elbow
- to use the mother hand in its role as constant listener, without rocking in and out of its

contact, and to keep it tuned in to both deep and surface levels, wherever the working hand may be

- to imagine immense distances into our stretches
- to imagine ourselves into the smallest articulations of a joint in our rotations by keeping an awareness of our own movement from the Hara center while our 'awareness bubble' remains expanded.

All of these uses of the awareness and imagination are within our power – they are not magical – and all can be used quite straightforwardly and ordinarily in the course of our Shiatsu. You will know if you are using your awareness correctly when it feels good and satisfying.

Note: The inner drawback for some of us in using these techniques is precisely that they bring us so effectively into energetic contact with our receiver. If this feels challenging, please refer back to Chapter 5 to understand the nature of the healing encounter. It may be beneficial before proceeding further to gain awareness of boundaries by practicing exercises such as 'standing between Heaven and Earth', Hara breathing and 'awareness of the Ki-field'. Another useful exercise to give a clear experience of boundaries is given in the section on Exercises for this chapter.

Useful reading material

Rappenecker W, Kockrick M 2008 Atlas of shiatsu: the meridians of zen shiatsu, Churchill Livingstone. Rappenecker's introduction to this book gives us the experience, drawn from 30 years of Shiatsu teaching, of one of Europe's leading practitioners, of the inner vibrational techniques that can be used in Shiatsu.

Chapter 10: Traditional Chinese Medicine for the Shiatsu Practitioner

Welcome to the wonderful world of traditional Chinese medicine (TCM)! This chapter is certainly dense with information, but it is lightweight in comparison with some of the books published on the subject. If you find you really resonate with the concepts of TCM, you will need to get hold of *The Foundations of Chinese Medicine* by Giovanni Maciocia, details in the bibliography.

TCM as it is currently taught in the West can be, and often is, viewed as an organized theoretical model of medicine, intellectualized into separate categories and with a lot of learning by heart for the student. It can seem quite intimidating and not nearly as appealing as the intuitive, touch-orientated world of Shiatsu. But if we remember that 'modern' TCM and Shiatsu both have their roots in ancient Chinese practices for the development of mind and body and in the science of Qi, perhaps we can relax and take our time to feel ourselves into the world of Chinese medicine.

It is true that there is some learning to do, as we acquaint ourselves, for example, with the concepts of the Vital Substances and the causes of disease. But they are not fixed entities with purely practical functions (e.g. the Blood nourishes the tendons) – they are also factors which influence human life in all its aspects, emotional, mental and spiritual as well as physical. This is as much a part of Chinese medical science as the physiology and pathology of the body. So the Blood houses the Shen, or consciousness; Heat, as a cause of disease, is often created by emotional turmoil. Once the learning is done we can begin to embed these concepts in our view of human functioning and find ourselves infinitely richer in our understanding of health and illness and armed with effective ways of helping people help themselves.

Slowly does it, however. Patience and persistence with the learning process, and above all relaxing with the material, rather than forcing ourselves to learn it all at once, will bring rewards. We are, after all, imbibing a completely different world view with this material and it involves accepting significant changes to ourselves.

Chapter 11: Zen Shiatsu

Most practitioners who study Shiatsu in the West learn some variation on the Zen Shiatsu technique, as discussed in Chapter 2 on the history of Shiatsu. In other words, most of us learn some form of diagnosis, often from the Hara or back, and often involving Kyo and Jitsu meridians. When we treat, mostly we treat continuously along the meridians, using a stationary 'mother' hand, rather than concentrating on points alone. However, many of us working in this way may not know that we are using Zen Shiatsu techniques, and many of us equally will not be using Zen Shiatsu theory to guide our session.

Masunaga, the originator of the Zen Shiatsu style of practice and the theory which accompanies and illuminates it, was no stranger to Chinese medicine. He was familiar with all its manifestations throughout the long course of its history and influence on Shiatsu. But neither was he a stranger to modern Western science and psychology. His theory and style of practice can be interpreted in accordance with both traditions.

If you are unfamiliar with Zen Shiatsu theory up until now, give it a go. If the theory of the amoeba seems too simple to be interesting, try using it nonetheless. It is designed to go together with the style of Shiatsu that you are likely to be using. Be reassured that it is also truly in the tradition of East Asian medicine. Even though Masunaga was the first person to put all these

ideas together to make a coherent theory, he did not invent them. They are all to be found in some form in the history of Chinese and Japanese healing traditions.

Masunaga's work has never been fully explained in book form. His own books, *Zen Shiatsu* and *Zen Imagery Exercises*, both deal with aspects of his developing theory, along with photos of exercises and techniques, but he had not had time to set it all forth completely when he died. The contents of this chapter are derived from my own study with Masunaga (only one week, alas) and that of my principal teacher, Pauline Sasaki, who accompanied and worked closely with Masunaga on his tours of the US and Canada. Clifford Andrews, who was apprenticed to Pauline for a year, has done much to clarify and spread the theory of Zen Shiatsu. I also gained some understanding of the theory from Michael Rose, a friend who studied with Masunaga in Tokyo for a year. Much of Masunaga's writing has never been translated from the Japanese, and it is a project that should be undertaken.

For rare videos of Masunaga demonstrating and talking to a class of Canadian students, go to:

www.youtube.com/watch?v=83RrhMsn2TI

www.youtube.com/watch?v=mmi8qvvJDEs&feature=related

Note Masunaga's use of his mother hand!

Chapter 12: The Water Phase: the Kidneys and Bladder

We begin with Water because it was the source of life upon Earth and because the Kidneys form the foundation of the human constitution in traditional Chinese medicine (TCM).

We all know that our bodies are principally made up of water, but it is not just lying around inertly as a simple cushioning substance. New research is constantly showing us what an important part water plays in the basic processes of life. For example, water is an important part of the core of the DNA helix (Corongiu & Clementi 1981).

We now know also that every molecule in the body has associated with it a highly

organized film of water and ions. This chain-like hydration layer is organized by electrical fields surrounding the charged groups of proteins. The spacing of charge along the collagen molecules in connective tissue has a role in structuring the water layer, and in turn water has a vital function in regulating the shape and forms of molecules in the body. Every part of the body, every cell, every tissue is in intimate relationship with water, and: 'Life is not possible without the framework of water molecules that holds the entire assembly together.' (Oschman 2003, p.110).

All this information comes from James Oschman's *Energy Medicine in Therapeutics and Human Performance*, details in the bibliography. For more information, both user-friendly and more scientific in nature, visit <http://www1.lsbu.ac.uk/water/>, a non-commercial site linked to London South Bank University.

Chapter 13: The Wood Phase: the Liver and Gall-Bladder

Wood, to my mind, has a raw deal in many versions of Five Phase theory. The image of the choleric, irascible, excessive 'Liver personality' tends to dominate our picture of the Wood phase as it manifests in human behaviour, and even when a receiver is timid and placatory it is often suspected that she is concealing her confrontational and angry nature. The creativity, far-sightedness, capacity for harmonious cooperation and urge for growth that the Wood phase includes is all too often overlooked.

The Liver and Gall-Bladder are the last meridian pair in the cycle of the Chinese Clock and the 'Life-Cycle of the Amoeba'. They represent the final completion of the cycle of development begun with the Lung and Large Intestine. In the human sense they represent the culmination of individual development within society, and in Chinese philosophy this development is expressed by the concept of the Hun, the most intensely personal and individual 'soul' among the five Shen/aspects of consciousness/'souls'. I love the idea that we create our souls through our life decisions; it seems to me to epitomize the essential human capacity for self-awareness and responsibility towards others as well as ourselves.

The Hun is also intimately related with the Chinese cult of the ancestors, and here we encounter a slightly less positive aspect of Wood's urge for life and self-expression, since the insistence of senior family members that their descendants should continue to pray and sacrifice for them for generations to come (in order to keep their own Hun alive) is a typical aspect of the oppressive family structures which are most often the primary causes of a Wood imbalance in vulnerable members of the family. The individual's own life path and the individual's responsibility for the decisions made along the way is the Wood scenario, but often that life path is distorted or restricted by the overbearing nature

of authority figures supported by the structure of the family and society. Balance between the Yang and the Yin in human behaviour is essential in creating a healthy individual within a healthy society, and this is the domain of the Wood phase more than any other.

The relationship and balance between Yang and Yin, as we know, is the basis of all phenomena according to East Asian philosophy, and so we can move seamlessly from their manifestation as aggression or vulnerability in human behaviour to that of the magnetic charge between Heaven and Earth discussed in Chapter 3. It has always interested me that experiments with growing plant seedlings in spacecraft have failed. The balance between Heaven and Earth, the relationship of living things to the gravity and magnetic charge of the planet, is essential to the vertical axis of the plant seedling as it struggles towards the surface and the healthy development of roots and branches characteristic of most plants. All living things, all human individuals and thus all human societies depend upon this 'upright Ki'.

We must also consider in the above instance the seedling's need for the stillness of Earth. The relationship of each Phase with all of the other Phases is a crucially important aspect of Five Phase theory and Wood's relationship with Earth seems to be a particularly significant one. The same applies when we consider the functions of the meridian pairs within Zen Shiatsu theory. The Liver and Gall-Bladder make decisions and plans, but they do so on the basis of information which has been taken in by the Stomach and processed by the Spleen. The health of the individual's life plan is based on well-processed and digested experience, which helps to guide our decisions. Conversely, if the individual's life plan is thwarted, stunted or corrupted, he or she is unable to make decisions about which nourishment is appropriate to take in, or how it should be processed. The whole cycle of nourishment and the redistribution of the energy which that nourishment provides into appropriate action is disrupted.

