

Calatonia and Practices of Psychophysical Integration in Chinese Culture*

Maria Elizabeth Fontes

Viviani Barnabé

Introduction

This chapter is dedicated to those professionals who use Calatonia in their clinical practice, to increase awareness of the beneficial effects of this method. Much has been written about **Calatonia and Subtle Touch**, and some practitioners have associated these techniques with the Chinese meridians or the Indian nadi, from the Hindu philosophy. There is no space in this chapter to address the scientific value of these two Eastern bodies of knowledge but seek instead to simply appreciate and draw a parallel between the similarities these distinct modalities share with Calatonia, a Western technique developed within a scientific medical and psychological framework. The symbolic value of comparing these modalities - that is, the attributions or projections made by the Eastern modalities to the different areas of the body they correspond to - is invaluable to both Eastern and Western traditions.

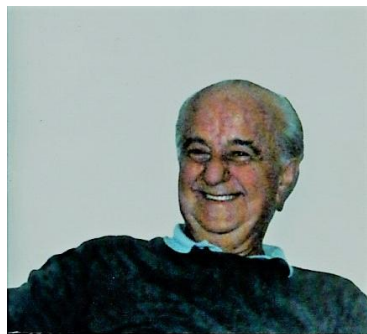


Figure 1. Pethö Sandor, CID publication.

Since its introduction to Brazil by Pethö Sandor (Fig. 1) over 60 years ago, the practice of Calatonia has been taught on specifically-designed courses for professionals from many different areas (Farah, 2007), and has been used in Psychophysical Integration as

an auxiliary tool in many processes aimed at restoring emotional and/or mental balance (Sandor, 1969/1984).

Calatonia is performed in a suitable environment with the patient lying down, in comfortable clothes and with the thermometer set to a comfortable room temperature. The total duration of the technique is approximately 25 minutes. Before initiating Calatonia, the patient is asked to let his/her thoughts flow without interacting with them ("emptying" the mind) and to be aware of his/her breathing or the point of their body where they are being touched, and observe any and all responses to the stimulation.

The reticular formation in the brainstem, which is linked to attention and perception, allows for the emergence of archaic, repressed, ignored, painful, pleasant and pleasurable psychic contents with creative possibilities under conditions of relaxation. The patient may then be able to access unconscious contents within their psychological life (Sandor, 1984) and integrate these contents in their awareness. This gradual and steady process is what C.G. Jung defines and describes in his theory of Deep Psychology (Jung, 1984) as a process of individuation. The expansion of consciousness is paramount in the process of individuation, to enable the content which emerges naturally to be integrated into the psychological awareness as a whole (Sandor, 1984).

During Calatonia the patient may leave their conscious perceptions behind and fall asleep which, from the perspective of Calatonia, is not merely sleep but a standby mode or an altered state of consciousness. The therapist continues to perform the touches and observes the patient for possible neurovegetative responses such as fasciculations, small or more intense muscle movements and spasms, itchy skin, heart palpitation, visual stimulation, etc. (Sandor, 1984).

Each touch lasts for one to three minutes, is made to a single point (bilaterally) and is very light, "like holding a soap bubble" (Delmanto, 1997).

"Calatonia is a process of conditioning performed by the therapist via the application of equal and consistent light touches to the toes, the soles of the feet, the heels and to the convergence of the calcaneal tendon with the triceps surae on the inner side of the leg." (Sandor, 1969, pg. 92).

It is performed in silence and the therapist only speaks at the end of the sequence, when the patient is asked to slowly stretch, to take a deep breath and to sit up. The therapist

also asks the patient if he would like to comment on the procedure. This helps the patient to adapt to their surroundings and to practice introspective observation of internal processes, which is critical for self-knowledge.

Over the course of several sessions, the patient may be able to release deep tension and this release clarifies the meanings of the Greek verb *khalaó*, the etymological origin of Calatonia, denoting “relaxation”, “nourishment”, as well as “letting go”, “untying the ropes around a barrel”, “opening a door”, “forgiving one’s parents”, and “freeing oneself from anger, fury and violence” (Sandor, 1984).

At the same time, the therapist must “empty” their own mind and not allow their thoughts to interfere with the patient’s field of psychic energy. The therapist can employ this inner attitude of observing the patient’s subsequent reactions in an atmosphere of receptivity and acceptance, with the absence of both criticism and a pre-defined goal for the patient. The therapist should act as both a support and a facilitator of the patient's process of integration, providing the bridge between the conscious and the unconscious, insofar as the patients remain unready or unable to provide this bridge for themselves, as Jung formulated in his theory of symbolism (Jung, 1957/87).

Before touching the patient's body, the therapist must connect to a point (Machado, 1994) between the patient and themselves, so that the energy of both patient and therapist flows unimpeded through this triangulation. This “third point” establishes a more encompassing and transcendent connection to the dynamics of both.

Calatonia leads the patient to integrate the three levels of human experience - the physical, the psychological and the spiritual - which is simply another way of referring to Human Nature.

All that is required of the therapist is that he be present, maintain an attitude of detachment to the patient’s responses and be willing to cooperate with the patient's process. It is important to *cultivate an attitude of humility and compassion, and to keep the correct intentions and adequate proportions in mind*. By leaving aside their expectations of specific outcomes, the therapist can maintain the openness required for the process of healing and psycho-physical-spiritual integration to occur. In symbolic terminology, the therapist’s attitude is “transparent” - not as in invisible - but as in light showing through a diamond.

Traditional Chinese Medicine

Traditional Chinese Medicine (TCM) has been around for millennia, with the first records of its existence dating to more than 10,000 years ago (Bing, 618/2001). It comprises the totality of human experience from our integration into the surrounding environment to cosmic infinity. TCM focuses on preventive healthcare through exercise, meditation, nutrition and conducting one's life according to the Taoist Virtues.

