

PROFESSOR JERRY ALAN JOHNSON, PH.D., D.T.C.M., D.M.Q. (CHINA)

CHINESE MEDICAL QIGONG THERAPY

**Volume 2:
Energetic Alchemy,
Dao Yin Therapy and
Qi Deviations**



**CHINESE MEDICAL
QIGONG THERAPY
VOLUME 2**

**ENERGETIC ALCHEMY,
DAO YIN THERAPY AND
QI DEVIATIONS**

PROFESSOR JERRY ALAN JOHNSON, PH.D., D.T.C.M., D.M.Q. (CHINA)

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Disclaimer:

Qigong medicine is not intended to replace orthodox medicine, but rather to complement it. The meditations, practices, techniques and prescriptions described herein are currently practiced in the government hospitals, Medical Universities and clinics of The Peoples Republic of China. These techniques can be very powerful and may in some cases be too mentally and physically demanding for some individuals. The readers should therefore use their own discretion and consult a doctor of Medical Qigong therapy, an acupuncturist, medical doctor, or mental health professional before engaging in these exercises and meditations. The author, the International Institute of Medical Qigong, and the publishers are neither liable or responsible to any person or entity with respect to any loss or damage caused, or alleged to be caused, directly or indirectly by reading or following the instructions for any condition, or interpreting information provided in this text. The treatments mentioned in this book are not meant to be used as symptomatic prescriptions. The treatment of specific organs, channels, channel points, and prescriptions must always be selected based on a thorough understanding of the origin of the patient's disease. If an ailment is severe, or if symptoms persist, please consult a medical professional immediately.

Throughout the text I will suggest that the doctor prescribe herbs for certain conditions along with Medical Qigong therapy. The Medical Qigong Treatments and Homework Prescription Exercises and Meditations assigned to patients sometimes require herbal prescriptions, as well as regulation of the patient's diet and living environment. Herbal prescriptions will vary according to the patient's constitution, condition and specific illness, and must be prescribed only by a doctor or herbalist qualified to prescribe Chinese medical herbs. Each state in the U.S. has its own regulations and restrictions. Therefore, it is advisable for the reader to consult his or her own state medical board regarding the legalities and liabilities of the techniques described in this text.

Throughout the text I have used the term *doctor* when referring to professional practitioners of Traditional Chinese Medicine, as well as to those who use energetic medicine to treat patients. The word "doctor" means "to teach." I believe that the foremost duty of any doctor of medicine (Western or Chinese) should be as educator, to teach his or her patients the knowledge and skills for the prevention and treatment of disease and injury. Currently, the official title *Doctor of Medical Qigong Therapy* is only licensed by The People's Republic of China.

TABLE OF CONTENTS

PREFACE	XVII
ACKNOWLEDGMENTS	XXI
INTRODUCTION	XXV
SECTION II	
MEDICAL QIGONG AND CHINESE ALCHEMY	1
CHAPTER 11 INTRODUCTION TO CHINESE ALCHEMY AND THE THREE POWERS	3
INTERNAL AND EXTERNAL ALCHEMY	3
THE CONCEPT OF "DAO"	4
THE NATURAL FORCES OF THE THREE POWERS	6
THE NINE TREASURES	6
THE THREE TREASURES AND CHINESE ALCHEMY	7
HEAVENLY QI	7
EARTHLY QI	10
MAN'S QI	16
THE GROWTH AND PEAK CYCLES OF THE BODY'S JING, QI AND SHEN	20
MING SHU: FATE CALCULATION	21
THE FOUR PILLARS OF DESTINY	21
CHAPTER 12 THE THREE TREASURES OF HEAVEN: SUN, MOON, AND STARS	23
DEFINING HEAVEN QI	23
THE FIVE DIRECTIONS OF HEAVEN	24
THE HUN AND PO OF HEAVEN	25
HEAVEN POSSESSES SIX QI	25
INFLUENCES OF HEAVENLY QI ON THE HUMAN BODY	25
THE BODY'S PRENATAL AND POSTNATAL ENERGETIC PATTERNS	26
CYCLES OF THE SUN	28
THE TWELVE PI HEXAGRAMS	29
THE FOUR PRINCIPAL TIME PERIODS OF QIGONG PRACTICE	31
FOUR SEASONAL PEAK TRANSITIONS	32
THE DAILY QI, BLOOD, AND HEAT CYCLE	35
THE SIX PRINCIPAL SEASONS OF TRANSITION	36
THE FIVE PHASES OF GROWTH	37
UNDERSTANDING THE CHINESE CHRONOGRAPH	37
THE SUN'S ENERGETIC ESSENCE	38
CYCLES OF THE MOON	43
THE PRENATAL EIGHT TRIGRAMS AND THE MOON	46
CHOOSING THE PROPER DIRECTION FOR TRAINING QI	47
THE MOON'S ENERGETIC ESSENCE	47
CYCLES OF THE STARS	50
THE FOUR DIRECTIONS OF HEAVEN	50
THE ENERGY OF THE BIG DIPPER	50
THE FIVE PLANETS	56
THE TWENTY-EIGHT STAR CONSTELLATIONS	57

INTRODUCTION TO THE TIAN WU ZANG MEDITATION	60
HEAVENLY STEMS, EARTHLY BRANCHES, AND NINE PALACES	64
HEAVENLY OMENS	70
CHAPTER 13 THE THREE TREASURES OF EARTH: SOIL, WATER, AND WIND	71
INTRODUCTION TO THE THREE TREASURES OF EARTH	71
THREE REALMS OF EARTH ENERGY	72
THE EARTH AS YIN	73
HEAT AND LIGHT	74
THE EARTH'S YIN AND YANG INTERACTIONS WITH HEAVEN	74
SOIL AND LAND.....	75
THE EARTH'S ENERGETIC FIELDS	75
TECHNIQUES FOR CULTIVATING EARTH QI	77
GATHERING QI FROM TREES, BUSHES, AND FLOWERS.....	77
GATHERING QI FROM MOUNTAINS, CAVES, VALLEYS, AND DESERTS	83
THE EARTHLY TREASURE OF FOOD	89
PLANTS AND SHEN	90
ENERGY, FOOD, AND DIET.....	91
UNDERSTANDING THE YIN OR YANG ASPECT OF FOOD	92
HERBAL THERAPY	93
UNDERSTANDING THE YIN OR YANG ASPECT OF HERBS	95
THE ENERGY OF WIND: FENG	98
WIND, THE MUSIC OF THE EARTH AND VOICE OF HEAVEN	99
THE STARS AFFECTING WIND AND RAIN	100
THE WIND'S ENERGETIC APPLICATION	100
THE YIN AND YANG NATURE OF WIND	100
THE EIGHT DIRECTIONS OF THE WIND	100
WHIRLWIND	101
GATHERING QI FROM THE FOUR WINDS	102
CALLING THE WIND.....	104
THE ENERGY OF WATER: SHUI	106
WATER IN SCIENCE	106
THE BODY'S NEED FOR WATER	107
THE VOICE OF WATER	108
ENERGETIC QUALITIES OF WATER	108
GATHERING QI FROM OCEANS, LAKES, RIVERS AND STREAMS	109
GATHERING QI FROM CLOUDS AND MIST.....	110
TRAINING CLOUD QI	111
CHAPTER 14 THE THREE TREASURES OF MAN: JING, QI, AND SHEN	115
INTRODUCTION	115
PRENATAL JING, QI, AND SHEN.....	116
PRENATAL AND POSTNATAL JING, QI, AND SHEN TRANSFORMATIONS.....	117
JING: ESSENCE OF LIFE.....	120
THE YIN AND YANG ASPECTS OF JING.....	120
PRENATAL JING	121
PRENATAL JING FORMATION	121
POSTNATAL JING	123
THE INTERACTION OF PRENATAL AND POSTNATAL JING	124
THE KIDNEYS AND JING	124
QI: VITAL LIFE-FORCE ENERGY	125

PRENATAL QI 125

POSTNATAL QI 127

NINETEEN CLASSIFICATIONS OF QI 128

THE SIX FUNCTIONS OF QI 131

QI AND ENERGETIC MEDICINE 133

QI AND THE BODY’S ENERGETIC STRUCTURE 133

THE FIVE ENERGETIC FIELDS 134

SHEN: THE SPIRIT OF LIFE 141

SHENGONG SCHOOLS OF MEDITATIONS AND TRAINING 141

PRENATAL AND POSTNATAL SHEN 142

THE SPIRITUAL ASPECTS OF THE FIVE YIN ORGAN COMPONENTS OF SHEN 142

THE LIVER STORES THE ETHEREAL SOUL: HUN 144

THE HEART STORES THE ESSENCE SPIRIT “SHEN” 151

THE SPLEEN STORES THE ESSENCE SPIRIT “YI” 151

THE LUNGS STORE THE CORPOREAL SOUL “PO” 153

THE KIDNEYS STORE THE ESSENCE SPIRIT “ZHI” 158

FIVE YIN ORGAN CULTIVATION OF SHEN 159

SHENGONG CULTIVATION METHODS 162

THE SIX INTERNAL COMBINATIONS OF SHENGONG TRAINING 164

THE SIX TRANSPORTATIONS OF SHEN 165

THE EIGHT SUPERNATURAL POWERS 174

MASTERING ENERGETIC POWERS 177

SOUL, SPIRIT, AND ENERGY PROJECTION 178

SOUL PROJECTION 179

THE SILVER CORD 180

BREATHING 180

SOUL TRAVEL 181

FLIGHT 181

ADVANCED SOUL PROJECTION 181

OBSERVATIONS 182

UNINITIATED SOUL PROJECTION 182

THE CHAKRAS AND SOUL PROJECTION 183

TRAINING FOR SOUL PROJECTION 183

WARNINGS AND CONTRAINDICATIONS OF SOUL PROJECTION 184

SPIRIT PROJECTION 185

WARNINGS AND CONTRAINDICATION OF SPIRIT PROJECTION 186

ENCOUNTERING SPIRITUAL BEINGS 186

DREAMING 186

THE HUN AND PO IN DREAMING 187

THE TWO MAIN CATEGORIES OF DREAMS 187

THE PRACTICE OF DREAMING 188

THREE ESSENTIAL METHODS OF DREAM APPLICATION 188

FIVE SUBDIVISIONS OF DREAM TRAINING 190

SPIRITUAL DREAMING 191

THE DIFFERENCE BETWEEN DREAMS AND PROJECTIONS 194

ENERGY PROJECTION 194

THOUGHTS AND FEELINGS 195

THE PROJECTION OF THOUGHT 195

TWO WAYS TO CREATE THOUGHT FORMS 196

MAINTAINING A POWERFUL SHENGONG 196

SECTION III

MEDICAL QIGONG DAO YIN TRAINING 197

CHAPTER 15 INTRODUCTION TO MEDICAL QIGONG DAO YIN TRAINING 199

PRINCIPLES OF YIN AND YANG IN DAO YIN TRAINING 200

YIN AND YANG DAO YIN TRANSFORMATIONAL METHODS 200

UNDERSTANDING DAO YIN HARMONY 201

THE THREE SCHOOLS OF DAO YIN TRAINING 203

THE MARTIAL QIGONG SCHOOLS OF DAO YIN TRAINING 203

THE MEDICAL QIGONG SCHOOLS OF DAO YIN TRAINING 207

THE SPIRITUAL QIGONG SCHOOL OF DAO YIN TRAINING 210

CHAPTER 16 MEDICAL QIGONG POSTURAL DAO YIN TRAINING 213

INTRODUCTION TO POSTURAL DAO YIN 213

POSTURAL DAO YIN TRAINING IN ANCIENT CHINA 214

THE THREE LEVELS OF STRUCTURAL AWARENESS 214

THE THREE TYPES OF POSTURE 215

TRAINING THE BODY’S STRUCTURE 216

THE EIGHTEEN RULES OF PROPER DAO YIN POSTURE 218

RULE 1: STAND WITH THE FEET FLAT 218

RULE 2: BEND THE KNEES 219

RULE 3: RELAX THE HIPS 220

RULE 4: ROUND THE PERINEAL AREA 220

RULE 5: CLOSE THE ANAL SPHINCTER 220

RULE 6: PULL IN THE STOMACH 225

RULE 7: RELAX THE WAIST 225

RULE 8: TUCK THE CHEST IN 226

RULE 9: STRETCH THE BACK 226

RULE 10: RELAX THE SHOULDERS 227

RULE 11: SINK THE ELBOWS 227

RULE 12: HOLLOW THE ARMPITS 228

RULE 13: RELAX THE WRISTS 228

RULE 14: SUSPEND THE HEAD 228

RULE 15: TUCK THE CHIN 228

RULE 16: CLOSE THE EYES FOR INNER VISION 229

RULE 17: CLOSE THE MOUTH, OPEN THE NOSE, STOP THE EARS 231

RULE 18: TOUCH THE TONGUE TO THE UPPER PALATE 233

INTRODUCTION TO STATIC AND DYNAMIC POSTURAL DAO YIN TRAINING 237

STATIC POSTURAL DAO YIN TRAINING 237

HAND SEALS (MUDRAS) 245

COMBINING HAND SEALS AND INCANTATIONS 246

DOUBLE HAND SEALS 246

EIGHT TRIGRAM DOUBLE-HAND SEALS USED FOR YI-JING DIVINATION 248

DAOIST EIGHT TRIGRAM DOUBLE-HANDED SEALS FOR GATHERING POWER 249

BUDDHIST DOUBLE HANDED SEALS 252

SINGLE HAND SEALS 253

SINGLE-HANDED HAND SEALS: DAOIST 253

BAGUA SINGLE HANDED HAND SEALS 255

BAGUA (EIGHT TRIGRAM) TALISMANS 258

MAO SHAN HAND SEALS USED FOR HEALING OR PROTECTION 259

DYNAMIC POSTURAL DAO YIN TRAINING 262

THERAPEUTIC MOVEMENT 267

MEDICAL QIGONG WALKING THERAPY 270

PREPARATION BEFORE WALKING 271

MEDICAL QIGONG WALKING THERAPY 274

ENERGIZED WALKING MEDITATION FOR DEVELOPING QUIESCENCE 278

THREE STEPPING METHODS USED TO TREAT CANCER 278

THREE STEPPING METHODS USED TO TREAT ORGAN DISEASE 280

WALKING AND COLOR THERAPY 280

WALKING AND SOUND THERAPY 280

ENDING AND CLOSING THE WALKING 281

CHAPTER 17 MEDICAL QIGONG RESPIRATORY DAO YIN TRAINING 283

 THE PURPOSE OF RESPIRATORY DAO YIN 283

 RESPIRATION 283

 DIAPHRAGMATIC AND COSTAL BREATHING 284

 RESPIRATORY VOLUMES 284

 RESPIRATORY CAPACITIES 285

 ANATOMY OF THE RESPIRATORY SYSTEM 286

 THE LUNGS IN WESTERN MEDICINE 289

 THE LINK BETWEEN THE BODY, BREATH, AND MIND 290

 THE LINK BETWEEN THE BODY, BREATH, AND THE EMOTIONS 291

 THREE LEVELS OF BREATH 292

 THE ROLE OF THE LUNGS IN QI CULTIVATION 292

 CHANNEL MOVEMENT ACCORDING TO RESPIRATION 293

 THE DAOIST FOUR SUBDIVISIONS OF BREATHING PATTERNS 293

 NORMAL AND ABNORMAL RESPIRATORY PATTERNS 295

 FOUR RESPIRATORY PATTERNS 296

 ESSENTIALS OF RESPIRATORY TRAINING 297

 DURATION TIME FOR RESPIRATION THERAPY 298

 METHODS OF RESPIRATORY AWARENESS 298

 SEALING THE RESPIRATION 300

 TONIFICATION, PURGATION, AND REGULATION METHODS 301

 RESPIRATORY TONIFICATION METHODS 301

 RESPIRATORY PURGATION METHODS 301

 RESPIRATORY REGULATION METHODS 302

 EIGHT DAO YIN BREATHING TECHNIQUES 303

 THE NATURAL BREATHING METHOD 303

 THE LONG AND DEEP ABDOMINAL BREATHING METHOD: 305

 THE REVERSE ABDOMINAL BREATHING METHOD 307

 THE DEEP EXHALATION BREATHING METHOD 308

 THE ABDOMINAL BREATH HOLDING BREATHING METHOD 309

 THE WINDY BREATHING METHOD 312

 THE ASPIRATING BREATHING METHOD 313

 THE HIBERNATION BREATHING METHOD 315

 RESPIRATORY DAO YIN CANCER PRESCRIPTIONS 317

 THE ANCIENT DAOIST TECHNIQUE OF SWALLOWING THE ORIGINAL BREATH 317

CHAPTER 18 MEDICAL QIGONG MENTAL DAO YIN TRAINING 319

 HISTORY OF MENTAL DAO YIN TRAINING 319

 INTRODUCTION TO THE MIND 319

 THE NINE OBJECTIVES OF DAOIST MIND TRAINING 320

 THE MIND 320

THE THREE PROCESSES OF THE MIND	321
THE THREE TYPES OF MIND	323
YIN AND YANG DIVISIONS OF THE MIND	324
THE PRENATAL AND POSTNATAL MIND	324
BENIGN AND MALIGNANT THOUGHT PATTERNS	326
TRANSFORMING THE MIND	328
PHYSICAL AND PSYCHOLOGICAL PURIFICATION	328
SEVEN STEPS TO TRANSFORM THE MIND	328
THE BUDDHIST OX-HERDING PICTURES	329
ANCIENT DAOIST IMAGES OF CHINESE ALCHEMY	335
THE ANCIENT DAOIST GRAPHICS OF THE BIRTH OF THE ACQUIRED MIND	336
THE ANCIENT DAOIST GRAPHICS OF THE REBIRTH OF THE CONGENITAL MIND	339
UNDERSTANDING KARMA	341
REGULATING THE MIND WITH DAO YIN TRAINING	343
PHYSIOLOGICAL PATTERNS OF MEDITATION INDUCED TRANCE	344
THE ESSENTIAL STAGES OF TRAINING MENTAL DAO YIN	344
BEING IN THE PRESENT	345
MENTAL CONCENTRATION	349
THREE STAGES OF MENTAL CONCENTRATION TRAINING	355
CONTEMPLATION	360
IMAGINATION AND VISUALIZATION	361
TOOLS FOR MEDITATION	365
UTILIZING MEDITATION FOR PURGATION, TONIFICATION, AND REGULATION	366
USING THE MIND TO OPEN THE BODY'S PSYCHIC CHANNELS	366
REPROGRAMMING THE MIND TO HEAL	367

SECTION IV

RECTIFYING QI DEVIATIONS WITH MEDICAL QIGONG THERAPY..... 369

CHAPTER 19 UNDERSTANDING QI DEVIATIONS	371
INTRODUCTION	371
ESTABLISHING A STRONG ENERGETIC FOUNDATION	371
PURGING TURBID QI	372
THE MAIN CAUSES OF QI DEVIATIONS	372
POSTURAL DAO YIN DEVIATIONS	374
PHYSICAL MANIFESTATIONS OF POSTURAL QI DEVIATIONS	374
IMPROPER HAND MOVEMENTS	375
TREATING UNCONTROLLABLE MUSCLE DEVIATIONS	377
RESPIRATORY DAO YIN DEVIATIONS	380
DEVIATIONS DUE TO IMPROPER EXHALATION	380
DEVIATIONS DUE TO IMPROPER INHALATION	380
DEVIATIONS DUE TO IMPROPER TONE RESONATION	381
MENTAL DAO YIN DEVIATIONS	383
THE CEREBRAL CORTEX	383
EXCESSIVE FOCUSED MENTAL CONCENTRATION	383
MENTALLY LEADING AND GUIDING ENERGY	383
THREE RULES FOR DETERMINING PROPER MENTAL FOCUS	384
ADJUSTING MENTAL CONCENTRATION	384
RECTIFYING MENTAL QI DEVIATIONS	385
SHEN DISTURBANCES OCCURRING DURING QIGONG PRACTICE	385
MENTAL QI DEVIATIONS AND SHEN DISTURBANCES	387
TRANSFERENCE WITH THE DOCTOR (INFATUATION AND DELUSIONS)	387

FANTASIES, OBSESSIONS, AND BEWITCHMENT 387

SEVERE PSYCHOLOGICAL DISTURBANCES 388

JING SHEN DISORDERS 389

SHEN DISTURBANCES AND EMOTIONAL DYSFUNCTIONS 390

MULTIPLE PERSONALITY DISORDER: DISSOCIATIVE IDENTITY DISORDER 395

OVERVIEW OF SPIRITUAL DOMAINS 396

SOUL RETRIEVAL AND MEDICAL QIGONG THERAPY 398

WOUNDING AND CLOSING THE SPIRIT 400

HEALING THE WOUNDED SPIRIT 402

EMOTIONAL REBIRTHING PATTERNS OF DEEP SPIRITUAL TRANSFORMATIONS 403

STAGES OF SOUL RETRIEVAL 403

SOUL RETRIEVAL MEDITATIONS 405

SOUL RETRIEVAL MEDITATION 407

DOOR TO THE CHAMBER OF MEMORIES 410

RECTIFYING QI DEVIATIONS USING TAIJI RULER REGULATING EXERCISE 411

STRESSFUL LIFE ACTIVITIES AND QI DEVIATION FORMATION 411

TOXIC RELEASES AND QI DEVIATIONS 414

SPIRITUAL TRANSFORMATIONS AND QI DEVIATIONS 415

TREATING MENTAL QI DEVIATIONS WITH THE WINDOWS OF HEAVEN POINTS 416

CHAPTER 20 DISORDERS OF THE SOUL AND SPIRIT 423

INTRODUCTION TO CHINESE SPIRITUAL DIMENSIONS 423

YIN AND YANG STATES OF EXISTENCE 425

THE VARIOUS SPIRITUAL REALMS OF EXISTENCE 426

SPIRITUAL PATHOLOGY AND INHERITED KARMA 428

CLINICAL INTERACTIONS WITH THE SPIRIT WORLD 429

DETRIMENTAL THOUGHT-FORMS 430

TWO WAYS TO CREATE THOUGHT FORMS 430

ENERGETIC THOUGHT CLUSTERS 431

THOUGHT FORMS, SHAPES, AND COLORS 431

THOUGHT FORMS, DISEASE, AND HEALING 432

SORCERY AND PSYCHIC ATTACKS 433

THE SCHOOL OF WHITE MAGIC (MAGIC OF THE LIGHT) 434

THE SCHOOL OF BLACK MAGIC (MAGIC OF DARKNESS) 435

UNDERSTANDING PSYCHIC INFLUENCE 435

PSYCHIC ATTACKS 437

DEFENDING AGAINST PSYCHIC ATTACKS 438

USING MANTRAS FOR PROTECTION AGAINST SPIRIT-SPELL INCANTATIONS 439

SPIRIT-SPELL INCANTATIONS 439

SINGLE RESONANCE MANTRAS 440

MULTIPLE RESONANCE MANTRAS 442

ENCOUNTERS WITH GHOSTS AND SPIRIT ENTITIES 442

THE DIFFERENCE BETWEEN GHOSTS AND SPIRIT ENTITIES 442

ENCOUNTERS WITH GHOSTS 442

ENCOUNTERS WITH SPIRIT ENTITIES 448

CLASSIFICATIONS OF THE SPIRITUAL REALMS 448

CLASSIFICATIONS OF IMMORTALS 449

CLASSIFICATION OF SPIRIT ENTITIES 450

CLOSING THE GHOST GATE TO PROTECT AGAINST GHOSTS AND SPIRITS 457

DEMONIC AND EVIL SPIRIT OPPRESSION AND POSSESSION 461

TYPES OF SPIRIT PATHOGENS 461

DEMONOLOGY 461

ABSORBING LIFE-FORCE ENERGY	461
DEMONOLOGY ACCORDING TO CHRISTIAN MYSTICISM	463
DEMONIC ATTACKS	464
ENCOUNTERS WITH DEMONS OR EVIL SPIRITS IN CLINICAL PRACTICE	465
PROJECTED DEMONS OR EVIL SPIRITS FROM THE SUBCONSCIOUS MIND	465
ACTUAL CLINICAL ENCOUNTERS WITH DEMONS OR EVIL SPIRITS	467
DEMON OR SPIRIT OPPRESSION	467
BINDING AND BANISHING TECHNIQUES USED TO REMOVE EVIL SPIRIT ENTITIES	469
DEMON OR SPIRIT POSSESSION	470
TREATING DEMONIC OR SPIRIT OPPRESSION AND POSSESSION	472
REMOVING A SPIRIT OR DEMONIC-ENTITY FROM A PATIENT	473
WHAT TO DO AFTER THE DEMON OR SPIRIT ENTITY LEAVES THE BODY	474
WHEN THE DEMON OR SPIRIT ENTITY WILL NOT LEAVE THE BODY	474
EXAMPLES OF DEMONIC POSSESSION FROM CLINICAL EXPERIENCE	474
TREATMENT FOR PHOBIA OR ANXIETY OF BEING SPIRIT OR DEMON OPPRESSED	475
MEDICAL QIGONG TREATMENT FOR SPIRIT AND GHOST HALLUCINATIONS	478
TREATMENT USING THE THIRTEEN GHOST POINTS	478
EXORCISM	484
FUNCTIONALITY OF EXORCISM	485
FOUR PRIMARY STAGES OF EXORCISM	485
MEDICAL QIGONG TREATMENT PROTOCOL FOR SPIRIT OR DEMON POSSESSION	486
THE MAGIC CIRCLE	487
TREATMENT FOR SPIRIT OR DEMON POSSESSION	489
DAOIST EXORCISM: STAGE #1	491
ADVANCED DAOIST EXORCISM: STAGE #2	494
APPENDIX 1 THE FOUR TRANSITIONS OF INTERNAL TRAINING	499
INTRODUCTION	499
DAO DE WU SHU SHIFU	501
THE PATH OF THE MARTIAL ARTS MASTER: YANG STATE	501
THE PATH OF THE MARTIAL ARTS MASTER: YIN STATE	502
DAO DE YI SHENG	503
THE PATH OF THE HEALER: YANG STATE	503
THE PATH OF THE HEALER: YIN STATE	504
DAO DE XUE ZHE	504
THE PATH OF THE SCHOLAR: YANG STATE	504
THE PATH OF THE SCHOLAR: YIN STATE	506
DAO DE SHEN FU	506
THE PATH OF THE PRIEST: YANG STATE	506
THE PATH OF THE PRIEST: YIN STATE	507
CONCLUSION	507
GLOSSARY OF TERMS	509
BIBLIOGRAPHY	541
CLINIC REFERENCES	559
INDEX	563
ABOUT THE AUTHOR	575

CHINESE MEDICAL QIGONG COMPANION VIDEO OR DVD-R SERIES 577

VIDEO OR DVD-R #1: GATHERING ENERGY FROM HEAVEN AND EARTH 577

VIDEO OR DVD-R #2: STATIONARY AND DYNAMIC MEDICAL QIGONG POSTURE TRAINING 577

VIDEO OR DVD-R #3: TREATING PATIENTS WITH MEDICAL QIGONG THERAPY (#1) 578

VIDEO OR DVD-R #4: TREATING PATIENTS WITH MEDICAL QIGONG THERAPY (#2) 578

VIDEO OR DVD-R #5: MEDICAL QIGONG ENERGY TECHNIQUES AND QI EMITTING METHODS 579

**VIDEO OR DVD-R #6: MEDICAL QIGONG INVISIBLE NEEDLE TECHNIQUE, FIVE ELEMENT QIGONG
MASSAGE AND ENERGETIC POINT THERAPY 579**

VIDEO OR DVD-R #7: MEDICAL QIGONG HEALING SOUND THERAPY AND PRESCRIPTIONS 580

VIDEO OR DVD-R #8: TREATMENT OF INTERNAL ORGAN DISEASES WITH MEDICAL QIGONG 580

**VIDEO OR DVD-R #9: TREATMENT OF CYSTS, TUMORS AND CANCER WITH MEDICAL QIGONG
THERAPY 581**

VIDEO OR DVD-R #10: SOUL RETRIEVAL 581

CHI KUNG: THE HEALING WORKOUT VIDEO - 582

TAI CHI: THE EMPOWERING WORKOUT VIDEO - 582

TAI CHI MEDITATION CASSETTE #1: LIFE FORCE BREATHING 583

TAI CHI MEDITATION CASSETTE #2: EIGHT DIRECTION PERCEPTION 583

**MEDICAL QIGONG VIDEO OR DVD-R #11: MEDICAL QIGONG FOR UNDERSTANDING, PREVENTING AND
TREATING BREAST DISEASE 583**

MEDICAL QIGONG THERAPY FOR CANCER DVD-R SERIES 584

**DVD-R #12: HOUSTON CANCER SEMINAR #1 -INTRODUCTION TO MEDICAL QIGONG THERAPY AND
CANCER TREATMENT: SETTING A CLINICAL FOUNDATION 584**

DVD-R #13: HOUSTON CANCER SEMINAR #2 - AN ENERGETIC APPROACH TO ONCOLOGY 585

**DVD-R #14: HOUSTON CANCER SEMINAR #3 -.. MEDICAL QIGONG TREATMENT PROTOCOLS USED FOR
BREAST, CERVICAL, PROSTATE, OVARIAN, AND UTERINE CANCER 585**

**DVD-R #15: HOUSTON CANCER SEMINAR #4 - MEDICAL QIGONG TREATMENT PROTOCOLS USED FOR
BRAIN, SKIN, AND BONE CANCER, LEUKEMIA, MALIGNANT LYMPHOMA, AND MULTIPLE MYELO-
MAS 586**

**DVD-R #16: HOUSTON CANCER SEMINAR #5 - MEDICAL QIGONG CANCER PRESCRIPTION EXERCISES
AND MEDITATIONS 586**

**DVD-R #17: HOUSTON CANCER SEMINAR #6 - MEDICAL QIGONG TREATMENT PROTOCOLS USED FOR
RADIATION AND CHEMOTHERAPY 587**

FOREWORD

Despite the many wonderful advances in modern scientific medicine, human beings continue to become ill. Many chronic diseases such as diabetes, asthma, other allergic disorders, heart disease and cancer are increasing in frequency, and it is clear that medical intervention alone is not sufficient to help protect and maintain human health.

Alongside its great traditions of herbal medicine, acupuncture and remedial massage, Chinese traditional medical culture has long studied and practised the science of health preservation. This subject is concerned with how we can lead our daily life in such a way as to build and protect our own health, by attending to our dietary, sleeping, emotional, exercise and sexual habits. As a dedicated follower of recent research into these fields, I am continually astonished by how frequently studies confirm what was known so many hundreds of years ago. In dietary practice, for example, health preservation taught moderation in overall consumption, the importance of eating vegetables at every meal, the use of only small amounts of meat, and the value of plentiful tea drinking and regular but small amounts of alcohol. All of these have been demonstrated in the last few years to have a major impact on health.

The practise of Qigong belongs to this science of health preservation. There are numerous methods of practice but most share in common the principles of softness and relaxation of the body, calming of the mind and breath, and directing of the mind, usually with the aim of healing the whole organism. The practice of Qigong combines some of the benefits of physical exercise with what is

known in modern medicine as psychoneuroimmunology – the application of the mind to treat disease and promote good health. It is increasingly understood, and evidenced by research, that the power of the directed mind to heal is a potent tool, and it would be fair to say that the long Chinese tradition of Qigong practice embodies the most sophisticated knowledge of this method available in the world today.

Furthermore, once a person has developed substantial experience in working with the energy within their own body and mind, they can learn to direct it outwards with the aim of healing others. Whilst this form of healing has existed in every human culture throughout history, it normally appears as either a more or less random ability in a unique individual, or is associated with intense religious belief. Neither of these approach energy healing as an objective phenomenon that can be cultivated by all of us if we practise assiduously under the guidance of an experienced teacher.

As always in life, who we turn to when we want to learn something can have a crucial influence on the outcome. Dr. Jerry Alan Johnson is an outstanding teacher and practitioner of Medical Qigong. He combines a most thorough grounding in the tradition (having studied and practised extensively in China) with the more Western skills of clear and methodical explanation. Added to this, his great passion for the subject and his ability to work with intense dedication has enabled him to produce what can only be called a masterpiece. Nothing else published in English begins to compare with *Chinese Medical Qigong Therapy*.

Peter Deadman, Lic.Ac.
Founder of The Journal of Chinese Medicine,
Brighton, England
Author of *A Manual of Acupuncture*

FOREWORD

This massive compendium on Qigong therapy is a veritable encyclopedia on the subject. Dr. Jerry Alan Johnson's textbooks, well recognized and greatly revered, are in many ways the professional standard. Unlike many Traditional Chinese Medicine works, they also include numerous selections on the mind and emotional states, as well as on spiritual aspects of the practice, such as the soul and

spirit, the stars, magical diagrams, and the *Yi Jing*.

They are a valuable resource on Qigong therapy and practice, and contain information on numerous issues and problems. The scope is admirable, the execution with its many illustrations highly recommendable. These volumes are a treasure trove and serve well as a reference work for students and practitioners.

Livia Kohn, Ph.D.,
Professor of Religion and East Asian Studies
Boston University, United States
Author of *Taoist Meditation and Longevity Techniques*; *Early Chinese Mysticism*; *The Taoist Experience: An Anthology*; *Laughing at the Tao*; *Lao-tzu and the Tao-te-ching*; *God of the Dao*

FOREWORD

In 1994, I was honored to write the Preface for the two volumes of *The Essence of Internal Martial Arts*, which was published in France by Chariot d'Or. The Preface emphasized the originality of the explicit nature of these two incredible works by Dr. Jerry Alan Johnson, which have now become the primary reference material used in the domain of the internal martial arts, within Chinese Kung Fu.

Today, I salute the publication of a *magnus opus*, with an exhaustive description of Chinese Medical Qigong Therapy. These volumes are a statement of the energetic treatments and clinical protocols which have found great hope in both curative and palliative Qigong. One would have expected such publications from Chinese experts, and yet to this day,

no work of such amplitude has ever come forth, neither in China nor in the West.

Professor Jerry Alan Johnson's merit is to have brought forth the most complete traditional and particularly Daoist methods of Medical Qigong Therapy. This largely surpasses the structure of the simple outline of gymnastic health exercises, fully expanding toward the fields of physiology, psychology, and spirituality.

In addition, all of the therapeutic aspects of Medical Qigong are also evoked with respect to the particular needs of the practitioners of this discipline. We can add that the theoretical aspects of these works go largely beyond the simple framework of Traditional Chinese Medicine, reaching the esoteric, metaphysical and spiritual roots of this art.

Professor Gérard Edde, Ph.D.
 Director of Daoist Studies,
 L'Institut Dragon Celeste, France
 Author of *Contes du Tao Sauvage; Le Chemin du Tao; Tao et Santé; Santé et Méditation dans l'énergétique Chinoise; Digiponcture Taoiste; Qigong de la Régénértion des Moelles; La Medicina Ayurvedica; Chakras y Salud: La Medicina Tantrica de los Centros de Energia*

FOREWORD

There are a number of excellent books on various aspects and methods of Qigong. However, there has not been, in English, a comprehensive exploration of Medical Qigong. Dr. Johnson has created a breakthrough work on Medical Qigong, which is a clear and useful revelation of the Medical Qigong curriculum at the Hai Dian Univer-

sity Medical Qigong College of Beijing, China, and an excellent synthesis of Medical Qigong theory from throughout China. This textbook will very likely remain the definitive compendium of Medical Qigong in the West for many years, and become the foundation from which the field of Medical Qigong will evolve in Western society.

Roger Jahnke, O.M.D.
Chair, Department of Medical Qigong
Santa Barbara College of Oriental Medicine
Author of *The Healer Within: The Four Essential Self-Care Methods For Creating Optimal Health, The Healing Promise of Qi*

PREFACE

As we enter the new millennium, a new era of medical therapy is beginning to blossom. According to a 1993 study published in the *New England Journal of Medicine*, alternative medicine was capturing an estimated \$14 billion in out-of-pocket health care revenues from Americans each year. By 1997, the *Journal of American Medical Association* reported that the figure had more than doubled. What this trend means in real terms, is that despite the historical lack of official recognition by the American Medical Association, despite the lack of endorsement and coverage by Medicare and the majority of health insurance plans, people, in ever increasing numbers, are going to acupuncturists, energetic healers, herbalists, chiropractors, massage therapists, ayurvedic specialists, homeopathic doctors, and other traditional "healers" to meet some portion of their health care needs.

This growth of public reliance on alternative medicine has caused the Western medical establishment to sit up and take notice. In fact, some of the most vocal proponents of combining alternative medical traditions with Western medicine are medical doctors. Visionary physicians such as Deepak Chopra, Andrew Weil, Larry Dossey, Dean Ornish, and Bernie Siegel have led the way toward creating a new climate of respect for ancient medical philosophies and modalities. They have pioneered the advent in the West of health care facilities where Western medical and alternative health modalities are available under the same roof, with the goal of providing patients with the best of both worlds. This combination of ancient and modern medical traditions has been dubbed *integrative* or *complementary* medicine.

In assessing the full implications of this unlikely marriage, one must understand the differences between conventional Western medicine

and traditional Eastern medicine in their approach to health and healing.

Contemporary Western medicine grew out of the scientific revolution of the seventeenth century. The philosophy of science, rooted in Aristotle's "empirical materialism," was given a new spin by the French mathematician, Descartes. Viewing reality as that which could be substantiated materially, Descartes applied an analytical reductionist logic to penetrating the secrets of nature, including biology. These views were echoed in the physics of Sir Isaac Newton, applying a linear cause-and-effect model to explain the workings of a material universe.

Man was seen as being separate from nature, mind was seen as separate from body, and all of these processes, in nature and in humans, were seen as similar to the workings of a machine composed of discreet parts. Mechanical laws were seen to govern all processes. Structure determines function; therefore, the physician's role developed into that of a mechanic: repairing, removing, transplanting, and replacing broken down-parts. Diseases had isolated causes, which needed to be removed from the rest of the parts. Because of this approach, Western medicine has the most highly developed pharmaceuticals to kill specific organisms and the finest surgical procedures in the world today.

By contrast, Eastern medicine grew out of the empirical observation of nature, beginning at least 4,700 years ago. Asian philosophy, from the Vedas of India to the Yellow Emperor of China, views reality as an interdependent whole. This "pre-scientific" understanding parallels to the broader view of modern quantum physics and general systems theory. Rather than limiting reality to that which is material, the Eastern philosophers recognized the interdependence of mind and body,

the nonlinear nature of time and space, and the interweaving patterns of relationship between humanity and nature; in fact, they believed, we are nature. Anatomy, the study of human structure, takes a back seat to physiology, the study of human function. Thus, the Chinese formulated a general systems theory, in which the patterns of change that exist in nature are the same patterns that govern human biology, wherein function is viewed from a holographic perspective, and each part reflects the whole. Rather than being fixed and stable, the whole is in a dynamic process of constant change. For the whole to function harmoniously, every part must remain in balance. Therefore, the role of the Eastern physician is more similar to a gardener, following the patterns of change, diagnosing functional disharmony and restoring overall balance. Because of this approach, Oriental medicine has some of the most highly developed procedures for preventative medicine and for treating chronic diseases in the world today.

Western medical science, with its fundamental distrust of subjective diagnostic reliability, has progressed toward developing more and more expensive high-tech laboratory tests and diagnostic equipment. Thus we have the modern miracles of x-rays, MRI's, and ultrasound. Eastern medicine, trusting in human capacity, has progressed in a low-tech direction toward ever deeper training of the physician's sensory and spiritual diagnostic tools. Thus, we have the miracles of pulse diagnosis, tongue reading, and Qigong hand scanning.

With such fundamental divergencies in philosophy and technique, it is almost inconceivable that these two medical systems could ever operate together in the same setting. The fact is that they do function together, and quite effectively, too. Ironically, we can thank Mao Zedong for the union of these two unlikely bedfellows.

Recognizing that there were far too few Western trained physicians and nurses to meet the primary health care needs of China's vast population, from the outset of his leadership Mao advocated the systemization of Traditional Chinese Medicine (TCM), and advocated its implementa-

tion alongside Western medicine in China's hospitals and clinics. The results of this integration have been astonishing, as witnessed in the effective use of acupuncture anesthesia during surgery.

Nonetheless, in his efforts to create a "modern" Chinese medicine, Mao shunned some of the traditional theoretical aspects of Chinese medicine, such as the concept of Qi, which he considered feudalistic and counterrevolutionary. For this reason, he actively discouraged Medical Qigong practice as superstitious. It was not until the end of the Cultural Revolution in 1975 that Qigong reclaimed its rightful place as one of the major branches of Chinese medicine.

During Chairman Mao's reign, a high party official in Beijing was suffering from an "incurable" disease. Both Western medicine and TCM had failed to alleviate his suffering. In desperation, he went to one of the few Medical Qigong clinics operating in the country and was cured. The official then lent his support to the promotion of Medical Qigong for the benefit of the Chinese people. Before long, there were hundreds of Medical Qigong hospitals and clinics throughout China.

Thereafter, Qigong experienced an unprecedented growth in China, and became available to the general populace for the first time in history. Qigong was taught in the public education system, beginning at the elementary school level. Qigong departments were added to large urban hospitals. Colleges of Traditional Chinese Medicine developed and established sound Medical Qigong training programs. According to a recent survey, one third of the population of Beijing, China's capital city, practiced Qigong daily.

It has taken acupuncture and Chinese herbology nearly 20 years to develop into a respected profession in the United States. When the first edition of this book went to press in March of 2000, 37 states had legislation licensing professional acupuncture practice, with an additional 10 states in which legislation had recently been introduced.

Medical Qigong, however, is still at the very early stages of public recognition, understanding, and acceptance. Traditional Chinese Medicine

schools around the United States, as well as independent Medical Qigong masters, are only now beginning to establish comprehensive Medical Qigong training programs.

Traditional Chinese Medicine (T.C.M.) is divided into four main branches: acupuncture, herbs and diet, massage therapy, and Medical Qigong. It is important for T.C.M. practitioners to have exposure to all four branches to be able to understand the relative strengths and limitations of their particular field of expertise, so that they will be able to select the most effective and appropriate treatment modality for their patients. Until very recently, most schools in America have been relatively unaware of the extent to which Medical Qigong therapy has developed in China, and have failed to present Medical Qigong as a significant part of their training programs for students of Oriental medicine.

This five volume Medical Qigong textbook series contains information on how to effectively diagnose and treat patients with Medical Qigong therapy, as set forth by the Hai Dian Medical Qigong College of Beijing. At one time in China, the Medical College at the Hai Dian University was recognized as one of the top leading Medical Qigong colleges in Beijing. By the end of 1999, however, many of the Medical Qigong colleges

and universities had been closed due to the political actions of the Falun Gong organization.

Although these five textbooks have been primarily written for students and practitioners of Chinese medicine, it is also my hope that Western medical professionals and other alternative healers will benefit from the information contained herein, and that it may serve to enrich their clinical practice.

I have done my best to present the esoteric knowledge and wisdom of this ancient Chinese art of healing as it was passed onto me personally by several of my respected teachers, to whom I owe undying gratitude. Qigong has survived nearly five thousand years of growth and refinement and is now available to you, the reader, for your own personal and professional benefit. I sincerely hope that these five textbooks may serve to further bridge the partnership between Eastern and Western medicine, and that all humanity benefit from the interchange between these two great schools of healing. It is my hope and dream that all healers, both Western and alternative, return to the "heart" of medicine, and that each doctor may view the patient as a complete energetic integration of body, mind, emotion, and spirit. May we all support each other's skills and methods of alleviating our patients' suffering.

Jerry Alan Johnson, Ph.D., D.T.C.M., D.M.Q. (China)
Pacific Grove, California
March, 2005

When the spiritual powers are passed on and transmitted they can no longer turn back; and when they turn back they cannot be transmitted, and then their moving powers are lost to the universe. In order to fulfill destiny man should go beyond that which is near at hand and consider it as trifling.

One should make public upon tablets of jade that which was hidden and concealed in treasuries and storehouses, to study it from early dawn until night, and thus make known the precious mechanism of the universe.

Huang Di Nei Jing
(The Yellow Emperor's Canon of Internal Medicine)

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INTRODUCTION

The following research presented in these five Medical Qigong textbooks has taken me a lifetime of study and investigation. This exploration into Chinese energetic medicine includes knowledge gathered from my personal clinical observations here in the United States, as well as from treating patients in several of the People's Republic of China's Medical universities, hospitals, and clinics in Beijing.

In my life I have been fortunate enough to be introduced to several unique teachers, and have been honored to apprentice with several gifted masters of the "hidden" knowledge concealed within the obscure veil of Chinese esoteric medicine (including powerful healers from both Taiwan and the People's Republic of China). After procuring several out-of-print texts written in the 1800's by Jesuit priests on the subject of ancient Chinese metaphysical sorcery and Daoist mysticism, my understanding of Chinese energetic medicine broadened enormously. Initially, all of the missing pieces slowly began to fit together, revealing a multidimensional form of healing based on the microcosm and macrocosm of energetic and spiritual cause and effect.

The primary goal in releasing this esoteric knowledge to the public is twofold: first, to return to the Chinese people the lost riches of their ancient culture; and second, to provide an accurate historical foundation for modern energetic medicine, which has been lost or removed from current T.C.M. colleges and universities.

It has long been said that, "The proper study of Chinese medicine involves the study of its ancient history." The development of Traditional Chinese Medicine originated not only from generations of refined skills and sciences, but also from its ancient culture and beliefs. In their most

early stages, the knowledge of science and magic were indistinguishable, and it was difficult to differentiate between them. Chinese medicine, as an applied science, has an ancient history submerged in energetic magic and Daoist shamanism. There is an old expression, "the only difference between "occult magic" and "science" is time." After centuries of extensive energetic study, the founders of ancient Chinese medicine made immense contributions to the scientific fields of clinical medicine, pharmacology, and chemistry.

The ancient Chinese approach to explaining and understanding medical concepts is generally expressed through a three dimensional convergence, seeing the physical body as a complex energetic hologram simultaneously representing all the physical, mental, emotional, energetic, and spiritual aspects of the individual. By stimulating any one of these five energetic matrices, a Qigong doctor can affect the other four and influence the body to initiate either health or disease. Diagnosis and treatment is therefore approached in a nonlinear progression, working holographically towards the health and healing of the multidimensional person. Western Medicine, however, is taught to view the physical body on a two dimensional level, as a completed progression of cause and effect - separating the reactions of the tissues from the effects of the mind and emotions, as well as from universal and environmental influences. Though this attitude is gradually changing within the Western scientific and medical community, this change has been slow to reach the population at large.

Chinese medical history is diverse in its approach to treating illness. Several modern scholars have categorized ancient Chinese therapeutic approaches to clinical treatment according to par-

ticular spiritual or religious “traditions.” These various ancient traditions influenced one another and co-existed within the imperial medical colleges throughout China’s history, and can be categorized as follows:

- **Ancestral Medicine:** Prevalent in the Shang Dynasty (1600 - 1028 B.C.), this type of medicine pertains to diseases that are related to or caused from one’s ancestors. In Ancestral Medicine, diseased conditions were treated through the recognition and pacification of ancestral spirits.
- **Demonological Medicine:** Prevalent in the Zhou Dynasty (1028 - 221 B.C.), this type of medicine pertains to diseases that are related to or caused from encounters with an evil spirit or demon. In Demonological Medicine, diseased conditions were treated through ritualistic exorcism.
- **Naturalistic Medicine:** Prevalent in the Early (Western) Han Dynasty (206 B.C. - 8 A.D.), this type of medicine pertains to diseases that are related to or caused from climatic (Hot, Cold, Dry, Damp, Wind, etc.) and cosmological influences. In Naturalistic Medicine, diseased conditions were treated through intervention, purgation, tonification, and regulation.
- **Moralistic Medicine:** Prevalent in the Later (Eastern) Han Dynasty (25 - 220 A.D.), this type of medicine pertains to diseases that are related to or caused from moral transgressions. In Moralistic Medicine, diseased conditions were treated through confession and religious rituals.
- **Ontological Medicine:** Prevalent in the Six Dynasties Period (220 - 589 A.D.), this type of medicine pertains to diseases that are related to or caused from suffering as a natural part of existence. In Ontological Medicine, diseased conditions were treated through intervention, elimination, and liberation.

In order to help the Western mind understand Chinese energetic medicine, this five volume Medical Qigong textbook series was written with the goal of comprehensive instruction combined with practical clinical application. It embraces the concepts of both Traditional Chinese Medicine (in

particular Chinese Medical Qigong therapy) and ancient Chinese medicine (as found in energetic Daoist shamanism).

The understanding of Chinese energetic medicine in the West has been hampered by the lack of accessibility to the “ancient” knowledge that has been handed down from master to student through centuries of secrecy. Through gross manipulation of source materials, the history and theory of “modern” Traditional Chinese Medicine was rewritten to reflect the interests of the Communist Party. Therefore, edited versions were continuously subject to the censorship of metaphysical ideas due to political influence. A recent example of this practice is the “cleaning up” of Chinese medicine for the purpose of gaining scientific “respectability” that has been introduced to the general public as the acceptable norm. The primary purpose of writing this five volume textbook is to “reinstate” the energetic and spiritual dimensions innate within ancient pre-communist Chinese energetic medicine.

This entire Medical Qigong textbook series provides a basic understanding of the complex energetic structure, theory and practical application of ancient Chinese energetic medicine:

- Volume 1 contains the study of the ancient Chinese approach to Energetic Anatomy and Physiology.
- Volume 2 contains the ancient Chinese system of esoteric Energetic Alchemy and Dao Yin Therapy used to establish a foundation for energetic medicine, as well as an in-depth study of Qi Deviations and ancient Daoist Mysticism.
- Volume 3 contains several different energetic approaches to Medical Qigong Diagnosis and advanced Clinical Treatment Principles and Clinical Protocols.
- Volume 4 introduces the reader to Medical Qigong Prescription Exercises and Meditations, the Treatment of Internal Organ Diseases, Pediatrics, Geriatrics, Gynecology, Neurology and Energetic Psychology.
- In Volume 5 introduces the reader to specific techniques, applications and research collected from various doctors and clinics throughout China which implement Medical

Qigong therapy as an effective and complementary clinical modality in the treatment of cancer patients.

Ancient Chinese medical terminology is extremely subjective and metaphoric, and is used to describe the many aspects of the human body through physical, mental, emotional, energetic, and spiritual domains of existence. Many technical terms in Traditional Chinese Medicine have numerous meanings, depending on the context of the subject and from which discipline they stem (Daoist or Buddhist). Much of the obscure terminology existing in Chinese medicine comes directly from ancient shamanistic sources. These terminologies can sometimes be extremely vague in their explanations, yet deeply profound in their true meanings.

Throughout these textbooks, I have chosen to periodically use the term "Divine" when expressing the energy of the Dao, or of God. This will help the reader comprehend the original context in which the terminology arose.

The prevailing opinion held by most scholars is that during the Shang Dynasty period (1600 - 1028 B.C.) the ancient Chinese believed in a supreme deity known as "Di" (God, or the Supreme Being). Di was believed to be the ultimate power (omnipotent), having dominion over all human fate. However, being a supreme deity, Di stood aloof and was indifferent to mortal concerns. Therefore, any living ruler who sought favor with Di could only intercede through the spiritual voice of his ancestors, who could themselves communicate directly with the supreme god. By presenting abundant and regular sacrificial offerings to the ancestors, Di could be influenced within the divine realm and blessings could be obtained.

