

Description of methods

Shiatsu

Description of methods

1. IDENTIFICATION OF THE METHOD

Shiatsu

2. CONCISE DESCRIPTION OF THE METHOD

Shiatsu derives from a Japanese modality rooted in the traditional Eastern philosophic and healing framework (particularly of the Japanese and Chinese medicine). The person is conceived as one unity of body, soul, and mind, whilst at all times being a part of nature and the macrocosmos. Shiatsu considers among others the principles of Wu Wei (→ Glossary = GL), Yin & Yang (→ GL), Kyo & Jitsu (→ GL) as well as the Five Elements system (Five Elements (→ GL)), all evolving from the Oriental concept of a uniform dynamic order as a universal principle. Shiatsu is also influenced by modern Western findings of health promotion that likewise conceive the individual as a complete being, such as the salutogenic model.

Shiatsu is received in individual sessions treating the whole body. The client is fully clothed and lies on a padded mat (Futon) at floor level, or on a treatment couch. By applying Shiatsu specific techniques, such as mainly pressure perpendicular to the body and effect of own body gravity forces, the Shiatsu practitioner will perform manual Shiatsu techniques, such as stretches and rotations (as per Point 9.2) to treat the whole body of the person including meridians (→ GL) and tsubos (→ GL). The impulses generated by such manipulations enhance the blocked Ki (→ GL) to rebalance and relieve tensions and congestions. Body, soul, and mind are treated and supported equally. The art of harmonizing the energy (→ GL) positively impacts the self-healing forces and restores the individual's dynamic and self-regulatory balance. Process centered Shiatsu techniques together with the accompanying conversation (→ GL) will help the person to enhance her/his inner and outer flexibility, to embed acquired knowledge in the everyday routine, and thus preserve and support health.

The individual's creative capacities will be fortified and processes of development and transformation, that lead to more sustainable health and well-being, are initiated and accompanied.

3. HISTORY, PHILOSOPHY

a) History, philosophy and origin

In Japanese „Shiatsu“ literally means „finger pressure“ and comprises to follow the body's energy flow by palpation, as well as to offer new possibilities, if necessary. Shiatsu is rooted in the traditional Oriental philosophy (→ GL) and health theory. It integrates early forms of bodywork systems and elements of the Western health promotion and life styles. In Japan, Shiatsu is officially recognized as an independent method of treatment, and has continuously expanded and further developed since the end of the 1970's in Europe and worldwide. The Shiatsu method has established in Switzerland since the past 45 years. Shiatsu encourages the healing process of persons with ailments, deficiencies

in health conditions and performance levels, illnesses, as well as patients in rehabilitation. In the tradition of Shiatsu the following personalities with their individual Shiatsu styles are particularly significant:

- Tenpeki Tamai founded the name Shiatsu in 1919 as the therapeutical application of traditional manual techniques.
- Tokujiro Namikoshi (1905 – 2000) developed a Shiatsu style based on Chiropractic, i.e. on the framework of Western medical science. He combined these principles with the traditional Oriental knowledge of energy. Tokujiro Namikoshi's style reached high levels of popularity mainly in Japan and in 1964 obtained the state recognition as an independent form of therapy.
- Shizuto Masunaga (1925 – 1981) focused his style on traditional manual techniques and health theories and integrated philosophic aspects in his Shiatsu work. Furthermore, he enhanced the theory of meridians and developed additional Shiatsu techniques. His style expanded mostly in Western countries.

b) Philosophy

According to the knowledge of the traditional Oriental health theories, the person is conceived as one unity of body, soul, and mind. The life of a person is determined by continuous processes of transformation. The person preserves his/her health by living in harmony with himself/herself, his/her environment, nature, and the universe. Imbalances can cause disorders of the energy flow. If the disorders are strong and frequent, the person's self-regulatory faculties are impaired, leading to an energetic imbalance on the level of the body, soul and mind. If such imbalances are assessed in time, the transformation towards more serious ailments, diseases or life crisis can be avoided.

In this context, Shiatsu is an effective method to strengthen the self-regulatory factors, encourage the perception of self, and nourish the rehabilitation competences, thus enabling to understand the way of living as an applied art according to the traditional Oriental philosophy.

c) Various styles

In the meantime, various reputed masters in the East and West have further developed and refined Shiatsu so that various styles exist.

