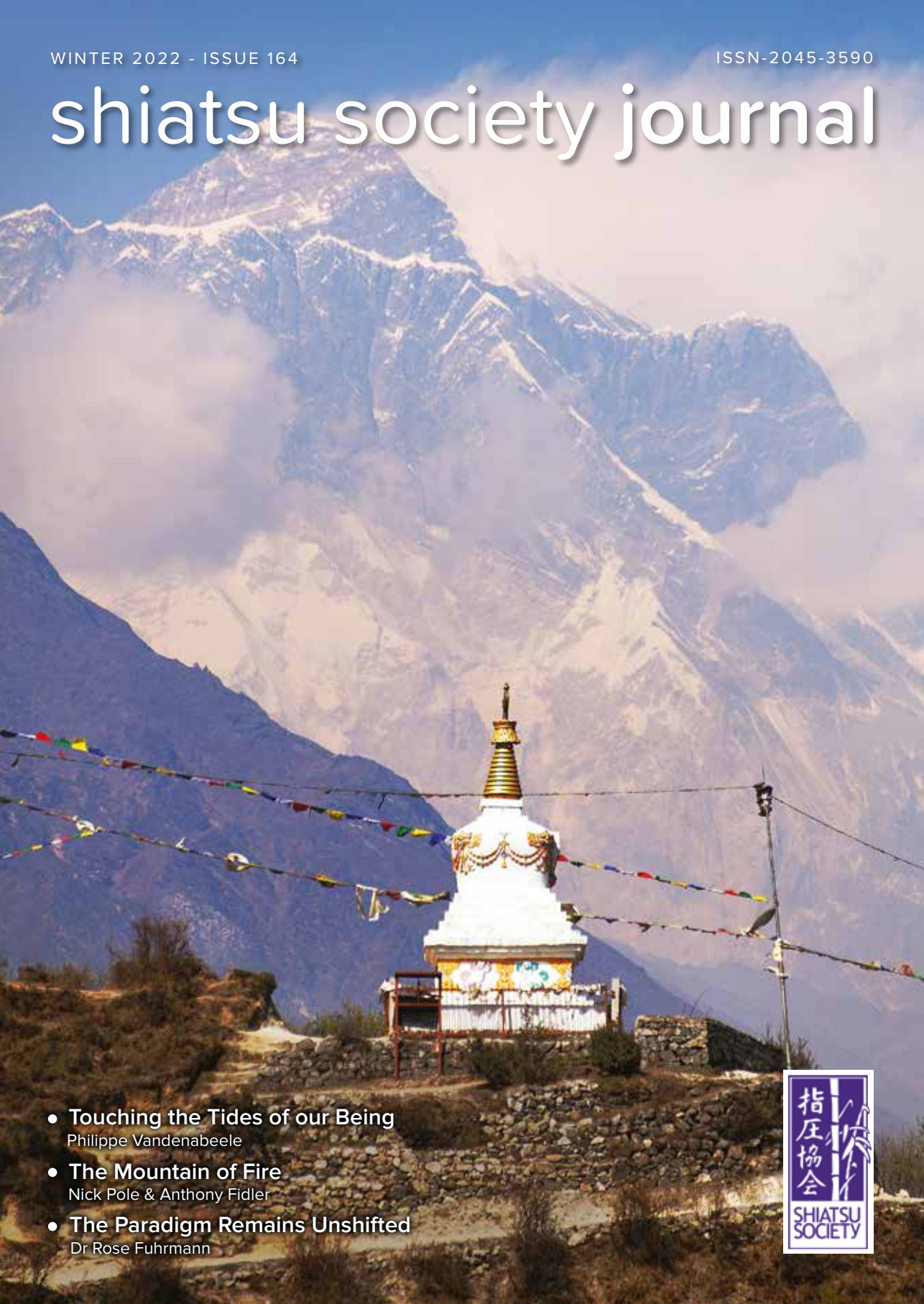


WINTER 2022 - ISSUE 164

ISSN-2045-3590

shiatsu society journal



- **Touching the Tides of our Being**
Philippe Vandenabeele
- **The Mountain of Fire**
Nick Pole & Anthony Fidler
- **The Paradigm Remains Unshifted**
Dr Rose Fuhrmann





From the Editor

Welcome to 2023 and goodbye to 2022 - what a year that was! War, famine, fire, floods, plague - tragedies great and small. Looking around, the negatives seem far to outweigh the positives - but remember the famous Daoist parable about the Chinese farmer, *Sāi Wēng Lost His Horse...* As usual when I write to introduce your Winter Journal, the Solstice is just ahead - so let's look to the light and count our blessings in the here and now.

These include a special bumper-sized new year Journal - full of rich, diverse, and fascinating content. Bill Palmer's focus is on the three 'Meridian Families' as he sees them: 'Individuating', 'Creative' and 'Integrating'. For him each of these Families reveals its 'focus on one essential dilemma in human life - how to be a fully authentic individual at the same time as being in harmonious relationship with other people and the environment'. I was touched by his idea that each Family expresses a human life lesson and that 'when we die, we dissolve back into the sea of consciousness taking what we have learned in our life back into the universal.'

The themes of the Families resonate throughout the Journal. Philip Vandenabeele shares his personal journey of learning how to integrate Eastern and Western perspectives into his bodywork, as he seeks to support his clients in the most effective practical ways 'while staying connected to the unity of existence.'

Rose Fuhrmann - sadly missed by those who knew and loved her - was writing her article through the final months of her life and not able fully to complete it. (I've had to shorten her text here but if you'd like the unedited version just let me know). Although her original focus was on the challenge for students of writing Case studies, she ranges far and wide beyond that - through questions of how to integrate worldviews, to pictographs, paradigms, brain hemispheres, metaphors - and into the realms of the numinous...

In his interview with Anthony Fidler, Nick Pole asked 'about this long journey to turn his own self-healing into something that could help others'. Anthony openly shares the dramatic story of his 'spiritual psychosis' and how learning from personal experience has led him to develop his 'HeartMind' approach. This trauma-sensitive work integrates mindful breathing, movement, voice work and touch. Anthony feels 'that straightforward, grounded, emotionally warm people have the most to offer people experiencing extreme states.'

Embodied authenticity and personal practice add to the power of our work. Peter Deadman encourages us to practise slow deep lower abdominal breathing for ourselves - bringing its grounded, centred, calming effect to radiate trust, warmth and openness to our clients. The value of that unique resonant space in the healing encounter is Wilfried Rappenecker's focus, saying that '[when]... I am relaxedly aligned in my body space, the *radically subjective* view opens up a form of access to the other person which contains more truth than any other ostensibly objective information.'

Michelle Wilkinson shares her practice of using a wide range of creative arts - including spontaneous movement, drawing, painting, and sound - to help 'bring to consciousness bodily messages, memories, insights, and self-understanding'. For Bill, the meridians of the Creative Family allow us to 'act authentically, courageously, creatively and with joy.'

I wish you all much joy in the year ahead
'Live as if you were to die tomorrow. Learn as if you were to live forever' (Mahatma Gandhi)



Dinah John
FwSS



Contents

04 **Touching the Tides of our Being**
Philippe Vandenabeele

08 **The Mountain of Fire**
Nick Pole FwSS interviews Anthony Fidler

13 **The Three Families**
Bill Palmer

18 **Renal Renewal: Communing with the Creative Process**
Michelle Wilkinson SrSS

21 **The Significance of the Subjective in Shiatsu**
Wilifried Rappenecker MD

24 **The Paradigm Remains Unshifted - what makes case studies so challenging**
The late Dr Rose Fuhrmann

30 **Using Breath Practice to Enhance Patient Healing**
Peter Deadman

34 **Book Review**
Carola Beresford-Cooke FwSS

36 **Obituary**
Annie Cryar FwSS

37 **News from the Directors**

38 **CNHC's Code of Conduct: Setting Standards for our Registrants**



Cover photo: Mount Everest - Nepal, iStockphoto

Registered Address
The Shiatsu Society (UK) Ltd
20-22 Wenlock Road
London, N1 7GU

Correspondence to:
The Shiatsu Society (UK) Ltd
20-22 Wenlock Road
London, N1 7GU

Tel: +44 (0) 204 5512147
Web: www.shiatusociety.org
Email: membership@shiatusociety.org
for all membership enquiries
office@shiatusociety.org
for all other business

Editor
Dinah John

Editorial Board
Anne Palmer, Dinah John
Laura Davison, Tamsin Grainger

Layout
Chris Thorpe Graphic Design Ltd.

Printing
Welshpool Printing Group,
Printing House, Severn Farm
Enterprise Park, Welshpool,
Powys SY21 7DF

Paper/Web
Shiatsu Society Journal is published quarterly by the Shiatsu Society (UK) Ltd to keep members informed and to act as a forum for members in the UK.
The Shiatsu Society is a not-for-profit organisation and holds the national Professional Practitioners Register.

Articles and Contributions
Articles and any other contributions are welcomed. If possible, send your submissions as a Word or

rtf file by email to us at office@shiatusociety.org or on a disk. If in doubt, contact the office to discuss options. Images may be sent via the post, preferably as a hard copy or on a CD. Images should be scanned to 300dpi and saved as a jpg file. The Editor reserves the right to revise contributions.

Advertising
The preferred format for advertising copy is as a 300dpi jpg or PDF file, to the correct size (see advertising rate box on the inside back cover for sizes). If sending your advert as a Word document or InDesign/QuarkXPress file please ensure all fonts and images are included separately, and send with a proof copy. Flat artwork to photoset quality may also be supplied. We can provide a design service for your advertisement. Send your text and a rough layout of the style you require. At present

there is no extra charge for this service. Please send full payment with your advertisement.

Copy Deadline
Spring 2023 issue (issue 165)
For editorial and advertising:
14th February 2023. Publication date: 1st April 2023.
Disclaimer: The views expressed in this Journal are not necessarily those of The Shiatsu Society. Publication of an advertisement in the Shiatsu Society Journal does not imply endorsement of either the advertiser or their services.

© The Shiatsu Society 2022/23
No part of this Journal may be reproduced without permission.



Touching the Tides of our Being

Introducing the application and clinical practice of the 'Visceral Yin and Yang Tides'

By Philippe Vandenabeele



Philippe Vandenabeele is a Senior Shiatsu practitioner and teacher based in Fukuoka Japan.

With more than 30 years of clinical and teaching experience, Philippe has consolidated his knowledge, insights and practical experience to develop his own unique approach: Ampuku Visceral Therapy. For more information about his work: www.shin-zui-bodywork.com.

Ampuku Visceral Therapy is a whole-body manual therapy firmly rooted in Eastern bodywork traditions with a special focus on abdominal work, meridian work, and enriched with Western visceral, craniosacral, fascial and musculoskeletal bodywork.

He is the author of 'Ampuku Abdominal Acupressure: The Classics at the Heart of Japanese Bodywork' which includes the first complete English translation of the 'Ampuku Zuka'i and the chapters on Ampuku and Fuku-shin from the 'Anma Tebiki'

'Tradition is not the worship of ashes, but the preservation of fire.'

Gustav Mahler (1860-1911)

In this article I share my journey towards a more integrated practice and how I came to apply both Eastern and Western bodywork modalities through the lens of Classical East Asian medicine¹. I will use this opportunity to introduce one aspect of my work, namely how I understand the different rhythms of the body, first described in Osteopathy as the Craniosacral rhythms² and the Visceral rhythms³ of the body, through that lens. In particular this will introduce the concept of the Visceral Yin and Yang Tides, and how awareness of these 'tides' has benefited my ability to help my patients.

In my ongoing quest to understand more about the origins of Shiatsu, I have come to learn more about Ampuku and its central place in Shiatsu's history. This understanding has led me to incorporate Ampuku techniques into my Shiatsu practice, together with techniques from Osteopathy, Abdominal Acupuncture, and Chi Nei Tsang, which I had learned previously.

Through the work of Tamai Tenpeki, Kaisen Tanokura and other teachers who coined the name *Shiatsu* in the 1930s, I came to a better understanding that the bodywork they were pioneering was very much influenced by contemporary Western anatomy and Western bodywork modalities. Tanokura states clearly that his book, 'Shisho Ryoho Hiroku' 指掌療法秘録, stands for 'oriental therapy combined with American-style osteopathy and chiropractic'. This comes as no surprise when we consider the era in which they were developing modern Shiatsu.

As an analogy we can look at the work of the great Japanese novelist Natsume Soseki, to see how, some decades earlier, he fully integrated the Western and Eastern traditions. In his masterpiece 'Kusamakura'⁴ he freely quotes and refers to a variety of Japanese, Chinese and European poets and writers. Soseki, along with those pioneers of Shiatsu, were well-versed in their own traditions but also open to integrating other perspectives into their respective arts and, in so doing, to transforming them.

In my own practice of Shiatsu, meridian work has held a central place for over 30 years. At the same time, I have been integrating other modalities into my practice. Alongside my continued learning about Shiatsu, I have also studied with teachers from a range of different disciplines, in my endeavour to work with all aspects of our being. This is how I came to study, among other approaches, Visceral therapy, Craniosacral therapy, Fascia therapy and Chi Nei Tsang.



Ampuku Visceral Therapy

This has given me the opportunity, over time, to learn about the different maps and languages of the body. Touching and communicating with the energetic anatomy of meridians and vessels, as well as listening to and treating the subtle anatomy of the connective tissue, membranes, lymph and cerebrospinal fluid, and interacting with the denser anatomy of muscles, tendons, bones and organs.

One challenge encountered when learning different modalities is that East and West have very different worldviews and languages. It took me quite some time to be able to integrate these languages, let alone to explain what I was doing in my treatments using these different perspectives. Then, I didn't make distinctions between what I had learned - be it from the East or West - everything that worked I called 'Shiatsu', even if some of the techniques originally came from other sources. After all, the people who come and seek my help are less concerned with the origins of techniques than with their effects.

Over time it became clear that, in order to explain what I

was doing, I needed to develop a comprehensive model. At first I struggled a lot with this, until I finally understood that the model of East Asian medicine - the model with which I was most familiar - was in fact already the most comprehensive model. I see it as offering a map to guide our understanding of the human experience - playing out between heaven and earth, connected to the changes and rhythms that occur within the wider macrocosm of life, while simultaneously offering an intricate map of the different layers, patterns and tides of change that occur within the microcosm of our body.