Chapter 14: The Fire Phase: the Heart, Small Intestine, Heart Protector and Triple Heater

When we consider the body's field, the Heart as Emperor is easy to envisage, as the heart generates the largest electrical and magnetic field of the body. It is not a strong field, but nonetheless no instrument has yet been designed sensitive enough to tell us where it ends. Currently it can be measured to up to 15 feet away from the body...and counting. And in case we doubt the power of the small electrical impulses the heart emits, let us consider the following:

'In 1983, Pioneer 10 became the first man-made object to leave the solar system. Its transmitter has a power of a few watts, comparable to a small flashlight (NASA 2002) or to the output of the human heart. A tiny amount of power sent a return signal some 3.6 billion miles back to the Earth. The signal traveled at the speed of light for some 11 hours 3 minutes.' (Oschman 2003, p.332).

Research at the Institute for Heart Math has shown a relationship between emotions and the frequency spectrum of the heart's electrical signals. Emotions affect the signals produced by the heart, which are conducted into all the body's cells and also radiated into the space surrounding the body, the field.

The Heart is the seat of consciousness in the Chinese and Japanese philosophy; Western research is beginning to suggest that the heart may indeed be related to our consciousness, via its links with the brain.

New research has shown how the heart is in intimate dialogue with our brain, body and the world at large. Dr J Andrew Armour, one of the pioneers of the newly emerging field of neurocardiology, introduced the concept of the functional heart brain in 1991. 'The heart's complex intrinsic nervous system contains tens of thousands of sensory neurites which detect

circulating hormones and neurochemicals and sense heart rate and pressure information. Aggregates of the heart's neural structures have direct connections with the emotional-cognitive part of the brain, the limbic system ... An ongoing dialogue takes place between the heart and the brain through these ganglionic connections.' (From Foreword by Karl Maret in Oschman 2003).

One area of Western science where we can see interesting links with the East Asian system is the field of immunology. The Heart in Chinese medicine, as the seat of our consciousness, is also the seat of our sense of our core identity. Western science tells us that the thymus gland, located just above the heart, is one of the centers where our T-cells, part of the immune system, are trained to distinguish proteins that belong to the body's own tissues from proteins that do not. It is important that the immune system should be aware of which tissues belong to the individual and which do not, before it attacks; this is obviously an identity issue. Since all the Fire meridians have a protective function with regard to the core identity represented by the Heart, it is clear that we can make a connection with the immune function.

Science is continually making new discoveries regarding the relationship between immunity and a positive emotional state. Other discoveries concerning immunity make direct connections with the organs linked with the Fire meridians. For example, the small intestine contains small areas of immune tissue called Peyer's patches along its walls. Peyer's patches alert the body to potential threats that have entered through the digestive system. This immune function has similarities to the East Asian view of the protective function of the Small Intestine.

The Small Intestine has a mysterious and vital role in the Fire hierarchy. As well as protecting the Heart via the digestion, it continually and unobtrusively supports the link between the Shen and the physical body by feeding the Blood, which anchors the Shen. On every level, our ability to assimilate what is

good for us requires dedication, and the Small Intestine, whose energy Masunaga described as 'patient and determined to the end', is like the humble and dedicated servant who accompanies the hero of adventure stories. From Don Quixote to Frodo Baggins, the heroes of myth, legend and

adventure travel with a companion who looks after them, rescues them from danger and keeps their feet on the ground, and this is one way we can visualize the relationship between the Heart and the Small Intestine.

Chapter 15: The Earth Phase: the Spleen and Stomach

Maybe not too much to say here, as I am sure all you therapists out there, like me, are familiar with Earth issues!

But let us not limit ourselves, when considering Spleen and Stomach health issues, to the image of the nurturing 'earthy', grounded person. Someone truly earthy and grounded has a good connection with Earth and is likely to have his or her health issues elsewhere. A Stomach and Spleen diagnosis very often goes with someone whose connection with the Earth Phase is insecure, and who retreats into thinking/worrying/eating. With a Spleen or Stomach diagnosis from the Hara, we are just as likely to encounter an academic as a happy cook, or even more likely.

When we examine the connection of the thinking mind with the Stomach and Spleen we find some interesting information in the theory of human evolution. The development of man from the apes involved enlargement of the brain and a corresponding shrinking of the gut, mouth, teeth and jaw. The Harvard anthropologist Richard Wrangham (details of his book are given below) argues that this is because we learned to cook food much earlier than is supposed. Digestion and thinking are both processes that burn huge amounts of energy. A fifth of a sedentary person's food intake is consumed by the brain. Digesting food takes up a lot of energy as well, which is one reason why as our food becomes more processed we become fatter. Cooking food makes the food easier to digest and frees up calories to use in thinking. This makes an interesting connection

with the Chinese idea that cooked food is better than raw for the Spleen.

Another way we may limit ourselves by preconceptions about the Earth Phase is that all Spleen and Stomach diagnoses need a comforting, nurturing style of treatment. While some of them indeed may, it is by no means inevitable. A healthy Earth Phase involves acceptance of love and support from ourselves and others; disharmony in the Earth Phase often means that we are unable to receive. Comfort and nurturing alone are wasted on such a receiver, because unless you engage directly with whatever his or her need is, via your touch and your Ki sensitivity, he/she is probably thinking about something else, while you nurture away.

Another issue is the likelihood of Dampness with a Stomach and Spleen diagnosis. Dampness is a literally sticky problem to eliminate. It arrives slowly but is tenacious when it does arrive, unlike Wind. Nurturing a receiver who has Dampness issues will not accomplish very much unless it is combined with fairly direct strategies to combat Dampness – possibilities are: firm contact, good penetration into empty spots, sometimes using a dispersing technique for congested, unresponsive areas. An authoritative attitude is useful, too. The mother hand can nurture, as we use it to keep contact with the receiver's essential Ki, but the working hand, when it contacts Dampness, can embody Mr Muscle. 'Go away, you are not wanted here', it can calmly express through its touch.

Useful further reading

Wrangham R 2009 *Catching fire: how cooking made us human*. Basic Books, New York

Chapter 16: The Metal Phase: the Lungs and Large Intestine

Metal is a Phase of particular interest when we are considering the human electromagnetic field, because the Metal quality of conductivity is essential in the production of both electricity and magnetism. The ability of Metal to transmit information by changing its state and to return to its original structure is basic to the understanding of Metal in Five Phase theory. One of the themes which crops up frequently in this book is the similarity of Yin, Yang and Ki with negative and positive poles and the current they create, which is what creates the field. The capacity of Metal to conduct and effect exchange means that it is a significant agent in this process.

A flexible structure, one that can change and yet return to its original state, is one possible definition of the living organism. Another, described briefly in the quote by Fritjof Capra in the Metal chapter, is that of the 'open system'. Living organisms, says Capra, are open systems because they are part of the larger whole of the ecosystem in which they exist interdependently. This is an idea similar to the concept of the Metal Phase in the human being taking in the pure Ki

of the universe and expelling waste products to be recycled by the universal system.

In *Hara, Vital Centre of Man*, von Durchheim describes the living form in correct relationship with the world as:

'Closed as well as open to the world, clearly set off from it yet in contact with it, withheld and yet open. As a living form rightly oriented, he breathes the world in, as it were, and breathes himself out into it.'

(*Hara, The Vital Centre of Man* by Karlfried Graf von Durchheim tr. Kospoth/Healey, Unwin 1977.)

Here we have the ideal situation for a living being in terms of Metal, able to separate itself from the world by its border or boundary (a necessity in the world of birth and death) and yet to receive from the outside environment and release into it.

While the border or boundary is an important structure of the cell, other structures exist within it. The cytoskeleton, the cell's internal scaffolding, which has not till now been given much attention since cells have been liquefied in a kind of blender in the lab to have their pulp examined, is now being rescued from the bottom of the container and examined as a structure in its own right. The tissue of which the cytoskeleton is made is highly ordered and electrically polarized, another connection between the Metal phase, structure and conductivity.

Chapter 17: The Four Methods of Diagnosis

Aaahhh, diagnosis! The touchstone of healing, the magical psychic knowledge of the myth of the Japanese shaman. The ancient lore! Or perhaps I am just giving here my own early impressions of the 'superhuman' skills needed for Shiatsu diagnosis. My first teacher, Wataru Ohashi, used to 'debunk' this myth quite effectively. 'Ah, I see you are recently divorced' he said to one receiver in a class situation. 'How did you know that, Sensei?' gasped the man. 'Not changed shirt' said Ohashi drily. Well, it was a lucky strike perhaps, or perhaps he was picking up an intuitive sense, who knows? We all laughed.

There can be pitfalls in making a diagnosis.

Most importantly, we need to relax, whether in questioning, observing or touching. Remember that the best diagnostic mode for our field is wide and receptive, without being over-identified with the receiver's field, or contracted with effort and inquiry.

Don't try and make sense of the material at the moment when you pick it up; just note it and think about it later if you need to. Don't panic if you can't form a clear picture of a diagnosis, as it will affect your session. Remember how good Shiatsu feels and how we all benefit from relaxing. Your session will be great even without a firm preliminary diagnosis, and you can form a retrospective picture after you have done it, when you will have more information.