The communication between the Shang rulers and their ancestors was essential for the harmonious state of government. All important decisions were accomplished via divination based on oracle readings. The Shang ruler would act as the chief priest, personally conducting divinations and ancestral rites (with the help of court sorcerers), and acting as the sole intermediary between the mortal and Divine realms.

During the late Shang Dynasty, the Shang rul-

ers began to assert their direct control over the divine (including Di), claiming themselves to be a living god. At this point in China's ancient history, the divine realm remained a privileged world accessible only to the ruling class.

During the Zhou Dynasty period (1028 - 221 B.C.), a new concept of the supreme deity emerged. The supreme deity was now named "Tian" (Heaven), and was perceived as an immanent god who manifestly intervened in all human affairs. Additionally, Tian subordinated the emperor and all of his subjects to a universal moral law. All those living within the physical realm were now under "Tianming" (Heaven's Mandate). Although the emperor was now referred to as the "Son of Heaven," his right to rule remained contingent on his ability and willingness to uphold Heaven's Mandate.

During the Zhou Dynasty period, ancestral sacrifices took the form of communal feasts, celebrated in the presence of the ancestors. During these celebrations, the spirit of one of the ancestors would sometimes descend into the body of an individual who was chosen to receive the food offerings in behalf of the lineage.

During the Spring and Autumn Period (770 - 476 B.C.), the relationship between the living and the dead in Chinese thought once again underwent a major transformation. The spiritual emphasis was now placed on the specific "soul" of each individual and his or her fate in the afterlife. The reference to an individual's Hun (Ethereal Soul) and Po (Corporeal Soul) signalled the emergence of a dualistic conception of the postmortem "soul." The concept of a supreme being who acted as the arbiter of all human fate persisted, however this god was more commonly referred to as "Tiandi" (God of Heaven).

Towards the end of the Zhou Dynasty, during the Warring States Period (475 - 221 B.C.), legions of scholars, sorcerers, and masters of the occult arts flocked to the various courts of powerful monarchs, offering esoteric knowledge and magical formulas that would enable the rulers to achieve both personal and political advantage. During this time period "Fangshi" (masters of occult magic) were prevalent throughout China.

During the Han Dynasty Period (206 B.C. - 220 A.D.), the concept of death and the afterlife once again underwent a profound transformation. The spiritual emphasis was now placed on divine judgement and punishment, the existence of various celestial and terrestrial gods and spirit entities, and the afterlife procedures occurring within the vast spiritual domain of the underworld. Increasingly, the ancient Chinese began to view their mortal destiny as being under to control of powerful gods. Illness and misfortune were commonly blamed on agitated ancestors who filed "writs of grievances from the grave" with the underworld magistrates and requested divine punishment for personal infractions.

The promise of salvation from mortal misery and infernal punishment prepared the ground work for the transplanting of Buddhism into China in the upcoming centuries after the fall of the Han Dynasty in 220 A.D. Many of the terms used to describe the Daoist natural forces (existing within Heaven, Earth, and Man) were personalized and referred to as "gods" or "spirits" by "Religious Daoism" in order to compete with the colorful deities imported by the Buddhists into China from India. Therefore, when reading this textbook, the reader should not become confused or alarmed by certain terminologies describing "deities" which govern specific energetic principles. For example, when reading the section on the Human Soul, the title "Lords of the Three Dantians" implies the fact that the soul has three primary, separate, yet interconnected energetic properties, each of which is rooted and sustained within one of the three Dantians.

In China, many of the Medical Qigong doctors and masters with whom I have trained asked me to keep these advanced energetic and spiritual theories in confidence for fear of governmental reprisal. Currently, due to the Chinese

government's response to the Falun Gong association's activities, many of the Medical Qigong colleges and clinics have been closed. Therefore, I have decided to openly share these ancient energetic theories concerning the interactions of the body, mind, spirit, soul, and Divine, without revealing my sources.

Finally, within this five Medical Qigong textbook series, I have included years of extensive research from several sources:

- Ancient Daoist energetic medicine and advanced spiritual disciplines of the Beiji Daoist sect from Wu Dang Shan; the Zhengyi Daoist sect from the Celestial Master's Mansion of Lung Hu Shan; and the Shangqing Daoist sect from Mao Shan.
- Ancient Buddhist energetic medicine and advanced spiritual disciplines from Northern and Southern Shaolin Monastery teachings, Tantric Buddhism, and Orthodox Buddhism.
- Ancient Tibetan Buddhist energetic medicine and advanced spiritual disciplines from several Tibetan Monastery teachings, including the Tibetan Tantric, and Tibetan Bon shamanic traditions.

To quote one of my teachers, "Sanjiao gui yi - the three teachings make a whole person." Meaning that through exposure to the esoteric knowledge contained within all three energetic and spiritual sources, the individual can become a more complete human being.

In writing and presenting these five Chinese Medical Qigong volumes to the public, I hope to condense the diverse fields of ancient Asian energetic healing into a comprehensive medical compendium for the Western mind. With this goal in mind, I have found it necessary to repeat certain sections in order to emphasize important information for increased comprehension.

Jerry Alan Johnson, Ph.D., D.T.C.M., D.M.Q. (China)
Pacific Grove, California
March, 2005

SECTION II
MEDICAL QIGONG AND
CHINESE ALCHEMY

CHAPTER 11

INTRODUCTION TO CHINESE ALCHEMY AND THE THREE POWERS: SAN CAI

INTERNAL AND EXTERNAL ALCHEMY

Chinese alchemy emphasizes the transmutation of matter and the formation of life enhancing elixirs. The search for immortality was one of the most common goals of Chinese Alchemy. The philosophy and techniques developed from this search can be broadly categorized into two branches of study: external alchemy and internal alchemy, which are described as follows:

- 1. Chinese External Alchemy:** External alchemy involves extensive observation, research, and manipulation of all possible aspects of the external world, with the central goal of transmuting external substances for the benefit of the individual. Over thousands of years, the field of Chinese External Alchemy has generated intense research into the various properties of plants, minerals, and Heavenly bodies, and the multidimensional interactions between these elements and the human body. This relentless search created an immense body of knowledge, representing the pinnacle of early medicine, botany, astrology, astronomy, chemistry, metallurgical sciences, and warfare.
- 2. Chinese Internal Alchemy:** Internal alchemy is the systematic and in-depth exploration, research, and experimentation of all aspects of human internal experiences, with the central goal of transmuting internal substances (i.e., tissues, energy, emotions, and consciousness) for the benefit of the individual. Over millennia, the disciples of Internal Alchemy have fueled the discovery of and subsequent research into the body's five primary substances (Qi - Energy, Xue - Blood, Jing - Essence, Jin and Ye - Body Fluids and Shen - Spirit). This resulted in a wealth of practical and theoretical knowledge that was at the forefront of energetic

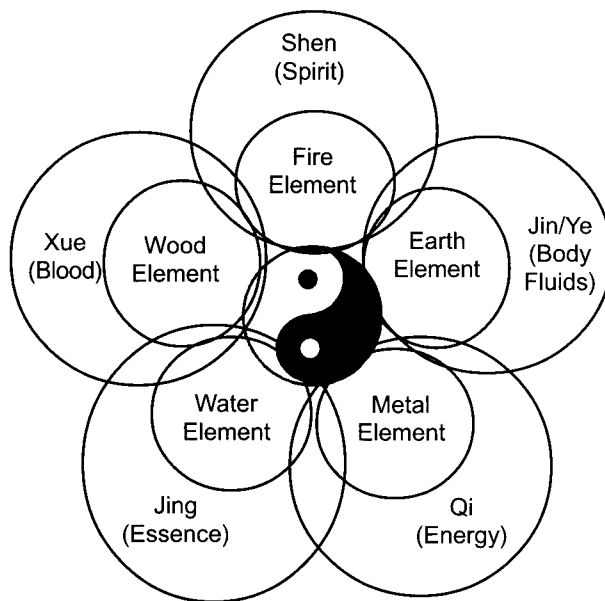


Figure 11.1. The Interrelationship of the Five Elements and the Five Primary Vital Substances

medicine, spiritual disciplines and Chinese internal martial arts training.

Ancient Chinese medicine identifies the five primary substances as the principle creative forces responsible for the formation, development and maintenance of the human body. These substances mutually support and nurture each other for the benefit of the whole organism. Each of these substances is linked with a specific Element, spiritual attribute, energetic nature, Yin and Yang organ, and a specific type of body tissue, according to its individual nature and function (Figure 11.1). Within the human body, each of the five primary substances also responds to and interacts with light, heat, sound, color, and countless other electromagnetic forces emanating from Earth (the terrestrial environment) and Heaven (the celestial environment).

The disciplines or “fields” of both internal and external alchemy have mutually supported and drawn from one-another throughout the evolution of ancient Chinese medicine. In order to thoroughly understand Chinese Medical Qigong therapy, it is important for the student to first comprehend the interactions of the body’s five primary vital substances in conjunction with the energetic natures of the Dao, Wuji, Yin and Yang, and the Five Elements, as well as their interactions with universal and environmental influences. The careful study and observation of these interactions is at the heart of all forms of Chinese Medicine.

THE CONCEPT OF “DAO”

The ancient Chinese character for Dao, or Divine, depicts a wise sage, with unbound hair (like that of the Wu Yi) walking a path, way, method, principle, or doctrine (Figure 11.2). This was viewed by many ancient Daoist Qigong masters as an act of deliberately evoking something through magic and not merely as a symbolic gesture. The “path” is also associated with the three footsteps, evoking a magical dance step in which the left “Yang” foot traditionally begins the ritual, while the individual faces South, and moves towards the rising sun in the East. Therefore, the ideograph suggests that the action is made by one who possesses privileged knowledge and has a clearly directed purpose (see Volume 1, Chapter 2, The Energetic Formation of the Universe).

The ancient meaning conveyed by this ideograph can be translated both as “the way (or method) by which one comes to see and understand oneself in relationship with the universe (Heaven), environment (Earth), and the Divine,” and also as “the harmonious unbroken totality of all of creation.” Thus, the term Dao signifies both the way of walking the path and the realization of its goal, and the unified field in which both of these take place. The true practice of ancient Chinese Daoism was not a religion, but the way and method by which society and the individual could maintain harmony between this world (Physical Plane) and the worlds beyond (Energetic and Spiritual Planes).



Figure 11.2. The Ancient Chinese Character for Dao, “The Way of Harmony with Heaven, Earth and the Divine”

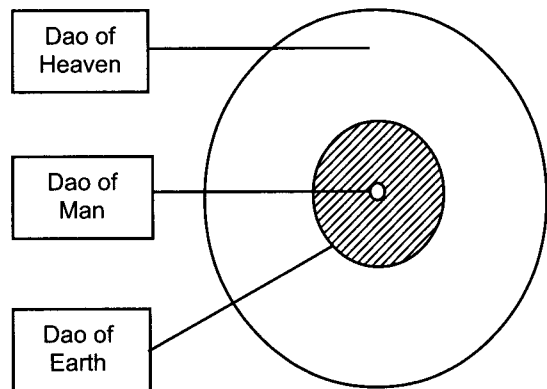


Figure 11.3. The Primordial Dao is composed of Heaven, Earth and Chong Qi

THREE ENERGETIC SUBDIVISIONS OF THE DAO

The infinite, all-encompassing sea of the Dao gives rise to two fundamental energetic polarities: Heaven (Yang) and Earth (Yin). The Yang energy of Heaven, being active, rises from the sea of primordial chaos, radiating downward. The Yin energy of Earth, being passive, receives and interacts through its environmental nature, via the influence of Heaven.

The concept of “Dao” in Medical Qigong, can be better understood by observing its energetic influence as manifest in the three following subdivisions: the Dao of Heaven, the Dao of Earth, and the Dao of Man. Each of these energetic realities fits into the others’ energetic forms, creating a vast multidimensional entity (Figure 11.3). For example, the energetic fields of Heaven (created from the energetic influences of the Sun, Moon and Stars) envelop and affect the energetic fields

of the Earth, causing energetic movement within the Wind, Water and Soil. The energetic fields of the Earth in turn envelop and influence the energetic fields of Man, causing energetic movement within the body's Essence, Energy and Spirit.

THE DAO AS THE CHONG (CENTER)

In ancient China, the Dao was considered, both energetically and spiritually, to be the "Chong," the perfectly blended center. The Dao, therefore, exists as the center of all things, and it maintains its existence throughout time and space.

The energy existing between Heaven (Yang) and Earth (Yin) is called "Chong Qi" (or the "Energy of the Dao"), and it exists within the infinite space of the Wuji as an energetic mist, seemingly blending into the infinite Void between Heaven and Earth (Figure 11.4).

The ancient Chinese believed that the qualities of these two universal poles (Yin and Yang) are continually blended homogenized together through the whirling energetic vortex of the Chong Qi (Wuji). Therefore, Heaven, Earth, and Wuji compose the fundamental unity of the energetic matrix known as the "Primordial Dao," which itself exists behind and before the evolution of material existence.

THE DAO WITHIN THE BODY

There are also lower manifestations (Microcosms) of this relationship, in which the human element takes the place of the Wuji, mediating between the energies of Heaven and Earth. Just as the energy of the Wuji blends together with the energy of Heaven and Earth, so too does the energy of the Mingmen blend together with the energy of the body's Kidney Yin and Kidney Yang. This interaction produces the individual's Essence (Jing), Energy (Qi) and Spirit (Shen), that are the human expressions of the physical, energetic and spiritual realms (Figure 11.5).

As a science, Chinese medicine studies the functional relationships between the cells, tissues, organs, and organ systems, and their relationships with the energetic influences of Heaven, Earth, and Man. This relationship is considered to be the primary focus in Chinese Medicine, rather than the study of the physical and material composi-

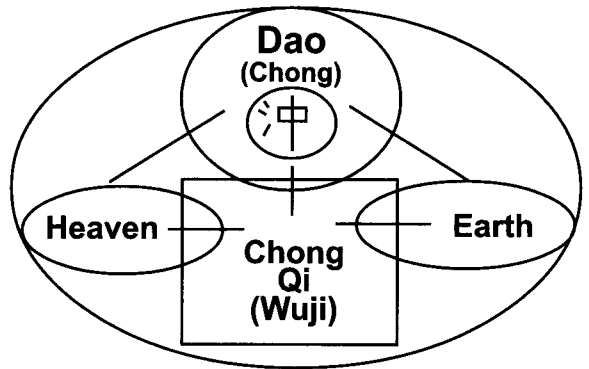


Figure 11.4. The Primordial Dao is composed of Heaven, Earth and Chong Qi

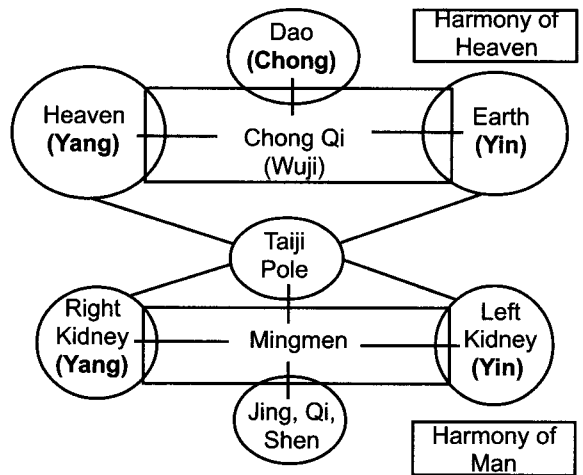


Figure 11.5. The Primordial Relationship and Its Human Energetic Correspondence

tion of the cells and tissues. The ancient Chinese believed that within the "space," or Wuji, located behind and between the cells and tissues of all things, exists the energy of the eternal Dao. Finding harmony within the energetic essence of the Dao and expressing that harmony through the interrelated patterns of the body's Jing, Qi and Shen brings health.

In ancient China, the Three Treasures (Essence, Energy, and Spirit) were believed to have two existing properties, one half (Yin) existing on Earth, the other half (Yang) existing in Heaven. Possession of the Earthly half enabled the individual to summon the Heavenly half. Through this union of Heaven and Earth the individual

could transform him or herself and bring about a state of renewal. This is why the ancient Chinese Wu Yi (shaman doctors) were often represented as being partially divided, becoming energetically and spiritually whole only when in possession of the other half of their celestial spirit.

Additionally, the ancient Chinese shaman doctors believed that the Dao manifests within the center core of an individual through the energetic and spiritual structure of the Taiji Pole, which thus represents the individual's primary connection to the Dao and the energy of the divine.

THE NATURAL FORCES OF THE THREE POWERS

Alchemy, the art of transmutation, is the precursor of modern chemistry. In the West, until comparatively recent times, there was no distinction made between the fields of chemistry and alchemy, as the two were one. Ironically, this distinction began largely due to the ground-breaking work of Sir Isaac Newton, himself a noted alchemist.

In ancient China, alchemy was developed to a high level in an attempt to encompass all physical, mental, emotional, energetic, and spiritual transformations. Traditional Chinese Medicine relies on the proper gathering, refinement, and utilization of the body's Jing, Qi, and Shen, which in turn allows the internal organs to function in natural harmony. Only through the understanding of the natural powers of the Heavens (universe) and Earth (environment) can Man (Humanity) exist in harmony with the Dao.

The Three Powers of Heaven, Earth, and Man represent the sum total of all natural forces and energetic factors which affect the human body on all levels of existence (physical, mental, emotional, energetic, and spiritual). In ancient times, the relationship between the waxing and waning of Heavenly and Earthly energies, as well as the corresponding shifts, changes, and adjustments occurring within the human body, provided the Chinese sages with the theory of the Three Powers as used in Chinese Alchemy. These ancient Chinese masters discovered that the human body's internal network of systems is directly and indi-

rectly affected by the influences and variations of the energetic cycles of the sun, moon, and stars. We now know that these natural influences also affect atmospheric pressures, causing high and low temperatures which in turn affect the body's tissues. A more subtle example can be found in a discovery made by Ukrainian physicists, in which human DNA was observed to vibrate at the same frequency as solar energy.

The powers of Heaven and Earth are responsible for the energetic field changes that cause adjustments and shifts within Man's Jing, Qi, and Shen. Jing, Qi, and Shen are known as the Three Treasures of Man, and are stored within the internal organs and tissues of the body. Together, the combination of Heavenly and Earthly influences affect the functional status of the body's internal organs and the distribution of Qi and Blood throughout the body.

Each of the body's cells, tissues, organs, and organ systems emanates its own specific electromagnetic energy field. This energetic field pulsates at a particular frequency, regulating the currents of the body's internal energy, and radiating an energetic field that extends outside the body. The body's energetic field (Wei Qi) interacts with and is influenced by the larger environmental energetic fields in which it is immersed. Some examples of energetic fields that influence the human energetic field, include power lines, crowds of people, geological formations in the Earth, and the cosmic fields of the solar system.

THE NINE TREASURES

Each of the Three Powers (San Cai) manifest through a secondary triad of treasures (San Bao). This secondary division of three treasures completes the energetic matrix that encompasses the unified energetic field of each of the Three Powers, and is related to the alchemic transitions of Yin, Yang, and Wuji. The resulting nine treasures are described as follows (Figure 11.6):

- The Three Treasures of the Heavenly Power are the energy fields of the Sun, Moon, and Stars
- The Three Treasures of the Earthly Power represent the energy of the Earth (soil and rock), Wind, and Water

- The Three Treasures of Man are contained within man's Essence (Jing), Energy (Qi), and Spirit (Shen)

These three intricate networks exchange their energetic influences and affect the functional status of the body, and the distribution of the body's Qi and Blood.

THE THREE TREASURES AND CHINESE ALCHEMY

The ancient Chinese believed that the primordial energy of the Dao was present in all of nature. Of all the things existing in nature, it was said that the Sun, Moon, and Stars of Heaven, and the Soil, Water, and Wind of Earth contained the highest concentrations of energy. These concentrated energies were known as the Three Treasures of Heaven and the Three Treasures of Earth, and they affected the Three Treasures of Man (Essence, Energy and Spirit), both externally and internally.

Each of the Three Powers and their Three Treasures also constitute the basis of Chinese internal alchemy, whereby Jing (Essence) is transformed into Qi (Energy), Qi is transformed into Shen (Spirit), and Shen is transformed into Wuji (infinite space) and then released back to the Dao (or divine). In ancient China, these metaphysical transformations described the progression in energetic evolution, from awareness of the body to the awareness of the breath; from awareness of the breath to the awareness of the mind; from awareness of the mind to the awareness of space; and from awareness of space to the awareness of the Dao (or divine).

The Powers of Heaven and Earth are not only interlinked, but also exist as a microcosm, or "small universe," within the physical body. The human body is a dynamic interaction of two basic elements of Yin and Yang polarity. Yang energy ascends and is expressed through expansive, active, hard, and aggressive energetic movements. Yin energy descends and is expressed through contractive, passive, soft, and yielding movements. All matter, from the smallest molecular particles to enormous planets and stars, is composed of energy and is bound into various patterns of vibration.

Heaven	Moon	Sun	Stars
Man	Essence	Energy	Spirit
Earth	Soil	Water	Wind

Figure 11.6. The Three Powers of Heaven, Earth and Man

Formations of matter are held together by interacting electromagnetic fields, and gravity. These fields are interconnected by the powers of Yin and Yang polarity, and are expressed through the Three Powers. The seasonal cycles are an example of Yin Earthly movements, while the solar and lunar cycles are patterns of Yang Heavenly energy.

The creation and manifestation of matter is regulated by what are known as the Five Elemental patterns. In traditional Chinese understanding, it is believed that perfect health and longevity depend largely on man's ability to harmonize with the transitions and five seasonal changes of Heaven and Earth in accordance with the Five Element patterns. For example, in the winter, there is less sunlight, the temperature can be very cold (Yin), and the Kidneys (Water Element) can easily be overworked. Therefore, people should endeavor to lighten their work load and rest more in winter, conserving Qi to avoid energy depletion.

The principles of Chinese cosmology, Yin and Yang theory, Five Element theory, the *Book of Changes (Yi-Jing)*, and Traditional Chinese Medicine are all incorporated into the study of Medical Qigong. This integration of knowledge reveals the basic energetic matrices that relate to the universal and environmental energy fields present in Heaven and Earth, and their relationship with Man.

HEAVENLY QI

The first and most important of the Three Powers is known as the Universal Qi, Qi of Heaven, or Heavenly Qi. This power manifests as the energy of the entire cosmos. Each life born into human form is influenced, developed, and structured by its own unique group of stars within the

Heavenly realm. The particular group of stars closest to the Earth (including the sun, moon, planets, and constellations) controls or influences the emerging patterns of each person's life-force energy (Figure 11.7).

Heaven is the realm that predetermines the energetic cycles of birth and death, as well as the seasons and times of fertility, planting, and harvest. By understanding the rules, patterns, and cycles of the "heavenly timing" one is able to understand the natural changes of the seasons, climate, and weather. In ancient China, it was believed that the weather, the climate, and all natural disasters were governed by the Heavenly Qi. Even in modern times, Chinese people still refer to the weather as Heaven Qi.

Heaven is also the source of the Yuan Shen and the Virtue of Dao as it manifests through universal awareness (divine inspiration, enlightenment, and spiritual communion) and free will. Heaven is also representative of the realm in which spiritual deities and the Jade Emperor (or Divine Creator) reside, and it manifests its prenatal power in man's life through the mysterious forces of destiny, karma, and reincarnation.

Additionally, the effects of Heaven's energetic fields (the energy emanating from the sun, moon, and stars) on Earth's energetic fields (the energy related to the soil, water, and wind) will also initiate an internal and external influence on Man's energetic fields and physical tissues (affecting the human body's Essence, Energy and Spirit).

It can be helpful to think of the body as being suspended between two enormous fields of energy (Figure 11.8): the sun radiates its energetic field downward, and the Earth's core radiates its energetic field upward through its crust. Man is thus suspended between the celestial and environmental fields.

According to the ancient Chinese, we exist in a three-dimensional world that exists within the relative parameters of time and space. Heaven represents time, which is symbolized by the circle. On careful observation, the progression of time can be seen to move in circles: hours and days are defined by the circular rotation of the Earth on its

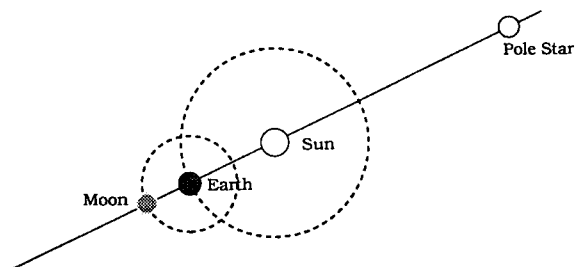


Figure 11.7. The Three Powers of Heaven Consist of the Energy Released from the Sun, Moon, and Stars.

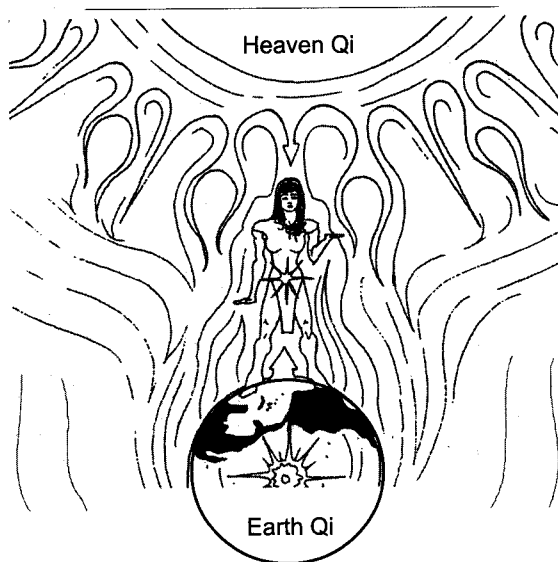


Figure 11.8. Man's energetic field is suspended between the two energy fields of Heaven and Earth.

axis, months are defined by the circling of the moon around the Earth, and years are defined by the Earth's orbit around the sun.

PHILOSOPHICAL CORRELATION

Man is constantly absorbing energy from the sun, moon, planets, and constellations. In order to explore the patterns of Heavenly energy in detail, the ancient Chinese masters developed the science of *Ba Zi* (Eight Characters) Astrology, which includes the study of Twelve Animals and Five Elements, as well as the interactions of the Twenty Eight Constellations, Twelve Earthly Branches, Ten Heavenly Stems, Four Pillars (composed of a Heavenly Stem and Earthly Branches), Five Planets, and the Lunar and Solar Energy Cycles.

In ancient China, an individual's energetic patterns, strengths, and weaknesses, as well as his or her destiny were believed to be influenced by both Yang and Yin energetic patterns. Yang energetic patterns originate at the time of conception, and were considered Prenatal, while Yin energetic patterns originate at the time of birth, and were considered Postnatal. The ancient sciences of astrology and divination evolved as a means to analyze, interpret, and predict how the various forces of Heaven influence and guide an individual's life on Earth.

The study of modern Chinese astrology has four primary aspects: The Study of the Signs, The Study of the Five Elements, The Study of Yin and Yang, and The Study of the Sixty-Year Cycle, which are described as follows:

1. **The Study of the Signs:** This involves the study of the twelve animals of the Chinese zodiac that encircle the Earth. "Zodiac," is a word that literally means circus of animals, which are divided into twelve equal parts, called "signs." Each sign of the modern Chinese zodiac is based on certain characteristics that are determined by the 12 (solar) year animals, 12 (lunar) month animals, and 12 (inner) two-hour time of day animals divisions. Each of these signs initiate a specific physical, energetic, and spiritual influence on the person born under them. Each person is given four animal characteristics, known as the "Four Pillars of Destiny;" one according to the year, another according to the month, a third according to the day, and a fourth according to the hour of his or her birth. You might, for example, be a Snake according to the year of your birth, a Rat according to the month, number 29 according to the day, and a Dragon according to the hour. The solar animal (governing the birth year), represents your external self (the part you show others) and is said to exert a profound influence over your life. The lunar animal (governing the birth month), represents the emotional and psychological aspects of man's relationships. The inner animal (governing the birth hour), represents the inner self; that part which is hidden from the

rest of the world. The combination of these three animals is then calculated with the day of the month in order to determine the unique characteristics of each individual.

2. **The Study of the Five Elements:** Each of the twelve animal signs is further differentiated into one of the Five Elements (Wood, Fire, Earth, Metal, and Water). The year of birth determines the Element of the sign. Each Element rules for a two-year cycle, for example, January 27, 1952 through February 13, 1953, was the year of the Dragon under the element of Water; February 14, 1953 through February 2, 1954, was the year of the Snake under the element of Water. Together, the 12 year cycle of the signs combined with the progression of the Five Elements creates a 60 year cycle. For example, the next Water cycle of Dragon and Snake will be in 2012. The study of each Element refers to the study of energetic movement, change, or development. For example, the Five Elements also represent an energetic force that affects the formation of the internal organs in the growing fetus, and continues to influence physical, mental, emotional, energetic, and spiritual changes after the child is born.
3. **The Study of Yin and Yang:** Each of the twelve animal signs is also governed by a Yin (passive) or Yang (active) direction. The Yin and Yang cycles alternate each year, with Yang being the even years, and Yin the odd years.
4. **The Study of the Sixty-Year Cycle:** The yearly progression of the twelve animals of the Chinese zodiac also relates to the Twelve Earthly Branches and occur in a sixty-year cycle. Every sixty years, the Sun, Moon, Earth, and the North (Pole) Star are in alignment, and a new sixty-year cycle begins. A sixty-year cycle also completes the rotation of the twelve animals through each of the Five Elements. The ancient Chinese considered sixty years a "century" in terms of the human life cycle.

In the following diagram of the yearly correspondence of the twelve animals of the Chinese zodiac (Figure 11.9), the asterisk (*) shows the year 2005, which was the year of Wood/Rooster. Each year, one of the twelve

animals of the Chinese zodiac flourishes and brings its energy into action. Every two years, a new Element (Fire, Wood, Water, Earth, Metal) dominates in the cycle of creation. The chart moves clockwise, so 2006 was the year of Fire-Dog.

PHYSICAL CORRELATION

Heavenly Qi relates to the congenital formation and strength of the body’s internal organs, as determined by the energy emitted from the sun, the moon, the planets, and the Twenty-Eight Constellations, as well as gravitational fields of each of these Heavenly bodies.

HEAVEN’S ENERGETIC GRID

Similar to the grid system imprinted on the body’s energetic field, there exists a massive interconnected Heavenly grid extending throughout the entire universe. This Heavenly grid connects the sun, moon, stars, planets, and constellations throughout our universe and extends to other solar systems outside our celestial sphere. There are pockets of Heavenly energy (like energetic points), as well as subtle frequency pathways (similar to energetic channels), that follow a progression of universal order.

Included within the galaxy’s energetic and spiritual bodies are what was known in ancient times as the “Cosmic Memory.” This “memory” includes all recorded events in the history of the universe, preserved as information within its energetic and spiritual structures.

The ancient Chinese Daoists believed that the energetic grids enveloping the Heavens contained various densities or sub-planes of existence populated by celestial beings who ruled over universal existence. These spiritual beings were responsible for controlling the celestial powers of the Sun, Moon, Planets and Twenty-Eight Constellations. The energetic and spiritual planes contained within the Heavenly Grids are located within and beyond the Physical World of matter. All celestial beings (both positive and negative) existing within the Heavenly Grids freely move about its energetic and spiritual realms.

In ancient Daoist esoteric teachings, as soon as an individual has achieved complete mastery

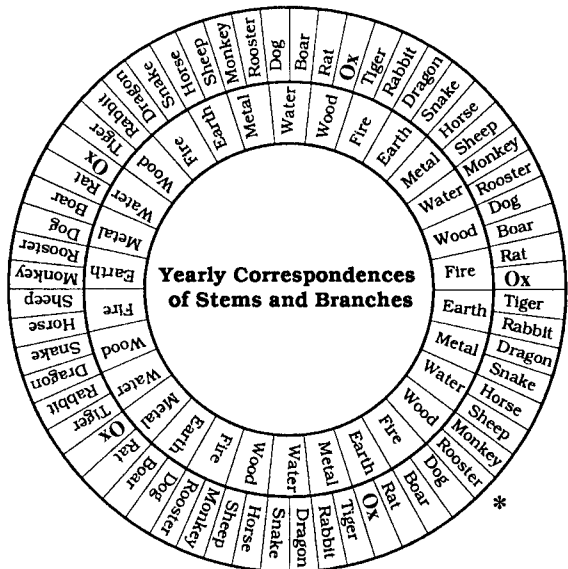


Figure 11.9. The asterisk (*) shows the year 2005, which is the year of Wood/Rooster. Each year, one of the twelve animals of the Chinese zodiac flourishes and brings its energy into action. Every two years, a new Element (Fire, Wood, Water, Earth, Metal) dominates in the cycle of creation. The chart moves clockwise, so 2006 will be the year of Fire-Dog.

over the spiritual entities existing within the various levels of the Earth Elements, he or she can continue practicing advanced Qigong and Shengong training in order to proceed to the next level of mastery. This practice includes entering into the energetic and spiritual grids of the Heavens in order to expand in knowledge, wisdom, and ability by communicating with the celestial guardian immortals existing within these higher energetic and spiritual realms.

EARTHLY QI

The second of the Three Powers is influenced and controlled by Heaven Qi, and is known as Environmental Qi or Earthly Qi. This power manifests as the energy of the entire planet, and is specifically manifested through the energetic powers of Earth (Soil), Water, and Wind. By understanding the rules, patterns and structure of the Earth, one can understand the natural formation of mountains, valleys, rivers, and plants, and the influences they have on human life.

Each life born into human form is developed, structured, and influenced by its own unique environment within the Earthly realm. The Qi of the individual's particular geographic location includes the energy of the plants, soil, water, animals, and atmosphere. All natural formations thus play a role in controlling or influencing both the specific patterns and overall quality of every person's life-force energy.

The ability to consciously absorb energy from nature is an important skill in Medical Qigong training, and is a prerequisite for the acquisition of internal strength necessary for advanced practitioners of Internal Alchemy. In ancient China, it was believed that the barriers that exist between the individual's internal universe and the external universe of the cosmos must first be dissolved before his or her body could effectively absorb energy from the environment and utilize it to replenish the body's Qi.

The Chinese believed that the Earth is the realm that predetermines the abundance of harvest, as well as the temperance of man's physical stamina. Both harvest and man's physical stamina are dependent upon the cyclic changes of the five seasons and their relationship to the Five Phases (birth, maturation, peak, decay, and death). The Earth is the source of the natural forces and rhythms of nature, as well as the basic elements and energies that compose the material world of soil and water, mountains and valleys, oceans and rivers, and plants and animals. Through the cyclic transformations of nature, the Earth provides a material basis for the Five Elements. Through these natural cycles, the Five Elements shape the human body's physiological form and govern the biological functions of the tissues.

THE ANCIENT DAOIST FIVE ELEMENT ANATOMICAL FORM OF THE EARTH

The ancient Chinese Daoists viewed the Earth as being alive and filled with the vital energy of the Five Elements. The anatomical form of the Earth represented the skeletal body of nature; Water represented its life veins; its inner Fire is represented by its warmth; the Air/Wind circulating the globe was considered its breath; and

the energy existing within and throughout its infinite space (Wuji) was considered its consciousness.

The Earth was considered to be the "center," and the ground or platform on which we stand looking outward toward the six directions of space. Just as Heaven defines our movement through life in terms of time, Earth defines the space in which we live, providing the energetic field for our unfolding within the boundaries of time.

PHILOSOPHICAL CORRELATION

Qi moves like water, flowing in both invisible underground currents and within its energetic structures above the surface of the Earth. The study of these energetic currents is known in ancient China as Feng Shui (literally "Wind and Water"). The energy of Feng (Wind: Qi) is Yang, and moves constantly like Fire; the energy of Shui (Water) is Yin, and represents stillness. A master of Feng Shui is able to examine the form of the land, to determine if the energy of a specific region is beneficial or destructive.

In ancient China, both residence (castle, home, tomb) and dwelling area (field, farm, burial ground, etc.) were divided into "Yin Houses" and "Yang Houses." A "Yin House" was a tomb of an ancestor located in a burial ground, and was considered to be the abode of the dead. A "Yang House" was a residence of the living. Traditionally, it was believed that if a house or tomb was not correctly sited, evil was likely to befall the inhabitants of the house or the descendants of the dead.

When a dwelling is built on a particular site, the energy of that area is gathered into the edifice, affecting the inhabitants (i.e., Warm Wind coming from the South, Cold Wind coming from the North). From an ancient Chinese Daoist perspective, the flow of energy contained within a region changes from year to year and season to season. This can be seen through patterns of clouds, mist, rain, snow, flights of birds and other natural phenomena. Feng Shui is divided into two prominent schools: the Form School and the Compass School.

- 1. The Form School:** This is the original school of Feng Shui, and it has its historical roots in Southwest China. This school focuses prima-

rily on creating environmental harmony by observing the shape and form of the terrain in conjunction with the Four Element Animals (Fire: Red Phoenix, Water: Black Turtle/Snake, Metal: White Tiger, and Wood: Green Dragon). These Four Element Animals act as guardians, and also serve to establish a relationship between the individual's Eternal Soul (Shen Xian) and the external Element energies. The Four Element Animals are described as follows:

- **The Red Phoenix (South) and the Fire Element:** This animal protects the front, and is ideally represented as a low ridge (or a low rectangular building)
- **The Black Turtle/Snake (North) and the Water Element:** This animal protects the back, and is ideally represented as a round topped hill (or a taller building)
- **The White Tiger (West) and the Metal Element:** This animal protects the right
- **The Green Dragon (East) and the Wood Element:** This animal protects the left

The initial placement of the Green Dragon and White Tiger differed, depending on whether the ancient Feng Shui master was performing a Yang Domain Feng Shui, used for an individual's residence (in a "Yang House"); or a Yin Domain Feng Shui, used for an individual's burial site (in a "Yin House"). For example, in a Yang Domain Feng Shui, the location of the Green Dragon and White Tiger was determined by facing the front door or entry space of the individual's residence. In this situation the Green Dragon was placed on the left side of the house, while the White Tiger was positioned on the right side of the house (Figure 11.10). In a Yin Domain Feng Shui, the location of the Green Dragon and White Tiger was determined by standing with the back towards the headstone of the grave. In this situation the Green Dragon was still placed on the left side, while the White Tiger was still positioned on the right side, however because the observer's position of reference varies by 180 degrees, the placement of the two guardians is reversed (Figure 11.11). Therefore, if the individual chooses a protec-

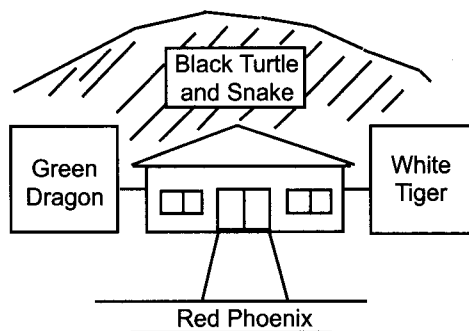


Figure 11.10. The Form School Placement of the Green Dragon and White Tiger used in Yang Domain Feng Shui

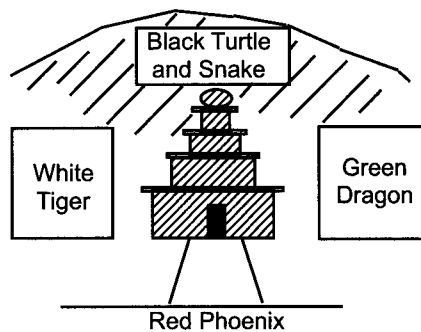


Figure 11.11. The Form School Placement of the Green Dragon and White Tiger used in Yin Domain Feng Shui

tive landform and treats it as if it were a Yin burial site instead of a Yang residence, disastrous consequences can result.

2. **The Compass School:** This is the second school of Feng Shui. It focuses primarily on understanding the energies of Heaven and Earth and on creating universal and environmental harmony in accordance with the directional orientation of the Feng Shui compass. The Feng Shui compass is used for calculating the directions of influential currents. In ancient China, during the reign of the Yellow Emperor (2,696-2,598 B.C.), the compass was originally used for navigation. The navigational compass was later modified and used as a *Shi* (diviner's board) in the early Han Dynasty (206 B.C. - 220 A.D.) by the ancient Daoists, who also employed its skill in the art of Feng Shui. A Feng Shui manual written a few centuries later by master Wang Wei called *The Yellow Emperor's Classic of Dwelling*, popularized this ancient, esoteric art of divi-

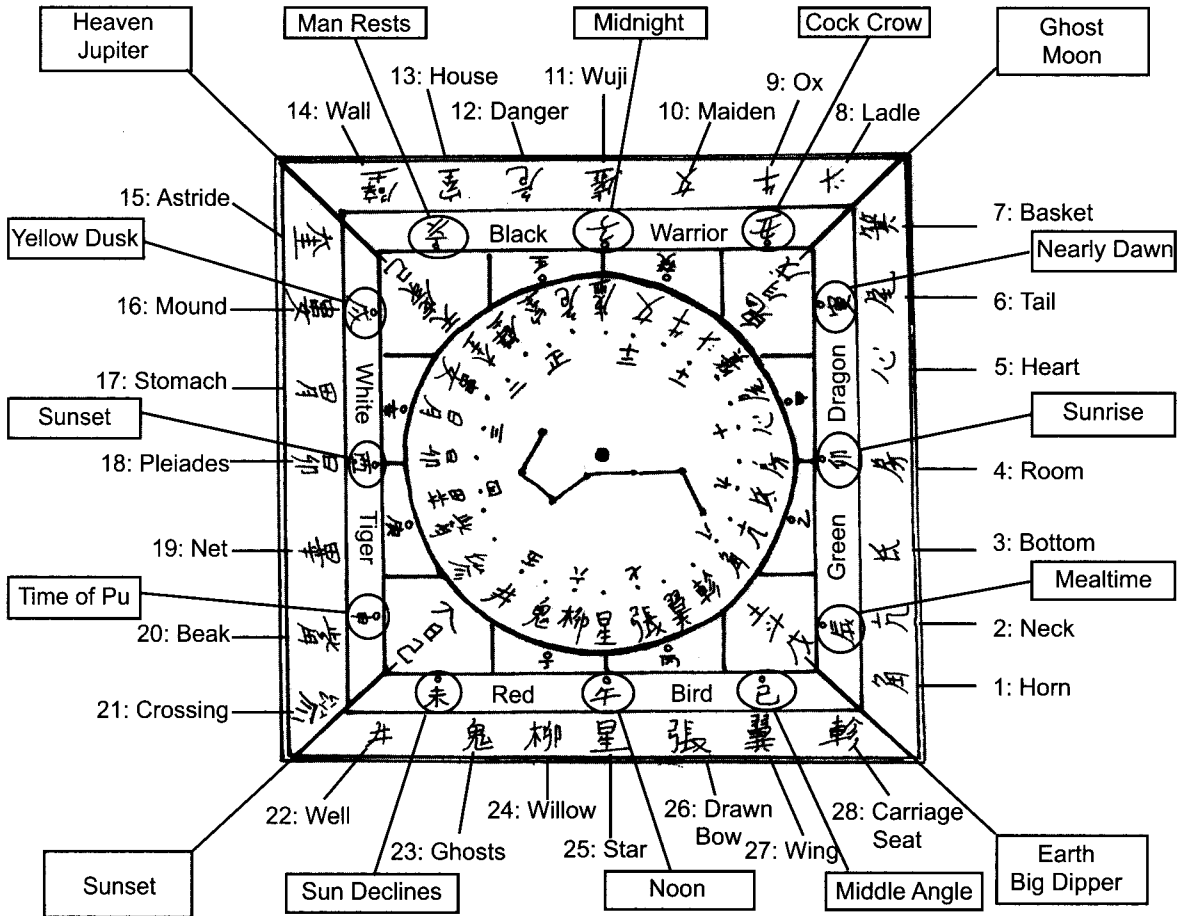


Figure 11.12. The Navigational Compass was later used as a Diviner's Board in the early Han Dynasty

nation. During the early Han Dynasty, the Daoists diviner's board had Twenty-Eight Lunar mansions inscribed on both the Earth (base) Plate and the Heaven (top) Plate (Figure 11.12).

During the Tang Dynasty (618 - 907 A.D.), the original gromantic compass (known as the Lo Pan) was introduced. This compass contained two parts: the top Heavenly Dial Plate and the bottom Earthly Plate, described as follows:

- **The Heavenly Dial Plate:** The top plate was round signifying Heaven, and its underside was usually curved inward. This enabled it to fit inside and rotate, while being placed in the receiving trough hollowed into the base of the square Earth Plate (Figure 11.13). The

top Dial Plate represents the energy of Heaven, and was expressed through twenty-four directions and seventeen rings, and the Bagua (Eight Trigram) pattern of the Yi-Jing (I-Ching), which denotes the primary divisions of Heaven and its principle atmospheric or meteorological influences. The celestial influences function in relationship to the Ten Heavenly Stems, Twelve Earthly Branches, Twenty-Four Solar Compass Directions, and Twenty-Eight Star Constellations, the Nine Palaces (Magic Square), and the Bagua (Eight Trigrams). To this end, they are traditionally all arranged in a circle and divided into specific qualities and virtues according to the 24 divisions of the Earth, which are ruled over

by the influences of the corresponding 24 divisions of the celestial powers.

- **The Earth Plate:** The bottom plate was square signifying Earth, and acted as the base for the round Lo Pan. The center of the square base had a bowl-shaped recess from which the Lo Pan could be turned and dialed to line up with the specific direction of question. A red thread acted as a “pointer” which was then drawn over the compass needle in order to read the directions of the various energetic currents.

The land or area being observed is classically divided into the four quadrants (N.S.E.W.), with each quadrant being associated with one of the Four Element Animals of the Form School (North-Turtle/Snake, South-Phoenix, East-Dragon, and West-Tiger). Each of the quadrants contains seven of the primary star constellations. The constellation stars assert an influence on the energetic qualities and spiritual virtues of their corresponding divisions of the Earth in accordance with the great law that “the Dao of Heaven controls the Dao of Earth.” Therefore, in the ancient Chinese mode of thought, astrology and geomancy were interwoven and inseparable.

HEAVEN ACTING UPON EARTH

In Chinese symbology, the Earth is represented by the image of the Great Square (Da Fang) whose walls face the four cardinal directions (N.S.E.W.); Heaven is symbolized by the image of the Great Circle (Da Huang), eternally enveloping the energetic field of the Wuji. It was also believed that the internal surface of Heaven acts upon the external surface of the Earth, thus provoking the various manifestations of terrestrial power. The action of Heaven (known as the Celestial Yang) moves as a centripetal force causing an energetic contraction resulting in condensation, mist, vaporous clouds, and rain. This creative action of Heaven is stated in the Yellow Emperor’s *Su Wen* as, “The breaths of Heaven, descending, become rain.”

The Earth’s response to the action of Heaven can also be seen to manifest in the formation of clouds as mists rising from the ground, and was considered in ancient China as the “exhalation of

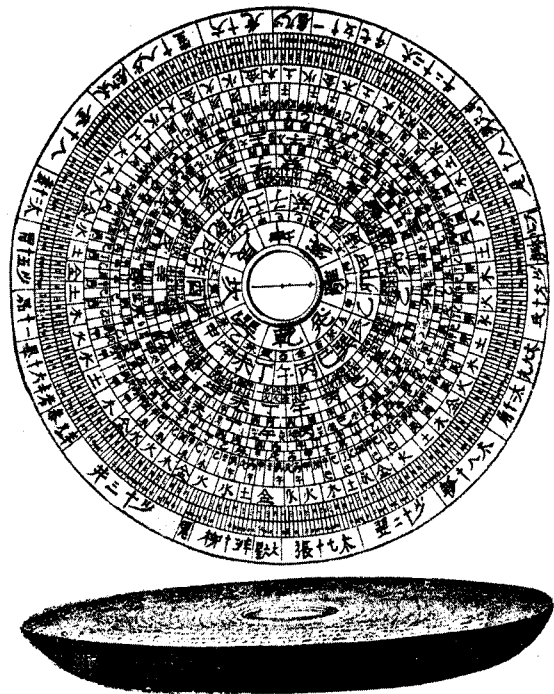


Figure 11.13. The Heavenly Dial Plate was round and its underside was usually curved inward so that it could be placed inside the square Earth Plate.

the Earth.” This creative action of the Earth is explained in the Yellow Emperor’s *Su Wen*, which states, “The breath of Earth, rising, becomes clouds.”

An ancient Daoist text states, “the Earth bears and the Heavens covers.” According to ancient Chinese cosmology, the Earth resembles a square chariot with a round canopy positioned above it (the round canopy symbolizes the Heavens). The Earth was believed to be connected to the circular contour of Heaven by Eight Pillars, which in turn correlate to the Eight Winds and Eight Trigram powers.

This “Canopy of Heaven” (Gai Tian) theory of energetic interaction occurring between Heaven and Earth was so fundamental to ancient Chinese thought that they even designed the imperial coins to reflect this interconnection. The circumference of the coin represented the canopy of Heavenly energy that surrounds the Earth like a great dome, and expresses itself as the cycle of timelessness, with no beginning or end, only eternity. This great dome

carries the sun, moon, five planets and twenty-eight constellations that rotate daily over the square Earth. The square center of the coin representing the Earth is left empty, and represents the infinite space (Wuji) of the Dao, from which all things on Earth manifest (Figure 11.14).

Additionally, the ancient Chinese believed that the soul of the body was borrowed from Heaven and Earth, hence the round shape of the human head represents Heaven and the square form of the feet represents the Earth.

PHYSICAL CORRELATION

Earthly Qi relates to the “acquired” strength (the muscular and skeletal development that takes place after birth), as well as the formation of the body’s internal organs. Tissue development is also influenced by the environmental energetic fields (which includes the energy emitted from the Earth, Water, Wind and weather). The Earth energy also expresses its power in man’s life through the basic instincts for survival and the primal drives for sex and reproduction.

EARTH’S ENERGETIC GRID

Similar to the Heavenly energetic grid system imprinted in the cosmos, there exists a massive interconnected Earthly grid extending throughout the entire planet. This Earthly grid connects the planet’s eight energetic directions into one energetic field. There are pockets of Earthly energy (like energetic points), as well as subtle frequency pathways (similar to energetic channels) that follow a progression of environmental order. One example of the Earth’s axial grid system in Western folklore is the “Ley lines,” which are energetic pathways that connect energy vortices or places of power on the planet. This understanding of an Earthly energetic grid system is also reflected in Native American and South American traditional understanding.

The energetic field of the Earth’s material body (its physical form) is similar in form to the energetic matrix of the human body. It contains an Upper Dantian and Baihui area (the North Pole), and Lower Dantian and Huiyin area (the South Pole), and Middle Dantian (located at its center core). The Earth’s Taiji Pole is the energetic field that links all three Dantian areas together.