The Taoist Virtues are *compassion, respect, faith, justice* and *wisdom*, as extensively described in the *Tao Te Ching* and the *Huangdi Neijing*.

The "*Huangdi Neijing*", *The Inner Canon of the Yellow Emperor*, (Bing, 618/2001) is a key text for those training as an acupuncturist. The principles behind the main theories of TCM are: Yin and Yang, the five movements or elements (wood, fire, earth, metal and water), the generational cycle (mother-child) and the cycle of containment (restriction and destruction), organs and viscera (zang-fu), meridians and collaterals, vital energy and blood (qi and xue), aetiology, pathology, methods of diagnosis and syndrome differentiation, as well as basic knowledge about acupuncture points, needle selection and moxibustion (Fundamentos, 1964/1995).

Due to their training, an acupuncturist's vision and conduct are complex and systemic, and involve both many observable aspects and many aspects that are subtle and invisible to the untrained eye. It is a markedly different position from that of Western Medicine, which TCM has approached to maintain a consistent dialogue in recent years. Significant research has been conducted over the last few decades, both in China and overseas, resulting in several new techniques and discoveries (Anesthesia for Acupuncture, 1972).

The meridians are channels of energy or Qi (Chi), and are the acupoints for needle insertion. These small nuclei of energy may either be flowing, which signifies health, or, if they lie stagnant, depleted or are innervated with too much energy, they represent markers for sickness or disease. These acupoints can be stimulated by needles, dried mugwort (moxa), bleeding and suction cups, other materials such as ginger and salt, and by massage, Subtle Touch or qigong. Stimulation of these points leads to some form of activation or rebalance of energy flow (Fundamentos, 1995).

The acupoints corresponding to one or more of the meridians are systemically related to one another, and one cannot stimulate one side without affecting the other. For example, if the back is stimulated it will almost certainly affect the front side of the body as well. If the upper part of the body is treated, the lower part will also improve and vice versa. In addition, a phytotherapeutic remedy for the interior of the body may also produce a certain glow to the face.

The insertion of needles to the superficial section of the dermis and to the tips of the fingers easily affects the Central Nervous System. Within TCM theory, it generally takes 28 minutes and 44 seconds after insertion of the needles for the energy to complete a cycle around the entire body, important for its healthy tonification. For more specific applications, there are other techniques such as counting off one's respiration cycles. Acupuncture is ideally performed when the patient is lying down, to allow the patient's blood pressure time to drop (Liu, 2011).

The energy channels (meridians) comprise twelve bilateral pairs of points, six on the hands and six on the feet, as well as two central channels. These two channels, along with another six bilateral paths of energy originating from the acupoints of the ordinary meridians, eight in total, are also classified as the Eight Extraordinary Conduits. Further research has expanded on these meridians and discovered many additional acupoints (Liu, 2011).

TCM states that if the acupuncturist is not harmonized and comfortable with their environment or with the treatment, the patient may not show any significant improvement. Qigong, Tai Chi Chuan, meditation and proper eating practices help to maintain this balance (Liu, 2011). For example, "the Tai Chi Sword is a symbolic representation of the sword, which is linked to power, to differentiation, to the development of consciousness and to the internal struggle for transformation and enlightenment" (Minicucci, 2011).

Acupuncture and other methods in TCM are very efficient, precise and quick, with few side-effects. As such, they maintain a balance and a state of good health using *acupuncture, moxibustion, auriculotherapy, suction cups, bleedings, Kua sa, phytotherapy, nutrition, meditation, Tui na* (Chinese massage), and exercises like *Qigong, Tai chi chuan* (Oi, 2013), *Baduanjin* etc. Acupuncture, as a treatment utilizing

needle insertion, can both cure permanently or kill - obviously, we are referring here to needles inserted by trained specialists.

TCM and Calatonia

In this chapter, we present possible links between Calatonia and the energy channels called Chinese meridians, which form the basis of the conduits and collaterals in Traditional Chinese Medicine (Bing, 618/2001).

We specifically focus our analysis on the meridians in the hands and feet because Calatonia is performed by the therapist using their fingers and by touching the patient's toes (feet) or fingers (hands), among other specific points. The subtle touches in Calatonia target many acupoints, corresponding to both ordinary and extraordinary meridians.

To get an idea of the relationship between Calatonia and TCM, the latter recognizes that the energy which flows through the meridians, called Chi or Qi, flows through everything around us and through the Universe. This energy directs its flow from one meridian to another at certain points, for example at the connection points and at the fingertips. It is mainly at the fingertips that energy is exchanged with the outside world and between the meridians (Liu, 2011). Calatonia uses subtle touch at the tips of the fingers, where the world's energy is both captured and emitted.

This chapter does not purport to authorize any one of our readers to immediately go out and practice Calatonia, much less acupuncture. Specialist training is needed to perform both; while Calatonia requires adequate training and supervision, becoming a specialist in Traditional Chinese Medicine demands years of courses, training and experience. These relationships are a small sample of the infinite possibilities of the systemic approach to the human being.

All symptoms described in this chapter have some degree of psychological involvement or impact – the physical and the psychological are not separate entities. But some more than others, have a psychogenic nature. And MTC takes care of others problems not described here.

Below we highlight the connections between several subtle touches in Calatonia with the meridians in acupuncture:

First touch

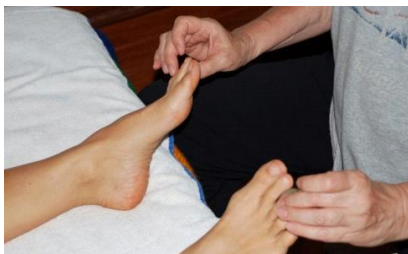


Figure 2. Thumb and middle finger on third toe. Figure 3. Lung meridian (LU).