Equally, do not feel that you are completely on top of all the information and classify the receiver into boxes or categories. There are shades of difference between us all which escape tidy categorization, and none of us can be completely understood. Your receiver will always offer you more to explore, and when we feel curiosity and wonder in approaching the energy of another human being we make a warmer, more human connection. Try to balance your intellect and intuition together, so that each informs the other.

By the same token, try to give equal importance in your own mind to the physical, material aspects of the receiver's condition and the psychological or emotional aspects. Most of

us resonate more with one than another. Try to give attention to all aspects of the receiver.

Practice committing your observations to memory in a split second and instantly returning to the observation mode. With practice we reach a stage where we can hold both intellect/memory and intuition/observation together in our open yet centered state. Keep relaxing! After all, diagnostic tools are all geared towards the one goal of gaining a resonant connection between our field and our receiver's. None of them is holy writ.

Remember also that being 'open and receptive' does not mean 'completely merged with the receiver'. Maintaining our center of observation is a vital skill in diagnosis, and knowing how to draw our Ki-field back around ourselves is an important aspect of the healing encounter. Many of the exercises in the book's previous chapters or the Evolve Resources associated with them are helpful in acquiring these skills.

Chapter 18: Interpreting the Diagnosis

Interpreting a diagnosis is not necessary in order to give a good Shiatsu session. Nor, indeed, is diagnosis itself, if we are sufficiently present and responsive, and with enough practical skills to put our responses into action. Certainly, interpretation of a diagnosis is often a retrospective procedure to be undertaken as we reflect after the session.

The joy of the long tradition of East Asian medicine as embodied in traditional Chinese medicine (TCM) is that it offers a wide spectrum of possibilities which can be read from the receiver's appearance, demeanor, symptoms and signs, enabling us to offer advice to help their condition.

The joy of the Zen Shiatsu system is that it offers us the Kyo-Jitsu reaction as the basis for a session tailor-made for the here and now – and also the catchphrases for the movements of energy which the Kyo and the Jitsu are presenting, and which we can interpret, if we wish, in a number of ways on different levels.

Many of us are trained in the Five Phase system as well as, or instead of, the others, and our feeling for the qualities of the Five Phases infuses our work as a result; but there is no

specific form of Five Phase diagnosis or treatment within Shiatsu. So our interpretation according to TCM or Zen Shiatsu may include some Five Phase associations but should not be completely based in the Five Phases, and especially not in limited concepts like 'she is angry, she must be Wood' or 'he is so lacking in flow I must treat Water'.

Most training programs, in the interests of good record-keeping and professionalism, will aim to confer on their graduates some ability to reach a diagnosis and an understanding of the receiver's condition, and for this reason I have included this chapter on interpretation. The longer I do Shiatsu, however, the more I recognize how open-ended a diagnosis must be if we are to avoid labeling the receiver. The limits of any system in codifying and categorizing Ki in all its aspects, especially the emotional, mental and spiritual aspects, combined with our own

limits in terms of inexperience or bias mean that a precise interpretation can rarely be 100% conclusive.

For this reason, I am grateful that the Zen Shiatsu system offers me the possibility of thinking 'Gall-Bladder Jitsu, hmmm, trying to distribute ... Bladder Kyo, hmmm, lack of attention to impetus ... wonder what that means?' and just giving the session without thinking consciously any more about it. After so many years of trying to find meaning in the diagnosis, I now prefer to let the receiver get on with her own self-healing while I give the Shiatsu. Even so, I will find that at the end of the session I know more about the receiver than I did before, and so the simple holding of the two meridians of the Hara diagnosis as functions in my mind, combined with the contact between my own field and the receiver's, has allowed interpretation of the diagnosis to take place by itself.

Chapter 19: The Session

This chapter aims to help you engage most intuitively and freely in a Shiatsu session without necessarily going completely 'free-form' and abandoning your framework. The session it describes is not a beginner's session, so if you read the chapter before you have completed one or two years of Shiatsu training it may not make a lot of sense. It is best to read this chapter when you are relatively comfortable with a wide variety of techniques, both outer and inner.

A good Shiatsu session is a response to the receiver, a shared experience like a conversation, in which we listen to the receiver through the contact and resonance of our fields and communicate with him through the medium of touch. It is not a predetermined situation in which we have decided from our various methods of diagnosis what the receiver needs and therefore what we are going to do, like a formula.

There are often surprises when giving a Shiatsu session. Sometimes the sensation we experience when first beginning to work on a meridian is so surprising it can stop us in our tracks – the big and solid receiver may have the most sparkling and delicate quality of Ki, for example. Or – we may not feel much movement at all in the meridian, even though the receiver may have seemed very responsive and animated. Of course, in the latter case it is so tempting to think it is our own failure to be sensitive enough – not so! This would be the moment to change rhythm or tempo, expand our field, center and ground ourselves and relax into our routine. This is the great value of a routine – it supports us when we are seeking a connection with the receiver as well as when we are in tune.

Another surprise that can occur is when we suddenly come upon a blocked or congested area we were not expecting. This would be the moment, if the blockage feels physical in the sense of including rubbery, bunched-up muscles or other density in the tissues, to switch to localized treatment, as in Chapter 11, 'Kyo and Jitsu as 'Empty' and 'Full' – the Physical Level'. Sometimes a good way to release local, physical fullness is by holding the full or blocked area and

experimenting with penetrating empty points around it until it relaxes.

We can also use the resonance of the shared field as a resource. Sometimes we may come upon a blockage that resonates with a quality from the Hara diagnosis (a tightly-vibrating quality of tension, for example, that may have appeared in the Gall-Bladder Jitsu – or any other meridian Jitsu – connection on the Hara). A way to release this kind of blockage is to hold the blocked area, the one we found rather than the Hara diagnostic area, and really connect with the quality we feel from it, in the whole field, non-locally, as we felt it in the Hara diagnosis. We tune in thus while we treat the Kyo meridian in the same area – or even further away if nearby does not help – finding places and points which feel good to us, and which make a harmonious change in the shared field.

There are many such strategies for creating harmony during the Shiatsu session, some practical, some more imaginative. Your teachers will have shared their own with you and you have almost certainly discovered your own ways of working with Ki. Try asking your Shiatsu friends or colleagues about how your methods feel when you are doing a Shiatsu swap. If your friend confirms what you are doing, you will know it works. Acknowledge yourself for this, and believe in your methods. If you can figure out how you do what you do and repeat it at will, you have successfully added another subtle technique to the repertoire of Shiatsu.

The second part of the chapter deals with the inclusion of traditional Chinese medicine methods such as points and moxa. While, to my mind, moxa is an under-used resource in the Shiatsu sphere, there should be some considerations before you decide to use it.

When considering moxa for the receiver's condition, try as a matter of common sense to determine whether the receiver actually needs moxa. Moxa is useful for warming Cold, moving obstruction and conferring energy, so it is obviously not indicated for a red, sweaty, thirsty person who is quite agitated. Be sure you understand Cold and Heat in Chapter 10. Remember also that moxa should not be given to pregnant women, with the exception of moxa on BL-67 for turning a breech baby.

Chapter 20: After the Session

The issue of recommendations is one that I feel divided about. On the one hand, believing as I do that the Shiatsu receiver is the one who does the healing and the Shiatsu giver is the one who supports the receiver in so doing, any measure that draws the receiver into doing something for his or her self is a healing tool. On the other hand, sometimes I feel that giving recommendations smacks too much of the bossy, 'therapist' mentality and that the receiver can do whatever needs to be done while receiving the Shiatsu session. Both are probably true.

However, recommendations should be chosen carefully and not as a routine. It is too easy to suggest 'go dancing' for a receiver who appears to be withdrawn socially, and he will almost certainly feel judged rather than helped.

If you can do some of the exercises together with your receiver, the effect is greatly increased,

but you need to be very familiar with the exercise yourself. Some of the exercises recommended for Shiatsu givers in these Evolve Resources may be helpful for some of your receivers. For example, the 'inner smile' in Evolve Resources for Chapter 14 (Fire) combines very well with the Makko-Ho for Heart Protector and Triple Heater. You can teach the receiver just how to smile from her center to her surface, rather than to all the parts of her body, as she cannot spend too long in the crouched position of the Makko-Ho.

One recommendation that works most effectively if you accompany the receiver in doing it is Hara breathing – wonderful for the Essence and the Yin, wonderful for calming and relaxing.

Well, here we are at the end of the session and the end of the book. And the end of the Evolve Resources. It has been an opportunity to share some interesting information in a less formal way. I will be delighted to receive your own comments and suggestions, also any of your own relevant experiences. Best wishes on your Shiatsu journey.

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CLASS EXERCISES

Chapter 7: Working with Shiatsu 1: it's not what you do, it's the way that you do it

1. Students pair up for Shiatsu. Giver takes position at receiver's feet. Have them work on one foot. Direct them to concentrate on the detail of the foot, the flexibility of each joint, the relationship between the bones, etc. Talk them through it and encourage them to zero in on the complex nature of the foot's machinery. Time: 3 minutes approximately.

After the first foot, have them all waiting ready to start on the second. Talk them through aligning and relaxing. Allow a quiet atmosphere to build up in the room as they 'go into their space'. Then suggest that they keep the whole of the receiver's body in their field of vision and stay relaxed as they work on the second foot. Suggest that they allow their hands to deal with the foot as their attention relaxes into the whole field of their receiver. Time: 3 minutes. Remind them occasionally to stay relaxed and expanded. Feedback time: 1 minute. Change roles. Repeat.

