

An Introduction to Sei Ki

Who founded Sei Ki?

Akinobu Kishi (1949-2012) was an internationally-renowned teacher of Japanese Hara practices.

Born in the Gunma region of Japan, Kishi Sensei was originally taught by his father, an accomplished judo master, who introduced him to manual therapy when he was just 9 years old.

His formal training took place at Tokujiro Namikoshi's Japan Shiatsu College and at the Iokai Centre in Tokyo with Masunaga Sensei.

Kishi assisted Masunaga for 10 years and was widely regarded as one of the senior heirs to his work.

In 1971 he travelled to Paris to give Zen Shiatsu treatments and teach at a time when the work was not well known. He continued to teach Zen Shiatsu internationally throughout the 70s.

At the age of 29, he experienced a profound change in consciousness out of which the seeds of Sei Ki Soho emerged - a synthesis of all his life's experience and research. He continued to develop Sei Ki throughout the rest of his life.

Together with his wife Kyoko, Kishi taught workshops worldwide for many years and has left a rich legacy behind him.



What happens in a Sei Ki Session?

A session usually starts with both people kneeling and bowing to each other.

This work has come out of Japanese culture, hence the ritual, but it is significant as it sets the basic framework for the relationship between the 'practitioner' and the 'client' as one of equality and mutual respect; both are simply human beings on the journey...



There is in reality, no practitioner and no client, simply a meeting of a kind in which one plays the 'active' role, the 'doer' and the other the 'passive' role or 'receiver'.

It works to avoid the widespread tendency within 'therapy' for a projection scenario to evolve in which the practitioner is somehow 'whole' and the client 'broken' along with the numerous other complicated projections that people want to see in others, especially 'therapists'. Seeing oneself as 'broken' is a large part of the original problem.

Sei Ki is not therapy, as the term is commonly understood today, a technique to fix something in need of repair.

Rather it is for the 'practitioner' to meet another with total awareness and acceptance in the moment, from an 'empty' mind and allow the natural intelligence in the bodies, in the 'Ki' that is present in that meeting to guide the session spontaneously and enable the individuals to evolve to a deeper state of balance within their mind-bodies.

This is often experienced as a deeper, slower rhythm of breathing involving more of the body than before i.e. the body becomes more alive but it can also be felt inside as vitality moving around more freely.

Tired energy that is no longer required in the body-mind is transformed or released sometimes subtly, sometimes not. Movement may occur, laughter, crying, the primal scream, whatever is required as the body lets go. None of it is important in and of itself, just a spontaneous expression of the journey at that moment.

Patterns of symptoms that formed part of the previous state of being, may no longer be required in this deeper state of balance and so they disappear, sometimes after a 'clearing out' period in which the body re-organises itself.

Other aspects of the body-mind may change as well, subtly, which perhaps were not perceived of as 'lacking' before or as a 'problem' and this is also part of the transformation.

Each bring something to the meeting, the practitioner, hopefully their depth of training in entering into 'emptiness', their sensitivity to the Qi and their own mind-body's wisdom, inner balance and compassion perhaps.

The client, their energetic state, which though perhaps appearing 'negative' can reveal hidden wisdom when the journey is walked upon.

Both parties are involved in the work at the deepest level.

The client is participating with their inner willingness to walk on the journey of transformation and to trust and enter into resonance with the practitioner and this might take time to deepen.

The session ends with a simple bowing together once more, like in the beginning.

During the session, the practitioner, with their simple empty observation and feeling offers the client a clear mirror to experience themselves in, as their whole self, not just the dressed persona that is lived out in normal human daily life.

The change then for the client as they move back into their life, is a deeper and closer relationship between the wholeness that they are and their personal consciousness, with its dressed persona. As these two become more familiar with each other, the deep tensions between them ease and so things change.

And this is to grow in life...

An important footnote: Anything I write about Sei Ki, is as an individual painting an impression of it, my impression, from my own personal experience with Akinobu Kishi and from practising it with others, and so it can't be regarded as some kind of conceptual definition. Others who have had contact with it, may form different impressions as did Kishi himself, so please take these words as simply a pointer in the general direction...

If in the end, I am asked whether I 'do' Akinobu Kishi's Sei Ki myself, then I would have to say no. All I can do is my own personal style of bodywork and this is influenced by the contact I've had with Akinobu Kishi's Sei Ki over the last five+ years.

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About Anthony

Anthony is British, a graduate of Cambridge University and is 47 years old.

He has spent much of his life exploring Yang & Chen Style Tai Chi, Vipassana & Zen Meditation & many different styles of therapy and bodywork.

His main teachers are Akinobu Kishi for Sei Ki, Yang Dong Bao for Tai Chi, & Father Ama Samy for Zen.



He started professional therapeutic training in 1997 with the London School of Massage, and then moved on to training in Shiatsu with the ESS in the UK. He switched back to Swedish styles in 2004, finally qualifying in Aromatherapy with Gabriel Mojay. His specialist interest was in emotional work and mental health care.

He first met Akinobu Kishi in 2004 and worked with him along with fellow students from then on until his death in 2012.

Anthony now offers Sei Ki as a private treatment for his clients.

He has been teaching Sei Ki based workshops around Europe, Thailand and Brazil for the past five years.

In 2016 he started sharing a Mindfulness based version of Sei Ki as a group therapy and in 2017 developed this further working with psychological professionals to help

them enhance their empathy and connection skills with a view to relating more effectively with clients experiencing extreme mental illnesses.

Anthony also teaches Zen Mindfulness and Tai Chi and these influence all his work.

There is a video introduction to Sei Ki here: <https://youtu.be/8Bg6QlwDVuM>

For more information on Anthony's Work, please visit his website:
<http://www.easternpeace.co.uk>

Gallery









