

Tao-yin/ Do-In: the basis of Classical Chinese Medicine, and introducing the work of Haruchika Noguchi, David Berceci and Pi Villaraza.

One of the greatest chapters of the key 200 B.C. text of Classical Chinese Medicine called the “Yellow Emperor’s Inner Classic, basic questions” contains an explanation of the formation of the different modes of therapeutic methods used in practice. In Chapter 12 called “Discriminative treatment for patients from different regions” we see how it is likely that the different therapeutic modalities originated in order to balance out the nature of the climatic condition and environment and also foods for the different regions. In each region the medical discipline would have the opposite energetics in order to balance, so for example cooling methodology would be used in the southern and hotter climates of China and heating and warming therapies used in the northern and colder regions.

While this is simple enough to understand its clarity is far-reaching and expresses a fundamental union of all the therapeutic modalities as they were originally in Classical energetic understanding. This is not to hark back to a “golden era” of medicine, it is the fact that as time has gone on humans are losing their natural sensitivity and instinctual senses which earlier on were not as much in tatters as they are today.

Also within Chapter 12 there is a paragraph on each of the four directional regions of China, the north, south, east and west and also the region of the centre. The following are the therapeutics that emerged from each region and also the season-climate associated with each region. Each region produced a therapeutic expression to *counter balance* (i.e. oppose) the energetic quality of the region. The quality of the energy of each therapeutic mode can be described via the 5-phases of energy or equally 5-flavours of energy, as a broad example categorization of energetics (for more on this, please see my article “*The energetics of life: An introduction to yinyang/ 5-phases*” and for an in depth study please see my recently published book “*The Nature of Classical Chinese Medicine - Book 2*” available from the “Books” page of the health instinct website):-

East - Spring (pungent energy) = Blood-letting and surgery (sour medicine)
South - Summer (salty energy) = Acupuncture (bitter medicine)
Centre - (every season - sweet energy) = Massage (sweet medicine)
West - Autumn (sour energy) = Herbal medicine (warming herbs - pungent medicine)
North - Winter (bitter energy) = Moxibustion (or heat based therapy - salty medicine)

Also associated with the central region is something that is hard to translate, which is called “Tao-yin” in Chinese or “Do-In” in Japanese. This in translation might be called “sensing of natural energy flow and direction”, it is also associated in the text alongside massage which means that they are interconnected but Do-In is not massage, so what does this mean? Basically it is really the essence of health, it is a listening and responding process of connection with the bodyspirit sense. The fact that it is associated with massage and touch indicates that it might be considered akin to a physical movement or exercise, but actually this is not a prescribed exercise or movement at all, it isn’t something that one can learn, it is innate. So it's a kind of spontaneous or innate movement, something that is in fact the root of all ancient medicine, the health instinct. This is actually at the heart of most “disciplinized”

forms of traditional medicine in the form of a “self”-therapy such as Qi-gong or Yoga. There are many forms of these expressions but Tao-yin is actually the root of all these things, it has no form or way of expressing but is simply spontaneous expression from the bodyspirit with nothing added on. So all forms come from this spontaneous root Tao-yin.

Tao-yin and massage have something similar about them. In treatment, they are the roots. The root of all therapy is massage (or as Osho might suggest “hugging”! please see my article *“The Natural Touch: unlocking the armour of “self”*) - it is the most basic form of treatment. However underneath this is Tao-yin, which is the foundation for everything including massage, so Tao-yin is the root of massage but is also the root of all of the other forms of therapy. It means that the person practising medicine really needs to be an expression of nature, rather than to express a form. So one can’t “do” acupuncture, when it is natural it might be called Tao-yin-acupuncture, or Tao-yin-massage or whatever. One might say Tao-yin means “natural” or “instinctual” expression within these therapies. By itself, the closest expression of Tao-yin, before it came to be formed into ideologies like Qi-gong, Tai-chi or yoga. In today’s world these expressions are all “forms” to be followed and as such there is no longer much understanding of the spontaneity or allowance for natural movement to unfold.

One of the key proponents of understanding the nature of Tao-Yin was Haruchika Noguchi, a Japanese healer. His interest was in the nature of the bodyspirit’s innate ability to heal. He formed a therapeutic system called “Seitai” which was massage-hands-on energy-medicine based, however he pointed out that the root of this was something he called “Katsugen-undo” or “innate life-energy movement”. To Noguchi his Seitai was merely helping a person to connect to primordial life-energy so that they may more easily enter into the process of spontaneous-movement/ “Katsugen”. In a way what it meant is that the process of treatment is due to a patient believing that they are “broken” and therefore require treatment. So Katsugen was the process of the patient reconnecting to life-energy which would simply be physical or less physical movements led by nature, or instinctive health and thereby spontaneous-healing that did not require a practitioner. Noguchi was one of the very few practitioners who sought out a real connection to the ancient sources of understanding which are about a reconnection to life without form and ideological structure. Katsugen wasn’t “done” it was triggered. The Katsugen triggering exercises that Noguchi showed people were not Katsugen itself, they were the triggers for Katsugen or the spontaneous movement of life-energy to occur without form or direction.