Purpose of exercise: to encourage global awareness of receiver's Ki via 'awareness bubble'.

2. An exercise from Pauline Sasaki.

Students pair up for Shiatsu. Giver takes position at receiver's Hara. Talk them through relaxing, aligning, etc. Giver places one hand on receiver's abdomen and tunes in: stays in state of quiet observation. Time: 2 minutes or less.

Now talk to the receivers. Get them to remember a time when they felt different types of feeling, give examples and give them time to find a memory.

NB. In my experience, suggesting feelings like 'fear' or 'anger' tend to produce extreme reactions in some class members and are best avoided. I have had good results with the ones below, and you can choose others of a relatively mild nature according to your own ideas.

Have four examples of different feelings, alternate 'up' and 'down' feelings and finish with

an 'up'. Make sure you encourage letting go of each feeling as you talk them through.

Examples: 'Remember a time when you felt':

- Disappointed. Examples: a nice trip didn't work out or a celebration was canceled. Givers notice anything they feel, quietly observing. Receivers let go the feeling, breathe. Time: 1 minute.
- Interested. Examples: waiting for the final episode of a TV series that has really gripped you. Coming to the climax of a detective novel. Meeting someone you were friends with a long time ago. Givers observe. Receivers let go the feeling, breathe. Time: 1 minute.
- Annoyed. Examples: a phone call to a call centre puts you on hold listening to music and then cuts you off. The train was late – again.... Let go the feeling, breathe. Time: 1 minute.
- Excited. A birthday, a party, a holiday, etc.
- Nervous. An exam, a job interview, etc.
- Contented. Sunny Sunday, breakfast in bed, no work, etc.
- Frustrated. Trying to balance a column of figures that won't add up right. Trying to get a contact lens out. Trying to glue something together that won't stick, etc.
- Peaceful. Sitting on a beach watching the waves. Listening to birdsong in the morning. Coming out of the house and seeing a rainbow, etc.

After the final feeling suggestion, get receivers to breathe quietly and givers take their hand off the receiver's abdomen and remember what they felt. Feedback time: 2 minutes. Change over. Try different 'feelings' second time around. Total time: 20 minutes.

Purpose of exercise: to encourage awareness that receiver's Ki changes with different emotions and that this can be actually felt.

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EXERCISES

Chapter 3: The Science of Qi

- Awareness of Heaven and Earth, from Chapter 6.
- Expanding our 'awareness bubble' from Chapter 7.
- Polarity awareness exercise from Chapter 8.

Chapter 4: How does Shiatsu Work, Practically?

Two exercises from the Evolve Resources for Chapter 3 will demonstrate the applications of Yin and Yang (polarity exercise) and the

awareness of the field effect (expanding your 'awareness bubble'). In addition:

- 'Awareness of the breath' from Chapter 6 takes us into contact with our Hara.
- For an enjoyable exercise on the shared field effect, why not receive a Shiatsu?

Chapter 5: The Healing Encounter

While chatting with a friend, ask her or him to mirror your body language (posture, gestures, facial expression) exactly as it is, without exaggerating or commenting on it. Try to keep the conversation going for five minutes. Have some feedback, then swap roles.

- How does it feel to have someone mirroring your body language?
- Does anything of what you see surprise you?
- Do you think anything you have noticed in this exercise might be useful in the conducting of a Shiatsu session?

Chapter 6: Self-Development, Health Care and Injury Prevention for the Shiatsu Practitioner

Here are some additional exercises which were cut from the 2nd edition to make room for new material, but which are still useful.

Additional Foot Exercises

An example of the Hara: the Shogun Minamoto Yoritomo (by kind permission of the Tokyo National Museum).



Foot exercise 1



Foot exercise 2



Foot exercise 4



Foot exercise 5



Foot exercise 7

Start by standing relaxed, with your feet a shoulders' width apart, arms by your sides, making sure your knees are not locked, and put your awareness in your feet. See how you experience your contact with the ground. Now slowly shift your weight completely on to one foot, so that you can take your other foot off the floor without altering your balance. Then slowly

and evenly shift your weight on to the other foot in the same way. Usually one foot feels more comfortable to stand on than the other. Start the exercises standing on the more comfortable foot.

1. Place the ball of the other foot on the floor and stretch the toes back as far as you can against the resistance of the floor. Stretch three or four times (Foot exercise 1).
2. Curl the toes of the same foot underneath your sole, and stretch the foot in this position three or four times. Try to keep the top of your foot in line with your lower leg, not bending at the ankle (Foot exercise 2).
3. Shift your weight on to the other foot and repeat 1 and 2 on the other side.
4. Stand on both feet again and raise both your big toes from the floor (Foot exercise 4).
5. Put your big toes down flat again and try to raise all your other toes from the floor. Try not to let your feet roll inwards (Foot exercise 5).
6. Repeat 4 and 5 several times.
7. Bring both feet together and stand on the outer edge of both feet, with your soles touching as much as you can (Foot exercise 7).

Now stand on both feet again and see how you experience your contact with the ground. Shift your weight slowly from one foot to the other. If there was a difference between your feet when you first started, you may feel that the difference has lessened or disappeared.

These exercises not only increase the flexibility of your feet so that when giving Shiatsu you can move easily around the receiver; they also increase your awareness of your feet, so that you can use them as Shiatsu “tools” and also generally increase your groundedness.

Additional Breath Awareness Practice

Sit comfortably with your back straight but relaxed. Close your eyes and gently draw your attention to your breathing. Observe your breathing pattern just as it is, without judging or trying to change it. Let it be slow or fast, shallow or deep, smooth or uneven; let it be. Do not focus too hard and punishingly on the breath; just observe, calmly bringing your attention back when it wanders.

Gradually, as you calmly observe your breathing and allow it to be just the way it is, it will quieten and deepen. This may take time; stay calm and patient. As it quietens, encourage your breathing to move down into your abdomen by expanding your abdomen slightly as you breathe in, contracting it slightly as you breathe out. Place your hands on your abdomen, just below the navel, if it helps.

As your breathing moves down into your abdomen, add the power of visualization to encourage it. Imagine that the lower part of your body and your pelvis are a bowl; make the bowl a beautiful one, golden or marble or porcelain, however you would like it. As you breathe steadily into your abdomen, imagine the breath as water pouring straight down the inside of your body and arriving in the bottom of the bowl; let the breath follow this image. See the bowl slowly begin to fill, and imagine light illuminating both the bowl and the water pouring into it. As the bowl fills with water, watch it become more and more suffused with light.

Now let the image of the bowl gradually fade, and concentrate on the light in your lower abdomen. In your mind, draw the light into a ball of light below your navel. As you breathe in, imagine that the ball of light becomes brighter and slightly smaller. Maintain this image through the outbreath, and again imagine the ball of light becoming brighter and smaller with the inbreath. Each time you breathe in, the ball

of light becomes brighter, smaller and more concentrated, and stays that way through the outbreath. Continue until you have a tiny point of blazing white light in the center of your lower abdomen, and keep on making it smaller and brighter for several breaths.

Then relax your attention, let go of the visualization but remain aware of your breathing and of the place in your center where the point of light last was.

Remain in this state of awareness for a few more breaths, then gradually bring your attention back to the present moment. Be aware of the sounds in your environment. When you are ready, open your eyes and take in the sights around you. Remain quiet for a few minutes before stretching your body and resuming activity.

Chapter 7: Working with Shiatsu 1: it's not what you do, it's the way that you do it

Both these exercises are to be done with a friend, and work best if you discuss together and agree beforehand what you are going to do.

1. Experiencing another person's field.

Mark a place on the floor in the center of the room with a sticky-tape cross or something else you can remove easily.

Sit quietly and both practice awareness of your breath for a while till you feel calm and relaxed.

Go to the mark in the center of the room and stand on it while your friend stays sitting at a distance. Be aware of the space you occupy, including above your head and below your feet – be aware of your Ki-field and its borders. Relax and at the same time be vividly aware of your physical presence in your Ki-field, as if imprinting yourself on the space. Then quietly leave the place you were standing, going as far away as the room allows. Your friend now comes to stand on the same mark, in the space you have just occupied, and notices any impressions or sensations.

Share some feedback and then repeat the whole exercise, including the sitting quietly: reverse roles when you come to standing on the mark.

You may like to see what difference it makes if you align yourself 'between Heaven and Earth' while you become aware of your Ki-field.

2. Identifying our sensations.

Prepare to give Shiatsu to your friend. Agree beforehand how much time you are each going to take, including discussion time, and have a time marker of some kind, e.g. a watch or phone alarm, set to advise you when to conclude your session.

Take a pen and paper and something to rest the paper on to the futon with you and have them to hand as you begin the Shiatsu. It is best not to practice anything new for this exercise, but perform a routine which is very familiar. Allow yourself to relax into the routine for a few minutes.

Staying relaxed but without 'spacing out', begin to bring awareness to what you are feeling as you work – not just under your hands, but in yourself as well. Remember that impressions may include 'the lights go up and the music changes'.

When you notice something different or feel something change, stop and allow yourself really to notice the experience. Stay relaxed, don't contract! Let yourself guess rather than trying hard.

Draw or write down the experience before it fades. Drawing is quicker than verbal description and will not interrupt the Shiatsu so much. It doesn't have to be a good drawing, just something to help you remember. Draw or describe the experience as completely as you felt it – do not draw or write something like 'a bit empty' if you really felt 'sinking in for miles into a deep space'. If you saw stars, draw them!

