



## 'The Evolution of Shiatsu'

Transcript of the on-line seminar hosted by Pauline Sasaki and Cliff Andrews  
- October 2001

19 Threads were posted in this Seminar

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A new thread was started by **Clifford Andrews** on 20 Oct 2001

**Subject:** Introduction to the Seminar

Thank you very much for joining us on this historic world's first on-line Shiatsu Seminar. This site has taken one and a half years to plan and develop and this is our very first event. The number of members is growing daily – however you are one of the first to join this exciting project – thank you for your interest and support, I hope that you find this seminar exciting and informative.

Pauline and I will be discussing the evolution of Shiatsu all this week on this special seminar, please feel free to join any of the "threads" or start a topic of your own.

Clifford Andrews

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A new thread was started by **Clifford Andrews** on 22 Oct 2001

**Subject:** The Evolution of Shiatsu

Hi Pauline

Recently it occurred to me that there has been a logical development in the way in which Shiatsu has developed. My recent article on Kyo and Jitsu which was published in the UK Shiatsu Society News, a copy of which is in the Library on this site, follows a structure which is roughly chronological. It seems that from Namikoshi to Masunaga to Kishi and then the work in the 1980s and 1990s that we developed there was a clear movement to expand the range of the techniques from the physical body to a wider range of energy. Any ideas on why this might of happened, and also what were the main breakthroughs in Shiatsu technique that made such a development possible? Perhaps we should start at the contribution Masunaga made to Shiatsu?

**Pauline Sasaki** replied to **Clifford Andrews** on 10/22/2001

Hi Cliff and welcome to those of you who have tuned into this ground-breaking event! To continue with your thread of thought, the reason why the focus shifted from the physical body to a wider range of energy is that Masunaga's theories, when applied to the technique and assessment, experientially took the practitioner into the more energetic realm. From my own experience, what happened was that I was getting results and experiences that were outside of my usual scope of practice. These experiences took me beyond the physical body into the more ethereal aspect of the physical form, i.e., the energetic field. Masunaga made this "switch" by incorporating the Kyo-Jitsu reaction. This phenomenon switched our attention from the static aspect of the physical form to the more dynamic and active aspect. I think Masunaga updated shiatsu and presented to the shiatsu therapist a means through which we could venture into the energetic realm and be able to relate to that realm in a concrete, intellectual manner. His most significant contribution was in the area of the theory, rather than the technique. I think Kishi's off-the-body technique embodies the logical application of Masunaga's theories. However, many of us do not want to work off the body, so the next step was how to maintain the shiatsu tradition keeping the work on the body while theorizing the full range of energetic implications. This was something I was very interested in exploring after studying with Kishi. Cliff, did I forget anything?

**Sylvie Marshall** replied to **Pauline Sasaki** on 10/22/2001

Dear Pauline,

You say that "...so the next step was how to maintain the shiatsu tradition keeping the work on the body while theorizing the full range of energetic implications"

I wondered if you could say something about your explorations in bridging between **Masunaga's** theoretical developments and **Kishi's** off-the-body technique?

Have you developed a subsequent system linking these two?

**Pauline Sasaki** replied to **Sylvie Marshall** on 10/23/2001

Hi Sylvie! In working with Masunaga's theory, my experiences brought me to a point where I no longer felt the physical body as a static, concrete form, which is usually how we are trained to view the body. One ex. was that I felt the meridians did not remain in the exact location as we were taught, but rather deviated from the designated pathways to express a certain condition. This, BTW, is a common experience when you begin to focus on the movement aspect of the work. Masunaga's kyo-jitsu reaction is an important technique that helps you transcend the concrete, static aspects of the work and get you to focus on the movement and eventually the vibrational quality of the energy. The easiest way to make this "jump" from static to dynamic is to work off the body. By doing this, you do not have the concrete physicality of the body to interfere with yr feeling the vibrations that define energy. In my own experience, I automatically lifted my hand off the body mainly because it was easier to feel pure vibration. This led me to study

with Kishi. In answer to your question about "bridging" Masunaga's theory and Kishi's off-the-body technique, this was not necessary because Masunaga's theory logically expressed itself in Kishi's off-the-body technique. Subsequently, one followed the other automatically. My problem with this was that I felt a link needed to be made between the energetic field (palpated in off-the-body techniques) and the physical form. This began my search for information that would lead me to a logical interpretation of the material that would bring me back to the physical form without losing the pure energetics I gained in Kishi's techniques. I discovered that Quantum Physics offered some interesting explanations of the universe that could be applied to shiatsu. Out of that came the name of my "style", Quantum Shiatsu. I feel that Quantum Shiatsu is an attempt to link the physical body with the energetic field by looking at both as energy that resonates differently and therefore, manifests itself differently. The important thing to remember is that we are talking abt energy, whether it's in the physical form or field. If we keep that in mind, a whole new set of rules emerge that widens our understanding and perception of shiatsu and what it does.

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A new thread was started by **Clifford Andrews** on 23 Oct 2001

**Subject:** Namikoshi to Masunaga – How did it happen?

Following on from Pauline's contribution to the first thread of the seminar I thought it would be good to consider what exactly is Masunaga theory? and how much did Masunaga contribute to the development in Shiatsu technique?

Although Masunaga (in Zen Shiatsu) divided his symptoms into Physical and Psychological, it seems obvious that the spiritual aspects of the Meridians strongly influenced his "expressions".

As Masunaga had sadly passed away by the time I was studying Shiatsu, I have only been exposed to his practical work through seeing a couple of videos of him working. Although his technique was complex in terms of stretches and meridian pathways I only remember glimmers of a wider perception within his technique itself. Is this what you mean Pauline by saying that you think Masunaga's main contribution was in the theory rather than the technique, and is there anyone else who either watched Masunaga work, or was worked on by him that can contribute? It seemed to me that his technique was closely modeled on the Namikoshi method – unsurprising as he taught at the Namikoshi school for 10 years.

