

# Transform your Health the Shiatsu Way

## Notes

(Updated 1-12-20)

A partnership between:



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## Introduction

Welcome to the 'Transform your health the Shiatsu way' Wednesday classes. The Notes that follow are designed to support your learning by providing a comprehensive source of both theoretical and practical information. The focus of the year cycle of classes is:

- Developing your own energy
- The practical basics of energy work: breathing, relaxation, postural alignment, awareness of Hara, centering and the relaxed use of body weight
- The basic concepts of Chinese Medicine: Qi and Yin & Yang, the Chinese Clock, the Vital Substances, the 5 Phases, the Zang Fu organ functions
- How to support your health with the minimum of effort
- Learning to use Acupressure points for wellbeing and treating common ailments
- Enjoying Shiatsu based exercises!

## Contraindications – when not to join the class

The exercises are gentle and can be adapted for most levels of fitness. If you feel anything that concerns you during the session please take a break or ask for help on the chat – the live chat monitor is there to help you.

Generally it's not a good idea to join the class if you are suffering from the following:

- Fevers or raised temperature
- Broken or fractured bones
- Infectious diseases
- Heart disease – ask us first before starting the class
- Herniated discs
- High Blood Pressure
- Acute Arthritis
- Thrombosis
- Tumours or cancerous conditions
- Pregnancy – ask us first if you are pregnant

We are here to help you throughout the yearly class cycle, please don't be afraid to ask for help or advice at any time.

The weekly classes do not constitute medical advice – if you have any concerns about your health please contact your GP or call the NHS on 111 if in the UK or your local national health service.

## Ki and Yin & Yang: an Introduction

### Ki:

The way that we see and interpret things in the world depends on our world view or our cosmological view. For example if we believe that the mind and body are separate entities we will tend to divide symptoms into physical and psychological ones.

In China, from the earliest times, a way of looking at and interpreting the world has developed that is very different from the way we are used to thinking in the West. Modern developments in physics however are closer to the ancient Chinese view of the world.

In Chinese cosmology everything in the universe is considered to be made up of Ki. Ki can be defined as energy, but in the widest sense it also encompasses matter. Einstein showed that energy and matter are interchangeable with his famous equation  $E=MC^2$ .

Ki is the matrix of matter–energy that forms the universe, everything is made of Ki, it is just that some things are more condensed eg. rock, metal, muscles and others are less dense eg. sunlight, emotions, the soul.

In this way of looking at the universe and the human body there is no need to split the mind and body, each is seen as being made up of Ki, just at different levels of vibration. As a result of this, in East Asian medicine the division of mind and body that we have in Western thought, does not arise.

### Yin and Yang:

Where does Ki come from? In Oriental thought where Ki comes from is called the Source, the Great Void, the Emptiness. It is believed that the Source is unable to be grasped by the intellect and can only be experienced directly by side–stepping reason. This is the basis of the Oriental sciences of consciousness from Yoga to Zen.

From the Source, Ki condenses to become the ‘Myriad of Things’ or everything that we experience.

As part of the process of Ki condensing into things that we experience, undifferentiated Ki or the Source, transforms into two qualities: form and energy. This is the first division of Yin and Yang. As a result of this formation of two contrasting qualities it becomes possible for the universe in all its diversity to come about. The original picture for Yin and Yang was the dark and light side of a hill in sunlight. From this description it is possible to deduce logically all the other Yin and Yang relationships.

One of the most interesting aspects of Yin and Yang is that it is purely a relative description and anything classified as Yin or Yang can always be further subdivided. For example a sunny hillside in winter would be more Yin than one in summer, when, because it is hotter and there is more light, the hill would be more Yang.

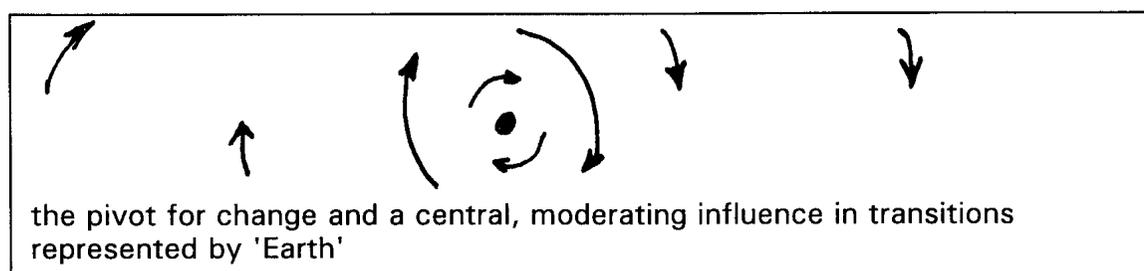
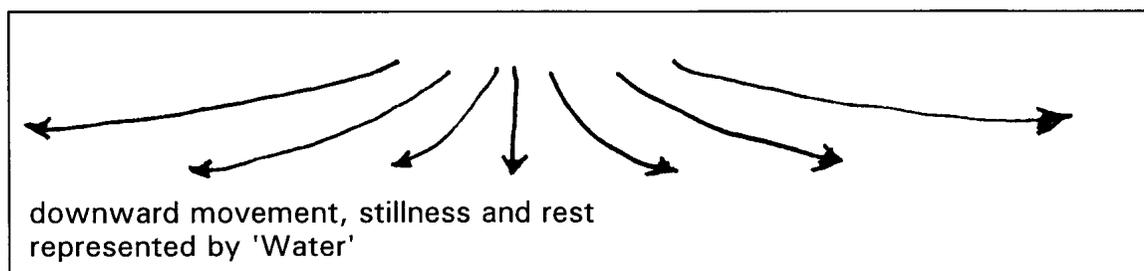
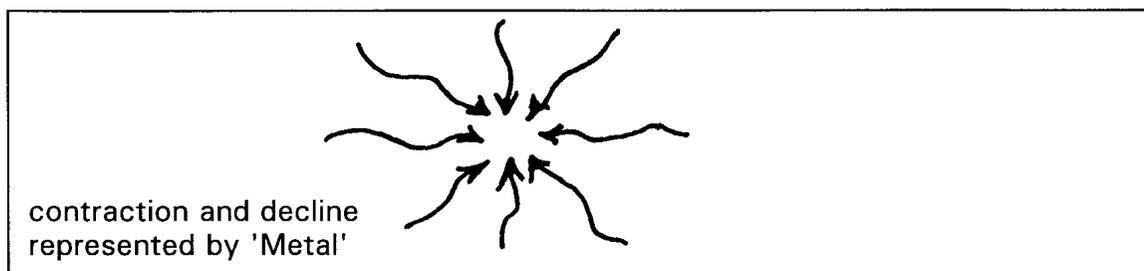
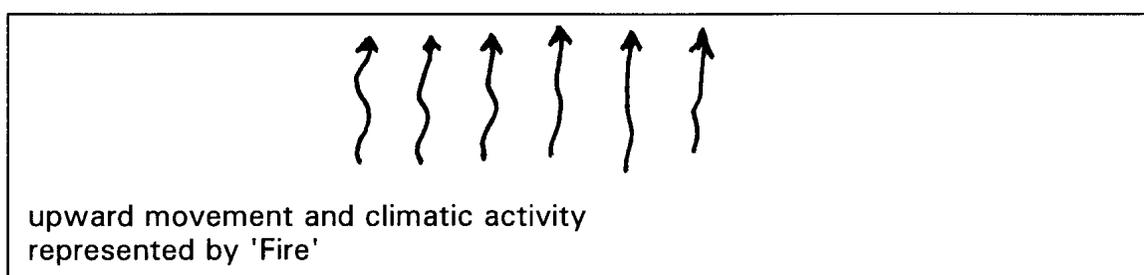
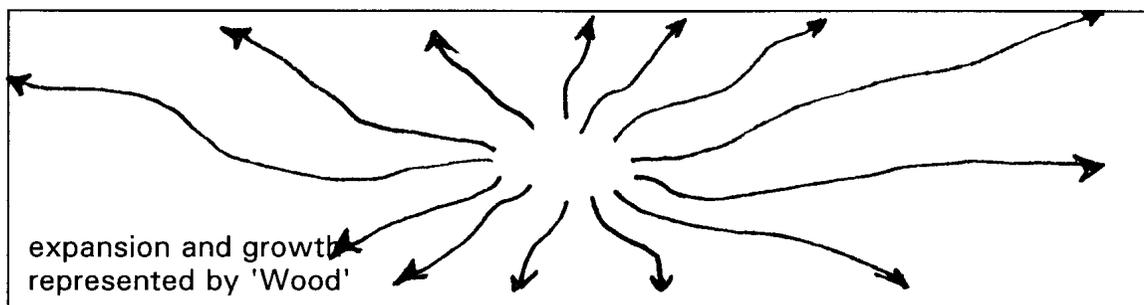
Beneath all the complexity of Oriental medicine there lies a fundamental concept of health being associated with balance. Yin and Yang is a very powerful model to help us make sense of the information and experiences that we have during treatment and to help guide the receiver to a more balanced state.