A similar approach is that of Akinobu Kishi who, having studied Shiatsu and also Noguchi’s work and numerous other ways of looking at the body, came to an understanding that formed his own healing modality that he called Seiki with an obvious nod to Noguchi’s “Seitai”. His therapy is also a connection point that allows a person to reconnect to the nature of Tao-yin, or to reach the point where katsugen or spontaneous release occurs naturally. This therefore represents the very heart of medicine. “Tao” means simply to “follow the feet”, or to instinctually respond and it is the same essential meaning as Tao-yin, although the characters are different. Massage therefore is found in the “Central region” of the Chapter 12 we have spoken of, along with Tao-yin, showing that the connective touch of humans is the foundational therapeutic method no matter what other methods are used, and so needs to be imparted whatever the additional methods.

Kishi's teacher of Shiatsu was the very famous Shizuto Masunaga, who according to Kishi in his very important book "[Seiki: Life in Resonance](#)" pointed out that body therapy or root body therapy called "Anma" in ancient China, was the **key** therapeutic methodology. Masunaga called his school "Iokai", meaning "King of medicine", because of his conviction that ancient Anma, which Masunaga's Shiatsu was attempting to connect back to, was the basis of therapeutic connection. The most basic therapy of human touch is literally the situation of what *seems* like "two people" joining, and this simple and fundamental gesture is the basis of resolving all forms of dis-ease. The state of dis-ease is actually the perceived and sensed belief that "I" am separate from "you", touch can immediately resolve this and so the other therapeutic methods are add-ons to this foundation.

Tao-yin is however that which is pre-therapeutic, it is not an action taken by a person in relation to another. It is the realization of oneness with the universal quality of life without the requirement for anything else and as such it is a formless and ideal-less triggering of natural response to what the body-state is right at this moment. Katsugen is one of the key expressions of healing that is the foundation for all others.

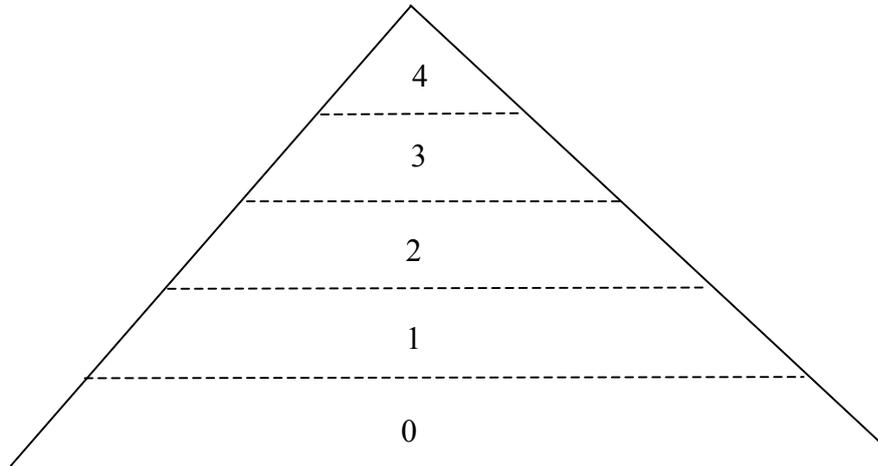
It is important for us to look at some equivalents. In ancient medicine "An" = mothering/ caring/ female/ resonant touch, "ma" = active touch, so this is yinyang. Yin is always foundational so all massage is based on the foundational "An". Anma in the ancient world is akin in the modern world to Noguchi's Seitai and to Kushi's Seiki and Masunaga's Shiatsu, these are all therapeutic modalities. But Tao-yin is equivalent to Katsugen and even Katsugen is only a trigger to "Tao".

In Chapter 12 of the ancient Classic above it is often not properly understood what is meant by "massage", because in the text it is expressed as "massage-Tao-yin", seemingly as one expression because they are put together in the original text. However what is meant by this is far deeper. The putting together of Tao-yin with massage is simply that they are foundational, but Tao-yin is foundational to massage and massage could be interchanged with any of the other tools such as herbs or acupuncture. Tao-yin might simply be called "the natural expression of...X" so it is not appropriate to see Tao-yin and massage as the same. Neither does Tao-yin mean a specific discipline such as Qi-gong which is a practice that arrives out of it, just like massage, acupuncture and others. Also many of the practices coming out of Tao-yin like Qi-gong are not necessarily spontaneous, unless one looks at the origins of Qi-gong and finds practices like Zi-Fa Qi Gong where spontaneous movement is "approved". The same is true of yoga in India, which may in fact have been the original source of the idea of Tao-yin. Where there is spontaneity and child-like exploration of movement, there is life. Where there are staid ideologies and hierarchical male dominance there is ego ruling. The same is true in the practices of medicine as it is in the practices of these therapeutic exercises and this is most commonly the case today. This is how one can look at the tree of expressions of Tao-yin:-

- 0. Tao-Wu (nothingness-everythingness/ non-dual/ no "self")
 - 1. *Tao-yin/ Katsugen-triggers*
 - 2. Qi-gong/Tai-chi/ yoga etc.(original expressions of these include spontaneous movement)