**Pauline Sasaki** replied to **Clifford Andrews** on 10/23/2001

When you master something, you can transcend the nitty-gritty of it and basically interject whatever you want into anything. With Masunaga, he was able to take Namikoshi technique and make it work within the parameters of his theory. Masunaga was more interested in the intellectual aspects of the work rather than the technique, so there wasn't much said on the execution of technique. That's

what I meant when I said that Masunaga's main contribution was theory. When Masunaga demonstrated on me, his pressure was very deep but at the same time

relaxed so that the energy had space to vibrate. I think his thinking automatically transferred into his hands, so he paid no attention to what the technique was doing apart from the theory behind it. When you look at the videos of his work, they don't give you a clue as to what was actually going on. We need to remember that mastery is working from within. And he was a master.

**Diego Sanchez** replied to **Pauline Sasaki** on 10/23/2001

Hi Cliff. Congratulations on your site and the excellent idea of this forum. It's late in the UK and you are probably asleep by now, so this goes to Pauline;

I remember you saying that you were treating sometimes about 10 people a day in NYC. Since you were one of the pioneers in the U.S. I always wondered how people heard about you, Masunaga, or Ohashi at that time and what was people's reaction to the work you were doing. It must have been something from another planet! Was there a "shiatsu boom" then? How do you see it compared to how shiatsu has expanded today?

**Clifford Andrews** replied to **Diego Sanchez** on 10/23/2001

Hi Diego – just to get a word in before Pauline gets to this message! although I wasn't around in the 1970s, in the 1980s when I apprenticed with Pauline she was treating 8 plus clients a day, 4–5 days a week, and I was answering the phone, so I know how people heard about her – word of mouth! I believe she got this kind of response by 1) Studying with a master and 2) devoting herself 100% to trying to develop and understand what actually Shiatsu is and how and why it works. As far as the clients reaction goes, the atmosphere at Pauline's place was both professional and relaxed, I am sure she has a high rate of recommendation due simply to the results from her treatments.

**Pauline Sasaki** replied to **Diego Sanchez** on 10/24/2001

Hi Diego, I replied earlier in the day but the page expired and I guess it got lost. Anyway, pre-Cliff's answer, when I was working for Ohashi, people came to his center after reading his first book "Do It Yourself Shiatsu." We were also giving free workshops daily. As Cliff had mentioned, most of the news was spread by word of mouth. In terms of a shiatsu boom, when I started out at Ohashi's center, we had 6–10 students per class. When I left, we had 30–50 students per class. During the three yrs I was there, the courses went from one three-month course to a full 3-level curriculum. There definitely was an increase in interest in the field in the early 80s. The big difference I see today as compared to the 80s is that shiatsu has become a mainstream profession. There are many more schools that offer shiatsu certification and in some states, the profession is even licensed. A far cry from when I first started out.

**Clifford Andrews** replied to **Pauline Sasaki** on 10/23/2001

I totally agree with you Pauline, especially that the technique can be transcended by a master. It is hard to get a real feel from a video but I did get some glimpses of an expanded perception, particularly when Masunaga was palpating the Hara.

It seems to me that a central part of Masunaga's technique was the Yin/Yang, Mother/Son concept, particularly the Protopathic/Epicritic idea. I know that Saul Goodman for one emphasised this aspect using the nervous system terms Sympathetic and Parasympathetic. It occurs to me that these concepts pre-date and underpin your later work on contraction and expansion, would you agree? or do you think they are completely different ideas?

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A new thread was started by **Clifford Andrews** on 23 Oct 2001

**Subject:** Masunaga to Kishi – How did it happen?

Following on from your reply, Pauline, to Sylvie about the links between Masunaga's theory and Kishi's off-the-body techniques. I can see many links now with the benefit of hindsight, particularly the way in which the energetics of the meridian expressions lead to an experience of the etheric field, and how the higher vibrational associations in Masunaga theory lead us to consider non-physical aspects of Ki. What fascinates me is what happened in Kishi's own work that led to such a big jump? Why did he not develop Shiatsu more progressively, expanding the existing techniques? Pauline – you worked closely with Kishi for a time – have you any clues? or are there any other associates of Kishi who can contribute?

**Pauline Sasaki** replied to **Clifford Andrews** on 10/23/2001

Cliff, I think Kishi worked with shiatsu technique progressively without giving it much thought. Therefore, none of what he may have modified is documented. Kishi has always been more fascinated with pure energy apart from the physical body, so his work has remained on the etheric level. I might also add that there were some psychic experiences he had that transformed his work onto this level, such as channeling information from another source.

**Clifford Andrews** replied to **Pauline Sasaki** on 10/23/2001

The logical next issue in this thread Pauline is:

"why work on the body?"

In an earlier contribution you said something like "some of us want to work on the body" is it just a preference of the practitioner – or is there an actual difference energetically in working on the body?

**Pauline Sasaki** replied to **Clifford Andrews** on 10/24/2001

Working off the body is a technique just like working on the body, so I tend to believe that it is a preference of the practitioner--just as some practitioners like to do stretch techniques while others don't. Also the aspect of appropriateness is applicable. If you are working on a client who has no concept of "energy" and a very low kinesthetic sense, I doubt that much will happen energetically if you work off the body. On the other hand, if you were working on someone with a sharp

kinesthetic sense, you might produce significant differences energetically. In the end, it depends on the practitioner.

**brian wah** replied to **Pauline Sasaki** on 10/24/2001

This is probably a low level question...but I'll ask it anyway.

Why is it that if a person has no concept of energy will the work off the body have little result?

And why does the work on the body then help create significant change energetic wise if the person has a low kinesthetic sense?

**Pauline Sasaki** replied to **brian wah** on 10/24/2001

Hey Brian, great to have you on the website! Remember no question is low enough not to be asked, so ask them. In answer to yr first question, a receiver who has no CONSCIOUS concept of energy will tend not to feel what you are doing off of the body and therefore not respond. Of course on an unconscious level, you may feel a lot happening to the receiver energetically, but it will not connect up consciously with the receiver, so they may feel nothing has happened. In answer to yr second question, a person with a low kinesthetic sense is very much in touch with the slower, denser vibrational energy. This range of vibration includes the vibrational range of the human form. Therefore, if you work on the body, it is very easy for the receiver to sense what you are doing and assist you in creating energetic changes.