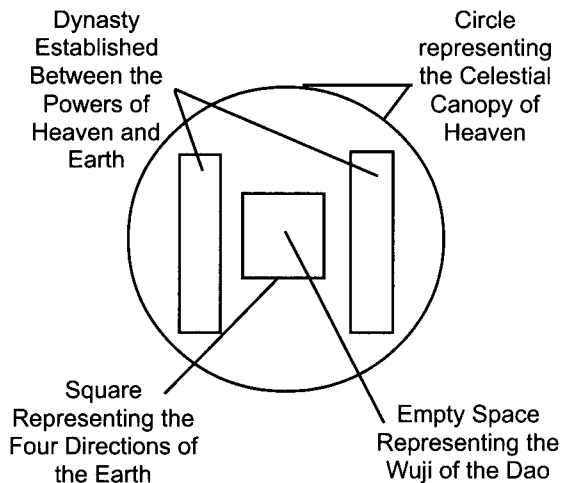


Figure 11.14. The concept of the energetic interaction between Heaven (symbolized by the circle) and Earth (symbolized by the square) is symbolized by the design of the ancient Chinese coin.

Likewise, the Earth’s Wei Qi field is represented by the electromagnetic and gravitational fields that surround the Earth’s surface.

The Earth’s spiritual field extends throughout the entire solar system. Included within the Earth’s energetic and spiritual bodies are what was known in ancient times as the “Earth’s planetary memory.” This “memory” includes all of the recorded events in Earth’s history, preserved within its energetic and spiritual structures.

The ancient Chinese Daoists believed that the energetic grid enveloping the Earth contained various densities or sub-planes of existence into which all human beings enter after they leave their physical bodies. These worlds were believed to be energetic and spiritual realms where individuals existed within their energetic and spiritual bodies after the death of the physical body. Ordinary people were believed to exist in the lower realms of the Earth’s energetic grids, whereas individuals who have adequately refined their Qi and Shen could exist within the Earth’s higher realms, according to their level of spiritual development. The more refined and virtuous the individual, the greater the refinement of their energetic and spiritual bodies.

The energetic and spiritual planes contained

within the Earthly Grids are also inhabited by many other spiritual beings. These energetic and spiritual plains are located directly behind the Physical World of matter, and all ethereal beings (both positive and negative) existing within the Earthly Grids freely move about its energetic and spiritual realms.

In ancient Daoist esoteric teachings, as soon as an individual has achieved complete mastery over the energetic and spiritual plains existing within the various levels of the Five Elements, he or she can continue practicing advanced Qigong and Shengong training in order to proceed to the next level of mastery. This practice includes entering into the energetic and spiritual grids of the Earth in order to expand in knowledge, wisdom, and ability by communicating with the terrestrial guardian immortals that exist within the higher energetic and spiritual realms of the Earthly Grids.

MAN'S QI

The third of the Three Powers is known as the Human Qi, or Man's Qi. This force manifests as the energy of the entire body, and is affected and controlled by both Heaven and Earth Qi. Each life born into human form is developed, structured, and influenced by individual adaptations to various physical, mental, emotional, energetic, and spiritual energies (Figure 11.15).

In China's past, certain ancient sects of Daoism referred to Man's Three Treasures of Jing, Qi and Shen as "the Three Flowers," or "Three Herbs." These ancient sects believed that at night the three flowers would grow in an individual's Liver. In the day time, however, the three flowers would dwell in three different places: Jing would circulate in the ears; Qi would circulate in the mouth; and Shen would circulate in the eyes. That is why the ancient Chinese believe that listening too long would harm the Jing, talking too long would harm the Qi, and looking too long would harm the Shen.

It is also believed that within man the realm of the Dao or divine conscious spirit exists, wherein both the energies of Heaven and Earth coexist in harmonious balance. Man is formed from the cosmic particles of exploded stars that

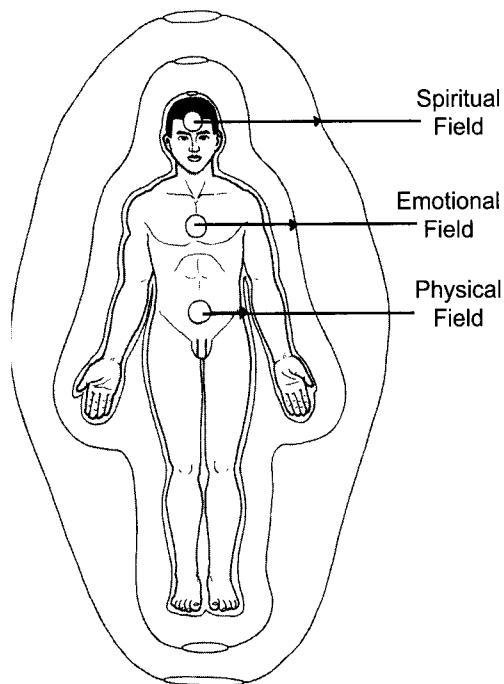


Figure 11.15. Each Human Form is Developed, Structured, and Influenced By Individual Adaptations to Various Physical, Mental, Emotional, and Spiritual Energies

have descended onto the Earth. These particles are absorbed into the soil, water, wind, and foliage, creating sustenance for human life. Because of this constant internal connection, absorption, and regeneration of vibrating energy from Heaven and Earth, human life is considered to be the highest physical manifestation of the divine energetic field (see Volume 1, Chapter 1).

PHILOSOPHICAL CORRELATION

In ancient China, there was no clear separation between the study of medicine and the study of divination. Man's Qi relates to the study of the *Yi-Jing* (I-Ching), or Book of Changes. The *Yi-Jing* was originally titled *Zhouyi* (the Zhou Changes) and represents the basis of Chinese culture, influencing the basic concepts of Traditional Chinese Medicine. It is rooted in the interaction of the Prenatal Bagua (Pre-Heaven Eight Trigrams) and Postnatal Bagua (Post-Heaven Eight Trigrams).

The ancient Chinese believed that there was a unique energetic and spiritual connection be-

tween an individual's birth and the eight energetic fields manifesting within the eight directions of the Bagua. So important was this energetic relationship that the famous Han physician Sun Simao once said, "You cannot master medicine until you have studied the Yi-Jing." In fact, according to medical historian Yang Li, no doctor in ancient Chinese medical history had ever studied the *Huang Di Nei Jing* (Yellow Emperor's Canon of Internal Medicine) without consulting the Yi-Jing (Book of Changes).

This is because the basic theories of the *Huang Di Nei Jing*, such as Yin and Yang, Zang Xiang (the body's external image representing the health condition of internal organs), and Qihua (the production, circulation and function of vital Qi) were all derived from the Yi-Jing. Additionally, the Yi-Jing provides the reader with a rich source of medical data, including physiological dissection, psychological treatments, records of 14 diseases and eight medical herbs.

The Yi-Jing can be differentiated into seventy-two energetic variations (8+64), each based on the foundational format of the sixty-four hexagrams. All events, things and beings can be classified in terms of these sixty-four hexagrams. Included are Heavenly changes (planets, solar systems, etc.) Earthly changes (plants, animals, weather, etc.) and Human changes (social, political, health, etc.).

THE YI-JING AND DIVINATION

In ancient times, Chinese masters would arrange the eight trigrams into a three dimensional sphere and surround it with the energetic structure of the sixty-four hexagrams (similar to the way in which rings surround the planet of Saturn). This would create an energetic hologram of the entire universe, and would allow the Daoist master the ability to observe the evolution of all things (Figure 11.16).

The space surrounding the three dimensional sphere has six directions (above, below, front, back, right, and left). Each direction has an energetic force existing within it, creating harmony or opposition, benefit or harm, etc. When the powers of the Sun and Moon are included as influencing forces affecting the six directions of space, the

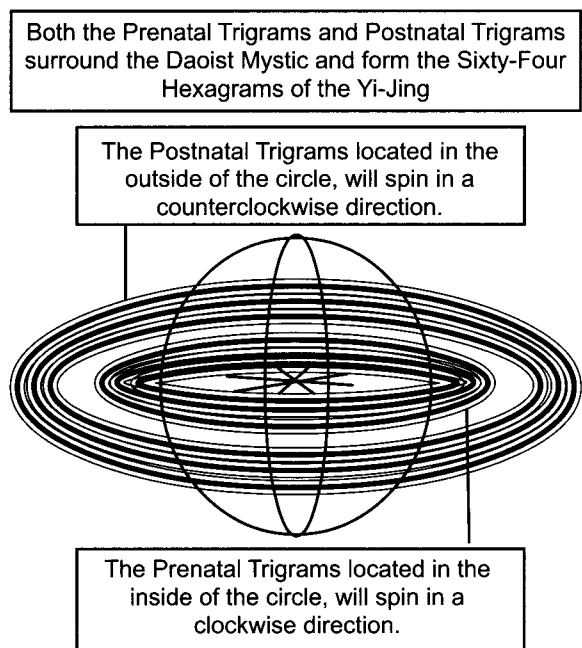


Figure 11.16. The Cycles of Heavenly and Earthly Energetic Forces Expressed Through the Bagua Trigrams Represent the External Energetic Manifestations of Divine Thought

basic energetic structure for the eight trigrams is then created. Considering themselves to be a guest in this constructed "house" of the Yi-Jing, the ancient masters would mentally place themselves inside the center of the three dimensional sphere and begin to ask questions of the Yi-Jing (Figure 11.17).

An in-depth study of the Yi-Jing reveals basic patterns and progressions of the energetic changes at work behind the forces of nature. The Yi-Jing is considered to be the mother of Feng Shui, because one must also understand the inner meanings of the Yi-Jing in order to understand the deeper energetic significance of Feng Shui.

The Yi-Jing is composed of two sections: the Book of Oracles and the Book of Commentaries, described as follows:

1. **The Book of Oracles:** is the original text by King Wen and the Duke of Zhou. This book is based on *Yi* (philosophy) and *Xiang Shu* (divination). *Yi* is the study of philosophy

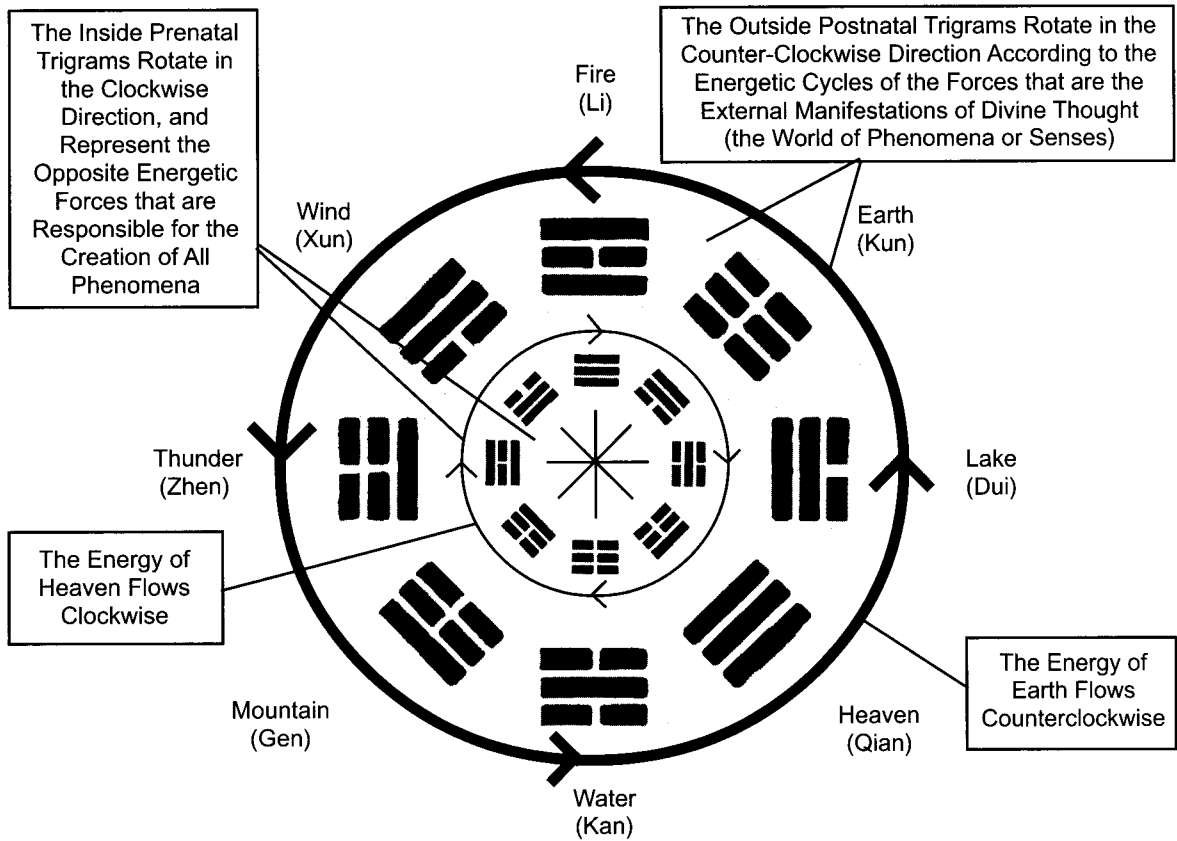


Figure 11.17. The Ancient Chinese Yi-Jing Hologram Structure of the Eight Trigrams in Relationship to the Sixty-Four Hexagrams

through the formation of the eight trigrams and their various energetic attributes. These eight trigrams combine to form the sixty-four hexagrams of the Yi-Jing, which were later used for divination. Xiang Shu is the basis of Yi, without Xiang Shu there would be no Yi. All branches of learning in China, both ancient and modern, are closely related to Xiang Shu, such as medical psychology, philosophy, meteorology, astronomy, geography, and forecasting science. There is an especially close relationship between Xiang Shu and Traditional Chinese Medicine.

2. **The Book of Commentaries:** is an explanation and elaboration on the study of Yi-Jing philosophy. Based on the commentaries of Confucius and his followers, they are some-

times known as the "Ten Wings." Believed to be written during the Spring and Autumn Period (770-476 B.C.) until the middle of the Warring States Period (475-221 B.C.), the commentaries were called "wings" because each wing helps the reader to soar higher in comprehension of the original Yi-Jing text.

- **Zhuan I:** This Wing is intended as an explanation of the implication of the hexagrams. It gives interpretations of only the symbols, titles, and judgments of the hexagrams, without commenting on the specific text pertaining to the individual Yao line.
- **Zhuan II:** This Wing is the second part of Zhuan I.
- **Xiang I:** This Wing is intended as an explanation of the judgments and text pertaining to

the individual Yao lines. It can be divided into Xiang Senior (which explains the judgments), and Xiang Junior (which explains the texts pertaining to the individual Yao lines).

- **Xiang II:** This Wing is the second part of Xiang I.
- **Wen Yan:** This Wing is intended as an explanation of the two hexagrams Qian (Heaven) and Kun (Earth).
- **Xi Ci I:** This Wing is intended as an explanation of the judgments and texts pertaining to individual Yao lines. It is an important part of the original Seven Wings (in the Han Dynasty, scholars added three articles to the Commentaries, turning the original Seven Wings into Ten Wings), in that it implies many foundational philosophical theories, such as Yin and Yang, Dao, birth and rebirth, poverty leading to change, change leading to fitness, and fitness leading to eternity.
- **Xi Ci II:** This Wing is the second part of Xi Ci I.
- **Shou Gua:** This Wing is intended as an explanation of the symbols and judgments of the hexagrams.
- **Xu Gua:** This Wing is intended as an explanation of the order of the sixty-four hexagrams.
- **Za Gua:** This Wing is intended as an explanation of the contradictory judgments of the sixty-four hexagrams.

HEAVEN ACTING UPON MAN

The ancient Chinese Daoists believed that the centripetal energetic action of Heaven on Man manifested through three processes:

- **Respiration:** Entering into the body through the nourishment of breath
- **Digestion:** Entering into the body through the nourishment of nutritional food and drink
- **Absorption:** Entering into the body through the nourishment of the skin

By understanding the energetic influence of Heaven acting on Man, and the biogeographical influences affecting the internal organs, the Qigong doctor is able to comprehend the importance of the energetic transformations of each season as it pertains to the study of ancient Chinese pathogenesis.

PHYSICAL CORRELATION

Man's Qi relates to the waxing and waning of man's physical, mental, emotional, energetic, and spiritual biorhythmic cycles.

A Qigong doctor must become proficient at understanding, respecting, and adopting the laws of natural variations existing between nature and man. Through this understanding, the doctor can attain a deeper comprehension of the principles and application of Medical Qigong Dao Yin training (mind concentration methods, respiration regulation, and postural manipulation).

MAN'S ENERGETIC GRID

Similar to the energetic grid system of Heaven and Earth, the human body is imprinted with a massive interconnected Human Grid that extends throughout the body's tissues and into the environment. The body's energetic grid is responsible for transferring energy frequencies from cell to cell, tissue to tissue, and from the body's internal energetic field to its external energetic field. The resulting meridian system is known in Traditional Chinese Medicine as the 'Jing Luo' channels and collaterals (or the meridian system). The body's energetic grids are also responsible for maintaining the production, growth, and development of energy and tissue and they are influenced through intention, thought, and emotion.

The ancient Chinese Daoists believed that the energetic grids enveloping the human body contained various densities or sub-planes of energetic existence. Within these sub-planes, each individual is capable of experiencing various types of energetic and spiritual transformations, depending on his or her cultivation skill.

The energetic and spiritual planes contained within the Human Grids are also empowered with Elemental "natures" responsible for sustaining matter (the human tissue) through alchemical transmutations and regulations. When the physical body dies, these Elemental natures defuse, and matter (the body's tissues and cells) begins to disperse.

The Elemental Powers contained within the energetic and spiritual planes of the Human Grid have two special qualities:

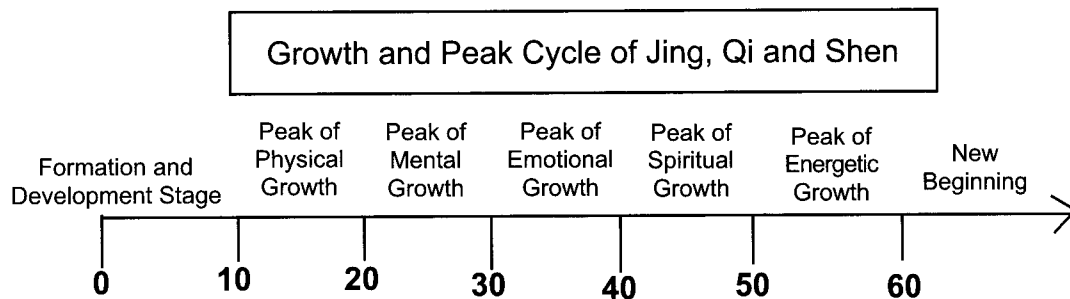


Figure 11.18. Chart of Physical, Mental, Emotional, Spiritual, and Energetic Peak

- They empower and sustain the energetic and spiritual formation of the tissues
- They maintain the energetic and spiritual function of the organ system as a whole

In ancient Daoist esoteric teachings, as soon as an individual has developed and achieved complete mastery over the spiritual powers existing within his or her Immortal Fetus (his or her Soul Body), he or she can begin practicing more advanced Qigong and Shengong training in order to proceed to the next level of mastery. These practices include entering into the various energetic and spiritual realms of the Five Elements in order to expand his or her knowledge of the celestial and terrestrial realms that affect the human body via the Human Grid.

THE GROWTH AND PEAK CYCLES OF THE BODY'S JING, QI AND SHEN

By studying the physical, mental, emotional, spiritual, and energetic qualities inherent within the human body, the Qigong doctor is able to observe and predict various changes according to the Nine Star System of life evaluation. It is believed that the body is given specific time periods in which particular aspects flourish. These time periods occur in ten year intervals and are to be differentiated from the Three Stages of Life (e.g., in the womb, childhood, and adulthood). The following chart depicts the body's natural time frame for physical, mental, emotional, spiritual, and energetic peaks (Figure 11.18).

- **From Birth to Age Ten:** This represents a time of dynamic growth and development. The

child is in a formative stage, growing physically, mentally, emotionally, spiritually, and energetically.

- **From Age Ten to Age Twenty:** This represents a time of peak physical growth. Within this time frame the child physically enters into puberty and is able to reproduce; the growing process is stabilizing.
- **From Age Twenty to Age Thirty:** This represents a time of peak mental growth. Within this time frame the adult actively acquires knowledge for survival. He or she is now able to work, produce results, and begin planning for the future.
- **From Age Thirty to Age Forty:** This represents a time of peak emotional growth. Within this time frame the adult actively acquires knowledge for emotional comprehension of his or her surrounding environment. The adult is now able to creatively express his or her emotions in a civil manner and deal well with emotional disruptions.
- **From Age Forty to Age Fifty:** This represents a time of peak spiritual growth. Within this time frame the adult actively acquires knowledge for spiritual growth. Now comprehending his or her mortality, the adult begins to actively seek spiritual peace.
- **From Age Fifty to Age Sixty:** This represents a time of peak energetic growth. Within this time frame the adult's previous experiences come into fruition. If the adult has successfully acquired physical, mental, emotional, and spiritual harmony, the energetic peak will

prepare the adult for the rebirth. If the physical, mental, emotional, and spiritual energy is not in harmony, the life-force is terminally exhausted, and the patient dies.

It is commonly noted that when martial arts masters practice their training excessively or incorrectly, it is within this energetic time frame that they die. The cause of death is generally due to the over-exertion of the master's Liver and Lungs, and the weakening of the Spleen, Heart, and Kidneys. This energetic disharmony stems from an improper balance of focused intent placed on combat training, with little or no spiritual training.

- **From Age Sixty On:** This represents a time of new beginnings. This time frame represents new challenges of leadership within the family and the community.

MING SHU: FATE CALCULATION

The ancient Chinese Daoist view of life encourages swimming with the current rather than against it. But even swimming with the current requires some knowledge of the current's course and direction, as there are often unpredictable changes and dramatic shifts in flow. Therefore, the ancient Chinese art of *Ming Shu* (Fate Calculation) was developed in order to assist Man in his understanding the patterns of his or her destiny and fate. The art of *Ming Shu* and its connection with astronomy was based on the cyclical patterns etched within the Chinese lunar and solar calendars.

In order to be effective, the art of *Ming Shu* utilized the study of an individual's *San Ming* (Three Fates). The term *San Ming She* refers to an ancient method of fortune telling used during the Han Dynasty Period (206 B.C.-220 A.D.). Everything in nature, the Heavens, Earth and Man, is subject to constant change. Whether this change is observed as a circular transformation or a progressive alteration, it should always be welcome as changelessness is perceived as a sign of stagnation and death. The ancient Daoists believed that an individual's life was subject to the changing influence of his or her Three Fates. These Three

Fates were known as The Fate of Heaven, The Fate of Earth, and The Fate of Man, and were associated with the energy inherent within the individual's allotted time on Earth, location, and behavior, described as follows:

- **The Fate of Heaven:** This type of fate related to time. The specific influence was derived from when the individual was first conceived and then born. It is controlled by the movements of the celestial bodies. This type of fate is also known as *Zheng Ming*, Heaven's mandate, or destiny.
- **The Fate of Earth:** This type of fate related to location. The specific influence was derived from the place where individual lived, the country, province, town, and specific geographical area (mountain, valley, desert, ocean, etc.). This type of Fate fell despite the individual's behavior (e.g., natural calamities).
- **The Fate of Man:** This type of fate related to the way in which the individual managed the energetic resources bestowed upon him or her by time (The Fate of Heaven) and location (The Fate of Earth). This type of fate generated influence through the individual's life according to his or her behavior (e.g., justice and retribution).

THE FOUR PILLARS OF DESTINY

The study of the Three Fates eventually changed and became known as the Four Pillars of Destiny. Each Pillar was represented by a Heavenly Stem and Earthly Branch. For this reason, the Four Pillars of Destiny were sometimes referred to as the "Eight Characters."

During the early Song Dynasty Period (420-478 A.D.), the criteria for being employed as an *Wu Yi*, astrologer, or fortune-teller, was the ability to determine the specific Heavenly Stem and Earthly Branch occurring at the hour and month of an individual's conception, as well as the day, month, and hour of his or her birth. Eventually, the Time of Conception Pillar was deemed unnecessary, and the specific hour, day, month, and year of birth were emphasized.

CHAPTER 12

THE THREE TREASURES OF HEAVEN: SUN, MOON, AND STARS

DEFINING HEAVEN QI

The Three Treasures of Heaven (the Sun, Moon, and Stars) manifest as electromagnetic radiation from the Sun and the Stars, reflected light and energy from the Moon, and the gravitational forces and interactions of the above mentioned heavenly bodies. The Three Treasures of Heaven also include the energetic and gravitational forces of the Five Major Planets, and Twenty-Eight Star Constellations.

Heaven Qi is the energy emitted from the universe outside of the realms of Earth and Man. The Sun, Moon, first five planets (Mercury, Venus, Mars, Jupiter, and Saturn), North Star, Big Dipper, and the Twenty-Eight Star Constellations are the most easily observed Heavenly energies that have a direct connection to life on Earth. The diagram below (Figure 12.1) shows the Five Element relationship between the universal treasures of Heaven, the environment of Earth, and Man's internal organs.

Organ	Element	Time of Day	Direction	Planet	Associated Animal
Liver	Wood	Early Dawn	East	Jupiter	Green/Blue Dragon
Heart	Fire	Mid-day	South	Mars	Red Phoenix
Spleen	Earth	Mid-afternoon	Center	Saturn	Yellow Phoenix
Lungs	Metal	Late Dusk	West	Venus	White Tiger
Kidneys	Water	Night	North	Mercury	Black Tortoise and Black Snake

Figure 12.1. Heavenly Correlations



Figure 12.2. The Chinese Character for Heaven "Tian"

THE CHINESE CHARACTER FOR HEAVEN

The Chinese ideogram "Tian" is composed of two characters. On the bottom is the character "Ren" meaning "Man" or "humanity." This idea is expressed through the image of a man with both arms and legs outstretched. On the top of the character is a single line representing the sky or Heaven above and the vastness of space. Thus the character "Tian" is representative of the energetic firmament covering Man, and can be variously translated as God, Divine, Heaven, celestial, sky and weather governing (over) Man (Figure 12.2).

THE FIVE DIRECTIONS OF HEAVEN

The energy of Heaven and Earth is divided into what is traditionally known as the “Five Directions of Heaven.” The fundamental study of all forms of Chinese culture (history, art, music and medicine) and philosophy are either linked or arranged according to the energetic and spiritual manifestations of these five specific patterns. Without a thorough understanding of these five specific patterns, it is difficult to comprehend the esoteric principles hidden within the study of ancient Chinese medicine. The Five Directions of Heaven correspond to the four directions of East, South, West, and North, as well as to the center.

Every aspect of Chinese divination is also linked to these five directions. When a Chinese astrologer, Feng Shui master, or magician wished to determine the likelihood of success or failure of a particular venture, the response obtained from the oracle was often expressed as a fortunate or unfortunate direction. For example, in the ancient art of “Bird Prophecy,” sometimes if a particular sound (i.e., a crow cry) was heard coming from one of the five directions, it was given a specific meaning. The explanation of the omen was deciphered according to the type of bird, direction of the sound, time of day, and type of note. Elaborate catalogs of oracle interpretations such as these were compiled during the Han Dynasty (206 B.C.-220 A.D.), attributed to the Imperial Court Wizard, a Daoist sorcerer by the name of Tong Fang Shuo.

The Five Directions of Heaven are defined as follows (Figure 12.3):

- **East:** The Eastern direction is associated with the rising of the Sun, the beginning of a new day, the beginning of a new year, and the season of Spring. Therefore, the East is taken to mean a fortunate direction. Because Spring is associated with the new plant growth and clear blue skies (after the harsh black skies of Winter), the color associated with the East is bluish green, and its energetic nature is that of the Wood Element.
- **South:** The Southern direction is predominantly ruled by the Sun, which is strongest during the Summer. The ancient Chinese con-

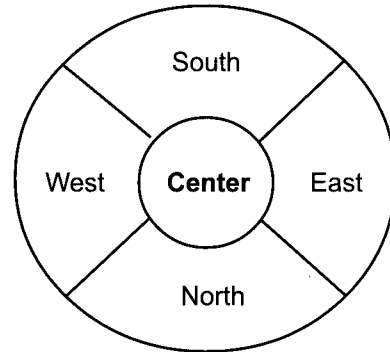


Figure 12.3. The Five Directions of Heaven

sidered the Sun to be the bringer of warmth, and light. Consequently, the Summer Solstice was regarded as the time of year associated with the direction of the South. The heat of Summer corresponds to the energetic nature of the Fire Element, and the color red.

- **West:** The Western direction is associated with the setting of the Sun, the ending of each day, and harvest. Consequently, the West is associated with Autumn, and the preparation for lean times ahead, as Winter is soon approaching. The energetic nature associated with the Western direction is that of the Metal Element. Because Metal is generally silvery white in color, the color of the West is white. Additionally, since the setting of the Sun is a symbol of death and burial, the color associated with death in the Chinese culture is white.
- **North:** The Northern direction is opposite of South, and therefore represents the Winter. The ancient Chinese considered the Winter to be a time of cold and wet; therefore the North corresponds to the energetic nature of the Water Element. Consequently, the Winter Solstice was regarded as the time of year associated with the direction of the North. The North also symbolizes the evil influence of enemies, and death. Because the Winter is a dark season, with harsh black skies, the color associated with the North is black.
- **Center:** The Central direction is stationary, and represents the present time, whereas the four directions are moving and correspond to various changes and transformations. In China, the

predominant color of fertile soil is yellowish brown; therefore, the color associated with the direction of Center is yellowish brown. Additionally, the direction of Center corresponds to the energetic nature of the Earth Element.

THE HUN AND PO OF HEAVEN

The Sun and Moon are the primary Heavenly manifestations of Yin and Yang energy. The ancient Daoists considered the Sun to be the essence of the Great Yang and Fire, and it was thought to be the Spirit Soul (Hun) of the sky. The Moon was considered to be the essence of Great Yin and Water, and was thought to be the Corporeal Soul (Po) of the Earth. The ancient Chinese believed that the Sun and daylight influence the individual's Shen (Spirit), while the Moon and night influence the individual's Gui (Ghost). The Shen relates to expansion and dilation while the Gui relates to contraction and recession.

The interaction of Heavenly Yin and Yang energy (the energy of the Sun and Moon) affects and governs the Earthly Yin and Yang energy, as well as the Qi within the human body. The Sun and Moon each have their own cyclic rhythms and energies, changing their relative degrees of Yin to Yang at different times of the day, month, and year. The Sun and Fire energy is established in the Heart and Middle Dantian region, while the Moon and Water energy is established in the Kidneys and Lower Dantian area.

To cleanse, purify, and strengthen the body, Qigong doctors absorb the essence of the Heavenly Qi by guiding the energy of the Sun, Moon and Stars into certain areas of the body. The energy of the Sun, Moon and Stars may also be used to reinforce the circulation of Wei Qi for added protection against external pathogenic invasion.

HEAVEN POSSESSES SIX QI

Research into ancient China's *Shiji* (Historical Records) from the Spring and Autumn period (770 B.C. - 476 B.C.) reveals specific writings expounding on the theory of "Heaven's Six Qi." These records express the belief that Heaven possesses six Qi, known as Yin, Yang, Wind, Rain, Darkness and Brightness.



Figure 12.4. The Six Qi of Heaven

In ancient China, the Six Qi were classified according to the four seasons and were arranged via the order of the "five divisions" (or Five Elements). If the Heavenly energy was received in an Excess state, it was believed that the Six Qi would cause disease. Excesses of the Six Qi of Heaven and their associated diseases are described as follows (Figure 12.4):

- Excess Yin results in Cold diseases
- Excess Yang results in Hot diseases
- Excess Wind results in diseases that affect the joints and limbs
- Excess Rain results in diseases that affect the abdomen
- Excess Darkness results in diseases that affect the Mind
- Excess Brightness results in diseases that affect the Heart

INFLUENCES OF HEAVENLY QI ON THE HUMAN BODY

The body's temporal physical fluctuations, sometimes called the circadian rhythms, work in harmony with the cycles of the Sun, Moon, and nature. The science that deals with the study of these biological clocks is known as chronobiology. One example of this is the cyclical patterns found in the rise and fall of certain hormones in the body, such as corticosterone and plasma adrenocorticotrophic hormone (ACTH).

Generally, the emotional and menstruation cycles of women follow the changing patterns of

the Moon (i.e., approximately every 28 days). Approximately every 23 days the male body releases stored toxins, changing the smell of the sweat in accordance with the body's physical biological cycle. The smooth functioning of natural biological rhythms can at times be disrupted. Jet lag, for example, is due to the interruption of circadian rhythms in the body.

There are daily, weekly, monthly, and annual solar and lunar cycles to which the human body responds. Human physical, emotional, and mental cycles are strongly influenced by both life-style and environmental factors.

The body's circadian rhythms influence the immune system and the Yin and Yang energies of the internal organs. The activities of the cells, glands, Kidneys, Liver, and nervous system are coordinated with one another and with the day-night rhythm of the environment. Hunger, excretion, and body temperature are all influenced by the body's ability to respond to the micropulsations in the subtle energy fields within the internal organs and tissues.

Clinical scientist Liu Bing, from the Beijing Medical University in China, notes in his research that the human body undergoes numerous rhythmic variations within a 24-hour time period. These physical changes include temperature, oxygen consumption, blood pressure, pulse rate, blood hemoglobin levels, blood sugar, blood amino acids, blood adrenocortical hormone, hepatic glycogen, metabolic rate of fat absorption, and rate of cell metabolism. The natural clockwork of the body can also be altered by food, drink, drugs, and abnormal sleeping patterns.

THE BODY'S PRENATAL AND POSTNATAL ENERGETIC PATTERNS

In ancient China, an individual's energetic patterns, strengths, and weaknesses, as well as his or her destiny were believed to be influenced by both Yang (Prenatal) energetic patterns and Yin (Postnatal) energetic patterns.

The Prenatal energetic patterns of the body are determined by the time and place of conception. The time and place of conception also establishes the strength or weakness of an individual's spiri-

tual energy, as well as his or her ancestral traits (food preferences, manner of dress, preferences of art, spiritual beliefs, and so on). As a general rule, the time of conception, is determined by counting back forty weeks from the time of birth.

The Postnatal energetic patterns of the body are determined by the time and place of birth. The time and place of birth also determine the patient's energetic biorhythms (physical, emotional, and intellectual cycles).

CONCEPTION-PRENATAL ANCESTRAL TRAITS

The time and location of conception determine the nature of the ancestral energetic and spiritual influences on an individual. After the "divine spark" has infused the Eternal Soul into the embryo's cells, the energy of the Eternal Soul combines with the environmental energetic and spiritual influences of the geographic location (e.g., the Orient, Europe, North America, etc.). This infusion of geographic spiritual energy creates within the individual a predisposition towards specific ancestral traits and cultural attractions.

At conception and throughout pregnancy, the mother absorbs the local environmental energy through respiration (breathing through the mouth, nose, and pores), digesting food (grown in the soil), and visual/auditory absorption (observing and experiencing the cultural environment). The energetic history of each cultural environment exists as a resonant memory stored in the natural energetic fields contained within that environment. Therefore, someone conceived within a particular geographic location in the Orient may find him or herself unconsciously drawn to the social and cultural influences of that particular Asian population. This subconscious energetic attraction is considered a natural phenomenon due to the geographic influences of the country's spiritual and ancestral history. This subconscious energetic attraction can indirectly affect an individual, described as follows:

1. The local environment surrounding the place of conception may cause the individual to experience a particular preference or attraction to similar geological areas throughout his or her life. People conceived by the ocean, for example, may find within themselves an unconscious

need to live by the ocean. Likewise, people conceived in the mountains, valleys, tropics, deserts, etc. may find a feeling of peace when visiting such places.

- The time of conception also exerts a strong influence. The energetic development, and the relative strength or weakness of the fetus' internal organs, is also influenced by the positions of the Sun, Moon, and Stars. These Heavenly energies begin to affect the fetus at the time of conception and continue to influence the fetus' formation throughout the entire pregnancy.

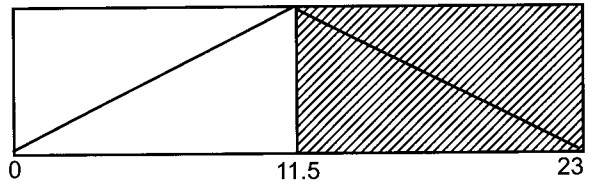
BIRTH-POSTNATAL ENERGETIC PATTERNS

The time and location of birth determines the biorhythmic patterns of each individual. These biorhythms are developed according to the influence of the Heavenly energy (the relative positions of the Sun, Moon, and Stars), as well as the Earthly energy of the local environment (such as mountains, valleys, desert, ocean, etc.). This combination of the Earth's geographic energy and Heaven's constellation energy creates within the individual a predisposition towards specific psychological traits, described as follows:

- The location of birth strongly influences the individual's desire to seek or surround him or herself with a similar environment.
- The time of birth also has an unconscious influence on various patterns, as it marks the beginning of many of the body's biorhythms. For example, certain individuals born at night naturally become "night people," while others born in the morning function better during the morning hours.

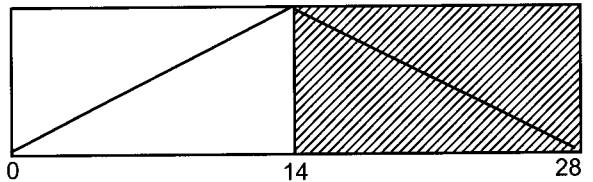
The body's biorhythms, which respond to universal and environmental vibrations, are divided into three distinct cycles of energetic flow (Figure 12.5). Each rhythm is cyclical, waxing and waning, creating and contributing to times of physical, emotional, and intellectual strength, as well as to times of reflection, withdrawal, or weakness. These three cycles begin at the moment of birth and continue with absolute regularity until death. The conditions of the cycle are divided into positive (the first half) and negative (the second half) stages.

Physical Cycle



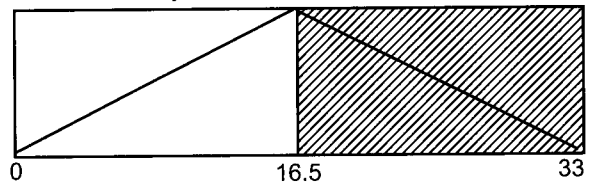
The Physical Cycle is 23 days long. The first 11.5 days are the positive side of the cycle, in which the individual experiences a growing feeling of good physical strength and endurance. The second 11.5 days are the negative side of the cycle, marked by a gradual decrease in the level of endurance, and a tendency towards fatigue.

Emotional Cycle



The Emotional Cycle is 28 days long. The first 14 days are the positive side of the cycle, in which the individual feels increasingly optimistic, cheerful, and cooperative. For the second 14 days, a negative stage of the cycle results in a tendency to be more moody, irritable, or pessimistic.

Intellectual Cycle



The Intellectual Cycle is 33 days long. The first 16.5 days are the positive side of the cycle, in which the individual has greater success in learning new material and pursuing creative, and intellectual activities. The next 16.5 days are the negative side of the cycle, in which the individual is encouraged to review old material rather than attempting to learn new concepts.

Figure 12.5. The physical, emotional, and intellectual cycles that begin at the time of birth.

The body's biorhythms are but one example of the effects that Heavenly energy has on the physical, emotional, and intellectual cycles of mankind. By understanding the energetic potential of the cycles of the Sun, Moon, and Stars, the Qigong doctor can utilize the universal energy of Heaven to regulate and balance the patient's Qi. Biological rhythms influence the times when many illnesses occur or worsen, as well as how fast a medication takes effect and how long this effect lasts. Therefore, Medical Qigong therapy, as well as herbal therapy is prescribed at specific times to enhance the positive effects on the patient's body.

TIME OF BIRTH AND ENERGETIC TRAINING

In ancient China, the Daoist Wu Yi masters believed that the best time for an individual to train in gathering energetic and spiritual Qi was at his or her "birth time." An individual's "birth" was believed to be perfectly timed, as a specifically staged manifestation of the Dao. If, for example, an individual was born between 7:00 and 8:00 A.M., then this would be the best time to combine the Yin (Earth) and Yang (Heaven) forces within his or her body to bring about the nurturing of the Yuan Qi (Original Qi).

CYCLES OF THE SUN

The Sun is a nuclear generator, producing electromagnetic radiation by fusing together atoms of hydrogen into the atomically denser atoms of helium. This nuclear fusion produces radiation throughout the entire electromagnetic spectrum, such as gamma rays, X-rays, ultraviolet light, infrared light, and sunlight. The Sun is composed of 78.5 % hydrogen, 19.7% helium, 0.86% oxygen, 0.14 % Iron, 0.4 % carbon, and 0.54 % other elements. The sun's composition of hydrogen, carbon, and iron is reflected within the composition of our own bodies.

In 1995, the European Space Agency (ESA) joined forces with NASA and launched the Solar and Heliospheric Observatory (SOHO) in order to monitor the Sun. It detected powerful winds flowing at a depth of 9,300 miles, measured sunquakes, and continues to monitor numerous ring-

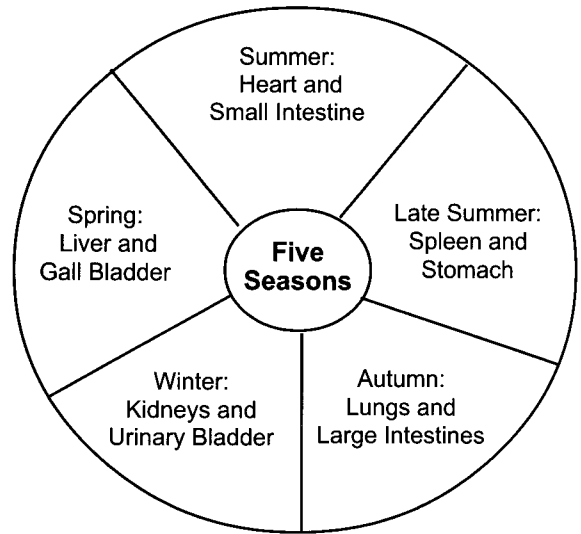


Figure 12.6. In each of the five seasons, a specific pair of internal organs reaches an energetic peak

ing, pulsating, and echoing sounds of the Sun.

The Earth's rotation around the Sun causes seasonal changes and stimulates cyclic metabolic patterns in the human body. The body's entire metabolic function is influenced by its ability to respond to the changing of the seasons, and the micropulsations of the subtle changes in our relationship to the solar energetic fields.

The Chinese use both a solar and a lunar calendar. The Heavenly cycle of the Moon has 12 lunar month divisions, which correspond to our 12 internal organs and channels: Lungs, Large Intestine, Spleen, Stomach, Heart, Small Intestine, Kidneys, Urinary Bladder, Pericardium, Triple Burner, Liver, and Gall Bladder. The Heavenly cycle of the Sun has 12 periods of the day, which correspond both to the above mentioned 12 internal organs and channels, and to the 12 sections of the body. This cycle of solar influence is sometimes called the 12 Blood/Heat Cycles, because it affects the Qi, Blood, and temperature within the Twelve Skin Zones (see Volume 1, Chapter 9).

The Earth's rotation around the Sun and the rhythm of the seasonal changes influence the body's internal organs and channels, affecting their energetic activity. When the Sun rises, the warmth within the surrounding environment in-

creases and energy heats up. As the warmth gathers, the energy collects. When the Sun sets, the warmth decreases and energy recedes. As the warmth disperses, the energy scatters.

In each of the five seasons, a specific pair of internal organs reaches an energetic peak, described as follows (Figure 12.6):

1. **In the Summer:** The Heart and Small Intestine reach their energetic peak.
2. **In the Late Summer:** The Spleen and Stomach reach their energetic peak.
3. **In the Autumn:** The Lungs and Large Intestines reach their energetic peak.
4. **In the Winter:** The Kidneys and Urinary Bladder reach their energetic peak.
5. **In the Spring:** The Liver and Gall Bladder reach their energetic peak.

THE TWELVE PI HEXAGRAMS

Trigrams and the hexagrams can be used to illustrate the movement of energy in Heaven, Earth, and Man. The Twelve Pi Hexagrams symbolize the waxing and waning cycles of Yin and Yang energy. When applied to the Heavens, the Twelve Pi Hexagrams can be used to symbolize the yearly progression of the seasons, and the months of the solar year. The trigrams also reflect the twelve hours of the day, the daily fluctuations of Yin and Yang energy, and the Qi of the Five Elements (Figure 12.7).

The Twelve Pi Hexagrams were also used to study and comprehend the interactive energetic fields of Man and nature that govern growth and development. These interactive energetic fields engender the creation of energy channels and influence the circulation and transformation of Qi; this in turn creates and maintains the body's internal organs. The ancients believed that the human physique reflects the structure of the universe, and that prenatal Heaven and Earth energy fuse with postnatal Heaven and Earth energy at birth (see Chapter 2).

The Twelve Pi Hexagrams represent the "laws of hardness and softness," the domination and yielding of Yin and Yang, the transformation and circulation of Qi, and the relationship between the seasons, time of day, major organs, and channels.

THE YANG YAO CYCLES

When studying the Twelve Pi Hexagrams, it is important to examine the first six hexagrams (from Fu — 11 p.m. to Qian — 11 a.m.). These first six hexagrams represent the gradual increasing of the energetic potential of the Yang Yao (see Volume 1, Chapter 3) and the gradual decreasing of the Yin Qi. Since the Yang Qi rises and expands during this time period, it is the best time for training in techniques that emit external Qi, and for treating patients who suffer from a deficiency of Yang Qi. In ancient China, this time period was sometimes called the "time of the living breath," and represents the beginning of energetic harvesting of Yang Qi. When training in the morning time, the practitioner should progress from still, relaxed, quiescent Qigong meditations to more active forms and dynamic Qigong movements.

THE YIN YAO CYCLES

The last six hexagrams (from Gou — 11 a.m. to Kun — 11 p.m.), symbolize a gradual increase in the energetic potential of the Yin Yao and the gradual decreasing of the Yang Qi. This time period is called the "time of the dead breath" and represents the beginning of energetic planting. Since the Yin Qi increases and expands in this time period, it is the best time for patients suffering from a deficiency of Yin Qi to train, nurture, and restore Kidney Yin, which in turn will facilitate the preservation of Yang Qi. When training in the afternoon, the practitioner should progress from dynamic forms of Qigong movement to progressively slower, relaxed, and quiescent Qigong practices and meditations.

When prescribing Medical Qigong for patients, the time and type of practice should be selected in accordance with the philosophy of Yin and Yang theory, the Five Element theory, the circadian rhythms of Qi and Blood circulation, as well as the severity of the illness.

YANG AND YIN YAO CYCLES OF BREATH

Each broken line in a trigram or hexagram represents a Yin Yao and can be used to symbolize an inhalation, while a straight line represents a Yang Yao and symbolizes an exhalation. A hexagram consisting of three bottom Yang Yaos

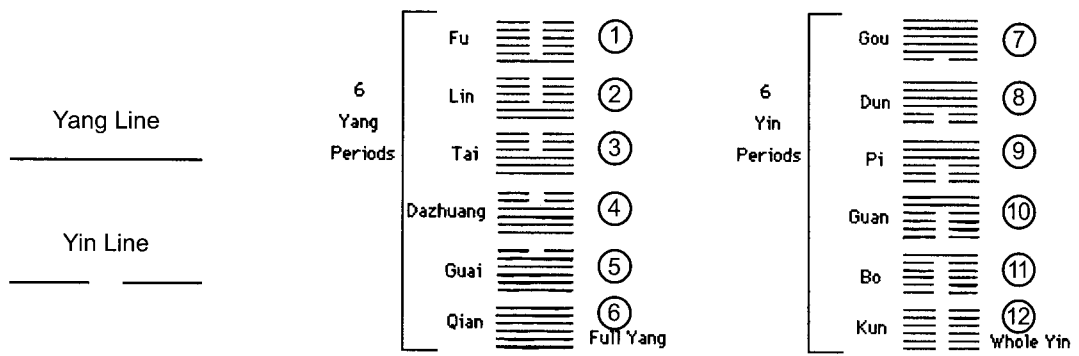
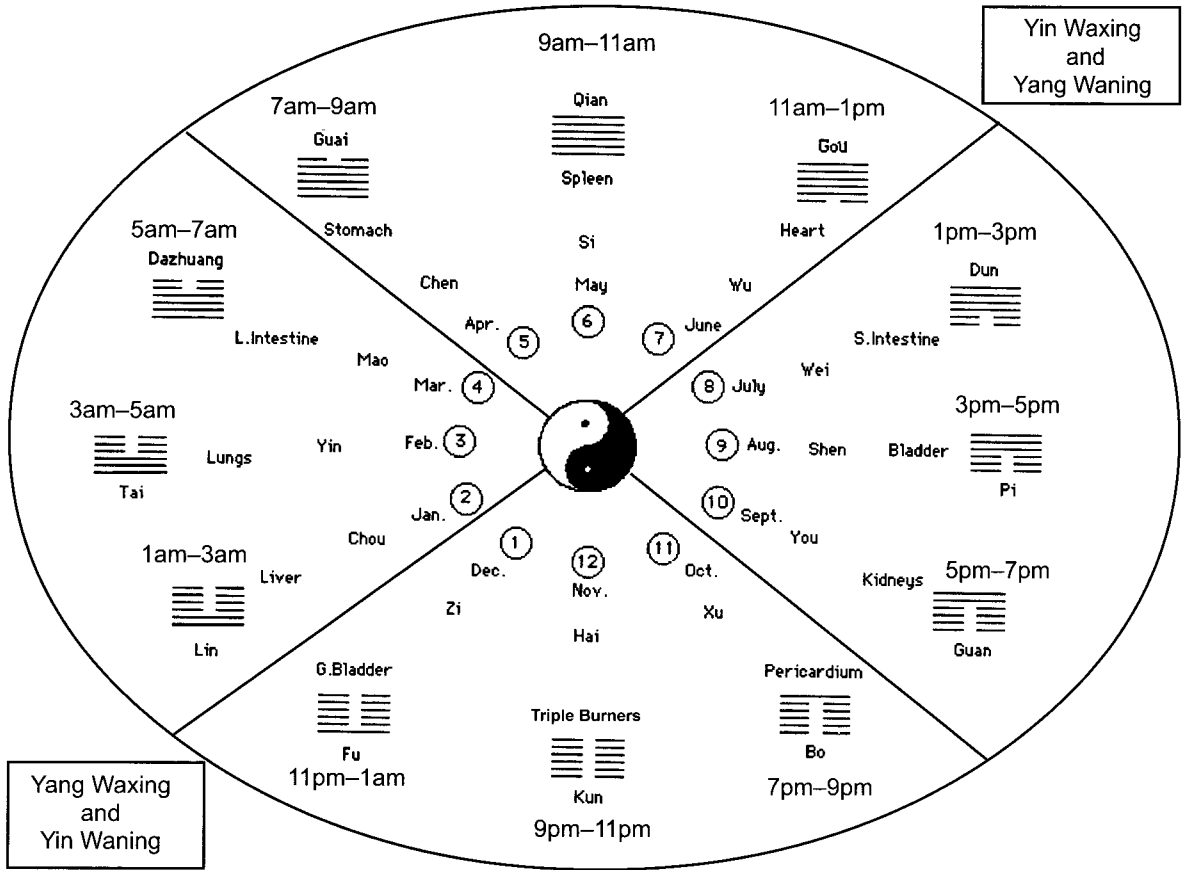


Figure 12.7. This circular figure depicts the yearly cycle of the Sun in relation to the Twelve Pi Hexagrams. The solid lines in the hexagrams represent Yang, while broken lines represent Yin. The hexagrams on the left depict the Yang Yao Cycle (from Fu to Qian), with the gradual increase of Yang and decrease of Yin; thus the last hexagram, Qian, is full Yang. The hexagrams on the right depict the Yin Yao cycle (from Gou to Kun), with the gradual increase of Yin and decrease of Yang; thus the last hexagram, Kun, is full Yin.

and three top Yin Yaos, for example, represents a balanced respirational pattern. When the Qigong doctor writes out a prescription for the patient, the doctor can adjust the patient's respiration in accordance with the Yao hexagrams, taking into consideration each Yao line as representing an inhalation or exhalation. The basic theory of Yin and Yang Yao cycles is also used to determine the time and direction of Qigong practice, and the methods of respiration and mental concentration required to establish proper Yin and Yang balance.

