

## Aspects of study

I began studying postural and relational awareness in 1985 with The Alexander Technique

This developed into a practice of Tai Chi and Chi Kung from 1986 and eventually to the style of Chi Kung I practice today from 1990 that of Yi Chuan, with a focus upon the Zhan Zhuang (standing pole) aspects.

1985-2004 Alexander Technique, Tai Chi, Chi Kung, bodyawareness Robin Rubenstein

1999-2015 Pam Ball Meditation, mind/body awareness

The same week in 1990 I began my Shiatsu studies at The British School of Shiatsu Do with Ray and Suzanne Ridolfi.

This style of Shiatsu has a great influence from the approach of Saul Goodman and Shiatsu Shin Tai. And developed its roots in osteopathy and cranial sacral therapy

1997 I began studying the Shiatsu approach and work of Pauline Sasaki with Pauline, Cliff Andrews and Nicola Ley (and many others who were fortunate to meet and study with Pauline.)

In 2013 I began practising and studying Seiki So Ho with Alice Whieldon. (A development of Shiatsu with a focus on self-awareness and self reflection via the practice itself.)

2015 Dr Mikio Sankey esoteric acupuncture (The development of geometric needling patterns, which I integrated into both my Shiatsu and Chi Kung practice.)

2016 Dr Suzanne Robidoux scalp acupuncture of neurological and psychosomatic disorders (Which I've developed in a Shiatsu approach without needling)

Chi Kung

1987-2005 Tai Chi (Lam Style) Richard Reoch

1990-2005 Zhan Zhuang/ Da Chen Chong: Master Lam Kam Chuen

1995-2004 Zhan Zhuang Chi Kung /Japanese Acupuncture and Shiatsu Peter Den Dekker

2004-present Yi Chuan: Ole Eskildsen

NLP/Clean Language and bodywork

2006- present Ian Thomas

1998-present Nick Pole

Chinese medicine

2000 Tuina Qi Gong diploma from Westminster University with Rosey Grandage.

2002-2015 I joined Peter Firebrace's Classical Chinese Medicine study group with Elizabeth RoCHAT de la Valle.

My underlying reference to these studies is that of refining and developing connection, touch and interaction in relation to my senses.



# The Structure of Awareness

**Exploring the development of our senses/awareness with the integration of our physical structure and how this can manifest in our touch**

**Copyright Adam Hellinger FWss 2021**

# Introduction

## **A brief overview**

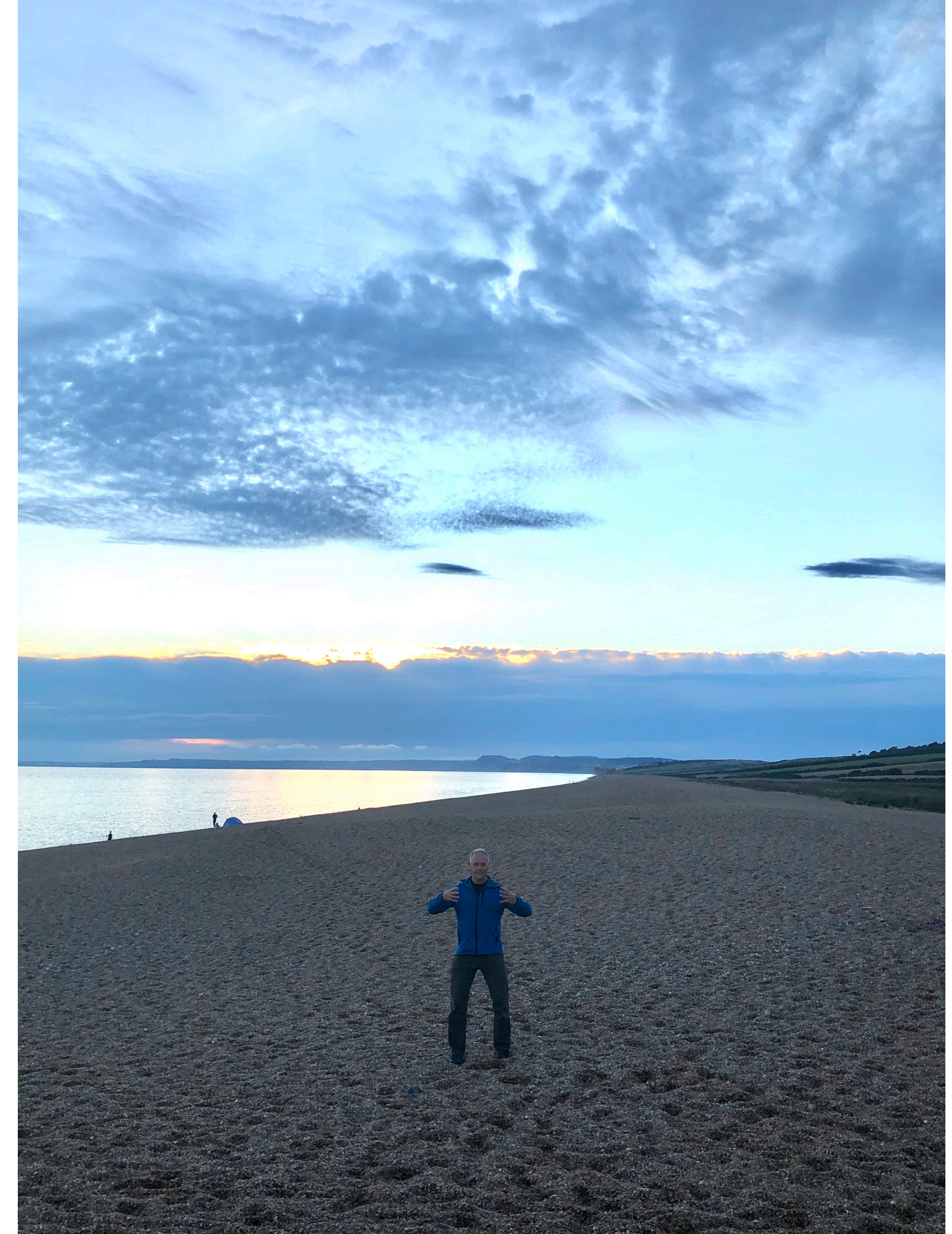
- The concept of interaction/relationship
- What defines our perception ?
- How our senses develop via interaction and what we interact with
- What do our systems and our senses use as a reference ?
- Using our senses to develop our sense of touch and perception