Shiatsu in Europe has its own identity. The common ground of the various Shiatsu styles in Europe is reflected in the following principles of treatment:

- Every palpation is treatment and assessment at the same time.
- The intensity of the palpation is adapted to the requirements of the individual and the situation, and it can change during the treatment.
- The quality of the palpation is achieved by pressure perpendicular to the body.
- The method is applied by hands.
- The individual's imbalances are regulated.
- The individual's health is stabilized and sustained.
- Shiatsu is at all times a treatment of the whole body.

– Generally, it takes place on a futon on the floor.

The main differences between the Namikoshi-Shiatsu and the other styles (according to 3.a) are:

In the Namikoshi style

- treatment is applied exclusively using the hands, and not knees, elbows or feet
- the relevant framework is the Western medical science and not the traditional Oriental manual techniques and health theories
- the practitioners focus the area of assessment of the points on the knowledge of anatomy and physiology. These localized points are not identical with the tsubos of all the other styles.

This METID refers to the three Shiatsu styles as mentioned under 3a.

d) Acknowledgement in the society

There are two Shiatsu associations in Switzerland.

Swiss Shiatsu Society (SGS = Shiatsu Gesellschaft Schweiz)

Founded in 1990, the Swiss Shiatsu Society counted over 1'000 members in 2014; it is the regulatory body of the identification of the method Shiatsu. The professional association assists its members in specific and professionally political matters and promotes the mutual exchange of information and networking.

Swiss Association of Shiatsu Namikoshi (ASSN = L'Associazione Svizzera Shiatsu metodo Namikoshi)

The second association is the „L'Associazione Svizzera Shiatsu metodo Namikoshi“ with approx. 50 members in 2014. This association is part of Namikoshi-Shiatsu Europe, which represents the interests of Namikoshi-Shiatsu Japan and is responsible for the propagation of Namikoshi-Shiatsu, for its standards of education and quality assurance. „Associazione Svizzera Shiatsu metodo Namikoshi“ is in contact and exchange with the Swiss Shiatsu Society, but it is not a regulatory body of the METID.

4. FUNDAMENTALS OF THE THEORETICAL MODEL

a) Anthropological view

The holistic Oriental health framework is the basis of the theoretical model of Shiatsu. This is an ideology which does not separate man from nature, in which philosophy and spirituality, psychology and medicine, wisdom and life style go hand in hand, and in which a holistic understanding of man and environment, health and disease, body and mind prevails. Shiatsu conceives the client's situation as the individual basis of the therapeutical and professional action. It puts the uniqueness of the individual as well of life in the center and enables the client to rebalance his/her organism and situation.

b) Concept of health

Shiatsu accompanies and sustains the individual in his/her processes of change, growth, and adaptation. Fundamental in this method are the theories of Yin-Yang and the Five Elements, a holistically dynamic system that includes not only the aspects of the body, soul, mind as well as social factors, but assesses all elements of a human being.

The Five Elements are Wood, Fire, Earth, Metal and Water.

Each of these elements corresponds for example to: meridians, seasons, time of day, climate, cardinal direction, organ, sense, body tissue, taste, emotion, life stage, body fluid, voice, attitude in challenging situations, colour, smell, etc.

This theoretical model allows to assess and touch the client's individual life situation in his/her conscious and unconscious dynamics. The client uses the offered meditative silence for the therapeutical process to „listen inside himself/herself“ and encounter himself/herself. During the accompanying conversation he/she reflects about these unconscious balancing processes and can perceive them consciously. Thus, he/she will discover and develop new ways to act in the everyday routine.

The treatment has an holistically relaxing, exciting, and balancing effect. Body, soul, and mind are touched and integrated through the meridians and creative and controlling cycles. Additionally, in combination with the accompanying conversation Shiatsu sustains the self-responsible course of change and healing processes.

c) Therapeutical understanding

Shiatsu sustains the Ki and the human potential, encourages the self-regulatory forces, enhances and deepens the health conditions, the general well-being and life quality. It refines the client's self perception and body consciousness and enables him/her to find the own resources as well as to recognize and accept his/her actual situation. Shiatsu allows the client to create a more enduring and conscious life style.

5. FORMS OF ASSESSMENT

The Complementary Therapist of the Shiatsu method professionally assesses energetic imbalances as well as their effects on the client's conditions according to the Five Elements theory and system of meridians.