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A new thread was started by **Clifford Andrews** on 23 Oct 2001

**Subject:** Shiatsu post-Masunaga - any common themes?

Hi Pauline

I thought perhaps later we could start a new thread on the defining characteristics of Quantum Shiatsu, but before then, do you think there are any common themes in the developments in Shiatsu outside of your style? As soon as Masunaga introduced a developed version of the traditional system traceable back to TCM he opened the way for many possible developments. I know you contributed to the Berlin Shiatsu conference recently, where you were able to come into contact with many leading teachers - would you say that there is an evolutionary theme or thread post-Masunaga, or do you think different styles are going in different directions? I am interested because I wondered if changes in the needs of society, or

perhaps an inner logic of the work itself, may guide the evolution of Shiatsu as a whole in a similar direction.

**Pauline Sasaki** replied to **Clifford Andrews** on 10/24/2001

Hi Cliff, before we go into Quantum Shiatsu I want to mention that other styles of shiatsu are still going strong, especially in the US. You may want to comment on what's been going on on yr side of the Atlantic. The Berlin symposium only repre-

-sented shiatsu that is being taught by Japanese instructors. The one theme I noticed with them is that they are expanding the meridians even more than Masunaga. I feel that a lot is evolving in the profession with non-Japanese instructors. In the U.S. TCM has influenced the theory much more than it had originally. In Japan, to my knowledge, shiatsu assessment was never based on TCM assessment principles. So in a way, the West has made shiatsu more Chinese, sacrificing the intuitive Japanese approach. As far as different styles going in different directions, I'm not sure abt this. I think most instructors are more concerned abt preserving the purity of the original theory and technique rather than venture into unknown territory. I know my theories have been criticized for being incorrect in relation to traditional thought. I feel that shiatsu has to evolve to reflect the changes in the needs of society and the environment that is creating a different energetic framework. If it doesn't, it will not be as effective as it is now. What are the changes in needs and the environment? For one, we are now entering an energetic state on planet Earth that is human dominant. Up until this point, Nature has been the prevailing power that rectified all the mistakes man made. In other words, Nature supported all of life here on Earth. The main focus of Nature is to create balance. When we study TCM, we are studying the laws of Nature and therefore, balance. However, humans have done a magnificent job of upsetting that balance to a point where it cannot be restored. So, enter the era of human-dominancy. The main focus of human-dominancy is free will. What this means is that we are able to incorporate incompatible energy into our systems and work with or against it. In Nature, this incompatible energy would be rejected in order to maintain a state of homeostasis. You can see how this would create a completely different energetic structure that is governed by very different rules. A simple example of this is if a client comes to you and you are certain that the problem is caused by a bad relationship. the most natural recommendation you would make would be to rec. breaking the relationship. In most cases, this is not possible or the client is unwilling to do that. So you start thinking of ways in which incompatibility can work. You will think in a very different way than you would if you stuck to natural law. I think most of us have had at least one experience where the physical problem of a client just wouldn't go away no matter what we tried. We start to look at the less concrete aspects such as their emotional, mental, or spiritual state, which takes us into a whole different realm. What I've discovered in my own work is that there is no such thing as a right or wrong way to do shiatsu. Rather, it is understanding what is appropriate for the condition you are treating. Cliff, what direction do you think shiatsu is going and why?

**Pauline Sasaki** replied to **Pauline Sasaki** on 10/24/2001

To continue with the thread of my last response, shiatsu needs to evolve in order to remain as effective as it was in the past. If we look at traditional medicine, we know that if you take a medication for too long, yr system no longer responds as effectively as it did when you first took it. The same situation can be applied to shiatsu. The reason why we have less of that phenomenon occurring is that we tend to change the way we do shiatsu from session to session, whether it be due to your condition at the time you gave the session, or by externally changing the techniques. I feel that formula remedies for a particular condition will become in

–creasingly less effective. The human system has to be much more adaptive to the environment which is rapidly changing. Formulas tend to view a condition as static, focusing our attention on what is NOT moving. I think the key to accessing healing energy lies in looking at the dynamic aspect of a condition. This, however, would require a different logic than what we presently use. What do you think, Cliff?

**Clifford Andrews** replied to **Pauline Sasaki** on 10/25/2001

Hi Pauline,

very interesting contributions to the seminar, some of which I have not really thought of before. This brings up deep philosophical questions regarding what is "nature" and what is "humanity"? If you take the Sufi view, which is similar to Danah Zohar in "The Quantum Self" that the evolution of life is the universe becoming aware of itself, then human awareness, and by extension human action is part of "nature" in its widest sense.

I think that one of the reasons Shiatsu has become so popular and has developed to such an extraordinary degree in the last 40–50 years is because important components of Shiatsu help us address some of the major challenges at the beginning of the 21st Century.

There are two central factors, one is touch and the other is the power of the cosmology which is inherent in the theory.

Touch is a profound, simple, powerful and cheap method of communication, and perhaps because of this is highly undervalued in our increasingly technological and isolating society, which favours technical and mechanistic solutions.

The power of the traditional theory is I believe not so much in the information per se but in the way in which the information is used. The traditional emphasis on self–development as a requirement for therapeutic work is the single most powerful factor in Shiatsu and the other traditional healing arts.

The cosmological system of Taoism that underpins TCM, not only places us between heaven and earth, but energetically, in a profound way, has us part of an interaction between Yin and Yang, is I believe part of the hidden power of Shiatsu. Even when we simply align ourselves during a treatment, we are energetically modeling that connection. This process of modeling an ancient yet deeply eco–

logical cosmology is, I believe, one of the most powerful contributions Shiatsu makes. It is within this setting that all the details of meridians, points, symptoms etc take place.

This is why Shiatsu is so exciting, the latest quantum ideas at last give us a convincing theory as to why techniques such as modeling work, and establish the traditional techniques and methods within an ecological framework perfectly placed to help us deal with many of the profound issues that we face today.

I agree that formulas have a limited use if the static information is the centre of focus, the energetic process of the therapist's self development setting up the space for the "treatment" is the key factor. The challenge for Shiatsu theory is to keep this moving aspect of the technique alive. Masunaga's major contribution was not so much the information in his theory, but rather the way he constructed the theory (eg via the expressions, and Kyo/Jitsu) that made the theory live and move.