The lung meridian is active in almost all the touches in Calatonia as it is connected to the main complementary finger, the thumb. The thumb is the only finger that “can communicate with all other fingers at will”, and underlies the vital action of grasping that the human hand can perform. Touching and holding the body lightly, “as if holding a soap bubble”, necessarily requires the participation of the thumb (Delmanto, 1994).

The lung meridian (Fig.3) begins in the upper thorax region and projects down to the tips of the thumbs, passing through the anterior and radial regions of the arm. Some of the disorders associated with a blockage in this meridian are: chest pain, asthma, bronchitis, coughing, skin rash, panic attacks, hot palms, too much or too little urine, radial arm pain, and sore throat. The last acupoint of this meridian (tip of the thumb) is used to treat asthma, bronchitis, coughing, flu, coma, loss of consciousness and mental disorders.

Many acupoints can produce two opposing effects; increasing or decreasing, toning or sedating. Which effect is elicited depend on how the needle is inserted, how it is rotated, how far it is pushed in, and other needle procedures which rely on the acupuncturist's composure and state of mind.

The effectiveness of Calatonia depends on the equanimity with which the therapist performs the sequence of subtle touches.

The first touch on the foot (Fig. 2) is not related to any specific meridian but to secondary channels, specifically through the anastomosis and collateral channels, connected with other foot meridians.



Figure 4. Pericardial meridian (PC).

The pericardial meridian (Fig. 4) begins at the side of the nipple and protrudes towards the middle finger of the hand. It also has a secondary channel connected with the heart and the San Jiao – the Triple Heater.

This meridian (PC) promotes relaxation, where the individual suffers from tension, insomnia, overexcitation, excess thoughts, repetitive behaviour, chest pain, heart pain, palpitations, anxiety, hysteria, epilepsy, stomach pain, hiccups, vomiting, fever, jaundice, arm pain, among other symptoms.

The acupoint PC4 on the pericardial meridian slows one's heartrate, alleviates pain, opens up one's chest, cools and regulates blood flow, and strengthens the mind. It is used to treat mental disorders and acute phases of epilepsy. The PC5 acupoint is used to treat depression and anxiety, mental disorders, irritability and epilepsy, among other symptoms and problems. The PC7 acupoint on the wrist joint calms the mind and eliminates excess heat. It is used to treat insomnia, anxiety, depression, shortness of breath, palpitations, heart pain, palm dermatitis, arthritis in the joints of the wrist, stomach pain, vomiting, mental disorders and epilepsy.

From a psychosomatic perspective, there is a clear connection between the lungs and the skin, which is the point of contact for the touches in Calatonia. Visually, we can observe the effect at these points frequently through the pulsating fascia of muscles, fingers, limbs and the entire body.

When observing a patient's breathing and respiratory reflexes such as changes in intensity of air intake, especially in *fractionary decompression*, one often perceives neurovegetative disturbances at neural decussations (intersections of nerve bundles between the cerebral and cerebellar hemispheres). This pattern of relaxation seen in changes in the rate of respiration, can also indicate relaxation of the individual as a psychophysical unit (Sandor, 1984) – there often follows a subsequent decrease in heart rate, anxiety and in the severity of several emotional states indicative of psychological or emotional imbalance.

Because of this connection between breathing and emotion, these set of acupoints are often used in the treatment of mental disorders in TCM. In the hand sequence of Calatonia, one of the touches that facilitates this process is the touch in which the therapist's wrist comes into contact with the patient's wrist. Other important acupoints on this meridian are stimulated in the 9th touch of the foot sequence of Calatonia, where the therapist's hands and wrists support the undersides of the patient's shins.

Second touch



Figure 5. Thumb and forefinger on second toe. Figure 6. Stomach meridian (ST).

The stomach meridian (Fig. 6) begins in the eyes and projects to the second toe. This meridian is stimulated to treat indigestion, headaches and disorders such as tinnitus,

trigeminal neuralgia, temporo-mandibular arthritis, facial paralysis, teeth grinding (bruxism), tics, breast lumps, breastfeeding, stomach pain, ulcers, anorexia, gastrointestinal problems, urinary problems, uterine prolapse, lower limb paralysis, knee pain, facial paralysis, epilepsy, rhinitis, mastitis, mental disorders, pharyngitis, apoplexy, appendicitis, acute inflammation, gingivitis, tonsillitis, hepatitis, excessive dreaming, manic behaviour (linked to liver inflammation), very cold sensations in the feet and to improve overall health. It can also be stimulated to reduce excessive and repetitive automatic thoughts, which according to TCM can cause sickness.

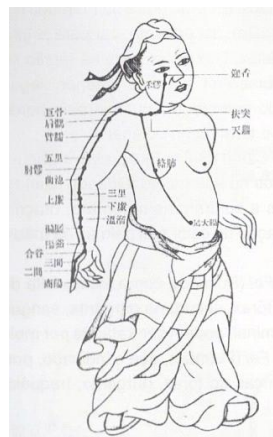


Figure 7. Large intestinal meridian (LI).

The meridian of the large intestine (Fig. 7) begins at the index fingers and runs along the external edge of the hands and arms, up the neck and ends on the far side of the nose. It is used to treat asthma, tonsillitis, coma, sore throat, toothache, loss of consciousness, mental disorders, facial paralysis and facial problems, rhinitis, sinusitis, arm problems, diarrhea, shoulder problems, pleuritis, elbow pain, hemiplegia, tendinitis, capsulitis, furunculosis, olfactory and nasal disorders, facial aesthetics and other problems. It is widely used in several syndromes, complementing more specific treatments.