On my continued path of learning Shiatsu, I regularly got lost between the different layers of theory. In the practical execution of techniques however, I could connect and communicate with the unity and holistic nature of Shiatsu through the correct application and use of the body mechanics I had been taught. This helped me to work with flow, and from the Hara, while connecting with the receiver. In this way I could experience alignment and unity. In fact that sense of unity - and

communicating through the language of touch with another human - comes rather easily for me. I am convinced that this direct nonverbal communication, and the ability to listen, is the true essence of Shiatsu - and its real strength.

Understanding and applying the theory of East Asian medicine was a more daunting task... For years I struggled to navigate between the many different aspects of theory and how to bring them together into one comprehensive matrix which would be useful in practice with my patients. I often felt overwhelmed and lost then. Different teachers and different books tended to focus more on one aspect or another, none necessarily presenting the comprehensively 'bigger picture' I was striving for.

This bigger picture became clearer to me only after I encountered the work of Elisabeth Rochat de la Vallée and Heiner Fruehauf, both experts on the Chinese medical and philosophical Classics. Their work further illuminated my understanding of the theory and, for the first time, offered me an all-encompassing and



comprehensive model. Heiner Freuhau⁵ clarified for me the deeply symbolic nature of the meridians and points. Elisabeth Rochat de la Vallée's work elucidated the central and essential role of numbers within classical Chinese thinking – with their symbolism inferring quality more than quantity. 'Numbers used to signify the process of life and the order of the world. They reveal the sequential unfolding, while maintaining a connection to the One, The Unity, which sustains and contains all'⁶ or in Laozi's words: 'The Dao gives birth to One. One gives birth to Two. Two gives birth to Three. Three gives birth to the myriad of things.'

With this map of the unfolding of life in my hands, I could more easily navigate and understand the order in East Asian medicine. Its map of unity - unfolding into the *yin* and *yang* pair, then further in the 3 *dantien*, the 4 *territories*, the 5 *transformations*, the 6 *divisions*, the 8 *forces of nature*, the 10 *Heavenly Stems*, the 12 *Earthly Branches* and the 64 *hexagrams* - at last gave me a clear compass to deal with the myriad of things I met in my practice, while staying connected to the unity of existence.

With much practice and perseverance, this unfolding map

helped me learn to see and navigate the changes that are inherent to all life. It helped me more effortlessly to recognise in my treatments the patterns at work and the imbalances or obstructions that lay at the root of illness and discomfort. It also helped me to integrate meridian work with other bodywork modalities, while staying true to the elaborate and unique language of Qi and change that Classical East Asian medicine has to offer.

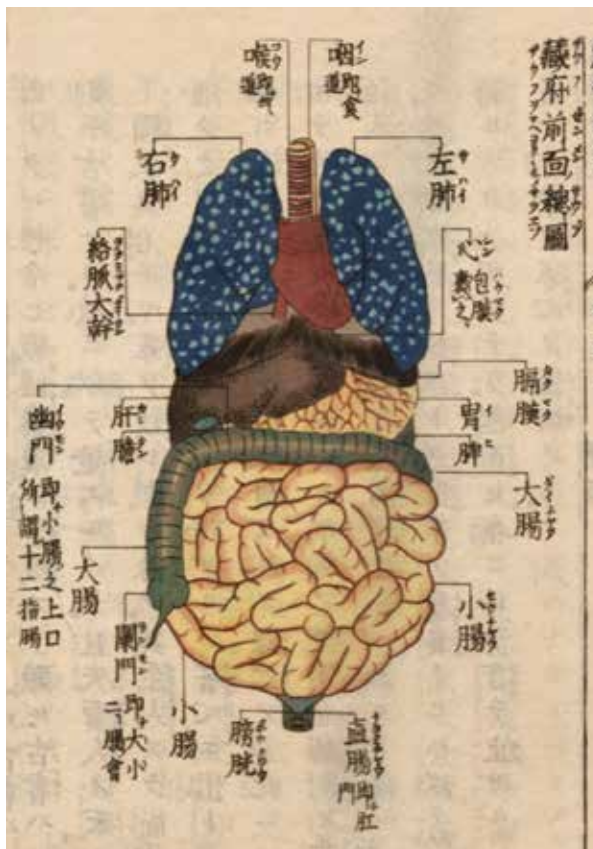
The Visceral Yin and Yang Tides

Integrating Ampuku and Visceral Osteopathy into my own practice opened me up to a whole broader perspective. I came to understand the visceral

motility of the organs - the 7-8 cycles per minute inherent to their movement - through the language of Yin and Yang. Visceral Osteopathy's motility made more sense to me once I understood it as the 'Yang and Yin tides' of the organs. Sensing an intrinsic lateral movement of an organ *away* from the median axis of the body, I now saw as the *Visceral Yang Tide*. This made more sense to me than the term 'inspire' which is what Osteopaths call this movement. Equally, I now recognised the movement of an organ *towards* the median axis of the body as the *Visceral Yin Tide*. Placing these movements in the broader framework offered by

Yin and Yang theory, and understanding motility as 'Yin and Yang tides', also gave me a broader diagnostic tool. I have found this especially helpful when sensing restrictions in either the Yin or the Yang tide, as well as sensing the overall quality of the tides.

Understanding visceral motility through the lens of East Asian medicine also helped me to integrate it more easily with meridian work. A whole new dimension opened up for working in a more holistic way with the connective tissue, with the internal and external pathways of the meridians, the Extraordinary Vessels and the motility and mobility of the organs.



Ampuku Visceral work - a Case study

Some 20 years ago, when I had my practice and school in Sweden, a young lady who had suffered a whiplash injury came to seek my help. With constant pain, she could hardly sleep at night. When she could sleep, it was only in the sitting position with cushions around her as support. When she walked in to my practice I could see the desperation in her eyes. Desperation not only from the pain but because its precise cause could not be diagnosed. The multitude of scans she had undergone had not revealed any reason for her continuing pain, so conventional medicine had given up on her - a terrible ordeal with two small children in her care.

I started the session with the usual Hara diagnosis, which revealed Spleen Kyo and Gall Bladder Jitsu. The 3-dimensional visceral listening technique (that I had learned in Visceral Osteopathy) revealed a restriction in the left spleen especially in the visceral articulation towards the left kidney. Listening to the craniosacral rhythms revealed a restriction in the sphenoid bone of the skull. I continued my treatment by tuning in to the cranial tides and allowing more space in the movement of the sphenoid bone. In the Daoist tradition the sphenoid bone is seen, because of its central position, as belonging to the Earth phase. Not very much happened except that I could sense more relaxation in her tissues, especially in the neck where she had been experiencing most pain.

Then I went on to work the Spleen and Kidney meridians in the legs before starting to work on the abdominal region and

diaphragm, mainly working with fascia techniques on the internal pathways of the Stomach and Spleen. After that I started to feel the Spleen and its Visceral Yin and Yang tides. It became clear to me that the Visceral Yang tide was very restricted. By staying with those tides - and especially by gently encouraging and allowing the Visceral Yang tide to move freely - I sensed first a release in the neck and then the sphenoid bone starting to move more freely.

As the theme of the treatment was very much about strengthening the Earth phase, it felt appropriate to stay with the Earth energy. I contacted some points along the Yin Qiao Mai and held its opening and coupled points, KID 6 and LU 7, to conclude the treatment. I could see her breathing had become much deeper.

Later she reported that, on the way home after the session, she had to stop the car for quite some time because her whole body was trembling. Once home, she realised that the pain had gone! Convinced by this personal experience of the extraordinary power of bodywork, she subsequently went on to train and become a successful Shiatsu practitioner. She is still in practice to this day.

I hope this account may help to stimulate and encourage Shiatsu practitioners towards integrated ways of working and, in so doing, to keep alight the fire of our tradition as initiated by those early pioneers of Shiatsu.

In gratitude for the rich path of Shiatsu which has given a deeper purpose to my life.



References

- 1 Classical East Asian Medicine I understand to be the Classical medicine from China and Japan, distinct from the modern and more materialistic practice of TCM or 'Traditional' Chinese Medicine.
- 2 Introduced by the American Osteopath W G Sutherland
- 3 Introduced and popularised by the French Osteopath Jean-Pierre Barral
- 4 'The Grass Pillow' novel published in 1906 by Natsume Sōseki
- 5 Heiner Fruehauf - Classical Chinese medicine scholar
<https://classicalchinesemedicine.org/>
- 6 Elisabeth Rochat de la Vallée 'The Symbolism of Numbers in Classical China'



The Mountain of Fire

By Nick Pole FwSS



Nick has over 25 years experience in integrating eastern and western forms of mind-body therapy and has also trained in Mindfulness-Based Cognitive Therapy. Based in NW London, he integrates Shiatsu, Clean Language and various mindfulness-based approaches in his practice and teaching. His book, 'Words That Touch - How to ask questions your body can answer' (Singing Dragon, 2017), is a comprehensive guide to using Clean Language in mind-body therapy. www.nickpole.com

Nick Pole talks to Anthony Fidler about his trauma informed 'HeartTouch' approach for working with extreme mental states.

When it's a struggle to live in your body and 'hell on earth' in your mind, where can you go? In Anthony Fidler's case, in September 1996 he chose to travel to India, which led to him practising Vipassana there, and then Tai Chi in China. His challenges continued to unfold. By 2001 he was experiencing what he calls 'spiritual psychosis' which was to continue intermittently throughout the next decade.

Over the years he also studied massage, aromatherapy, shiatsu, and various mindfulness approaches to learn how to navigate the raging storms within, and to find ways to stay grounded and present in the world of everyday reality.

Eventually he started teaching mindfulness workshops for people suffering with the same kind of traumatic mental states he himself experienced. Having for many years also been a student of Akinobu Kishi, the Japanese founder of Sei-ki, it was natural for him to incorporate touch into these workshops.

He now teaches his HeartTouch approach in several countries, inviting bodyworkers, psychotherapists, and people with mental health issues to share a safe space together through mindful breathing, movement and voice work, and then to find resonance and connection with each other through this simple human-to-human way of meeting through touch. In a Zoom interview I asked him how about this long journey to turn his own self-healing into something that could help others.

AF: Teaching mindfulness, I found that the people with the most extreme emotions, or pain, or whatever you say, were the most interesting to work with. Maybe because of my own experiences, the connection and the feeling were deeper. I'd done a Breathworks course, learning a mindfulness approach for people (like me) with chronic pain, and I saw in their training guidelines, 'Don't accept people with bi-polar, don't work with this, this and this condition'. After reflection, during a Zen retreat, I knew I wanted to run a workshop that said, 'Only for people with this, this, and this condition'.

NP: You'd already started Vipassana before your first experiences with psychosis. Did that help?

AF: Yes, I would say it helped me survive the experiences I had in China in 2001, but when I got home, I didn't think I had the capacity to handle it all on my own. It's so difficult Nick - who's got the training to handle non-ordinary states or deal with having dark thoughts of hurting people? I ended up calling a psychiatrist but found no help there, only greater misery with all the medication and pathologising attitudes.



So eventually, I did learn to manage everything with my Vipassana mindfulness skills. I trained myself not to react to my 'inner darkness', to internalise it, soothe myself, keep smiling and continue the conversation in the outside world. This is part of what I call my 'Mindfulness for Psychosis'. The other part is about navigating live non-ordinary states. I got very skilled at doing this and have started to share it, but it goes beyond the HeartTouch work.

NP: When you say 'continue the conversation in the outside world' you mean...?

AF: It was often happening at the dinner table, while I was on medication and in a very difficult state. The outside world is like the surface of the ocean - a reality we're sharing - but it's like you're also being dragged by your feet down into an inner underworld. Some of the stuff happening there was traumatic and seriously unpleasant for me. I didn't want that inner world to steal my outer reality, where there's a conversation going on about the blue tits on the bird feeder or something. My family had some awareness of what was going on, but we couldn't

really speak about it. It was a terrible, lonely experience processing the inner darkness and keeping my body relaxed enough to continue with our outer conversations.

So yes, this is extreme mindfulness applied when life offered no obvious options to me other than suicide. It was tough but it worked and, over time, I found my way out of the mess.

NP: When you were in China, did you talk to your Tai Chi teacher about what was happening for you?

AF: No, I never discussed things explicitly with my Chinese teachers, but they knew. Our focus was on the body, the Tai Chi movement and 'cleaning my Chi'. Tai Chi, as a form of embodied mindfulness has got to be one of the ultimate therapies for supporting good mental health. I love it and do it every day!

NP: Can you say more on what happened in 2001 and afterwards?

AF: I don't really want to say more about what happened in China. I'm writing about that elsewhere. I was released from



hospital in China just before my 30th birthday and returned to the UK to face eight months as a psychiatric outpatient. I very nearly committed suicide while coming off their medication which had caused a suicidal depression.

I guided my own recovery after this. It was such a beautiful time. An occupational therapist suggested shiatsu as a way for me to return to working life. I did a weekend with Chris Jarmey in Wales and found this healing touch suited me. I continued with a foundation training.

To re-establish my meditation practice, which I felt instinctively was important for my recovery, I returned to India in 2003 to study yoga and this went well. Early 2004 though, I entered a Thai Vipassana retreat in Thailand, and it triggered a second spiritual psychosis. It was very difficult still, but I noticed that with my growing mindfulness capacity, there was less overwhelm happening, and a growing confidence to navigate the experiences without causing problems for others. There was no interaction with the psychiatric system.





When I came back to the UK, I trained with Gabriel Mojay in massage and aromatherapy for mental health. I also read an article about Sei-ki by Alice Whieldon and went along to her workshop. I was feeling a bit empty in terms of connection in my touch work, and I liked what she was doing. Kishi was in London, and she suggested I see him for a treatment. That would have been August 2004. It was a difficult first session, because what he did opened the trauma within me somehow. I couldn't stop shaking and ended up having a person in the house talking to me afterwards to ground me. So, it was difficult, and I wasn't sure I was comfortable with it.

NP: Were you surprised that Sei-ki could release the trauma?

AF: I'm grateful to him now but it was a shock at the time. In some circumstances you need the human bit afterwards, and a lot of holding. On that occasion some things could have been gentler. I returned to India and, during a one-night full on 'episode', I reflected on that session with Kishi. I gained some insight into what he had done and felt excited about the possibilities for growth and freedom. On my return to the UK, I immediately signed up for a workshop that started the whole journey with him.