Cliff

**Pauline Sasaki** replied to **Clifford Andrews** on 10/25/2001

Hi Cliff, Well said! In differentiating between nature dominance and human dominance, I am not separating the two. Remember, like the meridians, we are talking about DOMINANCE, NOT EXCLUSION OF ONE OVER THE OTHER. However, dominance can produce very different scenarios. Look at the difference between the countryside where "nature" is dominant and an urban setting where humans are dominant. They have very different effects on human energy. this is what I am referring to with regard to how our energy deals with our environment. I do agree with you that we need to keep the "moving aspect of the technique alive." That is the key to the "new" shiatsu. After all, movement is evolution.

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A new thread was started by **brian wah** on 24 Oct 2001

**Subject:** Why Shiatsu?

Out of the many modalities of body work why did you choose shiatsu?

And have you looked at other modalities to see why/how it works relative to shiatsu?

**Pauline Sasaki** replied to **brian wah** on 10/24/2001

Hi again. I chose shiatsu because I was impressed with its effectiveness when I was treated in Japan and I felt a natural affinity for it when I was studying it. Originally I intended on going to the Swedish Institute, studying Swedish massage and incorporating both into a practice. Right before the term was to begin at the Swedish Institute, Ohashi asked me to be his assistant and the rest is history. I

have studied other modalities, but I still found shiatsu the most interesting and creative modality for me. In the end, all energetic work goes in the same direction, so it boils down to personal preference. With regard to what is the most effective modality, I would say that the modality itself contributes to abt 50% of the effectiveness of a treatment. The other 50% depends on the skill of the practitioner. I'm sure you've heard of shiatsu therapists who have harmed clients as well as those who have healed miraculously. The same is true for acupuncture, jin shin do, etc. So what are we talking abt here? It boils down to the expertise of the practitioner. I remember a conversation that Kishi and some of his colleagues were having while I was studying with him in Paris. They were talking about Tokujiro Namiko

shi (the originator of shiatsu) and how he had magical hands. They agreed that he could do anything and it would heal you, whether it be a slap on the face or a laying on of hands. Of course, some modalities concentrate on a particular aspect that sets them apart from others. For example, swedish massage, as taught, tends to work more on the superficial layers of the human form. By superficial, I do not imply that it is ineffective. If you look at typical swedish massage techniques, they tend to work on the more physical aspects of blood circulation. On the other hand, I have had swedish massages from practitioners who work very energetically as well. So the practitioner plays a very important role in accessing a modality.

**Clifford Andrews** replied to **Pauline Sasaki** on 10/24/2001

My reason for being attracted to Shiatsu was I was interested in bodywork and the philosophy of how different systems of thought can explain our life and the world we live in. (I studied philosophy of Science at university as part of my science degree, at the same time I was experimenting with meditation and Yoga.)

Shiatsu provided a unique modality to pursue my interests!

Cliff

A new thread was started by **Donato Mellone** on 24 Oct 2001

**Subject:** Shiatsu post Masunaga—any common themes

Dear Cliff and Pauline!!! Patrizia Stefanini on line in this exciting new experience: among all the different messages I'm very touched by Pauline's words about " the time of Nature and the time of mankind"...resonating with Merlin's words in Middle Age about " time of Gods and time of men".

I wonder about the use of " free will" dealing with other human being in a context where , sometimes, confusing messages can be around. How important an unselfish receptivity and a clear mindset would be.

**Clifford Andrews** replied to **Donato Mellone** on 10/24/2001

Hi Patrizia – great to have you at the seminar

The subject of free will is covered in a very interesting way in 'The Quantum Self' by Danah Zohar, a book I mention in my article about Kyo and Jitsu which is in the Library on this site.

I agree that giving Shiatsu is about giving space to the client to express themselves, the clearer we can become, in our techniques, and ourselves, the better we can create that space.

Cliff

**Pauline Sasaki** replied to **Clifford Andrews** on 10/25/2001

Hi Cliff, Have the Zohar book and will check out the subject of free will (perhaps I spoke too soon). Since we're getting near the end of this seminar, was wondering

what your thoughts are on the future of shiatsu. Where do you see it going in the 21st century and where do you feel it should go? (Anyone can join in on this one)

**Clifford Andrews** replied to **Pauline Sasaki** on 10/26/2001

Good idea Pauline, I will start a new thread entitled "the future of Shiatsu in the 21st Century"

**Pauline Sasaki** replied to **Donato Mellone** on 10/24/2001

Hi Patrizia!! Great to have you on board. the interesting thing I find when we work with "Free will" is that the messages we get from our clients can be confusing if put in the context of natural law. For example, we all have the ability to relocate any of the meridians at will. In fact, in most cases the meridians are not in their designated places because they are used to express the energetic condition of the human form. This is where an "unselfish receptivity and a clear mindset" is an asset. Instead of getting confused, we go with it and find out what it's all about. What do you think?

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A new thread was started by **brian wah** on 24 Oct 2001

**Subject:** TCM and Quantum Shiatsu?

When working on my clients using QS is there any role for my previous knowledge in TCM?

such as TCM points and theory?

**Clifford Andrews** replied to **brian wah** on 10/24/2001

Hi Brian,

I believe there is a role for TCM knowledge in any style of Shiatsu. If you look at TCM energetically it has a certain resonance, leaving aside historical and political criticisms of the way in which TCM is presented, this resonance links you with the tradition, and will add more power to your work. The beauty of Masunaga theory

is that he took the essence of TCM and translated it into energetics via the Meridian expressions and Kyo and Jitsu. Many later developments of Shiatsu take this approach to its logical conclusion, but the root of TCM is there in the Meridian system.

All the best – Cliff.

**Pauline Sasaki** replied to **brian wah** on 10/25/2001

Hi Brian, I ditto Cliff's reply about the relevance of TCM. The big difference between Quantum Shiatsu and other forms of shiatsu is that the experience defines the theory. In other words, you feel for the points and work them and then correlate them with your knowledge after the fact. In the traditional way of learning, we think of the points first and then locate and treat them. Although we may not use the same terminology, all shiatsu theory is TCM based.