## Yin and Yang Relationships

Yin	Yang
shady side of hill	light side of hill
earth	heaven
space	time
stillness	activity
night	day
cold	heat
contraction	expansion
interior	exterior
falling	rising
condensation	rarification
relaxing	energising
lower body	upper body
front	back
inner organs	outer organs
bones	skin
blood	ki
relaxed	tense
pale	colour
heavier	lighter
lethargic	active
deficient energy	excess energy
chronic	acute

## The Five Phases

The 5 Phases is system for interpreting events and phenomena both in human society and in the natural world. From the earliest philosophical writings in China, we see that all objects and natural processes were viewed as constantly changing or moving forces of 5 types, known as the Five Phases, Five Movements or Processes and later known as the Five Elements. By the Han Dynasty (202BCE–220CE) it was recognised that phenomena tend to develop through certain stages or transformations, and to each phase was ascribed an appropriate descriptive archetype, thus:



From the above it is clear that these are not fixed entities but processes, and the popular term Five 'Elements', suggesting a reductionist view of static units, is misleading. However, the Five Phases gradually became a means for categorising various things and events according to inherent qualities by which they could usefully be related or differentiated, and a complex system of correspondences emerged.

Initially, this system was applied as a guide in human affairs, particularly concerning the complexities of government and to determine correct actions and auspicious signs in the Imperial court of successive Emperors. Eventually though, it was applied in many other spheres including agriculture, astronomy and medicine, until everything in the cosmos could be associated with one or other of the five phases.

The inclusion of the body's major organs, tissues and functions in these groupings had particular relevance for the development of medicine, as had the various human spiritual and emotional faculties and such external considerations as food and climate.

### **Five Phases in Harmony**

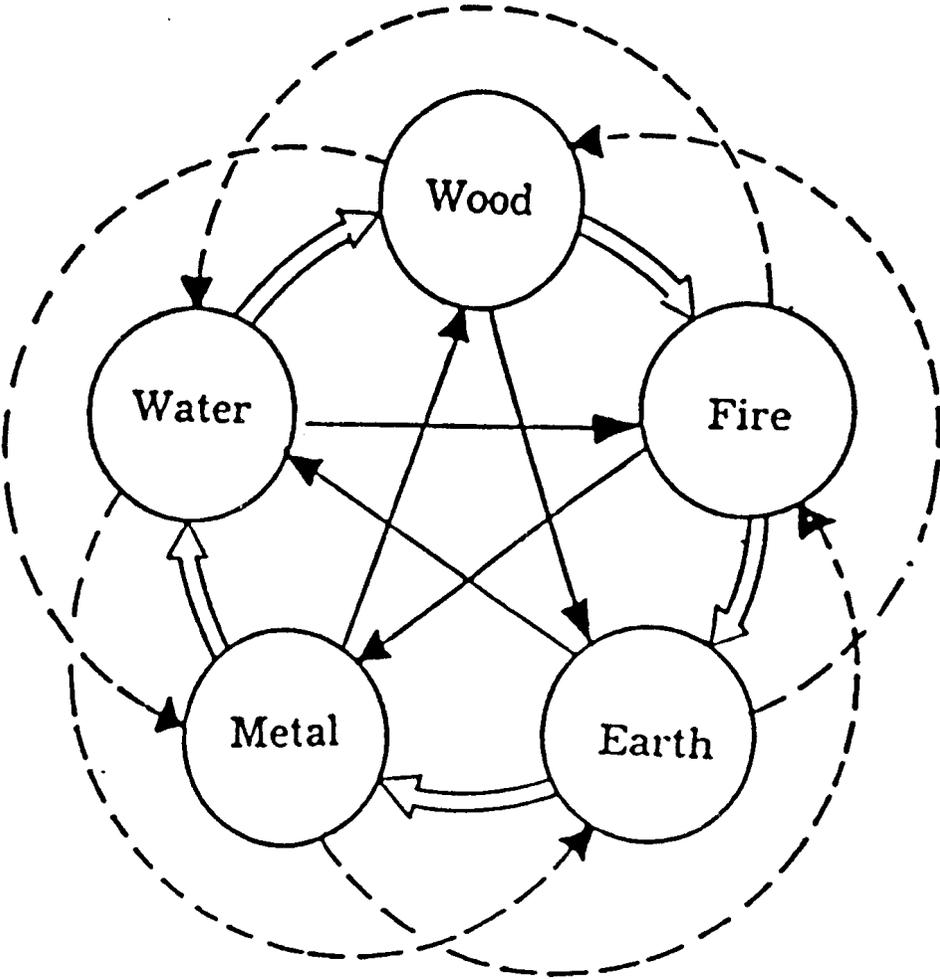
Five Phase theory is an attempt to show how in the process of change and transformation, there is a natural harmony or balance. When applied to human health, for harmony to be maintained, certain conditions need to be met. Much emphasis was placed on the importance of a healthy and moderate lifestyle. The classical text of the Neijing states: "Therefore, the change of yin and yang through the four seasons is the root of life, growth, reproduction ageing and destruction. By respecting this natural law it is possible to be free from illness"

In the course of time various arrangements of the Five Phases were tried, but certain sequences were settled on which best expressed the inter-relationships both within the body and between the body and its environment. These came to predominate in Chinese Medicine and can be seen in a version of the well known diagram shown below.

The central part of this diagram (drawn in continuous line) represents the idealised relationships between the phases. Though everything is in balance, movement is suggested, just as the Yin Yang symbol represents balance and harmony within change. Here then, moving clockwise, Wood gives rise to or engenders Fire; Fire engenders Earth etc., in a cycle of creation or growth known as the promotion cycle . However, in any stable system, growth cannot proceed unchecked, hence the inner arrows representing a sequence of restraining action usually known as the control cycle, where Earth controls Water which in turn controls Fire etc.

The usefulness of this model though, is in predicting or interpreting the effects of disharmony when balance is temporarily disrupted and things get 'out of phase'; appropriate corrective or compensating actions may also be discerned.