When practicing Medical Qigong at the hour of the Fu Hexagram, for example, the Yao indicates there is more Yin than Yang, so the practitioner should regulate his or her body with the intent to nourish the Yang through longer inhalation (Yin) and shorter exhalation (Yang).

At the stage of the Gou Hexagram, the Yao indicates there is more Yang and less Yin so the Qigong practitioner should perform regulation through shorter inhalations (Yin) and longer exhalations (Yang).

At night between 7:00 -11:00 p.m., more Yin Qi is produced. When an individual is sleeping during these hours the Qi stays in the joints. During the hours of 12:00 -2:00 a.m., the Yang Qi is produced. By sleeping on the side with the top leg curled on the bottom the body's fluid will promote the circulation of Qi and Blood and their storage in the Lower Dantian.

THE FOUR PRINCIPAL TIME PERIODS OF QIGONG PRACTICE

There are numerous way of interpreting the Yin and Yang energy cycles and their relationship to the internal organs and channels. One observation notes that each day is energetically representative of a microcosm of the Sun's yearly cycle. This theory is expressed in the "four principal time periods" (Zi, Mao, Wu, and You), which teaches that when the Qi of the Heart is at its summer time period (12:00 noon, High Tide) the energy of the winter organ (placed opposite on the Twelve Time Period cycle) is at its weakest (12:00 midnight, Low Tide).

Practicing Medical Qigong during the four principal time periods facilitates the vigorous

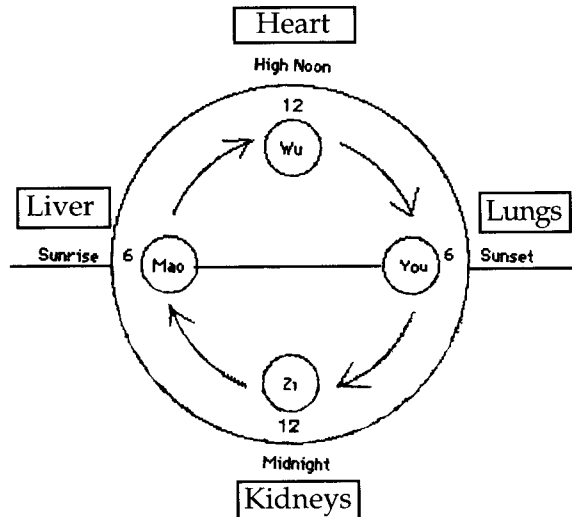


Figure 12.8. The Four Principle Time Periods represent a Microcosm of the Sun's Yearly cycle

growth of internal energy in harmony with the changes of energy in nature (Figure 12.8). For example, to nourish energy, one should practice during the sunrise and/or sunset (Mao and You) periods. To stabilize energy, one should practice during the periods of midnight and/or high noon (Zi and Wu).

Due to differences in individual constitutions (Excess or Deficient, Yang or Yin, etc.), the selection of the proper time for practice and the number of Yin or Yang respirations varies between patients. The following is a brief explanation of the four principal time periods:

1. **The Zi Time Period:** This corresponds to the Fu Hexagram and has one Yang line (or Yao) and five Yin lines. The Zi time period is at midnight (between 11 p.m. – 1 a.m.). At midnight (12:00 a.m.) the air is cool, and the energy naturally contracts and sinks. This time period is related to the peak of Yin cycle (12:00 a.m.) and the beginning of the Yang cycle (1:00 a.m.). This time period is thus associated with the storing energy of Major Yin, and is the perfect period for gathering energy to store the Yuan Qi (Prenatal Qi). The Yuan Qi is the root of life, formed through the divine combination of the primordial Yin and Yang, and it is stored primarily in the Kidney's Water

energy. During this time, the Yin aspect of the Kidney's energy is in full harmony, continuously combining and accumulating energy. Practice during this time period results in twice the effect with half the effort.

2. **The Mao Time Period:** This corresponds to the Dazhuang Hexagram and has four Yang lines and two Yin lines. The Mao time period is at sunrise (between 5:00 a.m. – 7:00 a.m.). As the Sun rises (6:00 a.m.), it warms the air in the eastern direction increasing the temperature. This is considered to be the time period of the natural progressive energy of Minor Yang. During this time the Liver's Yang energy is in full harmony, continuously combining and accumulating energy. At this time of the day, the Yang Qi of the body is in a state of expanding. Practice during this time period aids the vigorous growth of Yang.
3. **The Wu Time Period:** This corresponds to the Gou Hexagram and has one Yin line and five Yang lines. The Wu time period is at high noon (between 11:00 a.m. – 1:00 p.m.) and corresponds to the Heart's Fire. At high noon (12:00 p.m.), the air temperature increases, initiating the Yang processes of rising and expanding. This time period is related to the peak of the Yang cycle (12:00 p.m.) and the beginning of the Yin cycle (1:00 p.m.). This time period is thus associated with the growing energy of Major Yang. During this time, the Heart's energy is in full harmony, and is continuously accumulating energy. However, because the first line is a Yin Yao (1:00 p.m.), the Yang energy Yaos tend to wane rather than grow. Therefore, practicing during this time period can also help to increase the growth of Yin energy and suppresses hyperactive Yang energy.
4. **The You Time Period:** This corresponds to the Guan Hexagram and has four Yin lines and two Yang lines. The You time period is at sunset (between 5 p.m. – 7 p.m.). At dusk (6:00 p.m.), as the Sun begins to set, the energy of the environment turns from clear and radiant to dark. The heat in the air disperses and its volume diminishes and slowly withdraws. During this time, the energy of the Lungs is

in full harmony, and is continuously combining and accumulating energy. This time period is associated with the gathering energy of Minor Yin. Practicing during this time period nurtures and increases the Prenatal Yin Qi and the conservation and nourishment of Yang Qi.

FOUR SEASONAL PEAK TRANSITIONS

Another theory maintained by Qigong doctors is that the Sun's light during the day represents Yang, and the energy of the Moon's light at night represents Yin. As the Sun rises, warmth is increased and the energy expands, heating up the air; this energetic process is symbolized by Fire. When the Sun sets, warmth decreases and the energy recedes; this energetic process is symbolized by Water.

The observation that light coincides with heat and that darkness coincides with cold led to the division of the year into four seasonal peak transitions, which also corresponds to the four principal time periods of the day.

Four events are of great significance according to the ancient Chinese *Calendar of Rites*. According to legend, in 2254 B.C. Emperor Yao ordered that the timing of the four solar seasons be determined so that all of the empire's farmers might know when to plant their crops. This resulted in the identification of the solar equinoxes and solstices, and in what was to be known as the "Four Primary Phases."

The four primary directions (North, South, East, and West) were known as the "Four Primary Phases," and corresponded to the four seasons of winter, summer, spring and fall. Each solar season was associated with certain atmospheric changes, which resulted in the creation of specific weather conditions.

At the time of the equinoxes and solstices, the Sun passes through four major transitional regions: In the winter, the Sun enters the Palace of Eternal Frost located in the North; In the spring, the Sun enters the Golden Gate located in the East; In the summer, the Sun enters the Palace of Universal Yang located in the South; and in the autumn, the Sun enters the Gate of the Moon located in the West.

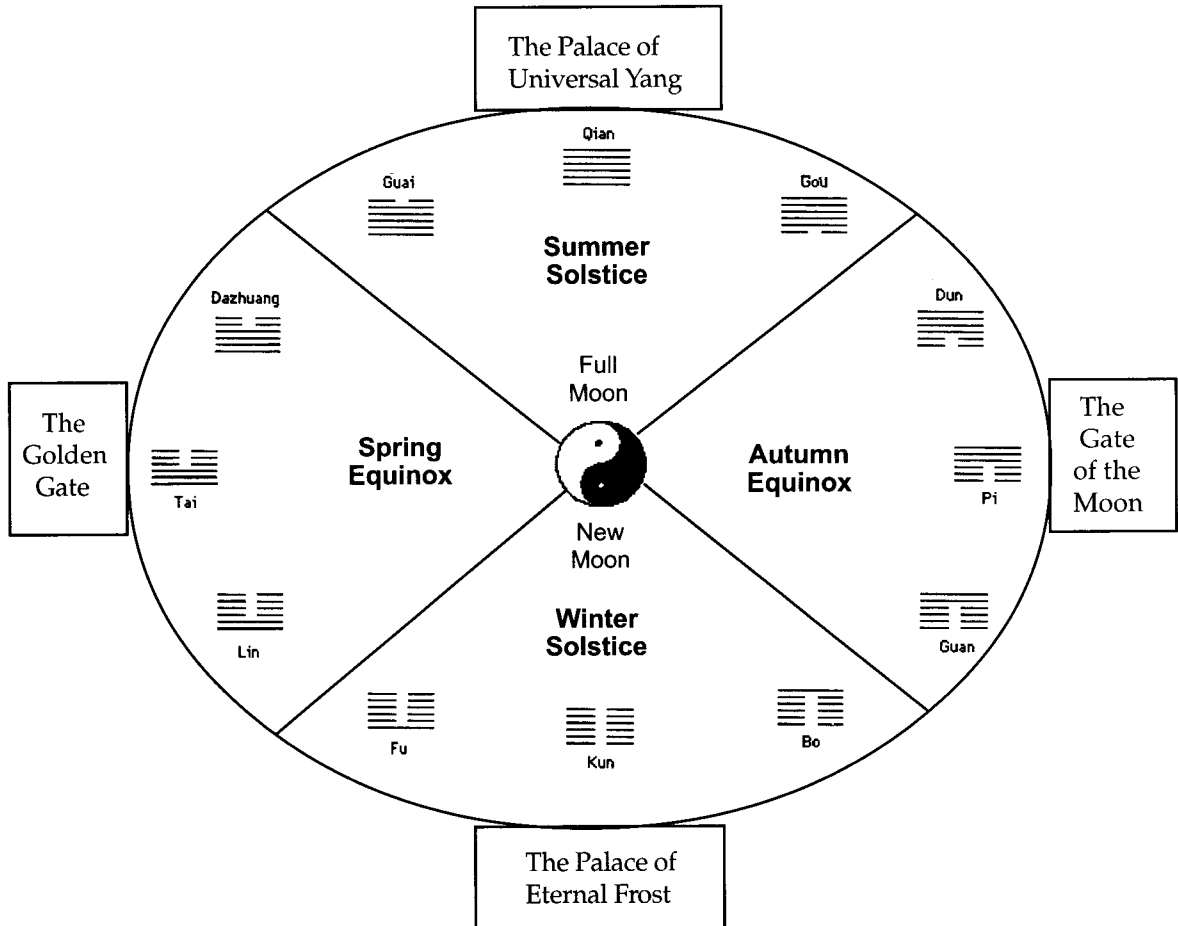


Figure 12.9. The Four Seasonal Peak Transitions

The four seasonal peak transitions in the northern hemisphere are described as follows (Figure 12.9):

1. **The Palace of Eternal Frost at the Winter Solstice (December 22–25):** This indicates the time period when the Sun is furthest south from the equator. This is a time of maximum Yin (or darkness) in the northern hemisphere, having the shortest days and longest time periods of cold and darkness. This energetic transition corresponds to “midnight” within the four principal time periods.
2. **The Golden Gate at the Spring Equinox (March 21):** This indicates the time period when the Sun’s center crosses the Heavenly equator, creating an energetic balance be-

tween the days and nights. Although light and darkness and Yin and Yang energies are in relative balance, this seasonal time period represents a transitional harmony, as Yang energy is growing. The weather is also moderate. This energetic transition corresponds to the “sunrise” within the four principal time periods.

In the ancient Daoist text, *The Book of the Yellow Breath and the Yang Essence*, it is written that, “On the first day of spring, the Sun purifies its Hun Soul (Yang) in the Golden Gate. At that moment, its radiance is soft and fresh, and fills Heaven with warmth. This happens once per year for 45 days. It then follows its course upward to the Palace of Universal Yang”

3. **The Palace of Universal Yang at the Summer Solstice (June 21–23):** This indicates the time period when the Sun is furthest north from the equator. This is a time of maximum Yang (or brightness), with the longest days, and times of light and warmth. This energetic transition corresponds to “noon” within the four principal time periods.

In the ancient Daoist text, *The Book of the Yellow Breath and the Yang Essence*, it is written that, “On the first day of summer, the Sun spits out its molten Gold Essence in order to spray the Palace of Universal Yang; it also purifies its eight rays in the Court of Liquid Fire. At that moment, the sunlight is intense and brilliant; the Yang breath swells and spreads itself so that the whole sky is full of a great heat. This happens once per year for 45 days. It then follows its course toward the Gate of the Moon.”

4. **The Gate of the Moon at the Autumn Equinox (September 22):** This indicates the time period when the Sun’s center crosses the Heavenly equator, creating an energetic balance between the days and nights. Although light and darkness and Yin and Yang energies are in relative balance, this seasonal time period represents a transitional harmony, as Yin energy is growing. The weather is also moderate. This energetic transition corresponds to the “sunset” within the four principal time periods.

The energy of these four principal time periods enters the practitioner’s Taiji Pole during meditation and regulates the “auspicious powers” located within the five regions of space inside and outside of the doctor’s body:

- Front—energy of the Heart
- Back—energy of the Kidneys
- Right—energy of the Lungs
- Left—energy of the Liver
- Center—energy of the Spleen

FINDING THE “BIRTH DIRECTION

The ancient Chinese believed that the particular season an individual was born in determined the specific direction that would bring him or her the best flow of the Dao. If, for example, an individual was born in the winter, his or her direction

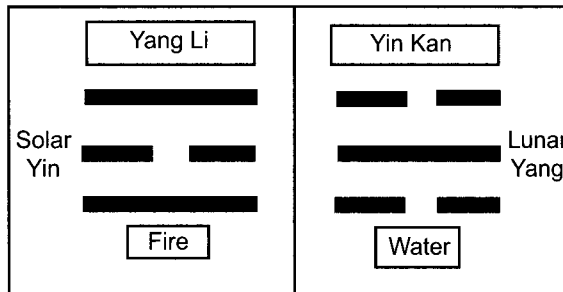


Figure 12.10. The Solar Yin within the Yang Li Fire, and the Lunar Yang within Yin Kan Water

would be North. If they were born in the summer, the direction would be South. This was known in ancient times as finding the “Birth Direction,” described as follows:

- **The Gate of the Moon, Autumn:** September, October, November: Energy of the West
- **The Palace of Eternal Frost, Winter:** December, January, February: Energy of the North
- **The Golden Gate, Spring:** March, April, May: Energy of the East
- **The Palace of Universal Yang, Summer:** June, July, August: Energy of the South

SOLSTICES AND EQUINOXES MEDITATION

In ancient Daoism, at each station of the Sun (the solstices and equinoxes), the adept would draw a talisman, which he or she would then cast into a container of water. This water could then be used for internal purification and external washing. The Daoist adept would place a receptacle containing well water inside an isolated courtyard, and leave it there for a whole day in order to gather the Sun’s Essence, and a whole night in order to gather the Moon’s Essence. A talisman is cast into the water to initiate the absorption of the celestial energies from the Sun and Moon. The water then becomes a condenser, and captures the celestial exhalations (or breaths) of these two great astral bodies.

The Sun is associated with the Li Fire Trigram, and is depicted as a broken Yin Yao contained within two solid Yang Yaos. The Moon is associated with the Kan Water Trigram, and is depicted as a solid Yang Yao contained within two broken Yin Yaos. Therefore, as a condenser, the celestial water is used to absorb both the solar Yin within

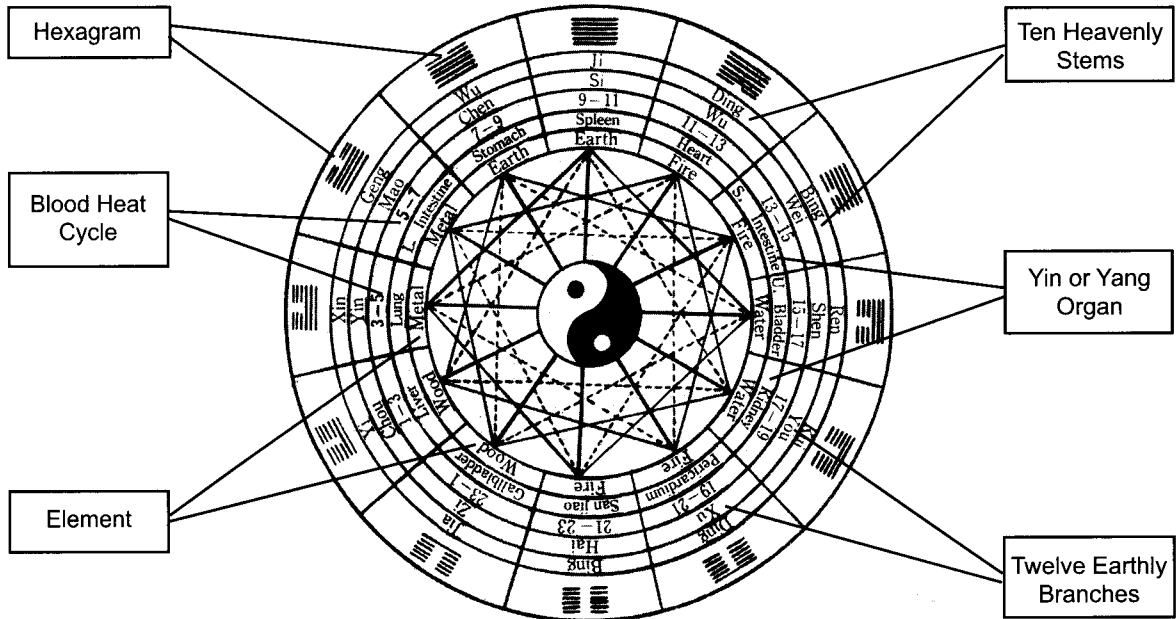


Figure 12.11. The Daily Qi, Blood, and Heat Cycle

the Yang Li Fire, as well as the lunar Yang within Yin Kan Water (Figure 12.10). When swallowed, the solar Yin energy contained within the celestial water will stimulate the adept's Brain, while the lunar Yang energy contained within the water will stimulate the adept's Kidneys.

On the following day, after making an invocation, the adept would swallow some of the celestial water and use the rest to externally wash his or her body. This is performed by first visualizing and feeling the energy of the captured celestial breaths contained within the water. The adept then swallowed and absorbed the celestial breaths through the mouth, internally circulating the energy of a five colored light throughout his or her entire body. The adept also imagined this multicolored light moving like a mist, flowing outside of his or her pores, forming an energetic halo around the body. Through concentration, this energetic halo vibrated upward to the top of the head filling and illuminating the entire body and surrounding Wei Qi fields.

THE DAILY QI, BLOOD, AND HEAT CYCLE

These four principal time periods and sea-

sonal peak transitions affect the body's Blood, Heat, and Qi Cycles. The ancient Chinese observed and studied the body's energetic patterns, noting that its natural harmony was continuously adjusting and balancing itself according to a 24 hour time period. They concluded that every 24 hours, the body's Heat, Blood and Qi flows along all of the Twelve Primary Channels (and through their associated organs and tissues), according to a two hour Yin and Yang time table, described as follows (Figure 12.11):

- Gall Bladder (GB): 11 p.m. to 1 a.m. - (Yang)
- Liver (Lv): 1 a.m. to 3 a.m. (Yin)
- Lungs (Lu): 3 a.m. to 5 a.m. (Yin)
- Large Intestine (LI): 5 a.m. to 7 a.m. (Yang)
- Stomach (St): 7 a.m. to 9 a.m. (Yang)
- Spleen (Sp): 9 a.m. to 11 a.m. (Yin)
- Heart (Ht): 11 a.m. to 1 p.m. (Yin)
- Small Intestine (SI): 1 p.m. to 3 p.m. (Yang)
- Urinary Bladder (UB): 3 p.m. to 5 p.m. (Yang)
- Kidneys (Kd): 5 p.m. to 7 p.m. (Yin)
- Pericardium (Pc): 7 p.m. to 9 p.m. (Yin)
- Triple Burners (TB): 9 p.m. to 11 p.m. (Yang)

The body's active high and low Heat, Blood, and Qi time periods reflect its relationship with the

Twelve Primary Channels. For instance, every morning during the time period of 3:00 – 5:00 a.m., the strongest energy streams down along the Lung Channels (High Tide), making the Lungs quickly responsive to treatment. While the Lung Channels are considered to be at High Tide during the time period of 3:00 – 5:00 a.m., simultaneously, the Urinary Bladder Channels are considered to be at Low Tide at the same time period (3:00 – 5:00 a.m.)

THE SIX PRINCIPAL SEASONS OF TRANSITION

In addition to the “Four Primary Phases” (corresponding to the four seasons of winter, summer, spring and fall), the ancient Chinese also divided each year into six primary periods of seasonal transitions, according to the predominance of the environmental characteristics of wind, heat, damp, fire, dry, and cold.

The ancient Chinese observed that each solar season has an energetic influence on atmospheric changes, which results in the formation of certain weather conditions. These weather conditions were responsible for creating six principal seasons of environmental forces. These environmental forces were sometimes known as the “Six Heaven Qi,” and were considered “guests” of the Earth, as they were believed to be transitory, constantly moving and changing (the Earth being stable was considered the host of the Six Heaven Qi). Each season represented the ruling Qi, or the expected weather dominant in that particular season (Figure 12.12).

The six annual seasonal changes required all people to make adjustments in eating patterns, dress and sleep, causing a significant influence in the health, behavior and physiological function of the body’s internal organs. Excessive exposure to any of the six annual seasonal changes could result in disease.

These six periods also delineate the differences between and transitional transformations of Heaven energies (through the Ten Heavenly Stems) and Earthly energies (through the Twelve Earthly Branches). In terms of weather, the first half of the year is governed by the Qi of Heaven, while the second half of the year is administered by the Qi of Earth. The Ten Heavenly Stems are

Season	Date	
1. Spring Begins	Feb. 5	Wind Affects Lv. & G.B.
Rainwater	Feb. 20	
Insects	March 7	
Spring Equinox	March 22	
2. Clear and Bright	April 6	Heat Affects Ht. & S.I.
Grain Rains	April 21	
Summer Begins	May 6	
Grain Filling	June 7	Fire Affects Pc./T.B.
3. Grain Full	June 22	
Summer Solstice	June 22	
Slight Heat	July 8	
Great Heat	July 24	Damp Affects Sp. & St.
4. Autumn Begins	Aug. 8	
Limit of Heat	Aug. 24	
White Dew	Sept. 8	
Autumn Equinox	Sept. 24	Dry Affects Lu. & L.I.
5. Cold Dew	Oct. 9	
Frost Descent	Oct. 24	
Winter Begins	Nov. 8	Cold Affects Kd. & U.B.
Slight Snow	Nov. 23	
6. Great Snow	Dec. 7	
Winter Solstice	Dec. 22	
Slight Cold	Jan. 6	
Great Cold	Jan. 21	

Figure 12.12. Six Principal Seasons of Heaven and Earth Energy Transitions (1-6), and the Twenty Four Diagram Chart

Natural Earthly Correlations					
Organs	Element	Season	Elemental Factor	Temperature	Transition
Liver	Wood	Spring	Wind	60 – 70° F	Germination
Heart	Fire	Summer	Heat	above 90 F	Growth
Spleen	Earth	Late Summer	Damp	75 – 90° F	Transformation
Lungs	Metal	Autumn	Dry	60 – 70° F	Gathering
Kidneys	Water	Winter	Cold	below 60° F	Storage

Figure 12.13. The Five Phases of Growth

the ten energies of Heaven that rule the changes of the Five Element Seasonal Transitions. They are represented in the human body as the ten major internal organs, which are the manifestations of the Yin and Yang aspects of the Five Elements. The Twelve Earthly Branches are the twelve energies of the Earth that determine the six Qi factors of the seasonal transitions; they are represented in the body as the Twelve Primary Channels.

THE FIVE PHASES OF GROWTH

The interaction between the Earth's Qi and the Six Heaven Qi produced five distinct climatic seasons, known to the ancient Chinese as the "Five Phases of Growth" or the "Five Earth Phases." These Five Earth Phases correspond to the development and growth of plants and the energetic transitional natures of the Five Elements (Figure 12.13).

Being an agrarian society, the ancient Chinese interpreted yearly cycles in terms of the creative cycle of the Five Elements, described as follows:

- winter gives birth to spring: Germination
- spring gives birth to summer: Growth
- summer creates late summer: Transformation
- late summer engenders autumn: Gathering
- autumn gives rise to winter: Storage

The significance of understanding the inter-

actions of Heaven and Earth was especially evident in the need to predict specific weather conditions in order to insure success in agriculture, as well as to gauge the appropriate times to harvest herbs. For example, plants contain proteins, vitamins, minerals, carbohydrates, fats, and secondary components that influence their specific taste, physiological actions and pharmacological properties. Each flavor energetically strengthens a specific viscera, and creates for all individuals the potential of restored health. As the internal chemistry of a plant changes with the seasons, a skilled herbal master must determine the most potent time of year to gather the plant's roots, bark, sap, branches, leaves, fruit and pollen.

UNDERSTANDING THE CHINESE CHRONOGRAPH

The ancient Chinese developed a highly detailed and accurate chronograph for measuring and recording time intervals. In order to determine each energetic environmental transformation, it was necessary to consider the dynamic relationship between the solar seasons as manifest through the Four Primary Phases, the six primary periods of seasonal transitions active within the Six Heaven Qi, and the Five Earth Phases.

Both the solar Four Primary Phases and the Five Earthly Phases are associated with specific viscera, while the Six Heaven Qi represent transitional environmental conditions (Figure 12.14). Each year, month, and day is assigned to a specific Earthly Phase and one of the dominant patterns of the Six Heaven Qi. Each of the repeated patterns of the Five Earth Phases and Six Heaven Qi results in a six-day, sixty-month, and sixty-year cycle. The ancient Chinese used this sixty-year cycle system as the basis for their calendar for predicting the dominant weather conditions for each year.

Within the clinic, the ancient Chinese chronograph assists the doctor in understanding, observing, and diagnosing the waxing and waning of specific internal organ strengths and weaknesses according to the seasonal changes. Treatments and herbal prescriptions are designed in accordance with the patient's internal organ condition, the dominant Earthly Phase, and any invasion of the Six Heaven Qi.

THE SUN'S ENERGETIC ESSENCE

The ancient Chinese believed that absorbing light-energy from the Sun could be used to replenish an individual's spiritual energy. This belief originated from the conviction that when Heaven and Earth separated during creation, spiritual energy (being light), ascended into the Heavens and collected into the celestial bodies of the Sun, Moon and Stars. Thus conscious exposure to the energy of these celestial bodies could be used to increase and fortify one's spiritual energy.

The ancient Chinese believed, as can be verified by modern medicine, that each individual has an innate need to absorb sunlight. We thrive on the Sun's energetic nurturing quality. Without direct exposure to sunlight, an individual will suffer from light starvation (or mal-illumination), just as an individual can suffer malnutrition from the lack of food. For example, sunlight is needed to build strong bones and teeth; without it, children can develop rickets and tooth decay. There are countless other benefits of the exposure to sunlight, such as enhanced immune function, endocrine regulation, and the stimulation of a positive mental and emotional disposition.

Four Primary Phases					
Spring Equinox	Summer Solstice	Autumn Equinox	Winter Solstice		
Liver	Heart	Lungs	Kidneys		
90 Days	90 Days	90 Days	90 Days		
360 Days Total					
Five Earth Phases					
Spring	Summer	Late Summer	Autumn	Winter	
Wood	Fire	Earth	Metal	Water	
Wind	Heat	Damp	Dryness	Cold	
Liver	Heart	Spleen	Lungs	Kidneys	
72 Days	72 Days	72 Days	72 Days	72 Days	
360 Days Total					
Six Heaven Qi					
Wind	Heat	Damp	Fire	Dryness	Cold
Jueyin	Shaoyin	Taiyin	Shaoyang	Yangming	Taiyang
60 7/8 Days	60 7/8 Days	60 7/8 Days	60 7/8 Days	60 7/8 Days	60 7/8 Days
365 1/4 Days Total					

Figure 12.14. Chart of the Ancient Chinese Chronograph

Ancient doctors have used the healing potential of the Sun to treat many diseases. In modern times sunlight has been effectively used to treat tuberculosis, osteoporosis, asthma, psoriasis, depleted immune systems, winter depression and deep skin wounds.

Sunlight reaches into the brain through the eyes and is monitored by the pineal gland which acts as a light meter. The pineal gland influences sleep patterns by secreting a hormone called melatonin. Research has shown that light also travels into the hypothalamus area of the brain, which also influences melatonin secretion. In 1973, research scientist Jacob Liberman, from the University of Georgia observed that ultraviolet light from the Sun is needed to support life and maintain a healthy immune system. He discovered that the chemical composition of chlorophyll in plants and the hemoglobin in human beings differed very little, and that humans react to sunlight in the same way that plants react to sunlight. Sunlight

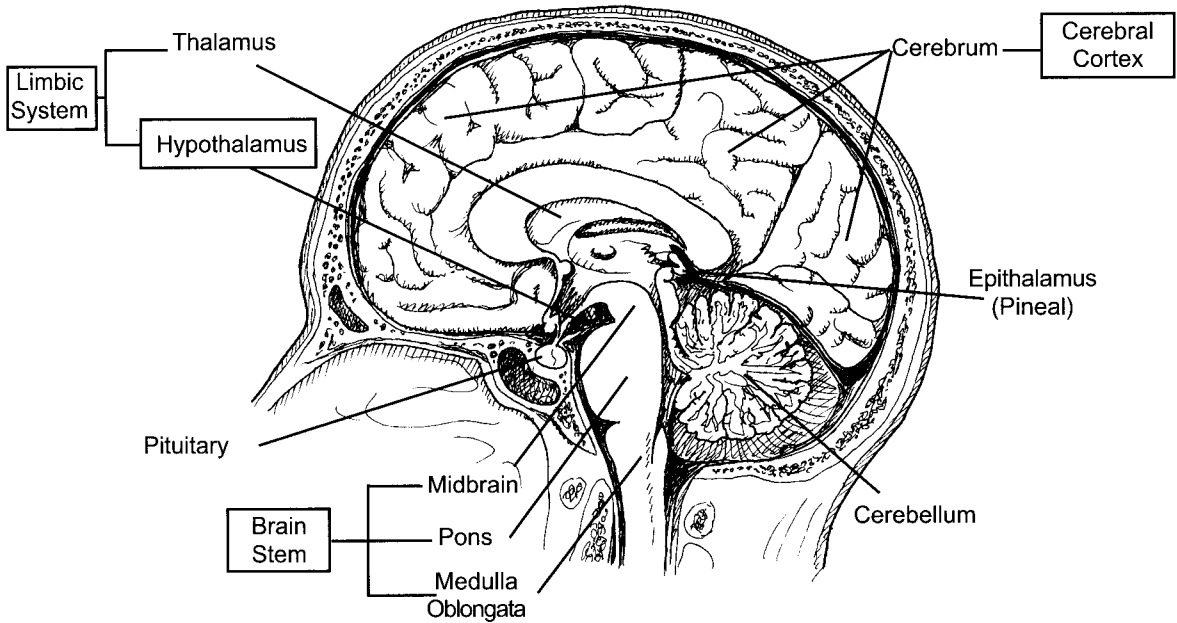


Figure 12.15. Sunlight stimulation can cause an increased amount of photocurrent (light generated nerve current) delivered to four specific areas of the brain (Inspired by the original artwork of Dr. Frank H. Netter).

is absorbed by chlorophyll in individual packets or quanta, called photons.

Research conducted on sunlight absorption has demonstrated that sunlight travels into the brain, stimulating and improving its energetic function. This light stimulation can cause an increased amount of photocurrent (light generated nerve current) delivered to four specific areas of the brain, described as follows (Figure 12.15):

1. **From the Visual Cortex to the Brain Stem:** As sunlight stimulates the Brain Stem (Midbrain, Pons, and Medulla Oblongata), it affects the individual's balance.
2. **From the Visual Cortex to the Cerebral Cortex:** As sunlight stimulates the Cerebral Cortex it enables the individual to both observe and interpret what is being seen.
3. **From the Visual Cortex to the Limbic System:** As sunlight stimulates the Limbic System (within the cerebrum, surrounding the Thalamus and Hypothalamus), it connects with the individual's primary emotional center of the Brain, linking with smell, memory, sexual behavior, moods, and state of wakefulness.

4. **From the Visual Cortex to the Hypothalamus:** As sunlight travels from the retina, stimulating the Hypothalamus, it affects the individual's suprachiasmatic nucleus, thereby affecting the body's circadian rhythms and biological cycles. It is the place in the brain where our sense of identity resides.

Some of the other benefits of sunlight include: improved mental, emotional and physical well-being and performance, the creation of vitamin D (needed for calcium absorption), lowering blood pressure, reducing cholesterol, increasing the level of sex hormones, activating melatonin to control the body's response to light and darkness.

The ancient Qigong masters used the Gathering of the Sun's Essence meditation to absorb the Yang energy of the Sun. By gathering pure Yang energy to Tonify the body's Deficiencies, as well as to consolidate the Zong Qi (Gathering Energy), they were able to eliminate pathogenic factors and prevent premature aging. This exercise belongs to a set of foundational meditations from which the ancient Qigong doctors used to replenish any depletion of life-force energy.

**GATHERING THE SUN'S ESSENCE:
STANDING MEDITATION**

When first absorbing energy and light from the Sun, the individual should practice during sunrise and sunset, when the top of the Sun is beginning to crest the horizon. This allows the individual the ability to look at the Sun and "sip" its essence through the eyes without damaging the eyes. The Gathering of the Sun's Essence Standing Meditation is described as follows:

1. Standing outside on a clear sunny day, face the Sun, and assume a Wuji standing posture. Place the tongue in the Fire position, located in the front of the upper palate, behind the teeth and gum line (Figure 12.16). The hands are relaxed, by the sides of the body, with the knees bent and the feet slightly wider than shoulder-width apart (Figure 12.17). Stand in a relaxed and tranquil state, breathe evenly and naturally, and rid the mind of any stray thoughts. Begin by performing the 1-10 Meditation (see Volume 3, Chapter 28).
2. If the Sun is beginning to crest the horizon, slightly open the eyes. You should be able to see soft, gentle, reddish sunlight. If the Sun has already risen, close the eyes and use inner-vision to see and feel the energetic light of the Sun.
3. Inhale through the nose and imagine directing the rays and filling the mouth with energy from the sunlight's essence. Still facing the Sun, with the eyes half open, "infuse," or absorb the Sun's energy into the eyes. Gather and blend the energy absorbed from the eyes into your Upper Dantian. Close the eyes and imagine blending the Sun's golden light energy with the Qi inhaled through the nose. Hold the breath and focus the mind on mixing both energies; swallow the combined energies slowly while exhaling, and send this energy down to the Lower Dantian. Repeat this process for several minutes.
4. Stretch your hands towards the Sun and imagine embracing it (Figure 12.18). Point your index fingers toward the center of the Sun and imagine pulling the Sun down in front of your

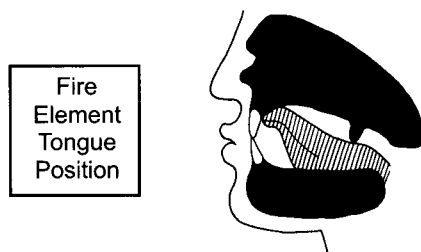


Figure 12.16. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.

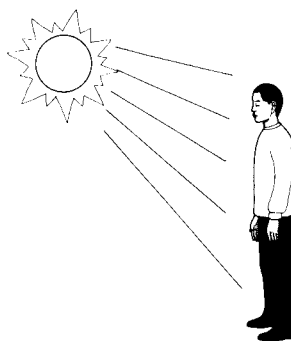


Figure 12.17. Stand and face the Sun.

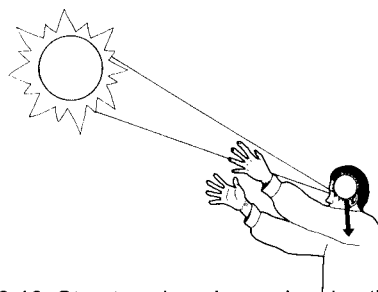


Figure 12.18. Step two, imagine embracing the Sun.



Figure 12.19. Step three, imagine embracing the Sun and gently placing it in front of your Lower Dantian.

Lower Dantian. Keep it positioned there for several minutes (Figure 12.19).

5. Imagine the Sun gently rolling and turning itself in front of your lower abdomen (Figure 12.20 and Figure 12.21). Keep your elbows at your sides and gently shift, or sway from side to side; imagine that it is the sun's movement that causes both your arms and body to move. Using this image keeps the Sun in a central and energetically powerful position.
6. Place both hands around the Sun as if embracing it (Figure 12.22). Next, imagine the Sun slowly moving in through the navel. Allow both hands to follow the Sun into the navel, ending with your left palm on top of your right palm (opposite for women). With one deep breath inhale and absorb the Sun's energy into the Lower Dantian while imagining the Sun (beneath the navel) transforming into a luminous ball of golden energy (Figure 12.23). With each inhalation, this golden ball shines brightly; with each exhalation, the Sun's rays expand, internally extending throughout the entire body.
7. To end, relax the mind and imagine Heavenly Qi melting down the body, pouring through the front, back, and center of the body like warm oil into the Earth. This ending exercise (called Pulling Down The Heavens) allows the Qi to sink into the Lower Dantian, and the body, mind, and spirit to come into a state of peaceful rest and tranquility.

PRECAUTIONS

The Gathering the Sun's Essence Meditation must only be practiced on a clear day, when the Sun is not obstructed. Avoid practicing this meditation in times of fog, smog, thick clouds, and solar eclipses, as cultivation during these times will cause the unnatural cultivation of Turbid Qi.

Additionally, sunspot activity can induce intense magnetic explosions on the surface of the sun. This activity can result in additional solar radiation, which can generate geomagnetic disturbances and cause higher degrees of mental disturbances.



Figure 12.20. Step four, imagine the Sun gently rolling and turning itself in front of the Lower Dantian.



Figure 12.21. The energy of the Sun moves the entire body rather than just the arms.



Figure 12.22. Step five, embrace the Sun and absorb it into the navel and then into the Lower Dantian.



Figure 12.23. Each breath transforms the Sun's energy into luminous golden Qi.

GATHERING THE SUN'S ESSENCE: SITTING MEDITATION

This sitting meditation is used to first cultivate the Sun's essence into the Lower Dantian, and then project the gathered Qi outward from the body. When first absorbing energy and light from the Sun, the individual should practice during sunrise and sunset, when the top of the Sun is beginning to crest the horizon. This allows the individual the ability to look at the Sun and "sip" its essence through the eyes without damaging the eyes. The Gathering of the Sun's Essence Sitting Meditation is described as follows:

1. Sitting outside on a clear day, face the Sun, and assume a relaxed posture: hands placed on the lap, with the knees bent and the feet slightly wider than shoulder-width apart (Figure 12.24).
2. Place the tongue in the Fire position (Figure 12.25). The mind should be in a relaxed and tranquil state, breathe evenly and naturally, and rid the mind of any stray thoughts. Begin by performing the 1 -10 Meditation (see Volume 3, Chapter 28).
3. If the Sun is beginning to crest the horizon, slightly open the eyes. You should be able to see soft, gentle, reddish sunlight. If the Sun has already risen, close the eyes and use inner-vision to see and feel the energetic light of the Sun.
4. Inhale through the nose and imagine directing the rays and filling the mouth with energy from the sunlight's essence. Still facing the Sun, with the eyes half open, "infuse," or absorb the Sun's energy into the eyes. Gather and blend the energy absorbed from the eyes into your Upper Dantian. Close the eyes and imagine blending the Sun's golden light energy with the Qi inhaled through the nose. Hold the breath and focus the mind on mixing both energies, transforming the combined Qi into a golden drop.
5. Swallow the golden drop slowly, while exhaling out the mouth. Follow the golden drop's descent through the center of the body into the Lower Dantian. Imagine as the drop enters the Lower Dantian that it gently plops into a pool of Golden Qi, which ripples throughout the



Figure 12.24. Sitting Meditation Posture

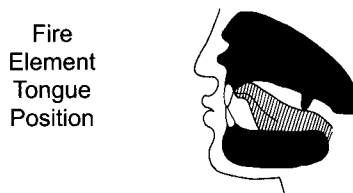


Figure 12.25. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.

- lower abdomen with warmth and light.
6. Each inhalation, a breath creates a golden drop; each exhalation the golden drop enters into the Lower Dantian and fills the pool of Golden Qi.
7. Imagine the pool of Golden Qi overflowing and completely filling the body. Imagine and feel the energy and light of the Golden Qi rising upward into the Upper Dantian and overflowing all nine chambers.
8. Next, imagine the Golden Qi overflowing the nine chambers and shooting out of the Yin Tang (Third Eye area) into the surrounding field, and into the infinite space of the Wuji. Maintain this image until the golden light transforms into white light.
8. End the meditation by pulling the light back into the Upper Dantian, down the Taiji Pole and into the Lower Dantian. Repeat this exercise for several minutes.

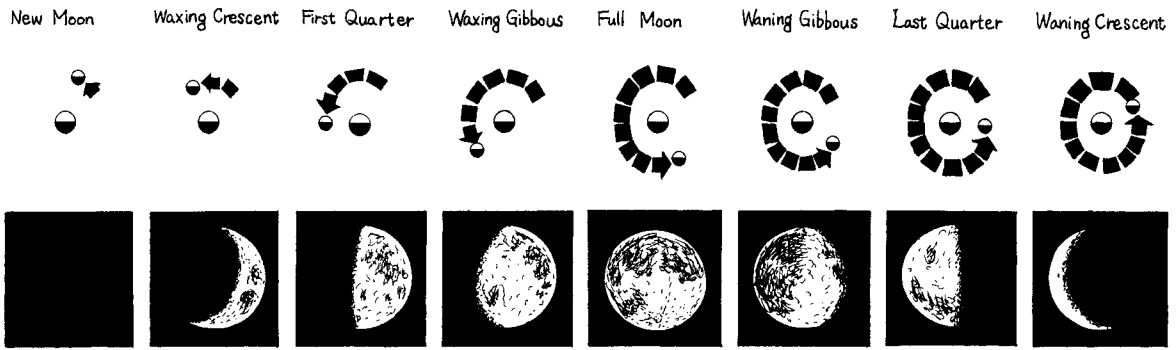


Figure 12.26. The waxing and waning cycles of the moon correspond to the moon's orbit around the Earth.

CYCLES OF THE MOON

The ancient Qigong masters believed that the Sun has a Yang nature; it emits enormous amounts of hot, thermal energy, and has a unique energizing effect on the body's Qi. The Moon, on the other hand, has a Yin nature; it emits a much cooler type of energy by reflecting the light of the Sun, and has a special effect on the body's liquids, such as Water, and Blood. All of the liquid aspects of the human body respond to the energetic phases and positions of the Moon, similar to the way in which the Earth's oceans and large bodies of water change with the Moon's influence.

In Chinese astrology, the Lunar Zodiac is of great importance. The length of the month (29 or 30 days) is designed and adjusted according to the patterns of the Moon, with the New Moon falling on the first day of each month and the Full moon on the fifteenth day. Additionally, the Chinese New Year begins on the first day of the New Moon after the "Great Cold" (generally occurring on the first or second New Moon after the Winter Solstice).

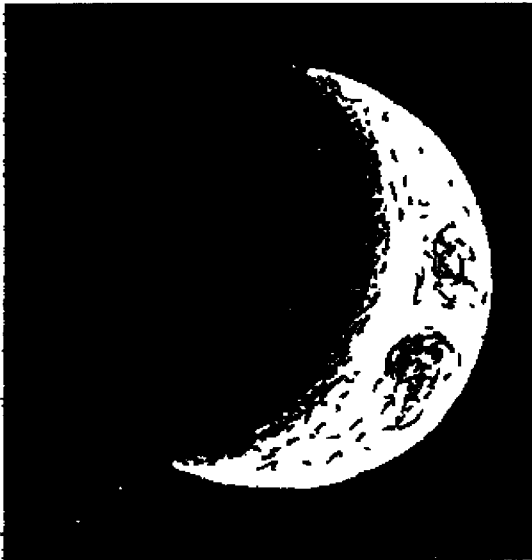
In the ancient Daoist Lunar Zodiac, the sky was divided into 28 segments, each one representing a specific day of the Moon's path through the Heavens. The energy of the Moon is used to replenish the body's Yin Qi and completes its energetic cycle every 28 days (Figure 12.26). The energy system of the body also follows a waxing and waning 28-day cycle that corresponds directly to the phases of the lunar cycle. In this cycle there is

an energetic flow moving up the Governing Vessel to the top of the head and down the Conception Vessel to the base of the perineum every 28 days. When the Moon is full, the body's Blood and Qi reach a crest filling the Baihui point on the top of the head. At the new Moon, the body's Blood and Qi gather at the Huiyin point in the perineum. Since the lunar cycle at its extreme (full Moon and new Moon) activates the top and bottom points of the Taiji Pole, these times are said to be the most productive in performing Qigong practices or other meditations that influence the Qi and Shen flowing along and within the Taiji Pole.

During the ascent of the Moon, warmth decreases and energy withdraws; this is symbolized by the Water Element. When the Moon descends, warmth increases and energy heats up; this is symbolized by the Fire Element.

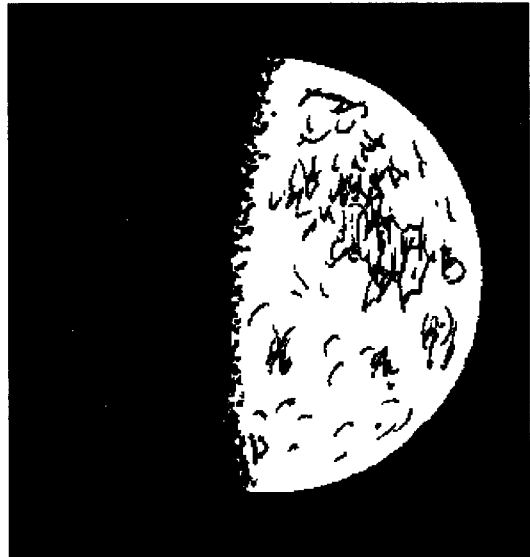
The appearance of the Moon during the first half of the lunar month corresponds to the waxing of Yang and waning of Yin Qi (Figure 12.27 - Figure 12.29). During the 14 days in which Yang increases and Yin declines, the regulation of breathing should be aimed at absorbing the Moon's Essence. The second half of the lunar month symbolizes the waxing of Yin and waning of Yang Qi (Figure 12.30 - Figure 12.32). During the 14 days in which the Yin increases and Yang declines, the regulation of breathing should be aimed at replenishing Yang in order to help the Yin nourish the Yin Jing-Essence.

The Mind of the Dao Emerges



Yang Movement Occurring due to the Culmination of Yin Stillness

The Heavenly Taiji Pole (Upper Pole)



The Dark Yin side represents eight ounces of Water within Metal

The Bright Yang side represents eight ounces of Metal within Water

Figure 12.27. The ancient Daoists have a saying, "When darkness culminates light is born." The crescent moon is the moon in the beginning of its growing Yang phase, shining again after having become completely dark. It symbolizes the sudden appearance of the celestial mind manifesting in the midst of extreme quiet. The ancient Daoists sometimes called this light the crescent moon furnace, and believed that it was the light of the Universal Mind of the Dao shining. Wherever this light shines, all falsehood vanishes and one can become a sage or immortal. From the 1st to the 5th night of the lunar month, more Yang absorption and Yin nourishment can be obtained by performing Qi regulations while facing the West. During this time period, the crescent surface of the Moon is reflecting less sunlight. The Moon appears in the West at sunset. Qi regulation should be performed at sunset facing West.

During the new Moon, the Earth's energetic field is able to expand more fully into space. During the full Moon an increased amount of solar radiation is reflected towards the Earth, enveloping and influencing the planet's outer boundaries.

Figure 12.28. The ancient Daoists believed that the half-moon, shaped like a strung bow, represented the celestial Yang within celestial Yin at the halfway point. They therefore called this center line the "Taiji Pole." The Bright Yang side symbolized eight ounces of Metal within Water, and represented the "Upper Pole" when occurring during the first half of the lunar progression. The Dark Yin side symbolized eight ounces of Water within Metal, and represented the "Lower Pole" when occurring during the second half of the lunar progression.

The ancient Daoists believed that when the two poles joined their vitalities, it caused the celestial energies of Water and Metal to stabilize each other (symbolizing the joining of Yin and Yang); the body of Heaven and Earth would then form.

From the 6th to the 10th night of the lunar month, more Yang absorption and Yin nourishment can be obtained by performing Qi regulations while facing the South. During this time period, the surface of the Moon is turning from a crescent to half-full Yang, and its surface is reflecting more sunlight. The Moon appears in the South at sunset, so it is visible during the early part of the night. Qi regulation should be performed at sunset facing South.

Full Yang within Yin



Figure 12.29. The Full Moon represents the Heavenly Fire of the cinnabar crucible. It symbolizes the spiritual illumination in people, which shines everywhere and accomplishes everything. From the 11th to the 15th night of the lunar month, equal amounts of Yang absorption and Yin nourishment can be obtained by performing Qi regulations while facing the direction of the Moon, as both Yang and Yin energies are plentiful at this time. During this time period, the Moon is full (called "Full Yang in Yin"), with its surface reflecting the most sunlight. The Moon appears in the East at sunset. Qi regulation should be performed at sunset facing East.

The Heavenly Taiji Pole (Lower Pole)



Figure 12.30. From the 16th to the 20th night of the lunar month, the Yin grows and Yang declines. Regulation of Qi at this period of time should be aimed at replenishing Yang to help the Yin nourish the Yin Essence, while facing the West. During this time period, the crescent surface of the Moon is reflecting less sunlight. The reflected sunlight on the moon's surface decreases as Yang wanes and Yin waxes. The Moon appears in the West at sunrise, so it is only visible after midnight. Qi regulation should be performed at sunrise facing West.

The Door of the Killing the Self

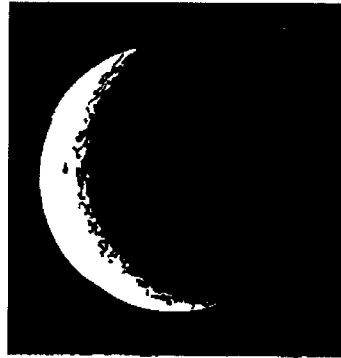


Figure 12.31. During the Waning Crescent Moon, the Yang light of the Moon is about to disappear. The celestial Yang energy is almost exhausted and the mundane Yin energy is almost complete. The ancient Daoists considered this phase to be the "door of killing the self." From the 21st to the 25th night of the lunar month, Yin continues to grow and Yang declines. Regulation of Qi at this period of time should be aimed at replenishing Yang to help the Yin nourish the Yin Essence, while facing the South. During this time period, the crescent surface of the Moon's shape is turning to half-full Yin, and its surface is reflecting less sunlight. The reflected sunlight on the Moon's surface continues to decrease as Yang wanes and Yin waxes. The Moon appears in the South at sunrise. Qi regulation should be performed at sunrise facing South.