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A new thread was started by **Daniel Schneitter** on 24 Oct 2001

**Subject:** How to develop Shiatsu

Hi Cliff, Hi Pauline great Idea with this Forum.

I'm interested how you developed your Style. Did you find out how to ask yourself important Questions, that helped you understand new experiences? Can you think of major things that help to develop the work?

**Clifford Andrews** replied to **Daniel Schneitter** on 10/24/2001

Hi Daniel

Welcome to the seminar. I have noticed two things that have helped me develop, one is striking experiences in my clinic with clients, the other is well timed and often simple sounding questions from students in class which I have found I can't answer to my own satisfaction!

I will give you one example from my practice, one day I was working on a client with extreme Liver stagnation, as I put my hand on his Hara in a flash I could feel the whole of the right side of his torso blocked. It was such a strong experience that I asked myself the question "Can I do this on every client?" this let me to 2 or 3 years work which culminated in the Whole Body Scanning technique.

An example from class was an experience I had in Hamburg to do with vibrational frequencies, but that story is documented in the article on Vibrational Frequencies that is in the Library on this site, it really is a good story – check it out!

Yours Cliff

**Pauline Sasaki** replied to **Daniel Schneitter** on 10/25/2001

Hi Daniel! I have to ditto Cliff here as well. All of my ideas for Quantum Shiatsu have originated out of my experiences with the work and having to teach it to students. The major thing that helped me develop QS is quantum physics because it deals with the less finite.

A new thread was started by **brian wah** on 25 Oct 2001

**Subject:** Stillness of mind and natural principles?

Did most of your ground breaking discoveries occur after long periods of meditation...getting the mind still? Or did you find that the amount of meditation has not had an impact on your research.

Is working on 8 clients a day hard for you? How were you able to keep up that pace? Most people I know can only do 1/2 that number.

And lastly, can you expand upon what you wrote below? Does this change in "natural principles" apply to how everything is practiced? Such as chi gong or internal martial arts since they were also developed upon natural principles? :

"So you start thinking of ways in which incompatibility can work. You will think in a very different way than you would if you stuck to natural law."

**Pauline Sasaki** replied to **brian wah** on 10/25/2001

Hi Brian, most of my "ground breaking discoveries" occurred thinking after working with a client and in class with my students. Giving shiatsu is a form of meditation for me, so I don't formally go off by myself and meditate. Most certainly I did formal meditation very early on in my career, but not now. All the body alignment exercises I teach are designed to also still the mind as well as the body. Simply, when you are relaxed, your mind is still. As far as the number of clients/day goes, it's like exercise. You work up to it and the degree of difficulty diminishes. I was lucky enough to have the energy and clientele to do that. (Most therapists today are struggling to FIND 8 clients in a day, much rather treat them!) However, I will say that it eventually takes its toll and I am now working much less--on the average it's 5-6/day, no more than that. I kept up that pace for many years because my whole life was shiatsu. I don't recommend that to everyone as your personal life almost becomes non-existent. It definitely reveals how much I love doing shiatsu.

With regard to natural principles, there will always be remnants of nature as we know it today, even if we all end up living in outer space. That's because we never lose our basic foundation upon which our structure has been formed. Therefore practices like chi gong or other internal exercises will always be valid.

However, the purpose it will serve will change. A case in point--it is a known law of physics that if there were twins, both 25 years old and one remains on earth for another 40 years and the other travels in space for the same time, the one remaining on earth would have the body of a 65-yr old while the one who comes back from outer space will still have the body of a 25-yr old. Now we do know that a master of Qi Gong or other internal exercise form can also achieve the

same effect. However, it requires much discipline (physical and mental) and a specific routine in order to achieve that because the natural flow of time dictates otherwise. On the other hand, the twin in outer space just had to be in that environment in order for the same phenomenon to take place. So my question is, what "natural laws" are governing this situation? Do you see where I'm going with this? This is why in Quantum Shiatsu we start exploring the human form in the context of no-space/time. We will always keep the natural law that is exemplified in TCM. However, there is a bigger natural law that over shadows what we study in TCM, and this is what I am referring to. Have you ever wondered why it is possible for a perfectly healthy person to become deathly sick in a matter of seconds if they are exposed to a substance they are allergic to? What if you could reverse that event so that a deathly sick person could become perfectly healthy in a matter of seconds. We call them miracles, but what exactly is involved with that process? Also what are the processes involved in multiple personality cases where a person can completely change not only their personality makeup but also their physical

makeup (for example, eyes change color, physical symptoms flare up, etc.) in a matter of seconds. Just think if we could do that in the opposite direction! It wouldn't be a miracle, but the norm! As you can see, I've got my work cut out for

me if I want to go in this direction. Hope that gives you some idea of how we are evolving and the changes that are occurring in "nature."

**Clifford Andrews** replied to **brian wah** on 10/26/2001

earlier in the seminar I gave a similar answer citing my clients and my students as my main source of inspiration. There really is no substitute for practice, like Pauline I am slowing down a bit, I tend to work three days with clients and I am finding 8 in one day tiring, now I prefer to do 7. I have devoted myself to a full time practice since 1986, I used to work 4 plus days in the clinic in the late 80s early 90s.

thanks for your interest in the seminar  
Cliff

A new thread was started by **brian wah** on 25 Oct 2001

**Subject:** Improving Skill?

How does your skill improve now? What gets you to that next discovery? Are you constantly reading other people's theories and books and seeing how they work?

Or does it get to a point where once you understand something....that puzzle is complete. Or is the puzzle never complete and the learning is endless?

I guess I'm trying to understand what you mean when you say "mastery?"