NP: How long was that journey?

AF: The period was about 7 years, but this isn't the answer. I went to all the workshops I could, usually two a year of varying lengths, from 2 days in Brighton to 2 weeks in Japan and I participated with total focus. I was generally the dramatic

person in the group - the demon roaring. I'm still depleting this mountain of fire that's in here, but in the early years it was off the scale. I lost my voice each time on the 5-day retreats - I'd leave unable to speak. Training as a Sei-ki therapist became irrelevant. I realised this was a survival space for me.



Anthony with Kishi in Israel

NP: And you had more one-to-one sessions with Kishi?

AF: Yes, many. After one major episode we shared a private session and I seemed to be working with a demonic hydra coming out of my hara. It expressed through me in a way that would freak out most people, but he was really chilled - remained warm and relaxed with me. We developed a very close feeling from this somehow. I felt accepted. If the whole planet feels judgemental and won't accept you and you're living a 'secret life' and you find someone who is able to meet you and accept you then it becomes a precious thing. I try and offer this to others now.

NP: There is a big focus now on 'trauma-sensitive mindfulness' thanks to David Treleaven's work, and the recognition that meditation, especially long intense retreats, can trigger psychosis. Has that ever happened to you?

AF: Yes, this is interesting. In a way, my whole work is a response to this - creating a trauma-sensitive mindfulness which allows people with trauma to get to a safe, resourced space first before meeting themselves. Just going in direct is like saying, 'Go and face your death and be relaxed while doing so'.

I would say in my own case originally, 1997-2000, the Vipassana was purely beneficial. I was able to follow the body scan practice, so the whole experience was extremely embodied and this, for me at least, did not cause a 'psychosis'. I developed a strength of mind which served me well later, so I consider my Vipassana time to have been a gift. But I have experienced other meditation practices which caused episodes. Now when I go on a retreat, I make sure with the organisers that I can do it in the most trauma-sensitive way possible.

NP: This brings us to your own 'HeartTouch' approach - group work specifically for mental health issues. How did that begin?

AF: I was organising a summer retreat in England for Kishi in July 2012 when he became seriously ill. It was terribly sad announcing it to people. I did two Vipassana retreats after he died, processing it all, and then found myself in a yoga school on a beautiful island



in Southern Thailand. I was there to teach Tai Chi, but the project collapsed, and the manager said, 'Can you do anything else?'. I did a Sei-ki session with him, and he immediately said, 'This is great. Can you teach others?' A day later, I shared Sei-ki with twelve people - who had no experience of touch work - and they liked it.

I started teaching mindfulness courses soon after and included some simple Sei-ki, a little Katsugen and some Kototama voice work. HeartTouch evolved from there. I wasn't attracting therapists; I was attracting people with similar experiences to mine. For example, we did a weekend on 'Despair' - supporting people when their baby's just died, they're addicted to benzo-Valium, they're coping with cancer, they're the child of an alcoholic, they go into psychosis every day, live a completely fake life - or just have burnout trauma and anxiety about the future. It was so beautiful we carried on the following weekend.

NP: In your current work you're keen to have health professionals and people with mental health issues sharing the space. Why is this?



Anthony working



HeartTouch group session

AF: I want them to really meet and understand each other. For the professionals, it helps them to free their mind from the whole hierarchy delusion that's built up, especially in the psychiatric medical profession. They learn more compassion and develop the capacity to relate with their patients.

For the people with lived experience, I like the idea of them having people with different backgrounds and life experiences in the room around them. It creates a more grounded resonance. When you work in resonance with someone, there is communication between the

bodies. Each has something different to teach. My feeling is that straightforward, grounded, emotionally warm people have the most to offer people experiencing extreme states - they just need a little training. In return they are touched by the realities that the people with lived

experience are moving through and can grow from this.

NP: You also emphasise a collaborative approach in the workshops?

AF: Yes, if the touch doesn't feel welcome to the receiver, they're also responsible and empowered to say that; to set a boundary, communicate, co-create, hold that power and break away, if necessary - to say, 'Oh the session is done now, thank you very much.'

NP: Group work can itself be traumatising, do you have any kind of filtering process?

AF: I've got quite a detailed application form - a process for me to get to know people. I want some information from people and filling in the form also helps them reflect on why they want to join the workshop. I also do one-to-one sessions with people, so they're my clients first and I can let them into the groups.

NP: We've had a few phases of 'anti-psychiatry' since the '60s and there are current debates in clinical psychology about working with psychosis. How do you think your work might be received by mental health professionals?





AF: The problem with anti-psychiatry is that no one so far has offered an alternative. I am, but new ways take time to be accepted. Twenty psychotherapists joined me for a 5 day trauma-sensitive retreat in Switzerland in '17, combining sitting practices with Katsugen, Sei-ki, evening sharings and one-to-ones.

I talked with doctors in Switzerland, and they all know there's something wrong – fewer and fewer young doctors want to train as psychiatrists. The system is failing - like a Berlin wall collapsing; it's a structure involved with lots of money, vested interests, and with prejudice and fear about 'mad people'. But many quietly know that it's time for change now and are looking for alternatives.

From my own experience I know that 'hell on earth' is a place our society creates. Medicating someone and leaving them with a mountain of emotional pain and trauma inside heals no one. Our society is obsessed with identifying psychosis as pathological and meaningless, rather than accepting that when we work with it in a trauma-sensitive way there is the potential for evolutionary growth. Sometimes the forest needs to burn for new growth to come.

NP: The language around mental health - you're not comfortable with a lot of it?

AF: When someone says, 'I've got psychosis', I say, 'Forget that word, it's a cognitive label, a sticker - and then forget what's behind it.' I immediately ask, 'What do you

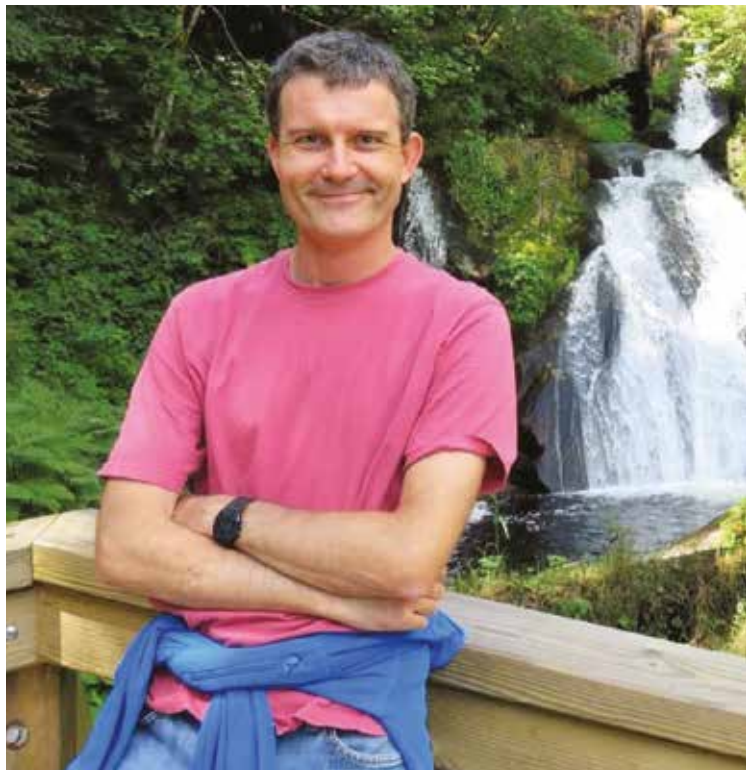
experience? Are you hearing voices? What are they saying? Are you in other states? How do you experience reality around you? How do other people feel to you? What's happening? What happened?'. I'm interested in the whole texture and colour of the universe they're experiencing; then you can see human patterns and can work with them.

NP: And your vision for the HeartTouch approach?

AF: I've been invited to a GP practice. If every GP practice had a space for this kind of

work, that would be a good step. It would also be good to have community groups, away from the medical world, where people can train to teach this and create lots of little groups with their own personalities. That's not necessarily for me to control - maybe it's for society to work out. Everyone can do this, but you have to do the work on yourself first.

For articles and videos on Sei-ki and HeartTouch, see Anthony's website:
www.easternpeace.com/heart-touch



References

- 1 'Principles Of Holotropic Breathwork' By Stanislav and Christina Grof
- 2 Trauma-Sensitive Mindfulness at www.davidtreleaven.com
- 3 'My Secret Life' by Leonard Cohen



The Three Families

By Bill Palmer

The Six Divisions and Infant Movement Development

In several previous articles¹⁺² I have described how research into the development of infant movement gives a really satisfying explanation of the pathways of the twelve Organ meridians. Meridians seem to guide the development of archetypal movements that teach the baby physical skills. These form the foundation for the development of our personality during childhood. The icing on the cake is that these body-mind capacities correspond extremely closely to the traditional Qi of the meridians.

Although a particular meridian initiates the development of a specific movement skill, that same skill is also learned in the other limb, guided by a meridian traditionally associated with the first one through the Six Divisions. Thus the Six Divisions seem to be the real drivers of development.

For instance, the Stomach and Large Intestine combine to form the Yang Ming Division. In this energetic collaboration, the Stomach reaches out to contact the outer world to 'pull in' something and satisfy a need. The Large Intestine movement 'pushes out', excreting unwanted energy and stopping parts of the outer world, that are not needed, from entering the organism. Putting them together one can see the Yang Ming pair has a combined function of 'Maintaining Clear Boundaries' - a fundamental necessity of all life. If your boundaries are clear then you only reach for what you really need, and you can push away or let go of that which you don't need.

The Families

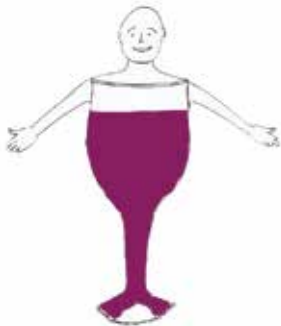
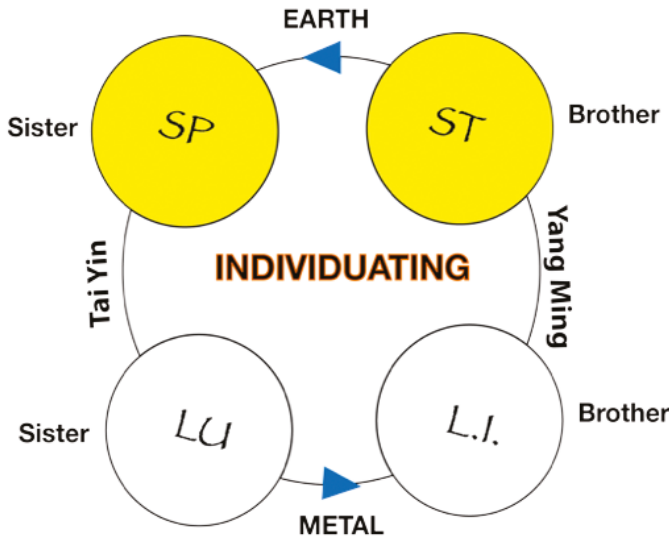
The subject of this article is the 'Three Families', each of which combines two of the Six Divisions into a collaborating unit. Each 'Family' has a combined purpose - which turns out to be a very general life skill. I find when you are working with a particular life issue and can relate it to one of the Families, that it is useful and necessary to work with *all* the meridians in that Family, even if the issue seems to be with just one of them. Each of the combined meridians in the Divisions is a combination of either two Yang meridians or two Yin ones. A Family therefore combines two Yang meridians with two Yin ones.

For instance, the Stomach and Large Intestine meridians are both Yang. They facilitate an action in the world. But each has a Yin partner, the Spleen and the Lung. The combination of Spleen and Lung traditionally form the Tai Yin Division.



Bill Palmer is Director of the School for Experiential Education. He started studying Shiatsu in 1973, became one of the pioneers of Shiatsu in Europe and was a founder of the Shiatsu Society. He is the originator of Movement Shiatsu, an interactive style that helps a client to explore themselves through movement and to experiment with their habitual patterns. Bill and his wife Terésa teach this work in 10 countries worldwide and run a postgraduate programme in the UK.

1) The Individuating Family Defining Self and Other - Yang Ming + Tai Yin



In babies, the Spleen meridian traces the development of muscle tone and internal support. I like to see it as a wine glass with the stem in the legs and the bowl holding the internal organs.

When standing, tone in one part of the body supports the structures above it and the Spleen meridian traces the path of self-support. If the flesh lacks tone, then extra muscles have to be used to hold the body up and there is an internal sense of collapse

that may express itself emotionally as depression or tiredness. This 'flesh toning' process creates a sense of expansion and spaciousness in the body.

As the body fills the expansion continues into the space around it and the movement opens the arms, spiralling down the Lung meridian.

So whereas the Yang Ming forms our boundaries, the



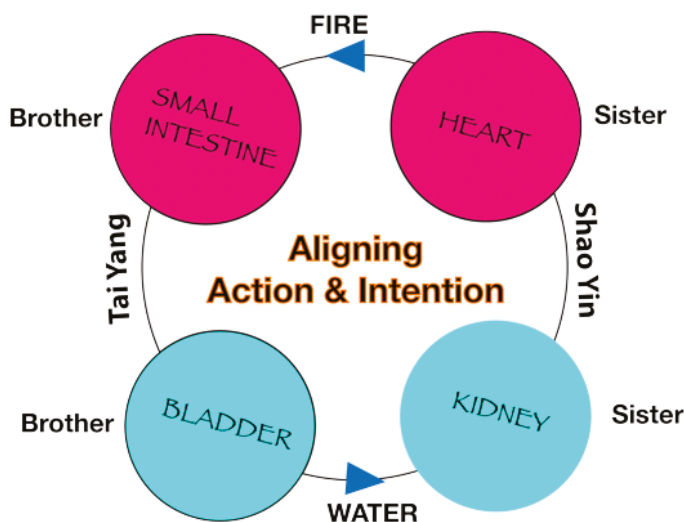
expansive processes of the Tai Yin fill them. The Spleen filling the body and the Lung filling our personal space.

This twinning of the Yang Ming with the Tai Yin is an example of what has come to be called a Meridian Family and we call this one the Individuating Family - whose task is to help us be an individual, clearly defining the difference between Self and Other.