The assessment according to the Five Elements theory is an holistic system and conceives not only the aspects of body, soul, mind and society, but the whole picture of the person.

In Shiatsu, during the first questioning time, the reasons for the client's coming as well as the treatment styles are discussed. The aspects of the client's life history and social environment are included in the assessment. During the assessment and the treatment the following forms, which are particularly specific to Shiatsu, are taken into consideration:

- _ *BoShin*, energetic seeing (→ GL): observation of the posture, movement, colour of the skin, colour of the eyes, constitution, fluids.
- _ *MonShin*, questioning of energetic clues (→ GL): what is said and how, what is not expressed? How does the client experiences himself/herself, how does he/she perceives himself/herself? How are his/her life style and past related to his/her health?
- _ *BunShin*, energetic listening and smelling (→ GL):
 - _ Listening: the tone, the quality of the voice and the breath reveal aspects and conditions of the body, soul and mind.
 - _ Smelling: each type of body smell is associated with a transformation and reveals its quality.
- _ *SetsuShin*, feeling of energetic clues (→ GL): this is done through touch, palpation of Hara (→ GL), back, meridians, tsubos (→ GL), Yu- and Bo points (→ GL), assessment of kyo & jitsu, yin & yang.

The assessment reveals the quality of the energetic flow and is interpreted in relation to yin & yang and the Five Elements, as well as continuously adapted during treatment by energetic perception and/or touch of various body structures.

According to style, additional or other energetic means can be considered for the assessment. However, instruments or invasive techniques are not applied.

6. THERAPEUTICAL CONCEPT

a) Aims

The aim of Shiatsu is to strengthen the Ki, to stimulate the self-regulatory faculties and to promote the perception of self.

Shiatsu sustains the client to achieve relaxation on the level of body and mind by the means of a deep and centered touch (palpation), and to perceive a deep inner calm, openness and vastness. The energetic and physical harmonization of the organism through the Shiatsu specific treatment of the meridians and their life functions strengthens the Ki by stimulating the self-regulatory forces of the body. These forces allow to harmonize imbalances in time and to avoid more severe illnesses. In the organism tensions are dissolved both on the level of the body, as well as on the soul and mind.

Furthermore, the accompanying conversation, the perception of self, and the mindful contact with his/her own body, enables the client to become conscious about his/her attitudes in relation to ailments, as well as to develop and embody health promoting resources. It encourages the client's capacity to employ his/her own forces in the best possible way and offers him/her the space to open up with confidence to new experiences.

b) Focus

The mindful touch of the body through Shiatsu specific techniques creates a trusting therapeutical environment, enables the energetic harmony and promotes the client's resources, resilience, potential

and self-regulatory forces. Nerves, muscles, and respiration can relax and the connection with earth can be perceived as a supportive experience. Perceptions of the senses and thoughts come into balance, self-confidence and confidence in his/her own way are strengthened. The empathic attitude of the Complementary Therapist of the Shiatsu method, who is particularly respectful of the client's way of living, learning behaviour and development potential, as well as the accompanying conversation promote to recognize and identify the interconnected aspects. Deficiencies are made aware, observable and actively influencable. In this way, Shiatsu encourages new strong life experiences.

Through touch and together with a present, deep and mindful perception, the client can feel as a whole, recognise and accept his/her situation and integrate changes. Own resources become accessible and ways to inner alternatives open to dissolve unilateral views about deficiencies, pain and ailments.

The deepened contact with the body and the energetic system, as well as the daily health-promoting life style, which has been elaborated together, create further understanding and consciousness, thus providing lasting support of the motivation and capacity to act. In this way, Shiatsu promotes the self responsibility towards one's own health, as well as in relation with ailments and illnesses enhancing the competence to best employ one's own forces of the body, soul and mind, develop confidence, and encounter new aspects.

c) Means

Usually, during a Shiatsu session the client is clothed and lies on a futon at floor level. Depending on the situation, the treatment may also be indicated in a sitting position or on a treatment couch. The treatment is given under a mindful connection with the energetic process and the breathing rhythm. In a Shiatsu session the life functions and the free flow of the Ki are sustained through touch of the body and the meridians according to the Five Elements theory. The body, soul, and mind levels are touched and integrated. The Complementary Therapists of the Shiatsu method apply therefore fundamental and particular techniques in different body positions (see 9.2 Skills). The accompanying conversation contributes to develop and embody health-promoting patterns supporting the perception of self, the motivation and capacity to act in an enduring way according to the Eastern and modern health-promoting concepts. General life style alternatives are developed (diet, breathing and physical exercises, life planning). Shiatsu and the accompanying conversation encourage the willingness to implement such alternatives in the daily routine.