**Pauline Sasaki** replied to **brian wah** on 10/25/2001

How does your skill improve?--practice. What gets you to the next discovery?--experience. Yes, I am reading about other people's theories and seeing if they are applicable to shiatsu. Is the puzzle ever complete? Is your understanding of life ever complete? What is mastery? Knowing something well enough so that you don't have to think about it. Abraham Maslow illustrated this in his theory on competency. He used tying shoe laces as an example. When a child first puts on shoes with laces, she is at a loss as to how to tie them. She watches her mother tie them for her. Then she tries to do it herself. She fumbles and tries again and again, concentrating on each step she took in order to eventually produce a tied shoe lace. Finally she succeeds and can tie her shoe laces, though it takes time and deliberation. However, as she continues to do this every day, she starts to think less and less about it and eventually ends up tying her shoe laces without a thought. She is no longer concerned with the whole process of shoe lace tying. Then one day as she's tying her shoe laces, she notices that one is frayed. she goes to the store and lo and behold, sees a variety of shoe laces in different sizes, patterns and colors. She picks the one she likes, buys it and puts it on her shoe. As she is tying her shoelace, she notices how it looks with her shoe and then starts thinking about new shoes. . . .this is what I mean by mastery. The greatness of mastery is that things become easy and it leads you automatically to the next step. Unfortunately, very few travel along this path. In our day and age of get-it-quick, we have lost our patience and perseverance. We want everything NOW. As a result, we get something and then haven't got a clue as to what it is. It's like getting a new shoe lace before you learned how to tie them on a shoe. Get my jist?

**Clifford Andrews** replied to **Pauline Sasaki** on 10/26/2001

I agree with Pauline's comprehensive reply! I have found that by re-examining the most basic and simple questions (eg what is the Kyo/Jitsu reaction?) as my experience has grown, has been the single most powerful catalyst in developing my practice. See the Kyo/Jitsu article in the library on this site as an example of this process.

Cliff

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A new thread was started by **brian wah** on 25 Oct 2001

**Subject:** thank you

Thank you for the many responses! = )

I actually have a file that I keep them in so I can re-read them from time to time. It's almost like a book now! Each time I read them I get something more.

Take care.

**Clifford Andrews** replied to **brian wah** on 10/26/2001

No problem Brian, we plan to put this seminar, and the future seminars on the site into the library after they are over. This should help those who missed the actual event.

Glad you liked the site, if you have any specific ideas how we can improve it let Bob the web designer know.

All the best

Cliff

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A new thread was started by **paul lundberg** on 25 Oct 2001

**Subject:** Kishi's work

Hi,

How nice to get stuck into a debate with old friends. It has been interesting to read the discussion and I hope I can make a useful contribution regarding "the evolution of shiatsu" following the trend of the "Masunaga to Kishi" exchange. We should perhaps be careful of constructing linear accounts of history. It is inappropriate to characterise Kishi's work as predominantly "off the body". It is true that twenty years ago or more he was generally working more with an exploration of the subtle information in the energetic field and developing this as an approach to encourage his students to increase their sensitivity, fine-tune their responses and trust their feelings rather than the learned techniques which body-workers of all ilks can safely follow but which, he has always held, are increasingly likely to become a burden and a hindrance than a help. (Even at that time the off-body work always led to physical contact, but having abandoned formal techniques and theory, the quality of touch would tend among us students to be somewhat minimal, stationary, meditative and perhaps tentative, no bad thing it might be added, as uncertainty becomes the basis of open development and certainty, as many distinguished people have argued, is dangerous, even deadly). Kishi, and those who studied with him were then embarked on the long task of developing a coherent range of checks and responses for a spontaneously evolving treatment process through which the giver observes and guides the receiver through sensing subtle energetic changes and following, rather than promoting or initiating, any gross physical movements or expressions that occur for the receiver. (Here, still, are all the important considerations for the practitioner – of mental state, physical comfort, postural alignment, harmonisation of fields, sources and carriers of information and plain old technique again – which, conscientiously, we cannot avoid whatever our approach and around which we will doubtless have much more discussion.)

Kishi did recognise what has been mentioned earlier in this debate, that people do need touch. There is a hunger for physical contact. But that still leaves open the question of how much of that is appropriate to the person's development in each treatment. Could we be habitually administering an overdose?

It was suggested that Kishi did not give much thought to the reasons for his different approach; that he was led by intuition and some psychic or paranormal experiences in his Shinto training simply to work differently. This is not so. He is a restless searcher and questioner and an astute observer. He had long abandoned the idea of cure or even the alleviation of symptoms as a valid objective in his own work, having noted in giving or witnessing thousands of treatments that despite

the relief gained or the apparent recovery following treatment, he saw relatively little real development or transformation. He committed himself to a form of work devoted to increased sensitivity, awareness, autonomy of the individual, communication and the art of life, of which treatment was only a part, albeit an important and fully integrated part, whose focus is to guide or simply accompany somebody on occasion, through a deep process of authentic inner change, to be able to offer this support through one's presence as much as through one's touch. So, what of touch?

I have had the privilege of closely observing and practising Kishi's constantly evolving systems for determining where to touch, when to touch, how deeply and for how long. He redeveloped a series of simple touch-based treatment forms which could be checked and modified with reference to an (also simplified) Hara diagnosis. He encoded the subtle movements and feeling responses associated with these forms as "the resonance method". He then encouraged us again not to rely on these forms but to practice resonance sensitivity as spontaneous guidance.

Resonance, a suitable term for energy based bodywork, but Kishi questioned the very nature of energy work – "What is Ki?" Among the varied answers that came back from the group – none rejected or criticised – his own answer has remained with me. "First 'image', second 'desire', thirdly 'take care' ". I have never encountered a more succinct or profound answer. It addresses not only "energy" but our relationship with it. Kishi has continued to remind us that space and patience (not doing) are as important as action, that action associated with expectations and attachment, as it frequently is, can be energetically dirty and confusing, and that meditation and purification are of the first importance for a practitioner.

This is a multifaceted approach, not just to treatment but to life. Shiatsu is at best a life-art. That is why it seems to me that the off-body/on body issue here falsely identified a momentarily recurring question with a historical trend or style of treatment. This was misleading and too narrowly confines our discussion on developments in shiatsu.

This has been a long and late-night response. I look forward to reading or hearing other views. Best wishes to colleagues and friends. Paul Lundberg.

**Clifford Andrews** replied to **paul lundberg** on 10/26/2001

Greetings Paul welcome to the seminar

Your description of Kishi's approach underlines my recent contribution to the debate which emphasised that in energy work it is not the information itself that is in itself important but rather the self-development of the practitioner.