The relationship between these two meridians is interesting: Earth (stomach) and metal (large intestine) represent the mother and the child in the relationship between the five movements or elements (wood, fire, earth, metal and water).

For Sándor, the second toe (Fig. 5) represents the foot's axis and corresponds to the spine, which is the axis of the body.

In Chinese, the name of these two meridians (LI and ST) is *Yang Ming* (the light of Yang), one for the foot and other for the hand and they join together in the face. These meridians have important relationships with points of reception, energy transformation and healing, separating the limpid from the turbid, regulating the energy of all meridians and harmonizing the organs and viscera.

During Calatonia we generally observe abdominal movements. In the first few applications of Calatonia, the patient usually shows an aversive reaction as if the initial touches were unexpected. For the therapist, these abdominal reactions are seen as signs of relaxation of the smooth muscles of the intestine. Other times, the patient reacts by touching their own face and then reports “an itch”. Often the patient scratches the side of their nose, where the large intestinal meridian ends (Fig.7). Energy is therefore circulating and sometimes the patient will touch the tip of their nose, revealing a *small circulation of energy* between the “extraordinary meridians”, the Governing Vessel (GV), and the Conception Vessel (CV) (Fig. 27).

Third touch

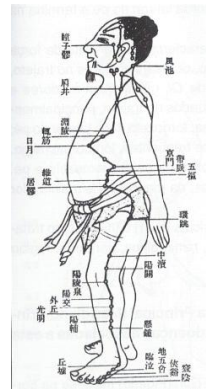


Figure 8. Thumb and ring finger on fourth toe. Figure 9. Gallbladder meridian (GB).

The gallbladder meridian (Fig. 9) corresponds to the element of wood, to rooting and to expansion, and is important in the treatment of emotional problems, particularly of depression. According to TCM, those who do not want to live lack the courage to expand. It is also important for the treatment of panic attacks, in conjunction with the acupoints of several other meridians.

The outer manifestations of the liver and the gallbladder are the eyes. This is where the gallbladder meridian begins, in the outer corners of the eyes, and leads downwards along the sides of the body to terminate next to the nails of the fourth toes. This meridian is also used to treat eye problems, headaches, facial paralysis, hearing problems, toothache, migraine, dizziness, neck pain, insomnia, apoplexy, epilepsy, high blood pressure, cold symptoms, sinusitis, lymphoma, stroke, hepatitis, jaundice, gallstones, sciatica and lower back pain, hemiplegia, hives (urticaria), itchy skin, arthritis, leukaemia, multiple sclerosis, involuntary urination (enuresis), feet pain and edema, and excessive dreaming, as well as helping to clean the brain. There are several other possible treatment applications for other symptoms connected to the gallbladder meridian; for example, acupoint GB34 is stimulated to help repair tendons throughout the body. In addition, several studies describe how to treat fibromyalgia with acupuncture.

Fibromyalgia has been heavily researched because it is a syndrome that is very resistant to treatment with medication. It is characterized by a set of low-intensity processes occurring throughout the patient's body resulting in fibromyalgic pain. Relaxation, mindfulness, integrative psychotherapy and other adaptive techniques can be employed to turn this set of tensions to a more productive use.

Several studies highlight the potential for the redirection of mental energy, or cathexis, trapped in a psychic complex which can be released through Calatonia or other relaxation techniques to reorganize the individual through creative processes (Arcuri, 2004, 2006a, 2006b).

The acupoint GB21 is used to relax tendons, induces labor and childbirth, and stimulates lactation. Therefore, its stimulation is usually strongly prohibited in pregnant women.

The element of wood (connected with the gallbladder and liver) is associated with the emotion of anger, while its Virtue is that of compassion. When one's anger is not controlled it can "ignite" and, like flames, it can flare up. It is the so-called "Fire of the Liver" that flares up and produces the "red eyes of anger".

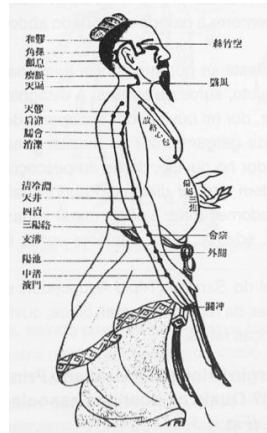


Figure 10. Triple Heater meridian (TH).

The Triple Heater meridian, as its name indicates, regulates energy distribution and blood circulation throughout the body through three heaters: the upper, middle and lower. It starts next to the fingernails on the fourth finger, the ring finger, and runs upwards through the back of the hand, the arm and the shoulder and ends on the outer tip of the eyebrow.

The main treatment applications associated with this meridian are that it invigorates blood, stops convulsions and restores consciousness. It can also be used to treat headaches, sore throat, edema, tinnitus, surfer's eye (pterygium), tongue ulcers, coma, apoplexy, conjunctivitis, tongue stiffness, febrile illnesses and irritability. In addition, it is linked to tinnitus, wrist, shoulder and arm problems, bursitis, tendinitis, facial paralysis caused by the element of Air, tiredness, and migraine.

These two meridians (GB and TH) also have a mother-child relationship, wood creates fire. They are joined together at the ears and corners of the eyes. In the body's circadian rhythms, the TH meridian gives the commands as the headquarters for the body's energy supply to the GB meridian.

Subtle touches to the areas around the eye cavities by cupping the palms of the hand produce deep sensations of relaxation as well. The tenth touch in the basic sequence of Calatonia, that of holding the head, forms the counterpart to stimulation of this area. *Cupping the hands over the ears* also creates a sensation of warmth and unconditional acceptance.