d) Principles of planning

During the treatment session, the Complementary Therapist of the Shiatsu method is in a state of mindful connection with the energetic events and in resonance with the client. The practitioner continuously adapts his/her treatment and accompanies the client in his/her process. This means that the energetic assessment is constantly adapted to the process which is unlocked by the treatment and at the same time integrated in the treatment. The meditative silence is used in the therapeutical process. This allows the client to „listen inside himself/herself“ and to encounter himself/herself. The

Complementary Therapist of the Shiatsu method enables the client to be in a mindful connection with the energetic events - „to be in the moment, with what is“. The client's perception of self is supported. Important transformations and events during the treatment can be identified and expressed. This creates awareness and sustainability of the treatment and supports the process.

Through the accompanying conversation this process is made conscious and the client experiences his/her symptoms suddenly in a different and often more positive context. In this way, Shiatsu initiates an active, individual and client specific change of perspectives. Shiatsu becomes a deep and trustful communication and encounter, and the treatment becomes communication through touch. Hence, the client is actively involved in the events and the Complementary Therapist of the Shiatsu method accompanies him/her in his/her transformations and growth processes.

The number and frequency of the sessions is different and is decided according to individual needs. A regular rhythm of treatments over an extended period is often indicated in order to support processes and produce effective transformations. The treatment procedure and effect, as well as the client's process are assessed, controlled and analysed. Possibilities and results are analysed through periodic therapeutical evaluations and assessments.

7. LIMITS OF PRACTISING THE METHOD

Shiatsu is safe when performed skillfully and appropriately.

The Complementary Therapists of the Shiatsu method are aware of the fact that their work can support conventional and alternative medical treatments, but can not replace them. They commit

- not to interrupt, nor to modify other treatments
- to suggest to their clients to seek specialists advice in case of specific ailments („red flags“)
- not apply any invasive techniques
- to make any medical diagnosis
- not to admit any psychic and medical cases of emergency.

8. METHODOLOGICAL DISTINCTION OF THE COMPLEMENTARY COMPETENCES (OPTIONAL)

9. METHODOLOGICAL RESOURCES

9.1 Knowledge

- Philosophical and theoretical aspects of the Oriental health framework and their significance for the Shiatsu work
- Eastern philosophy and its significance for the Shiatsu work
- The concept of Yin & Yang
- Systems of meridians and the psychic and physical functions of meridians

- _ The Five Elements and their dynamics
- _ The hara and back areas
- _ The theory of Kyo & Jitsu
- _ Yu and Bo points
- _ History, theories, and systems of Shiatsu (for example the roots of Shiatsu and the various Shiatsu styles)
- _ Anatomic and physiological fundamentals in relation to contents specific to Shiatsu
 - _ pathways of meridians
 - _ localisation of tsubos or points
 - _ functions of the organs according to Eastern theories
- _ Understanding of Ki
- _ Effects of specific tsubos/points
- _ Theorie of diet according to the Five Elements

9.2 Skills

The Complementary Therapist of the Shiatsu Method is internally and externally focused and centered during the duration of the contact with the client (→ GL, style).

Encounter

- _ Discuss the reasons for coming, the client's requirements and wishes in relation to Shiatsu
- _ Through the conversation with the client recognise and identify existing resources and classify them in the Five Elements diagram
- _ Discuss the treatment style in relation to the Five Elements
- _ Inform adequately about the fundamental aspects of Oriental philosophy in Shiatsu
- _ Illustrate contents and effects of Shiatsu clearly and discuss the treatment style and possible treatment procedures with the client
- _ Discuss possible holistic approaches within the Shiatsu method and collect the client's consent
- _ Discuss the treatment position, his/her limits with regard to touch, and aspects of clothing
- _ Perform a Shiatsu specific energetic evaluation on the basis of conversation, observation and palpation of the energetic areas
- _ Master the following Shiatsu specific methods of assessment:
 - _ BoShin (energetic seeing and perception)
 - _ MonShin (questioning of energetic clues)
 - _ BunShin (energetic listening and smelling)
 - _ SetsuShin (Feeling energetic clues)
 - _ Evaluation in the hara and on the back
 - _ Kyo & Jitsu
 - _ Yu and Bo points
- _ Connect verbal statements and assessment by palpation to an energetic perception
- _ Plan the treatment on the basis of the Shiatsu specific energetic evaluation and the assessments and wishes collected through the conversation