In an early part of the seminar when Pauline was commenting on Masunaga we were discussing how mastery transcends technique. In this context we need not worry about touching the client too much, rather (assuming we wish to stay within the Shiatsu form) we can develop our range of techniques so that we can "not touch" even when we are "touching"! or "not do" even when we are "doing".

Clinical experience is the teacher, attachment to aims in treatment is a rocky road, however this is not to say that it wrong to have aims, having clear aims helps us to evaluate and develop our work. Our mind is a powerful part of our Ki, it is how we use it that counts,

best wishes – Cliff.

**paul lundberg** replied to **Clifford Andrews** on 10/26/2001

Hi Cliff,

Thanks for your reply and thanks for your brave initiative in launching this project – venturing where some would fear to tread, like myself, somewhat of a technophobe. I am amazed to be even participating like this but its a sign that even recalcitrant old bods can change. Yes, the sub-text of much of what has been exchanged and discussed this week must include the recognition that ongoing self development is a crucial part of the work. Sophisticated models and descriptions of processes may represent the history and support the teaching and onward development of the subject, but Shiatsu is part of a long tradition where deep reflection, mental discipline and physical culture have been regarded as equally necessary components on the healer's path. Much of the "technology" for this is already encoded in the tradition itself, though we may be modifying it and extending it a bit

**paul lundberg** replied to **Clifford Andrews** on 10/26/2001

Hi Cliff,

Thanks for your reply and thanks too for your energy and initiative in setting up this project, venturing where others would perhaps fear to tread. As I am something of a technophobe myself I am rather surprised to find myself even participating. A positive sign, I suppose, that even recalcitrant old bods can change. Yes, I agree with you that self-development is paramount and, perhaps when all is said and done, for all the sophisticated models and descriptions of process that we might come up with, nothing can replace the personal effort and dedication required to pursue the path of healing. We might also pause to recognise that the tradition in which we strive is rich in the technology of self-exploration and development and that we are merely continuing to cultivate that which we have received from teachers recent and long-departed. I think that very little is really new, though we add our own effort and perspective. What I'm leading to is this, that behind all that has been exchanged in this forum there is a simple sub-text, the recurring message of the I-Ching: Perseverance furthers.

Incidentally, I do not think it is wrong to have aims either – those constitute the "image" phase of working with Ki that I mentioned earlier. "Desire" signifies movement or action in the furtherance of those aims. "Taking care" signifies non-attachment, accepting what comes and being prepared to evaluate all that etc., a complete process that Kishi used the Japanese word "Myoto" to describe. All of which I look forward to continuing to discuss and explore with you in good time. Love and best wishes, Paul.

**Pauline Sasaki** replied to **paul lundberg** on 10/26/2001

Hi Paul. Thanks for the update and in-depth analysis of Kishi's work. My experiences with his work date back over 20 yrs ago when he was primarily doing ethereal work, so I tend to place him at that end of the spectrum. I recall the countless no. of discussions we had late into the night about on-the-body vs. off-the-body

approaches. Although you may disagree, I think many students of shiatsu do view etheric work as a style of treatment, and in that context, I don't think it narrows or confines our discussion of shiatsu. It reminds me of the dichotomy that commonly exists in students' minds when they separate physical contact from "energetic work." It doesn't make sense, but needs to be clarified in order to go on to something else. By stating that Kishi did not give technique much thought, I was not implying that he didn't know what he was doing. Because (at that time) he was still in the process of developing his "spontaneously evolving" style, he was more concerned with the experience rather than the intellectual aspect of the work. This is in contrast to Masunaga, who was very intellectual with the work. I disagree with you about Kishi not being influenced by his intuition and some psychic experiences. Very early on in his career he went through a period of channeling through automatic handwriting. I've seen the voluminous amounts of messages scribbled in very old fashion Japanese. Because I cannot read Japanese, I brought them to my aunt who translated some of it. Essentially they consisted of very detailed explanations of not only how he should work with ki but also how to maintain his own health. Also around this time he told me of an instance where he went unconscious and woke up with his hands energized in a way that influenced how he worked. I present these facts with some hesitation because I don't want to give an impression that Kishi's work is far out and strange. I think you present a very good case to the contrary. There is a lot of depth to his work and he has absolute understanding and command of what he does. However, his method of transmitting his knowledge to the typical student is often so profound that it's difficult to grasp. I say this more as an evaluation rather than a criticism. I don't think I would have gotten to where I am now without his help, so I do appreciate him very much.

I agree that shiatsu is a "life-art." In light of that, it's important to keep in mind that we can talk about shiatsu on many different levels, each valid within its own context. The philosophical aspect of shiatsu that you've presented does get to the essence of the work, but I don't feel it should negate the reality of understanding shiatsu on other levels. Let's face it: how many of us would understand Ki defined as "image, desire, take care" when we're starting out in shiatsu?

I think a primary objective for presenting this topic is to become aware, through these discussions, of the many different aspects of shiatsu that come into play when we are at different stages of our work. With this in mind, respect is given to every level. Shiatsu, like life, is an ever changing phenomenon. Though we have singled out specific teachers under this topic, keep in mind that ALL shiatsu practitioners are part of this evolution in their own unique way. It is my hope that within these discussions the readers will find the keys they need to maintain a level of understanding that enhances their work and keeps it evolving.

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A new thread was started by **Clifford Andrews** on 26 Oct 2001

**Subject:** Quantum Shiatsu – any defining characteristics?

As the seminar is drawing to a close I have put up two concluding themes: one on the nature of Quantum Shiatsu and on Pauline's suggestion a look ahead to Shiatsu in the 21st Century.

Pauline – could you outline the defining characteristics of Quantum Shiatsu for the benefit of anyone present who has not attended a workshop with you?

**Pauline Sasaki** replied to **Clifford Andrews** on 10/26/2001

Hi Cliff,

I couldn't say it better than you did in yr message regarding Shiatsu in the 21st century. Quantum Shiatsu is an exploration into how human energy interfaces with the cosmic whole. In this context, we view our role in the space-time reality and work with the infinite number of possibilities of energetic manifestations that each of us uses.

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A new thread was started by **Clifford Andrews** on 26 Oct 2001

**Subject:** The future of Shiatsu in the 21st Century

Pauline I think there are two main movements in Shiatsu which will dominate the early 21st Century.