Life is special. One of the most fundamental laws of physics says that energy tends to dissipate and its ability to do things diminishes as it turns into random heat. Living organisms (that we know about) all have a dynamic boundary, inside which this tendency is reversed, and organisation is created rather than dissipated. The boundary is necessary, otherwise the chaotic nature of the non-living environment would swamp it, but it also needs to allow for communication between self and other.

We humans need emotional and mental boundaries - as well as our physical skin. In this culture, we are continually being bombarded by opinions in the media and advertisements telling us what we need, telling us how we should behave. We often find it difficult to know what we really need, to ask for it, to say 'no' to things that are toxic. This is the challenge of the Individuating Family: to learn to resist those messages, to take charge of our own boundaries but, at the same time, to remain in relationship.

2) The Creative Family Aligning Intention and Action with the Core Spirit – Tai Yang + Shao Yin



Where do creative ideas come from? A multitude of artists, academics, writers all say the same thing³. They may spend a long time thinking about something, but the creative spark always happens when they relax and let the mind wander. If you watch your mind carefully, you will almost certainly notice that new thoughts don't seem to come from an act of will. They pop up like bubbles. After they bubble up, you might deliberately follow up an idea in a rational manner, but the new idea almost always comes by itself. So, as Daniel Kahneman says⁴, we operate in at least two different modes. One is the creative and intuitive mode - where ideas, feelings and thoughts just pop up. The other is slow, focused and deliberate thinking.

In Movement Shiatsu, we don't just view the self as having two modes but a multitude - an inner community - each of which has its own intelligence and perception. Our inner

organs have intelligence and perception but we are not usually conscious of them. Every cell is continually solving problems and perceiving its environment, but they are even deeper in our unconscious. In the other direction, we ourselves are like organs and cells in the group-consciousness called Humanity. Maybe Humanity is not aware of us as individuals just as we are not aware of the intelligence of our cells. The unconscious is huge, extending right down to the smallest parts of us and right up to possibly include the whole universe.

Our normal sense of self is very small and is usually overly concerned with how we are perceived by others. As Iain McGilchrist⁵ says, the left hemisphere of the brain has grown a sense of self which is looking for previous patterns, asking 'What should I do according to my memory of past situations?' or 'What did other people do in my position?'. This

part of us has very little access to the vast creative unconscious and very often its insistence on looking good to others squashes our spontaneity, our creativity, and our core spirit.

This next Family of meridians is thus concerned with maintaining a channel of communication between the creative unconscious and the social self. In Chinese medicine, the Kidney represents the primal life energy, the unconscious urges which emanate from our DNA and our bodily intelligence. The Shao Yin channel links this to the Heart, which represents our consciousness. So the function of the Shao Yin is to bring the creative unconscious into our awareness and thus to give voice to our core spirit. The Yang pair in this family, the Bladder and Small Intestine (the Tai Yang Division) combine to align our actions with this core self.

However, I think that the most unremarked role in this family is the function of the Small Intestine meridian. In East Asian medicine, the Small Intestine is the capacity to discriminate between things we can assimilate and things that we can't. This is often used to describe the process of extracting nourishment from food. Those parts of the food that we can use are absorbed and those parts that are useless are passed to the Large Intestine to excrete. But I think the Small Intestine is a deeper capacity which is particularly vital for human beings. Humans are social creatures and our big brains are specially adapted to read the desires and expectations of other people. This means that our actions are stimulated both by inner impulses and by pressure from other people. We can comply with many of those outer



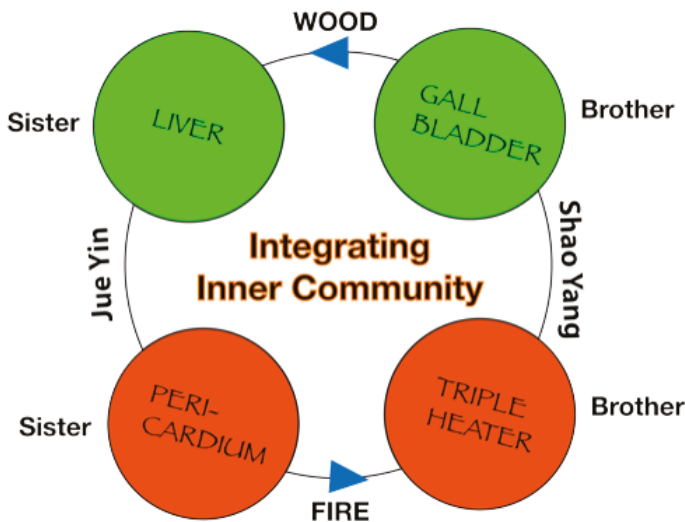


demands without a problem, but there are other pressures that are toxic to us and can squash our core spirit. It is the ability to discriminate between these two that is called the Small Intestine Qi. When it is working well, then we can act wholeheartedly and authentically. When it is not, then we find ourselves in internal conflict, feeling that we must inhibit and hide our true self.

All four meridians in the Creative Family work together to give us access to our full potential energy. We can then act authentically, courageously, creatively and with joy.

3: The Integrating Family

Harmonising the Inner Community – Jue Yin + Shao Yang



As I said before, we are not just one self. Sometimes we feel vulnerable, sometimes we are full of fun and spontaneity, sometimes serious and responsible. Each part of us can be seen as a separate person. So inevitably there will be clashes between these different members of our multiple self.

In fact, if we are acting authentically, we will inevitably meet some other people head on. They will have different opinions and motivations. Conflict is an inevitable part of life; however it is also an opportunity for real contact. If you always avoid conflict then no-one sees the real you, so you live a 'pretend' life without real contact with others. The challenge is how to deal with conflict in a way that creates contact rather than war. This is the job of the four remaining meridians, which form what I call the Integrating Family. I view each member of this family as being facilitators of the 'Internal Community' - and understanding how they help to deal with internal conflict can show us how to deal with external conflict as well.

The Yin side of this family is the Jue Yin - the collaboration of the Liver and Pericardium meridians. The Liver provides a central purpose, around which the different members of the group can collaborate. With central purpose, differences between people can be seen as diversity rather than opposition.

For instance, on a journey, if one person is pushing the group forward to the next destination and another person is focused on supporting and caring for the weaker members, then these two will probably come into conflict. The pusher will tend to tell people to pull their socks up and just keep up with the others, while the carer will be suggesting that we all slow down so that the vulnerable members are included. But in fact both these energies are necessary, and they can respect each other. It is a mixture of the two energies that will keep everyone going without breaking the group apart. The Liver is the capacity to sense that each person is valuable and that everyone is collaborating towards a common purpose. The Pericardium, being a central aspect of the fascia, facilitates each member of the group to feel connected to every other member. It's only when everyone feels they can talk to everyone else that a true group feeling can emerge. Otherwise, the group often splits into subgroups bitching about each other. So the Jue Yin gives the group a feeling of cohesion and values every member for their individual contribution.

This sense of cohesion doesn't mean that conflict disappears. In fact, there is often more debate, dialogue, and difference of opinion when everyone feels safe to express themselves and feels that their viewpoint will be respected. But debate does not mean that people have to fight. There are protocols and procedures which allow differences to be aired and debated without breaking the relationship. This ability to facilitate different energies to 'debate' without one having



to 'win' allows them to find a compromise where both views are valued. It is this ability to mediate potential conflict that is called the Gall Bladder and, if it is working well, then every part of the Internal Community can feel involved in every decision and included in every action. The ability to act in an inclusive and integrated manner is the function of the Triple Heater, which pulls together all the different parts of the self to act together. The Gall Bladder and the Triple Heater together are traditionally called the Shao Yang.

So we see that the Jue Yin and the Shao Yang together form the Integrating Family - whose job it is to facilitate the group dynamics of the Internal Community - exactly the same skills that are needed for dealing with the interpersonal dynamics in the outer world.

The Families as Classrooms

I see each Family as expressing a human life lesson from which we could learn to develop spiritually.

The **Individuation Family** challenges us to be authentic, to define clear boundaries between Self and Other and to fully embody our nature.

The **Creative Family** challenges us to be aware of our core spirit, and to align all our actions with it.

The **Integration Family** challenges us to transcend conflicts, both internal and external, and become whole.

Defining the Families in this way reveals that they each focus on one essential dilemma in human life – how to be a fully authentic individual at the same time as being in harmonious relationship with other people and the environment.

In some way, I feel this is the meaning of human life. I have a fantasy that the whole universe is conscious, but that this sea of consciousness cannot learn, cannot experience itself and cannot experience new things without separating from the universal and condensing into an individual. Every individual being is a different way in which the universe plays, learns and develops. Our lifelong development, meeting the challenges of the Families, is contributing to the development of the universe and, when we die, we dissolve back into the sea of consciousness taking what we have learned in our life back into the universal.

References

- ¹ Bill Palmer: Meridians & the Development of Movement – www.seed.org
- ² Bill Palmer: The Six Divisions – www.seed.org
- ³ John Cleese: Creativity
- ⁴ Daniel Kahneman – Thinking Fast and Slow
- ⁵ Iain McGilchrist - The Master and his Emissary
- ⁶ Bill Palmer – The Joy Divisions – www.seed.org

Have you logged in to the Members' Area of the website where you can gain access to all the fantastic discounts shown below?

Go to the All Discounts page and click on an advert to reveal the Discount Code.

Some of the discounts currently on offer.





Renal Renewal: Communing with the Creative Process

By Michelle Wilkinson SrSS



Michelle emerged into the world of Shiatsu in the early '90s - training in Totnes and Bristol. She integrates Shiatsu into her community 'Moving Naturally' practice in East Devon. She is a somatic movement educator (ISMETA) and a member of 'People Dancing: Foundation for Community Dance'. Michelle has an MA in 'Dance and Somatic Wellbeing' which spawned the unpublished research 'Grounding Grief: A Sacred Space for Creative Synthesis of Embodied Bereavement'

Vicky Evans' article '*Wellbeing from Within: Creative Movement Explorations*¹ - and its accompanying CPD question regarding how the creative arts could support Shiatsu clients - evoked in me a flood of reflective thoughts concerning my own '*Moving Naturally*' community practice. At the heart of this evolving practice is the client/participant connection with their own natural process of creativity through the multi-modal media of spontaneous movement, drawing, making, painting, sounding, touch and writing. Shiatsu is valued as a touch artform, pre-dating the spoken or written word, it allows access to non-verbal and pre-verbal intelligence. Newcomers drawn to an individual Shiatsu session are encouraged to participate in a '*Moving Naturally*' session or workshop beforehand to experience how partner and/or self-touch alongside other non-linear creative art forms bring to consciousness bodily messages, memories, insights, and self-understanding.

In the words of movement-based expressive arts therapist Daria Halprin, 'our bodies contain our life stories just as they contain bones, muscles, organs, nerves and blood'². Time and materials are given within a Shiatsu session for the client to draw on their own bodily wisdom and autonomy in supporting themselves. For instance, one woman came to a session feeling overly anxious and stressed. Towards the end of the Shiatsu touch, she started to move her body in a light, slow and flowing manner - remarking that she needed to bring regular Tai Chi into her life. Another woman, in the latter stages of pregnancy, made curving marks on paper and these unfolded into a vision of her unborn baby, crowned with a mass of black hair, offering a sneaky-peek preview before the subsequent birth.



Figure 1: 'Kidney Blues' - Michelle Wilkinson



Grounding for my creative community practice stems from my own regular embodied explorations as described in 'Diving Deep the Body Speaks'³. The drawing in Figure 1, for example, reveals how this brought to the surface a depth of fear and sadness stored in my Kidneys. Halprin emphasises how a drawing has the capacity to hold a conflict, story or trauma in the creator's life and provide a space for dialogue. This 'Kidney Blues' drawing provided dialogue with the trauma of being abandoned by my mother at birth. Over many years I have used this image as a spring-board to acknowledge and support the emotional experiences of fear and loss in my early life. It has led me to lying outdoors in foetal positions, nestled in tree roots or wrapped between rocks. I have brought focus to my Kidney meridian and found that KD 1 - Bubbling Spring, offered me a fluid connection with Mother Earth that could lift me, in standing, to feel my Kidneys as mini power-packs rather than deflated balloons. Drawing and painting the energetic experience of acupressure points, as seen in Figure 2, provides a tangible, visual support for clients/ participants in their own explorations and insights.

Inspired by the seasonal approach to Shiatsu of John Kirkwood⁴, and a deep knowing in my bones, I offer both in-person and online group sessions creatively exploring the body in relationship with the seasons. Each week there is a different theme - for instance 'Renal Renewal' would fall in winter. Influenced by my work with Suzanne Yates, one spring week explores 'Womb as Nest'.



Figure 2: 'Bubbling Spring' - Michelle Wilkinson

In high summer there is 'Blazing Burners', late summer, 'Satisfying Stomach' and in autumn comes 'Integral Intestine'. For a list of the 50 themes, their dates and times, visit the 'Body Talk' page of my website: www.movingnaturally.co.uk. For those desiring a more structured approach, the same weekly themes are offered through a blend of yoga, Qigong and Feldenkrais movement; see the 'Mat' page for these.

Below - in written format here - follows a winter offering of some Renal Renewal explorations for those of you who would like some creative play. Dip-in and see what you fancy - it may even open portals to 'The Yin Will'⁵ where you might discover a renal dance with your destiny.

There are images and words from a few of my Moving Naturally clients/participants to accompany you along the way.

The Kidneys

- The ears are similar in shape to the kidneys. Give each of your ears some touch. Bring an ear to the earth, listen - what do you hear? Allow the earth to

listen to you - what does she hear?

- Echoing the shape of the kidney, discover different foetal resting positions and/or the yoga child pose. How does this make you feel? Draw and/or write in response. Tell someone about it?

- Bring breath awareness to your kidneys. Imagine into the kidneys. You may meet a colour, shape, image or words which you can express in drawing, making, moving, painting, sounding or writing
- Rub your kidneys. Feel the how the kidneys can give support to the back of the body. Powered by the kidneys travel in upright through the space



Figure 3: 'Winter Workshop' - Moving Naturally Participant

'In the branches of protection, the earth hears my heartbeats... the rise and fall of my breath. This comforts me and I feel reassured... safe. My curled foetal self becomes a juicy kidney bean in suspension, drawing in nourishment for future spring growth.'