Elaborate

- _ Conscious application of techniques of the inner focus, in order to interact and resonate with the client and his/her process:
 - _ neutral attitude
 - _ unintentional attitude
 - _ mindfulness
 - _ centeredness: axis between heaven and earth/contact with the spine and/or hara
- _ Treatment in mindful connection with the energetic process
- _ Techniques of the flowing, continuous movement and touch
- _ Shiatsu specific positions, treatment techniques and procedures:
 - _ Positioning of the client:
 - _ prone, supine, side position on the futon
 - _ sitting position, either on the futon or on the chair
 - _ Positions of the Complementary Therapist of the Shiatsu Method:
 - _ Body posture and body work with floating transitions in the:
 - _ Quadruped
 - _ Seiza (→ GL)
 - _ Seiza up (→ GL →Tatehiza)
 - _ Kiza (→ GL)
 - _ Standing
 - _ Techniques: work with mother hand/working hand, palms, thumb, fingers, knees and elbows perpendicular to the body
 - _ Stretches, rotations, mobilisations
 - _ Treatment of the meridian pathways
 - _ Shiatsu specific quality of the palpation (→ GL, quality of touch)
 - _ Structure and procedure of a Shiatsu treatment on the basis of an energetic assessment
- _ Integration of the experiences on the level of the body, soul and mind through the treatment of the meridians under consideration of their functions

Integrate

- _ Invitation to imagination which transmits energetic experiences to the client
- _ Continuous adaptation of the Shiatsu specific energetic assessment to the process from the treatment and simultaneous integration in the treatment
- _ Use of the meditative calm for the therapeutic process and accompany the client so that he/she can „listen inside himself/herself“ and encounter himself/herself
- _ Assist the client in order to experience a conscious perception of the balancing effects which take place unconsciously in Shiatsu and to verbalise them, if necessary, so to bring existing unconscious resources into awareness and utilize them

Transfer

- _ Analyse the energetic process with the client
- _ Conversation with the client in order to exchange what both sides have assessed from the situation of the ailments in relation to the Five Elements theory
- _ Translation from a different cultural context through graphic forms of language, analogies, pictures, visualisations in connection with Yin & Yang and the Five Elements
- _ Elaborate new resources in relation to the energetic experiences through the conversation with the client
- _ Elaborate together with the client a health-promoting life style on the basis of the Five Elements
- _ Transmit Shiatsu specific body exercises:
 - _ Exercises to stretch the meridians
 - _ Do In
 - _ Simple exercises of Qi Gong

9.3 Attitude

The Complementary Therapist of the Shiatsu method

- _ is internally and externally focused and centered in order to interact empathically with the client
- _ adopts an unintentional empathic fundamental attitude – according to the Oriental philosophy - which respects the client's life style and particularly the learning behaviour and development potential
- _ has a refined faculty to perceive as well as to grasp and observe, in order to perceive the client and the whole energetic process
- _ is aware of his/her own personality and own resources and strengthens his/her own faculties through appropriate therapies from the Oriental health framework

10. POSITIONING

Shiatsu is applied as an independent therapy and has contributed in the West to the development of a new understanding of holistic healing forms.

10.1 Relation of the method to alternative and conventional medicine

Shiatsu can be used as a complementary therapy to alternative and Western medicine.

The Complementary Therapists of the Shiatsu method are aware of the fact that their work can support conventional and alternative medical treatments, but can not replace them. They commit

- _ not to make any medical diagnosis
- _ not to interrupt, nor to modify other treatments
- _ to suggest to their clients to seek specialists advice in case of specific ailments.