Fourth touch

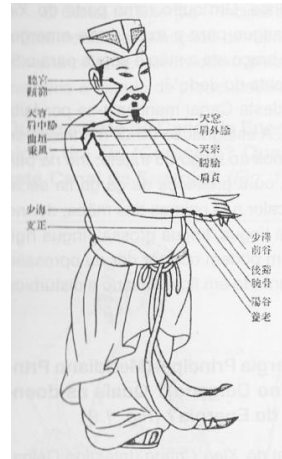


Figure 11. Thumb and little finger on fifth toe. Figure 12. Small intestinal meridian (SI).

The small intestinal meridian (Fig. 12) acts on the body by opening holes, expelling air and initiating lactation. The SI meridian begins at the nails of the little fingers, passes along the arms and ends on the sides of the ears. Among other problems, it is used to treat headaches, throat, neck and torticollis, surfer’s eye (pterygium), deafness, mastitis, manic behaviour, fever, malaria, loss of consciousness, apoplexy, epilepsy, night sweats, eye congestion, wrist pain and stiffness, elbow pain and shoulder pain. It is also linked to tongue rigidity and mental disorders, and can be used to calm the mind.

Acupoint SI3 is related to the Governing Vessel, Du Mai (Fig. 27). Acupoint SI5 cleanses the mind, removes obstructions to the meridian and is especially used to treat any problems with the wrist joint. Acupoint SI6 is widely used to increase yang energy in the elderly by burning moxa. As our body ages because of a lack of fire in life, it is also important to get some Sun, the external fire.



Figure 13. Heart meridian (HT).

The Emperor, who is the Heart (Fig. 13), is the greatest ruler among the meridians of the Human Being. The heart is the centre, it is autonomous and it takes care of all the organs and viscera. This meridian begins under the armpit and goes to the nail of the little finger. The feeling attached to it is Joy, which in excess can cause problems.

The Virtue associated with this meridian is ceremonial respect and devotion. It is the meridian responsible for Psychic Energy.

The treatment applications of this meridian include chest pain, intercostal neuralgia, shoulder and arm pain, toothache, neck pain, abdominal pain, depression, insomnia, dizziness, laziness, night sweats, hoarseness of voice, stable angina, neurasthenia, psychoneurosis, anxiety, heart palpitations, irritability, hysteria, poor memory, mental disorders, hot palms, to extreme conditions such as apoplexy, coma, acute febrile illness, and loss of consciousness.

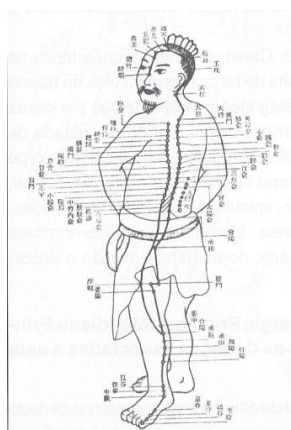


Figure 14. Bladder meridian (BL).

The bladder meridian (Fig. 14) is associated with the element of water. It is the longest meridian in the body and runs through the back twice over. It begins in the inner corners of the eyes and ends on the nails of the fifth toe. It communicates with all organs and viscera through specific acupoints.

The treatment applications of this meridian include, among others: repairing photoreceptors in the eyes, headaches, vertigo, conjunctivitis, eyelid tics, mental disorders, shoulder and back pain, fever, neck stiffness, flu, coughing, bronchitis,

asthma, night sweats, heart pain, psychosomatic suffocation, anxiety, schizophrenia (yin or yang), memory loss, irritability, haemopathy (blood disease), hiccups, lack of appetite, nausea, drowsiness and lack of motivation, hysteria, diabetes, liver problems, lymphadenitis, genital problems, tumors, malaria, anorexia, thinness, hepatitis, cirrhosis, bitterness in the mouth, lack of appetite, stomach pain, chronic diarrhoea, nephritis, lower back pain, neurasthenia, involuntary urination (enuresis), tinnitus, deafness, sciatic nerve pain, hernia, cramps, motor disorders, joint pain, limb paralysis, stroke, muscle tension, urinary inflammation and other problems, hemorrhoids, epilepsy, gout, leg problems, pain and swelling of the ankles, heel and feet.

Acupoint BL67 is often stimulated to facilitate birth by helping the foetus to turn upside down when inside the mother's womb.

Each meridian merits further study, and this is especially so for the bladder meridian. This meridian contains several points of assent to all other meridians and points of assent to different souls. It is interesting to observe here that there is a balance between fire and water, in search of a harmonization of these energies: the heart (HT) representing fire is connected in the little finger with the small intestine (SI), which is also associated with the element of fire, and both of these meridians converge at the little finger with the bladder meridian of the element of water.

In the fifth touch of Calatonia (Fig. 11) patients often fall asleep and make involuntary movements with their feet (myospasms), which are sometimes so intense that they disengage from the therapist's touch. These releases of deeper feelings of fear (water) and coping (courage, wood - the mother of fire) appear to lie in deeper layers of the subconscious. These "naps" are deeper levels of connection with the unconscious, in which these memories can be accessed through touch, but are still difficult to remember consciously.

Fifth touch

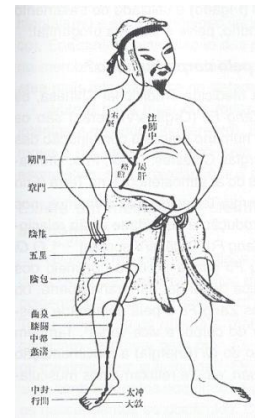


Figure 15. All the fingers of one hand on the big toe (hallux). Figure 16. Liver meridian (LR).