Acupressure Points & Meridians

- Discover some explorative touch for the KD and BL meridians. Allow this to take you into Qigong-based or spontaneous movement
- Instinctively choose an acupressure point, press, and connect. Draw paint or write from this experience



Figure 4: from a Moving Naturally Shiatsu Client
'The kidneys cry: Help, we are cold. Give us love. Give us warmth. Give us colour.'

The Bladder

- Bring breath awareness into your bladder. On each inbreath draw up or imagine drawing up your pelvic floor muscle. What is the relationship between your pelvic floor muscle and your bladder?
- Emulating the journey of the lungs and bladder explore movements which expand and contract your whole body
- Touch your bony pelvis, the container for your bladder. Place a hand over the bladder and imagine into it. You may discover a colour, shape, image or words which you can express in drawing, making, moving, painting, sounding and/or writing



Figure 5: from Moving Naturally Online - Body Talk Participant

The Urinary Tract

- How do the kidneys and bladder relate to each other? Express this through different art mediums
- Is there a dialogue between these organs? What do they say? Is there a dance?
- Write a poem to your renal organs (possibly acknowledging their support)

*'Good morning bladder
I feel your fluid holding,
waiting for release. You
warm me and I glow as you
become my internal sun. I
feel enriched and celebrate
being alive. Could I roll
through life like a bladder
ball? Now I realise that
the bladder can support
my kidneys rather than
expecting my kidneys to
support my bladder'*

References

- ¹ Evans, V. (2022), 'Wellbeing from Within: Creative Movement Explorations', Shiatsu Society Journal, Summer Issue 162 pp.23-25.
- ² Halprin, D. (2003), *The Expressive Body in life, Art and Therapy: Working with Movement, Metaphor and Meaning*, London: Jessica Kingsley Publishers.
- ³ Wilkinson, M. (2014), 'Diving Deep the Body Speaks', Shiatsu Society Journal, Winter Issue 132 pp.26-27.
- ⁴ Kirkwood, J. (2016), *The Way of the Five Seasons: Living with the Five Elements for Physical, Emotional and Spiritual Harmony*, London and Philadelphia: Singing Dragon.
- ⁵ Palmer, B. (2011), 'Riding the Will: Working with the Shao Yin & and Tai Yang', Shiatsu Society Journal, Summer Issue 118 pp.6-9.



The Significance of the Subjective in Shiatsu

By Wilfried Rappenecker MD

Objective Studies

Conventional medicine requires objective principles for its therapeutic procedures, in the form of scientific studies. These ideally include thousands, or even tens of thousands of patients – and may include laboratory studies or studies based on animals as well. This form of medicine, based on the results of such studies, is referred to as evidence-based medicine. It is currently considered to be the gold standard for guiding medical practice. Based on such studies, the various medical associations regularly publish updated guidelines outlining correct medical decisions and procedures.

There is good reason for this, as the majority of medical interventions have a range of side effects, some of which may be severely harmful, and they can cost a lot of money. The efficacy of a medication or therapeutic intervention must therefore be proven, and its desired positive effects must significantly outweigh its potentially negative side effects.

However, medical studies are financed to a large extent by the industry, which influences their objectives and assertions. For methodological reasons, research is mainly conducted under conditions which reflect little of the dynamics of real life.

Furthermore, by their very nature, study results are expressed statistically. They are figures and, even in complex studies, they represent only isolated aspects of real life. In many ways, these sorts of studies are blind to individual human beings, unable to recognise an individual's unique situation. A person's genetic, biographical and social background always forms a complex picture, the uniqueness of which it is impossible to illustrate in big studies.

The Subjective

Human experience is always subjective; we cannot *experience* anything objectively. Our physical, emotional and mental sensations are, by their very nature, subjective. Our encounters with others are also exclusively subjective. An objective encounter is simply impossible.

Physicians know this. They are well aware of the subjectivity of every encounter with a patient. It can be a big challenge to apply guidelines, based on scientific studies, to a specific situation in each encounter, or to interpret a guideline in accordance with an individual person in a specific situation.

However, the greater danger is that physicians will orient themselves solely according to those guidelines - even if only for legal reasons - rather than on the impressions they gain in the direct human encounter. Yet it is the direct experience of another human being which harbours such a wealth of impressions, revealing the wisdom to find what is right for them. This rich source of information becomes impoverished in a form of medicine directed only by guidelines.



Wilfried was the founder and for 30 years the Director of the School for Shiatsu Hamburg, Germany. For some years he was also the Director of the International School of Shiatsu and of the European Shiatsu Congress in Kiental, Switzerland. He was a co-founder of the German Shiatsu Society and is the author, co-author or editor of seven books on Shiatsu, as well as publishing numerous articles. www.wilfriedrappenecker.eu/en/





A medical system whose legitimization is based primarily on the objective results of scientific studies, therefore loses something very essential: the personal encounter. The subjective encounter harbours enormous potential for change and healing. In conventional medicine there is the risk that patients are assessed solely on the basis of medical data, while their personality and life circumstances are not sufficiently considered. Millions of people who turn to complementary therapies are also seeking a genuine personal encounter during a time of illness and crisis.

Last but not least, the subjective personal encounter provides an opportunity to see the client's potential to play an active role in supporting their own health. The lack of 'patient compliance', so often lamented by medical doctors, can be addressed effectively in this way.

Shiatsu

This brings us to Shiatsu. In Shiatsu too, theory provides us with a tool that allows us to assess the client's situation and correlate the various factors that govern their life. Theory is important. In Shiatsu, however, it is not based on current scientific studies. Rather it is an expression of the entire wealth of the subjective experiences of past generations and centuries.

Nevertheless, we experience in practice that even this theory is somewhat dead; blind towards that which is happening right now. By its very nature, theory can never be now. By exclusively following theory, we overlook the person. Theory can inform



us in only a limited way what precisely we should be doing in a treatment. We can ascertain this much more reliably in the subjective encounter with the client - within the mutual resonant space.

Let me take Hara diagnosis as an example. Over the past centuries there have been many different forms of Hara diagnosis, differing from each other in the fundamental understanding, approach and assignation of the various areas of the Hara. Currently the most widely used version is that described by Shizuto Masunaga.

It took me some time to understand that Hara diagnosis should by no means be an attempt to comprehend a person's objective energetic situation. Rather it is through our contact with the diagnostic areas that we *experience* a person in their different aspects of being. This experience is profoundly subjective; and it cannot be objectified.

The same is true for other kinds of energetic body diagnosis, including the pulse diagnosis of Chinese medicine. It further includes all aspects of the process of a person's

energetic assessment, such as the dialogue with and perception of the other person. Any decisions about therapeutic approach, experiencing the other person (and ourselves) during the treatment, or our perceptions of particular events during the course of the treatment - as well as our reactions to them - are all based on essentially subjective experiencing.

The accompanying dialogue with our client demonstrates particularly clearly the value of the subjective. The meaning of the dialogue goes far beyond its purpose of gathering relevant information. It is at least equally important for establishing a rapport with the other person - to experience them, feel them, and to understand them a little bit. In the mutual resonant space, established by the therapist and client in equal measure,



impressions and insights arise out of nowhere; and these too are essentially subjective.

A further good example is the localised Shiatsu¹ that I have described previously. While holding the affected area with my hands, I initially have no idea what I will find and how I will proceed. This time of not-knowing - of simply waiting for what may arise - is a very valuable and productive time. Here, too, impressions and treatment impulses arise by themselves, out of nowhere; I only have to wait. Then the client's system has the time and the opportunity to choose which information it will release, and when it will do this. This exchange is principally a subjective process; I would like to encourage each and every Shiatsu therapist to allow the required time for it to happen.

Someone not familiar with this kind of work may think that a treatment based on subjective impressions and impulses would,

by its very nature, be diffuse and without clear orientation. However, the opposite actually true. Such a Shiatsu is precise, specifically tailored to the receiver, and highly accurate. It is exactly the direct, subjective contact, the direct encounter, which facilitates working in such a fine-tuned way. That's why it's so important in our work.

Finally, a word about the mutual space of resonance² formed by therapist and client. This space harbours a wealth of information about the other person – and of course about the therapist as well. If a piece of information reaches me, either spontaneously or triggered by a question I have asked, I experience this in the first instance as a sensation, and only at the second stage as a notion or as a knowing. In this space, too, I experience the other person through subjective sensations. Energetic perception is a phenomenon of the resonant space and is completely subjective.

The impressions experienced in the resonant space should be treated very mindfully. Even if they are clear and strong, they can never correspond to the person's objective reality. They may at times come very close to their reality but they can never reach it, precisely because I am experiencing them exclusively through the subjective lens of my own being and my life history.

This lens can play the odd prank and put me on the wrong track. It's therefore necessary to constantly check the impressions we gain of the other person and align them with other information gathered. And we should never present the client with our image as being the only accurate reality. Instead, they should hear what kind of subjective impression we

have of their situation, and they should understand that we're not making a statement about them, but rather about our subjective perception and assessment. In this way we invite the person to feel themselves, to take a stand and assume responsibility for themselves.

Because of the defective approach to the subjective inherent in the conventional medical system, the subjective view is often seen as unreliable, and its basis for decision-making is not accepted in many societal situations. However, our experience in Shiatsu – as well as in other therapeutic methods, including many forms of psychotherapy – tells us something completely different. When I am in 'resonance mode', which means that I am relaxedly aligned in my body space, the *radically subjective* view opens up a form of access to the other person which contains more truth than any other ostensibly objective information. It is the only way to truly encounter another human.

We should be aware of this fact in our Shiatsu; value the richness arising from the subjective encounter; and deal responsibly with the risks involved. And we should have the courage to tell others - including those working within the conventional health sector - about this important building block of our work. In fact we should actively advocate for its value.

References

- ¹ Shiatsu for Localised Symptoms – Shiatsu Society Journal, Issue 129, Spring 2014
- ² Resonance in Body Therapy - Shiatsu Society Journal, Issue 144, Winter 2017





The Paradigm Remains Unshifted

What makes case studies so challenging?

By the late Dr Rose Fuhrmann®



Rose had a background in academic research and teaching in Germany and Switzerland, holding a PhD from the University of Bern. She got involved with Shiatsu in the early 1980s and trained for one year in Lucerne before moving to the UK in 1994. After graduating from the Shiatsu College Brighton in 1999, and several years of class assisting, she became a co-teacher with Annie Cryar at the Shiatsu College Hastings until 2022.

UK Shiatsu students are required to write up case studies in their third year of training. I have observed that this is often seen as the most challenging task of our students' training. I strongly believe that we need to have a good look at our curriculum and how we teach it. In this article I attempt to explain why I think so, and what exactly I mean by challenging. My aim is to foster an open discussion that welcomes the responses it will hopefully elicit.

Report versus Study – a question of terminology and context

Terminology is context dependent. The Shiatsu Research Network, for example, being engaged in scientific research practices, differentiates between 'case reports' and 'case studies' in its own way¹. In the context of the Society's curriculum, schools offer a three-year training to students who have limited practical experience and seldom have formal scientific research skills. Their case study assignment does not require such skills, but there is a significant difference between a case report and a case study in our context too. The former tells a story, the latter attempts analysis. If analysis is to be undertaken, practical experience must be looked at through the lens of theoretical knowledge. In other words, sensory perception and analytical thinking must be woven together to produce a case that is coherent and makes sense in terms of Chinese or Japanese medicine².

I want to emphasise that this is a skill we have actively to teach - starting not in Year 3 but in Year 1. This is not only to meet the cognitive criteria of our new level 4 Diploma, but to live up to the holistic approach, which drew us and our students to the East Asian models of medical practice in the first place. How can this be done? Can we teach in harmony with the holistic paradigm we all yearn to see acknowledged in the world of healing? Before we can propose answers – or dismiss this as too ambitious an undertaking - there is a conversation to be had...

Models and Paradigms

The paradigm we are aiming to overcome is that of ideas rooted in classical Greek logic, demanding that a clear line of division be drawn between states of 'either/or', 'right/wrong'. This thought model extends into dualistic philosophical concepts such as physics and metaphysics, or science and religion. Eastern thinking attracts the West because it tends to *perforate* that line of clear division with the phrase: 'maybe, maybe not'. However, it does not deny the universal dualities observable in nature and our lives. Clear examples of these are life and death, tangible and non-tangible, or - in Chinese terms - heaven and earth. From a Western perspective, the *yīnyáng* 阴阳 principle appears as a duality, but is it?

阴阳

Yīnyáng

The Society's case study guidelines offer a selection of theoretical models through which to analyse findings. Two prominent models are *yīnyáng* 阴阳 and 五行 *wǔxíng*. 五 Wu means five, and this highly complex model is concerned with circularity rather than duality. The translation of 行 *wǔxíng* remains undecided³ - my own preference lies with 'The Five Transformations'. In this article I concentrate on the dual character of the *yīnyáng* model, however much of what I discuss is relevant to classical Chinese medicine (CCM) in general and thus to the *wǔxíng* model as well. My main argument is that the key to understanding Chinese medicine, and its underlying philosophical concepts, lies in the pictographs and their ancient usage. Without this we will not penetrate to the true meaning of the terminology we use.

无形

Wǔxíng

Outlooks and Insights

The question of how the Manifest and the Non-manifest are related is as old as human history. Seekers and scholars have been exploring its various facets from antiquity to the present day⁴, inspiring a myriad of undisputed answers⁵. Why is that? Because answers depend on one's viewpoint regarding

the fundamentals of cosmos, nature, life and humanity, and their interactions⁶. Based on observation, patterns become evident, but it is interpretation that constellates viewpoints. Patterns are paradigmatic, while viewpoints represent opinion.

The evocative German word for an established point of view is '*Weltanschauung*' - the way we see the world and that which lies beyond. It is 'established' because it is built on a certain level of knowledge and experience of the world we live in, recognition of patterns, and awareness of ourselves: where we stand in our world and our societal roles. *Weltanschauung* combines the practical, factual, and experiential with the philosophical. In this it is commensurate with the early Daoist teachings of 'the Way'.

What we must recognise, as Western practitioners of an Eastern art, is that our work is rooted in a worldview we have adopted rather than inherited. Eastern practitioners coming to work in the West have a similar problem of integration, but ours lies at the core of the work, while theirs is peripheral. The core, as a field of meaning, evolves around *xīn* 心 Heart, its compounds and its connection with *shén* 神. It is from this field that we need to teach, not from the periphery of meridians and the empty shells of names.