# The Five Phases: a diagram showing the inter-relationships



- Creative Cycle***      
- Controlling Cycle***      
- Insulting Cycle***      

Disharmony may occur as a number of patterns reflecting relative excesses or deficiencies in any phase. Weakness in any phase will have several possible consequences. Let us consider the cycles again, presupposing a deficiency in Earth. Earth engenders Metal but if Earth is weak then Metal will become depleted eventually ('Mother diseases Son'). Also Fire could be weakened by the same basic deficiency of Earth ('Son diseases Mother'). Now, considering the Control cycle, a deficiency of Earth could result in an overflow of Water (lack of control). Then excess of Water would suppress Fire (over control) and this would further deplete Earth – a vicious circle being set up. This is sometimes expressed as the 'counteracting' or 'insulting' relationship of reversing the Control cycle. In this example, the expanding Water counteracts on weak Earth literally waterlogging or flooding it, represented by the fine broken lines in the diagram.

In summary, the representation of the world by the Five Phases is to demonstrate an idealised state of harmony between forces and to represent the manner and sequence of inevitable distortions which will occur in any living process or energetic system. The interactions represented should therefore be seen as tendencies rather than exact mechanical relationships.

In medicine they are applied in several ways, principally in diagnosis and prognosis. An interpretation of clinical signs and symptoms in terms of Five Phase relationships and correspondences may indicate more clearly the cause or root of any condition. For example, a person complaining of insomnia with vivid dreams, who has flushed cheeks and a dry mouth, may have an imbalance of Fire, but on learning that they have long-standing low back ache, tired aching knees and occasional ringing in the ears, we may feel that here is a case of deficient Water not controlling Fire. The low back, knees and ears (hearing) all have correspondence with the Kidneys in Water. Further we may conclude that, as the tired feeling in the legs and the backache appeared before the disturbed sleep, the latter is likely to improve first, regardless of which symptom formed the 'main complaint'. Also, because a Kidney deficiency underlies the insomnia we can say the person is less likely to have a quick recovery than if all the symptoms were typically in Fire (e.g. in a recent emotional upset).

A similar example may be considered briefly: chronic loose bowels, a condition involving the colon, may be seen as a result of Earth not feeding Metal. If one also finds that the person suffers from poor appetite but craves sweet foods sporadically and suffers from numb, cold extremities especially in damp weather then these signs and symptoms indicate a Spleen disharmony.

In some styles of acupuncture there are complex methods of selecting points based on the Five Phases, for their tonifying or sedating influence. However in Shiatsu it may more simply serve a useful purpose to bear in mind the 'Mother'/'Son' and controlling relationships between the meridians, in correlating diagnostic findings on the Hara with other signs and symptoms; in checking progress through successive treatments as the condition changes; and finally, of great importance, in explaining or interpreting the development of a condition to the client and in making useful recommendations.

It should be noted that while The Five Phases originally developed as a separate theory from Yin and Yang, there were attempts to synthesise them from an early date.

## The Water Element: Kidney & Bladder

### Classical Associations

Colour:	blue-black
Season:	winter
Sound:	groaning
Climate:	cold
Odour:	putrid
Taste:	salty
Body tissue:	bones, teeth
Emotion:	fear
Power:	to store
Manifests in:	hair
Sense-organ:	ears
Orifice:	2 Yin, urethra and anus
Secretion:	urine

### Element Associations

Stillness Movement Power Flow Cleansing Persistence Boundlessness Depth

### Physical Associations

Basic constitution: stamina, strength, Hara, Deficiency, fatigue

Procreative energy: sexual performance, reproductive function, hormonal balance, fertility

Bones and spinal formation: especially back. Lumbago, sciatica, osteoporosis, bone healing, coldness in lower back

Nervous system and brain: fight or flight reaction, adrenalin response, tension, insomnia

Vertigo and tinnitus: (ear and brain)

Urinary system: control of body fluids (jointly with Spleen)

Lubrication of joints generally

Breathing shallow – not replenished from Hara

Problems usually worse with fatigue, therefore worse in evening

## **Psychological Associations**

Fear: nervousness, fear of future, night terrors, paranoia, phobias

If fear is too strong to acknowledge may lead to aggression (Water creates Wood)

Overdriving, intensity, inability to relax

'Backbone' – willpower, strength

## **Factors Affecting Water Element**

Overwork

Ageing

Excess sex

Fear – including fear in childhood

Irregular lifestyle, immoderation

Most drugs, especially coffee, alcohol, cigarettes, cannabis, cocaine, amphetamines, cortisone, steroids

## The Wood Element: Liver & Gall Bladder

### Classical Associations

Colour:	green
Season:	spring
Sound:	shouting
Climate:	wind
Odour:	rancid
Taste:	sour
Body tissue:	muscles, tendons
Emotion:	anger
Power:	to give birth
Manifests in:	nails
Sense-organ:	eyes
Secretion:	tears

### Element Associations

Thrust Motivation Activity Strength Flexibility Harmony Self-expression Organisation

### Physical Associations

Symptoms easily go upwards: headaches, migraines, tinnitus, vertigo, red face. Energy rises too strongly, therefore symptoms violent, e.g. throbbing, bursting headache, loud tinnitus, violent dizziness

Symptoms like wind: come and go, move around, come on suddenly, cause tremors, shaking, spasms or twitches (internal wind)

Digestive difficulties: nausea, hypochondriac pain, constipation, flatulence, swollen abdomen

Reproductive connotations (meridians pass through pelvis and genitals): e.g. hernia, herpes

Menstrual problems: PMT, swollen breasts, stabbing menstrual pain, flooding, scanty or no blood, menopausal symptoms (growth cycles)

Structural problems: is the tree straight, or gnarled and twisted?

Especially GB meridian problems: hips, shoulders, ribs, neck joint pain (ligaments and tendons) and general stiffness. Problems worse with rest, better for exercise

Eye disorders: red, sore eyes, dry eyes, visual disturbances

‘Plumstone throat’ – sensation of blockage in throat (internal meridian pathway)

## **Psychological Associations**

Creativity, energy, motivation – or stagnation, frustration

Decision-making and planning – ‘vision’ or over-organisation

Anger, either overt or turned inward – depression (heavy)

Suppression of any strong emotion

Timidity

## **Factors Affecting Wood Element**

Anger (or suppression of it)

Strong emotions, heavy attachment to emotion

Weakened Kidney Yin

Alcohol and most medical drugs, heroin

## The Fire Element: Heart, Small Intestine, HP & TH

### Classical Associations

Colour:	red
Season:	summer
Sound:	laughing
Climate:	heat
Odour:	scorched
Taste:	bitter
Body tissue:	blood, vessels
Emotion:	joy
Power:	to mature
Manifests in:	complexion
Sense-organ:	tongue
Secretion:	sweat

### Element Associations

Warmth Brightness Responsiveness Change Movement Consume Purify

### Physical Associations

Circulation: cold extremities, blood pressure, varicose veins (also Sp)

Energy: 'burning oneself out', consumed by enthusiasm, or overcome by emotion

Speech problems: stuttering, speech impediments, talking very fast or disjointedly

Disorders of consciousness: epilepsy, coma, delirium, shock, insomnia, restlessness, anxiety

Palpitations, arrhythmias, sweating when upset or nervous, especially upper body and hands

Meridian pathway problems: fingers, wrists, shoulders, upper back chest and neck

## Psychological Associations

Emotionally vulnerable, easily hurt

Open, warm, loving or closed, lifeless, shielding emotions (can be cut off from own feelings)

Responsive to warmth from others – ‘lights up’

Heart: mental stability, emotions balanced.