Pure Yin

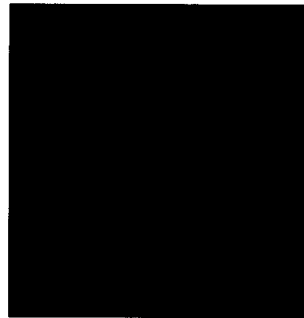


Figure 12.32. From the 26th to the 30th night of the lunar month, no absorption of Yang is possible. The Moon appears in the East at sunrise and its surface is dark and empty, leading to the period of "Pure Yin." During this time, the Moon is close to the Sun on the other side of the Earth. Qi regulation should be performed at sunrise facing East.

Heavenly Stems	Date	Appearance of the Moon	Prenatal Trigrams	Direction of the Moon	Cause & Reason	Tide	Qi & Blood	Regulation
Geng	1st	Waxing Crescent	Zhen	West 	Moon between Sun & Earth Sunset	Spring Tide Max. Amplitude when Sun/Moon Pull Together	Turning Excessive	No Tonifying
Ding	8th	First Quarter	Dui	South 	Moon is 90° East of Sun Sunset	Neap Tide Min. Amplitude Sun/Moon work against each other	Deficient	No Purging
Jia	15th	Full	Qian	East 	Moon opposite Sun, Earth in between to East Sunset	Spring Tide Max. Amplitude Sun/Moon pull together	Excessive	No Tonifying
Xin	16th	Last Quarter	Xun	West 	Moon opposite Sun, Earth in between to West Sunrise	Medium Tide	Turning Deficient	No Purging
Bing	23rd	Waning Crescent	Gen	South 	Moon is 90° West of Sun Sunrise	Neap Tide Min. Amplitude Sun/Moon work against each other	Deficient	No Purging
Yi	30th	New	Kun	East 	Moon between Sun & Earth Sunrise	Medium Tide	Deficient	No Purging

Figure 12.33. Medical Qigong Doctor's Chart for Clinical Reference

This solar radiation compresses the planet's magnetic fields and alters the Earth's environmental energy. Research conducted over a 12 month period on Moon phases revealed that a rise in barometric pressure occurs as the Moon waxes, but rapidly drops at the time of the full Moon. Naturally, these barometric changes are often accompanied by disturbances in the weather. Some researchers believe that this energetic shift may also be related to increased violent or psychotic behavior in humans. This observation explains the effect of the "full-Moon phenomenon" on patients who are hypersensitive to energy and who become restless when the Moon's Qi is "full Yang in Yin."

The ancient Qigong masters described the Moon's relationship to the energetic tonifying and purging principles of Qigong regulation in the following specific terms: when treating a patient, perform no tonification when the Moon is full or when the Blood and Qi are sufficient; perform no purging when the Moon is dark or when the Blood and Qi are Deficient.

The waxing and waning of the Sun and Moon influence the body's internal energetic flow, and therefore affect all Medical Qigong practices and methods of breathing regulation. In order to facilitate the intake of Heavenly Essence to nourish the body, the ancient Qigong masters used a system wherein each month is divided into 6 separate sections, with a total of 5 days was assigned to each section.

THE PRENATAL EIGHT TRIGRAMS AND THE MOON

The symbols on the Prenatal Eight Trigrams represent the appearance of the Moon, while the Ten Heavenly Stems represent the positions of the Moon. Each trigram also embraces one or two of the Ten Heavenly Stems, Prenatal Trigrams, Ten Heavenly Stems, Moon, and tide patterns. The preceding chart (Figure 12.33), illustrates how the principles of purgation and tonification of Qi and Blood can be used as a reference for Qigong doctors for clinical treatments.

In this chart, the Yang energy of the Earth gradually increases from the 11th to the 15th day of the lunar month. In correspondence with this increase of Yang energy, the spring tide occurs on the 15th when the Moon is full, inducing both the Qi and Blood to become extremely active. This is a good time for Qigong patients who suffer from energy Deficiencies to replenish their Qi. However, if the patient's energy is abundant, he or she should not try to replenish at this time or a condition of Excess Qi will occur.

CHOOSING THE PROPER DIRECTION FOR TRAINING QI

In order to be effective in Qi cultivation and regulation, an individual's training should be adapted to the natural flow of energy within nature. Since ancient times, Qigong doctors have placed great emphasis on the importance of facing specific directions when cultivating Qi. Each practice routine is selected according to the season, month, and time of day, in addition to being tailored to the physical conditions of the practitioner. The four directions, as well as the Sun (solar cycle), Moon (lunar cycle), and Stars (four sets of seven constellations, with each set grouped in the North, South, East, or West) have a direct influence on the human body.

One example of directional training is in setting up treatment schedules according to the energy emitted from the Heavens. In this context, it is generally advised when conducting energetic regulations that:

- Patients with Yang Deficiencies should face East or South, to develop Yang Qi
- Patients with Yin Deficiencies should face West or North, to help develop the Yin Qi
- Patients with a Kidney Deficiency should face North
- Patients with a Liver Deficiency should face East
- Patients with a Heart Deficiency should face South
- Patients with a Lung Deficiency should face West
- Patients with a Spleen Deficiency should focus their attention on the center, i.e., the Earth

Generally, when first beginning Qigong exercises and meditations, practitioners are taught to face the South or Southeast. When practicing specific cultivation exercises, however (such as Gathering the Sun's Essence), the practitioners are often advised to face a particular direction (in this case, towards the Sun). In the evening time, unless practicing specific cultivation exercises (such as Gathering the Moon's Essence), it is best to have the patient face the corresponding direction for the deficient organ. These cultivation methods train the Yang energy to fuse with the Zhen Qi (True Qi), as well as with the Heavenly Qi and Environmental Qi. The timing and methods of training thus take into consideration the increase and decrease of Yin and Yang energy in both the patient and the environment.

It is important to note that although these training methods are effective, the most experienced Qigong doctors often choose the place and direction according to their own intuition. To select the appropriate direction, the doctors may start by facing South (sitting or standing). As they begin to feel the body filling with Qi, they may feel that they are being pulled towards a specific direction and that they cannot stand or sit comfortably without facing that direction. The doctors feel more rooted and stable by following their intuition. Through understanding the proper directions, concentration, breath regulation, and by assuming the appropriate postures, Qigong doctors are able to help regulate and increase their patients' energetic activities while avoiding Qi deviations (see Chapter 18).

THE MOON'S ENERGETIC ESSENCE

The Qi and Blood of the body are influenced by the gravitational pull of the Sun and Moon, just as the tides of the sea are influenced by the pull of these Heavenly bodies. The Moon has a subtle and specific influence on human energetic physiology. As the Moon increases the amount of light it reflects, the body's Qi and Blood become more nourished. When the Moon is full, the Qi and Blood become substantial. As the Moon begins to decrease the amount of light it reflects, the muscles start to lose their energetic substance. This decrease in energy causes the body's Eight Ex-

traordinary Vessels and Twelve Primary Channels to empty themselves in order to support the muscles that are slowly becoming deficient.

The energy of the Moon pulls the ocean's tides, affects a woman's menstrual cycle, and the Body Fluid levels, which also wax and wane over a 28 day cycle. The ancient Chinese believed that Man's Qi, like crops, should be planted (cultivated) on a waxing Moon rather than on a waning Moon. The Earth's energetic fields increase in size and strength due to the influence of the Moon's Qi.

In ancient China, the time of the "lunar festival" and "harvest Moon" was believed to be the time during which the Moon was closest to the Earth and exerted the strongest magnetic pull, both on the waters of the oceans and on the internal waters of the human body. This is a time when an individual's Ling Zi (magical/spiritual self) is most active within his or her body, which increases his or her strength and enhances the effectiveness of focused intention.

GATHERING THE MOON'S ESSENCE MEDITATION

Qigong doctors use the Gathering The Moon's Essence Meditation in conjunction with the Gathering the Sun's Essence Meditation for replenishing depleted energy. The vital essence of Moon is sometimes referred to as "Moon Cream" or "cool light," it is used to nourish the Kidneys and strengthen the Jing, Marrow, and Brain, while contributing to longevity. It is practiced only nine days a month: three days before, during, and after the full Moon, which are the brightest nights of the month. It is prohibited during new Moon transitions because there is too little vital essence of the Moon to gather. The Gathering the Moon's Essence Meditation is described as follows:

Gathering the Moon Essence Meditation must only be practiced on clear nights when the Moon is not obstructed. Avoid practicing this meditation in times of fog, smog, thick clouds, and lunar eclipses, as cultivation during these times will cause the unnatural cultivation of Turbid Qi.

1. Stand outside in the fresh air, while facing the Moon. The tongue is placed on the Water position, located on the soft palate at the back of the upper palate (Figure 12.34). Stand in a relaxed and tranquil state, breath evenly, and

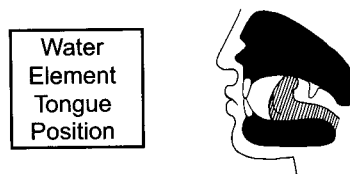


Figure 12.34. For the Water position, which is related to the Kidneys, the tongue is placed on the soft palate at the back of the upper palate.

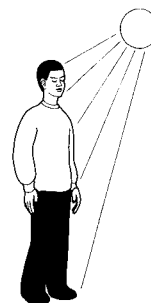


Figure 12.35. Stand facing the Moon.

rid your mind of any stray thoughts (Figure 12.35). Begin by performing the 1-10 Meditation (see Volume 3, Chapter 28).

2. Lower your eyelids until you only faintly see the moonlight. Inhale through the nose and imagine softly "sipping" one mouthful of the Moon Essence. At the same time, with your eyes half open, visualize "inhaling" the energy of the Moon Essence with your eyes into your Upper Dantian. Close your eyes and imagine mixing the Moon Essence with the energy you inhaled through your nose. Slightly hold your breath and concentrate on feeling the Moon Essence's silvery energetic essence. Swallow this essence slowly, sending it down to the Lower Dantian.
3. Stretch your hands towards the Moon (Figure 12.36). Imagine embracing the Moon and pulling it out of the sky, placing it just above your Upper Dantian at your Baihui point (on top of your head). Hold this image for several minutes (Figure 12.37).
4. Next, imagine a second Moon forming out of the first Moon and bring it downward with both hands until level with, and in front of, the Middle Dantian (Shanzhong CV-17 point) at the center of the chest. Hold this image for

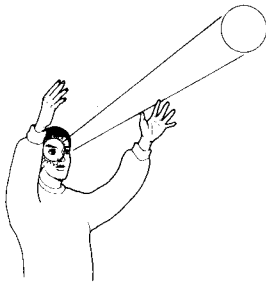


Figure 12.36. Stretch your hands to embrace the Moon.

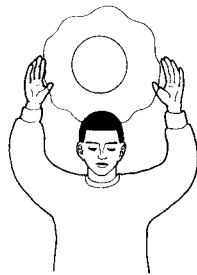


Figure 12.37. Suspend the Moon above your Upper Dantian.



Figure 12.38. Suspend a second Moon in front of your Middle Dantian.



Figure 12.39. Suspend a third Moon in front of your Lower Dantian.

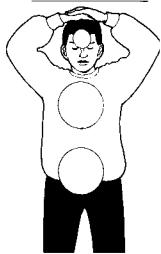


Figure 12.40. Absorb the first Moon into your Upper Dantian.



Figure 12.41. Absorb the second Moon into your Middle Dantian.



Figure 12.42. Absorb the third Moon into your Lower Dantian.



Figure 12.43. Tap lightly until all three Moons flow into your Taiji Pole.

several minutes (Figure 12.38).

5. Finally, imagine a third Moon forming out of the second Moon and bring it down to the level of the Lower Dantian, suspended in front of the lower abdomen. Hold this image for several minutes (Figure 12.39).
6. Continue to imagine all three Moons suspended (two in front and one above your body) and inhale, raising both of your arms over your head. Imagine pressing the first Moon into your head through the Baihui point, filling the Upper Dantian with the Moon Essence's silvery white light. As both hands press the Moon into the head, allow the left hand to remain on top of the right hand (opposite for women). As you exhale, visualize the light of the Moon filling the entire cranial cavity and illuminating the nine energetic chambers of the Upper Dantian (Figure 12.40).
7. Next, bring both hands to the front of your body. Inhale and press the second Moon into your chest through the Middle Dantian, imagining the Moon Essence's silvery white light filling

the chest. As you exhale, visualize the light of the Moon filling the entire thoracic cavity and illuminating the nine energetic chambers of the Middle Dantian (Figure 12.41).

8. Finally, bring both hands in front of your lower abdomen. Inhale and press the third Moon into your Lower Dantian, imagining the moon's silvery white light filling the abdomen. As you exhale, visualize the light of the Moon filling the entire abdominal cavity and illuminating the nine energetic chambers of the Lower Dantian (Figure 12.42).
9. Allow both hands to rest by your sides, then slowly raise your left hand (opposite for women) and tap the top of your Baihui point softly nine times. While tapping, imagine that all three Moons fuse into a brilliant white-light energy throughout your Taiji Pole, connecting all three Dantians together (Figure 12.43).
10. Relax and perform Pulling Down The Heavens, letting your body, mind, and spirit sink into the Lower Dantian and return to a state of quiet tranquility.

CYCLES OF THE STARS

The ancient Chinese divided the Heavenly energy of the cosmos into different classes of Yin and Yang: the Sun was seen as being the essence of Yang, the Moon as being the essence of Yin, and the Stars as being a combination of both Yin and Yang. The Stars were believed to have a great influence (though less than the Sun and Moon) upon the energetic matrices of Earth and Man. The term "Stars" in ancient China, referred to the visible stars in the Northern Hemisphere; namely the Big Dipper, Polaris, the five planets, and the twenty-eight star constellations.

The Chinese ideograph for star, "Xing," is composed of two characters (Figure 12.44). On the top is the character "Ri" meaning "Sun;" on the bottom is the character "Sheng" meaning "to give birth to." It depicts the purest embodiment of refined matter which ascended into the Heavens and crystallized into Stars.

The ancient Chinese believed that Stars and planets were energetically Yang, born from the Original (Yuan) Qi of Heaven and were considered to be the condensation of Fire, while the Milky Way was considered to be the condensation of Water. The ancient Chinese name for Milky Way is "Tianchong," meaning "Highway of Heaven."

The pure aspects of these Stars were believed to form the universal patterns that are responsible for the manifestation of form and matter. Thus, the ancient Chinese also believed that everyone was born under the guardianship of the Stars. Certain Stars would have a great influence over an individual's life, determining whether he or she would be born as a human or animal, live long or die young, be rich or poor, etc.

In an individual's everyday life, it was believed that all actions under Heaven would unavoidably incur consequences. How an individual thinks and acts was reported by the man's or woman's Yuan Shen to the Stars that govern longevity and destiny, and years of life were subtracted for bad deeds performed. If the celestial vapor was eventually taken from the individual (i.e., due to misuse of life-force energy), then the terrestrial vapor would slowly suffocate his or her



Figure 12.44. In Ancient Chinese Ideograph for the word "Star"

life-force energy and death would follow.

THE FOUR DIRECTIONS OF HEAVEN

The North Star is believed to be the unchanging area of Heaven, from which the Heavenly order began (often called the "Axis of the Vault of Heaven"); and so it was named "The Divine Center of the Earth and Sun Cycles." In ancient China, it was also believed that the entire universe expanded outward from this Star, likening it to the universal center from which the big bang emanated. By placing the North Star in the center of a circle of the Heavens, the circle can be divided into four directions, each containing seven constellations, and each possessing a different color energy and sound frequency.

In ancient China, the twenty-eight constellations were divided into four sections or directions (North, South, East, and West). Each of these four regions was further divided into twenty-eight constellations or posts (xiu). Within the region of the North the energy of the Tortoise-Snake reigned over seven constellations; in the South, the Red Phoenix reigned over seven constellations; in the East, the Green/Blue Dragon reigned over seven constellations; and in the West, the White Tiger reigned over seven constellations.

According to traditional Chinese belief, the Moon travels twenty-eight days from West to East, resting at each post as it circles the Earth. In other words, the twenty-eight days are divided into twenty-eight regions which are courier stations or travelling houses for the Moon.

THE ENERGY OF THE BIG DIPPER

The Sun corresponds to the Middle Dantian, the Heart and the Element of Fire, the Moon cor-

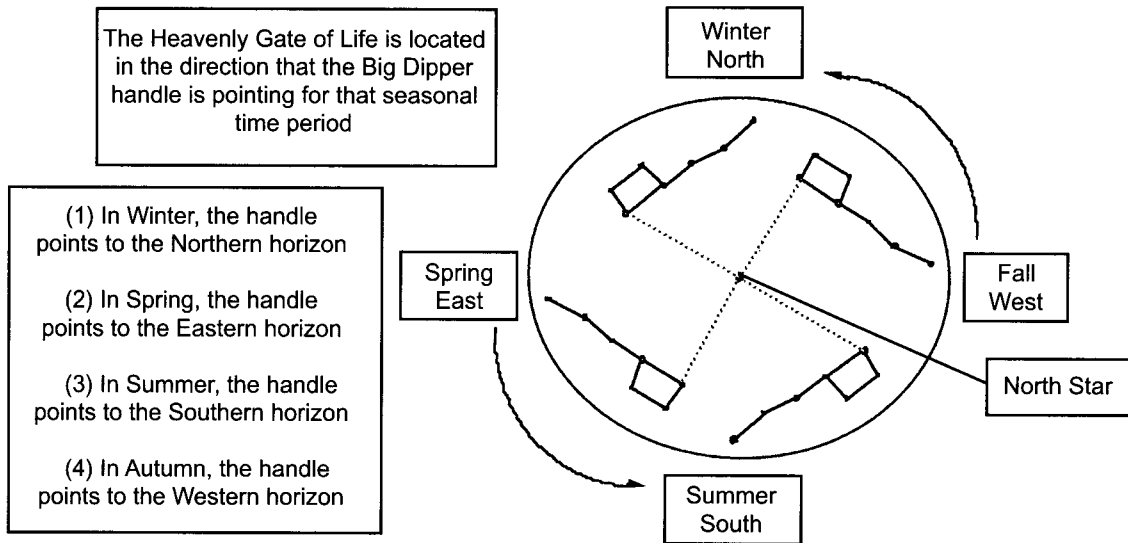


Figure 12.45. In Ancient China, the Handle of the Big Dipper was used to Determine the Season (The North Star was always positioned in the center of the diagram).

responds to the Lower Dantian, the Kidneys and the Element of Water, and the Big Dipper corresponds to the Yellow Court, the Spleen, and the Element of Earth.

In some ancient Daoist sects, the Big Dipper is viewed as a female deity (the Mother of the Stars of The Dipper), and she is considered to be the "Governor of the Pavilion of Heavenly Treasure." She is said to have the most "brilliant eyes of all the Heavens." She, along with the Stars of the Dipper as her terrestrial spirit, and water celestial spirit, is in charge of life.

In the ancient Chinese Daoist book of the *Fundamental Destiny, Life-Prolonging Heart Scripture of the Great Sagely Primordial Sovereign of the Supreme Mysterious and Numinous Big Dipper*, it is written that, "with her great merit of medicine and healing, the Big Dipper manages and harmonizes the Five Elements, regulates the Yin and Yang Vital Breaths, dissolves stagnations and eliminates dark and Evil Qi. Under her mercy, those individuals who miss their time of salvation may redeem themselves. She is also in charge of the safety of pregnancy and birth, as well as the healing of diseases. Seated on her throne, the Big Dipper peacefully cultivates divine perfection, refines celestial and terrestrial spirits, concentrates the Vital Breath with an empty mind

and enters the Mystery of Mysteries. Breathing the numinous Wind, gathering the purple Wuji energy, she has attained the mysterious and numinous Sublime Dao, and releases infinite subtle rays, penetrating the Pool of Essence."

ANGLE OF THE BIG DIPPER

In ancient Chinese mysticism, the Big Dipper represents the foundational base for the "Gate of Access," which is considered the spiritual passageway between life and death. Through this gate the individual may obtain knowledge and insight concerning past, present, and future events. The ancient Daoists believed that the Heavenly Gate of Destiny or Life (Mingmen of Heaven) is located in the direction that the handle of the Big Dipper is pointing. In ancient China, the tip of the Big Dipper handle was sometimes called the "horse," because it leads the novice (the rider) to the Heavenly Gate of Destiny. The location of the Heavenly Gate of Destiny indicates the directions from which prayers and blessings are to be initiated, and exorcisms performed. It is also considered the place from which the soul of a deceased person can escape from the underworld.

As the Earth orbits the Sun, the angle at which the Big Dipper can be viewed changes on a daily, monthly, and yearly basis (Figure 1245). These

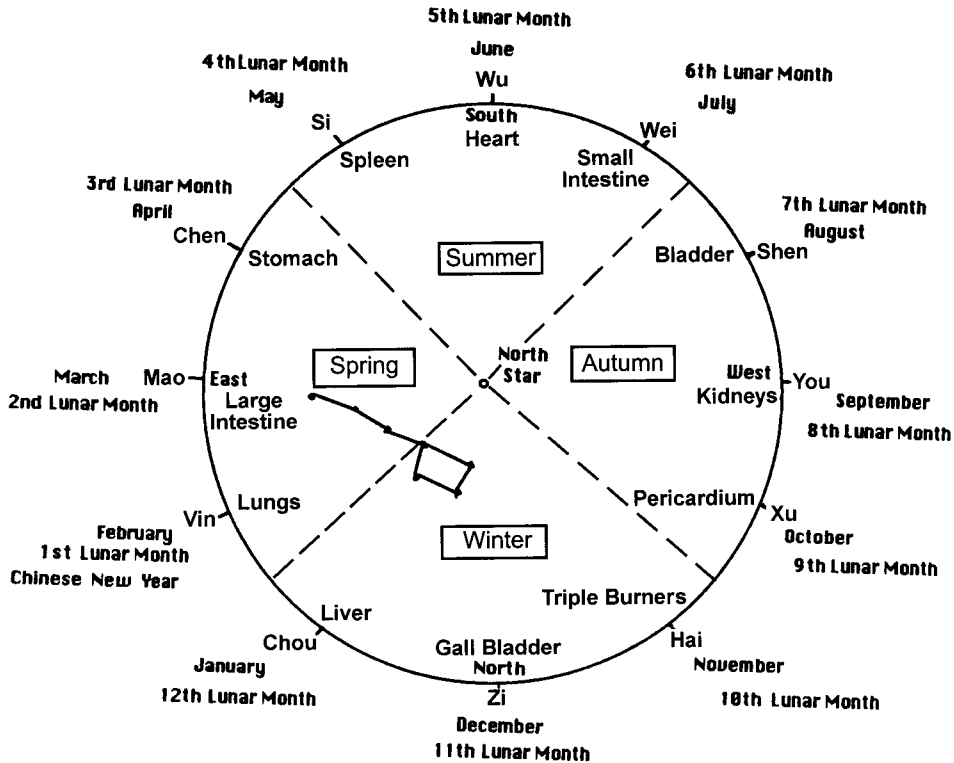


Figure 12.46. The beginning of the seasonal periods of the Twelve Earthly Branches and the twelve Moon cycles is determined by the angle of the Big Dipper.

changing angles correspond to the different cycles of the Moon as they are arranged in the Twelve Earthly Branches, and repeat themselves after completing an orbit (360° rotation of twelve Moon cycles). These twelve lunar cycles determine the twelve seasonal periods (Figure 12.46). The beginning part of each month marks the beginning of the seasonal periods of the Twelve Earthly Branches and the beginning of the energy cycle of that month.

When the Big Dipper points to a specific direction in accordance to the “lunar month,” a practitioner can face the direction that the handle is pointing to invigorate internal energy. The Big Dipper is related to the energetic transformations of germinating, beginning, and growing.

SPIRITUAL POWER OF THE BIG DIPPER

The ancient Daoists believed that the Gate of Life/Destiny indicates the directions from which

prayer is to be initiated and is also the place through which the soul of a deceased individual could escape the underworld. The Gate of Life/Destiny is found in different locations during the various times of the year (Figure 12.47 through Figure 12.50).

Because the Gate of Life/Destiny is located at the exact point of the tip of the handle of the Pole Star constellation, it also indicates the precise directions from which the Daoist Mystic would gather his or her celestial energy in the form of Thunder Magic cultivation.

Furthermore, the ancient Daoists also believed that the Stars of the Big Dipper move in the center of the Heavens and look down to control the four directions, four seasons and Five Elements. In ancient times, there were three specific kinds of spiritual practice centered around the Stars of the Big Dipper, described as follows:

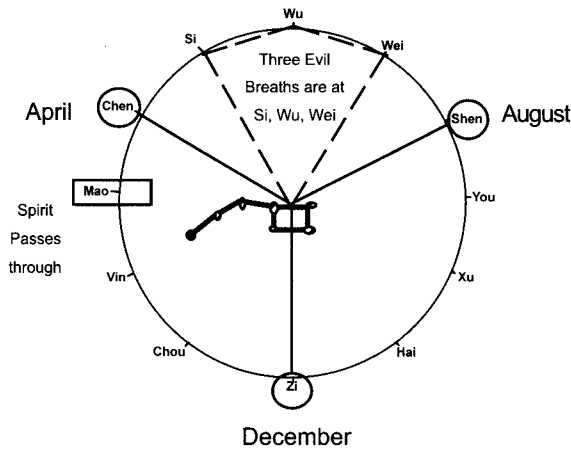


Figure 12.47. In the Shen, Zi, and Chen months (known in Daoist Mysticism as the months of the Middle Original) the tip of the Big Dipper handle points to Yin and the Spirit passes through the Gate of Life/Destiny through Mao. The Three Evil Breaths located at the open top of the Dipper are at Si, Wu, and Wei.

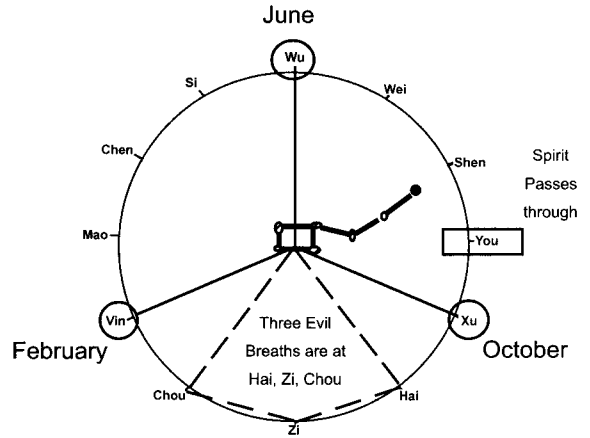


Figure 12.48. In the Yin, Wu, and Xu months (known in Daoist Mysticism as the months of the Supreme Original) the tip of the Big Dipper handle points to Shen and the Spirit passes through the Gate of Life/Destiny through Yu. The Three Evil Breaths located at the open top of the Dipper are at Hai, Zi, and Chou.

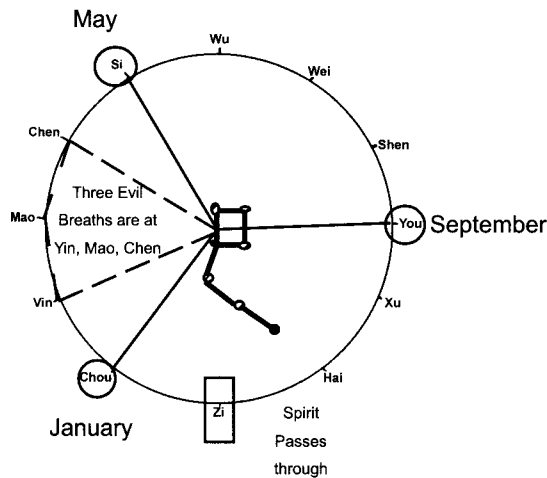


Figure 12.49. In the Si, You, and Chou months (known in Daoist Mysticism as the months of the Lower Original) the tip of the Big Dipper handle points to Hai and the Spirit passes through the Gate of Life/Destiny through Zi. The Three Evil Breaths located at the open top of the Dipper are at Yin, Mao, and Chen.

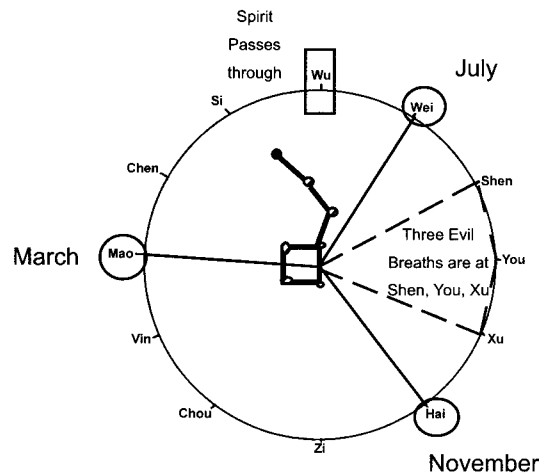


Figure 12.50. In the Hai, Mao, and Wei months (known in Daoist Mysticism as the months of the Upper Original) the tip of the Big Dipper handle points to Si and the Spirit passes through the Gate of Life/Destiny through Wu. The Three Evil Breaths located at the open top of the Dipper are at Shen, You, and Xu.

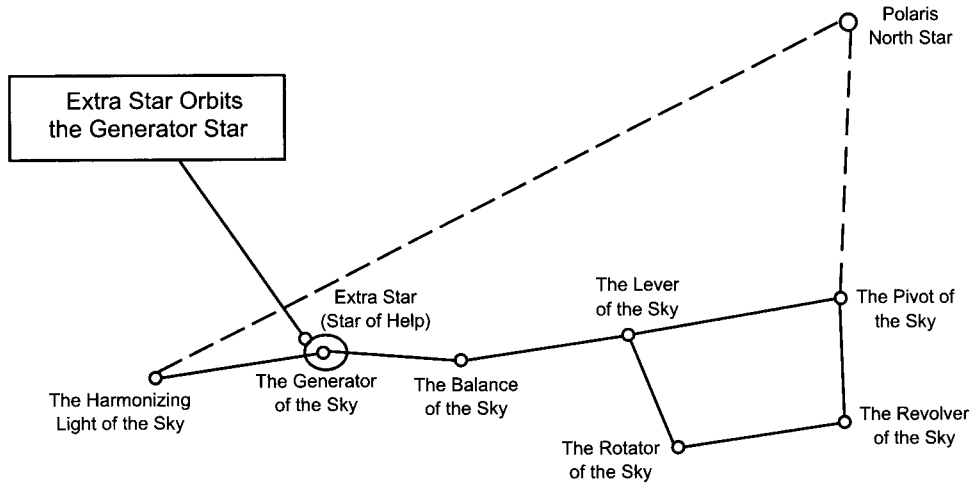


Figure 12.51. The Big Dipper is considered a reservoir of heavenly energy, collecting Qi from all of the other stars and constellations as it moves through the sky.

1. The first consists of invoking its power for protection by having the celestial stars surround and cover the body with divine light.
2. The second consists of ascending into it in order to access the infinite knowledge contained within the realm of Big Dipper.
3. The third involves gathering the star's essence or star cream into the body to energize the Nine Chambers of the Three Dantians.

Also, in ancient times, the Big Dipper was considered the bridge between the energies of the Sun, the Moon, and the source of "10,000 things." According to the *Seven Slips of a Cloudy Satchel*, "the Nine Stars are the luminous root of the Nine Heavens, the bright bridge of the Sun and Moon, and the ancestral abyss of all things." The Sun and Moon are together considered to create a bipolar energy field, whereas the Big Dipper is considered unipolar. The Sun corresponds to the Heart and Fire energy, which is related to the front area of the body. The Moon corresponds to the Kidneys and Water energy, which is related to the back area of the body. The Big Dipper corresponds to the Spleen and the center Earth Element, which is related to the Taiji Pole.

The energy from the Stars of the Big Dipper can also be used to balance the body's Five Agents (stored within the body's Five Yin Organs) and

can be arranged internally to enhance perception of space and time. The Seven Po are also said to relate to the seven Stars of the Big Dipper.

THE STARS OF THE BIG DIPPER

The ancient Chinese believed that each person was born under the protection of one of the spirits who reside in each star of the Big Dipper (Figure 12.51).

One method used in ancient China for invoking the powerful protection of the Big Dipper energy is for the individual to cover him or herself with the Stars of the Big Dipper. This was accomplished by first surrounding the body's outer energetic field with the four primary directions of the Earth Qi, then surrounding the central internal organs and energetic fields with the energy of the Postnatal Eight Trigrams.

Next, visualize the Big Dipper Stars descending from the Heavens and arranging themselves in a specific order around the center Taiji Pole of the body's core (Figure 12.52). After the inner core has been filled with the celestial power emanating from the Big Dipper Stars, the individual can be further protected by arranging the Stars in four specific ways:

- shining above the individual's head, saturating through his or her entire body

- in front of or behind the doctor’s body and radiating through his or her tissues
- vibrating the nine chambers within the individual’s Three Dantians
- as a celestial receptacle, with the bowl of the Dipper in the Lower Dantian in order to receive celestial light and the handle along the spine to strengthen one’s destiny and virtue

The doctor imagines placing the Stars of the Big Dipper into the center of his or her body. The Stars’ energetic function is to govern the front, back, right, and left of the body, thus regulating the individual’s Yin and Yang energy. The Stars’ energetic function can also be used for absorbing energy from the four seasons into the individual’s body.

The Stars of the Big Dipper are also considered to be responsible for opening the Seven Orifices of the embryo’s body and for giving the embryo life. These Stars also correspond to the Nine Chambers in the Three Dantians and the Seven Main Chakras. Usually, meditations dealing with gathering energy from the Sun and Moon are followed by meditations involving the Big Dipper to further stimulate and energize the body’s energetic fields.

The ancient Daoists also believed that the Nine Emperors of the Dao Body (Heavenly Emperor, Purple Subtlety, Lusty Wolf, Giant Gate, Store of Wealth, Civil Chief, Pure and Chaste, Military Chief, and Troop Destroyer) were connected to the Nine Stellar Sovereigns of the Big Dipper.

THE NINE DARK STARS OF THE BIG DIPPER

According to ancient Daoist texts, the nine stars of the Big Dipper constellations are doubled in number by virtue of their association with a group of nine dark stars, which cast a “black light,” or “light that does not shine.” This is a type of sacred darkness floating around the North Pole. The black light is also associated with the “floating darkness” where nothing external or internal can be seen.

These nine dark stars are actually the stars of the celestial Hun and Po, or Ling Ming (Magical Light) wherein female deities known as the “Nine Empresses of the Great Yin” dwell (Figure 12.53). The Nine Empresses of the Great Yin are associated with the condition of *Wu Wei*, in which the forces of nature are gathered and hidden. They

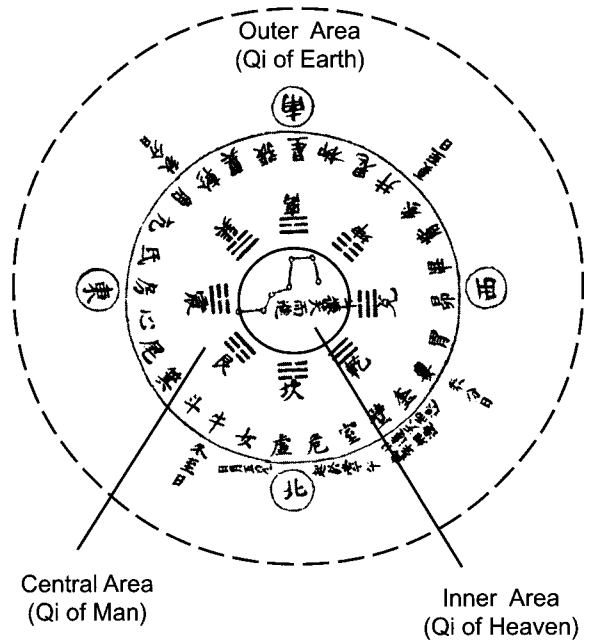


Figure 12.52. The ancient Daoists would sometimes use the energy of the Big Dipper for invoking its powerful protection.

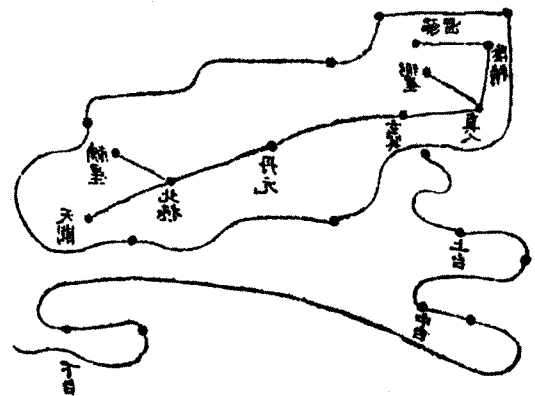


Figure 12.53. The Big Dipper, surrounded by the Dark Stars and Preceded by the Three Terraces

were also believed to assist the Daoist adept in the art of advanced physical, energetic, and spiritual transformation.

In ancient times, the Daoist adepts would direct the focus of their prayers and meditations toward these nine female deities in order to acquire

the power of invisibility. Some of their names include, “She Who Hides by Transformation and Escapes into the Origin,” “She Who Hides Her Traces and Disperses Her True Form,” and “She Who Changes Her Body and Transforms Her Brilliance.”

Within the physical body, these nine dark stars correspond and dwell within the Ming Tang of the Upper Dantian, while the nine visible stars of the Big Dipper correspond and dwell within the Heart and Middle Dantian.

THE POLE STAR AND THE BIG DIPPER

According to ancient Daoist texts, the Pole Star (North Star), is the absolute center of the Heavens. It was further believed that the Pole Star axis stemming from the North Star traveled downward from the center of Heaven to connect with the Earth’s center core through the North and South poles. The North pole was regarded as the peak (or Baihui) of the Earth, and was believed to be comprised of seven Stars, composing a fifth realm (differentiated from the Four Directions of Heaven).

The energies of each of the four directional animals and their seven constellations moved around the Earth’s central Pole to create the Five Element changes in weather (see Chapter 13). If the weather changes progressed in their expected order, they were considered normal; however, if the weather transition occurred either earlier, later, stronger, or weaker than expected, it was considered to be an environmental Evil Qi.

Therefore, the ancient Chinese believed that one could predict the changes of weather by studying the interrelationships between the Five Elements and the cycles of the Sun, Moon, the Pole Star, the Five Planets, and the Twenty-Eight Constellations.

THE FIVE PLANETS

In ancient China, the term “Higher Phase Stars” (Shangxingxing) was used to describe the outer planets. These seven planets included the Sun and Moon, and the Five Planets visible to the naked eye: Saturn, Jupiter, Mars, Venus, and Mercury. In this model, the Sun and Moon represent the Yang and Yin energies of Heaven, respectively, while the Five Planets symbolize the Five Element energies of Heaven.

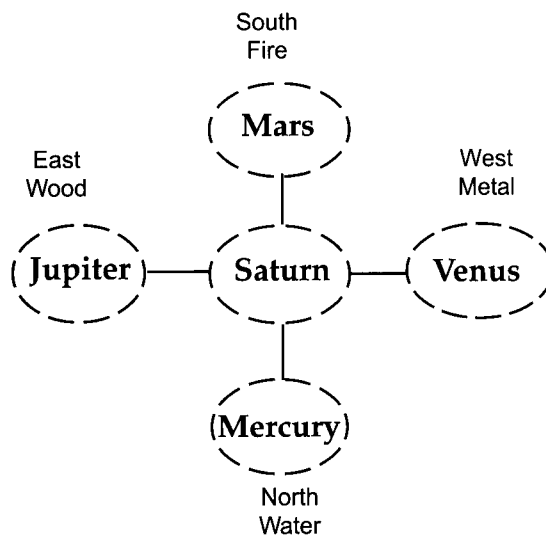


Figure 12.54. The directional representation of the Five Planets

The Five Planets do not radiate light like the Sun does, and they therefore have a Yin quality like the Moon and Earth. The ancient Chinese believed that the Five Planets are responsible for the internal Yin organ energy formation within the body during fetal development.

These five planets are the focus of several Qigong meditations, because they are connected to the color resonations vibrating within each of the body’s five internal Yin organs (Figure 12.54).

1. **Saturn:** This planet is considered the central force of planetary energy. It is called “Tuxing,” the Earth Element Star. The ancient Chinese believed that it took approximately twenty-eight years for Saturn to make a complete revolution around the Sun. Each year, when Saturn entered into another constellation, it was said that “Saturn held authority over that constellation for one year.”

Saturn’s position in the sky also relates to the Taiji Pole. The planet Saturn represents the Earth Element, and the Stomach and Spleen organs, channels and associated tissues. It emits a golden-yellow or light brown light energy, and influences the energetic function of the digestive system.

2. **Jupiter:** This planet represents the easterly direction and the Liver. It is called “Muxing,” the Wood Element Star. Jupiter emits a green/blue light energy; its position relates to the left side of the Taiji Pole. It is associated with Spring, growth and birth. It is feminine in nature and influences the energetic function of the Liver.
3. **Mars:** This planet represents the southerly direction and the Heart. It is called “Huoxing,” the Fire Element Star. Mars emits a red light energy and relates to the front side of the Taiji Pole; it influences energetic vitality and physical strength.
4. **Venus:** This planet represents the westerly direction and the Lungs. It is called “Jinxing,” the Metal Element Star. Venus emits a silvery white light energy and relates to the right side of the Taiji Pole; it is associated with the military, has masculine qualities, and influences the energetic function of the glandular system.
5. **Mercury:** This planet represents the northerly direction and the Kidneys. It is called “Shuixing,” the Water Element Star. Mercury emits a black or dark “midnight” blue light energy and relates to the back side of the Taiji Pole; it influences communication and the energetic function of the nervous system.

THE INNER AND OUTER NATURE OF THE FIVE PLANETS

According to ancient Chinese astronomy, the orbit of the Earth determines the inner (Yin) and outer (Yang) nature of the planets, described as follows:

- The planets that move on the inside of the Earth’s orbit (Venus and Mercury) constitute the inner planets and correspond to Metal and Water. These planets are considered Yin and they were said to govern the border and outer regions of China
- The planets that move on the outside of the Earth’s orbit (Jupiter and Mars) constitute the outer planets and correspond to Wood and Fire. These planets are considered Yang and govern the central domains of China

GATHERING ENERGY FROM THE FIVE PLANETS

The best time to absorb the essence of the Stars is at night when there is no Moon. In ancient China, when practicing in remote areas at night, Daoist shamans would wear talismans to protect themselves from wild animals or malevolent spirits that could attack them or steal their essence. When practicing absorbing the Yin and Yang essence of nature at night, the Daoist shamans would also visualize invoking the spiritual deity of the specific celestial energy that he or she intended to absorb.

To absorb energy from the Five Planets, start by quieting your mind while standing in a Wuji posture, facing the direction of the Big Dipper. Visualize absorbing the energetic essence and color of each planet, one by one, into your body, filling each organ’s entire Orb (the organ’s complete system, channels, and tissues). Imagine filling the body with each planet’s Heavenly energy from the top of your head through the center Thrusting Channels.

Begin with the energy of Saturn; imagine it flowing into your tissues, filling your body through the Taiji Pole. Next, imagine the energy of Mars flowing into your front Thrusting Channel. Now, imagine the energy of Mercury filling your body through the back Thrusting Channel, Venus’s energy filling the body by descending into the right Thrusting Channel, and Jupiter’s energy filling the body by flowing into the left Thrusting Channel. Gather the energy from the corresponding Orbs and lead the Qi downward into the Lower Dantian. After collecting and storing the Heavenly Qi, end the meditation with the Fire Cycle of the Microcosmic Orbit meditation.

THE TWENTY-EIGHT STAR CONSTELLATIONS

In China, manuscripts uncovered from the cave monasteries of Tun Huang have included some of the oldest star maps in existence. Since the year 2000 B.C., the ancient Chinese Qigong Masters have observed and used the energetic movements of the Twenty-eight Star Constellations, flowing in 24 hour cycles and yearly cycles

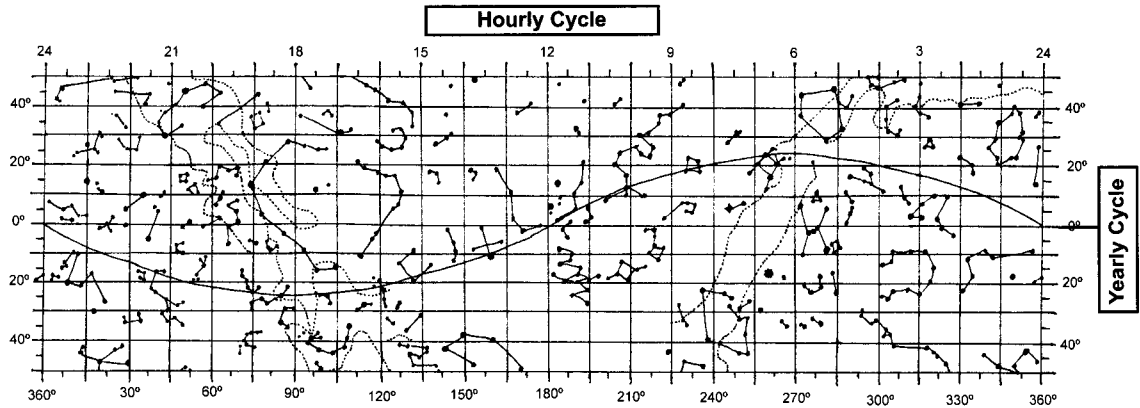


Figure 12.55. The Pathway of the Earth Through the Twenty-Eight Constellations

(Figure 12.55). The ancient Chinese also place careful attention on the Sun and Moon, and the Five Planets with the Chinese zodiac to forecast auspicious times for matters of state and war, and to predict weather and natural disasters. Each of these energetic systems has its own cyclic pattern, as well as a direct and indirect influence on human life.

The Chinese practiced gathering energy from the Heavenly Stars, believing that the study of astrology, like alchemy, united the body's inner world with that of the outer. According to ancient divination practices, the celestial bodies exert forces and exhibit personalities that influence people and events on Earth. A person's character and destiny throughout life is based upon the positions of the planets and constellations at the exact time and place of conception and birth. These influences can be determined by mapping the positions of the twenty-eight constellations in the sky at various times.

In ancient China, the Emperor was considered to be the high priest of the Heavens, and he frequently made sacrifices to the Stars to maintain harmony with the universe. The four corners of the Emperor's palace represented the cardinal points in space (the equinoxes and solstices). To be in harmony, the Emperor and his family would move from one corner to another as the seasons changed.

STARS OF THE TWENTY-EIGHT CONSTELLATIONS

In ancient China, the Twenty-Eight Star Constellations (Xiu) were commonly observed as "Star Patterns" (Xingxiang), and were considered to be

the eternal abode of immortals and gods. Specifically, the gods of Prior Heaven were believed to live within the Twenty-Eight Star Constellations, at one with the eternal Dao. These gods were divided into three groups corresponding to Heaven, Earth and Man.

The ancient Chinese Daoists would thus use the Twenty-eight star constellations for summoning specific gods, immortals, and spirits. Generally, the Twenty-Eight Star Constellations were categorized by Heavenly divisions, each containing several constellations associated with one of the Five Element phases, a ruling color, and Four Palaces containing animal spirits.

Each of the Twenty-Eight Star Constellation spirits has his or her own post, unit, and garrison name. The ancient Daoists would construct a Bagua circle consisting of twenty-eight "standards" from which to conjure the spirits from the Twenty-Eight Star Constellations. A "standard" is a list drawn on silk of each of the twenty-eight star constellation's energetic Elements, colors, and animals. A list of the Twenty-Eight Star Constellations' standards are described as follows (Figure 12.56):

1. **These star constellation spirits are subservient to the Element Wood;** they are drawn on standards constructed of green/blue silk:
 - The Jiao Constellation: with the spiritual animal form of a Rain Dragon
 - The Dou Constellation: with the spiritual animal form of a Unicorn

- The Kui Constellation: with the spiritual animal form of a Wolf
 - The Jing Constellation: with the spiritual animal form of a Wild Dog
2. **These star constellation spirits are subservient to the Element Metal;** they are drawn on standards constructed of white silk:
- The Gang Constellation: with the spiritual animal form of a Dragon
 - The Nui Constellation: with the spiritual animal form of an Ox
 - The Lou Constellation: with the spiritual animal form of a Domestic Dog
 - The Gui Constellation: with the spiritual animal form of a Sheep (Goat)
3. **These star constellation spirits are subservient to the Element Earth;** they are drawn on standards constructed of golden-yellow silk:
- The Di Constellation: with the spiritual animal form of a Badger
 - The Nu Constellation: with the spiritual animal form of a Bat
 - The Wei Constellation: with the spiritual animal form of a Ring-Neck Pheasant
 - The Liu Constellation: with the spiritual animal form of a Roebuck
4. **These star constellation spirits are subservient to the Sun;** they are drawn on standards constructed of dark, ruby-red silk:
- The Feng Constellation: with the spiritual animal form of a Rabbit
 - The Zu Constellation: with the spiritual animal form of a Rat
 - The Mao Constellation: with the spiritual animal form of a Rooster
 - The Xing Constellation: with the spiritual animal form of a Horse
5. **These star constellation spirits are subservient to the Moon;** they are drawn on standards constructed of deep-blue silk:
- The Xin Constellation: with the spiritual animal form of a Fox
 - The Wei Constellation: with the spiritual animal form of a Swallow
 - The Bi Constellation: with the spiritual animal form of a Crow





























East							
	Jiao	Gang	Di	Feng	Xin	Wei	Qi
North							
	Dou	Niu	Nu	Zu	Wei	Shi	Bi
West							
	Kui	Lou	Wei	Mao	Bi	Zu	Shen
South							
	Jing	Gui	Liu	Xing	Zhang	Yi	Zhen

Figure 12.56. The stars of the Twenty-Eight Star Constellations are divided into four quadrants: North, South, East and West. Each direction has a specific energetic resonance corresponding to the energetic nature of each internal organ.