Continue with the Shiatsu. At the end of the session draw or describe the session as a whole.

After some feedback with your friend, reverse roles.

Notes for instructors

There are no test questions for this chapter as there is very little theoretical content.

Chapter 8: Working with Shiatsu 2: basic techniques and tools

Identifying the Boundaries of our Ki-Field

An exercise from *The Lover Within* by Julie Henderson (see Bibliography) p. 27.

'Pick a room in which you feel comfortable ... Stand near the center of the room ... Look the room over to get a sense of the space physically. Now fill it – fill it with you. Imagine it, visualize it, sing it, dance it, breathe it, **do** it. Whatever helps. When you have filled the space as much as you can for now, bring your energy in and around you, like a sphere. Bring it in until you are surrounded by yourself – by your energy body – to a distance of three or four feet. Let the sphere go as far into the ground and up into the air as it goes out to the sides. Notice that as you bring your energy in, it gets denser. You may see it, or feel it, or hear it, or taste it – that's another matter of preference. When you've brought your energy into this sphere, hold it there briefly, 'bounce' the edges in and out a bit if you like, then let it go back out again to fill the room. It will be easier this time. Notice the sensations that go with this expansion of yourself into space. Then again bring your energy back in towards your body. Notice that it is even denser than last time. It may begin to push back a bit against the pulling

in at some point. Feel that resilience – that push to expand yourself. Hold at that point without contracting: bring the energy in a bit more. Hold, and bounce the edges of your field. Allow the boundary to expand a few inches, then draw it in a few inches, then let it out – in and out, like the wings of a bird feathering. Release again into the expansion.

You can repeat this movement as often as you like. Try the same expansion/contraction movement in spaces of various sizes. This gives you a chance to try different boundaries. The more you practice moving your energy – your self – in this way, the easier it will get.

This basic exercise – whether your chosen boundary is the universe or your walk-in closet – does three things. It begins to give you choice over your boundaries: it strengthens your energetic muscles; and it also introduces you to two of the three energetic 'breaths' – in-and-out and dense-to-diffuse.'

This is an exercise that will help you with your inner technique.

Physical exercises for your posture are:

Hand exercise: p.34.

Standing between Heaven and Earth: p.34.

Notes and test questions for instructors

The contraindications section, while it should be included in the student's early training, can also be incorporated into later classes and worksheets on orthodox anatomy, physiology and pathology.

Chapter 10: Traditional Chinese Medicine for the Shiatsu Practitioner

Students do often struggle with the concepts of traditional Chinese medicine and it is helpful to use games, quizzes, etc. to help them through.

Simple games for learning to differentiate between contrasting qualities such as Hot and Cold could be:

1. Giving the students each a piece of red paper and a piece of blue paper (or they could color them in themselves if they have crayons in class). Then call out a variety of symptoms (e.g. 'red face' or 'clear copious urination') and the students hold up the red paper if they think the symptom is of Heat or the blue one if they think it is Cold.

This game is great because it is spontaneous. Its drawback is that you cannot assess the students on its results, and it may be humiliating for any student who gets it wrong so publicly.

2. Another game requiring more preparation is to draw up a table with a column for Hot and a column for Cold. On the left side of the page make a list of body parts and symptoms, e.g.:

	Hot	Cold
Face color		
Tongue coating		
Urination		
Stools		
Tongue body		

Make as many copies of this as there are students.

On another piece of paper write how each body system or part manifests in conditions of Heat and of Cold, e.g. for face color there will be red and pale. For tongue coating there will be dry and yellow or wet and white. You will find that many words like 'pale' and 'red' repeat themselves, so do as many as you need. Make as many copies of this piece of paper as there are students. Cut all the words such as 'dry, yellow,

pale, red' out of each sheet of paper and put it in an envelope, one envelope for each student.

Each student now has a jumble of words in an envelope and a piece of paper with a list of symptoms of Hot and Cold. The objective of the game is to fit all the words into the right place on the paper. Students can pair up for marking each other's paper while you write the right answers on the board.

You can use the envelopes and sheets of paper many times if you collect them up quickly!

Apologies to the qualified teachers among you who would have thought of this game long ago. And grateful thanks to Shan McCanlis, who thought up this game for the Shiatsu College London.

3. A practical game which is great fun is good for revising the functions of the organs and how they deal with the production of the Vital Substances. You need at least nine students, preferably more. It goes as follows.

Bring to class some bread rolls to represent food and some red fruit, preferably not too squashy, to represent Blood. Blood could also be represented by bits of red paper or anything else red. Tear up some bits of white paper to represent Air. Have something else available in quantity to represent Ki – cushions, potatoes you brought in, anything that can be tossed around. I will refer to Ki as 'cushions'.

Choose a student or a group, depending on the class size, to represent respectively Heart, Lungs, Liver, Heart Protector, Stomach and Spleen. Choose one student to represent Kidney Yin and one to represent Kidney Yang. At least one student represents 'causes of disease'.

Organize the groups of students roughly in the way they are organized in the body, so at one end of the room is the Heart, placed between the Lungs and the Heart Protector. Stomach is below them on their left. Liver is opposite Stomach, on the right. Spleen is in the middle. Kidney Yin and Kidney Yang stand together at the opposite end of the room from the Heart and Lungs. The 'causes of disease' prowl around the perimeter (make sure there is room for them to pass between the 'organs' and the edge of the room), possibly armed with blankets, cushions, etc.

Place the bread rolls (food) around the edges of the room and the white pieces of paper (Air) around the end of the room nearest the Lungs. Place the red fruit or paper (Blood) within reach of the Heart.

Now instruct the students:

- Kidney Yang has to start everybody off (see below).
- The Lungs have to go and get the bits of white paper (Air) and wait for food to arrive.
- The Stomach has to get the bread rolls (food) and pass them to the Spleen.
- The Spleen has to take or throw them up to the Heart or the Lungs, doesn't matter which.
- When the Lungs get food they exchange Air and food for Ki (cushions) and distribute them to all the organs (throwing is the usual method). If they have time, they also need to ward off the 'causes of disease'.
- The Liver is in charge of keeping the Ki circulating (throwing or passing cushions around).
- When the Heart gets food it gives it the Imperial Seal (thumping the bread roll?) and exchanges it for the red fruit (Blood). It then passes the Blood to the Heart Protector.
- The Heart Protector is in charge of keeping the Blood circulating, rescuing it and passing it to all the organs. (This is why squashy red fruit like berries or tomatoes are unsuitable.)

None of the organs can begin their work until they have been touched by Kidney Yang (who has a very energetic job). Anybody who is not regularly touched by Kidney Yang will slow down and stop their work.

Anybody can slow down and stop also if they have not had any Ki or Blood coming their way for a long time.

The 'causes of disease' wait to attack any of the organs. The Lungs need to watch out for potential attack and ward it off.

Kidney Yin has a very easy job, strolling around and soothing, grounding and supporting all the activity. Occasionally Kidney Yin can yell 'Rest time!' and everyone can stop, but not before they have returned all the Blood to the Liver.

You yourself as instructor, if you are not taking part, can collect all the bread rolls and white bits of paper that the Lungs and Heart have discarded and redistribute them round the edges of the room (Large Intestine function?).

This is a hilarious game – you may need to watch that the 'disease' attacks do not take over, as they are very absorbing. The students can see in action the ways in which the organs cooperate and you can point out such conditions as Yang Deficiency, Ki Deficiency, Blood Stagnation as they occur. Try it two or three times so that everybody has a chance to change roles.

Chapter 12: The Water Phase: the Kidneys and Bladder

The Expressions of the meridian functions

Masunaga confirmed the locations of his extended meridians by exploring body positions which would stretch the meridians and also express the function of a meridian pair and observing his sensations when he adopted these positions. The positions and the imaginary scenarios that they express are known as 'the Expressions' in some Zen Shiatsu trainings. We will be suggesting ways of experiencing all the Expressions throughout these Evolve resources.

The expression for Water is 'prepare to run'.

Stand outside or in a room where you have a few feet of space in front of you.

Take up the position you would take at the start of a race, one foot behind you and the other foot on an imaginary starting line. If you can crouch down like an Olympic runner, so much the better – get as much stretch to the back leg as is comfortable. Imagine the scenario of the race, the other competitors around you, your family and friends at the finishing line cheering and waving, shouting encouragement. Notice the sensations in your body as the starter begins the countdown. Then, just before the starter pistol is

fired, you hear screams and shouts behind you and looking back you see an enormous tiger bounding towards the race track – and at that minute the pistol fires. Notice the sensations in your body as you begin to run.

Just go a few steps and let go of the imaginary scenario. Allow your heart and breathing to quieten down. Go through the experience in your mind and remember how it felt in your body.

Reflective exercise

Take some time to contemplate water in all its forms.

Pay attention to your sensations for one minute as you stand under the shower. Experience rinsing your mouth after you have cleaned your teeth. Look at a glass of water; contemplate it for one minute without letting your attention wander. Drink the water – sip it slowly and then gulp it as fast as is comfortable. Notice how the water feels as it travels down into your body.

Pay attention to your sensations sometimes when you pass water. Notice the color and quantity of your urine.

Observe water in its natural state whenever you can; the sea in all its moods, rivers and streams, lakes. Water in movement, still water. Rain.