Heart Protector: free communication of emotions from emotional core to outside world, depth and warmth of relationships

Small Intestine: purity and integrity of emotions, intuitive judgment

Triple Heater: appropriate social behaviour

## Factors Affecting Fire Element

Lack of emotional warmth, esp. in childhood

Hot climate or high fever, esp. in childhood

Shock

Drugs: cocaine, amphetamines, hallucinogens and smoking

Over-concentration e.g. studying for exams

## The Earth Element: Spleen & Stomach

### Classical Associations

Colour:	yellow
Season:	late summer
Sound:	singing
Climate:	damp
Odour:	fragrant
Taste:	sweet
Body tissue:	flesh
Emotion:	sympathy
Power:	to ripen
Manifests in:	fat
Sense-organ:	mouth
Secretion:	saliva

### Element Associations

Fertility Stability Nourishment Support Grounding Bounty 'Mother'

### Physical Associations

Appetite: craving for food or anorexia

Digestive process: nausea, indigestion, slow digestion, loose stools

Integration of fluids, formation of phlegm: thirsty, lots of mucus

Physical energy from food: physical fatigue, anaemia

Quality of flesh: water retention, lumpy flesh, obesity, wasting

Slow bleeding: piles, bruises easily, bleeding gums, 'spotting', varicose veins

Maternity and fertility: irregular menstrual cycles, PMT with tiredness, problems after birth or lactation

Support: sagging flesh, collapsed mid-section, fallen arches, knock-knees, piles, prolapse of stomach or womb, 'heavy' looking energy, feels heavy esp. legs

Meridian problems: feet, legs, knees, breasts, jaw, mouth, forehead

## **Psychological Associations**

Frustration from lack of nourishment – craving, needy, or constructs intellectual reality, retreats into head, over-thinking

Problems around nurturing support, needs to be looked after or to look after, needs to be earthed, solid, stable – security is important

Ripening equals maturity – deficient Earth remains a child inside

Ability to nourish oneself on all levels

## **Factors Affecting Earth Element**

Improper diet, eating too much or too little or irregularly, too much cold or raw food

Moving house, travelling

Dampness in the environment

Lack of mothering-type support, ‘unsafe attachment’ in childhood

Difficult pregnancy, labour, lactation

## The Metal Element: Lungs & Large Intestine

### Classical Associations

Colour:	white
Season:	autumn
Sound:	weeping
Climate:	dry
Odour:	rotten
Taste:	pungent
Body tissue:	skin
Emotion:	grief
Power:	to die/let go
Manifests in:	body hair
Sense-organ:	nose
Secretion:	mucus

### Element Associations

Conductivity Strength Precision Density Durability Value (quality) Essence  
Exchangeability

### Physical Associations

Vitality from breath and Universal Ki: lack of vitality, overweight, weak voice, pale or sallow complexion

Elimination through lungs, skin, bowels: asthma, constipation

Prone to colds, chronic sore throats, bronchitis

Sinus problems, catarrh, mucus (note that St and Sp produce mucus too)

Headaches, toothache, no sense of smell

Skin problems: eczema, psoriasis, acne, greasy or dry skin, fragile transparent skin, no sweating

Bowels: colitis, constipation, diarrhoea, circulation in lower Hara, lower back pain

Structure of chest: stooping, round shoulders, collapsed tight chest, upper back pain

Oedema in upper body: neck, chest, arms and around eyes

## **Psychological Associations**

Ability to eliminate mentally – and to release old structures

Stasis and rigidity

Hoarding

Connectedness – spirit to body, self to others

Isolation – grief, emptiness, loss

Lack of sense of value – in self or others

Yearning for quality, purity, value – perfectionism

## **Factors Affecting Metal Element**

Grief – bereavement and loss

Problems with authority figures

Bad breathing habits (lack of exercise)

Dry air

Smoking

Air pollution

## The Five Phases Correspondences

Element	Water	Wood	Fire	Earth	Metal
<b>Colour</b>	blue-black	green	red	yellow	white
<b>Season</b>	winter	spring	summer	late summer	autumn
<b>Sound</b>	groaning	shouting	laughing	singing	weeping
<b>Climate</b>	cold	wind	heat	damp	dry
<b>Odour</b>	putrid	rancid	scorched	fragrant	rotten
<b>Taste</b>	salty	sour	bitter	sweet	pungent
<b>Body Tissue</b>	bones, teeth	tendons, muscles	blood vessels	flesh	skin
<b>Emotion</b>	fear	anger	joy	sympathy	grief
<b>Power</b>	to store	to give birth	to mature	to ripen	to die/let go
<b>Manifests in</b>	head hair	nails	complexion	fat	body hair
<b>Sense organ</b>	ears	eyes	tongue	mouth	nose
<b>Secretion</b>	urine	tears	sweat	saliva	mucus
<b>Spiritual Capacity</b>	Will power (Zhi)	Ethereal soul (Hun)	Mind (Shen)	Thought (Yi)	Corporeal soul (Po)

## The Vital Substances

Traditional Chinese Medicine (TCM) views the body–mind as a vortex of energy and vital substances interacting with each other to form an organism. The basis of all is Ki. The other vital substances are manifestations of Ki varying from the wholly immaterial to the manifestly substantial.

### The Vital Substances are: Ki, Essence, Blood, Body Fluids, Mind

#### Ki (Qi)

The concept of Ki has occupied Chinese philosophers from the beginning of their civilisation to the present day and the term has been variously translated as, for example, ‘energy’, ‘matter–energy’, ‘vital force’, ‘life force’, ‘moving power’. It is believed to be the basis of all the phenomena of the universe, arising with the interaction of Yin and Yang. Zhang Zai (1020–1077AD) wrote: “The Great Void consists of Qi. Qi condenses to form the myriad things. Things of necessity disintegrate and return to the Great Void. Every birth is a condensation, every death a dispersal. When condensed, Qi becomes a living being, when dispersed, it is the substratum of mutations”.

The Chinese character for Ki represents both uncooked rice and steam, indicating its all pervasive ability to embrace both the material and the immaterial. This parallels the modern physicists’ view of the continuum of energy and matter.

Just as Ki is the material substratum of the universe so it is also the material and spiritual substratum of human life: “...The union of the Qi of heaven and earth is called human being” (Simple Questions ch 25)

In the body, Ki manifests simultaneously on the physical and spiritual level and is in a constant state of flux.

In terms of the Vital Substances it is a relatively Yang substance and has the ability to move, transform, warm, protect, raise and hold.

#### The Ki of the body has two sources:

##### 1) Pre–heaven Ki (Ancestral Ki, Pre–natal Ki)

This is the inherited Ki which is formed from the uniting of the parents’ Essence (see below) at the time of conception and which nourishes the growing foetus. After birth it is stored in the Kidneys

## 2) **Post-heaven Ki** – which in turn is formed from two sources:

### a) **Food Ki ('Gu Qi', Grain Ki)**

This is the first stage in the transformation of food & fluids into Ki and it derives from the Sp. Food ingested is first “rotted & ripened” by the St, then transformed into Food Ki by the Sp which sends it up to the Lu to form the foundations of Gathering Ki and Blood (see below)

### b) **Pure Air Ki ('Kong Qi', Cosmic Ki, Heavens Ki, Natural Air Ki)**

This is the Ki derived from the air which is taken in to the body by the Lu with the action of breathing

## **The forms of Ki in the body**

The Ki of the body is again traditionally distinguished further into different types according to function:

### **Original Ki ('Yuan Qi', Source Ki)**

This derives from the blending of the parents Ki & Essence at the time of conception, is stored in the Kidneys and is like Essence (see below) in the form of Ki. It is supplemented by reserves of True Ki sent down from the chest and is the foundation of Yin & Yang in the body. Original Ki is the dynamic motive force underpinning all the functional activity of the organs. It is partly responsible for the individual's inherited constitution and in practice is indistinguishable from Kid Ki.

### **Organ Ki ('Zang Fu Zhi Qi')**

This is the Ki associated with the proper characteristic functioning of each of the individual solid (Zang) and hollow (Fu) organs. For example, the action of Lu Ki is different from the action of Sp Ki, as the functions of those organs are different.

### **Gathering Ki ('Zong Qi', Chest Ki, Big Ki of the Chest)**

This derives from the interaction of Food Ki & Pure Air Ki meeting in the chest to form the 'Upper Sea of Ki'. Its main functions are to activate, regulate and nourish the Ht and Lu.