- The Zhang Constellation: with the spiritual animal form of a Stag
6. **These star constellation spirits are subservient to the Element Fire;** they are drawn on standards constructed of purplish-red silk:
- The Wei Constellation: with the spiritual animal form of a Tiger
 - The Shi Constellation: with the spiritual animal form of a Pig
 - The Zu Constellation: with the spiritual animal form of a Monkey
 - The Yi Constellation: with the spiritual animal form of a Snake
7. **These star constellation spirits are subservient to the Element Water;** they are drawn on standards constructed of black silk:
- The Qi Constellation: with the spiritual animal form of a Leopard
 - The Bi Constellation: with the spiritual animal form of a Snail
 - The Shen Constellation: with the spiritual animal form of an Ape
 - The Zhen Constellation: with the spiritual animal form of an Earthworm

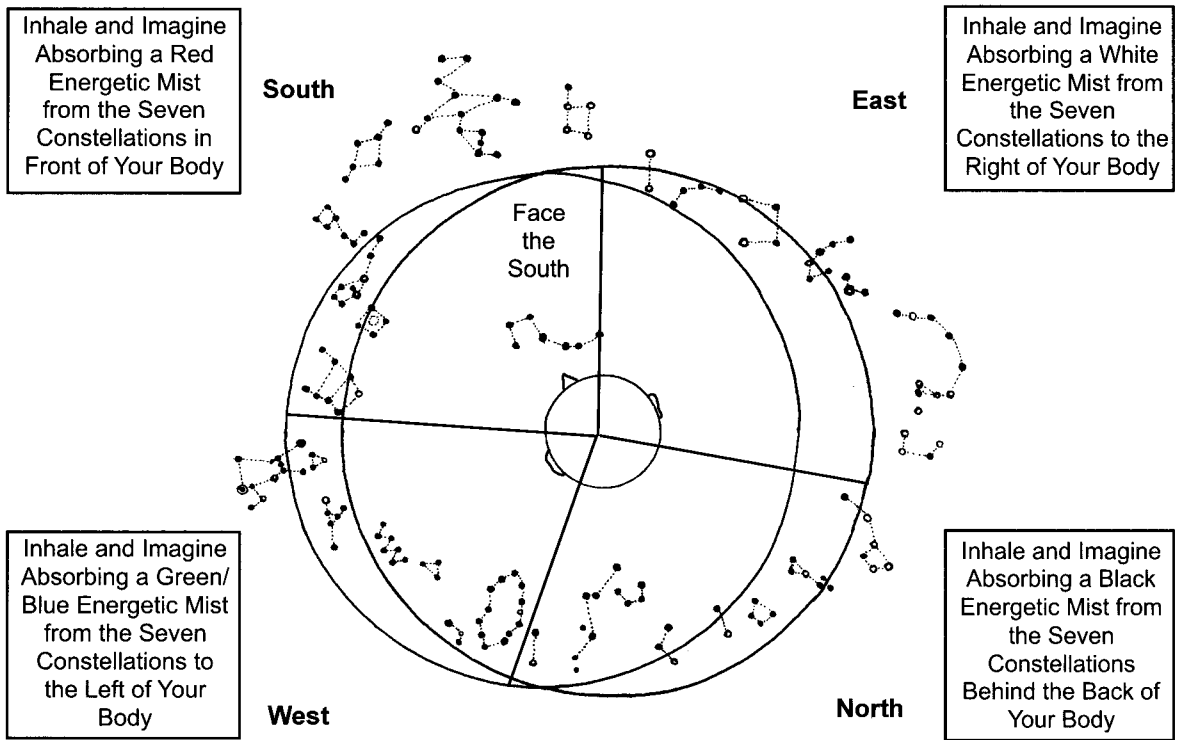


Figure 12.57. Face the direction of the North Star and Big Dipper, and try to feel the energetic nature of each of the four quadrants of Stars.

The Daoist would then position him or herself in the center of the circle, acting as the coordinating general for all of the spirits summoned. It was important for the ancient Daoist to place the “great standard” (a talismanic charm needed to control the twenty-eight constellation spirits) in the center of the circle to command the spirit soldiers. To command and dispatch the spirit soldiers, the Daoist would use specific Hand Seals formed on his or her left hand, combined with the recitation of specific incantations and the drawing of talismanic charms.

GATHERING ENERGY FROM THE TWENTY-EIGHT STAR CONSTELLATIONS

At night time, when the Moon is not suitable for absorbing Qi (i.e., during the new Moon), the Qigong doctor can focus on absorbing the energy of the Twenty-eight star constellations into his or her body (Figure 12.57). The absorption of the star energy is used in order to strengthen the Yuan Qi of Qigong doctor’s internal organs and tissues.

In ancient China, the energy of all Five Planets

and Twenty-eight star constellations was traditionally drawn into a Daoist master’s body via the Tian Wu Zang meditation. The Tian Wu Zang meditation allowed the master to absorb celestial energy through the five Thrusting Channels. These Channels flow through the center of the body, connecting the top of the head to the perineum, and envelop and support the center Taiji Pole.

The twenty-eight day star constellation cycle was also arranged externally on the Daoist master’s body along the Governing and Conception Vessels. The “ecliptic” path of the Sun follows the Fire Cycle of the Microcosmic Orbit, which influences an individual’s emotional, mental, and physical health.

INTRODUCTION TO THE TIAN WU ZANG MEDITATION

There are several meditations used in order to absorb the energy of the five planets and twenty-eight star constellations into the doctor’s

body; one of these is known as “The Heavenly Five Yin Organ Meditation” (Tian Wu Zang).

The Tian Wu Zang meditation is very popular in China. It focuses on fusing the energy of the five planets and the Twenty-Eight Star Constellations into the body through the Five Thrusting Channels that surround the center core of the body’s Taiji Pole. The Five Thrusting Channels of Daoist Alchemy should not be confused with the Traditional Chinese Medical perspective in which the Thrusting Vessels are considered merely as one of the Eight Extraordinary Vessels. Each of the Five Thrusting Channels of Daoist Alchemy relates to a specific organ energy and Element, and each of the five channels provides a means for absorbing Heavenly and Earthly Qi into the body’s tissues

The five internal Thrusting Channels connect to the body’s center Taiji Pole. These five internal channels begin at the perineum and spiral up through the center of the body’s core, flowing into the upper crown of the head. They connect the Baihui area at the top of the head to the Huiyin area at the bottom of the perineum. These five internal channels absorb the Five Element energies of the universe and the environment (Wood, Fire, Earth, Metal and Water) into the body.

The Taiji Pole is responsible for absorbing the energy from Heaven and Earth and distributing the collected Qi into the body’s major internal organs (Figure 12.58). Similar to the Earth’s central axis, the Taiji Pole is divided into two main energetic polarities: The Five Portals of the Heavenly Yang Gate (The Baihui and Sishencong points), located at the top of the head, are used to absorb the energy of the Heavens (Sun, Moon, Five Planets, Twenty-Eight Constellations, colors, and sounds). The Five Portals of the Earthly Gate (Changqiang GV-1, Huiyin CV-1, and three extra points), located at the perineum, are used to absorb the energy of the Earth (soil, water, wind, colors, and sounds) (Figure 12.59).

In ancient China, the four points that surround the Baihui were known as the “Four Great Spirits of the Gate,” (also known as the *Sishencong*, “Four Spirits Hearing”). This name refers to their

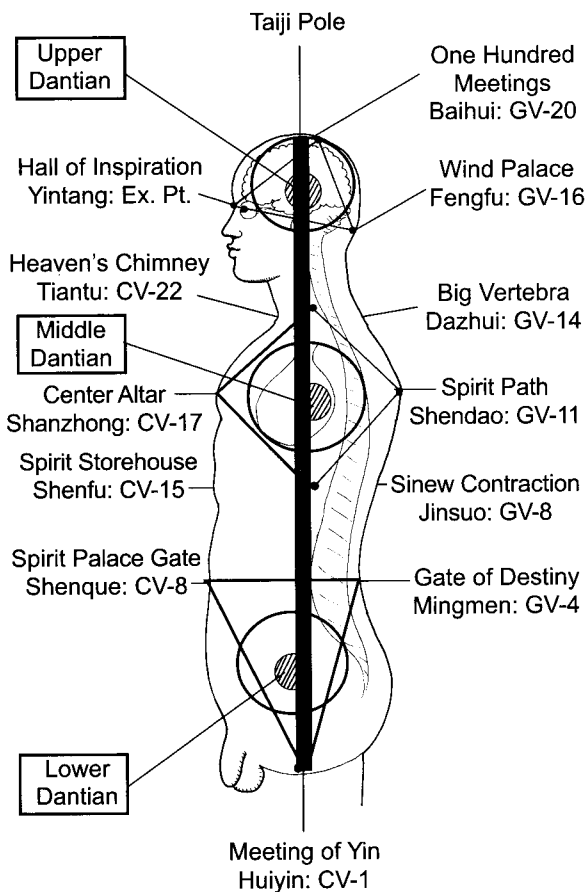
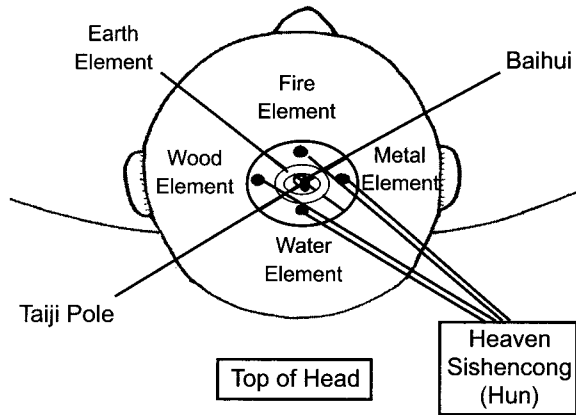


Figure 12.58. The Anatomical Locations of the Three Dantians and Center Core (Taiji Pole)

position as guardians of the human soul, which resides in the inner chambers of the Heart, within the body’s Taiji Pole. In ancient times the Taiji Pole was also known as the “Gate of Heaven,” and only through deep meditation or death could the human soul leave its residence to travel into the physical, energetic, or spiritual worlds. Meanwhile, the Four Great Spirits of the Gate would protect the human soul from spirit possession, and would also receive Heavenly energy and intuitive insights to direct the human soul through the various challenges of life.

According to legend, the Yellow Emperor (the founder of ancient Chinese Daoism Mysticism) would gather together and meet with one hun-



The Five Portals of the Heavenly Yang Gate are considered to be the gate of the Hun. The Universal Energy is absorbed into the Taiji Pole through the Five Portals of the Heavenly Yang Gates, located at the center of the Baihui (One Hundred Meetings) and Sishencong (Four Spirits Hearing) areas, at the top of the head.

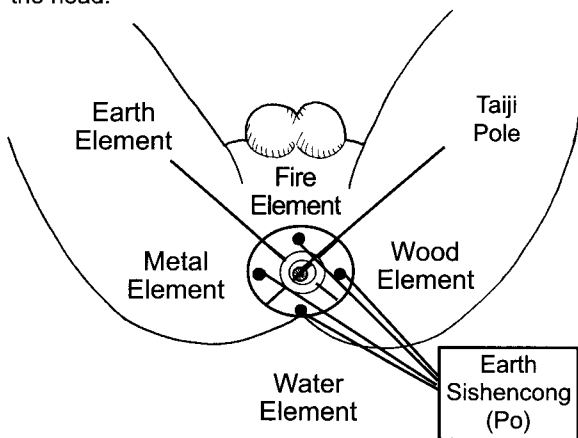


Figure 12.59. The Five Portals of the Earthly Yin Gate are considered to be the Gate of the Po. The environmental energy of the Earth is absorbed into the Taiji Pole through the Five Portals of the Earthly Yin Gates, located at the center of the anal sphincter, between the Huiyin (Meeting of Yin) and the Changqiang (Long Strength) areas, at the base of the perineum.

dred spirits and ten thousand souls at the "Mingtang" ("the Hall which gathers and emits light"), located in front of the Celestial Court. In Medical Qigong, the Yellow Emperor is believed to represent the human soul and was located in

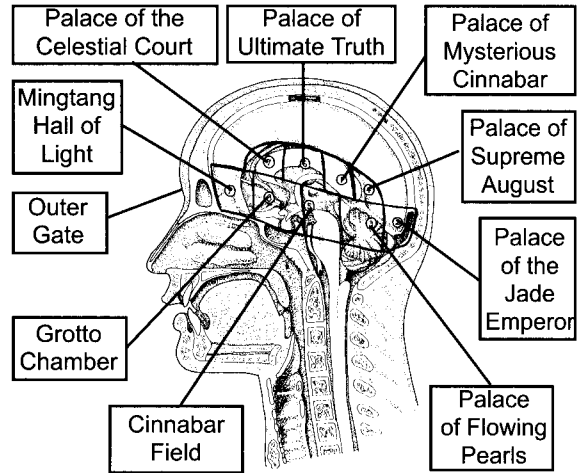


Figure 12.60. The Nine Chambers of the Upper Dantian

the Middle Dantian, within the inner chambers of the Heart. When the one hundred spirits and ten thousand souls gather together at the Baihui and Sishencong, the human soul could communicate with the Spirit World at the Mingtang (GV-23) when the individual rolled his or her eyes upwards towards that point.

The Mingtang is located within the area of the Celestial Court, which is the seventh chamber of the Upper Dantian (Figure 12.60). The joining and crossing of the eyes at the Mingtang area also allowed the convergence of the individual's Hun and Po. In ancient Daoist alchemy, the Mingtang (GV-23) area (also known as the "Upper Star") is grouped together with the nose, occiput, throat, Heart, spinal column, and coccyx. These seven areas were known as the "Seven Gates" (Qimen), and were seen as important gateways of energetic and spiritual interaction.

When the body's internal and external energetic wave patterns become synchronized through prayer or meditation, a rhythmic pulsation occurs within the Taiji Pole. This pulse begins deep within the center core of the body and vibrates outward towards infinite space, harmonizing the individual with the Wuji and with the Dao.

PRACTICING THE TIAN WU ZANG MEDITATION

When practicing the Tian Wu Zang meditation and gathering the energy from the Stars, it is important to first absorb the energy into the Five Thrusting Channels, and then spiral the energy in a clockwise downward and counterclockwise upward direction through the body's Taiji Pole. This spiralling action allows the energy to balance itself and stabilizes the body's internal organ Jing Shens (Figure 12.61).

In order to perform the Heavenly Five Yin Organ Meditation and gather the Qi of the twenty-eight constellations, assume a Wuji posture with your arms suspended by your sides. Face the direction of the North Star and Big Dipper. Try to feel the energetic nature of each of the four quadrants of Stars. The Tian Wu Zang meditation is performed for thirty-six breaths in each direction, described as follows:

1. Imagine golden energy pouring out of the Big Dipper and flowing into the center of the Baihui area at the top of your head. As you inhale, this golden energy fills the center core of your body and flows into the extremities. As you exhale, this golden energy gathers into your Spleen (Figure 12.62).
2. Imagine drawing in a red energetic mist from the seven constellations in front of your body. This red mist flows into your body from the front side of the Baihui area, filling the entire body as you inhale. As you exhale, the energy coalesces into your Heart.
3. Focus your attention on the back of your body. Inhale and imagine drawing in the dark blue energetic mist from the seven constellations behind you into the back side of the Baihui area, filling your entire body as you inhale. This energy gathers into and fills the Kidneys as you exhale.
4. Focus on the right side of your body and imagine drawing in white energetic mist from the seven constellations to your right into the right side of the Baihui area, filling your entire body as you inhale. This energy gathers and fills the Lungs as you exhale.
5. Focus your attention on the left side of your

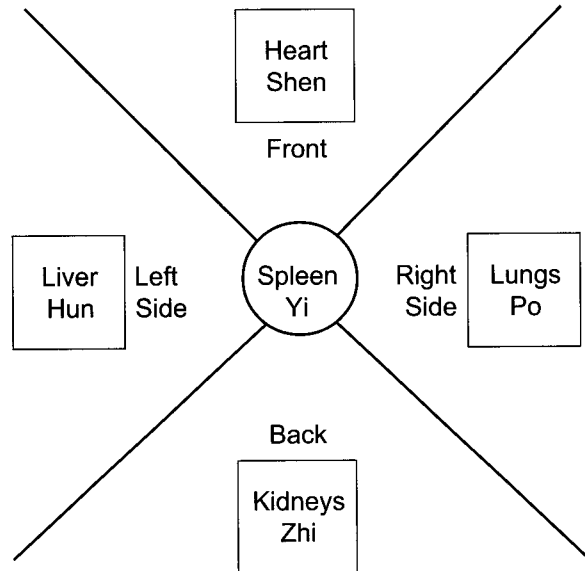


Figure 12.61. The body's Yuan Shen (Original Spirit) is stored within the body's Five Yin Organs. The placement of the five energetic houses is maintained throughout many Medical Qigong meditations and is used to tonify, strengthen, extend, and project the body's Shen. When stimulated through the absorption of the Heavenly Qi (via the Twenty-Eight Constellations), the specific energies can be cultivated, tonified and stabilized

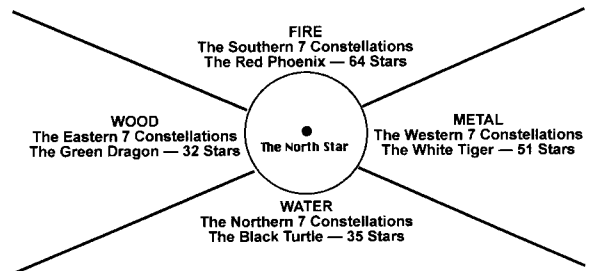


Figure 12.62. The energy of the Twenty-Eight Constellation Stars is absorbed into the body through the same structural pattern as the placement of the Five Energetic Houses of the body's Shen:

- The Golden Energy feeds the Spleen and the Yi,
- The Red Energy feeds the Heart and the Shen,
- The Black Energy feeds the Kidneys and the Zhi,
- The White Energy feeds the Lungs and the Po,
- The Green/Blue Energy feeds the Liver and the Hun.

body and imagine drawing in green/blue energetic mist from the seven constellations on your left into the left side of the Baihui area, filling your entire body as you inhale. This energy gathers and fills the Liver as you exhale.

TEN HEAVENLY STEMS AND TWELVE EARTHLY BRANCHES

The ancient Chinese zodiac contains the same previously mentioned patterns of the Twenty-eight Star Constellations. These Twenty-eight Star Constellations were subdivided into four Heavenly quadrants, each containing seven constellations. Ten specific Stars define the beginning and ending of the “Five Phases of Growth” or “Five Earth Phases.” These ten positions were known in ancient China as the “Ten Heavenly Stems.” Twelve other Stars are designated as “Earthly Branches,” and are used to determine the twelve months of the year; each of these Stars corresponds to one lunar month and to a two hour time period.

The Ten Heavenly Stems are frequently found on oracle bones and are believed to be much older than the Twelve Earthly Branches. Recent research into the original characters on the oracle bones reveals that the most frequently used character was the “Tenth.” Because the modern form of this ancient Chinese character shows two hands lifted in prayer over the symbol for Heaven, some research scientists speculate that the Tenth Heavenly Stem may have marked a special day for divination and sacrifice.

HEAVENLY STEMS, EARTHLY BRANCHES, AND NINE PALACES

No one knows exactly who invented the Chinese system of Heavenly Stems and Earthly Branches. Historians believe that they existed long before the invention of Chinese characters. Archeological digs have uncovered ancient oracle bones from the Shang Dynasty (1600-1028 B.C.) containing symbols of the Heavenly Stems and Earthly Branches.

There are many relationships between the macrocosm and the microcosm of man through the Twelve Earthly Branches, the Ten Heavenly Stems, and the Nine Palaces outlined in the Chinese Classics on Internal Medicine:

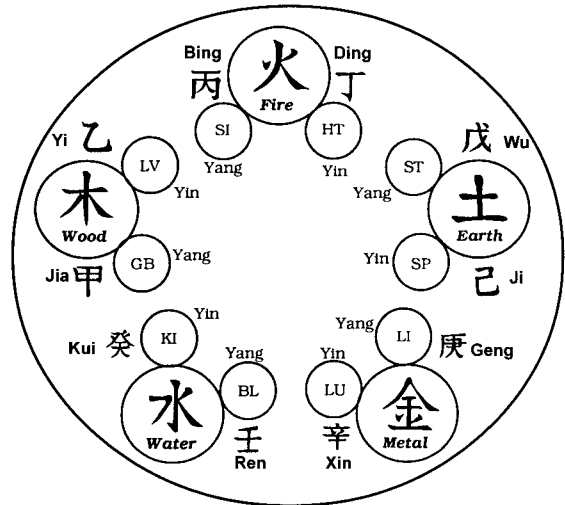


Figure 12.63. The Five Element Chart and Its Relationship to the Ten Celestial Stems

- The Twelve Earthly Branches are Earth energies and are represented in Man as the Twelve Primary Channels. They also represent the ancient Chinese energetic and spiritual system of time, space, and fate calculation.
- The Ten Heavenly Stems relate to the energies of Heaven and are represented in man as the Yin and Yang aspects of the Five Element organs of Wood, Fire, Earth, Metal, and Water. The first and second stems correspond to the Wood Element, beginning with the Gall Bladder (Yang stem) and the Liver (Yin stem); the third and fourth stems correspond to the Fire Element, beginning with the Small Intestine (Yang stem) and Heart (Yin stem); the fifth and sixth stems correspond to the Earth Element, beginning with the Stomach (Yang stem) and Spleen (Yin stem); the seventh and eighth stems correspond to the Metal Element, beginning with the Large Intestine (Yang stem) and Lungs (Yin stem); the ninth and tenth stems correspond to the Water Element, beginning with the Urinary Bladder (Yang stem) and Kidneys (Yin stem) (Figure 12.63).
- The Nine Palaces are related to the Eight Extraordinary Vessels (corresponding with the Eight Postheaven Trigrams) and the body’s energetic Taiji Pole.

The Twelve Earthly Branches, Ten Heavenly Stems, and the Nine Palaces are interwoven into almost all aspects of Chinese culture, arts, and medicine. In Chinese divination, and Chinese medicine, the temporal cycles of the Earthly Branches and Heavenly Stems form an essential part of both theory and practical application. They can be used to explain the physiology, pathology, diagnosis, and treatment of each clinical case. For each year, month, day, and hour there is a Stem and Branch association. By studying the Stem and Branch association, the Qigong doctor can identify patterns (i.e., determine the cycles and diagnose the patterns of the patient's disharmony) and design treatment protocols according to the time of year and the time of day.

STEM AND BRANCH YEARLY CYCLES

The yearly cycles of the Stems and Branches are based on a sixty-year cycle when the Sun, Moon, Earth, and North Star are aligned (Figure 12.64). The last sixty-year cycle began in 1984. The exact origin of the Ten Heavenly Stems and Twelve Earthly Branches theory is not known. They were used, however, to mark the hours, days, years, and planetary cycles as early as 1500 to 2000 B.C. Some historians attribute their origin to the legendary emperor Huang-Di (as early as 2600 B.C.). Each cycle was regarded by the Chinese as being a "century" in the life span of the average man. Those who lived past the age of sixty were regarded as living a "second life." During this second life, the person would experience similar occurrences as in the "first life" but would be able to apply the wisdom and maturity gained from his or her first life. The individual could then further his or her spiritual growth and use the knowledge gained to benefit society as a whole.

The twelve animals of the Chinese zodiac correlate with the Twelve Earthly Branches. Each of the Earthly Branches is assigned to three creatures (each group sharing common features), totaling thirty-six creatures. Originally, each Earthly Branch represented one day, the first creature being the morning, the second noon, and the third the evening, arranged as follows:

- Zi branch corresponds to the frog, **Rat**, swallow

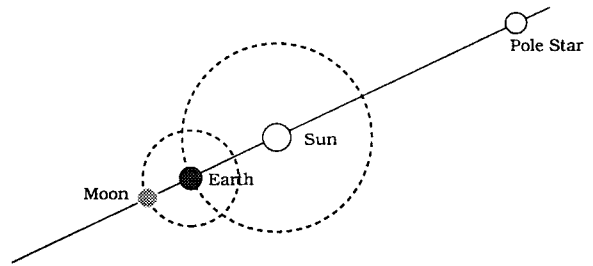


Figure 12.64. The beginning of the sixty-year cycle is based on the alignment of the sun, moon, earth, and North Star

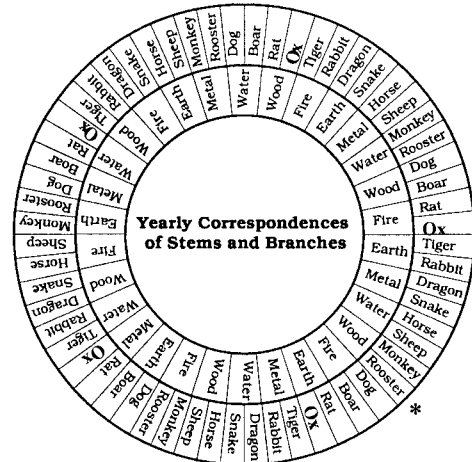


Figure 12.65. The asterisk (*) shows the year 2005, which is the year of Wood/Rooster. Each year, one of the twelve animals of the Chinese zodiac flourishes and brings its energy into action. Every two years, a new Element (Fire, Wood, Water, Earth, Metal) dominates in the cycle of creation. The chart moves clockwise, so 2006 will be the year of Fire/Dog.

- Chou branch corresponds to the otter, **Ox**, unicorn
- Yin branch corresponds to the fox, cat, **Tiger**
- Mao branch corresponds to the hedgehog, **Rabbit**, badger
- Chen branch corresponds to the **Dragon**, whale, fish
- Si branch corresponds to the pupa, cicada, **Snake**
- Wu branch corresponds to the deer, **Horse**, buck
- Wei branch corresponds to the **Sheep**, wild dog, goose
- Shen branch corresponds to the ?, ape, **Monkey**,
- You branch corresponds to the pheasant, **Rooster**, crow,

Direction	Character	Name	Number	Element	Yin-Yang	Organ	Planet	Image
East: Green/Blue Dragon	甲	Jia	1	Wood	Yang	Gall Bladder	Jupiter	Sprouting Growth
	乙	Yi	2	Wood	Yin	Liver		Early Growth
South: Red Bird	丙	Bing	3	Fire	Yang	Small Intestine	Mars	Expansive Growth
	丁	Ding	4	Fire	Yin	Heart		New Life Fully Grown
Center: Yellow Phoenix	戊	Wu	5	Earth	Yang	Stomach	Saturn	Prosperous Development
	己	Ji	6	Earth	Yin	Spleen		Maturation
West: White Tiger	庚	Geng	7	Metal	Yang	Large Intestine	Venus	Retreating Inward
	辛	Xin	8	Metal	Yin	Lungs		Hibernation
North: Black Turtle/ Snake	壬	Ren	9	Water	Yang	Urinary Bladder	Mercury	Inward Nourishment
	癸	Kui	10	Water	Yin	Kidneys		Gathering New Life Energy

Figure 12.66. The Ten Heavenly Stems and their Universal Energetic Correlations

- Xu branch corresponds to the **Dog**, jackle, wolf,
- Hai branch corresponds to the boar, **Pig**, porcupine

The first year of the sixty-year cycle is associated with the first Branch and the first Stem. The first Branch, "Zi," corresponds with the Rat; the first Stem, "Jia," corresponds with the element Wood. Thus, the first year of the sixty-year cycle is the year of the Wood Rat in Chinese astrology.

The second year of the cycle represents the second Branch and second Stem, and so on. When you reach the 11th Branch, there are no more Stems; and, thus, the 11th year of the cycle represents the eleventh Branch and the first Stem. The cycle continues in this manner until it has transitioned through six cycles of Stems and five cycles of Branches and returns to the first Branch and first Stem paired together.

Figure 12.65 shows these yearly cycles; for example, 2005 is the year of the Wood/Rooster, so

the year 2006 will be the year of the Fire/Dog.

The Ten Heavenly Stems represent Yang and the higher form of Heaven's vitality (Figure 12.66). The Twelve Earthly Branches represent Yin and the lower form of Earth's vitality (Figure 12.67). Together they manifest the transformation of all natural events expressed through the growing, thriving, declining, and dying of all living things.

Each lunar year, the Earthly Branch time divisions are divided into 12 separate month divisions. Each day is also divided into 12 two-hour Earthly Branch time divisions occurs over a 24-hour cycle.

ANCIENT CLINICAL USE OF THE TWELVE EARTHLY BRANCHES

The ancient Chinese doctors and herbalists attached great importance to the Yin and Yang energetic patterns of the Twelve Earthly Branches. The energetic time clock initiated by the Sun and manifested through the Yin and Yang phases of the

Direction	Character	Name	Number	Animal	Month	Time	Branch	Channel	Image	Element
North	子	Zi	1	Rat	Nov. 22– Dec. 21	11-1 am	Little Yang	Gall Bladder	Reproduction of Life	Water
	丑	Ch'ou	2	Ox	Dec. 22– Jan. 20	1-3 am	Decreasing Yin	Liver	Initial Growth	Earth
East	寅	Yin	3	Tiger	Jan. 21– Feb. 19	3-5 am	Great Yang	Lungs	Breaking Ground	Wood
	卯	Mao	4	Rabbit	Feb. 20– Mar. 20	5-7 am	Bright Yin	Large Intestine	Thick Vegetation	Wood
	辰	Ch'en	5	Dragon	Mar. 21– Apr. 19	7-9 am	Bright Yang	Stomach	Full Awakening	Earth
South	巳	Si	6	Snake	Apr. 20– May 20	9-11 am	Great Yin	Spleen	Preparation for Ripening	Fire
	午	Wu	7	Horse	May 21– June 21	11-1 pm	Little Yang	Heart	Peak of Growth	Fire
	未	Wei	8	Sheep	June 22– July 21	1-3 pm	Great Yin	Small Intestine	Taste of Full Ripeness	Earth
West	申	Shen	9	Monkey	July 22– Aug. 21	3-5 pm	Great Yang	Bladder	Time of Harvest	Metal
	酉	You	10	Rooster	Aug. 22– Sept. 22	5-7 pm	Little Yin	Kidneys	Resting after Harvest	Metal
	戌	Xu	11	Dog	Sept. 23– Oct. 22	7-9 pm	Decreasing Yang	Pericardium	Moving Inward	Earth
North	亥	Hai	12	Boar	Oct. 23– Nov. 21	9-11 pm	Little Yin	Triple Burners	Seed Awaiting Growth	Water

Figure 12.67. Environmental Energetic Correlations of the Twelve Earthly Branches

Twelve Earthly Branches determined the exact time and date in which to prepare an herbal formula.

The ancient Chinese roasted, baked, or dried the herbs in the Sun in order to gather Heavenly Yang Qi. The herbs were then crushed with a mortar and pestle, mixed and prepared (usually combined with wine in small jars), then buried underground for 48 days (in order to gather the Earthly Yin Qi).

Today, senior Chinese herbalist still maintain the importance of burying certain herbal formulas underground at night during the time of Zi (the first of the Twelve Earthly Branches (11:00 P.M.-1:00 A.M.)). This allows the herbal tincture to absorb the moist Yin Qi from the Earth. These same herbal formula must also be removed during a specific hour of the 29th day.

Extensive clinical research in China has shown that when certain herbal formulas are prepared in

accordance with the Yin and Yang phases of the Twelve Earthly Branches, they consistently demonstrate a stronger curative effect in treating tumors of the digestive tract. In these cases, the improved curative effect of the herbal formula on digestive tract tumors was due to the tincture's strong energetic property, as opposed to the same herbal formula that was not prepared according to the energetic patterns of the Twelve Earthly Branches.

In applying the energetic potential of the Three Treasures of Heaven, the Qigong doctor evaluates the patient's condition and treats the disease according to the patient's energetic rhythm and flow, which is blended with the Heavenly and Earthly energies. The treatment also includes prescribing Medical Qigong exercises to support and maintain the doctor's treatments.

Although mankind is terrestrial, there can be no separation from the influence of the celestial.

時照圖

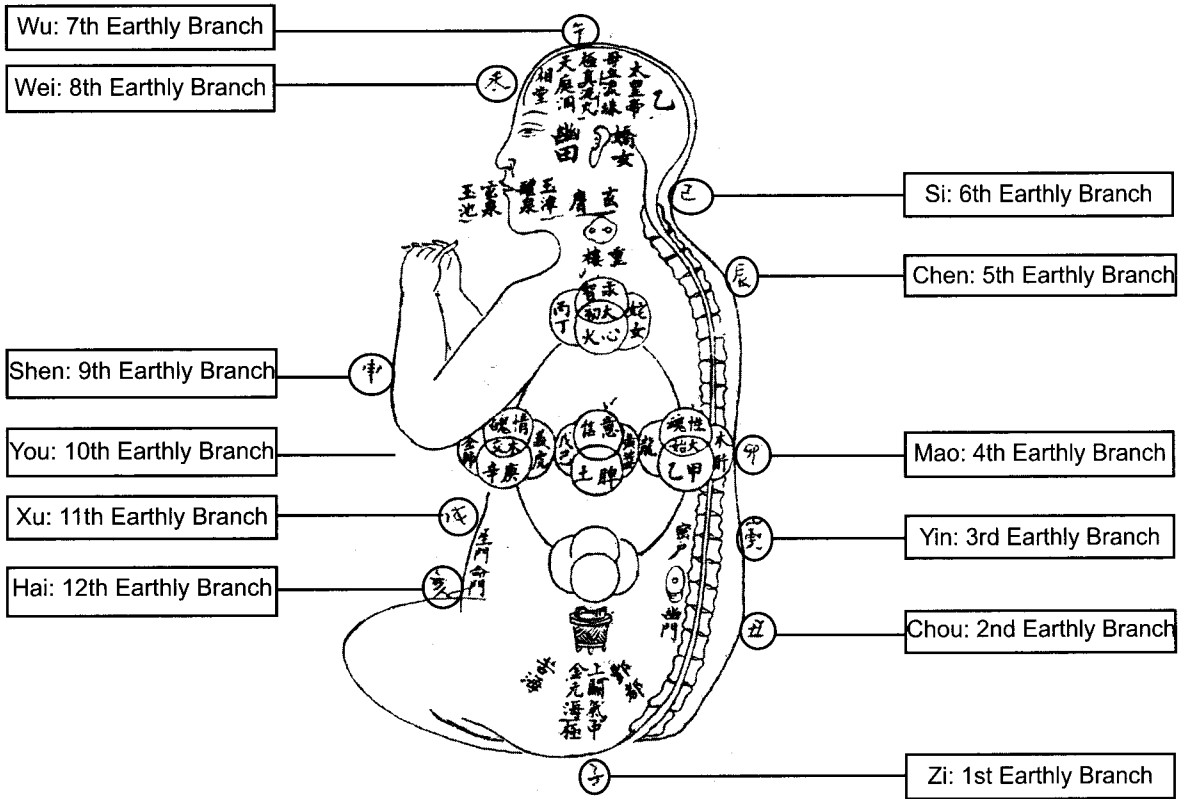


Figure 12.68. The Ten Heavenly Stems, Twelve Earthly Branches, and Daoist Alchemy

Mankind is born on Earth in physical form, and created through the interaction of both celestial (Heavenly) and terrestrial (Earthly) energies. According to statements recorded in the *Yellow Emperor's Canon of Internal Medicine*, ancient doctors had already recognized the close relationship between the body's Qi and Blood and the influences of the natural environment in ancient China. The Twelve Earthly Branches represent time units, and each branch corresponds to a two-hour period. They are primarily used to represent the twelve months in the Lunar Calendar.

The Ten Heavenly Stems are made up of the Five Elements, each of which is divided into pairs of corresponding Yin and Yang, resulting in a ten-step system of numerology. Using the Ten Heavenly Stems allows the Qigong doctor to determine

the ebb and flow of the Qi of Heaven and its corresponding relationship to the Qi of Man.

Both the Ten Heavenly Branches and Twelve Earthly Stems represent the characteristics of growing, thriving, declining, and dying of all living things in the universe, as well as the development and transformation of all natural phenomena.

The energy of the Ten Heavenly Stems can be observed within five energetic movements (front, back, right, left, and center), as well as within the elemental energy of the body's major internal organs.

EARTHLY BRANCHES AND DAOIST ALCHEMY

The ancient Daoists viewed the body as a small and complete universe unto itself, and understood that the internal organs are influenced by the celestial movements of the sun, moon, plan-

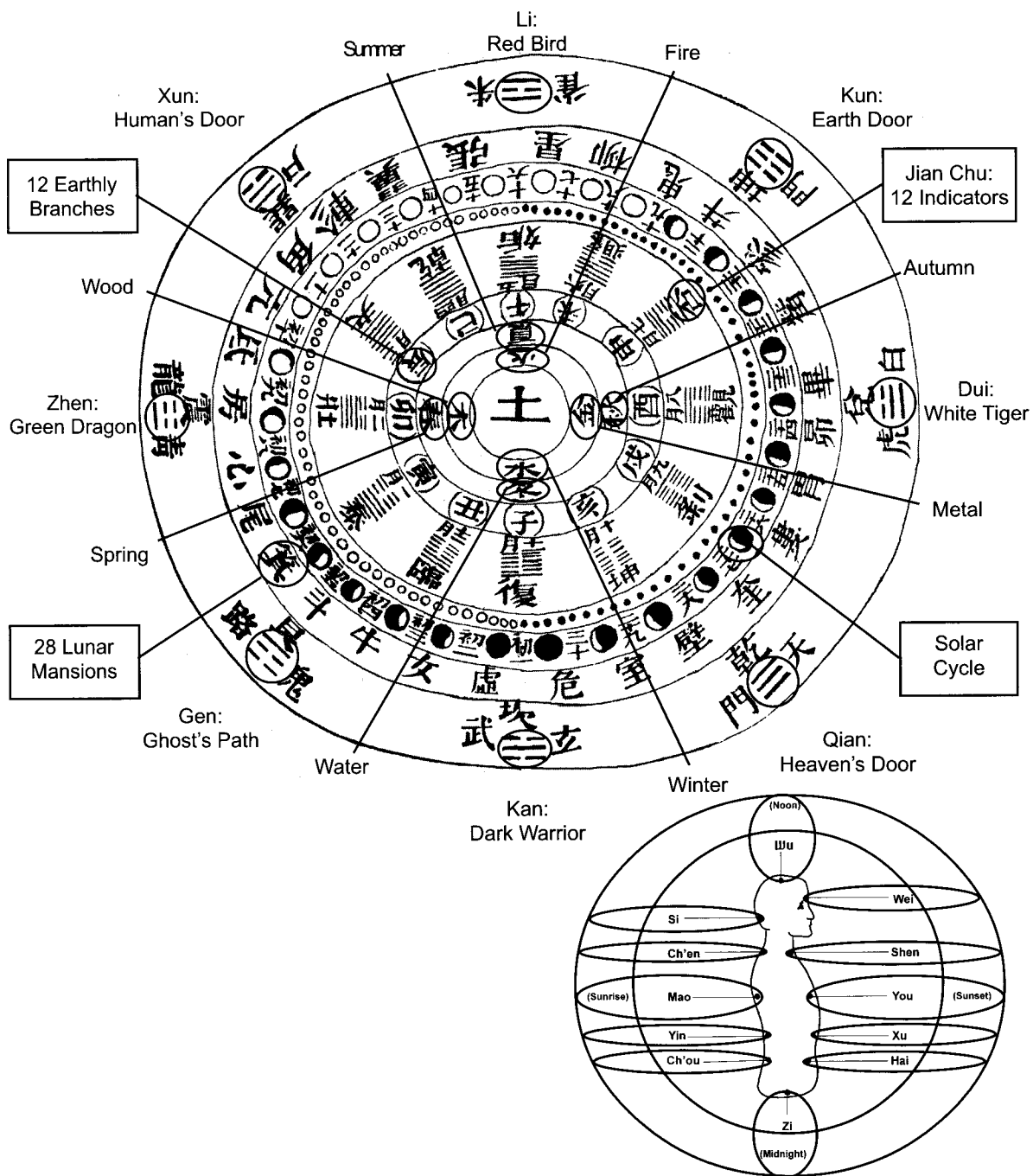


Figure 12.69. The Movement of the Body's Qi as Depicted by the Ancient Chinese "Bright Mirror of Physiological Alchemy" Chart. The Twelve Earthly Branch in relation to the Microcosmic Orbit: The main channels of the back and front of the body correspond to the ecliptic path of the sun. These twelve special energy points are associated with the Twelve Chakra Gates.

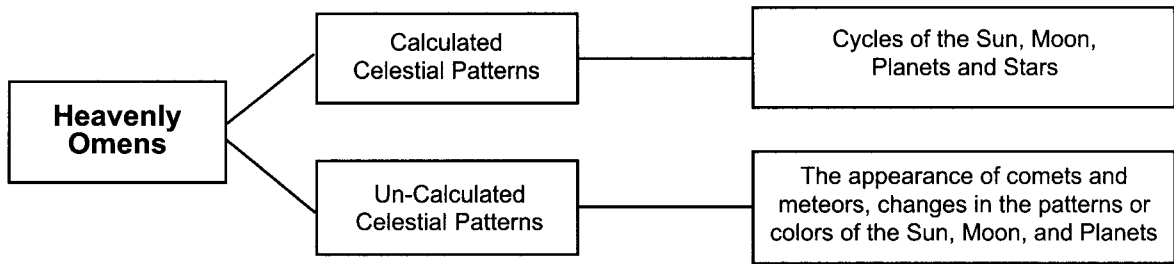


Figure 12.70. Heavenly Omens Were Observed and Classified According to Two Different Occurrences

ets, and stars. The Governing and Conception Vessels in particular are influenced by these Heavenly cycles.

In ancient China, the day was divided into twelve separate time divisions. Each time division encompassed two hours of the day and was named after one of the Twelve Earthly Branches. The ancient Daoists discovered that the body's Qi and Blood mirror the Earth's seasonal ebb and flow, rising and falling like the lunar tides.

Each time period in the Twelve Earthly Branches system is regarded as having a specific influence on each of the twelve gates of the body's chakra system (see Volume 1, Chapter 5). The rhythmic variations of the waxing and waning of Qi and Blood are associated with the waxing and waning of Yin and Yang energy, as well as the circulation of Qi along the Microcosmic Orbit (Fire) cycle.

Each of the Twelve Chakra Gates relates to one of the Twelve Earthly Branches following the Fire Cycle of the Microcosmic Orbit. These twelve chakra gates extend their energy outward through the anterior and posterior fields of Qi, from the patient's Taiji Pole in the center of the body. Beginning at the bottom chakra gate (the "Zi" Branch, representing midnight), the energy follows the Fire Cycle of the Microcosmic Orbit, traveling up the Governing Vessel, following the ascent of Yang. After the Yang Qi reaches its peak, the Yin begins to grow. Starting at the upper chakra gate (the Wu Branch, representing noon time), the energy travels down the Conception Vessel following the descent of Yin (Figure 12.68 and Figure 12.69).

HEAVENLY OMENS

To the ancient Chinese, Heavenly omens were

observed according to two different occurrences, Calculated Celestial Patterns and Un-Calculated Celestial Patterns, described as follows (Figure 12.70):

- **Calculated Celestial Patterns:** These are Celestial changes occurring according to regular intervals, and could be predicted with accuracy. These patterns included the cycles of the Sun, Moon, Planets and Stars. These observable patterns of change regulated the order of the events on Earth.
- **Un-Calculated Celestial Patterns:** These are Celestial changes that suddenly occur. The ancient Chinese believed that irregular occurring patterns were celestial warnings. The appearance of each Celestial phenomenon foretold events (usually calamities), and were observed as rewards or retributions for Man's activity on Earth. Since all Earthly actions were embodied in the person of the Emperor, all Heavenly omens revealed whether the Imperial Rule was in harmony with Heaven.

Because the ancient Chinese believed that Heaven revealed its intentions to mankind through the manifestation of each celestial phenomenon, it was therefore essential for all Heavenly patterns to be under continual surveillance. The Historical Records from the Imperial Astronomical Bureau were recorded by a staff of 28 court astronomers. These astronomers watched for the appearance of comets and meteors, and for changes in the patterns or colors of the Sun, Moon, and Planets at night. During the day, the Imperial Astronomers watched for eclipses, haloes, rainbows, and celestial auras. All Heavenly omens were observed, recorded, interpreted, and reported to the Emperor.

CHAPTER 13

THE THREE TREASURES OF EARTH: SOIL, WATER, AND WIND

INTRODUCTION TO THE THREE TREASURES OF EARTH

The Outer Force (Power) of Earth's Three Treasures consists of the Yin and Yang interactions of energy and light being emitted, absorbed, and reflected back from the land, water, and wind. The energetic interactions of Yin and Yang can assume various forms. They can blow as wind, ascend to become clouds and mist, or descend as rain to become water, streams and rivers. Therefore, the ancient masters of Chinese energetic medicine observed the changing terrains, cloud formations and wind currents in order to both scientifically and esoterically understand the Three Treasures of Earth.

The Three Earthly Treasures are brought about by the waxing and waning of the five Yin and Yang

climatic transformations (the five seasonal growth cycles), which are caused by the Sun, Moon, and Stars. Each seasonal change brings a life transforming gift that affects the mind, body, emotions, and spirit (Figure 13.1). The wind (weather) reflects the various conditions and transformations of energy in the sky and is viewed as an Earthly manifestation of Heaven's moods.

THE CHINESE CHARACTER FOR EARTH: DI

The Chinese ideogram "Di" is composed of two characters. On the left side is the ancient radical "Tu" meaning "Earth, soil, ground" and is expressed as the organic aspect of the Earth that produces all things. The top line represents the surface soil, and the layer of humus through which life emerges (a sprout extending out of the ground). The bottom line represents the subsoil,

Natural Earthly Correlations					
Organs	Element	Season	Elemental Factor	Temperature	Transition
Liver	Wood	Spring	Wind	60 – 70° F	Germination
Heart	Fire	Summer	Heat	above 90 F	Growth
Spleen	Earth	Late Summer	Damp	75 – 90° F	Transformation
Lungs	Metal	Autumn	Dry	60 – 70° F	Gathering
Kidneys	Water	Winter	Cold	below 60° F	Storage

Figure 13.1. The Natural Earthly Correlations

the rock. On the right side is the phonetic “Di.” Together, both characters (Tudi) can be translated as Earth, soil, land, place, and territory (Figure 13.2).

THE THREE TREASURES OF EARTH

The Three Treasures of Earth, as they were seen in ancient China are described as follows:

1. **Di (Earth Qi):** consists of the Yin and Yang interactions of energy and light, manifesting as hot and cold energy originating from the Earth’s surface. Earth Qi travels under the ground through energetic veins, accumulating and manifesting in the form of environmental vegetation, soil, mountains, and volcanoes.
2. **Shui (Water Qi):** consists of the Yin and Yang interactions of energy and light, manifesting as hot and cold energy originating from the vast oceans, lakes, hot springs, and rivers of the world.
3. **Feng (Wind Qi):** consists of the Yin and Yang interactions of energy and light, manifesting as hot and cold air circulation created from the interaction of the Sun’s heat and the surface of the planet. This interaction includes all cloud formations and the results of changes in barometric pressure (e.g., tornadoes, hurricanes, lightning storms, etc.).

THREE REALMS OF EARTH ENERGY

The Earth’s energetic matrix is composed of three interconnecting realms: The Physical Earth, Energetic Earth, and the Spiritual Earth. These three realms are described as follows (Figure 13.3):

- **The Physical Earth:** The ancient Daoists believed that the physical or “material” body exists within the Physical World (the Third Dimensional World of matter). This is the level of experience that has both form and substance, and that which is accessible through the ordinary senses. The Physical World expresses itself through the three realms of People, Things, and Events. The Physical World appears to be solid because it vibrates on the same frequency as matter. Everything which exists in the Physical World has an energetic and spiritual counterpart.
- **The Energetic Earth:** The ancient Daoists believed that the energetic body exists within the



Figure 13.2. The Chinese Character for Earth “Di”

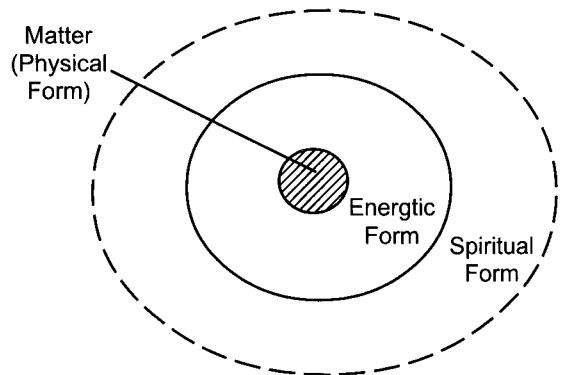


Figure 13.3. As the human body is made of a Material Body, Energetic Body and Spiritual Body, there is also a Material Universe, Energetic Universe and Spiritual Universe.

Energetic World (the Fourth Dimensional World). This is the level of experience that has form but no substance (e.g., dreams, thoughts, desires) and substance but no form (e.g., energy). The Energetic World expresses itself through the energetic manifestations of sounds, lights (colors), and electromagnetic fields.

The Energetic World is also considered as a type of Material World, existing within an accelerated energetic state. It is considered to be a world that exists at a higher level of vibration than the Material World.

The Energetic World cannot exist by itself, as its energetic field lives as an infinite malleable substance. This energetic dimension is constantly being programmed and shaped by thought and intention. Everything that exists within the Energetic World must have within itself a spiritual aspect because energetic matter or substance cannot obtain shape or color unless it acquires it from the Spiritual World.

The Energetic World is like a mirror which has no shape unless it is joined to the Spirit World which shapes it. The Energetic World can be conceived of as a blank sheet of paper upon which everything in the Material and Spiritual Worlds is reflected. Likewise both the Physical and Energetic Worlds are mirrors that reflect what is within the Spiritual World.

- **The Spiritual Earth:** The ancient Daoists believed that the spiritual body exists within the Spiritual World (the Fifth Dimensional World). This is the level of experience that has neither form nor substance. The Spiritual World resonates at a more subtle and accelerated state than the Energetic World. The Spiritual World is the realm of the Dao, and time and space are transcended.

The ancient Daoists studied the visible energy contained within the Physical Earth by observing the Qi movement that occurred through the various land and mountain formations, as well as the natural changes occurring during the seasons.

The ancient Daoists also studied the invisible energy contained within the energetic and spiritual Earth which influenced the material realm of the physical Earth. Through these observations, specific classifications were developed in order to determine which type of energy was considered to be positive, neutral, or destructive. These specific classifications gave birth to the Form School of Feng Shui.

According to the *Chapter on the Energy of Form*, from the *Treatise on the Primal Order of All Things*, written during the Jin Dynasty (265 - 420 A.D.), "There is a great gate in the universe, and from this opening Qi gushes fourth and is gathered and channeled into the land. Certain mountains and rivers are alive with the true vibrations of life. In order to determine whether a landform has the true vibrations of life, we must first examine the power of its energy. Energy changes as it moves through the Earth, which causes changes of energy to occur in the Heavens. Energy changes as it moves through the Heavens, which also causes changes of energy to occur in the Earth. Heaven's energy moves above the Earth, affecting the destiny and behavior of all people. People's actions generate consequences, affecting the energy of the Heaven."

THE EARTH AS YIN

According to western science, the Earth itself has three distinct physical layers: The Crust, the Mantle and the Core. The crust is the relatively thin layer of soil and rock. The physical structure of the Earth's crust is 30 miles thick, and its Mantle is about 2,000 miles thick. The Earth's Core is divided into two parts, the Outer Core and the Inner Core, described as follows:

- **The Outer Core:** The Earth's Outer Core is composed of a superheated hyper-fluid, made of molten iron and nickel, which spins in one direction creating the Earth's electromagnetic fields. The generated heat of the Earth's Inner Core causes the churning of the liquid Outer Core. The Earth's rotation transforms the Outer Core into a liquid whirlpool that swirls around the planet's axis, producing a magnetic field roughly aligned with that axis.
- **The Inner Core:** The Earth's Inner Core is composed of a super-hot, solid iron sphere (about three-quarters the size of the moon), and it is surrounded by the Outer Core of rolling liquid metal. Recent findings suggest that potassium is a substantial radioactive Heat source in the Earth's Inner Core. Research scientists Xiaodong Song and Paul G. Richards of the Lamont-Doherty Earth Observatory in Palisades, New York have discovered that the Inner Core rotates in the same direction as the rest of the planet (about 1 to 2 degrees faster per year than other parts of the planet), relative to the liquid Outer Core.