10.2 Distinction of the method in relation to other methods and professions

Shiatsu is practised worldwide as an independent therapy. Since 1964, in its country of origin Japan, Shiatsu is regulated with the state recognition by the Ministry of Health as an independent and autonomous method of treatment. Tuina/Anmo, the traditional Chinese massage, is instead embedded in the TCM (Traditional Chinese Medicine) as an holistic medical system. Whilst in Shiatsu the energetic assessment is done by the Complementary Therapist (according to caption 5), the framework of Tuina/ANMO requires a comprehensive Chinese diagnosis (or TCM diagnosis). Whilst in Shiatsu the work is performed during the phase of treatment without instruments as under caption 9.2. *Elaborate*, in Tuina/Anmo techniques, such as massaging, rubbing, stroking and brushing of the acupuncture points or the practise of setting distorted vertebrae and discs, are applied.

11. STRUCTURE AND CONTEXT OF THE SHIATSU SPECIFIC PART OF THE COMPLEMENTARY THERAPY TRAINING

Study requirements for the training:

The completion of the secondary level II or equivalent is the minimal requirement. The following individual requirements are important:

- Life experience and maturity
- Open-mindedness and willingness to face fundamental issues of life
- willingness to explore one's self on the level of the body, soul, and mind, as well as to further develop and train continuously
- willingness to take care of one's self, to be able to know and evaluate one's self
- faculty of establishing contact and having joy in establishing contact
- integrity and sense of responsibility
- physical and psychic resistance
- patience and endurance
- faculty to solve conflicts
- autonomy and self-responsibility
- own experience as client.

The training stretches over a minimum of three years (partial training approx. 50%) and consists of minimum 1'250 instructional hours (= practice hours and self-study), of which 500 practice hours.

Out of the 500 practice hours, schools have max. 100 free optional hours for subjects which are specific to their school:

Knowledge

- extra-ordinary meridians
- 6 energetic levels

- 5 organ sounds
- Feet and hand areas
- Observation of the spine

Perception training

- Scanning
- Qi Gong/Tai Chi
- Do In
- Meditation
- Elemente from Focusing

Assessment

- Tongue diagnosis
- Pulse diagnosis
- Facial diagnosis
- Navel diagnosis

Additional treatment techniques

- Fascia
- Work on the Central Channel
- Qi Shu
- Deepened work with tsubos
- Structural work in Shiatsu
- Treatment with the feet

Imperative contents of the 500 practice hours are:

- History, systems and theories of Shiatsu
- Fundamentals of the Oriental health framework
- Five Elements and their correspondences (→ GL)
- Theory of diet according to the Five Elements
- Pathways of meridians and tsubos
- Understanding of Ki
- Style (internal and external) (→ GL)
- Perception training
- Specific Shiatsu body exercises
- Posture and body work
- Treatment and pressure techniques, and procedures (according to 9.2)
- Energetic evaluation/assessment
- Formulation of the treatment focus, fundamental and procedure
- Specific Shiatsu process accompanying methods

The training units of all Shiatsu styles must teach within the 500 practice hours during at least 150 hours one system of meridians, the Five Elements and the understanding of Ki.

APPENDIX I

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APPENDIX II

Codes of Conduct and Ethics for teachers of training and continuing professional development

Preamble

Teachers have a particular responsibility to question themselves continuously about ethical topics. The Codes of Conduct and Ethics for teachers of the Shiatsu method regulate the standards of ethics and quality. They serve as support in analysing the teacher's professional action.

Teachers

- dispose of an appropriate professional experience in Shiatsu or in the subject they teach. There are no pending legal issues and no ethically based pending prosecutions.
- have state-of-the-art knowledge of their course topic/subject, provide transparency among the students and exercise the functions of their assignments at a high level of quality.
- undergo continuous training and assure an ideal learning environment and professional conduct of the lessons
- prepare the courses in a professional and didactical way and hand out appropriate teaching material
- will not use the contributions of others to their own advantage without declaring the source
- inform themselves about the students resources and promote self-responsible actions giving instructions to increase the students self-authorization/competences
- share a social responsibility towards the well-being of the group participants. They avoid to intentionally cause any personal processes, if the course setting is not appropriate (for example the course period is too short, lack of professional qualification) and careful assistance, support and coaching are not assured
- generally treat information confidentially
- ensure the client's confidentiality when discussing case studies and seek their respective consent
- discuss the topic of privacy and confidentiality at the beginning of the course, and ensure that no registration (sound, image, video) will be produced without prior consent of the students and without declaration of the purpose of utilisation
- recognise and respect the dignity of the persons and treat all participants respectfully without distinction of their origin, religious beliefs, gender, experiences, level of publicity, ecc.
- are aware of their special function as a teacher and show in all matters of ethics an upright, sensitive and ideal attitude. They avoid any political and religious indoctrination, psychic and moral pressure, constraint and manipulation, undesired behaviour with regard to sexual aspects, such as for example sexual touch and sexual or depreciatory speech.