Run water over your hands after giving a Shiatsu session.

Notice your experience of all these forms of water. Write or draw some or all of them.

Chapter 13: The Wood Phase: the Liver and Gall-Bladder

The Expression for the Liver and Gall-Bladder in Zen Shiatsu is 'Which way to turn?'

Before you start this exercise think of two places. One is a place where you have spent some time, one that holds many associations and memories for you (predominantly good memories). Another is a place you are interested in and would like to visit. Remember the names of these two places and the feelings you associate with them, then start the exercise.

Stand with some space around you, close your eyes if you prefer, for visualizing. Imagine you are walking along a road – take some steps if you feel like it and have enough space. Imagine you come to a fork in the road. There is a signpost which points in each direction. One of the signposts takes you to the place you know well. The other one points to the place you would be interested to visit. Which way to turn? Notice the sensations throughout your body. Where do you feel this decision-making process? Decide where you are going to go, and turn to go down that road. Physically turn your body as you make this decision, and take a few steps along the imaginary road you have chosen. How do you feel now you have made the decision? Check your sensations.

Reflective/practical exercises

1. Garden! Nothing gives us an understanding of the Wood phase as much as growing things. If you

live in a flat or apartment blessed with a balcony, try containers and pots, if not try window boxes. But a patch of earth outside, however small, is best.

When we grow plants we learn about the deep relationship between Wood and Water, Wood and Earth. We learn about how much companionship some plants need, and what kind. We learn how some plants need more space. We learn about competition and adaptability.

I had a Shiatsu practitioner help me in my garden for a while. I will never forget the sight of her buffeting an enormous climbing plant into a new position, having cut it back radically where I had only snipped timidly at its edges. 'Oh dear, will it be all right?' I bleated. 'Carola, this is Wood energy!!' she roared happily as she battled on. This taught me a lot about the difference between her relationship with Wood and my own.

2. Try this exercise with a friend, preferably one of approximately the same size and weight as you. Sit on the floor together (you will need to clear a few square metres of floor space for this), back to back in the center of the space, with your knees raised and your feet on the floor. Both of you have the aim of pushing your partner to the opposite side of the space, using the combination of your feet braced on the floor and body weight. You are allowed to speak only two words to express yourselves during this exercise – 'Yes' and 'No'. Give it your best effort, within reason, for two minutes, and see who wins.

Compare notes at the end. What did you learn about your friend and yourself? How did the exercise make you feel? Does it tell you anything about your Wood phase?

Chapter 14: The Fire Phase: the Heart, Small Intestine, Heart Protector and Triple Heater

The Zen Shiatsu Expression for the Heart and Small Intestine is the position of prayer and meditation

Sit cross-legged on the floor, on a cushion if you need extra height, in a position that makes you aware of the stretch on the Heart and Small Intestine meridians in your legs. Bring your arms over your head for a good stretch. Then join your palms and hold them over the crown of your head, tuning in to find a place where they feel connected to your Central Channel, or the whole of your field. Gradually bring your hands, palms joined together, downwards at a comfortable distance in front of the midline of your body. Notice your sensations and impressions. Pause with your joined hands in front of your heart area, and notice what you feel. Be aware at this point of the stretch on the Heart and Small Intestine meridians in your arms. Adjusting the position of your joined hands to avoid strain, just letting them take a comfortable position, move them down in front of your midline again to the space in front of your Hara and the Small Intestine Bo point, CV-4. Once again, notice what you feel. Lower your hands to your lap and stay as long as you like in the simple sitting position.

The Zen Shiatsu Expression for the Heart Protector and Triple Heater is 'protect from cold'

Stand for this exercise, or walk around if you feel inclined. You may want to keep your eyes closed for better visualization.

Imagine yourself in a park in a foreign city. It is winter, and there is a bitterly cold wind. The sky is grey and flakes of snow are falling. You are not warmly dressed. Feel what happens in your

body. Allow your body to make the movements it would normally do as the cold wind whips around you. You would like to get somewhere out of the wind, perhaps a café for a warm drink. The people in this foreign city are not lingering in the park but walking swiftly with grim faces. They ignore you. Notice the feelings and sensations you experience.

Now let your cold foreign city fade from your mind and imagine yourself on your favourite beach, on a summer afternoon. The person or people you love best are with you for a beach party. The sun is warm, the sand is warm. Music is playing, your loved ones are laughing, relaxing and setting out food and drink. They are calling you to join them in the warm sand. Notice how the sensations in your body change.

Reflective exercises

Take time to look at the different forms of Fire. Study the gas fire and the flame of a lighter. Look at a match as it flares up and notice the wood of the match smoulder. Study a candle flame. If you have the chance, sit by a log fire and see how much there is to look at within it. If you have a space where you can safely light a fire outside at night, it can be wonderful to look first at the fire and then at the stars, if you can see them. Whenever you can see the stars, they are another kind of fire.

The inner smile

Sit comfortably upright in a quiet place where you will not be disturbed and allow your breathing to quieten. Go into Hara breathing if you like, but not if you have to concentrate on it. Allow your mind to grow calm.

Imagine yourself sitting in a place you love and where you feel comfortable, with a being you love and feel comfortable with. Imagine you have just shared a very funny joke with this being (in the world of the imagination cats and dogs can tell jokes too). As you imagine this it will become very easy to smile. So smile, both physically and with your feelings. Take a few moments to allow the feeling of the smile to

flood through your body. Experience the smile as a combination of the comfort, love and humor you imaginatively summoned up to bring the smile to your face – keep the physical smile **and also the feeling of it**.

Now smile to your hands, both physically and with your feelings. Feel the warm smiley sensation traveling to all the tissues, bones and joints of your hands, permeating into every cell. Now imagine your hands smiling back to you, like friends. Don't force it, just relax, pretend and see what happens. If you get a good feeling when you imagine your hands smiling back to you, you are doing it right.

Now smile to your wrists and arms and get them to smile back. Smile to your shoulders and get them to smile back. If any part of you does not respond to your smile, smile more warmly,

send more comfort, love and humor to soften that place and coax it to smile back, however briefly. Continue for as long as you have time to spare, and smile to as many parts of your body and internal organs as you wish, always trying for a smile back. Finish by smiling from your heart to your whole body and getting it to smile back.

Purpose of the exercise: it has been shown in experiments as well as in real life that laughter and positive feelings encourage health and immunity. It has also been shown that the brain produces the chemicals of 'positive' emotions when stimulated by the feedback loop of the muscles of the face as they smile. This is a good exercise for our own health and also for 'smiling' from our field to the field of the receiver in Shiatsu sessions, if required.

Chapter 15: The Earth Phase: the Spleen and Stomach

The Zen Shiatsu Expression for the Stomach and Spleen is 'obtaining nourishment'

This exercise is a variation on a wonderful class exercise devised by Nicola Pooley.

You can do this exercise just in your imagination, or with movement, but it is better if you stand to do it, aligned and relaxed. Imagine you are in a big store which has everything you could possibly want in it. You have a big bag with you, slung around your neck so that it rests on the front of your body. As you move around the store, collect things you want and put them in the bag. It holds everything, there is no limit.

Start with the food section. Take all the food you really like and want to eat. If you feel like it, you can move around the room as you imagine, but even if you are standing still, notice all your sensations as you imagine moving around and taking food off the shelves.

Then the clothes department, so you can look good for your loved ones, the music section for music to calm and sweeten your life, presents

for the people you love, including yourself. Enjoy choosing, taking, putting in your bag. Notice how you feel, including your physical sensations.

Then move along to the book section: books on Shiatsu, books and magazines on everything else that interests you, fascinating books to stimulate your mind and make you reflect. Take as many as you like and put them in your bag. Notice your sensations and how they change in different parts of the store.

Then there is a special section of the store where you can find books on philosophical subjects, just the kind that interest you, extraordinary crystals reflecting different rays of light, bells and chimes whose harmonies resonate throughout your being, paintings and images that fill you with reverence. This part of the store has a high ceiling and large windows and you see panoramic views onto an inspiring landscape whenever you raise your eyes. Take whatever you desire. Notice how you feel.

Leave the store now – you don't need to pay – and sit outside on a convenient seat with your treasures in front of the wonderful view. Open your bag and look at what you have. Take things out if you want to. Allow yourself to feel deeply satisfied. Notice how it feels.

Purpose of the exercise: to resonate with the expression of the Stomach and Spleen meridians in the body and throughout the field. To notice how we feel about taking what we want and allowing ourselves to possess it.

Chapter 16: The Metal Phase: the Lungs and Large Intestine

The Expression for the Lungs and Large Intestine in Zen Shiatsu is 'Take a deep breath'

Stand with some space around you in the room, or outside in the open air. Stand normally with your palms facing forward and relax. Notice your breathing. Mentally trace the Lung and Large Intestine pathways throughout your body and observe any impressions you receive from these areas.

Rocking slightly forward on to the balls of your feet, stretch your arms up above your head and, opening your chest and arching your back, take a deep breath. Yawn, if you can. Pay as much attention to the outbreath as the inbreath; breathe it out fully. Notice the feelings in your Lung and Large Intestine meridians. Repeat twice.

Reflective exercise

A good exercise for the Metal Phase is the one from *The Lover Within* given in the Evolve Resources for Chapter 8. Try doing it combined with the Expression of 'Take a deep breath' above – take the position when you have expanded your Ki-field and see if it changes anything.