According to ancient Daoists, the energetic quality of the Earth itself is considered Yin (as opposed to the Yang energetic quality of Heaven). The center core of the Earth is similar to the center core of our physical body (Taiji Pole), and is considered Yang (containing Fire, heat, and light). This Yang energy creates Yin energy by transforming the surrounding material into liquid. Surrounding the Earth's core is a composition of liquid metal acting both as an antenna and as a transistor for Yin energy (Figure 13.4).

Constantly interacting with the Primal Dao, the inner core of the planet releases energy out-

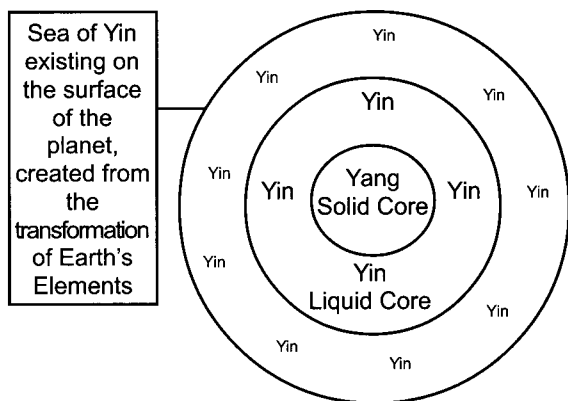


Figure 13.4. The Yin and Yang Energetic Quality of Earth

ward (transmitted through its mantle) in order to sustain life. As the Earth's energy expands out from its core, it is evenly distributed throughout the planet via a network comparable to our body's circulatory system. This energetic network is made up of veins of metal ore that run through the Earth's crust and that energetically feed the environment with Yin energy.

In ancient China, it was believed that the Earth Spirits (Nature Spirits) fed on the energetic nature of the Earth's metal Yin elements. That is why, in the ancient Daoist traditions, deep caves which pooled the Earth's Yin energy were sought after as places for transformational meditation.

HEAT AND LIGHT

The Earth manifests heat and light on external and internal levels, described as follows:

- **Externally**, the greater the intensity of the sunlight that is absorbed into the surface of the Earth, the greater the amount of heat and light that is radiated back from the Earth's surface. Cloudy days diminish the sun's thermal influence, and thus tend to bring coolness.
- **Internally**, include heat, light, and other natural forces that are contained within the Earth itself. The sun's intense energetic fields draw heat and light away from within the Earth, which are then reflected back to the Earth by the atmosphere.

The Earth's air extends only a comparatively short distance from the Earth's surface, and the effects of the heat rays decrease as they leave the

Earth's surface and ascend toward the outer regions of the atmosphere. As the air becomes less dense, there is less reflection. The higher one ascends, the cooler the air becomes. When one has reached the limit of air, one has reached the limit of the Earth's heat.

The heat and light form a protective energetic field around the Earth's surface similar to the body's Wei Qi field. Once one has reached the limit of heat and light, one reaches what is called the "Great Cold." This cold is considered far more solid than steel, and in ancient China it was believed that this Great Cold presses down upon the Earth's energetic field and atmosphere with an almost impenetrable force, holding them together.

THE EARTH'S YIN AND YANG INTERACTIONS WITH HEAVEN

There is a continuous interaction between Heaven and Earth due to the constant exchange of Yin and Yang energies. When the Earth Qi is in balance, plants grow and animals thrive. Power, in the form of energetic fields, is created by the harmonious integration of Yin and Yang. This power directly and indirectly affects the body's electromagnetic fields, as well as the formation and regulation of the body's tissues. Visualize the Earth's energy as Qi resonating and emitting from the Earth itself. It travels within and through the ground and manifests itself in changes and differences in the physical features of a place or region (topography), including the rise and fall of mountains, valleys, and deserts. This energy includes various electromagnetic fields, subterranean radiations, and thermoluminescence (light and heat emitting from the center of the Earth).

The closer the Qigong doctor bonds physically, mentally, emotionally, and spiritually with the Earth and nature, the easier it is to tap into the Earth's energy and vibration. The development of Earth Qi in the body and the body's connection to the energy of the Earth are mutually supportive. The first step in internal cultivation involves focusing the mind on the Lower Dantian (with the aid of breathing techniques) to enhance the mind-body connection; this interactive connection develops a relationship with the Earth Qi.

SOIL AND LAND

The ancient Chinese Daoists believed that the Yang Celestial Breath of the Dao impregnates and distributes its Shen Ling (Magical Spirit) within the soil and land, settling within the mountains, hills valleys and other structures. This Celestial Breath can either be accumulated or expanded, active or latent, floating on the surface or hidden underneath, or combined with other formations of Nature.

The soil of the land is a very important thing to consider when gathering Qi. For example, reddish soil is considered to be full of Celestial Breath and to contain powerful Shen Ling, while rocky soil is considered to be breathless and therefore weak. Additionally, certain types of rocks and soil are said to have higher concentrations of energy, while other types of rocks and soil have less.

The ancient Chinese Daoists believed that when Heaven (sky) and Earth were separated during creation, the generative energy (being heavy) descended and sank into the ground. It was therefore believed that absorbing the “Essence of the Earth” could replenish an individual’s generative energy.

Finding an auspicious land site (known as a “dragon’s lair”) was considered an important necessity for masters of internal energy, as specific land sites are powerful reservoirs of Earthly Qi. In ancient China, the land site was believed to be equivalent to that of a Channel Point on the human body (a place where Qi gathers). To further understand this, it is helpful to think of the Earth as a living entity. Consider the water as its blood, the various types of stones and mineral veins as its bones, and the different types of soil as its flesh. In ancient China, high-quality land contained soil that had a solid but moist consistency to its texture, being neither too wet nor too dry. The soil’s dominant color (green/blue, red, yellow/light brown, white or black) was determined by the particular Element governing that land area.

The ancient Chinese believed that in order for a land site to contain strong Earthly Qi it must be located close to curving or still water, be on high ground, or be surrounded by green mountains with lush foliage. This is in accordance with the belief that both water and mountains will stop,

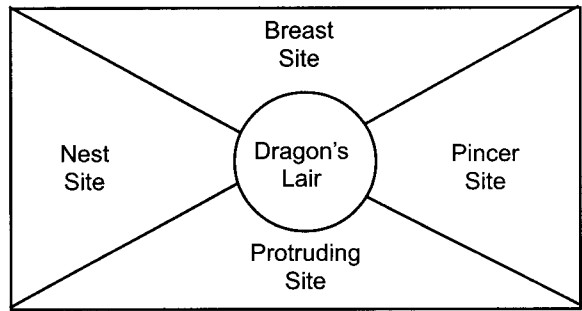


Figure 13.5. Finding an Auspicious Land Site

gather, and collect the leakage of Earth Qi as it travels through the soil.

The ancient Chinese classified dragon lairs into four basic categories: The Protruding Site, The Nest Site, The Pincer Site and The Breast Site, described as follows (Figure 13.5):

1. **The Protruding Site:** was characterized by a small protrusion of land in an otherwise flat area.
2. **The Nest Site:** was characterized by flat land in front, with some type of protrusion in the back, and mountains positioned on both sides of the site for protection.
3. **The Pincer Site:** was similar to the nest site but was characterized by a longer “embracing” mountain range on both sides of the site (giving the appearance of a crab’s pinchers).
4. **The Breast Site:** was hidden between two tall mountain peaks (similar to the shape of a woman’s breasts).

THE EARTH’S ENERGETIC FIELDS

The Earth’s geomagnetic field exists as a supportive energetic cocoon. Research has shown that this energetic field is twice as strong over North America and Russia then it is over Brazil (known as the Brazilian Low).

It is also interesting to note that the Earth’s energetic field is always slightly stronger on the side of the planet facing away from the sun’s energetic influence. This difference in energetic field strength is due to the fact that without the Sun’s energetic influence, the Earth’s energetic field naturally extends outward into space. However, as one side of the Earth encounters the intense heat, light, and elec-

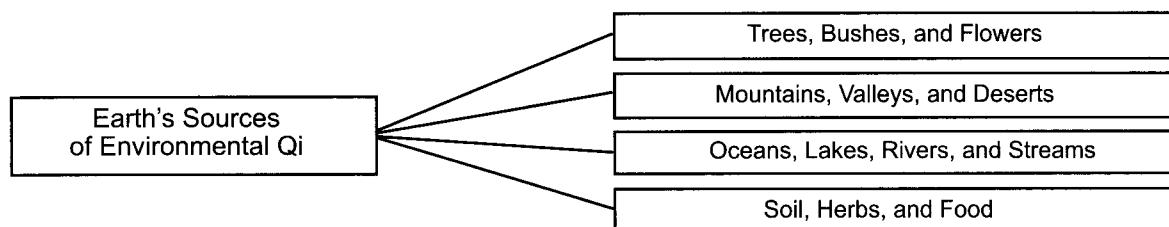


Figure 13.6. Earth's Sources of Environmental Qi

tromagnetic energy radiating outward from the Sun, the exposed half of the Earth's own energetic field immediately becomes compressed.

Research has concluded that because the Earth's longer energetic lines reach outward into space in the evening time, a stronger Earthly magnetic field will pass through the body's tissues at night. Because the Earth faces away from the sun and its energetic lines are fully expanded, it is therefore more beneficial to an individual's health to sleep at night, rather than to sleep in the daytime when the Earth's energetic field is subject to the pressures of daylight radiation.

GATHERING ENERGY FROM THE EARTH'S ENERGETIC FIELDS

The ability to gather energy from nature and the environment is extremely important to the Qigong doctor. The energy of the Earth gathers and moves within the structural components of the planet, flowing like mighty rivers of Qi. It is absorbed into the terrain and vegetation, as well as into the water that we drink.

The ancient Daoists believed that the Mineral World manifests within the bones of the human body, and to a lesser extent, within the mineral substances contained in the Blood. Additionally, it was also believed that the physical and energetic life of the human tissue resembled the life of the Plant World, containing and manifesting energetic roots, branches, stems, and fruit. Therefore, specific attention was placed on understanding the interactions between the energy and patterns of the living tissues and the energy and patterns of the Earth.

Environmental Qi is specific to each geographic area (Figure 13.6), and is the energy that has been collected from the structural components of the Earth itself (i.e., soil, fields, deserts, plants, trees, forests, mountains, streams, rivers, lakes,

and oceans, etc.). The energetic potential of the Earth's Qi changes from Yang to Yin energy with the rising and setting of the Sun, which therefore directly affects the environmental energy.

Although food and water are excellent sources for gathering energy, the Qigong doctor cannot continuously ingest food or drink herbal teas while treating patients without overtaxing his or her digestive system. It is therefore important for the doctor to find alternative sources of energy in order to replenish his or her system when it becomes depleted. By studying the waxing and waning of the Earth's Yin and Yang energies, the doctor can optimize the absorption of environmental energy.

HEALING ENERGY FROM THE EARTH'S ENERGETIC FIELDS

According to Traditional Chinese Medicine, every individual must ingest and transform the energy assimilated from the Earth in the form of Postnatal Qi (Qi from food, water, and air) in order for the body's tissues to survive and maintain proper function. Accordingly, without the constant replenishment of these substances gathered from the Earth's energetic fields, all forms of healing would be greatly compromised and the patient could easily relapse into his or her prior condition. The healing energy from the Earth's energetic fields is assimilated into the body through Nutrition, Water, and Breath, described as follows:

- **Nutrition:** Without proper nutrition, gathered from the energy of Earth's soil, the Blood can become Deficient and weak. Energetically Deficient Blood can then result in diminished cellular distribution of nutrients, weakening internal organ functions and creating a deficiency in the individual's life-force energy. There is an ancient Chinese saying that goes,

“There can be no health without proper nutrition and no proper nutrition without proper assimilation.”

- **Water:** Without adequate rehydration from energy-enriched water, the body will be unable to function properly and the internal systems can suffer in their ability to secrete and excrete. When there is chronic dehydration, body's secretion glands are unable to manufacture the juices and fluids needed for digestion, absorption, and assimilation; and the excreting glands are unable to provide for the excretion of waste products. Additionally, the individual's internal organs can begin to overheat, further drying up the body's internal fluids.
- **Breath:** Without adequate breathing, an individual's Blood becomes less oxygenated, resulting in diminished cellular distribution of nutrients, weakened internal organ function, and a deficiency in life-force energy.

Therefore, the ability to absorb energy from nature in the form of proper food, drink, and breathing is an essential method of Medical Qigong training, and is necessary for acquiring health and internal strength. However, the ancient Daoists went a step further, and sought to develop and refine techniques of absorbing Qi directly from the natural environment without relying on the availability of food and drink.

TECHNIQUES FOR CULTIVATING EARTH QI

Absorbing and cultivating Earth Qi is an essential aspect of Medical Qigong practice, and can be done in a variety of ways. Generally, several meditations are used to cultivate and absorb energy from the Earth through the utilization of the energy of trees, bushes, flowers, mountains, valleys, deserts, lakes, ponds, etc. The primary objective of these meditations is to first cleanse the body of pathogenic factors, then to cultivate and absorb environmental Qi in order to replenish the body's energetic field. Practitioners and patients should visualize themselves immersed in a chosen environmental field of energy, filling themselves with its vibration, color, and light, and then allow this energized field to envelop their entire body.

PREPARING THE BODY

One of the most popular cleansing techniques used in the Xi Yuan Hospital's Qigong clinics begins from either a lying, sitting, or standing posture (usually in a Wuji posture) while in front of a natural object such as a tree.

To cleanse the body's energy, extend both hands towards the tree as if to embrace it (it does not matter if the tree is actually being touched). Upon inhalation, begin to guide the energy from the tree into your torso through the Laogong (Pc-8) points at the center of your palms and the Baihui (GV-20) point at the top of your head. Absorb this energy deep into your body. Once the body is fully saturated with Qi, exhale through the mouth, and guide the Turbid Qi down the legs and out the body through the Yongquan (Kd-1) points at the bottom of the feet.

Continue to guide the Turbid Qi downward through the Earth into the root system of the tree. Then inhale through the nose and absorb the purified energy from the upper part of the tree, leading it down your body through the top of your head. Continue this process until you feel totally cleansed. Remember to synchronize breathing in through your nose as you focus on absorbing the Earth Qi, and exhaling through the mouth as you focus on dispersing and releasing the Turbid Qi.

GATHERING QI FROM TREES, BUSHES, AND FLOWERS

Earth Qi and environmental energy saturate all types of foliage, allowing the Qigong doctor to select, gather, and absorb Qi from many botanical sources. Throughout history, the Chinese have used trees, bushes, and flowers for healing and medicine. Trees and plants absorb air, light, energy, water, and minerals. When Heavenly Qi is combined together with the environmental energy of the tree or plant, the result is a powerful and invigorating energy source.

In China, most Medical Qigong clinics have their own gardens. These gardens are abundant with healthy trees, bushes, and beautiful flowers from which the patients draw energy. Each type of foliage has its own unique strengths and benefits, allowing the patient to work with any of the

varying energetic properties of the available trees, plants and flowers. Any combination of healthy plant energies can be absorbed by the patients to improve their health.

It is interesting to note that traditionally, the ancient Daoists believed that the best time for absorbing the natural energy from trees, bushes, and flowers is either during the hours of sunrise (Mao: 5:00 - 7:00 a.m.) or during noontime (Wu: 11:00 a.m. - 1:00 p.m.).

It is important to note that within the differing regions of a specific country, each type of tree and plant will have either minor or major variances regarding its energetic potential. This difference in energetic potential is due to the diverse environmental influences affecting each plant. We in the West, for example, have many different varieties of plants and trees similar to those in Asia. However, the energetic continental differences can alter the quality and quantity of Qi in each plant or herb, and the energetic quality of a species of plant in the West may differ greatly from a similar species in Asia. This same principle applies to Asian plants and medicines that have been grown and cultivated in the West.

This energetic difference is brought about by the various Qi fields produced by each region's altitude, the mineral content of the soil and water, the quality of the air, and the amount of exposure to the energy of the Sun. Thus, even herbs of the same species, grown in different countries, can have different effects on the body's energetic system, slightly altering their clinical potential. For example, American Ginseng is sweet, slightly bitter, and cold; it enters the body affecting the Heart, Lung and Kidney Channels, and is considered to be Yin. Siberian Ginseng is sweet, slightly bitter, and slightly warm; it enters the body affecting the Lung and Spleen Channels, and is considered to be Yang. Korean Ginseng is sweet, slightly bitter, and hot; and is considered to be the most Yang of these three varieties of Ginseng. The purpose and intention of gathering energy from trees, bushes, and flowers can be modified to focus on any particular organ, tissue, or energetic system of the body.

GATHERING ENERGY FROM TREES

Many ancient cultures worshipped trees as manifestations or abodes of the divine. Trees are tremendously powerful plants and are commonly used by both doctors and patients to absorb and transform the negative pathogenic Qi into clean, healthy, life-giving energy. The more Earth Qi contained within the environmental soil, the stronger and more radiant the trees and foliage will be.

The most popular trees used for energetic absorption are pine and fir trees, followed by the cypress. The ancient Chinese frequently identified and documented such trees as the pine, cypress, and white aspen to be the most powerful condensers of Yang Qi. According to the *Books of the Northern Chi Dynasty* (550-577 A.D.), it was believed that within the imperial kingdom, the pine and cypress trees could naturally stand against the ravages of air, weather, and insects due to their strong constitutions. Therefore, the vitality of Qi contained within their wood and their capacity to live long was said to be unequalled by any other tree. In ancient China, both pine and cypress trees were chosen as material for coffins and grave-vaults because of their ability to contain powerful Earth Qi; for this reason it was thought that their woods could be used to strengthen the soul in the grave.

To the ancient Daoists, each tree had its own Lower Dantian. The tree's Lower Dantian can usually be identified as a knot, which is considered to be the tree's Shenque (Spirit Gateway) CV-4 point. The Qigong doctor can locate and identify the tree's Shenque point by using his or her Extended Fan Palm to feel its energetic power center.

The ancient Chinese also believed that trees have personalities that are as diverse as people, and that certain trees will naturally bond with an individual. Old trees are filled with spiritual wisdom (contained within their many internal rings), while young trees (taller than the Qigong doctor) are valuable for increasing Qi and are easiest to use when practicing cultivation exercises.

Additionally, the ancient Chinese believed that many trees were inhabited by spirits. At the entrance to any villages, if there was a beautiful tree, it was honored because it was believed to be

the residence of a spirit. There was also a belief that the physical structure of a male tree differed from the physical structure of a female tree. The branches of a male tree, for example, are positioned further up the trunk, with the tips of the branches pointing upward. The branches of a female tree, however, are positioned lower on the trunk (closer to the Earth), with the tips of the branches pointing downward.

Trees have different color bases, each associated with the different Five Element colors. The color base for the pine tree for example is green/blue, and thus it tends to be one of the most powerful trees used for the tonification of the Liver. This is fitting, since pine trees tend to radiate a great deal of Qi. Once an individual has connected with a tree, the primary goal is to:

- remove stagnation from the channels
- tonify the internal organs
- stabilize and replenish any depleted energy within the body
- nourish the Blood
- strengthen the nervous system

The following is a brief description of various trees, their Yin or Yang potential, and their energetic effect on the body's internal organ system:

- Apple: slightly Yin - St and Sp
- Aspen: Yin - Lu
- Bamboo: Yin - Ht, Lu, GB, and St
- Birch: Yin - St
- Cassia (Cinnamon): Yang - Sp, Kd, and UB
- Cedar: Yin - Kd.
- Cherry: Yang - Lv, Lu, Kd, and St
- Chestnut: Yang - Sp, St, and Kd
- Crabapple: neutral - Lv, Lu, and Ht
- Elm: neutral - St, SI, and LI
- Fig: neutral - Lu, LI, and Sp
- Ginkgo: neutral - Lu, Kd, and Ht
- Hawthorn: slightly Yang - Sp, St, Lu, and LI
- Magnolia: Yang - Lu, St, GB, LI, and Sp
- Maple: neutral - Sp, Kd, and LI
- Mulberry: Yin - Lu, LI, Sp, and Kd
- Oak: slightly Yang - LI, Sp, Kd, and Ht
- Paulownia: Yang - Ht
- Pine: Yang - Lv
- Willow: Yin - Ht and Sp

CULTIVATION TECHNIQUES FOR ABSORBING EARTH QI FROM TREES

Techniques used in the Medical Qigong clinics for the cultivation and regulation of Earth Qi absorbed from trees, begin by having the patient face a tree. In the following meditation, patients are taught how to absorb Qi from various types of trees by inhaling and drawing the Earth Qi from tree into their body. The energy is then guided down the patient's chest and into the Lower Dantian. When using the following exercise to cultivate and absorb energy from the Earth, it is advisable to gather and cultivate the Earth energy early in the morning (just before the sun crests the horizon) when the Qi is fresh:

- Begin by facing a small tree while standing in a Wuji posture.
- Raise both hands and extend them a few inches away from the tree, with the palms facing each other. Both arms should be bent at the elbows with the shoulders relaxed and sunk. As the palms face the tree, they should be slightly curved and never locked.

It is important to note that if your hands feel comfortable then proceed to the next step. However, if your hands feel numb or begin to hurt, usually this is a signal that it is necessary to try another tree that is more open to an energetic exchange.

- Focus your intention forward into the tree, and imagine it as an enormous pillar of energy, emitting a particular color or light (depending on the type of tree). Wait until you can feel the sensation of the tree's energy filling your hands. Feel a connection developing between your Heart, Middle Dantian, Lower Dantian, and the tree before proceeding to the next stage.
- Your breathing should be slow, subtle, deep, long, and even. As you exhale, slowly bend your knees and begin sinking into the Earth. While sinking your body, sweep your palms downward along the sides of the trunk of the tree. Imagine that your palms are emitting a mass of energy the same color as the tree. Then imagine that the tree is absorbing the energy

from your palms, exchanging it with the tree's energy mass.

- Inhale as you slowly straighten your legs, sweeping your palms upward along the sides of the trunk of the tree as your body rises. Imagine that your palms are absorbing a mass of energy the same color as the tree, exchanging it with the tree's energy mass. Continue this exercise for several minutes.

While Tonifying, extend your Qi and intention deep into the root system of the tree and imagine absorbing its natural energy through the Baihui point at the top of your head (Figure 13.7).

- End the exercise with "Pulling Down the Heavens" and return to the Wuji posture, allowing the gathered Qi to sink and return into the Lower Dantian.

PRECAUTIONS

Patients should be monitored regularly to prevent Qi deviations, which may occur while absorbing Qi through the pores. For best results, choose a quiet, safe, and healthy environment. Select trees with a stable root, or thick trunks. The color is also very important; the leaves and flowers should be bright, full, and healthy.

Because the body's internal energy matches that of the external environment, it is important to avoid selecting any area which is unpleasant or unhealthy. Avoid any tree that is sick, dying, has lost its color, or has just been pruned. Sick trees can pass along their suffering into the unexperienced individual who tries to cultivate their life-force. It is important not to meditate in front of any tree that has parasites or has been poisoned or polluted, since such vegetation will induce an impure energetic resonance within the Qigong doctor's body. When absorbing Qi into the Lower Dantian from the tree, if any discomfort or resistance is felt, stop immediately. Using trees for cleansing the body or absorbing energy is forbidden at night because their oxygen production diminishes after the sun has set.

Trees that contain brightly colored songbirds are traditionally considered to be very healthy. The ancient Daoists believed that birds were the mes-

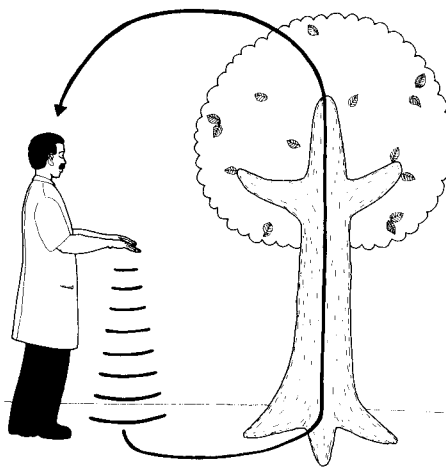


Figure 13.7. A Qigong doctor can extend Qi and intention deep into the root system of the tree and absorb its natural energy through the Baihui point at the top of the doctor's head.

sengers of Heaven, consequently, the more beautiful and melodic the bird, the better the potential for the gathering of Qi. However, if there are rarely any birds around the training area, it is considered a time to look for any energetic problems such as the presence of pathogenic Qi.

Additionally, certain ancient trees can become the home of highly evolved energetic spiritual entities; and in some cases these entities can become so removed from human energy that they become unsafe to approach.

GATHERING ENERGY FROM BUSHES

Bushes are another extremely effective source for gathering and ingesting different forms of healing energy. Similar to trees, each bush has its own energetic properties and can cause a specific reaction in the body's energetic field. Bushes, however, are not as powerful an energy source as trees for gathering massive quantities of Qi. One sign that the plant is suitable for the doctor to begin his or her cultivation with is the presence of a pleasing or attractive smell.

GATHERING ENERGY FROM FLOWERS

The gift of flowers has had a long history in soothing emotional pain and bringing relief to patients. Flowers are generally considered to be a

universal symbol of love, compassion and beauty. When they blossom, they provide the sweet fragrance of health, vitality, and healing. Essentially, flowers are the plant's sexual organs, and within their short season of blossoming they produce an abundance of fruit, which thus sustains the cycle of nature.

Flowers have a unique and specific effect on the human nervous system. Different colors, shapes, and sizes of flowers can affect the emotions, causing different aspects of the individual's spirit to open and flourish (Figure 13.8). Each color can be absorbed into the body in order to facilitate the stimulation of internal organ energy.

CULTIVATION TECHNIQUES FOR PLANTS AND FLOWERS

These techniques used for the cultivation, absorption, and regulation of Earth Qi begin by having the patient face a bush or flower. In the following meditation, patients are taught how to absorb Qi from various types of foliage by inhaling and drawing the Earth Qi from plants into their body. The energy is then guided down the patient's chest and into the Lower Dantian. When using the following exercise to cultivate and absorb energy from the Earth, it is advisable to gather and cultivate the Earth energy early in the morning when the Qi is fresh, just before the sun crests the horizon:

- Begin by facing a small tree, shrub, or gathering of vibrant colored flowers while standing in a Wuji posture.
- Raise both hands and extend them a few inches away from the foliage, with the palms facing each other. Both arms should be bent at the elbows with the shoulders relaxed and sunk. As the palms face the bush, they should be slightly curved and never locked.

It is important to note that if your hands feel comfortable then proceed to the next step. However, if your hands feel numb or begin to hurt this is usually a signal that it is necessary to try another plant, one that is more open to an energetic exchange.

- Focus your intention forward into the plant, and imagine it as an enormous pillar of energy, emitting a particular color or light (depending on the type of plant). Wait until you



Figure 13.8. Different colors, shapes, and sizes of flowers can affect the emotions, causing the individual's spirit to open (Inspired from the original artwork of Robert Beer).

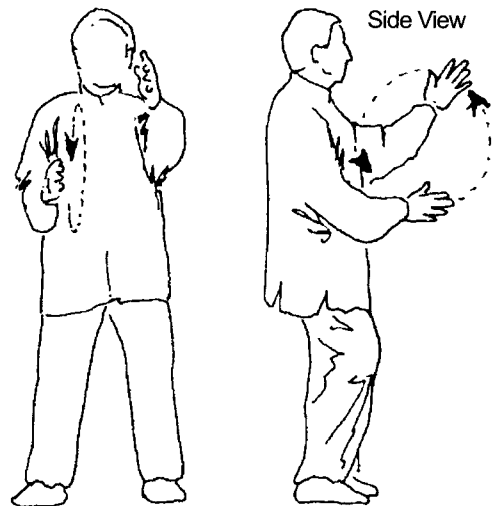


Figure 13.9. Keep the left hand stationary while the right hand circle rotates in a counterclockwise direction, gathering the plant's Qi into the body

can feel the sensation of the plant's energy filling your hands. Feel a connection developing between your Heart, Middle Dantian, Lower Dantian, and the plant before proceeding to the next stage.

- Imagine that the plant's energy is slowly gathering between your hands and the body. When both hands are full, without touching the plant, begin rolling the energy of the plant towards your Heart and Middle Dantian area, keeping the mind's intention focused on the center of each palm (Figure 13.9). Roll the

plant's energy with the right hand first, while keeping the left hand stationary, and still enveloped within the plant's energy field. Imagine the energy in the rotating hand and the energy in the Lower Dantian blending naturally into one energy, simultaneously rotating and rolling together both internally and externally. After completing several rotations switch hands and repeat the process.

- Next, place the right hand about a foot above the plant, with the left hand facing its body (branches, stems and leaves) from the side. Begin to move the right hand on top of the plant in a counterclockwise direction until a strong sensation of the plant's energy field is felt. The counterclockwise circular rotation will cause the plant's Qi to rush from its roots, deep within the Earth, and flow up into your palm (Figure 13.10).
- Then begin to slowly move your right hand up and down above the plant using the "Bellows Palm" technique to draw the plant's Qi into your Lower Dantian. After completing several rotations switch hands and repeat the process (Figure 13.11).
- End the exercise with "Pulling Down the Heavens" and return to the Wuji posture, allowing the gathered Qi to sink and return into the Lower Dantian.

PRECAUTIONS

Patients should be monitored regularly to prevent Qi deviations, which may occur while absorbing Qi in through the pores. For best results, choose a quiet, safe, and healthy environment. Select trees, bushes, and flowers with a stable root, or thick trunks. The color is also very important; the leaves and flowers should be bright, full, and healthy.

Because the body's internal energy matches that of the external environment, it is important to avoid selecting any area which is unpleasant or unhealthy. Avoid any tree, bush, or flower that is sick, dying, has lost its color, or has just been pruned. Sick trees, bushes, or flowers can pass along their suffering into the unexperienced individual who tries to cultivate their life-force. It is important not to meditate in front of any tree, bush, or flower that has para-



Figure 13.10. Move the right hand on top of the plant in a counterclockwise direction until a strong sensation of the plant's energy field is felt. (Inspired from the original artwork of Robert Beer).



Figure 13.11. Slowly move the right hand up and down above the plant using the "Bellows Palm" technique to draw the plant's Qi into your Lower Dantian. (Inspired from the original artwork of Robert Beer).

sites or that has been poisoned or polluted, since such vegetation will induce an impure energetic resonance within the Qigong doctor's body.

When absorbing Qi into the Lower Dantian

from the tree, bush or flower, if any discomfort or resistance is felt, stop immediately. Using trees, bushes, or flowers for cleansing the body, or absorbing energy, is forbidden at night because their oxygen production diminishes after the sun has set.

Trees and bushes that contain brightly colored songbirds are traditionally considered to be very healthy. The ancient Daoists believed that birds were the messengers of Heaven, consequently, the more beautiful and melodic the bird, the better the potential for the gathering of Qi. However, if there are rarely any birds around the training area, it is considered to be time look for any energetic problems such as the presence of pathogenic Qi.

GATHERING QI FROM MOUNTAINS, CAVES, VALLEYS, AND DESERTS

Fantastic rock formations have always held a fascinating appeal for the human imagination. Various shapes of natural sculptured forms invoke mythological stories and legends from ancient folklore. In ancient China and Tibet, for example, natural spiralling rock structures (especially those that resemble the twisting shape of a conch shell, or spiral to the right) were regarded as being highly auspicious.

Mountains, caves, valleys, and deserts each absorb and release light, energy, and heat from the sun in different ways. These energies are absorbed and released from the structures of the land quicker than from the oceans, lakes, and streams. Environmental energy is also gathered and stored by geological formations and local ecology. The ancient Chinese Qigong masters viewed the Earth as a living entity with rivers and pockets of energy similar to those of the human body. Certain altitudes, densities of colors, and structural formations can also affect the energetic potential of the local environment.

The ancient Chinese Daoists believed that the forces of nature flowed in invisible currents (known as "Dragon's Veins"), manifesting as the Yin and Yang energetic properties of nature. As the Earth Qi moved through mountains and hills it was considered Yang, when it moved through valleys and watercourses it was considered Yin. This flow of invisible current was also affected by the movement

of the Heavenly Bodies (planets and star constellations), and would change from hour to hour and day to day all throughout the year. The Yin and Yang aspects of these energetic currents were sometimes identified as the interaction of the Tiger and Dragon, which represented the western and eastern quarters of Heaven.

GATHERING ENERGY FROM MOUNTAINS

Mountains are extremely powerful conduits of energy, and are considered to be places of vision. In China, the ancient Daoists believed that the mountains on the Earth reflect the "patterns of Heaven," and are therefore representative of the constellations of the Heavens. These solid configurations of the Earth were viewed as the dense manifestations of the stars, in subtle form. The ancient Daoists also believed that the spiritual patterns suspended in the Heavens become the various mountains forms when deposited on Earth. In other words, Earthly geomancy (Feng Shui) corresponds to Heavenly astrology.

Mountains are the main carriers of Earth Qi and they act as peak areas or collection points for energy. In ancient China, energy flowing over a mountain was known as a "Mountain Dragon." Where the mountain ridge dips, the Mountain Dragon is said to inhale, and where the mountain ridge rises, the Mountain Dragon is said to exhale.

According to the Chapter on the Energy of Form, from the *Treatise on the Primal Order of All Things*, "Energy can gather, move, or remain in a certain space. When Earth energy is focused, it runs through the pathways of the Dragon Veins. When the Dragon's power is supreme, its ruling star will be strong. When the ruling star is strong, the land will hold tremendous energy. Observe the pattern of the Dragon Vein to evaluate its power. Observe the power converging at a site to determine whether the location contains the true vibrations of life. Mountain ranges resemble the form of a dragon. Since the body of a dragon is Yang in nature, Yang energy is born when a mountain range meets another mountain range. Since a dragon is naturally attracted to water, when a mountain range meets water, it will not continue on its path. Dragons also move with the wind,

therefore, when mountain ranges encourage the movement of air, the winds will quickly be whipped up. When mountains form a shelter, however, the winds will cease. The dragon must have a lair before it can rest, therefore when a location is surrounded by land shaped like a womb, is cradled like a fetus, or is embraced by strong arms, energy will collect, forming a power spot."

The ancient Daoists also believed that when looking for energy centers in mountainous areas, it was necessary to follow the "spine" or "backbone" of the Mountain Dragons. The longer the Earth Qi travels uninterrupted along the "Mountain Dragon's spine," the more powerful the Qi will be (Figure 13.12).

The energetic pathways that follow the Mountain Dragon's spine are known as the "Mountain Dragon Pulse," or the "Mountain Dragon's Veins." Mountain Dragon Veins are considered to be the embodiment of Yang (expansive) Qi. The ancient Chinese believed that there are three types of Mountain Dragon Veins: The Youthful Vein, the Mature Vein, and the Old Vein. The three types of Mountain Dragon Veins are described as follows (Figure 13.13):

- **The Youthful Vein:** These are high mountainous ranges, with jagged peaks and steep, rocky slopes. The Youthful Vein carries the strongest type of Earth energy, however, it is also considered to be wild and restless.
- **The Mature Vein:** These are medium mountainous ranges, with rounded but defined peaks, and gentle, forested slopes. The Mature Vein carries a moderate type of Earth energy, and is considered to be more stable and nourishing.
- **The Old Vein:** These are low mountainous ranges, with small peaks and eroded slopes. The Old Vein carries the weakest type of Earth energy, and is considered to be usually associated with decay.

When locating a Mountain Dragon's Vein, the mountainous formation must have a distinct high peak (representing the Mountain Dragon's head), a main trunk (representing the Mountain Dragon's spine), branch ranges extending from the main trunk (representing the Mountain Dragon's legs),

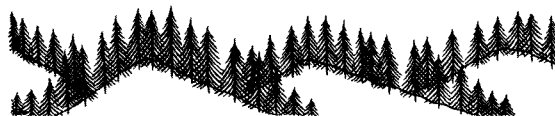


Figure 13.12. Observing the Dragon's Spine (Inspired from the original artwork of Robert Beer).

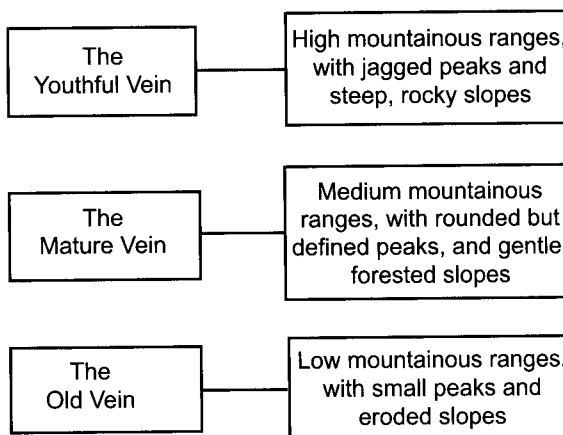


Figure 13.13. The Three Types of Mountain Dragon Veins

and smaller spurs and escarpments extending from the branch ranges (representing the Mountain Dragon's claws).

MOUNTAIN FORMATIONS

As the Earth's Qi travels over the tall mountains (mountains over 1,000 feet high and one square mile long), the flowing energy stops and pools within the structures of the smaller mountains, which act as energetic reservoirs. Ancient Daoist masters observed that specific changes within the mountainous forms would cause the Earth Qi to become stronger. If, for example, a mountain range approaches the ocean, an energetic reservoir will form at the junction where the mountain range stops and the ocean begins. This is because both mountains (Yang) and seas (Yin) are considered two extremes, and are excessive. The meeting of their junction areas is considered to be the location and fusion of between both Yin and Yang, and can be a most auspicious place to gather energy.

The higher the mountain, the more the air is charged with electromagnetic potential and was believed, in ancient times, to be imbued with

“ethereal” vibrations from the Dao. This is why, for prayer and meditation, Daoist and Buddhist temples, shrines, and caves were constructed on energetic pockets high within the mountains of China. All high mountains that are far from human civilization are regarded as superior places for energetic cultivation due to the clarity of light and the extraordinary energetic potential they possess; including a very high negative ion count within the air. In ancient times, special mountains were believed to have righteous spirits guarding them, so senior herbalists, making secret alchemical elixirs, would only sojourn into those mountains armed with a talisman.

The ancient Chinese believed that the shape of any mountain or hill could be further divided into one of the Five Element energetic properties. The planetary and seasonal attributes of each of these Five Element energetic properties caused the Earth Qi in the various mountains to either wax or wane according to the seasons and positions of the planets, described as follows (Figure 13.14):

- **Wood Element:** Its shape rises straight upward, and it is tall, slender and steep, with its top being rounded or flat. Its season of power is Spring, and its ruling planet is Jupiter.
- **Fire Element:** Its shape rises upwards coming to a sharp point like a peak. Its season of power is Summer, and its ruling planet is Mars.
- **Earth Element:** Its shape is squared and boxed, with the top forming a plateau. Its season of power is Late Summer, and its ruling planet is Saturn.
- **Metal Element:** Its shape is curved with the top being gently rounded. Its season of power is Autumn, and its ruling planet is Venus.
- **Water Element:** Its shape is wavy, with an irregular surface, and its contours resemble the movement of a lake or river. Its season of power is Winter, and its ruling planet is Mercury.

SPIRIT ROCKS

“Spirit rocks” are considered to be a special class of rock formation, a class which carries a higher and more powerful quality of Earth Qi than ordinary rocks. Spirit rocks that resemble auspicious objects are considered to be extremely ben-

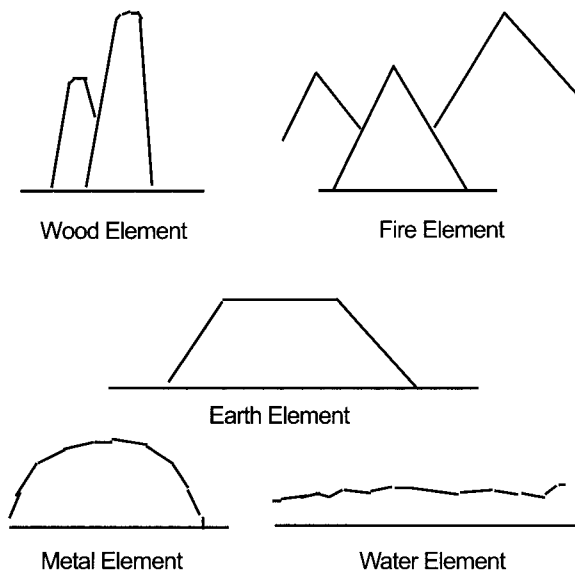


Figure 13.14. The Five Element Forms of Mountains

eficial. For example, mountainous rock formations that resemble deities and “magical” animals such as dragons, snakes, birds, as well as Daoist or Buddhist symbols, are believed to carry powerful auspicious energy. Smooth rock formations are also known to carry benevolent energy.

Additionally, when training on mountains, it is important to practice in places where the rocks are “alive” and not “dead.” A living rock will have a certain brightness radiating from its external structure. The Qigong doctor should also be able to observe the energetic movement and force radiating from within the surrounding rock formations before training.

ELEMENT ROCKS

“Element Rocks” are believed to contain the various powers and influences of the Earth’s Five Elements. The following are some examples of the energetic influences that specific Elements have on stones:

- **Fire Element:** Stones that contain more Fire Element release fire (sparks) and flash in red color.
- **Earth Element:** Stones that contain more Earth Element are dark and heavy.
- **Water Element:** Stones that contain more Water Element are transparent (i.e., crystals).

ENERGY REGULATORS

Energy Regulators are a specific class of mountain formations resembling tall pillars, or valves. When an Energy Regulator is located near a Dragon’s Vein, it routes the energy into a valley or plain. When an Energy Regulator is located in the middle of a valley, they amplify the energy and channel it through the valley (Figure 13.15). When an Energy Regulator is located along the spine of a mountainous range, it acts as a valve, controlling the amount of Earth Qi that passes through the Dragon Vein.

Research from Europe has confirmed that the standing stone formations of Energy Regulators can be polarized or energetically charged in relationship to the ground around them. The strength of this energetic field rises and falls on a regular cycle, changing from hour to hour.

According to researchers, the energetic field moves up and down the large stones following a lunar cycle. This lunar cycle appears to control the release of the stone’s energy in a sine-wave form (the maximum power of the cycle occurs on the day before the New Moon and Full Moon). The spiralling movement of the cycle feeds energy from the Earth towards the Heavens during the first half of the cycle, and then feeds energy from the Heavens towards the Earth during the second half of the cycle. The flow of the Earth’s energy moves through the standing stone formations of Energy Regulators like a living, breathing pulse.

Additionally, there are seven energetic bands existing on most large stone Energy Regulators. The energetic bands existing along the stone formation seem to control the spiralling movement of the energetic cycle. The bottom three energetic bands connect the Qi of the stone to the electromagnetic fields of the Earth, and relate to the underground energetic flows of Water-lines, Track-lines, and Aqua-states. The remaining four bands connect with specific energies existing above the ground. Each of the various energetic bands has different functions, all dealing with over-ground communications (Figure 13.16).

The tip of the stone Energy Regulators has been known to discharge a mild electrical shock onto the hand of any individual sensitive to the

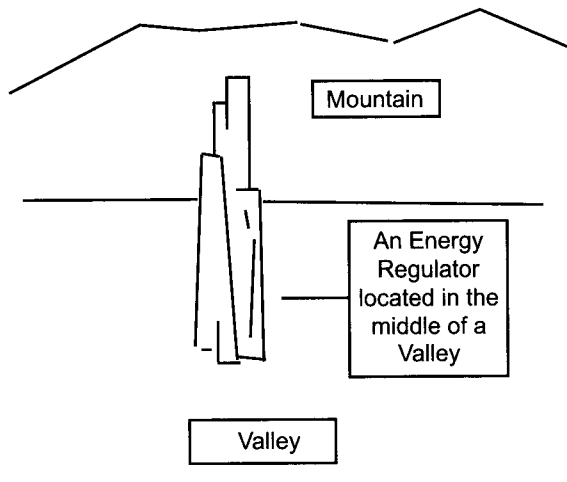


Figure 13.15. Energy Regulators are a specific class of mountain formations resembling tall pillars, or valves

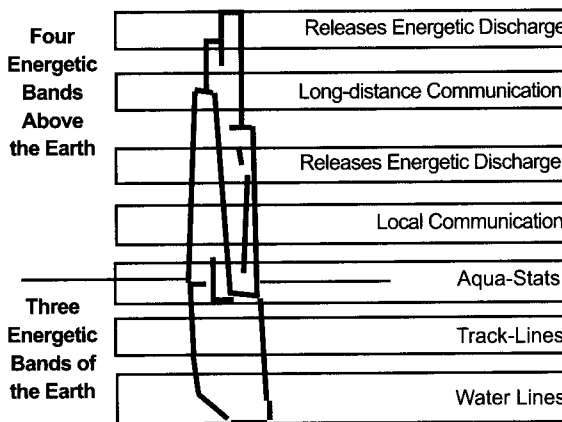


Figure 13.16. There are seven energetic bands existing on most large stone Energy Regulators.

Earth’s energetic flows. This electromagnetic shock is commonly due to the amount of quartz crystal contained within the stone’s physical structure. Silica, the basic compound from which all quartz is derived, is the most abundant mineral contained within the Earth’s crust (sandstone and conglomerate are chiefly composed of small quartz crystals). The frequency of the stone’s resonance depends on its quartz content, size, shape, and cut.

SACRED STONE FORMATIONS

It has been discovered that energetic water-lines (the flow of underground water courses, springs, or fissures) are commonly located intersecting beneath many of the various types of Energy Regulators and sacred stone formations, especially standing stone formations, stone circle formations, and barrows. In 1939, French and English archaeologists concurred that there was a definite connection between prehistoric sacred stone sites and the energetic flow of underground water currents. Much of the information upon which this study is based comes from extensive research conducted by noted dowser Tom Graves, as well as additional fieldwork conducted by archaeologists throughout France and England.

The various types of energies created by these Energy Regulators and sacred stone formations appear to have created geophysical anomalies. The energetic pattern formed by the subterranean web of water lines existing below the surface of the Earth determined the power, shape, and size of the sacred stone's energetic field existing above the ground. Some of these water-lines formed large spirals around certain sacred stone formations; other stones additionally included the existence of several spirals converging onto the same stone.

Three Types of Energetic Fields

It was also discovered that each sacred stone contained three different types of electromagnetic energetic fields. These electromagnetic fields were created from the underground energetic flows of Water-lines, Track-lines, and Aqua-states, explained as follows:

- **Water-lines (Jing):** Water-lines present a strong energetic flow, have a definite feel of depth to them, and usually run in single lines.
- **Track-lines (Qi):** Track-lines are slightly weaker than Water-lines, flow along the surface of the Earth, are not always continuous in their energetic flow, and usually run in pairs.
- **Aqua-stats (Shen):** Aqua-stats are similar in energetic flow to Track-lines in that they are weaker than Water-lines, flow along the surface of the Earth, and always run in pairs. The Aqua-stats are more spiritual in their energetic nature, and are believed to be established

through mental projection via an individual's conscious intention.

PRECAUTIONS

Not all mountain formations are considered to be Mountain Dragon Veins, as some branches are unconnected to any vein. Mountainous regions that contain steep ragged ridges or fast moving water drain away the natural flow of the Earth's Qi too quickly. An unsheltered plateau is also of no use in gathering Qi, as any strong wind is capable of blowing the environmental Qi away. Additionally, mountainous regions that contain jagged rock formations are also known to carry destructive energy.

Finally, certain Spirit Rocks that resemble grotesque-looking objects are considered to be extremely malevolent. For example, rock formations that resemble ghostly faces carry powerful malevolent energy.

GATHERING ENERGY FROM CAVES

In ancient China, a cave whose opening resembled the mouth of a conch shell, or contained some other auspicious sign was regarded as sacred. A conch shell was considered an emblem of power, authority and sovereignty to the ancient Chinese and Tibetan shamans. A blast from a conch shell was believed to banish evil spirits, scare away poisonous creatures and even avert natural disasters.

The sanctuary of a cave's opening symbolized the womb of the Earth, and the presence of fresh water in or nearby rendered it fertile (Figure 13.17). The location and specific names given to a cave reflected their natural energetic history and affiliation with local animals or spirit-entities.

Many of these sacred sites are geomantic power places, endowed with strange cave formations, rocks, and landscapes. Often found throughout Tibet and the Himalayan mountains are imprints of hands, feet, or ritual objects impressed into cave walls or natural rock formations, displaying the miraculous energetic and spiritual accomplishments of various enlightened masters who frequented these places for deep meditation.

As previously mentioned, in ancient China, it was believed that the Earth Spirits (Nature Spirits) fed on the energetic nature of the Earth's Yin

elements. This is why, in the ancient Daoist traditions, deep caves which pooled the Earth's Yin energy were sought after as places for transformational meditation.

Caves and grottos that contained hot springs or "oracle" lakes were considered natural "self-generating" geological anomalies, and are often places identified with miraculous activity.

Also, as previously mentioned, the ancient Chinese observed that within the Earth itself are caverns shaped like deep pools, shallow ponds, halls, and cavities. When the Wind blows into these caverns, the various openings can begin to vibrate, and their resonance can produce sounds ranging from low to loud thunderous roars. When meditating in a cave, these powerful vibrations often cause the Qigong practitioner to feel his or her physical tissues vibrate like a reed. This is why the tone produced by the Wind was also known in ancient times as the "Voice of Heaven."

GATHERING ENERGY FROM VALLEYS

In ancient China, energy flowing over a valley was known as an Earth Dragon. While the Mountain Dragon is said to embody the energy of Yang Qi (being expansive in nature), the Earth Dragon is believed to embody the energy of Yin Qi (being receptive in nature). This is because the Earth Dragon (valley) is always ready to receive or attract the influx of Qi coming from the Mountain Dragon, or from Heaven.

To the ancient Chinese Daoists, the valley floor was considered to be an energetic "hollow," through which the Earth Dragon inhales, and the high spots (such as small mounds) located in the valley floor are believed to be the areas through which the Earth Dragon exhales.

The energetic pathways that an Earth Dragon follows, flowing between the mountainous areas, are known as "Earth Dragon Pulses," or "Earth Dragon Veins." The ancient Chinese believed that the Earth Qi contained within the Earth Dragon's Vein was hidden under the ground in specific energetic land sites. These land sites could be identified by certain characteristics, such as land that was shrouded with clouds and vaporous mist, or flat land surrounded by water, trees, and grass.

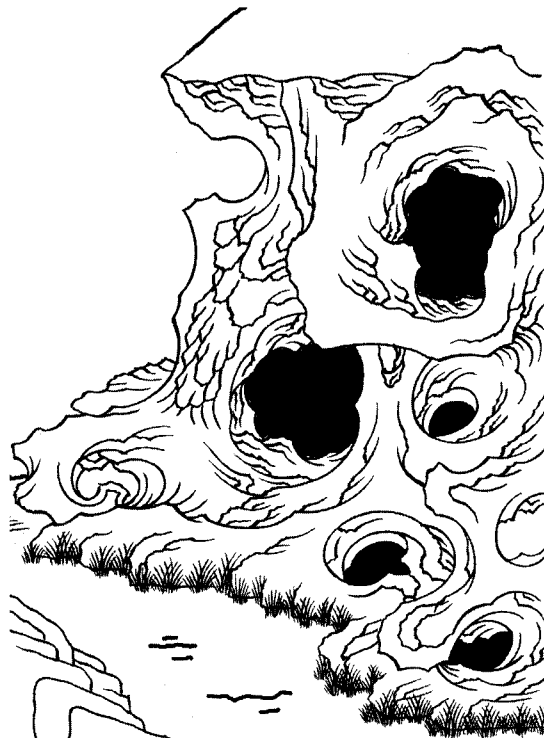


Figure 13.17. The sanctuary of a cave's opening symbolized the womb of the Earth, and the presence of freshwater in or nearby rendered it fertile. (Inspired from the original artwork of Robert Beer).