APPENDIX III

Glossary

A

Accompanying conversation

The process which is triggered through the methodically specific work can be transferred in the client's awareness by the accompanying conversation prior, during and after the treatment.

Assessment in the hara

Each meridian reflects in a specific area in the hara. The area reveals the present energetic situation of the meridian and can be used for assessment.

Assessment on the back

Each meridian reflects as well in a specific area on the back. The area reveals older stories in the client's life and can be used for assessment.

B

BoShin

To observe the person as a whole, see everything, without judging.

Bo Points

Points on the front side of the body which are taken into consideration for assessment.

BunShin

To listen and smell the person as a whole, without judging.

C

D

E

Energetic, Energetics, Energy

→ Ki

F

Five Elements

| Element | Wood | Fire | Earth | Metal | Water |
|----------------|---------------------------------|--|-----------------------------|-----------------------------------|-----------------------------|
| Meridian | Gall Bladder (GB) Liver (LV) | Heart (HT) Small Intestine (SI) Heart Circulation (HC) Triple Burner (TH) | Stomach (ST) Spleen (SP) | Lung (LU) Large Intestine (LI) | Kidney (KI) Bladder (BL) |
| Daytime period | 23-1h GB 1-3h LV | 11-13h HT 13-15h SI 19-21h HC 21-23h TH | 7-9h ST 9-11h SP | 3-5h LU 5-7h LI | 15-17h BL 17-19h KI |
| Season | Spring | Summer | Late Summer, Transition | Autumn | Winter |
| Colour | green | red | yellow-brown | white | blue-black |
| Sensory organ | eyes | tongue | mouth | nose | ears |
| Sense | sight | speech | taste | smell | hearing |
| Body tissue | muscles, tendons, joints | Blood vessels | Connective tissue | skin | bones |
| Body fluid | tears | sweat | saliva | mucus | urine |
| Emotion | anger, rage | joy | compassion | grief, sadness | fear, scare |
| Taste | sour | bitter | sweet | pungent | salty |

Focus

The Complementary Therapist of the Shiatsu Method is internally and externally focused and centered: mindful, in the axis between heaven and earth, spine and/or hara.

G

H

Hara

Japanese for abdomen. An important part of the mind resides in the hara. In the hara the present condition is revealed stronger than in the eyes. The hara is the energetic center of the person. The symbol of Yin & Yang reflects the Japanese ideal of hara.

I

J

K

Ki

The Chinese symbol for energy represents a pot above the fire which cover is raised by the escaping steam. The important element is not the steam but the force, the energy of the steam that can lift the cover.

Energy is translated in Japanese by the word Ki, in Chinese by Qi and in Sanskrit by Prana. Since Shiatsu originates from Japan, we call this universal life energy Ki. It is fundamental to all forms of life and corresponds to unity (not duality), to infinity, all or nothing. Ki flows through all existence, the macro and microcosmos and connects them with each other. Ki also flows through our body maintaining in balance all mental, physical, and psychical aspects.

The aim in all Oriental arts – under which also martial arts and treatment forms are included – is to focus one self according to the natural laws of the flow of Ki, likewise in Shiatsu.

Kiza

Traditional Japanese sitting position whereby one sits kneeling on the heels with the body weight on the balls of the foot so that the toes stand up and indicate forward.

Kyo & Jitsu

Kyo and Jitsu are energetic states of emptiness and abundance, they are the essential condition and movement of life. Kyo implies Jitsu, Jitsu implies Kyo. The interaction between Kyo and Jitsu is a natural and healthy movement for development, growth, and life strategy. It happens without that we think of it. It is an expression of our constant search for balance and a reaction to life situations. Kyo is the seed, the potential, the requirement for something to exist (Kyo for example as hunger, so that i eat). The symbol for Kyo shows a tiger head on the top and a hill with inlets on the bottom → something which nature does not correspond to its appearance = hidden emptiness. Jitsu is the action fulfilling the requirement. The symbol for Jitsu shows a house on the top, a full rice paddy in the middle, and a coil on the bottom (coil represents money in ancient China) → House full of gold.