The liver meridian, (Fig. 16), begins on the nails of the big toe (hallux), runs through the underside of the shins, up through the thighs, passes through the genital region and ends in the ventral part of the thorax. As stated above, it becomes unbalanced by uncontrolled emotions which facilitate an excess of yang and create a false fire in the liver. When this energy rises up through the body, it creates several problems in the upper body.

This meridian has treatment applications for: headaches, eye problems, distension and pain in the upper abdomen, thinness, chest tightness, vomiting, diarrhea, lower back pain, menstrual cramps, hypertension/ hypotension, stroke and intense dreaming. Stimulation of this pathway can act to cure mental disorders, dizziness, epilepsy, depression, stroke, urinary problems and even knee problems, as well as to restore consciousness. Mycosis on the nail of the hallux is attributed to weakness of the liver or spleen.

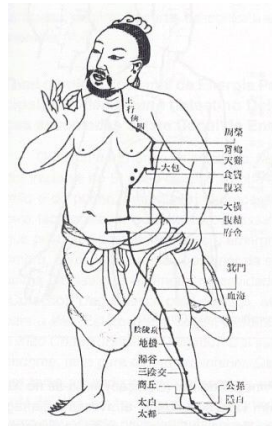


Figure 17. Spleen/Pancreas meridian (SP).

The Spleen/Pancreas meridian, SP (Fig. 17), corresponds to the element of earth, and begins on the medial sides of the nails of the hallux. It goes up the medial side of the leg, passes through the abdomen and ends below the armpit, between the 6th and 7th intercostal space. It is used to treat: abdominal distension, gastroenteritis, diarrhea, irregular menstruation, insomnia, mental disorders, drowsiness, excessive dreaming, epilepsy, lack of appetite, prolapse of the uterus and bladder, infertility, difficult labour (dystocia), hemorrhages in blood vessels and mental problems. Cases where an individual sees or speaks with spirits are treated by moxa to acupoints LV11 and SP1.

The points of the lung activate the corporeal soul, protecting the individuals from external pathogens as well as tonifying Justice, which is the Virtue of the element of metal, the son of earth. Stimulation of SP acupoints tone the individual's thought process, strengthening the individual's resolve and reasoning, as well as their Faith or Sincerity, which is the Virtue of the element of earth.

Here again (Fig. 15) we observe a constant process of equilibrium, as wood (LV) and earth (SP) balance one other, like all opposite poles. When all of the fingertips are pressed against the hallux together (LU, LI – metal and PC, TH, H, SI – fire), the energy that flows to this region is very intense and helps to “empty” the mind. The tips of the toes are connected with mental phenomena, as well as disturbances and development of the mind.

Sixth touch (KD1)



Figure 18. The middle, index and ring fingers on the upper (distal) sole of the foot.

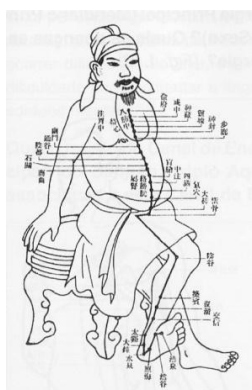


Figure 19. Kidney meridian (KD).

It is very important to ensure that the kidneys (Fig.19) function properly because they provide all the fluids in the body. In Chinese self-massage it is essential to stimulate the kidneys by making small circles and taps with one's hands placed on the back, and by tapping one's heel against the floor 24 times.

The kidney meridian begins in the upper sole of the foot, between the two ridges in this area. Not coincidentally, this is also the exact location of the 6th touch in Calatonia (Fig. 18).

The kidney meridian continues up via the underside of the shin, passing through the medial side of the knee pit (*popliteal fossa*), upwards along the underside of the thigh, entering the kidney and connecting with the bladder. It then passes through the liver, diaphragm, and lungs, goes along the throat and ends at the root of the tongue. In a practical sense, it is used in acupuncture only up to acupoint KD10, at the level of the knee, but the meridian goes all the way up to a point just below the clavicle, two Chinese inches from the median line.

The anastomosis channels, which are channels of connection between the meridians and the organs, connect the kidney meridian with the tongue. It is for this reason that the kidney modulates saliva, which is the second liquid or humor that the kidney produces. The first humor is urine, which implicates the separation of the pure from the impure.

Saliva is often incorporated into Taoist meditation and is transformed into sacred saliva, an example of great Chinese alchemy: the circulation of light and the transformation of the body as a diamond also described by Jung in *The Secret of the Golden Flower* (1971/2001).

Acupoint KD1 represents a great receptor of the energy of Earth, our planet, and from its very centre flows its greatness and its unconditional and infinite acceptance. All the energy-restoring exercises in Qigong use this point, and KD1 is of fundamental importance in the *Inner Training of Energy Circulation*.

The kidney meridian helps to tone Yin and Yang as well as to soothe the mind, restore consciousness and to cleanse the brain. Its treatment applications include parietal headaches, metatarsalgia, dizziness, vertigo, coma, infantile convulsion, manic behaviour (phobia), insomnia, nephritis, uraemia, sore throat, aphonia, dysuria, hot feet soles, epilepsy, night sweats, prostate infections, genital disorders, impotence, irregular menstruation, newborn tetanus, cystitis, diabetes mellitus, perineal pruritus, uterine prolapse, insomnia, heart palpitations, oversleeping, bronchitis, hearing loss, excessive perspiration, constipation, kidney stones, hypertension, ascites, swelling of limbs, lower back pain, muscular atrophy and febrile illnesses.

Here again we see a balance between fire (PC and SI) and water (KD). In this instance, the mother of water (KD) is the element of metal (LI). Metal turns to liquid (water) when it is transformed by fire through melting - a perfect triangulation. Water extinguishes fire, destroying it, but if there is a proper proportion between the two then fire heats water and becomes sublimated and elevated, representing the true elixir of the Golden Flower, the water of Life.