### **True Ki ('Zhen Qi', Normal Ki, Human Ki, Upright Ki)**

This is also formed in the chest when its precursor, Gathering Ki, is transformed into True Ki under the catalytic action of Original Ki sent up by the Kidneys. It is the final stage in the transformation of Ki of the body and it assumes 2 different forms as below:-

### **1) Nourishing Ki ('Ying Qi', Meridian Ki, Nutritive Ki)**

This is the refined part of True Ki which circulates in the meridians harmonising the activities of all the organs and functions. It is the Ki we contact when practising Shiatsu or Acupuncture. It is also closely related to Blood and a portion of it circulates with the Blood in the vessels

### **2) Protective Ki ('Wei Qi', Defensive Ki)**

This is the coarser part of True Ki and it circulates outside the meridians, in the chest & abdomen and between the muscles & the skin. It is the most Yang form of Ki and forms the body's outer defence system by resisting external pernicious influences (Climatic Causes of Disease). It regulates the pores & therefore sweating and has a rough quality, classically described as 'fierce & bold'

## **Essence ('Jing')**

Essence is a Yin substance of fluid nature which is stored in the Kidneys and which has 2 sources:-

### **1) Pre-heaven Essence (Pre-natal Jing)**

This is the product of the fusion of the parents' Essence at the moment of conception

### **2) Post-heaven Essence (Post-natal Jing)**

This is the term used to describe the essence produced from the most refined part of the Food Ki, transformed from food & fluids by the St, Sp & Lu and sent back down to be stored in the Kidneys

## **Essence (Kid Essence)**

Essence is regarded as the most precious of the Yin body substances, stored with the Yin of the Kidneys, it is part of the basis of Kid Ki. It is nourishing and supportive and forms the basis of reproduction, growth & development. It changes slowly throughout life following 7 or 8 year cycles and it also governs sexual potency and fertility.

The Essence also produces Marrow which is the common matrix of bone marrow, brain and spinal cord. Essence is the basis of our constitutional strength and should be conserved by careful living and moderation.

## Blood ('Xue')

This is another Yin substance which is rather like a dense liquid form of Ki, from which it is inseparable. It derives principally from the Food Ki extracted by the Sp. The Sp sends Food Ki upwards to the Lu and Lu Ki sends it on to the Ht. In the Ht, the Food Ki is transformed into Blood with the assistance of Original Ki & Essence, and can then be distributed throughout the body by the action of the Ht.

Whereas Ki is more transforming, Blood is nourishing, relaxing & moistening. However they are mutually dependent as is illustrated by the traditional saying:

“Qi is the commander of Blood. Blood is the mother of Ki”.

## Body Fluids ('Jin ye')

These are the most physical of the Vital Substances, they are Yin in nature and consist of all the bodily liquids other than Blood, with which they have a very close relationship. Their source is also food and fluids which undergo a complex process of transformation, transportation and separation of 'pure from impure'. They are mainly regulated by the Kid, but the Lu, Sp & TH also help govern their activities.

Their main role is to moisten, lubricate and partly to nourish: hair, skin, membranes, orifices, flesh, muscles, inner organs, joints, brain, marrow & bones

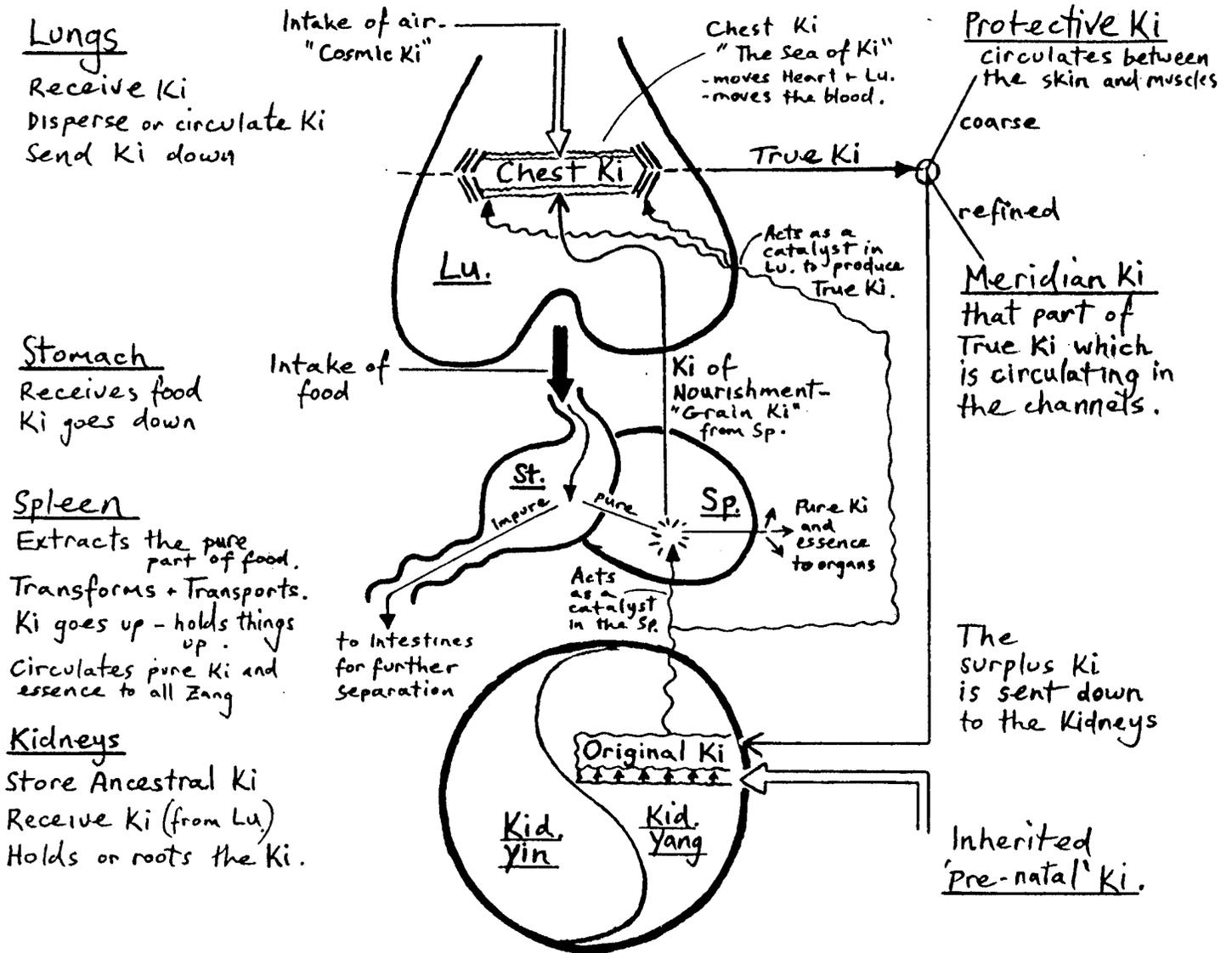
## Mind ('Shen', Spirit, Spiritual Vitality, Consciousness)

This is the most refined, the least material & therefore the most Yang of the Vital Substances. Its origin is analogous with the origins of Essence and it is sometimes said to spring from the interaction of Ki with Essence. It resides in the Heart, coordinating the life and harmony of the individual and its condition is reflected in the brightness of the eyes: 'Shen is the awareness that shines out of our eyes when we are truly awake'. It is associated with the capacity of the mind to form ideas and the desire of the personality to live life – 'the divine spark'.

Ki, Mind & Essence (Qi, Shen & JIng) are known in Chinese medicine as 'The Three Treasures' and it is also helpful to remember that 'Mind leads the Ki and Ki leads the Blood'.