L

M

Meridians

Energy pathways. Each meridian represents a specific movement of the Ki associated with a particular life function → Five Elements. By touching a meridian, all levels of being are touched and perceived simultaneously. The work can be performed according to different meridian systems:

- the classic meridian system
- the extended meridian system by Shizuto Masunaga
- the 8 special meridians
- the meridian families.

MonShin

To listen and question the person as a whole, without judging.

Mother Hand – Working Hand

In Shiatsu the treatment is generally applied with both hands working together simultaneously. Both hands interact mindfully. One hand is the resting mother hand, the other the exploring, active working hand. Additionally, the mother hand offers the receiver support and stability.

N

O

P

Phases

→ Five Elements

Q

Quality of touch in Shiatsu

To perceive the receiver's Ki by means of the own level of relaxation without applying pressure to the receiver's superficial tissue. Shiatsu is given in a state of relaxation. This method of pressure is not active (in the sense of muscle power), but receiving as the Complementary Therapist of the Shiatsu method emerges literally into the receiver's conscious sphere in order to establish connection and „listen“. However, perception can also be active: if the Complementary Therapist of the Shiatsu method enhances his/her inner focus (→ GL), he/she can work deeper into specific tsubos.

R

S

Seiza

Traditional Japanese sitting posture whereby one sits kneeling on the heels.

Seiza up (→ Tatehiza)

Setsu

To perceive the person as a whole by touch, to open and touch interspaces, without judging.

T

Tatehiza (Seiza up)

Traditional Japanese sitting posture whereby one sits kneeling on one heel, with one leg raised and bend. This position allows dynamic movements by raising the rump and move freely.

Traditional Eastern philosophy

In ancient China universe was considered one unity. People lived connected with nature because they knew that the harmony between man and nature is vital. To accept the concept of interdependence is essential. This oneness of all that exists is the origin of being. The manifestations of oneness are based on a particular law. Everything is constantly in movement, adapts and transforms, so that we can say:

Transformation is the only permanent element.

Despite this constant transformation, harmony is maintained as a dynamic balance because each „part“ moves peacefully within the whole. The movement and the transformation recur continuously and regularly. The night follows the day, death follows life, Spring comes after Winter etc. In these ever-lasting interrelations the whole divides into the two polar forces of Yin & Yang. These forces flow through the universe like to mighty rivers causing movement and thus life and transformation.

Tsubo

In Shiatsu, which is based on the Eastern philosophy and meridian system, tsubos have a significant energetic effect and are conceived as the entrance gates to Ki.

In the style of Namikoshi Shiatsu, which is associated with Western medicine, the tsubos are directly related to muscles, bones, blood vessels, nerves, glands etc.

U

Unintentional attitude

Unintentional attitude in the sense of acting without intention, having no aim, becoming empty and vast as a Complementary Therapist of the Shiatsu method. The unintentional action of the Complementary Therapist of the Shiatsu Method represents the potential that the client can accept his/her present situation.

V

W

Wu Wei

→ Unintentional attitude

X

Y

Yin & Yang

Yin & Yang are the two original forces sprung from the one unity (→ GL: Oriental philosophy). Yin symbolises the female, collecting, downward force – Yang the male, scattering, upward force. The fundamental law of Yin & Yang assumes that all which exists possesses in itself an own blend of Yin & Yang. Additionally, everything which exists has its counterpart outside itself with which it is in constant and complementary interrelation. Thus, all manifestations in themselves and with the contrary

manifestation produce a dynamic of Yin-Yang generating continuous movement, change and transformation. The only permanent phenomena is transformation, and transformation is the basis of forms of life.

Example:

A complete day consists of the night (Yin) and the day (Yang). At noon the force of light (Yang) is at its highest potential. Exactly at this moment of the course of the day, the energy of the night (Yin) begins to weaken the energy of the day. At midnight, when the energy of darkness (Yin) is strongest, the energy of the day (Yang) starts to dissolve the darkness etc.

Neither the day, nor the night can exist inherently and independently from their counterpart, nor is there one moment when the Yin energy or the Yang energy could exist inherently on their own. From the one unity, duality is manifest through Yin & Yang, and the manifold aspects of Yin-Yang create multiplicity.

Yu Punkte

Points located along the bladder meridian on the back, which can be taken into consideration for assessment.

Z