Seventh touch



Figure 20. The middle, index and ring fingers touching the base of the heel.

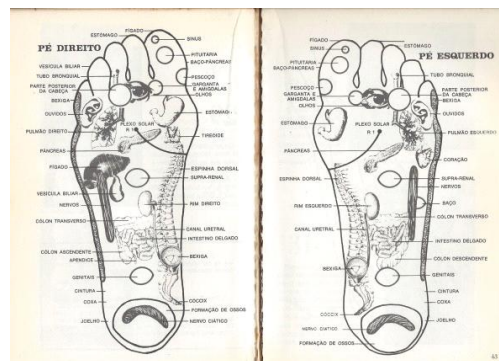


Figure 21. Foot reflexology (De Langre, 1980).

The seventh touch in Calatonia (Fig. 20) corresponds to a point on the heel which is connected with the genitals, bladder and coccyx according to a map of foot reflexology (Fig. 21). This touch may be performed as shown in Figure 20 but may also be in the shape of a “basket”, with all the fingers of the therapist’s hands placed over a specific area. In this touch, using the “basket” helps to invigorate the body and to increase the libido and the will to live. In addition, this touch follows the natural rhythms of the body on an even subtler level; one can sometimes feel pulsations, movements of the fascia, etc. The “basket”, when placed around the bone formation of the calcaneus, has a deep orthostatic relation as the heel bone helps to support the weight of the entire body. This touch greatly helps the process of self acceptance, as it is related to the recognition of one’s own energy and vitality.

Eighth touch



Figure 22. The palm and fingers of the hand wrapped around the ankle.

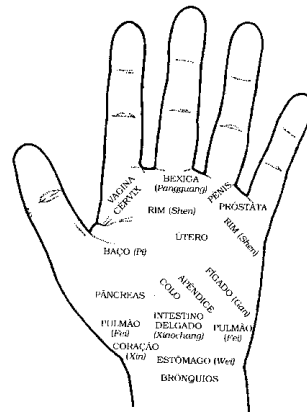


Figure 23. Hand reflexology.

The eighth touch in Calatonia (Fig.22) uses the shell of the therapist's palm and the "tiger's mouth", the opening between the thumb and forefinger, to cradle the ankle and the outer malleolus. It is in this area that the meridians of the feet cross one another and where several extraordinary meridians connect. One particular heel acupoint in this area, corresponding to an extraordinary acupoint, can be used to treat insomnia and many Calatonia patients also report improved sleep. By wrapping the hands around the ankles, sensations of childhood can be evoked, reoriented and given new meaning, particularly those involving care and attachment (*Khalaó* – "to forgive one's parents"). Therefore, it is important for the patient to consciously monitor this process.

Ninth touch



Figure 24. The palm, wrist and forearm support the heel and underside of the shin.

The ninth touch in Calatonia (Fig. 24) is one of support for the shin and the heels by resting on the therapist's hands and wrists, respectively. The therapist's fingertips are extended to touch the sural triceps, and the bladder meridian is activated at several acupoints (Fig.14). This touch offers support to those who are debilitated; depressed; hormonally imbalanced; suffering from illness; and suffering from the loss of loved ones, possessions or part of their identity. At the very beginning of the development of the technique of Calatonia, Sandor reported how pregnant women or those suffering from postpartum depression appreciated and enjoyed this touch of lifting the legs (Farah, 2008). This is another example of a touch where patients let go and relax as they enter into very deep levels of consciousness (Sandor, 1984).

Tenth Touch



Figure 25. The palms and wrist support the head with the fingers wrapped around the back of the head.

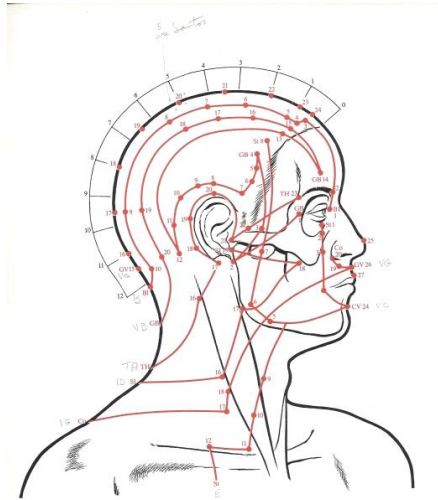


Figure 26. Head meridians (Row, 1985).

We have previously named the “healing qualities” of the meridians; as such these last touches are a continuation of this healing process and the effects of acupuncture are immediate and profound if the patient surrenders to the healing flow of the Tao.

Calatonia helps the patient to surrender, relax and absorb what is necessary for that stage of their life. The support of the head (Fig. 25), the centre of existence, of the ego, of ideas, thoughts and imagination, gives one confidence as it is a touch that is both very delicate and firm at the same time.

It is also one of the subtle touches of *body support points*. As this tenth and final touch is made to the head, it is a necessary counterpoint to all the initial touches made to the other end of the body, the feet.