See following diagram of the production of Ki and the relationship of the Vital Substances:

# The Production of Ki



(Diagram courtesy of Paul Lundberg - College co-founder and author of 'The Book of Shiatsu')

**Notes:**

The Lung, Spleen and Kidneys are the main organs of production of Ki

All the organs have a Ki aspect but the Liver and Heart are more concerned with Blood, while Kidney Yin dominates fluids as a whole

Chest Ki activates the Heart and Lungs in promoting the circulation of Blood.

The Liver promotes the free flowing of Ki generally

## Zang Fu Organ Functions: Kidney and Bladder

### The Kidney:

Kidney Ki consists of Kidney Yang and Kidney Yin. They are the foundations of all the Yin and Yang in the body

#### 1) Stores Essence and Governs Birth, Growth, Reproduction and Development:

The Essence is a precious substance inherited from the parents. Essence has two aspects:

Pre-Heaven Essence: determines constitution, growth, maturation and fertility, strength and vitality. Essence provides basis of sexual process – sperm in men and ova in women.

Post-Heaven Essence: refined essence extracted from food by the Zang Fu.

#### 2) Produces Marrow, fills up brain, controls bones:

Marrow constitutes the bones, bone marrow, brain and spinal cord and is derived from Kidney Essence

#### 3) Governs Water:

Governs process of urination, and gives energy to the Lower Burner to regulate this function / Sends moisture up to the Lungs / the Spleen function of transforming fluids is supported by Kidney Yang

#### 4) Controls the Reception of Ki:

The Kidneys 'grasp' and hold down the descending Ki from the Lungs

#### 5) Opens into the Ears:

Weakness can cause hearing or balance problems

#### 6) Manifests in the Head Hair

#### 7) Controls the two Lower Orifices:

The urethra (and spermatic duct in men) and the anus

#### 8) Houses the Will or 'Zhi'

### The Bladder:

Removes Water by Ki transformation: the Bladder helps transform fluids, stores and excretes urine. It relies on the Kidney Ki to perform this function, and it assists the Kidneys by excreting 'dirty' fluids

## Zang Fu Organ Functions: Liver and Gall Bladder

### The Liver:

**1) Stores the Blood** –The Liver is the main organ for storing the Blood, this has two aspects:

**a) Regulates the Blood depending upon physical activity**

The Liver stores the blood which flows to the muscles during physical activity, and is therefore related to the amount of physical energy a person has

**b) Regulates Menstruation**

The Liver function of storing the Blood influences menstruation – Deficient Liver Blood can result in light periods or the absence of menstruation, while Excess Liver patterns may be associated with excessive flow. Stagnation of Liver Ki can lead to painful periods and PMT.

**2) Ensures the Smooth flow of Ki:**

The Liver ensures the free flow of Ki throughout the body

**a) The Emotional State**

The free flow of Ki is essential for a happy emotional state, stagnation of Liver Ki can result in emotional tension and frustration. Repressed emotion, especially anger tends to stagnate Liver Ki

**b) The Digestion**

The free flow of Ki is essential in digestion, the Liver can ‘horizontally invade’ the Stomach and Spleen and cause reflux, nausea, vomiting or diarrhoea

**c) Secretion of Bile**

The free flow of bile is essential for the proper digestion of fats

**3) Controls the Sinews:**

The muscles’ and sinews’ ability to contract smoothly and to relax depends on their nourishment and moistening by the Liver Blood

**4) Manifests in the nails:**

Liver Blood moistens and nourishes the nails

**5) Opens into the eye:**

The nourishment and moistening of Liver Blood gives the eyes the ability to see

**6) Houses the ethereal soul or ‘Hun’:**

The Hun affects our ability to plan and find a sense of direction in life

## **The Gall Bladder:**

### **1) Stores and excretes Bile:**

The Gall Bladder is different from all the other Yang organs in that it is not directly involved with the processing of food and drink passing through the body. It stores bile, considered a 'pure' liquid

### **2) Controls Judgement and Decision Making:**

The Liver is more associated with planning, the Gall Bladder with decisions and with the judgement and energy to act upon those decisions

### **3) Controls the Sinews:**

Supports the Liver by providing Ki to the muscles and sinews

## Zang Fu Organ Functions: Heart and Small Intestine

### The Heart:

#### 1) Governs Blood:

- a) The Heart transforms Food Ki received from the Spleen, into Blood
- b) The Heart is responsible for the circulation of Blood to all the body tissues

#### 2) Controls the blood vessels:

The Ki of the Heart is reflected in the condition of the blood vessels

#### 3) Manifests in the complexion:

The state of the Heart and the Blood is reflected in the complexion

#### 4) Controls Sweat:

Blood and Body fluids that manifest as sweat are closely related. Sweating, particularly in the chest and palms is related to the Heart

#### 5) Opens into the tongue:

The Heart opens into the tongue, it controls the colour, form and appearance of the tongue, and is related to speech and the sense of taste

#### 6) Houses the Mind or Shen:

The Heart houses the 'Shen' (or spirit or mind). The Shen is related to the emotions, awareness, consciousness, memory and sleep

### The Small Intestine:

#### 1) Controls Receiving and Transforming:

The Small Intestine receives food and drink from the Stomach, it separates the 'clean' and the 'unclean' parts. The 'clean' part is distributed by the Spleen and the 'unclean' part is sent to the Large Intestine for excretion

#### 2) Separates the fluids:

The Small Intestine has a similar function with regard to the fluids from the Stomach, the 'clean' part going to the Large Intestine for re-absorption and the 'unclean' part going to the Bladder for excretion

#### 3) Provides Discrimination and Assimilation:

The Small Intestine plays an analogous role on the emotional level, where it is responsible for discrimination, the ability to assimilate and thus clarity of mind

## Zang Fu Organ Functions: Heart Protector and Triple Heater

### The Heart Protector:

#### 1) Assists the Heart in all its functions:

Governs the Blood and helps to house the 'Shen' or Mind

#### 2) Protects the Heart:

Provides an external covering for the Heart to protect it from outside attack

#### 3) Provides Emotional Protection:

Protects the emotional aspects related to the Heart especially when there are relationship difficulties

### The Triple Heater:

#### 1) Controls the Water Passages:

The Triple Heater is responsible for the co-ordination of production, purification and excretion of body fluids by the interaction of the 'Three Burners'.

'Upper Burner is like a mist' – distribution of body fluids all over the body via the Lungs

'Middle Burner is like a swamp or muddy pool' – digestion and transformation of food and drink, 'pure' fluids are sent up to the Lungs

'Lower Burner is like a drainage ditch' – fluids are further separated into 'pure' and 'impure, the impure being excreted as urine

#### 2) Protects the body via production of Defensive Ki:

Defensive Ki (Wei Qi) is produced by the interaction of the processes of the Three Burners – the Triple Heater coordinates this interaction

Upper Burner– Lungs and Heart – Ki of the Chest

Middle Burner– Stomach and Spleen – Ki from Food

Lower Burner– Kidneys, Bladder and Intestines – Original Ki

#### 3) Assists the Heart Protector in Emotional Protection:

The Triple Heater being the pair of the Heart Protector has a role in providing emotional protection. This usually manifests at a social level – Triple Heater is related to social interaction, or the appropriateness of behaviour at a social level

## Zang Fu Organ Functions: Stomach and Spleen

### The Spleen:

#### 1) Governs Transformation and Transportation:

The Spleen transforms food and drink into useable Ki for the body. This Food Ki or 'Gu Qi' is the basis of Ki and Blood in the body and for this reason the Spleen is often called the 'Root of post-heaven Ki'. It also has the function of transporting Food Ki to various organs and parts of the body, and is important in the transformation, separation and movement of fluids