# The concept of interaction/relationship

One of the first concepts of interaction in Chinese classical medicine is the interaction between Heaven and Earth. With a human being manifesting, suspended and interacting between the two.

Without interaction we cannot exist in any form. The actual interaction of Chi within this 'space' later creates the potential for our awareness to manifest and develop. Since this space is the place we manifest within and from our interaction with it, it must define our awareness, and sense of reality.





A person stands in the center of a vast, flat, dry landscape, possibly a salt flat or a dry lake bed. The person is wearing a dark shirt and pants, and their arms are raised in a gesture. The ground is a mix of light brown sand and darker, wet patches. In the background, there are low, rolling hills or mountains under a blue sky with scattered white clouds. The overall scene is desolate and expansive.

Three represents what is above, below and in the centre; it is heaven, earth and humankind: yin, yang and their mixture. Their exceptional nature allows them to take control of the conduct of life and to give meaning to the universe.

Elisabeth Rochat de la Vallee The Symbolism of numbers in classical China



# What defines our perception

The Heart is considered the 'Emperor' of our system.

The space of reflection and therefore where our consciousness and subconsciousness manifest.

The system creates and presents information (Chi) which we can then reflect, interact and respond to.

The information is presented to 'us' via our senses which are processed and eventually reflected upon.

Our sense of who, what and where we are is therefore created in our brain via our senses.

This creates the Heart/Mind connection.

How our senses therefore interact and 'perceive' both internal and external stimulus directly influence our sense of them.





A landscape photograph showing a grassy field with a wooden pole in the foreground. In the background, there is a body of water and distant hills under a clear sky.

## Zhan Zhuang (Standing Pole) Chi Kung

If we can develop a reflective practice physically and or mentally this process can be used as a very effective 'key' into refining and developing our senses.

One such method is that of Yi Chuan, Chi Kung. It is derived by the use of exercise and postures to both integrate and harmonise our bodies/systems towards a more "whole" unit. The physical relationship to ourselves has the potential to refine and develop our senses since these senses are interwoven into our physical systems.

The practice of Zhan Zhuang (Standing pole) a foundation of the Yi Chuan practice can also be viewed as not only a method to integrate and unify our systems but develop and refine our senses. In using our senses as a reference we develop them from where and who we are, and we can then begin to develop and refine them.



# How our senses develop via interaction and what we interact with

As we begin to orientate/integrate our bodies in relation to ourselves so our senses and sense of self begins to develop.

Allow yourself to sit on a chair or the floor

Reach out and pick up an object from near you

Make a note of any thoughts and or feelings that come up during the process, and also once holding the object



# How our senses develop via interaction and what we interact with

Allow a sense of connection with your chair/floor and your 'sitting bones' (BL36)

Move yourself rocking forwards and backwards around these points

Become aware of the area around GV1 (anterior to the tip of the coccyx)

Allow yourself to move forwards and backwards within the triangle created by the interaction of these 3 points by adjusting your weight

Allow the corners of this triangle to connect with DU20 at the top of the head, while feeling in balance with the lower triangle (creating a pyramid.)

Note any sensations, thoughts and feelings

Using this framework as a reference reach out and lift the same object again



# How our senses develop via interaction and what we interact with

Repeat the above stages adding another triangle between LIV8 on both sides and GV1

What did you notice ?

Was there any different feeling or thoughts which manifested ?

Did adding additional structure change your sense of perception ?

Did the structure contain you or support you ?

How we set the structure up defines our relationship to it



# The structure of Awareness

## Using our structure in relationship to others

Once we begin to allow our internal structure to support itself, we can begin to ‘relax into our own space and ourselves’

This relaxation can be viewed as our nervous system moving from sympathetic towards parasympathetic. A ‘space’ where we begin to quieten and listen to ourselves more. And how do we monitor and listen to ourselves ? Via our senses...

We can begin to develop a practice and a process where we can begin to listen to ourselves via our own senses.

The next stage is to begin to ‘use’ this information/awareness when connecting with others.

We can reset the previous exercise when we simply lifted an object with and without the support of structure to contacting and connecting with another person.

And from this we can continue the process of self reflection and listening to our senses towards interacting with another with a sense of ‘open perception’ Or to use Alice Whieldon’s phrase “Resonance”

“Our sense of and interaction with our selves via our physical structure creates our sense of who, where and what we are in relation to others.”







**With gratitude and thanks to my teachers, students and peers.  
Past, present and future.**

**For further contact, classes, questions and information**  
**[adamhellinger.com](http://adamhellinger.com)**  
**[adamhellinger@gmail.com](mailto:adamhellinger@gmail.com)**