



- Dipl Remedial Therapist
- Ass.Dipl Massage Therapy
- Ass.Dipl Structural Balancing
- Ass.Dipl Sports Injury Management
- Degree in Homeobotanical and Herbal Medicine
- Certificate in Shiatsu
- Certificate in Tuina-Anno
- Certificate in Oriental Medicine Physical Diagnosis
- Certificate in Touch for Health
- Certificate in Set Tai
- Certificate in Hyperton-X Basic
- Certificate in Hyperton-X Advanced

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CLIENT INFORMATION SHEET

ENERGY

The word "qi" or "chi" (different romanisations of the same Chinese term & pronounced like English 'chee') "ki" (Japanese, pronounced as English 'kee') has been used to mean many things in the orient, from 'the universal' to a wide number of things around us. However, many of those using the term do not realise to what extent ki is connected with the ki of the universal. They are oblivious of the connection.

Anything that has form must have a beginning. The sun, fire both had a beginning. Thus, before fire started, there must have been a fire.

Zen uses the term mu (Chin. wú – Jap. mu), which signifies nothingness, but not complete nothingness. Mu refers to a state in which, though nothing exists, there is nevertheless something. Ki (qi/chi) has no beginning and no end. Its absolute value neither increases nor decreases. We are at one with the universal and our lives are part of life of the univer-

sal.

Since the beginning of the time of the universal, our lives are part of the universal ki, enclosed in the flesh of our bodies. Yet despite ki being encased in flesh, it is in conflux with and active as part of the universal.

When we breathe, we breathe ki of the universal in with our entire body. When the flow is dulled, we become listless; when it stops, we die. If we block the flow of ki, no new flow of ki can enter and the flow reduces, becomes poor.

For the basic essence of the universal, that is ki, to achieve the present state of the universal, it has to pass through a number of contradictory processes which will continue today and continue long into the future.

Our ki is in conflux with the ki of the universal. If we pour forth as much ki as possible, we can improve an interchange for this supply is inexhaustible.



THE SHIATSU MAN

Both mind and body were born of the ki of the universal and were originally one. The mind is refined; the body is coarse. The mind is formless, colourless, and odorless; it flies at will from place to place. By contrast, the body has shape, colour and odour; its movements are restricted. Keeping these two disparate elements constantly unified is very difficult. When the body is confined, the mind moves all the more. The body is influenced and controlled by the ever-changing outside world.

Because the mind controls the body, it need not necessarily grow old as the body does, although people who are still lively and healthy are always people with strong minds.

In the Chinese tradition, energy is absorbed into the human body via portals of entry in the skin. These portals of entry coincide with acupuncture points, which are inlets along a specialised line meridian system running deep below the integument for organ structures.

Through 12 pairs of meridians, the Chinese believe that qi/chi flows in the bodily organs to provide life-giving/sustaining energy. Each pair of meridians is associated with a different organ system or function. In Chinese philosophy, the notion of energy polarity is expressed as yin and yang.

The Inner Canon of Huangdi or Yellow Emperor's Inner Canon (huángdì nèijīng) states that: "The entire universe is an oscillation of the forces of yin and yang." Yang is viewed as the male principle: active, generative, associated with the sun, light, and the creative principle of life, Yin is seen as the female principle:

passive, destructive, associated with the moon, darkness, and death.

This dualistic principle of yin and yang extends into all aspects of life cycles and cosmic processes.

A person whose spirit has completely gone berserk becomes a thing because, in him, the material and the plant spirits are alive. On the outside, he maintains the form of humanity, but has become devoid of its characteristic traits.

Man is the creator of a society, the maker of a social order. He can tell the difference between good and bad, and he knows not to do things to others that he would not want done to him.

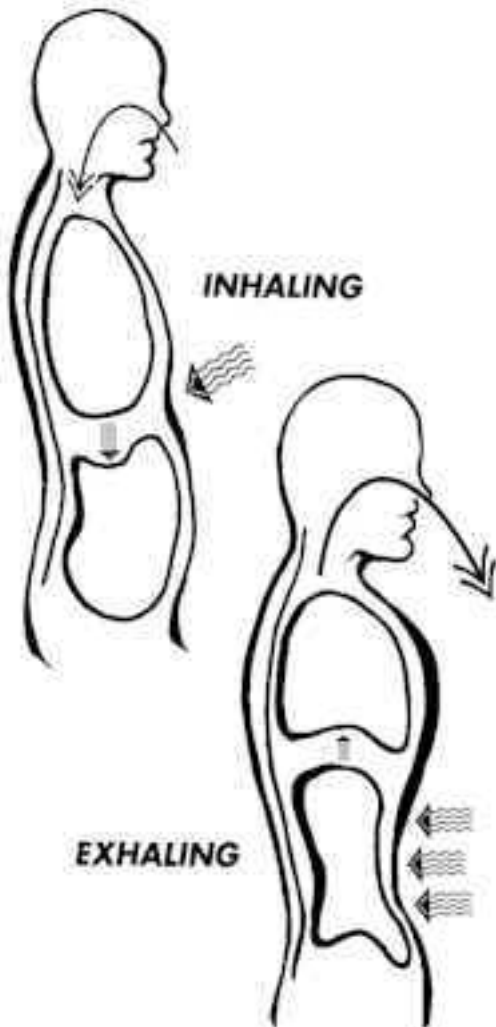
Man is endowed with a spirit, even finer than that of reason – an innate and fundamental spirit. Those who maintain an active conflux of ki throughout the day, actively take in ki while asleep.

There are numerous systems of relaxation, from mantra repetition to progressive muscle relaxation and verbally-guided imagery techniques. The ability to gain greater energy can be developed by using the body correctly and can be achieved by coordinating simple movements with slow, deep breathing. Following is one technique which might help you to completely relax in the privacy of your home:

Belly Breathing

1. Stand with feet parallel and shoulders wide apart

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2. Relax and slightly bend your ankles, knees and lower back. In this position, the bottom of your pelvis should be tipped slightly forward.

3. Relax your shoulders and arms. Look straight ahead with your head level.

4. Breathe deeply and fully into your abdomen below your navel. As you inhale, allow your belly to swell; as you exhale, draw your stomach in. Let your breathing be full, relaxed and natural.

5. Stand like this for 10 to 20 breathing cycles.

Easy Rider

1. Continue the above Belly Breathing but, as you inhale, bend your knees further so as to slightly lower your body.

2. Exhale while rising back up to your original position. Remember not to strain, so bend your knees just a little.

3. Repeat this exercise seven times at first. With practice, you can do more repetitions – 10 to 20 times – and allow yourself to bend your knees further.

By Dani Riggs (Gach, p. 81)

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