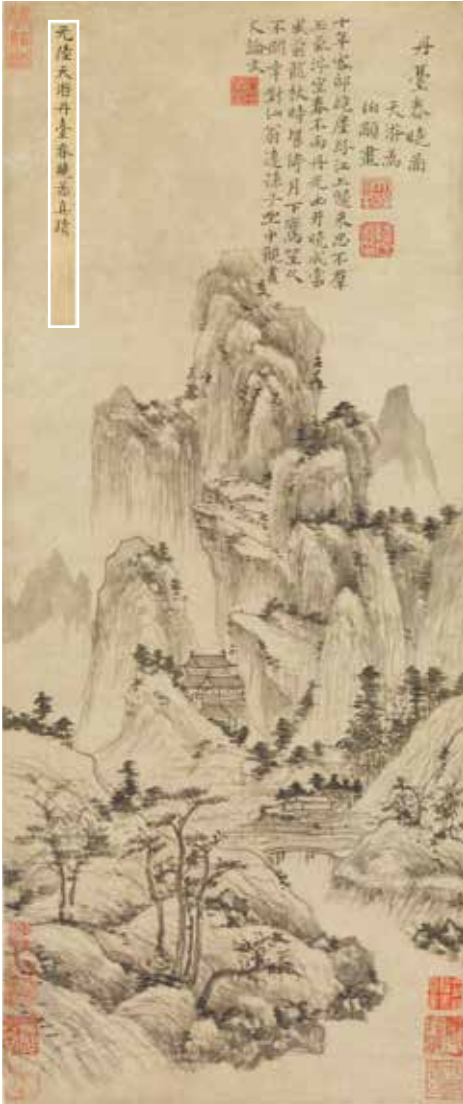
The 'exact sciences'⁸ naturally rejected and excluded *Weltanschauung* from their research, deeming it subjective and thus unscientific⁹. This was part of their worldview rather than an ultimate truth¹⁰. Nowadays - after over a hundred years of quantum physics¹¹ and a revived interest in East Asian

philosophy¹² - this dogmatic approach has been weakened. What constitutes consciousness and what role it plays in science remains contentious; however, the debate now meets an ever-broader audience. New research fields are springing up all the time, instigating multidisciplinary approaches across existing faculties in varying combinations¹³ e.g. physiology / psychology / philosophy / linguistics / cognitive sciences / biology / physics / medicine / engineering / neuroscience and linguistics.

A fascinating example of this multidisciplinary approach is the work of Iain McGilchrist, linguist, psychiatrist, neuroscientist and philosopher. His book 'The Master and His Emissary' is subtitled intriguingly: 'The Divided Brain and the Making of the Western World'¹⁴. That the brain is organised into left and right hemispheres, differing in structure and function, is not new, but McGilchrist suggests that the hemispheres actually show us two different worlds¹⁵. The evident synergistic dynamic between the hemispheres is reminiscent of the complexities of the *yīnyáng* 阴阳 principle¹⁶ which lies at the heart of our work¹⁷. What McGilchrist traces is a high degree of functional interdependence and patterns of interrelatedness of the hemispheres, and a close interaction between each of them and the body as a whole¹⁸. This suggests that instead of two dualities (left-right and body-mind) we see a threesome at work, constellating body-mind-consciousness. This threesome is what Western science and some schools of philosophy struggle with. My point is that the balance in a twosome is inherently different from that



in a threesome and this deserves further exploration. In Chinese language, pairs and compounds made up of multiple significant characters like 身 *shēn* (body), 心 *xīn* (heart/mind), 身心 *shēnxīn* (bodymind), or 神 *shén* (spirit or numen¹⁹) and 明 *míng* (light) come into play, accommodating non-dual perspectives.



Spring Dawn Over the Elixir Terrace - Lu Guang ca. 1369

Worldviews - personal development and self-cultivation


We are not born with a worldview, we acquire it. We emerge into the world with a prenatal disposition, unable to navigate our postnatal environment beyond the expression of basic needs. When the prenatal and the postnatal meet, further physiological and psychological developments drive us slowly towards maturity. The acquisition of a worldview follows the path of maturation, determined by circumstance. The easiest way to acquire a worldview is by conforming with the traditions in which we were raised (family, class, race, religion, culture etc) - this value system is deeply embodied in us. However, it is limiting in two ways. Firstly, by the degree to which it ties us to a script, blocks the view into a wider world, resists change and hinders those who no longer wish to comply. Secondly it is limited by our failure to mature to the point where we are capable of introspection, allowing us to imagine worlds different from our own - trusting our intuition and guided by our own consciousness. According to Ken Wilber²⁰, each level of maturity is reached by an internal paradigm

shift that brings a person to the point from where further body-mind integration can evolve. Having crossed the threshold of responsible adulthood, when looking to escape the limitations of our acquired worldview we must still ask ourselves at every step: what exactly do we want to get away from, where do we want to go, what are we hoping for, and how much baggage are we carrying with us? The answer can only be found through self-cultivation, for which the early *Dào* is an outstanding example²¹.

The Manifest and Non-Manifest – a dual concept ?

The terms manifest (that which is perceivable through the senses) and non-manifest (that which is not) confer a certain universality and neutrality. By that I mean the words don't refer to culturally burdened concepts like the Greek 'physical and metaphysical' or the post-Reformation 'matter and mind' pairs. Offering little purchase for emotive conflict they clearly denote a dual concept, rather than an entrenched dualistic²² view.

Adopting and discussing ancient Chinese thought, we must acknowledge that the paradigm of an existential duality of 'being in the world' is central to its cosmological worldview. We find it expressed as *xíng* 形 form and *wúxíng* 无形 no-form. But names do not equal understanding. The Zhuangzi points out: "... words are not mere puffs of breath. Words speak. But if definitions have not already been agreed upon, can they really say anything?"²³ Thus

we need to attend to meaning and the way it changes. *Wú* 无 [無] confers simple as well as complex meaning. Another, more complex, set of characters expressing being and non-being indicates that duality signifies a process not a state. *Yǒu* 有 and *wú* 无²⁴ - and their compound 有 *yǒuwú*²⁵ - may be read as the dynamic interplay of presence and absence. We find this represented in the two component lines of the *ZHOUYI* as well as the much younger *tàijí* symbol . Both convey the essential principle of inherent balance based on the equal value of its two constituents. The dynamic of change creates a rising and falling of absence and presence, but in their mutual dependence neither *yīn* nor *yáng* lose value.

有无

Yǒuwú

So, what about this dynamic of change? A careful look at both symbols may help. The *Bāguà* (Eight Trigrams) changes the basic dual pattern by adding, in sequence, a third line, either broken or straight. The *Tàijí* symbol, on the other hand, introduces two new concepts: the circle that contains - or is formed by - the equal *yīn* and *yáng* spaces, separated by the S shaped line indicating dynamic movement and signifying time²⁶. It offers points through which a central line can be drawn - associated with *tàijí* in its meaning of 'pole' or 'post'. This shows the 'Great Ultimate' as connected to earth

by its lowest point and to the pole star by its highest. There are many interpretations of the *yīnyáng* and *tàijí* symbol and some of these go far beyond the simple duality we usually teach. In any case, the power of interdependency and of inherent balance and perpetual circular self-generation²⁷, is reflected in symbol²⁸. To quote Robin Wang: 'The symbol not only emphasises the wholeness of the universe, but also shows the element of 'thirdness' involved in *yīnyáng* thought.'²⁹

If equal value is disputed, dualistic views and actions will ensue. When this happens, the integrity of the entity is lost - and with it the Way. What disturbs *yīnyáng* balance and undermines the unity of *tàijí* (the great ultimate), are social and political influences that give dominance to one over the other. Confucius (KONGZI) tried to end political chaos by teaching a Way of conventional social virtues³⁰, explicitly excluding the spiritual about which he said one can know nothing³¹. *LAOZI* and *ZHUANGZI* represent a moral/political and spiritual countermovement - they denounce Confucian virtues and oppose his model. They point out a very different Way - embracing spontaneity, bringing back the numinous, and defining quite different virtues. Their *dào* is based on a high level of self-cultivation that includes *shén*神, the numinous, and *shénmíng*神明, consciousness³², neither of which can be grasped, but are nevertheless perceived.

Chinese Medicine and the concept of *yīnyáng*

As a cosmological principle, *yīnyáng* encapsulates the

universal duality of the Manifest. However, the Manifest itself self-evidently entails dualities. That there is summer and winter, full and empty, hot and cold, inside and outside etc is simple obvious reality, reflected in early language and script.

When we ask our students for examples of *yīnyáng* pairs, we should perhaps point out that the above-mentioned kinds of pairs are aspects of the material world, having a physical reality bounded by space and time and belonging to different sub-categories such as direction, location, temperature etc. Thus, they affect the human body/ mind in specific ways which therapy may aim to address. However, there are also pairs of a different category again: life and death, presence and absence, being and non-being, and, of course, heaven and earth. These carry notions of the numinous, which is of unknown origin - the source of spontaneous arising - and are neither tangible nor measurable.

The Third Source of Cosmic power

The triad of *shén*神, *qì* 氣, and *jīng* 精, well defined in the *NEIYE* (early 4th c.)³³ and known to us as the THREE TREASURES, confirms the status of *shén*神 as the third cosmological force, active particularly in human beings. Its importance is not as prominent in our teaching as it should be. Why? Not just master KUNGZFUZI, but also Maoist China prefer not to deal with the numinous, *shén*神.

*Shén*神 has an intimate connection with the Heart 心 *xīn*. The *ZàngFú* model says



that the Heart houses the *shén* 神 and thus rules over the other four *zàng*. The Heart's special status is further evidenced by its pictograph 心, the only one not containing the character for flesh 肉, signifying the physical. This indicates that the Heart belongs to heaven rather than earth, in other words to the Heartmind/consciousness³⁴ rather than the body.

What is involved with housing the *shén*? As the Heart provides the lodging place, it has to keep it clean for its guest. In verse XIII the NEIYE says that the *shén* 'comes and goes but is inconceivable'. Like many other teachings, the NEIYE (4th c.) states that, due to its natural disposition, the Heart is also the home of emotions, which disturb the Heart and thus the *shén*. The text names sorrow, happiness, joy, anger, desire and profit-making – an interesting selection. The translator comments: 'this cleaning out also entails emptying out the various normal contents of conscious experience, the emotions, the desires, the thoughts, and the perceptions.'

The 心 *xīn* is often translated not as Heart but as Heartmind, the human potential to have and nourish consciousness. The NEIYE (Verse III) talks about 'all the forms of the mind', not just one mind. They are 'naturally infused and filled' with vital essence - *jīng* 精³⁵. The text states that, if the *shén* 神 resides in the Heart, it 'inevitably keeps the Heartmind well-ordered and its vital essence, *jīng* 精 will naturally arrive.'³⁷ The translator comments: 'the inconceivable numinous mind [*shén* 神] will come into the cultivated... aligned mind [心 *xīn*]. It is also



Walking on a Mountain Path in Spring by Ma Yuan (c1160-1225)

stated that alignment of body and breath is part of the self-cultivation required to be prepared for experiences of the union between the Heartmind and the numinous. The involvement of *jīng* 精 here is very interesting - we must hold onto it, because when lost, the Heartmind will become disordered.³⁸ The Heartmind connection reaches past the *yinyang* dominance to that which lies behind: the great ultimate. Other early Daoist sources view human consciousness, in relation to the presence of the numinous, as centred around the term *shénmíng* 神明.³⁹ This term is prominent in the *SHIWEN*, a text from the late Warring States period concerned with self-cultivation and cosmological unification through sexual practices. It sees *shénmíng* 'as a distinctly spiritual dimension, even if physiologically based'⁴⁰

Metaphor and the right hemisphere

Words like heaven (*tiān* 天), numen (*shén* 神) and

heart (*xīn* 心), essential to Chinese medical theory, carry metaphorical meanings and associated images⁴¹. This is a consequence of words turning into names, then terms and symbols. The kind of intuitive thinking, knowledge and metaphoric language expressed in pictographs belongs to the domain of the right hemisphere⁴². Words, when adopted as terms to serve in a systematic construct or theory, drift into the left hemisphere where order and certainty get hold of them. The brain does this for efficiency - to cope with an increasingly complex world. The unintended by-product is left-brain dominated language, based on naming things and actions instead of sensually perceiving phenomena in their entirety. When I said above that our students may struggle with making sense of theory versus practice in relation to their case studies, I had in mind that the bridge between left and right brain hemispheres needs to be underpinned or broadened as far as possible in our teaching.