#### 2) Controls the Blood:

The Spleen is said to keep the Blood in the Blood vessels, in the same way that earth banks keep water in a river. The Spleen is also important in that Blood itself is formed from food

#### 3) Controls the muscles and the four limbs:

The Spleen extracts Food Ki from food to nourish all parts of the body. If this function is impaired the muscles will become weak, tired and may atrophy

#### 4) Opens into the mouth and manifests in the lips:

The state of the lips and the sense of taste are associated with the Spleen

#### 5) Controls the raising of the Ki:

The Spleen has an upward energy which prevents prolapse. This upward movement is also related to the Spleen function of sending Food Ki up to the upper heater for processing into Ki and Blood. In contrast, the Stomach has a downward movement of energy

#### 6) Houses Thought or 'Yi':

The Spleen is closely related to thinking, it influences the capacities of studying, focusing, concentrating and memorising

### The Stomach:

#### 1) Controls the 'rotting and ripening' of food:

The Stomach is like the pot in which the ingested food is 'cooked' by the Spleen. It is responsible for the initial processing of food into Food Ki

#### 2) Controls the Transportation and Transformation of Food Essences:

The Stomach assists the Spleen in this function

#### 3) Controls the Descending of Ki:

The Stomach sends transformed food down to the Small Intestine

#### 4) Is the Origin of Fluids:

Body Fluids originate in the Stomach as part of its role in the initial processing of food. The Stomach is said to 'like wetness and dislike dryness', in direct contrast to the Spleen

## Zang Fu Organ Functions: Lung and Large Intestine

### The Lungs:

#### 1) Govern Ki and Respiration:

The Lungs extract Ki from the air – this combines with the Food Ki sent upward from the Spleen

The Lungs are said to inhale ‘pure Ki’ and exhale ‘dirty Ki’

The Lungs are involved in the formation of Ki. Ki from the air is combined with Food Ki to form Gathering Ki or ‘Zong Qi’ which resides in the chest and aids the Lung and Heart functions

The Lungs spread Ki all over the body to nourish all the body tissues and processes

#### 2) Control Dispersing and Descending fluids and Ki:

##### a) Dispersing

The Lungs disperse Defensive Ki or ‘Wei Qi’ throughout the body in the space between skin and muscle. This warms the periphery of the body and prevents invasion of exterior pathogenic factors

They also control the dispersing of body fluids throughout the body, regulate the opening and closing of the pores, moisten the skin and prevent oedema, particularly in the upper body

##### b) Descending

As the Lungs are the uppermost organ they are said to descend the Ki. This Ki connects with Kidney Ki which ‘grasps’ the descending Ki of the Lungs

#### 3) Control the Channels and Blood Vessels:

The connection between Blood and Ki is close, the Lungs govern the Ki and so are closely connected to Blood and Ki circulation in the channels and vessels

#### 4) Regulate the Water Passages:

The Lungs receive the fluids from the Spleen which they distribute via their descending and dispersing function, thus governing perspiration. The Lungs also direct fluids down to the Bladder and Kidney, and therefore also influence urination

#### 5) Control Skin and Hair:

The Lungs moisten the skin and body hair

#### 6) Open into the Nose:

The Lungs are associated with the nose and sense of smell

#### 7) House the Corporeal Soul or ‘Po’:

The Lungs are associated with the material aspect of the soul

**Large Intestine:**

The function of the Large Intestine is mainly to receive food and drink from the Small Intestine, absorb some water and excrete the waste

The Lungs and Large Intestine cooperate in their functions, the descending function of the Lungs helps the Large Intestine in excretion

## Points for the Relief of Common Ailments

### Headaches:

- GB 20** + for tinnitus and stiff neck
- Bl 10** + stiff neck, back pain and poor memory
- LI 4** + for pain anywhere in the body **NB: Contraindicated in pregnancy**
- Liv 3** + for pain anywhere in the body, late periods, cramps and spasms
- TH 5** + for ear infections, tinnitus, strengthens the immune system, treats wrist problems

### Shoulder & Neck issues:

- GB 21** + to treat stiffness anywhere in the body, aids difficult labour  
**NB: Contraindicated in pregnancy**
- LI 15** + often combined with LI 4 & LI 11
- LI 11** + good for Heat anywhere in the body (most 'Cooling' point)
- TH 14** + 'benefits' the shoulder joint
- SI 9** + for ear pain and tinnitus
- SI 10** + neck and ear problems
- SI 11** + releases the chest and benefits the breasts

### Breathing issues:

- Lu 1** for fullness of the chest, cough including whooping cough, asthma
- Lu 9** for chronic lung problems, cough and asthma, giving up smoking
- Kid 27** for asthma, cough (Kid 'grasps' Lu Qi). Also useful in treating fear especially if fear is affecting the breathing
- CV 17** for shortness of breath, bronchitis, bronchial asthma. Also for fullness of the chest, vomiting and breast problems ('moves Qi of chest')

### Digestive issues:

- Sp 6** major multi-purpose point – good for all digestive issues, diarrhoea + urinary problems and female reproductive issues  
**NB: Contraindicated in pregnancy**
- St 36** one of the most important points in the body. Good for all digestive issues. + good for tiredness, knee problems, dizziness and to promote general health ('tonifies Qi & Blood of whole person')

- Sp 3** good for abdominal distension, diarrhoea, constipation and gastric pain. + good for too much mental work – fuzzy headed, sluggish thinking
- HP 6** this point is very effective in treating nausea – including travel sickness, morning sickness, nausea from chemotherapy, + calms Mind
- St 25** good for all intestinal issues, pain, distention, diarrhoea, constipation. + good for irregular menstruation and painful menstruation
- CV 12** treats ‘all diseases of the Stomach & Spleen’, pain, fullness, nausea, reflux, diarrhoea, vomiting

### **Backache:**

- Bl 23** good for chronic lower back pain, especially when associated with tiredness. + an excellent point for menstrual problems
- Bl 60** good for chronic lower back pain + for headaches and blurry vision
- GV 4** good for lower back and spine + benefits the neck. Good when there is coldness as it can also warm
- Kid 3** good for chronic lower backache + for menstrual, urinary and knee problems
- GB 30** good for acute lower back pain and sciatica (esp. radiating down sides of legs) and hip pain (+ ‘strengthens Qi & Blood’)

### **Insomnia and Stress:**

- Ht 7** good for insomnia, agitation, palpitations, epilepsy, poor memory. A major point for calming the Mind
- Ht 9** good for palpitations and cardiac pain, severe anxiety + to restore consciousness
- HP 6** good for chest pain, anxiety, palpitations, insomnia and forgetfulness. Major point for calming the Mind + treats nausea
- HP 8** good for calming the Mind, for anxiety + for projecting Qi
- Kid 1** good for calming the Mind + epilepsy, heat exhaustion, sore throat (+ ‘nourishes the Yin’ of whole person)

### **Menstrual Problems:**

- CV 6** good for strengthening the lower abdomen, all menstrual problems, especially when associated with Cold and pain

**Other points** which are excellent for menstrual problems are:

**Sp 6, Bl 23, Kid 3, GV 4, Liv 3 (see above)**

## Book List

### Shiatsu Theory

#### Recommended reading

- ‘Shiatsu Theory and Practice – A comprehensive text for the student and professional’ by Carola Beresford Cooke, Churchill Livingstone ISBN 978-044307059/ 3rd edition publ. Singing Dragon (Shiatsu Society members discount available)
- ‘The New Book of Shiatsu’ by Paul Lundberg, Gaia Books ISBN 978-1856752145

The following two books are unfortunately out of print, but if you find secondhand copies (at a reasonable price) we would highly recommend them for Yr2 studies onwards:

- ‘Zen Shiatsu’, Shizuto Masunaga, Japan publications
- ‘Meridian Exercises’ (previously published as ‘Zen Imagery Exercises’), Shizuto Masunaga, Japan publications

### Western Medicine

#### Reading to support your online Holistic Anatomy course

- ‘Holistic Anatomy – An Integrative Guide to the Human Body’, Pip Waller, North Atlantic Books ISBN 978-1-55643-865-3
- ‘Ross and Wilson Anatomy and Physiology in Health and Illness’ 11th Edition, Anne Waugh, Allison Grant, Churchill Livingstone Elsevier ISBN: 978-0702032271

#### Recommended reading

There is a wide range of books available. Texts popular with our teachers and previous students include:

- ‘Job’s Body”, Deanne Juhan, Barrytown/Station Hill Press, ISBN: 9781581770995
- ‘The Clinical Medicine Guide – A Holistic Perspective’, Dr Stephen Gascoigne, Jigme ISBN 978-0952218937 **(particularly for Year 3)**
- ‘Anatomy Trains’. Thomas Myers ISBN-10: 044310283X | ISBN-13: 978-0443102837
- ‘Concise Book of Muscles’. Chris Jarmey, Lotus ISBN 978-0954318819 (Shiatsu Society members discount available)
- ‘The Anatomy Colouring Book’. Kapit & Elson, Harper Collins ISBN 978-0805350869
- ‘The Muscle Book’. Paul Blakey, Bibliotek Books ISBN 978-1873017005
- ‘Trail Guide to the Body’. Andrew Biel, Books of Discovery ISBN 978-09658534 (available from Acumedic.com and possibly other booksellers)

## Further Reading

We encourage you to read widely about Shiatsu from as many sources as possible.

### Philosophy

- ‘Tao Te Ching’ – there are many translations of this text, and understanding can be enhanced by accessing more than one – particularly recommended are those by Stephen Mitchell and Stephen Addiss

### Point Location

- ‘A Manual of Acupuncture’ – Point cards. Peter Deadman & Mazin al-Khafaji, Journal of Chinese Medicine (available from [www.jcm.co.uk](http://www.jcm.co.uk))
- ‘Ocean of Streams’. Veet Allan, OSC ISBN 978-0952397625 (available from Acumed.com and possibly other booksellers)
- ‘The Way to Locate Acupoints’. Yang Jiasan & Meng Xiankun, Foreign Language Press ISBN 978-7119006697

### Theory

- ‘The Foundations of Chinese Medicine’. Giovanni Maciocia, Churchill Livingstone ISBN 978-04430748 (Shiatsu Society members discount avail)
- Chinese Medicine – ‘The Web that has no Weaver’ Ted Kaptchuk, Rider, ISBN 978-0712602815
- ‘Wood Becomes Water – Chinese Medicine in Everyday Life’. Gail Reichstein, Kodansha International ISBN 978-1568362099
- Chinese Medicine from the Classics– a series of books. Claude Larre and Elisabeth Rochat de la Vallee, Monkey Press

### Food Energetics

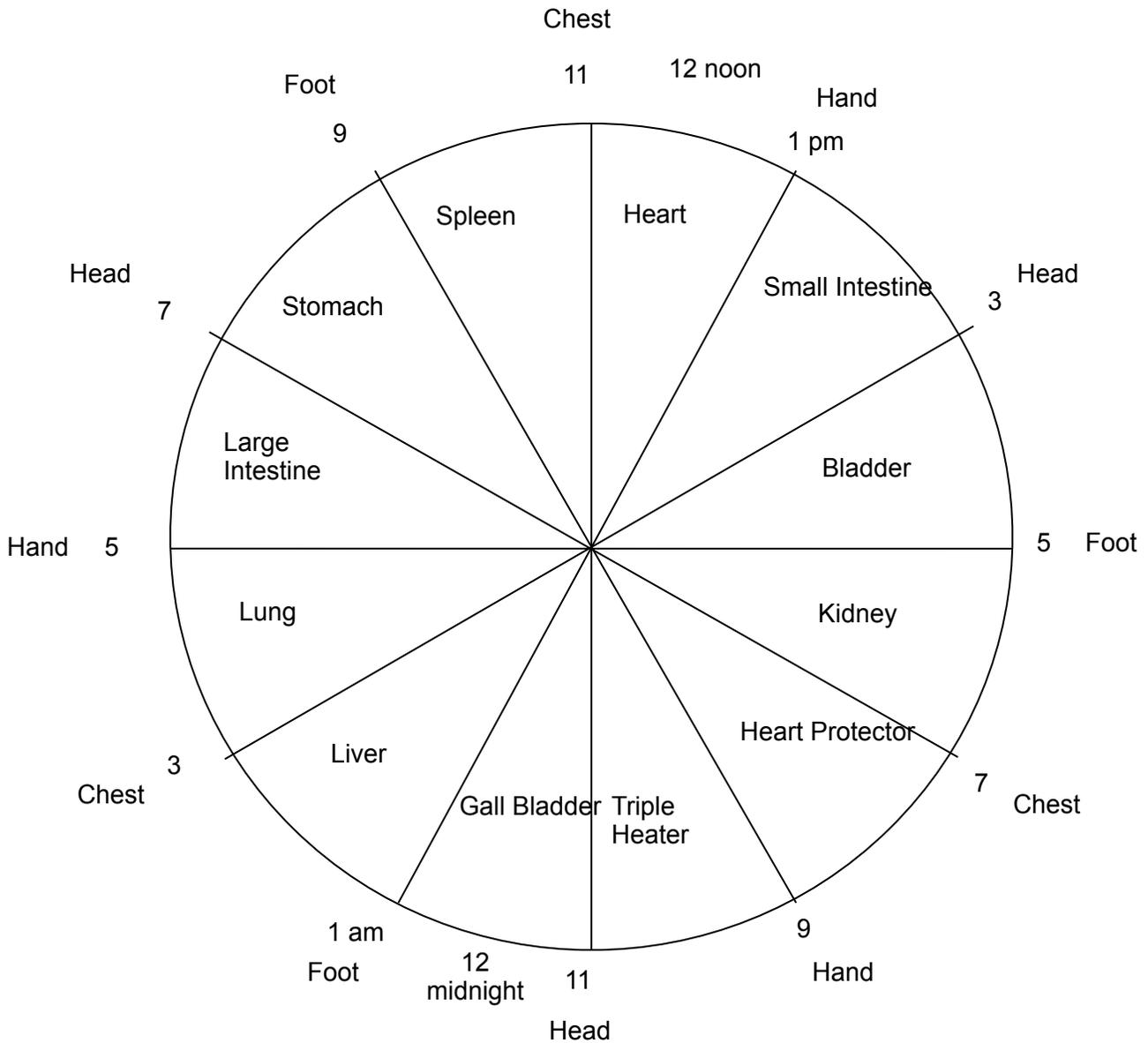
- ‘Helping Ourselves’. Daverick Leggett, Meridian Press ISBN 978-095246400
- ‘Recipes for Self Healing’. Daverick Leggett, Meridian Press ISBN 978-0952464020
- ‘Healing with Wholefoods – Asian Traditions and Modern Nutrition’. Paul Pitchford, North Atlantic Books ISBN 978-1556434303

### Western Scientific Discussion of Energy

- ‘The Spark in the Machine, How the Science of Acupuncture explains the Mysteries of Western Medicine’. Dr Daniel Keown, Singing Dragon ISBN 978-1-84819-196-9
- ‘Energy Medicine: the Scientific Basis’. James Oschman, Churchill Livingstone ISBN 978-0443062612 (Shiatsu Society members discount available)

## Additional Diagrams:

### 1) The Chinese Clock



## 2) Hara Diagnostic Areas