The first is the almost unimaginable development of energy techniques. If I compare what I expect of my students now in terms of energy perception development with what I had achieved at the same level of training in the 1980s we could be on different planets! I know this is partly due to the fact that we have spent almost 20 years developing the work and perfecting ways of teaching it, but I believe there is a wider context, there must be a need or a pre-disposition for students to want to develop these abilities in this stage of human evolution. It seems to me that energy development is one of the driving forces behind the desire to learn Shiatsu, that this aspect of the teaching will grow as students will naturally seek out teachers who are able to offer this kind of work.

The second main movement is professionalisation. It is possible that these two movements may conflict, if the criteria for professionalisation stifles the energetic essence of the work. The implications of the "quantum revolution" in the work are I think our best chance of making sure this doesn't happen. This is because a quantum approach leads us away from a mechanistic approach to life which is a result of the Newtonian cosmology that we have all inherited the 18th and 19th Century.

In the end it all comes down to people, and when I see the quality of the people involved at the moment in professionalising Shiatsu in the UK Shiatsu Society, I have a lot of hope, they are a really great group of people, and I trust Shiatsu with them!

What is your view Pauline?

**Pauline Sasaki** replied to **Clifford Andrews** on 10/26/2001

Hi Cliff, I think you summed it up very well! I agree with you 100%. I foresee some very interesting challenges we will be faced with that we haven't had to acknowledge before. One is what I had previously mentioned abt the change in energetic dominancy in the world. Another is the concept of free will. How will our energetic structure adapt to a human dominant energetic field? What will be the characteristics of that field that will define "human law."? Will Nature, as we know it now, remain the same or adapt as well? I think we're in for some interesting discoveries!

**Donato Mellone** replied to **Pauline Sasaki** on 10/26/2001

Dear Pauline and dear Cliff,

thanks a lot for the very interesting topics you gave us....something to think for a while:

--nature and humanity:does one exist without the other???( the old quantum story observant/observed)

--which kind of new patters will be created by this interconnection under new circumstances???

And yes, Pauline, I go with it!!!

a big hug Patrizia

A new thread was started by **Dinah John** on 26 Oct 2001

**Subject:** miracles and monitoring

Hi Cliff and Pauline – thanks for a fascinating and inspiring addition to the week! I'm nipping in on the last day with 2 short questions. Firstly to Pauline – re sudden/immediate illness and sudden/immediate healing ("miracles")– is not the latter bound to be much more of a challenge in view of the natural law (I forget its name) of all matter tending towards entropy? Secondly I wondered if both of you would mind telling us what words you use to describe how you monitor changes in the energy field of the receiver, specifically at the higher vibrational frequencies? Thanks again – love Dinah

**Clifford Andrews** replied to **Dinah John** on 10/26/2001

Dinah hello,

Thanks for your last minute contribution, yes it has been a fascinating week, and the seminar as a whole has been a great success.

Words to describe changes in the higher frequencies especially the spiritual level ...hmmm interesting. The problem we have here is that unless we are careful words themselves can be too contracted to be useful. Hence the Tao that can be Taoed (or named) is not the eternal Tao.

Imagine you are in a temple, now imagine you are in bar. Each one gives you a different feeling, in terms of vibe or atmosphere. It is this kind of feeling of vibration that we can use to monitor the higher frequencies.

I have in the last 2 years however developed techniques to help make these experiences more concrete. I tried them out last year with some advanced groups in Berne and Basel, and they seem to work well. The techniques I used were based on layers of the aura. It has been part of human history to try and make such things more tangible – the representation of the aura, halos etc are examples. The most authentic experience of these phenomena though has to be by definition pre-verbal. Is this answer Zen enough for you?

All the best –Cliff.

**Daniel Schneitter** replied to **Dinah John** on 10/26/2001

Hi Dinah

Yes there is a Swiss online. I've been to this workshop in Bern Cliff mentioned. For me it was a fascinating and inspiring Workshop that helped me coming closer to what the higher vibrational Levels can feel. We worked a lot with alignments and made a lot of exercises that led us connect to the different vibrational levels. We did separate the different levels by mindset and I was amazed how different Levels have a different Resonance. One exercise that impressed me a lot was as we connected with the different Elements through visualising them. For Example the water Element by running away from hungry Tigers. As the Group was connecting with the low vibrational Frequency there was a lot of sound while running away. When we connected with the spiritual Level there was almost no sound to here as we run away. In this simple Exercise I could image the Power of the will and how in special cases People can run much faster as they actually can. The workshop showed me once more how small I am in context to the whole (the Tao or whatever you want to call it) but I'm also a part of this whole and have the ability to connect with it.

This Online Seminar is (was) very a great thing. I'd like to thank Cliff for initiating it and all of you for this exciting an high philosophical interchange.

Daniel

A new thread was started by **Dinah John** on 26 Oct 2001

**Subject:** Thanks Cliff – Switzerland?

Thanks Cliff – that's exactly why I wondered about use of words, and my own experience of "vibe or atmosphere" does feel so essentially indescribable by its very nature. Any Swiss students out there who'd like to tell us about one of those workshops?

A new thread was started by **Clifford Andrews** on 26 Oct 2001

**Subject:** Concluding the Seminar

Sadly as midnight approaches local time in England I have to bring this extraordinary and (for the moment)unique event to a close.

It has been an enlightening and thought provoking experience. Thank you for all the feedback I have received this week, on the site, by e-mail, and phone. Your encouragement has made all the work of the last year and a half worthwhile.

It is inconceivable that such a meeting of ideas from around the world could have happened without the wonderful medium of communication that the internet has given us.

Although the number of members logged on to the site tripled in the five days of the seminar, as news of the event spread, you can still count yourself in a very small group of pioneers who experienced, and contributed to, a "world's first" event.

A significant number of you added to the debate, but many hundreds more were happy to visit the seminar, and take part by witnessing the discussions unfold. I thank you all for your support.

I would also like to thank Pauline who willing gave many hours of her time this week, providing generous and in-depth responses to all of the questions posed.

Thanks again for your support  
Best Wishes  
Cliff