Chapter 17: The Four Methods of Diagnosis

- Awareness of Heaven and Earth from Chapter 6.
- Awareness of the breath from Chapter 6.
- Additional awareness of the breath exercise from Evolve Resources for Chapter 6.
- Expanding our 'awareness bubble' from Chapter 7.
- Experiencing another person's field from Evolve Resources for Chapter 7.
- Identifying our sensations from Evolve Resources for Chapter 7.
- Identifying the boundaries of our Ki-field from Evolve Resources for Chapter 8.

Chapter 20: After the Session

How to teach Hara breathing

This is best done at the end of the session, after your final Hara check, when the receiver is lying comfortably and relaxed on her back. Ask her to place her hands on her abdomen, below the navel. It is important that her hands should contact the midline of her abdomen, so if she is large, place pillows under her elbows to support her arms so that her hands meet. Sitting on the mat beside her, slide one hand under her lower back and lay your other hand on top of her hands.

Ask her to breathe in to the area under her hands. Most receivers will respond to this request by taking a big breath into the upper torso, so you will need to say 'breathe less than that, normal breathing, just imagine it deeper down'. You should not see any exaggerated movement

in her chest or upper abdomen as she breathes. You can encourage her to bring Ki down into the lower abdomen by using the polarity of your hands (described in the 'polarity awareness exercise' in Chapter 8). In other words, go into receiving mode with your hands as she breathes in and projecting mode as she breathes out. It is as if you were using your hands like a bellows, squeezing and expanding her abdomen, *but without using any physical movement or pressure at all.*

You will be able to feel the slight expansion, or the butterfly flutter or the subtle buzz of Ki arriving in her lower abdomen if you relax and do not focus too hard. If it really does not happen, ask her to breathe into your hand underneath her back.

Praise her when you feel her doing it correctly, adding positive loading to the experience. Encourage her to do it regularly, reminding her how her hands need to meet on the midline of her abdomen. In bed before going to sleep or in the morning before getting up are good times. Check that she is doing it correctly when you see her again.

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LEARNING OBJECTIVES

Chapter 1: What is Shiatsu?

1. To gain an overview of the position of Shiatsu among other therapies and in the context of its history.
2. To understand that Shiatsu is at a crossroads and can redefine itself for the modern world without losing touch with its ancient roots in the science of Qi.

Chapter 2: The History of Shiatsu

1. To understand the value of knowing some of Shiatsu's history in both East and West.
2. To understand the long relationship between Japanese medicine, which includes Shiatsu, and traditional Chinese medicine, through the following three main points:
 - Recognizing Shiatsu's roots in the concept of Qi, which comes from China, and arose out of self-development practices.
 - Learning that channels or meridians in China preceded acupuncture points (contrary to the widely-held belief of acupuncturists), and that this older tradition is still found in modern Shiatsu.
 - Recognizing that the isolation of Japan from the rest of the world for 200 years under the Closed Country Edict preserved traditional Japanese medicine, including Shiatsu, in a pure and refined form, close to its ancient roots, which was not the case in China.
3. To understand that Shiatsu is also, technically, a modern therapy because after Japan's long isolation the influence of other cultures and resulting adulteration of traditional medicine was such that a conscious movement had to be undertaken to re-vivify Shiatsu.
4. To know the names of some major practitioners of the 20th century and to understand how they influenced the modern development of Shiatsu both in Japan and in the West.

Chapter 3: The Science of Qi

- 1 To understand that ancient Chinese science was working with the same principles as modern science and that Yin, Yang and Qi in some of their aspects can be understood as negative and positive charge and the flow of current between them.
- 2 To appreciate the significance of the human field in its electrical and magnetic aspects and how it is generated.
- 3 To understand the meaning of phrases such as 'between Heaven and Earth' and 'upright Qi' as having reference to the alignment of the vertical axis of the human body within the Earth's magnetic field.
- 4 To recognize above all that these are not abstract principles but are practical realities of human life and can be applied practically in Shiatsu.

Chapter 4: How does Shiatsu Work, Practically?

1. To move beyond the general principles of physics discussed in the science of Qi chapter to a more specific understanding of the effects on the body of:
 - pressure
 - stretching
 - resonance between fields.
2. To understand how resonance between fields can give the practitioner the ability to tune into the receiver, learning from its signals how and where to pitch the session.
3. To recognize that Shiatsu givers are particularly helped by the Shiatsu-specific techniques they learn, namely:
 - working on meridians
 - working with 'two hands connecting'
 - practicing taking consciousness down to the Hara to pick up electrical and magnetic signals from the receiver which aid in diagnosis and treatment.

Chapter 5: The Healing Encounter

1. To recognize that the nature of the healing encounter goes beyond the application of physical or energetic techniques.
2. To appreciate the ways in which the therapeutic value of the Shiatsu session can be enhanced by the context of the healing encounter in which it takes place.
3. To recognize that the normal rules of ethical conduct for therapists spring from the nature of the healing encounter itself.

Chapter 6: Self-Development, Health Care and Injury Prevention for the Shiatsu Practitioner

1. To recognize the importance of regular training in the development of mind and body in the practice of Shiatsu.
2. To develop a balanced attitude towards the practice of self-development, neither indulgent nor over-disciplinary.
3. To acquire some simple and effective self-development exercises particularly geared towards Shiatsu practice.
4. To recognize the importance of good posture and use of the body in preventing self-injury during Shiatsu practice and to focus on particular ways of applying this recognition.

Chapter 7: Working with Shiatsu 1: it's not what you do, it's the way that you do it

1. To recognize that Shiatsu skills include more than the application of pressure to meridians and points.
2. To begin to identify our own sensations in the Shiatsu session as belonging to the shared field experience, and to begin practicing to be aware of our own field, in the interests of better diagnosis and treatment.
3. In the context of awareness of our field, to allow ourselves to notice and learn from our own sensations of well-being (the 'charm of Qi') and begin to notice the moments when they occur, which can guide our session.
4. To recognize the value of imagination and intention in the Shiatsu session and to begin to learn to use them in a relaxed way as a practical aspect of our Shiatsu.
5. To recognize that respect for the receiver's self-healing ability is essential to the healing process.

Chapter 8: Working with Shiatsu 2: basic techniques and tools

1. To be aware of the contraindications for Shiatsu, both general and specific.
2. To be able to be flexible with different possibilities for Shiatsu treatment in different physical circumstances, and make the necessary adjustments to make the session more effective.
3. To know clear guidelines for achieving good posture and use of body weight for maximum effectiveness in Shiatsu.
4. To be familiar with the parts of the body which can be used as weight-bearing tools and to be able to use them effectively and without discomfort to either ourselves or the receiver.
5. To be familiar with the skills of awareness and consciousness that add power and effectiveness to physical techniques.

Chapter 9: Working with Shiatsu 3: a trip around the body

1. To recognize the importance of having a set of routines or frameworks for addressing the four basic treatment positions used in Shiatsu treatment.
2. To acquire a 'vocabulary' of techniques for each part of the body that can be used in the different positions.
3. To feel confident in performing Shiatsu as effective bodywork alone, without necessarily using meridians and points.
4. To realize that each part of the body has a significance in the individual's whole demeanour, posture, gait and capacity for self-expression.

This chapter needs no additional resources apart from the DVD. 'Inner' techniques described in the preceding chapters are mentioned in the introduction to the DVD and occasionally referred to in other sections. Most of the practical tools from Chapter 6 and techniques from Chapter 7 are covered in the DVD – often performed somewhat faster than is always necessary, for the sake of brevity.

Chapter 10: Traditional Chinese Medicine for the Shiatsu Practitioner

1. To have an overview of traditional Chinese medicine (TCM) and recognize its usefulness in Shiatsu practice.
2. To understand the differences between TCM practice and the prevailing style of Shiatsu practiced in the West, in terms of diagnosis and treatment.
3. To gain a working knowledge of:

- the Vital Substances
- the causes of disease
- the Eight Principal Patterns

in terms of disorders that can be identified as linked with them and measures that can be taken to remedy those disorders.

4. To understand the relevance of Five Phase Theory in TCM and Shiatsu and have a working knowledge of the Five-Phase associations.
5. To be familiar with the classification of the 'Six Divisions' and its relevance particularly to meridian location.

Chapter 11: Zen Shiatsu

1. To recognize the Lao Tzu model of how form comes into being as a basic philosophy of 'energy medicine' exemplifying the principles examined in previous chapters.
2. To recognize how this model is embodied in Zen Shiatsu in the theory of the relationship between Kyo and Jitsu and the practice of the two hands.
3. To perceive how Kyo and Jitsu can manifest as 'empty and full' on the physical level, 'inactive and active' on the Ki level and how on the mind level they can indicate areas of human function which are neglected or emphasized.
4. To understand the value of Kyo and Jitsu in diagnosis and treatment.
5. Through the 'Life-Cycle of the Amoeba', to see the way in which Masunaga's meridian-oriented theory gives a fresh perspective on the meridian functions as field functions applying both to the smallest cell and the whole being, and making meridian location easy to understand.

For a rare video of Masunaga demonstrating and talking to a class of Canadian students, go to:

www.youtube.com/watch?v=83RrhMsn2TI

www.youtube.com/watch?v=mmi8qvvJDEs&feature=related

Note Masunaga's use of his mother hand!