3. *Massage - Anma/ Shaitso/ Seitai/ Seiki etc.* (sweet energy = food, so this layer is also associated with classical nutritional medicine)
4. *Acupuncture/ bloodletting-surgery/ herbs/ moxibustion etc.* (4 other energetic “flavours” of medicine)

One could see this is a pyramid formation:-



Its important to note that the 3rd layer above associated with the energetic quality of massage relates to the Central region in Chapter 12 of the Yellow Emperor’s Classic and this relates to the sweet energetic quality that is nourishing and is the foundation flavour of all food. Hence we could see the nature of massage as being in connection with nutritional medicine also, the use and balance of the sweet flavour as a strong relationship to the quality of the nature of touch, one could say that touch is a feeding of the body, a sharing of energy. In the New Testament there is a metaphor: “*While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, “Take it; this is my body.”*” Mark 14:22. This is interesting, it indicates that there is a quality of the body and food being one, in massage this touch is the fundamental Oneness that is essentially a universality of energy that is shared between the so-called “giver” and so-called “receiver” although these two can’t be differentiated in reality. Massage therapeutics are not only the main stay of practice but also they are the foundation of the body’s nourishment.

The 4th layer represents all the 4 other phases/ qualities of therapeutic energy methods, which in terms of flavor are: sour, bitter, salty and pungent. These add on and augment the sweet quality of layer 3 - massage, they are additional. Of course every therapy mode hold and using different techniques, can be used to expresses all the 5 energy qualities. However, it is simply that the therapy born of a particular region has a tendency to be used for a particular purpose, so needles are cooling in effect and therefore are associated with the bitter flavour that too is cooling. It is harder to make a needle “warming” although of course one can do this, but often less successfully than with fire or in this case moxibustion. Bleeding and surgical methods are cutting of the body energy and so are considered sour in effect although sour hear means “draining” or clearing from the body, a kind of catharsis. Salty is the effect of moxibustion which heats. Herbs, born of the cooler western regions of China tended to be pungent overall in there effect to counter the cooling of this region so the *hall-*

mark of herbal medicine is actually the pungent herbs used in practice. Again of course all are variable in their usage but these are the mainstays of the uses of each discipline on top of the pre-request of Anma massage, which was foundational.

In a sense the linear logic of the above is ridiculous but it is simply a representation, not a hierarchy. The point is these different expressions are associated with the different quality of therapeutics and they affect the equivalent “layer” of a person’s healing. The expressions of 4,3,2 are all superficial layers on top of 1 and so a bodyspirit is of course affected and triggered by 4,3 and 2 expressions but 1 is a deeper level. Tao-yin represents the gateway to the mysterious and the end of the practitioner-patient duality ideology, it is the foundational spontaneous healing response. Underpinning this is the root of everything, the Non-dual nature of reality and the point at which the human-condition of “self”, which is at the very root of what our perception come from, dissolves away in the expression of Tao-yin. When this occurs spontaneously, not by willful intention or imagination (both of which are about “me”), then all that is left is life, as it is. The Tao-yin state is constantly accessible, not through the seeming ladder above, it is not linear. It is possible to connect to what Tony Parsons (<http://www.theopensecret.com>) calls the “natural reality”, in any situation at any time but only as a totally natural spontaneous event, not something that can be induced. Even the nature of the triggering of a Tao-yin/ Katsugen process is not the actual thing happening, it is merely a possible openness.

As a last point and vital key in the modern world, David Bercli, through his long term work with trauma survivors and with “post-traumatic stress disorder” (which essentially can be boiled down to any form of psycho-somatic stress held within the body), has developed a series of exercises which are precisely connecting to the spontaneous release of tissues through what he calls “natural tremor release”...this is exactly the same as the two Noguchi’s direction although the method is ingenious and different...all of these coming to the same point. I feel Bercli’s approach is very clear and brilliant and he very much is deeply part of the ancient connection to what might be called Tao-yin as an expression, please obtain his video here:- <http://www.namastepublishing.com/products/dvd/revolutionary-trauma-release-process/978189723>

For more information on the brilliance of Haruchika Noguchi please enquire about his books here:- http://www.zensei.co.jp/books/store?genre_id=7

And again, the work of Akinobu Kishi:- ["Seiki: Life in Resonance"](#)

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Update: 27/7/2014...

I have recently come across Pi Villaraza, a man who had a life changing experience when something let go internally and he was able to experience the flow of energy that occurs through spontaneous movement. This movement is exactly the same as the other two expressions I mentioned above as it is clear that every ancient culture ahs

this quality of expression at its roots as it is the original foundation for all forms of body natural movement. He expresses himself very brilliantly in this article: [Inner Dance with Pi Villaraza](#) . He calls the process “Inner dance” but there is no “dance” in the normal sense, this is spontaneous movement or as he calls it “flow”....”trust, surrender and flow” being the key words of the philosophy. Please look into this access point to the same quality or natural energy movement that the body longs for.

<http://www.innerdance.multiply.com>
<http://www.innerdance.wordpress.com>
<http://www.maianeye.blogspot.com>
<http://www.pi-kalimata.blogspot.com>