

Seiki & Shiatsu

Alice Whieldon

Seiki & Shiatsu are clearly related. Kishi is himself a great Shiatsu master and many who are now involved in Seiki have come to this way of working through Shiatsu.

However, there is debate about the relationship between the two. Some, in both camps, wish to maintain that the two are quite different, others that they are essentially the same.

There is no correct answer here. In my experience, Seiki & Shiatsu are both identical and completely different. The identity and difference can be located in the following areas:

The map -

Shiatsu has a map which Shiatsu students learn and use to diagnose and treat their clients. In a sense, one sees where the map is on the individual. For students of Seiki Soho, there is no map. Each person is their own map and, through resonant contact with another person, that map may become manifest. This is a difference in emphasis that can be enormous.

Intention & Intention -

In Shiatsu we are taught to have intentions with regard to the client. Essentially we wish to heal them or restore balance. In Seiki, it is understood that intention is just one more aspect of mind that may well be present in a treatment, but is not the centre of treatment. In the end it is neither useful nor possible to cure. Through mindful attention and resonance, transformation happens and it is not useful to think in terms of cause and effect. Attention is the key in Seiki (article soon on this).

Form -

Shiatsu generally has a form, a way of working, though that will vary from school to school. Seiki, while there is some loose scrap of structure, is explicitly formless. The practitioner is open to the client as they are, the work emerges from this rather than informed by set structure or practice.

Authority -

Shiatsu is often involved in some kind of hierarchies such as the Shiatsu school with teachers and students, the client and practitioner, the map and theories where knowledge is located.... Seiki challenges this structure, recognising all experience as unique and questioning authority outside the individual.