References

- ¹ Leisa Bellmore: Expanding Your Practice With Research: Writing a Case Report? : 2022 Spring Issue of the this Journal
- ² See the authoritative work by Liu Lihong (1999), eminent contemporary Chinese physician and academic.
- ³ Xíng 行 = behaviour, conduct, gender, essence, attributes, sexuality, character; and as verb = go, travel. Also see Xíng 形 = form or shape.
- ⁴ Brief overview: Heisenberg (1962) ch.5.
- ⁵ Wilber 1996) passim.
- ⁶ For Mind embodiment and cognition: Varela/Thompson/Rosch (2016).
- ⁷ Roth (1990); Small (2018)
- ⁸ English usage of “science” tends to restrict the term to the natural sciences. The first independent faculty for “Natural Sciences” was established by the German University of Tübingen in 1863, ending the censorship of the Faculty of Theology and seen as a triumph of rationality.
- ⁹ Encyclopedica Britannica: Science: “any system of knowledge that is concerned with the physical world and its phenomena and that entails unbiased observations and systematic experimentation. Cambridge Dictionary: “The facts and opinions that are provided by scientists who have studied a particular subject or situation.
- ¹⁰ In truth and truthfulness: Wilber (1996), ch.7: Attuned to the Cosmos, p. 97ff.
- ¹¹ Heisenberg held that ‘sooner or later, the quantum effects (specifically the interference of possibilities) dissipate into the macroscopic environment’. Paul Davies’ quote in: Heisenberg (1962). p. xvi; see also Varela /Thompson/Rosch (2016) on autopoiesis of cells; De Maurais Smith (2021) on fractals and consciousness.
- ¹² For 17th century interest in Chinese Philosophy in Europe: Nelson (2009).
- ¹³ Varela/Thompson/Rosch (2016); Seibt SEP (2022); and Xu S./Wu, A. (2021) pp 311-317.
- ¹⁴ McGilchrist (2019).
- ¹⁵ McGilchrist (2019) 248ff.
- ¹⁶ Wang (2012) p. 44ff.
- ¹⁷ Liu Lihong (2019) 60ff., 89ff., 103ff.
- ¹⁸ McGilchrist (2019) passim, particularly ch.7, p.240-256.
- ¹⁹ Roth (1999), translating 神 shén as numen, following Willard Peterson.
- ²⁰ Wilber (2000).
- ²¹ Compare the Zhuangxi, chapters 2 and 4 in the translation of Ziporyn (2020).
- ²² Robinson (2020), “Dualism”, SEP.
- ²³ This is from the elegant, if somewhat free Hamill/Seaton translation (1999), chap 2, p. 11. Compare Zipory (2020), p.13: “But human speech is not just a blowing of air. Speech has something of which it speaks, something it refers to.” Note footnote 10. Also chapter 13, p.115.
- ²⁴ Wang (2012), p.17: yǒu有= to have, to be, to exist, contain, there is/are; wú无= to have not, not, nothing. See Wang (2012), p.17
- ²⁵ PLECO: 有无 yǒuwú : to have or have not; surplus or shortfall, tangible and non-tangible, corporeal and non-corporeal
- ²⁶ Wang (2012), p. 223- 224: “The symbol not only emphasizes the wholeness of the universe, but also shows the element of ‘thirdness’ involved in yinyáng thought.”
- ²⁷ 征/徵zhēng, “things arising to exist and endure. See the term “Autopoiesis” coined by: Maturana/Varela (1987 and 1998)
- ²⁸ Wang (2012), ibid.
- ²⁹ Ibid.
- ³⁰ Jiang (2021) passim
- ³¹ Analects (2017) 12.11; 11.12, 7.35; 7.21;
- ³² Small (2018). She discusses the usage and interpretation of shénmíng神明be three schools. Only one argues that it stands for consciousness.
- ³³ Roth (1999).
- ³⁴ Roth (1999), 41ff.
- ³⁵ Roth (1999).
- ³⁶ Roth (1999), p.113.
- ³⁷ For more detail: Roth (1999), p.112 f.
- ³⁸ For more detail: Roth (1999), p.112 f.
- ³⁹ Small (2018).
- ⁴⁰ Small (2018), p 8.
- ⁴¹ Liu Lihong (2019), p. 367, quotes Johannes Kepler (1571-1639) as well as physics Nobel-Laureate Wolfgang E. Pauli (1900-1958), both pointing out the importance of instinctive imagery and intuition for a scientific approach.
- ⁴² McGilchrist (2019), pp. 70, 81, 107, 117ff. Also: Jiang (2021) Metaphor as an object of the synergy paradigm study. Linguistics and Culture Review, 5(S1), 1-10. (/1999)



Using Breath Practice to Enhance Patient Healing

(Previously published in US journal *Acupuncture Today*, 2021)

By Peter Deadman



Peter Deadman has worked in the field of health promotion for over 50 years. He is the founder of The Journal of Chinese Medicine, co-author of *A Manual of Acupuncture* and author of *Live Well Live Long: Teachings from the Chinese Nourishment of Life Tradition*. A number of free videos demonstrating simple Qigong and breathing practices are available at <https://peterdeadman.teachable.com>

We all want to find ways to help our patients better navigate their health challenges. Offering them tools that they can take away and make their own are especially desirable. One of the simplest and most powerful of these is slow, deep, lower abdominal breathing. It has been practised in Asian self-cultivation traditions (for example Qigong, yoga and meditation) for millennia to enhance physical, mental and emotional wellbeing and is the subject of ever-growing research in the modern world. It can easily be taught to patients, although as always it is best to practise it oneself for a while first.

When I first studied in China in the early 1980s one of my teachers laughingly said that the human body has two design faults – it is both vertical (rare in the animal world) and alive. Being alive it has Yang Qi, whose natural tendency to rise is exacerbated by our narrow and upright frame. On a physical level, excessive uprising of Yang can give rise to a host of symptoms and diseases, for example headaches, dizziness, high blood pressure, strokes, sense organ diseases and more. At the same time, the lower body can become weak, uncoordinated and unrooted, leading to physical insecurity and a greater tendency to fall. This ‘fullness above and emptiness below’ tends to increase as we age and our innate Yin declines.

On a mental and emotional level, uprising of Yang Qi can easily agitate the Heart-mind leading to anxiety, restlessness, insomnia, worry, nervousness, fear and an unstable and ungrounded *shen*, and this can affect people at any age.

The solution in the Chinese self-cultivation tradition is to descend the Qi. We do this physically during ‘internal method’ practices (e.g. Qigong) by lowering our centre of gravity - releasing the knees and allowing the lower body to settle down towards our ‘roots’ in the Earth. And we do it energetically by descending the breath to the *dantian* (‘field of elixir’) deep in the core of the lower abdomen. The effect is to pacify the mind and allow Heart Fire to sink into and rest in the cooling embrace of Kidney Water.

What is now called diaphragmatic breathing in modern medicine is increasingly widely taught. The conventional method is to sit in a chair and to place one hand on the chest and the other hand on the abdomen below the navel. As we breathe in, through the nose, we encourage the lower abdomen to fill and thus raise the hand, while the chest remains still. As soon as we become comfortable with breathing in this way there is no need to expand the abdomen outwards as a deeper experience comes from feeling it fill internally.



Many of us habitually only breathe into our upper chest so that the diaphragm barely descends, and when asked to breathe deeply we simply do the same but more so. This raises the Qi, making us more prone to anxiety and stress and reducing healthy oxygenation. Many years of chest breathing creates a pattern that can take time to change. It is not unusual, therefore, for beginners to find it difficult to keep the chest (Heart and Lungs) quiet and to descend the breath. It is common to experience tightness in the ribs when trying to do so and the answer to this, as to so many things in life, is reassurance that it will get easier through regular practice.

It may also help to combine slow, deep breathing with the most basic of Qigong/ Tai Chi movements, such as rhythmically lengthening through the body and allowing the arms to softly rise to shoulder height when breathing in, then allowing the body and arms to settle down when breathing out – all while focusing on the feeling of filling and emptying of the lower abdomen.

As we will see in Part Two, breathing in this way is the simplest, most effective and direct way to shift our autonomic nervous system into parasympathetic dominance - characterised by deep rest, relaxation, cell repair and an open and trusting response to the world. This can be a great blessing, since so many of us are stuck in some degree of 'fight or flight' sympathetic nervous system dominance.



It is both theorised (and clearly observed in daily life) that when we ourselves are in a calm and centred state, this is transmitted to those around us by our manner, facial expression, speech, friendliness and attentiveness. This can act as a rare invitation to our patients to experience trust and safety and so begin the healing experience even before any treatment begins. However we need genuinely to be in that calm and friendly parasympathetic-dominant state, since even the best attempt to pretend is likely to be picked up by the unconscious antennae of our patients.

One final caution - conscious breathing is a powerful tool and should be approached with respect. The breath should never be forced or practised more slowly than is reasonably comfortable. We need to remember always that the aim is to calm, not stress, us. With practice the breathing will deepen and slow down over time and we will start to experience the profound feeling

of nourishment and repair that comes from taking the breath of life down into the *dantian*.

The Science of Slow Breathing

Nasal breathing

Nitric oxide (1992's 'molecule of the year')¹ is found in some foods, for example dark leafy vegetables, beetroot and walnuts. Its production in the body is stimulated by exercise and sunlight, and it is produced in the endothelium of the paranasal sinuses and absorbed when we inhale through the nose (but not the mouth)¹. Nitric oxide (NO) opens the airways and blood vessels (bronchodilation and vasodilation), thus increasing oxygenation, lowering blood pressure and enhancing blood flow to the brain, muscles and genitals. Both nitroglycerin (for angina) and Viagra-type drugs act via the NO pathway. Interestingly the production of NO is increased fifteen-fold when we hum (vibrating the sinuses) then inhale through the nose².

Carbon dioxide

If we ask people to breathe deeply, they usually take big and/or rapid upper chest breaths. Paradoxically this doesn't increase oxygenation but rather reduces carbon dioxide (CO₂). The effect can be an increase in levels of anxiety, stress and chest tightness. Blood vessels constrict, blood pressure rises, and blood flow to the brain is reduced (affecting judgement and concentration). When extreme, it can lead to or worsen panic attacks, for which the folk remedy is to breathe in and out of a paper



bag to restore CO₂ levels. However, when we practise breathing deeply and slowly into the lower abdomen, we can train ourselves to resist the chemoreflex response to low levels of CO₂ (which normally triggers inhalation), thus increasing levels in the blood significantly³. The effect of this increase in CO₂ is to open the airways of the lung and dilate blood vessels throughout the body, resulting in increased oxygenation, lower blood pressure and increased blood flow to the brain.

The autonomic nervous system

The autonomic nervous system (ANS) is an almost too perfect example of YinYang. The Yang sympathetic ('fight or flight') branch (SNS) is part of our ancient defence mechanism. It is activated in times of threat and triggers a host of physiological responses. Most blood vessels contract, our pupils dilate, blood pressure, breathing and heart rate increase and we become hyperalert. We can also enter SNS dominance at will, seeking excitement and stimulation by engaging in dangerous sports or high intensity physical training, watching scary movies or thrilling football matches and so on. Vital (or enjoyable) as these responses may be, we need to be able to switch off sympathetic dominance when the danger or stimulation has passed. SNS activation burns energy in cells and, if prolonged, can give rise to long-term cellular inflammation which we now understand to underlie many chronic diseases.



If it becomes our default state it can lead to ingrained feelings of stress, tension, fear, worry, defensiveness, inability to be emotionally close, PTSD, and poor judgement and reasoning.

By contrast, when we are in a Yin parasympathetic (PNS) 'rest, relax, digest' state, our blood vessels dilate and relax, heart rate and blood pressure drop, our immune system is enhanced, our energy reserves are restored, and anti-inflammatory pathways are activated. Our mind and body are calmed and we spontaneously enjoy feelings of safety, trust, intimacy and enhanced 'flow states'.

While we know that practices such as meditation and relaxation enhance PNS states, it now appears that the swiftest, most reliable and most accessible way is slow, deep, lower abdominal breathing which strongly descends the diaphragm and stimulates the vagus nerve⁴. American psychiatrist Stephen Porges in his (not uncontroversial) polyvagal

theory, proposes that the higher mammals, especially humans, have evolved a third and more sophisticated defence mechanism (after the oldest reptilian 'freeze' and the later 'fight or flight' responses) which is the ability to transmit and read messages of safety and 'trustability', enabling us to work and co-operate in small and large groups. He proposes that branches of the vagus nerve travel to the facial muscles, larynx and ears and our degree of

trustability is reflected in our facial expression, the volume and cadence of our voice, and our ability and willingness to listen. Whether or not the polyvagal theory is correct, this does seem to match our everyday human experience⁵.

The significance for practitioners is that if we are in a genuinely open and friendly PNS state, we are transmitting strong messages of safety and trustability to our patients, many of whom may be locked in SNS dominance and have no other relationship in their life that offers this gift.

So how do we practise the kind of breathing that offers such healing benefits to ourselves and to those with whom we come into contact? The answer, according to an ever-growing body of research, is what has been termed 'coherent breathing' i.e. breathing at a rate of around six breaths a minute (= six inhalations and exhalations). This shifts us into a deep PNS state with all the

benefits that brings, including lowering blood pressure, easing pain and maximising beneficial heart rate variability and respiratory sinus arrhythmia (both indications of healthy physiology)⁶.



I practise and teach Qigong where slow movements naturally integrate with slow breathing at a coherent rate. But whether in the context of Qigong, yoga, or simply standing, seated or lying down slow breathing practice, we have a tool that can make a profound difference to our own mental, emotional and

physical state. It can also radiate to our patients and – if we have sincerely practised ourselves – is something we can teach them and thus spread the benefit ever outwards into the world.

A longer article on this subject can be accessed freely at: www.jcm.co.uk/the-transformative-power-of-deep-slow-breathing-22006.html

References

- ¹ Lundberg J O et al. (1995). "High nitric oxide production in human paranasal sinuses", *Nat Med.* 370-3.
- ² Weitzberg E, Lundberg J (2002). "Humming greatly increases nasal nitric oxide", *Am J Respir Crit Care Med.* 166(2):144-5.
- ³ Bernardi L et al (2001). "Slow breathing reduces chemoreflex response to hypoxia and hypercapnia, and increases baroreflex sensitivity", *J Hypertens.* (12):2221-9.
- ⁴ Pal GK, Velkumary S and Madanmohan (2004). "Effect of short-term practice of breathing exercises on autonomic functions in normal human volunteers", *Indian Journal of Medical Research*, vol 120(2), pp115-21.
- ⁵ Porges S (2009). "The polyvagal theory: New insights into adaptive reactions of the autonomic nervous system", *Cleve Clin J Med.* 76(Suppl 2): S86–S90.
- ⁶ Brown R, Gerbarg P (2012). "The Healing Power of the Breath: Simple Techniques to Reduce Stress and Anxiety, Enhance Concentration, and Balance Your Emotions", Trumpeter Books.

Want to receive paper copies of your Shiatsu Society Journal?

Don't forget you can now have a paper copy of your Journal. You'll still receive the pdf version on your computer, but if you'd also like a paper copy please just drop a line to Ruth in the office with your current postal address - office@shiatusociety.org

Remember too that this is your Society so it's your Journal - we're always open to receiving articles, letters, news items or anything you'd like to share with our Shiatsu Society community.





Book Review

Mak the Dragon Who Loves to Stretch - An Eastern Medicine Workbook for Children by Natalie Ventilla, co-illustrated by Vicky Smyth

By Carola Beresford-Cooke FwSS

A book that introduces Shiatsu techniques and Makko Ho to children has to be a winner. People who begin to take care of their own wellbeing as children must surely feel more confident in their own bodies and their ability to self-heal as adults.

Natalie Ventilla, when a third-year student at the Glasgow School of Shiatsu, wrote her dissertation as a story-poem for children, introducing Mak the Dragon and his friend Mary the Mouse. She enacted the dragon's story with her own children, resulting in hilarious romps which might include the Makko-Ho stretches! She has now made it into a book, with instructions on how to do the exercises and press points - illustrated with beautiful line drawings of the dragon by Vicky Smyth.