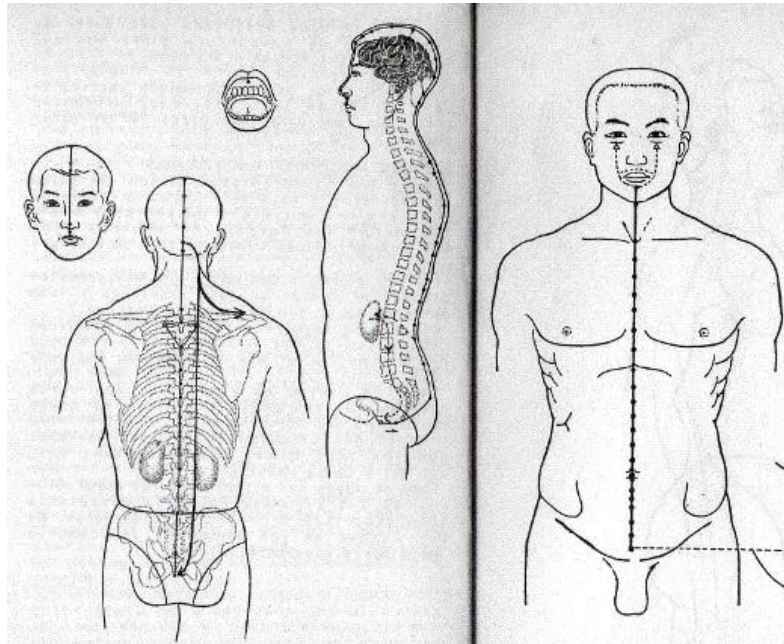


Figure 27. Governing Vessel meridian (GV) (Du mai) and Conception Vessel meridian (CV) (Rén mai) (Requena, 1982).

This touch to the head also facilitates the flow of the *small circulation of energy* modulated by the extraordinary meridians, the Governing Vessel and the Conception Vessel (Fig.27), which gives the individual immediate strength and vitality. They also mobilize a core of central energy responsible for self-defense and connect with every centre in the body, including the central nervous system and the reproductive system, and consequently lead to the perpetuation of the species.

TCM has ten thousand years of acquired knowledge, with many replicable researches, currently. Calatonia is a slower process than acupuncture or other methods of TCM that deal with physical, mental, and spiritual aspects through the meridians, both with TCM methods and through practices such as Chi Kong, Tai Chi Chuan, and meditation.

People who know both practices consider Calatonia time-consuming. Why? Because it is the process of consciousness that is being elaborated, through the progression and regression of the libido, it is still a movement of opposites, of yin and yang, so that the patient's own psyche can consciously accompany the transformations. In Calatonia, the patient integrates psychic contents that have not yet been accepted by the conscience. The bilateral application of Calatonia facilitates harmonization, including the cerebral hemispheres, and can even harmonize the cerebral frequencies of the two hemispheres.

Not just for relaxation, but sometimes for the change in sleep and dream patterns. This helps in the process of Individuation. In Acupuncture no. It is a much more unconscious process. Calatonia does act unconsciously for sure. We are doing amplifications, and reflections of our practice to understand what is happening. And we continue to research and observe.

There is great compatibility between the modality of Calatonia and Traditional Chinese Medicine; they represent complementary and integrative approaches to the human being in all of its physical, psychic, social and spiritual aspects. One is subtle, receptive, accepting unconditionally, going together, and the other one is intense, rapid, with a good diagnostic, can reach very deep layers, although more unconscious than the first one. When patients are properly diagnosed, a course of acupuncture treatment of ten sessions is more than enough. However, it can always be useful for maintaining health and balance over a longer period of monthly acupuncture sessions or during times of seasonal change.

Calatonia enables us to peacefully revisit all of the ancestral modalities that humanity has experienced over its history, which are carried within us as a form of archetypal memory. As sessions of Calatonia are conducted over the course of therapy, the level of consciousness patients hold and the level of consciousness which they can reach becomes clearer through their own reports and experiences. The process of individuation is also facilitated through this process of self-observation and self-learning.

Others treatments methods for healing and maintaining health and balance in TCM include herbal medicine, qigong exercises, tai chi chuan, frequent meditation, and healthy eating practices including five colours and five flavours in one's diet. Basic recommendations include sunbathing, maintaining a regular work ethic, and keeping up with social relationships or better yet doing voluntary work for collective causes.

We cannot forget that the health of the Human Being comes from the integration of the lived areas and their balance can result in happiness, harmony and well-being with oneself, with the whole community, with the Planet and with the Cosmos. Cultivating the integration of opposites can be of great value in the process of individuation, processes that we follow in the office, in life and in ourselves.

The need for integration of opposites in our day is pressing and these practices help in the possibilities of dialogue, understanding, and openness with trust and respect, facilitating conflict resolution both internally and externally, so we can have more justice and wisdom. Our health improves, our moods, our thoughts and feelings become deeper and appeased, and we are helping others in this broadening of consciousness that can facilitate development for all and truly help the entire planet evolve.

The Human Being develops a broader and more global capacity using the five Virtues of Tao: Compassion, Ceremonial Respect, Faith, Justice and Wisdom as well, as by establishing the correct intentions and adequate proportions. In a deeper sense, the Calatonia method is a contribution to the values above expressed: at its basis, there is compassion, ceremonial respect, sincerity and wisdom with justice, doing what is the proper way.

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Translated to English: William Edgar Confort.

Maria Elizabeth Fontes.

Clinical psychologist, professional training in Deep Psychology (C.G. Jung) and in Integrative Methods, with Pethö Sandor. Professional training in Psychological Kinesiology.

T'ai chi Pai Lin Teacher, professional training in Traditional Chinese Medicine (TCM) from CEMETRAC, with Master Liu Chih Ming ("Golden Needle" tradition). "International Doctor in Acupuncture" from World Federation of Chinese Medicine Societies (WFCMS).

Contact: betty.fontes.bf@gmail.com

Viviani Barnabé, PhD.

Postdoctoral Researcher at Harvard T.H. Chan School of Public Health, USA.

MSc and PhD from the School of Medicine at the University of São Paulo (USP), Brazil.

Licensed physiotherapist.

Professor in Medicine at the City University of São Paulo (UNICID), Brazil.

Contact: vivianibarnabe@gmail.com