Chapter 12: The Water Phase: The Kidneys and Bladder

1. To gain an overview of the quality of Ki that constitutes the Water Phase and its traditional associations.
2. To understand the functions of the Kidneys and Bladder in both traditional Chinese medicine and Zen theory.
3. To know the pathways of the Kidney and Bladder meridians, both classical and the Zen extensions, and the locations of some principal points. To be able to apply specific techniques to particular areas where these meridians traverse the body and to know how to treat the points to best effect.

Chapter 13: The Wood Phase: the Liver and Gall-Bladder

1. To gain an overview of the quality of Ki which constitutes the Wood Phase and its traditional associations.
2. To understand the functions of the Liver and Gall-Bladder in both traditional Chinese medicine and Zen theory.
3. To know the pathways of the Liver and Gall-Bladder meridians, both classical and the Zen extensions, and the locations of some principal points. To be able to apply specific techniques to particular areas where these meridians traverse the body and to know how to treat the points to best effect.

Chapter 14: The Fire Phase: the Heart, Small Intestine, Heart Protector and Triple Heater

1. To gain an overview of the quality of Ki which constitutes the Fire Phase and its traditional associations.
2. To understand the functions of the Heart, Small Intestine, Heart Protector and Triple Heater in both traditional Chinese medicine and Zen theory.
3. To know the pathways of the Heart, Small Intestine, Heart Protector and Triple Heater meridians, both classical and the Zen extensions, and the locations of some principal points. To be able to apply specific techniques to particular areas where these meridians traverse the body and to know how to treat the points to best effect.

Chapter 15: The Earth Phase: the Spleen and Stomach

1. To gain an overview of the quality of Ki which constitutes the Earth Phase and its traditional associations.
2. To understand the functions of the Stomach and Spleen in both traditional Chinese medicine and Zen theory.
3. To know the pathways of the Stomach and Spleen meridians, both classical and the Zen extensions, and the locations of some principal points. To be able to apply specific techniques to particular areas where these meridians traverse the body and to know how to treat the points to best effect.

Chapter 16: The Metal Phase: the Lungs and Large Intestine

1. To gain an overview of the quality of Ki which constitutes the Metal Phase and its traditional associations.
2. To understand the functions of the Lungs and Large Intestine in both traditional Chinese medicine and Zen theory.
3. To know the pathways of the Lungs and Large Intestine meridians, both classical and the Zen extensions, and the locations of some principal points. To be able to apply specific techniques to particular areas where these meridians traverse the body and to know how to treat the points to best effect.

Chapter 17: The Four Methods of Diagnosis

1. To understand what the four methods of diagnosis in Chinese and Japanese medicine are and to be able to use all of them in practice
2. To understand that all methods of diagnosis are ways of deepening our contact with the receiver and maximize the resonance of the two fields together.
3. To be confident in the use of the senses and intuition to pick up information from the receiver, and the use of the intellect to structure that information and compose a diagnostic picture with it.

Chapter 18: Interpreting the Diagnosis

1. To recognize that the material provided by the four methods of diagnosis can be integrated into an understanding of what the receiver needs on many different levels.
2. To gain an idea of the 'composite' diagnosis that can be reached via a Kyo-Jitsu Hara diagnosis and how it can be interpreted on different levels from physical to psychological.
3. To feel confident in resolving some common contradictions that can seem to arise in the interpretation of a diagnosis if more than one method is used.

Chapter 19: The Session

1. To understand how to devise the most effective session for a receiver according to physical circumstances.
2. To understand how to devise the most effective session for the receiver while addressing all the issues raised by the case history and the diagnosis.
3. To gain a practical idea of how methods from different systems, such as moxa or points from traditional Chinese medicine and meridian therapy from Zen Shiatsu, can be combined in a session and how all the techniques, both practical and energetic, discussed in previous chapters can be put to use for the receiver's benefit.
4. To feel confident in combining learned routines and techniques with the practical expression of intuitive impulses in such a way that the session can be authentic and powerful and the giver can function at his or her best.

Chapter 20: After the Session

1. To know the Makko-Ho meridian exercises and how to demonstrate them for clients.
2. To have a broad idea of how recommendations for the receiver can enhance the effects of the session.
3. To be able to resource a selection of recommendations which may be useful for the meridians which figure prominently in a receiver's diagnosis.

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NOTES FOR INSTRUCTORS

Chapter 18: Interpreting the Diagnosis

I have not included test questions for this chapter, as interpreting a diagnosis is not a cut-and-dried exercise but more of an art. One of the most useful

things I have found is for the students to watch a couple of sessions in class, given by the teacher, with case history and diagnostic interpretation *in vivo*. Practical homeworks in which they give case histories and Hara diagnoses, and which are then marked by the teacher with comments, are also very useful exercises for the student.

Chapter 19: The Session

This chapter is really about how to combine the safety of the 'routine' with the indications given by the Hara diagnosis and the student's own impulses. It is not therefore suitable for test questions.

If your students are at this level of practice, then you will certainly be in a position to guide them through supervised sessions, which is the most useful learning tool for the content of Chapter 19. My own experience of guiding students at this level is that there are three major areas of difficulty for the student:

1. By far the most common – doubting his or her own experience and therefore not responding to the receiver, or saying 'I can't feel anything'. Encouragement is needed here. It is helpful to put your own hands over the student's two hands as he works and, tuning in through him, say when appropriate 'Something changed there – did you feel that?' With encouragement and perseverance the student can begin to open up to what he feels.
2. Confusing subtle experience with fantasy so that he or she goes into complicated energetic scenarios that you cannot follow. 'It feels like something hiding in a corner'

would be OK, but 'It feels like there is an otter running up and down this meridian' is not helpful – is it a good thing or not to have an otter in one's meridians? The most helpful thing in this instance is to ground her in her own responses, 'Where do you feel it, exactly? How does it make you feel when you touch there?'

3. Being locked into the physical experience of the techniques and the routine to the point where he or she is afraid to vary it in any way from what has been taught. This just needs more time and practice before the student is ready to move into a more flexible way of working.

These are some of my own strategies to help the students 'work outside the box'. I am sure you have your own. For those instructors who are hesitating before beginning to work with students in this way, it is helpful to use exactly the same techniques when watching students work as when giving Shiatsu yourself – relaxing, expanding your field, allowing yourself to respond. When the student connects with her receiver's Ki while you are observing it feels as good as when you yourself connect with the Ki when working. In the same way, a student doing something wrong will feel wrong in your own body and field.

Chapter 20: After the Session

Once again, this chapter is not really suitable for test questions, as the recommendations are drawn from my own experience and are not hard and fast rules. It may, however, be useful

to initiate a class discussion when studying each meridian pair, as to what recommendations might be useful and on what grounds. Or you could divide the class into six groups, if it is big enough, and each group can discuss suitable recommendations for each meridian pair and pool their knowledge for discussion by the class.

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TEST QUESTIONS

Chapter 8: Working with Shiatsu 2: Basic Techniques and Tools

Sample questions

1. Massage therapy is traditionally contraindicated for cancer. What is the reason for this, and what other factors may be relevant? What is your personal point of view on massage/Shiatsu for cancer patients?

2. Name three systemic (non-local) conditions for which Shiatsu is traditionally contraindicated, and give reasons.

Answers: cancer, high blood pressure, fever, first 3 months of pregnancy, osteoporosis, chemotherapy, debility, etc.

3. Name three local conditions where Shiatsu should not be given to the affected part.

Answers: fractures, wounds, inflamed and painful joints, varicose veins etc.

The rest of the chapter is principally practical.

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USEFUL LINKS

Chapter 4: How does Shiatsu Work, Practically?

Institute of HeartMath: www.heartmath.org

Clicking on 'Science of the Heart' on the home page will give you access to some fascinating research on the heart's (and thus the body's) electromagnetic field, the ways in which people influence each other's fields and other related topics.

The Living Matrix Movie: www.thelivingmatrixmovie.com

Here you can watch a video clip featuring several scientists and writers talking about ways in which the body communicates information internally, and the possible scientific basis for 'energy medicine'. If you are interested in exploring further, the site offers profiles of all the speakers so you can Google them.

Chapter 6: Self-Development, Health Care and Injury Prevention for the Shiatsu Practitioner

www.taichifinder.co.uk Tai Chi classes in your UK locality. Often this is also a way of finding classes on Qi Gong and other associated forms.

If not, try books and DVDs – a useful source can be found at *The Journal of Chinese Medicine*: www.jcm.co.uk/catalogue.php?catID=289&opener=0-196-289

For Pilates, try www.pilatesfoundation.com/newsite/index.php

For yoga, there is a class in almost every village in the UK!

Chapter 11: Zen Shiatsu

For rare videos of Masunaga demonstrating and talking to a class of Canadian students, go to:

www.youtube.com/watch?v=83RrhMsn2TI

[www.youtube.com/watch?v=mmi8qvvJDEs
&feature=related](http://www.youtube.com/watch?v=mmi8qvvJDEs&feature=related)

Note Masunaga's use of his mother hand!

Chapter 14: The Fire Phase: the Heart, Small Intestine, Heart Protector and Triple Heater

A useful link for this chapter is one already given in the Resources for Chapter 4, Institute of HeartMath: www.heartmath.org, which is a treasure house of research into the properties of the human heart.

For those with a scientific bent and an ability to understand scientific language, the resource at www.pubmedcentral.nih.gov has many articles about immunology which you can download as PDF for free.

There is a Web site devoted to therapeutic humor at www.humormatters.com. It has some research which may interest the student of the Fire Phase and also some jokes!