It is a glossy book that can be used as a colouring-book too. If I were a parent or child-minder using it, I would photocopy the illustrations and worksheets and give those to the children to colour in while keeping the book pristine! It is designed to be used by an adult who reads the story to the children; they hear the story, see the pictures, and can then try the stretches for themselves. The worksheets are for reflective practice: children can ask themselves how they feel before and after the stretches, say which stretches felt good or not so good each time; they can write or draw what makes them feel happy, draw themselves in a stretch or even invent a new stretch 'that feels nice today'.

Natalie explains how the flow of Ki in the meridians makes us feel 'sparkly' and uses this word to encourage children to feel the energising effects of their stretches. The tsubos are 'sparkly pools' that they can penetrate, encouraging them to sink into the point rather than pressing - you can't press a pool!

Words like *Ki*, *Meridians*, *Tsubos*, *Hara* and *Seiza* are explained, for older children or adults. There's also a full explanation of the Makko Ho stretches - how they are based on the Japanese practice of bowing, were devised by Wataru Nagai and then developed by Masunaga into meridian stretches to accompany Shiatsu study. The explanations of the stretches are precise and full, written for the adults who will be guiding the children, and accompanied by several illustrations on each page, showing children from all races and cultures doing the stretches. Natalie's planned YouTube videos to accompany the book will be a big asset.

If I had a nit to pick about this great little book it is that Natalie has wanted to include so much information that some of it may remain mysterious to the lay reader - for example, what is the difference between Primary Fire and Secondary Fire? But this is a small quibble. In the final analysis, it is a practical exercise programme for children, not a textbook, and manages to deliver a fine amount of quality information as a bonus. Children will love the story of Mak, and the drawings; they will learn the Makko Ho - with all the benefits that we know they bring - and they will be contributing to their own wellbeing in a way that will stay with them for life.





There are already several yoga books for children in circulation – Mak the Dragon has the added benefit of a story to capture the child's imagination and engage it with their bodily experience, a perfect way of encountering Ki!

Most of us want Shiatsu to be better known and more widely acknowledged. Surely introducing Shiatsu concepts and practices early in life is an effective way to do this. Adults who might not be particularly interested in Shiatsu may nonetheless find themselves impressed by its effect on the children in their care. To my mind this is a perfect way to spread the word; if you know a nursery teacher, child-minder, or parent of young children, maybe tell them about Mak the Dragon? Or buy it for them as a present!



Shiatsu Society Journal Advertising Rates

Advert Size	Size in mm	Price mono	Price colour
1 col small	43 x 34	£25 (£30.00)	-
1/8 page	73(w) x 50	£45 (£54.00)	-
1/4 page	73(w) x 105	£85 (£102.00)	£102 (£122.40)
1/2 page	150(w) x 105	£140 (£168.00)	£168 (£201.60)
Full page	170(w) x 240	£265 (£318.00)	£318 (£381.60)

Dates of publications:

6th January

Deadline: 14th November

1st April

Deadline: 14th February

1st July

Deadline: 14th May

1st October

Deadline: 14th August

It is our policy not to invoice so all payments have to be made upfront by cheque or credit card and we will receipt you.

Prices in brackets are including VAT

Peer Support and Shiatsu Practice Groups

If you are interested in starting a new support group you can find more information in the Members' Resources section of the website.

ENGLAND

Cornwall

Kate Burford
kateburford@icloud.com
01736 350517.

Derby / Staffs / Midlands

Isabel Wilson
chrisalwilson@aol.co.uk
01889 569411.

Essex

Elli Ishii
shiatsueli@gmail.com
07956 685135.

London

Adam Hellinger
adamhellinger@gmail.com

Surrey

Hana Starace
staraceh@gmail.com
07842 678207.

Southsea to Southampton to anywhere in West Sussex

Christina Wellbeloved.
www.awakenedheart.co.uk
01243 373473.

WALES

Cardiff

Sarah Hall
sehshiatsu@gmail.com

SCOTLAND

Aberdeen

Laura Davison
laurashiatsu@hotmail.com
01224 662878.

Edinburgh

Gabi Irvine
gabi.shiatsu@yahoo.co.uk
07949 002990.

Dawn Oei
dawnoei@yahoo.com
07912 357198.

Fife

Marie Lamont
ki2lifeshiatsu@aol.co.uk
07979 922011.

Glasgow

Elaine Liechti
admin@glasgowshiatsu.co.uk
01505 682889.



Rose Fuhrmann Dec 1951 - Sept 2022

Obituary by Annie Cryar FwSS

Team teaching the Shiatsu College course with Rose was amazing. There were many times when I could have taken a day off, but I stayed in her class because I just didn't want to miss out. The depth of her scholarship and her commitment to encouraging students to really think for themselves was a totally brilliant combination. I often thought to myself 'I should be recording this session.... this is GOLD', but I didn't want to interrupt the moment.

Rose taught students **how** to think about the art of Shiatsu, demanding first and foremost that we develop our critical skills, go to the source of information, and express our findings of the wonders of Qi for ourselves - with the tools of poetry, metaphor and imagery. From this platform everything just flows into place with ease.

When Bill, one of Rose's long time Qigong and Shiatsu students, heard of her death, he randomly opened one of the books she had recommended to him*. Bill emailed me the quote and we both smiled at the message that Rose had sent:

Chuang Tzu's wife died, and when Hui Tzu came to offer his condolences, he found Chuang Tzu hunkered down, drumming and singing. Hui Tzu said "You lived with this woman, raised children with her, and grew old together. To not weep at her death is enough already! But this drumming and singing, isn't this a bit too much?"

"No" Chuang Tzu replied. "That's not how it is. When she was first born into death, how could I have not felt grief? But I looked deeply into it and saw that before she was born into life, she was lifeless. Not only was she lifeless, but she was formless. Not only was she formless, she didn't have any Chi. Somewhere there in the



vast imperceptible there was a change, and she had Chi, then the Chi changed, and she had form; the form changed, and she had life. Now there has been another change, and she is dead. This is like the mutual cycling of the Four Seasons.

Now she lies resting quietly in the Great Chamber. If I were to go running in 'Boo-hooing' after her, that would certainly show a failure to understand what is fated. So, I stopped."

Good ol' Rose

*"The Essential Chuang Tzu", 1998, translated and edited by Sam Hamill and J.P. Seaton

News from the Directors

Elaine: much of my recent and ongoing work is in planning and setting up projects, liaising with groups - both inside and outside the Society - and generally focusing on our long-term vision of having Shiatsu more widely recognised. To achieve this, we must be aware of trends, regulations and opportunities in the wider world, and decide how best we can approach these to enhance the professional standing of our members.

In response to member queries about advertising, we contacted the Advertising Standards Authority (ASA), had our new Director Emma Stanley attend ASA training seminars, and focused on advertising in November's Support Zoom meeting. Emma created a *Practical Guide to Advertising Dos and Don'ts* - now on the website in the Members' Resource area under Marketing. Thanks to our Office Manager Ruth for tidying these Resources into four neat areas: 'About us', 'Business & Support', 'Marketing', 'Benefits and Help'.

We've instituted regular monthly Support Zoom meetings. October's meeting looked at volunteering opportunities at University College London Hospital and working with the NHS. December's session focused on how to create research - which can then be used to support our efficacy claims for Shiatsu, thus circling round to the advertising question again.

On an international level, we have re-joined the European Shiatsu Federation and look forward to our collaboration - especially in publicising Shiatsu - and we've decided to run our 'Shiatsu Awareness Month' concurrently with their 'Shiatsu Without Borders' month in June.

49 members contributed to the Integrated Healthcare

Collaborative's Cost-of-living survey (to be repeated in the Spring) giving us data on how the financial climate is affecting our Shiatsu businesses. Please look out for this in our - now monthly - enews bulletins.

We submitted a report to an All-Party Parliamentary Group collating information on the impact of complementary therapies on the nation's health and economy. Although APPGs have lower status than Parliamentary Committees, nonetheless we felt Shiatsu should be represented, especially since the sponsoring organisations are solely from the beauty and massage industries. New Director Barbara Bond contributed greatly by providing information from a report by the Royal Society for Public Health, supporting our argument that Shiatsu practitioners can make a huge contribution to the nation's health.

We're very sorry to bid farewell to Alan Hatton-Perkins as a Director! He's served on the Board for over 3 years and now stands down for family reasons. Alan has done tremendous work in creating and hosting the Support Zoom meetings - throughout lockdown and regularly since then - plus encouraging local Support groups round the country. Alan - your steady, common-sense presence has enriched our Board meetings and activities and we wish you all the very best in the future.

Annie - Education: The Society has what is termed 'Direct Claims Status' with Laser Learning Awards, the awarding body for our Diploma. This means that one person within the organisation has undergone specific training in internal verification and holds the grand title of Approved Internal Quality Assurer. As the AIQA for the Society, I must complete an annual report and attend forums and meetings in order to be eligible to sign off our students when they

complete their Diploma. Without the Direct Claims Status an extra layer of external examination would be conducted by Laser Learning. It's great that we have, again, had our AIQA report endorsed and passed. If you would like to read this document - which includes a reflection on our Ratification, what went well, what could we improve etc - please email me and I'll send you a copy. Currently 8 new practitioners have achieved the Level 4 Diploma.

Emma: Since joining the Board in September I've been working towards using social media to raise public perception and awareness of Shiatsu. In tandem with this I've been involved with updating website resources and improving awareness of them amongst the membership.

Barbara: We've created a resource pack provisionally called 'Taking Shiatsu into the Community' - to support those wishing to offer Shiatsu in different settings across health and social care provision. It provides information about the organisation of the statutory and voluntary sectors and about service delivery. There are also suggestions which might help with funding applications, and free CPD resources that might be helpful, e.g. for those wanting to work with people experiencing mental ill health. We've tried to align the information to practices and initiatives already in place in formal provision settings.

In the current cost-of-living crisis it's hoped that this pack will help practitioners meet needs plus maintain their practices in creative ways. It's designed to be a 'living resource' so please let us know about your experiences and any helpful insights that could benefit other practitioners.



CNHC's Code of Conduct:

Setting Standards for our Registrants

The second of our series of articles from the Complementary and Natural Healthcare Council (CNHC) looks at their Code of Conduct and how this sets the standards for their Registrants.

CNHC is the UK voluntary regulator for complementary healthcare. CNHC was set up with government support and holds a register of practitioners accredited by the Professional Standards Authority for Health and Social Care (PSA), an independent body accountable to the UK Parliament. This means that all our Registrants meet the statutory definition of providers of healthcare.

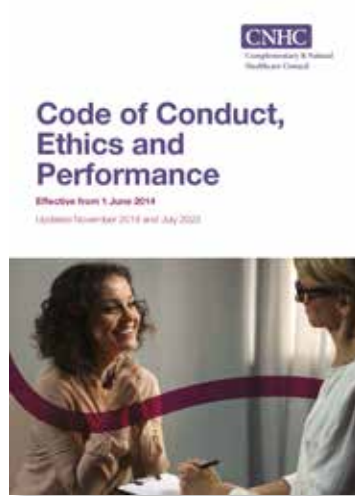
CNHC's **Code of Conduct, Ethics and Performance** ("the Code") includes a wealth of guidance and useful information, designed to be helpful both for our Registrants and members of the public who use their services.

The Code describes the standards of conduct, ethics and performance expected of all complementary healthcare practitioners on CNHC's Accredited Register. All CNHC Registrants must agree to be bound by the Code before their name is added to the CNHC Register.

For clients the Code sets out the quality of care they are entitled to receive from Registrants. For Registrants the Code sets out the standards they will be measured against if we receive a complaint about them.

The Code contains sections on:

- Respecting clients' dignity, individuality, and privacy
- Respecting clients' rights to be involved in decisions about their care



- Justifying public trust and confidence by being honest and trustworthy
- Providing a good standard of practice and care
- Protecting clients and colleagues from the risk of harm
- Co-operating with colleagues from your own and other professions
- Standards of Performance: this section sets out what is required for competent and safe practice. The basis for the Standard of Performance is the principle that every Registrant must at all times follow the current, sound practice of a reasonable practitioner. There is no legal definition of 'a reasonable practitioner'.

However, the concept is used when a complaint is being considered by the CNHC Investigating Committee or a CNHC Professional Conduct or Health Panel. If you meet the requirements set out in this section of the Code, you will deliver a standard of care that will promote client health and wellbeing and protect clients from harm.

As a Shiatsu practitioner, by registering with CNHC and agreeing to hold yourself accountable to the high standards set by our Code, you are demonstrating to the public your commitment to professionalism.

Find out more

You can read the Code and find out more about why you should register with CNHC on our website at www.cnhc.org.uk

If you have any questions, don't hesitate to contact us at info@cnhc.org.uk or call: **020 3327 2720**

Keep up to date with the latest news and information

We are on Facebook, LinkedIn, Twitter and Instagram, so you can keep up to date with the latest news and information by following us there or subscribing to our monthly e-newsletter (you can sign up on our website).



CNHC Registrants help transform the nation's health and wellbeing

Stand up for standards by joining our Accredited Register.

Find out more about CNHC and how to register with us at:
www.cnhc.org.uk



Shiatsu Society (UK)

20-22 Wenlock Road, London, N1 7GU

Tel: +44 (0) 204 5512147 **Email:** office@shiatsusociety.org **Website:** www.shiatsusociety.org

Shiatsu Society UK

The Shiatsu Society is the UK's leading professional Shiatsu organisation. Shiatsu is a unique stand-alone complementary therapy which supports health and wellbeing. We are committed to the spirit and ethos of Shiatsu and the development of integrated and accessible healthcare.

Management Structure 2022

Directors

Annie Cryar

Elaine Liechti

Barbara Bond

Emma Stanley

Committees

AUDIT & FINANCE

Elaine West
Laura Davison
Hannah Mackay
Anne Palmer

EDUCATION

Annie Cryar
Laura Davison
Elaine Liechti
Bill Palmer
Kate Burford
Terésa Hadland

ETHICS

Alice Whieldon
Adam Hellingner
Shruti Gordon
Veronica Howard
Sara Ross

JOURNAL

Laura Davison
Dinah John
Anne Palmer
Tamsin Grainger

OFFICE

Ruth Wilbur

EDUCATION ADMINISTRATOR

Greg Tull