The ancient Chinese believed that when looking for energy centers in non-mountainous areas, it was necessary to follow the energetic "pulse" of the Earth Dragon. The strongest Earth Qi will be located close to still water surrounded by lush green/blue vegetation.

The Earth's valleys act as channels for Earth energy, collecting and carrying energy throughout the natural terrain. Systems of valleys extend through the plains, hills, and mountains and generally flow towards the ocean. By standing at the "floor" of the valley (surrounded by its walls), energy can be easily absorbed into the body for cultivation.

When locating an Earth Dragon Vein, the valley must have energetic properties similar to those of Mountain Dragon Veins. For example, they must have a main valley representing the Earth Dragon's spine, and branch valleys representing the Earth Dragon's feet and claws.

PRECAUTIONS

Narrow valleys that contain steep canyons and rocky walls carry wild and aggressive energy, and should be avoided. Additionally, dry, eroded valleys surrounded by crumbling slopes carry no energy at all, and should also be avoided. Wide valleys that are cradled by gentle slopes, however, carry nourishing energy and are considered an auspicious place to gather Earth Qi.

GATHERING ENERGY FROM DESERTS

The deserts are considered seas of dry heat energy. They are excellent environments for meditations that gather Qi into the body, especially for combating diseases pertaining to Wind Cold, and Damp Wind invasion. There are no mountain formations in wild desert plains, so you must carefully look for other carriers of energy.

CULTIVATION TECHNIQUES

It is important to realize that rock formations also contain life-force energy, and can be considered either to be alive or dead, just as trees and plants. The Qigong doctor can determine if a rock is alive or dead by feeling its energetic nature. Rocks act as collectors and controllers of Qi. The controlling nature of a healthy stone can calm an individual's Shen, as well as cool and sedate Hot conditions.

Ancient rocks, similar to ancient trees, are filled with centuries of spiritual wisdom. This spiritual wisdom has been gathered and contained within the rock's mineral structure through interacting with the Earth's various energetic fields over immense periods of time. The ancient Chinese also believed that many ancient rocks were inhabited by spirits.

Generally, there are several meditations used to cultivate and absorb energy from mountains, valleys, and deserts. The primary objective of these meditations is either to cleanse the body of pathogenic factors or to cultivate and absorb Qi. When cultivating energy from mountains, valleys, deserts or rocks, a practitioner should visualize being immersed in the Earth's field of energy, filled with vibration, color, and light. The practitioner should allow the energized field of Earth Qi to envelop them completely.

For best results, mountains, valleys, deserts or rocks with a stable foundation should be selected. Color is also very important: the Earth, soil, rocks, and surrounding area should be clean and vibrant.

Also, there are certain locations on the planet known as "power spots" which can produce remarkably powerful effects in the body's energetic fields.

PRECAUTIONS

The soil beneath the feet should be alive, healthy, moist, full of healthy plants and the right amount of life-giving Earth Yin Qi. The soil should feel springy, and not be too wet or too dry. Avoid areas where there are subterranean currents of decomposition and death.

Patients should be monitored regularly in order to prevent Qi deviations which may occur from absorbing Qi through the pores.

Because the body's internal energy matches that of the external environment, it is important not to meditate in front of any mountain, valley, or desert area that has eroded, is dying, has lost its color, or is polluted. Also prohibited are areas where there is ongoing seismic or volcanic activity, as such areas will induce unstable resonance within the Qigong doctor's body. For best results, choose a quiet, safe, and healthy environment.

When absorbing Qi into the Lower Dantian from a cave, valley or desert, if any discomfort or resistance is felt, stop immediately. Certain caves can become the home of highly evolved energetic spiritual entities; and in some cases these entities can become so removed from human energy that they become unsafe to approach.

THE EARTHLY TREASURE OF FOOD

The ancient Chinese believed that everything which exists is created through the joining together of the Heavenly and Earthly energies. According to the *Treaties on Ceremonial Usages*, "When the Celestial Breath descends and the Terrestrial Breath ascends, Heaven and Earth unite harmoniously and the Plant Kingdom is revealed and set in motion." By the Two breaths uniting and exciting each other, everything in Nature is produced and reproduced.

The Earth's natural energetic forms and transformations affect the flow of the body's life-force energy. Food and water are examples of a natural form of Earth Qi and are viewed as Earthly Treasures. The energy derived from the transformation of the essence of food and water is called Gu Qi.

Plants, for example, have absorbed both the nutrients from the soil (Earth Qi) and light from the sun (the Qi of Heaven). The ancient Chinese believed that the healthiest types of food have the most coherent intensity of absorbed light.

Although the air we breath is representative of Heaven Qi, due to the influence of environmental energetic fields, it is also viewed as an Earthly Treasure. The objective of self-cultivation work is to continually purify the energy within the Microcosm of Man and to increase the awareness of the pure energy within the Macrocosm of the universe.

The body's life-force energy has an inherent connection to the Earth's Yin and Yang energy fields, and can be replenished by the consumption of food and herbs. Food and herbs both have Yin and Yang properties which, when consumed, help the body in moving, tonifying, purging, or regulating life-force energy. Food acts as a carrier or medium for whatever environmental vibrations are absorbed into it from the Earth.

The location of a plant's surrounding environment will greatly influence its growth and Essence. If, for example, you plant two apple trees from the same seeds, yet place the seeds in different locations. One tree may produce juicy apples, full of flavor and Essence, while the other tree's apples may taste bland. The quality of the soil, the amount of sun, and the purity of water are all integral aspects of the growth of plants and herbs.

PLANTS AND SHEN

According to the ancient Daoist teachings of the Song Dynasty (906 -1279 A.D.), living plants and trees have Jing, Qi, and Shen, which live, grow and die like Man. The Shen substance is infused into the plants by the cosmos as an extension of its Yang Soul, which bestows onto the herbs, plants and trees a certain amount of "Ling" or soul power. The quality and quantity of Ling manifests itself by the invigoration or increase of soul-

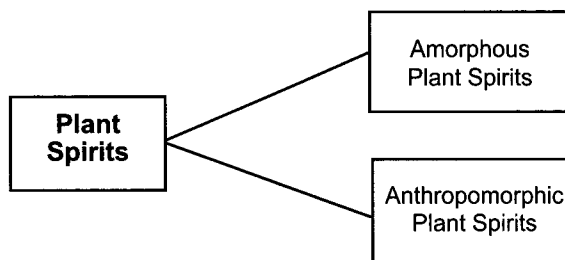


Figure 13.18. According to the ancient Chinese, there are two categories of plant-soul substances: Anthropomorphic and Amorphous Plant Spirits

substances that the plant imparts to those who eat them. Therefore, the curing properties of each plant exist in direct relationship to each individual's ability to connect and interact with the plant-soul that resides within the plant.

According to the ancient Chinese, there are two categories of plant-soul substances: Anthropomorphic Plant Spirits and Amorphous Plant Spirits (Figure 13.18). Each separate category has a powerful influence on mankind, described as follows:

- **Anthropomorphic Plant Spirits:** The association of plant spirits with the qualities inherent in men or animals appears to be one of the oldest recorded observations, finding its way into the archives of the *Standard Histories* of China. Within this ancient text, cases are recorded of trees and plants speaking, chanting, or humming, all with human voices. The ancient Chinese believed that a plant could receive the in-dwelling of a human spirit, especially if the plant or tree came in close contact with a corpse. This energetic and spiritual transference could occur particularly if the individual had cultivated a powerful Shen before his or her death.

Additionally, ancient trees that grow in the mountains were believed to possess the ability to speak. The Jing of such trees was commonly known as "cloud Yang," and was believed to contain the Yang of Heaven's Shen.

- **Amorphous Plant Spirits:** The focus of this category of plant spirit is placed on understanding each plant's Shen substance, which has been infused into the herb, plant or tree by the Yang of the cosmos. The study of Amorphous Plant

Spirits constitutes the investigation of not only the life or Jing of the plant, but also the energetic contents of their Ling or soul power. The ancient Chinese believed that if the plant's Ling was strong enough, it could invigorate the consumer's vital Qi and Shen; and if properly used it could considerably or indefinitely prolong his or her life. The belief that plants possessed such powerful Jing, Qi, Shen (or Ling) contributed to the clinical foundation and formation of herbal medicine, whereby a patient could be rendered healthier by consuming and interacting with the soul substances of the Plant World. By ingesting extra doses of the universal Shen contained within the Plant Kingdom, the individual could inevitably cleanse and invigorate his or her own Jing, Qi and Shen.

ENERGY, FOOD, AND DIET

For many generations, the ancient Chinese have asked the same question, "Is food medicine or medicine food?" An old Chinese proverb states, "To tonify with food is better than with medicine, but to tonify with Qi is better than food."

During China's Six Dynasties Period (420 - 581 A.D.), a doctor's main concern was maintaining a patient's health by means of diet, herbal prescriptions, and physical exercise. As a result of this focus, two types of medical literature developed in China: books that focused on nourishing life, and the classics of diet.

In modern Western medicine, several decades of nutritional, epidemiological, and clinical studies point to a powerful link between disease and dietary habits. The ancient Chinese recognized that proper diet is essential for healthy fetal and childhood development, sustaining human life and preventing disease.

Having recognized the importance of food and diet for health and longevity, the position of Imperial Dietician (Shi Yi) was created in the Imperial Palace around the beginning of the Zhou Dynasty (1066 - 770 B.C.). During the Warring States Period (475 - 221 B.C.), the famous doctor Bian Que stated, "To be a good doctor, one must understand the origin of disease clearly, know which part of the body has been invaded (with

pathogens), and be able to treat the condition with food. If the diet cannot cure the disease, then the doctor should prescribe medical formulas."

MEDICINAL DIET

For centuries, Chinese healers have studied food, discovering the properties of specific foods and the secrets of using them as a way to achieve health and longevity. Chinese nutrition focuses on the energetic properties of food and their qualitative actions on the body as a whole, as well as their influences on the various internal organs and channels. Unless the patient eats correctly, Qigong, acupuncture, Chinese massage, and even herbal therapy will not be as effective or long lasting. The medical classic, *One Thousand Ounces Of Gold*, written in the Tang Dynasty (618 - 907 A.D.), by the great physician, Sun Simiao, described the dietary treatments of numerous diseases, including night blindness and goiter.

To treat disease, the ancient Chinese used different types of medicinal diets. The most common vehicle used for introducing herbs into a patient's diet was rice gruel or porridge (known as "Xifan" or congee). It was believed that non-glutinous white rice was easy to digest and could be used to protect the energetic functions of both the patient's Spleen and Stomach, thereby increasing the potential for greater absorption of the herb's healing properties. The different types of Medicinal Diet were commonly divided into the following categorizes:

- Gruels and Porridges
- Thick Soups
- Medicinal Drinks: Decoctions, Juices, Teas and Wines
- Specialized Meals
- Honey Extracts and Pastes
- Medicinal Fruits and Vegetables
- Medicinal Candies

What we eat can either impede or enhance the healing of a particular condition. When Gu Qi (food energy) is being generated, strong surges of energy from the Spleen and Stomach (in the Middle Dantian) cause the body to generate more Yang Qi. As the body's Yin aspect weakens, its energetic nature becomes dryer and wanes; the Yang is no longer held in check, and an overexuberant Yang begins to generate Heat which pro-

duces (and sometimes releases) emotions.

Emotions begin with, and stem from, the energetic properties of Postnatal Qi. Therefore, when ministering to patients, the Qigong doctor should ensure a healthy physical and social environment (e.g., clean air and a loving support system), as well as monitor the quality and quantity of food consumption. Food, air, and water become the fuel that generates energy in the body. Hostile surroundings interfere with the proper digestion of food and can cause Toxic Qi. When life-force energy becomes impure from poor diet, Heat can accumulate in the organs creating Excess Yang, resulting in Excess Fire Qi conditions.

One essential skill for harvesting the Earth's Treasures is controlling the intake of food and diet. It is important that a patient not eat foods that are excessively Cold, Hot, spicy, or greasy. If the food is ingested while it is too Yin (Cold) or is out of harmony with the seasons, an external pathogenic factor can easily be created. When a Cold or Yin factor is created (a condition where Cold or Excess Yin consumes the Kidneys Yang, preventing the body's Yang Heat from warming the body), the Qi becomes sluggish, and blocks the channels or collaterals. These blockages cause pain and damage to the Spleen, Stomach and intestines and affect the Heart and Lungs.

If the food is ingested while it is too Yang (Hot) or is out of harmony with the seasons, a Yang factor can be created. This can cause an excessive amount of internal energy to be released, which can damage both the Qi and Blood. Food that is too greasy may damage the Spleen and Stomach Qi, causing boils and pyogenic infections, along with ulcerous skin diseases. Excessive eating may cause too much Gu Qi to accumulate, generating an excessive amount of energy. This excess energy produces an upward reaction of Stomach Qi which is detrimental to both the Spleen and Stomach, causing the breath to become obstructed (Mother/Spleen affecting Child/Lungs) and the psychic centers (Shen within the Heart) to become blocked. Many post-natal illnesses result from eating the wrong kinds of food in the wrong season, not eating enough of the right kind of food, overeating, or all of the above.

Balancing the diet in accordance with the

cycles of nature and the principles of Yin and Yang should be an integral part of one's daily routine. In some situations, the body can compensate for an improper or unbalanced diet - to an extent. To counteract this imbalance, however, the body will expend a great quantity of energy. Eating similar, nutrient-poor foods day after day results in the accumulation of toxins from those foods and can cause mildly allergic reactions. A balance of appropriate foods from different food groups is the key to dietary success.

UNDERSTANDING THE YIN OR YANG ASPECT OF FOOD

To determine whether a food is predominately Yin or Yang, several characteristics need to be evaluated. Yin foods take less time to grow, are more watery or wet, and are colder and sweeter. Yang foods take more time to grow, are drier, hotter, and less sweet. The more Yin the food, the more expanded it will become (e.g., a pumpkin); the more Yang the food, the more contracted or dense it will become (e.g., a turnip).

The following is a list of foods which are Cooling and Tonify the Yin:

- Abalone
- Asparagus
- Banana
- Barley
- Beets
- Blackberry
- Bok Choy
- Chlorella
- Cucumber
- Egg Yolk
- Oyster
- Persimmon
- Seaweed
- Spinach
- Swiss Chard
- Tofu
- Watermelon
- Wheat Germ
- White Rice
- Yogurt
- Zucchini

The following is a list of foods which are Warming and Tonify the Yang:

- Anchovy
- Basil
- Beef
- Chive
- Cinnamon
- Garlic
- Ginger
- Lamb
- Leek
- Mussel
- Oats
- Onion
- Parsley
- Pine Nut
- Sesame Seed
- Sunflower Seed
- Sweet Brown Rice
- Walnut

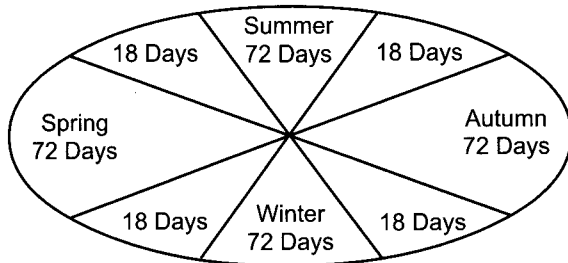


Figure 13.19. The Ancient Daoist Five Element Cycle of Food Consumption

Diet directly influences the body's ability to generate and distribute Qi. The body's ability to effectively digest food plays a big part in how efficiently the body utilizes the nutrients it receives. Achieving a balanced diet depends on a proper understanding of the effects of food on the excesses and deficiencies of Yin and Yang within the body, as well as within particular organs and channel systems.

ANCIENT DAOIST FIVE ELEMENT CYCLE OF FOOD

According to the ancient Daoist text, *Dao Shu* (The Daoist Pivot), each year is divided into a Five Element cycle used as a guide for eating food. This food cycle is described as follows (Figure 13.19):

- During the 72 days of the Spring months, people are encouraged to decrease the consumption of bitter food (Fire) and increase their intake of pungent food (Metal) in order to nourish the Lungs.
- During the 72 days of the Summer months, people are encouraged to decrease the consumption of sour food (Wood) and increase their intake of sweet food (Earth) in order to nourish the Spleen.
- During the 72 days of the Autumn months, people are encouraged to decrease the consumption of pungent food (Metal) and increase their intake of sour food (Wood) in order to nourish the Liver.
- During the 72 days of the Winter months, people are encouraged to decrease the consumption of salty food (Water) and increase their intake of bitter food (Fire) in order to nourish the Heart.
- At the end of each of the four seasons, there



Figure 13.20. Herbolgy is both a science and an art are 18 days during which people are encouraged to decrease the consumption of sweet food (Earth) and increase their intake of salty food (Water) in order to nourish the Kidneys.

HERBAL THERAPY

The use of foods and special herbs is important for the Qigong doctor to help achieve and maintain physical harmony, as well as to aid in the acquisition of energetic and spiritual skills. If the combinations of food and herbs are inappropriate, internal injuries and imbalances can occur.

In China, herbal formulas have been used successfully to treat a variety of illnesses for over 5000 years. Historically, herbal medicine has been the worldwide basis for pharmaceuticals used in most cultures, prior to modern times. Even today, herbs provide the source and inspiration for many of the pharmaceuticals used in contemporary Western medicine; especially for the treatment of viral and bacterial diseases, pain, tumors, chronic diseases, internal and external tissue regeneration, and many other medical problems.

Herbolgy is both a science and an art. An herbalist spends many years studying the herbs used in the creation of herbal formulas. The herbalist must understand the energetic effects of individual herbs, as well as their synergistic effects when combined (Figure 13.20).

In ancient times, Chinese doctors believe that when you communicate with a plant or an animal, you are actually communicating with the spirit in charge of that plant or animal. It was believed that when the plant dies, the spirit in charge of that plant transfers the experiences of that organism to “messenger spirits.” It was believed that this was how information was passed from one generation of a species to another. Furthermore, it was believed that all things that are alive have their own language, vibration, and energetic field that the doctor can feel within his or her own Spiritual Body.

CATEGORIZATION OF HERBS

In ancient China, herbs were classified according to the celestial region with which they had the strongest energetic relationship. Each herb’s energetic and spiritual nature was not published according to pharmacological reference, but was passed down orally, according to the memorization and chanting of certain herbal scriptures. Usually the scripture of the healing herbs was chanted straight through each time. Over a period of years, when the total number of repetitions had reached 3,000, it was believed that each herb’s energetic and spiritual nature had been fully memorized.

Today, in modern China, herbs are categorized according to their nature and the functional affects of their Qi within the human body. As Chinese herbs have certain affinities for particular organs and channels, they are therefore believed to cure energetically by moving Qi in the channels. The energetic nature of an herb enters into specific channels, and affects different internal organs. Herbs are also used to target certain regions of the body, primarily affecting the upper torso, lower torso, head or extremities. Thus a particular herb or herbal formula could be used to target the Gall Bladder Channels within the head, or to Tonify the portion of Kidney Channels lying along the backs of the legs, etc.

Chinese medicine prescribes specific parts of plants (leaves, roots, bark, etc.) for particular healing purposes. Parts of trees, shrubs, herbs, vines, and flowers are selected for their specific properties (Hot, Cold, Warm, Cool, Neutral) and taste (Sweet, Bitter, Pungent, Sour, and Salty).

In modern times, when the use of pharmaceutical medicine has become a matter of habit, it is

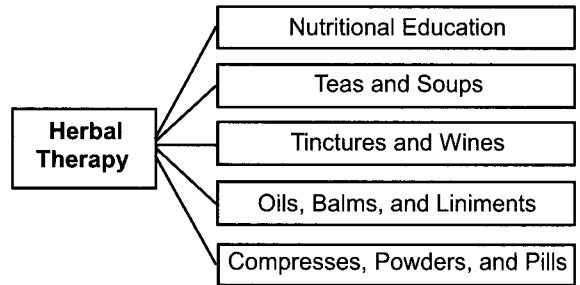


Figure 13.21. The Five Main Branches of Chinese Herbal Therapy

easy to forget that herbs are extremely powerful. The herbalist can use herbs to Tonify (strengthen) and move Qi and Blood, and to eliminate Heat from the patient’s Blood, etc. When tailored to an individual’s constitution or combined into a formula for specific symptoms, herbs can greatly help the body; however, taking an improper herbal formula can have equally harmful effects.

Chinese medical herbology includes the cultivation and gathering of seeds, grains, fruits, flowers, leaves, barks, stems, and roots, as well as prescriptions of non-herbal medicines (i.e., minerals, fish, animals, or insect parts) that are sometimes added to enhance an herbal formulas healing effect.

Traditional Chinese Medicine categorizes herbs by: Energetic Temperature, Direction of Energetic Movement, Flavor, Energetic Channel Route, and Energetic Action, described as follows:

- **Energetic Temperature:** Yin (cooling), Yang (warming), or Neutral
- **Direction of Energetic Movement:** Upward, downward, inward, and outward
- **Flavor:** Sour, bitter, sweet, pungent, and salty
- **Energetic Channel Route:** Gall Bladder, Liver, Lungs, Large Intestine, Stomach, Spleen, Heart, Small Intestine, Urinary Bladder, Kidneys, Pericardium, and Triple Burners
- **Energetic Action:** Release exterior, drain Dampness, transform Phlegm, Purge, Tonify Qi, Tonify Blood, Tonify Yin, Tonify Yang, Tonify and calm Shen, and clear Heat Toxins

FIVE MAJOR CLINICAL APPLICATIONS OF HERBS

Chinese herbal therapy includes five major clinical applications (Figure 13.21): nutritional

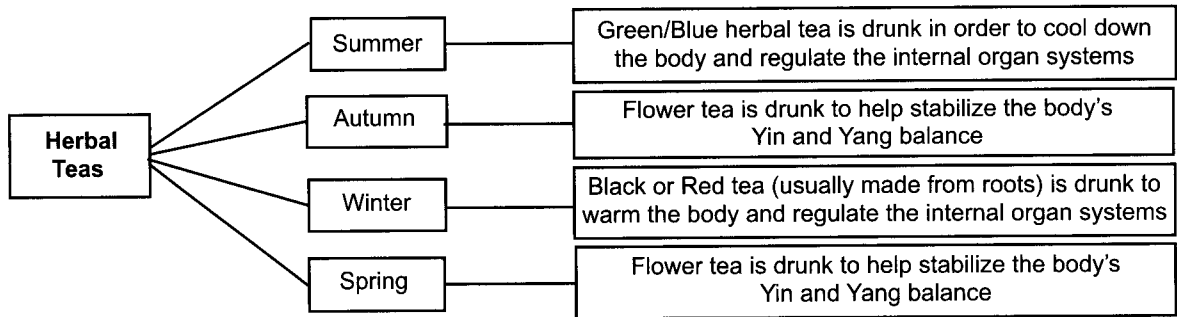


Figure 13.22. The Consumption of Herbal Teas According to Seasonal Guidelines

education (food and diet); teas and soups (tang); tinctures and wines (jin); oils, balms, and liniments (you and gao); and compresses, powders (san), and pills (wan).

- 1. Nutritional Education:** is stressed to assist patients in choosing foods for the body's nourishment and optimum health, as well as for the treatment of disease. The food that we eat has a direct and substantial effect on the body's ability to generate and regulate Jing, Qi and Shen. Though foods are generally weaker in effect than are herbs, foods eaten repeatedly or in greater quantities will have an increasingly larger effect on the individual's health. This can easily be observed by comparing the size of a meal with the size of an average herbal prescription.
- 2. Teas and Soups:** are water-based herbal formulas traditionally prepared from raw or processed herbal ingredients. These are traditionally ingested for the treatment of internal and external disorders of both acute and chronic natures.
- 3. Tinctures and Wines:** are both alcohol-based herbal formulas. Tinctures are concentrated alcohol-based formulas prepared from raw herbs and are used similarly to teas and soups. Wines are traditionally applied externally to alleviate pain, or ingested as a tonic, depending on the specific formula and the disease being treated.
- 4. Oils, Balms, and Liniments:** are oil-based herbal formulas usually applied externally for the treatment of muscle, tendon, and ligament trauma, to alleviate pain, disperse Excess Qi,

or to draw Qi into specific areas for tonification.

- 5. Compresses, Powders, and Pills:** consist of herbs that have been pulverized into a paste, powder, or poultice and are then applied externally for the treatment of acute or chronic injuries. They can also be formed into crackers, cakes, pastries and honey-based candies, used for internal organ tonification and the rebalancing of the body's energy system. Pills are herbs specifically prepared from traditional formulas, rolled into little balls, and orally ingested for the treatment of internal disorders.

UNDERSTANDING THE YIN OR YANG ASPECT OF HERBS

Food is a powerful healing tool. Medicinal herbs are considered "special foods" and are divided into categories based on their Yin and Yang natures. They are prescribed in soups and teas, or as additives to be taken with other dishes. For example, Chinese Medical Qigong doctors, as well as many martial arts masters, frequently drink herbal teas to help regulate their body's energies during seasonal changes. In this respect, herbal teas can be consumed according to the following seasonal guidelines (Figure 13.22).

- 1. Summer:** is considered the season of maximum Yang; green/blue herbal tea is drunk to cool down the body and regulate the internal organ systems.
- 2. Autumn:** is a season when Yin and Yang energies balance. However, the Yin energy is increasing and flower tea is drunk to help balance the body's Yin and Yang.

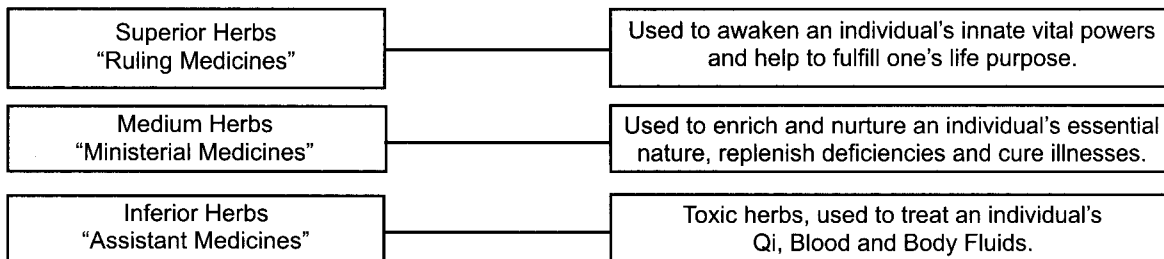


Figure 13.23. Chinese Herbs Were Traditionally Grouped into Three Classes

3. **Winter:** is considered the season of maximum Yin; black or red tea (usually made from roots) is drunk to warm the body and regulate the internal organ systems.
4. **Springtime:** is a season when Yin and Yang energies balance. However, the Yang energy is increasing and flower tea is drunk to help balance the body's Yin and Yang.

Teas are frequently prescribed for their particular healing properties. Each herb has a specific nature. Herbs that are considered Hot or Warm are used to treat Cold conditions, and herbs that are considered Cold or Cool are used to treat Hot conditions. Herbs are also categorized according to their flavor (sour, bitter, sweet, pungent, or salty) and are used to affect the body's internal organ energy. Herbs help the Qi ascend or descend in order to purge or tonify an internal organ or channel. Herbs are also used to move the Blood. Specific herbs are also chosen for prescriptions, based on the Differential Diagnosis according to the Eight Energetic Principles (see Volume 3, Chapter 22), the Five Elements (see Volume 3, Chapter 24), and the Six Stages (see Volume 3, Chapter 25).

ALCHEMICAL CLASSIFICATIONS OF HERBS

According to ancient Daoist text *Redoubled Yang's Fifteen Discourses*, "All medicinal herbs are the flourishing emanations of mountains and waterways, the essential florescence of plants and trees. If one is willing to study them as essences, one can enliven the innate nature and destiny of others."

Virtually all plants and herbs have significant medical potential. Additionally, the ancient Chinese shaman healers explored and documented the specific medical potentials of various animal and mineral substances. Over a period of 5,000 years, the Chinese materia medica has accumu-

lated information on the medicinal uses of over 30,000 plant, animal, and mineral substances; of these about 3,000 are of primary clinical importance, while 300 remain in common everyday use.

The ancient Chinese shaman healers divided the Plant Kingdom into several different categories, based on the plant's essential qualities and the level at which these influenced the body's Jing, Qi, and Shen. This method of categorization existed until the Song Dynasty (960-1279 A.D.). After observing the ability of plants to infuse new life into the sick, the Plant Kingdom was divided into three separate divisions: Superior Herbs (tonics), Common Herbs (slightly toxic), and Inferior Herbs (toxic). The following three methods of categorization are described as follows (Figure 13.23):

- **Superior Herbs:** These herbs were specifically endowed with powerful Ling or Shen and were considered by the ancient Daoists to be the drugs of immortality. These Superior Herbs were believed to "feed" and restore the individual's Jing, Qi, Shen, and especially the Wu Jing Shen (spiritual energies of the five viscera). Specific plant products containing the same abilities were commonly known as "Ling Yao" (drugs possessing Ling), Shen Yao (drugs containing spirit substance), or Xian Yao (drugs used by immortals).

These special herbs consisted of 120 varieties of superior medical substances. They affect the circulation and collection of internal Qi and Shen, and are usually taken in conjunction with specific exercises and meditations. Certain herbs are only suitable for the body when the individual has attained a high level of both internal and external development; in addition, other herbs are only effec-

tive if the blockages in certain energetic pathways are already open.

Considered in ancient times as the “ruling” medicines, these herbs are said to awaken our innate vital powers and help to fulfill our life purpose. Superior herbs such as mushrooms; knotted fungus; leaves, resin and roots of a thousand year old pine, fir or cypress tree; the ancient large fruits or kernels of certain plum, pear, jujube and Nai trees; the ancient seeds of cassia and Chinese cinnamon trees, etc. were also said to have an effect on the body’s Jing, Qi and Shen by making the body light, preventing old age, prolonging life, forestalling hunger and creating advanced spirit travel abilities.

- **Medium Herbs:** These herbs consisted of 120 varieties of moderate types of medical substances. Their curative properties are ideal for countering illness, strengthening the patient’s constitution, helping to maintain general health, and strengthening the patient’s immune system.

Considered in ancient times as “ministerial” medicines, these herbs are said to enrich and nurture the individual’s character and essential nature, replenish deficiencies, and cure illnesses. These herbs, however, should not be taken over a long period of time. Examples of Medium drugs are bitter ginseng, Chinese angelica, scallions, etc. The Ming Dynasty physician Liao Zhong-Chun wrote in his classic herbal pharmacopeia: *Annotated Divine Husbandman’s Classic of the Materia Medica (Shen-Nong Ben-Cao Jing Shu)*, the “ministerial” plant *Paedaria foetida* controls extremely poisonous magical infections; expels malignancies and evil influences; dispels killer-demons, plague, and pestilence; and eliminates spirit possession.

- **Inferior Herbs:** These herbs consisted of 120 varieties of inferior types of medical substances. Considered in ancient times as “assistant” medicines, they were used to remove disease, ward-off venomous insects, and demonic influences. They are mostly toxic and must be taken with caution when used to treat an individual’s disease. Inferior herbs (e.g.,

aconite, peaches, plums, etc.) were said to have a curative effect on the body’s Qi, Blood and Body Fluids.

GATHERING HERBAL MEDICINES

To effectively gather herbal medicine, the doctor must have an extensive knowledge of the energetic changes within the surrounding environment (season, place, time, etc.), as well as the specific energetic quality of the herb (roots, bark, leaves, flowers, fruits, etc.). The doctor must also possess the harvesting skill required for gathering herbs. For example, a plant’s energy and essence generally descends into its roots during the Autumn and Winter, making this the best time to gather most root medicines. Similarly, leaves are generally harvested in the Spring, while flowers and fruits are gathered just prior to the peak of their maturity. Modern botanical science supports the validity of these practices by demonstrating an increase or decrease in the various “active” chemical constituents of a plant according to the climate, soil and season.

Once the herbs have been gathered, the doctor must then begin the procedure of processing them. The process work is especially important as some herbs are poisonous and need to be detoxified, while others can have their properties enhanced through the extracting process.

INTERNAL LIFE ELIXIRS

The “internal life elixirs” of the ancient Chinese alchemists were believed to actually be incredibly composed fluid “condensers” (natural energetic capacitors used for storing powerful forms of energy). Ancient Chinese “elixirs” were dynamic regenerative formulas that were prepared in order to influence not only the individual’s physical body, but also the energetic and spiritual bodies as well.

The ancient composition and uses of Tinctures, Essence Formulas, Salts and Extracts were categorized as follows:

- **Tinctures:** These were used to stimulate the Spiritual Body
- **Essence Formulas:** These were used to stimulate the Energetic Body
- **Salts and Extracts:** These were used to stimulate the Physical Body

THE ENERGY OF WIND: FENG

The ancient Chinese Feng Shui masters considered the Wind as the first and primary element influencing nature upon the Earth. All forms of magical cloud formations are observed as being full of light, color, form, and movement.

Energetically, the power or force of the Wind is created by the uneven heating of the atmosphere by the energy from the Heavens (initially the Sun). As the Sun heats the surface of the Earth, the air above hot areas expands and rises upwards. The air from cooler areas then flows inward to replace the heated air creating air circulation. The speed and direction of the energetic flow of the Wind is determined by the air flow created from high and low pressure regions. Wind moves clockwise around a high pressure region and counterclockwise in a low pressure region (this is true in the Northern Hemisphere, though the opposite is true in the Southern Hemisphere).

The energy of the moving Wind (Feng) can be so gentle and soft at times that it may be hardly felt, or so powerful and fast that it pushes over large trees and buildings. The energetic currents of Wind flow like water. Wind moves and circulates over the Earth's surface, sometimes collecting into still pockets and then unpredictably moving on. In nature, the energy of Wind establishes the foundation of the environmental climate, creating storms, bringing clouds, rain and lightning, or removing the clouds and allowing the Sun to warm the land.

Wind is responsible for the movement of clouds. Various types of cloud formations portray the movements and temperature of the wind, for example:

- **Alto cumulus Clouds:** These are fleecy looking cloud formations (Figure 13.24), consisting of large whitish globular cloudlets that are formed by the wave motion of rising and falling air pockets over mountainous terrains.
- **Cirrus Clouds:** These are wispy looking white clouds (Figure 13.25), usually consisting of tiny ice crystals (existing at high pressure). Wispy streaks of cirrus clouds create what the Chinese call "mare's tail" streamers. The "mare's tail" cloud streamers are sometimes

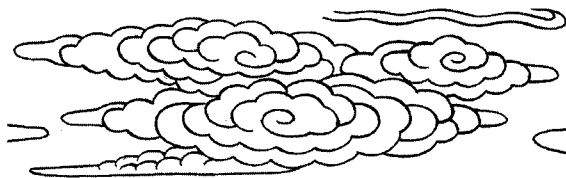


Figure 13.24. Alto cumulus Clouds
(Inspired from the original artwork of Robert Beer).

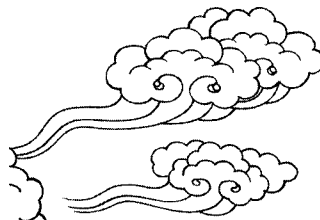


Figure 13.25. Cirrus Clouds: "Mare's Tail" streamers
(Inspired from the original artwork of Robert Beer).

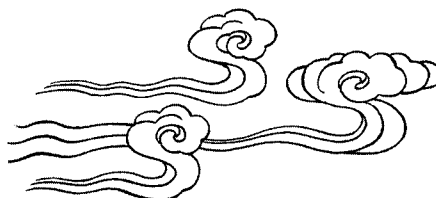


Figure 13.26. Cirrus Clouds: Hook Clouds
(Inspired from the original artwork of Robert Beer).

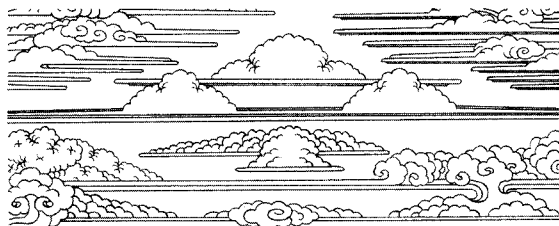


Figure 13.27. Stratocumulus Clouds: Energetic "Streets"
(Inspired from the original artwork of Robert Beer).

said to resemble the body and swirling tail of serpent spirits.

Another variation of the wispy looking streaks of cirrus clouds is known as a "hook" cloud (Figure 13.26), which takes the form of a ghostly drifting mist.

- **Stratocumulus Clouds:** These are sometimes long cloud formations (Figure 13.27), that can produce visible lines or energetic "streets." Within the central spirals of a cumulus cloud

is its “nipple.” In ancient China, this “nipple” was believed to contain the shape of half of a Yin and Yang symbol, and represent the cloud’s vortex or “seed essence,” which nourishes the cloud and renders it fertile with life-giving rain.

CHINESE CHARACTERS FOR WIND

The ancient Chinese ideograph for Wind “Feng” is described as follows (Figure 13.28): The Chinese character for “Feng” is composed of two images. The character on the outside “Fan” represents the Wind. The character on the inside “Chong” represents worms or insects that are being carried off by the wind. Together, both characters are used to depict the power and sudden or violent impulses of the Wind and its potential to carry something away.

WIND, THE MUSIC OF THE EARTH AND VOICE OF HEAVEN

In ancient China, Daoist mystics believed the Wind to be the messenger of Heaven. During the Zhou Dynasty (1028-221 B.C.), according to the ancient Daoist writings of Zhuang Zi, “The Heavens exhales its Qi, and its name is Wind.” According to ancient Daoist texts, “the Great Earth energetically releases a mysterious vapor called Wind, causing the voices of ten thousand hollows and holes to howl wildly.” This was known in ancient China as the “Music of the Earth.”

Deep within the forests of the Earth, and located within the high mountains and low hills, the ancient Chinese observed that trees have openings similar to that of mouths, ears, cups, and bowls. They also observed that within the Earth itself are caverns shaped like deep pools, shallow ponds, halls, and cavities. When the Wind blows, these various openings can begin to vibrate, and their resonance can produce loud, low, or thunderous roars, similar to the sound of an ocean wave crashing against the shore. Sometimes the sound is sharp and piercing, like that of “the whistling arrows shot from a mighty bow.” Other times, the Wind will make sounds like laughter, crying, screaming, heavy breathing or sighing. If the Wind blows gently, the vibration and tone of the sound is faintly heard, however, in a strong gale, the power and volume of the sound of the

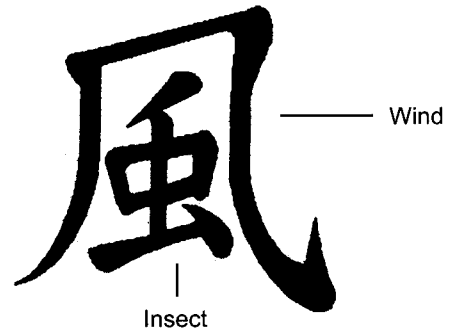


Figure 13.28. The Ancient Chinese Character for Wind, “Feng”

Wind can be deafening. When the Wind stops, all the hollows become empty and silent. The sound produced by the Wind was also known in ancient times as “the Voice of Heaven.”

Ancient Chinese medicine considered the human body to be like that of an empty stalk or “reed,” capable of vibrational resonance through energetic stimulation via the body’s own internal emotional “Winds.” When the Wind blows hard, an individual’s body will resonate like a reed, expressing one or several of the seven various internal emotions through the seven external orifices (Figure 13.29).

THE WIND AS MESSENGER OF CHANGE

Wind is the messenger of change, be it variations in the change of weather, seasons, or events. The ancient Chinese believed that the Wind was an omen or messenger of Heaven because its continual changing energetic movement takes place between Heaven and Earth. Documents found

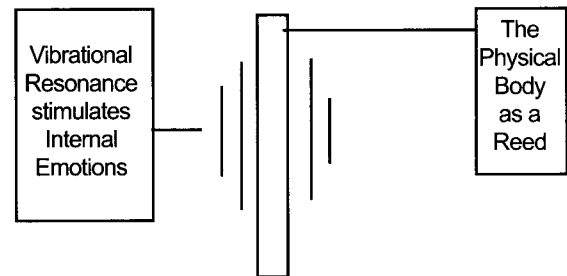


Figure 13.29. Ancient Chinese medicine considered the human body to be like that of an empty stalk or “reed.”

from the Han Dynasty (206 B.C - 220 A.D.) during the excavation in Yin Que Shan spoke in great detail about the earlier Shang Dynasty (1600 B.C - 1028 B.C.) Fengjiao system of reading signs and omens from various types of Winds. Examples of reading Wind as Heaven's omens are also found in oracle bone inscriptions.

THE STARS AFFECTING WIND AND RAIN

In ancient Chinese believed that Wind and rain were closely connected with the study of astrology. According to the *Hung Fan* (Vast Plan), written in the Chinese *Canon of History*, "People must examine the stars, because there are among them some which have a good influence on the Wind and some which further rainfall. The course of the moon among the stars produces Wind and rain."

According to ancient Daoist teachings, Wind is also the breath of the Heavens; a combination of Yang and Yin energies, containing more Yang Qi in the summer and more Yin Qi in the winter. Accordingly, Wind was considered to be a measure of the Dao itself, therefore its irregularities were considered to be supremely significant.

THE WIND'S ENERGETIC APPLICATION

An important factor to consider when dealing with the energetic properties of Wind is understanding the fact that a strong wind can blow away the accumulated environmental Qi inherent within a specific location (Qi accumulated from the energetic manifestations of the Earth's soil, vegetation, and water). The stronger the Wind, the more destructive it will be to the environmental Qi. Strong and Cold Winds are considered malicious and should be avoided; therefore, in certain Cold or mountainous areas it is absolutely imperative that you have some protection from the Wind.

Not all Wind is considered bad. The important factor in considering the energetic properties of Wind is balance, as the absence of Wind will create what is known as "stagnant air." If the Wind blows into a specific area from all directions, for example, it is called an "open location without protection." Such an area is considered auspicious

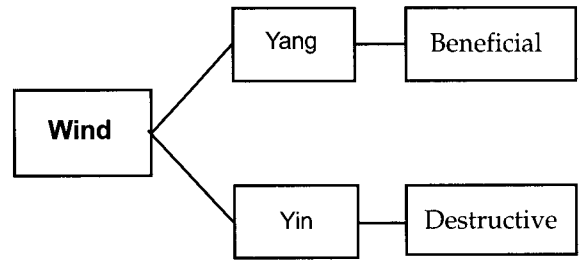


Figure 13.30. The Yin and Yang Nature of Wind

when located in a vast open area like the desert. Also, if the Wind is warm and soft, it is considered a "good" Wind, as soft Winds that are warm do not destroy the Environmental Qi inherent within an area's location.

THE YIN AND YANG NATURE OF WIND

The energetic nature of Wind can be divided into Yin and Yang types. Yin-Wind and Yang-Wind are described as follows (Figure 13.30):

- **Yin-Wind:** This type of Wind is defined as an energetic Wind that can destroy the Earth's environmental Qi. The degree of damage that the Yin-Wind can inflict on a particular site will depend on the strength of the environmental Qi within the site. The stronger the Earth Qi within the site, the less the damage.
- **Yang-Wind:** This type of Wind is defined as an energetic Wind that is beneficial to patients. In ancient China, this type of Wind was described as the Yang movement of life, because of its ability to bring things into motion and quickly flow over long terrains. Wind that blows along rivers or oceans, for example, is considered Yang in nature and is good for the patient's healing. Wind that blows along a long mountain range and passes through water is also considered Yang in nature and is good for the patient's healing. In ancient times, it was believed that this type of Wind dispelled evil spirits.

THE EIGHT DIRECTIONS OF THE WIND

The energetic nature and quality of Wind depends on which direction the Wind is blowing. In ancient China, the energetic quality of Wind was

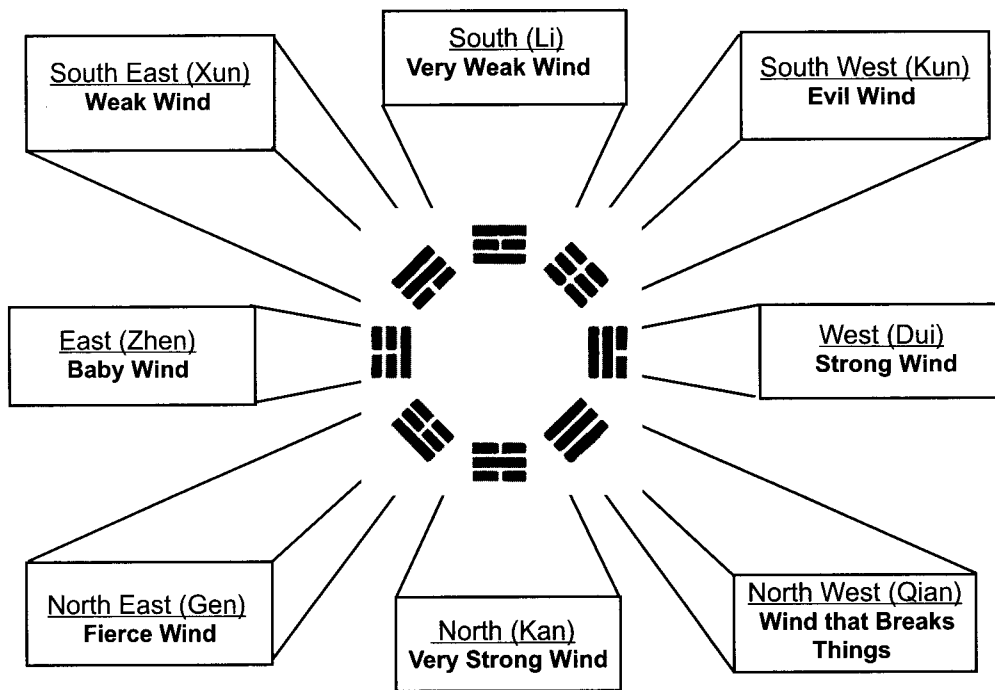


Figure 13.31. The Wind Correspondences According to King Wen's Post-Heaven Arrangement of the Eight Trigram Directions of the Yi-Jing

divided into the eight directions (Bafeng), with each Wind emanating from its source similar to the way that the Eight Spirit Roads emanate from the center of the Fengshui compass. The Eight Winds and their seasonal correspondences are described as follows:

1. In the beginning of Spring, Wind coming from the North-East is favorable.
2. On the Spring Equinox, Wind coming from the East is favorable.
3. In the beginning of Summer, Wind coming from the South-East is favorable.
4. On the Summer Solstice, Wind coming from the South is favorable.
5. In the beginning of Autumn, Wind coming from the South-West is favorable.
6. On the Autumn Equinox, Wind coming from the West is favorable.
7. In the beginning of Winter, Wind coming from the North-West is favorable.
8. On the Winter Solstice, Wind coming from the North is favorable.

THE WIND AND THE POST-HEAVEN EIGHT TRIGRAM DIRECTIONS

Each type of Wind corresponding to King Wen's Post-Heaven arrangement of the Eight Trigram directions of the Yi-Jing (I-Ching) is said to penetrate the human body in ways that can either purify and strengthen the Shen or become toxic. This can be determined according to the season and angle of attack. For example, in the Northern hemisphere, the Northern Wind was attributed to the Trigram Kan and was considered very strong, while the Southern Wind was attributed to the Trigram Li and was considered very weak. There are three benign Winds in nature (Baby Wind, Weak Wind, and Very Weak Wind), however, the remaining five Winds (Evil Wind, Strong Wind, Wind that Breaks Things, Very Strong Wind, and Fierce Wind) are considered harmful (Figure 13.31).

WHIRLWIND

A Whirlwind (Xuanfeng) is a type of Wind that revolves around itself. According to ancient texts from the Qin Dynasty (221-206 B.C.) and Han

Dynasty (206 B.C-220 A.D.), a Whirlwind was generally associated with spirit beings and sometimes miraculous events.

The unpredictable energetic manifestation of a Whirlwind (Xuanfeng) could be considered either good or bad depending on its origin and manifestation. The ancient Chinese believed that a Whirlwind could be used by spirits from either divine or demonic realms. Whirlwind Chariots (called Piaoze and Piao lun), for example, were considered playful Winds, and were believed to be the vehicles of major deities (Figure 13.32). However, in order to confuse people, sometimes ghosts and demons would take possession of whirlwinds and use them as their bodies (called Xuanfeng). In other ancient Chinese texts, Whirlwinds were also believed to be dispatched from Heaven as punishment, and these would often appear with violent rains (called Baoyu). According to the ancient Daoist text *Datungjing*, "The whirlwind disperses the ten thousand demons."

At other times the ancient text refers to a "Divine Wind" which the Daoist disciple may ride upon and overcome obstacles through the power of its breath. This type of whirlwind is exhaled by the Divine Emperor, who "maintains all of the guardian spirits at the gate of death." It is the Divine Emperor who exhales the Breath of the Whirlwind, which is said to "brighten everything like a white sun." This type of whirlwind represents a form of Primordial Breath (Yuan Qi) which activates the Earth's "bellows." By blowing fiercely into all of the Earth's cavities, the Primordial Breath makes them all vibrate, and resound in response. By blowing through the Heavenly forest, the Primordial Breath makes the branches of the "trees of life" growing in paradise echo with the divine sounds of the sacred books.

According to the ancient Daoist text *Datungjing*, this unrolling, circular unfolding, creative movement of Primordial Breath is identified with the Dao, which "courses and circulates like wind, without being wind, and is fluid like water, without being water." The ancient Daoists gave this type of wind the name *Feng Chao*, meaning "moist or humid wind," which refers to a type of wind that spreads around and fertilizes air and water.

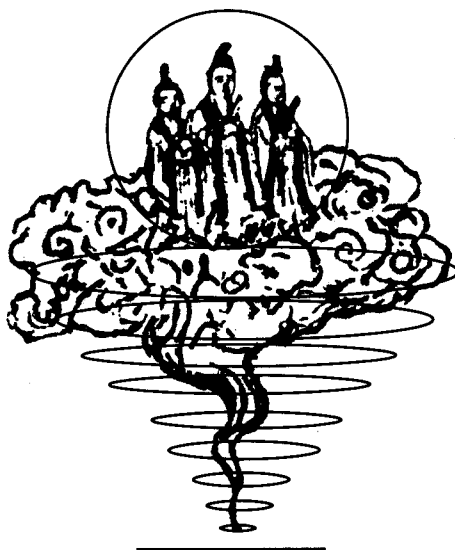


Figure 13.32. Whirlwind Chariots were considered playful Winds, and were believed to be the vehicles of major deities.

GATHERING QI FROM THE FOUR WINDS

There are several meditations used to cultivate the power of Wind. By ingesting the energy from the four directions of the horizon, the Qigong doctor is able to absorb into his or her body the energy of Heaven and Earth that is carried by the Wind. By "sipping" the colored Qi contained within the Wind flowing from the horizon, the doctor is able to absorb and cultivate environmental and celestial Qi.

The primary objective of the following meditation is to first cleanse the body of pathogenic factors, and then cultivate and absorb environmental and celestial Qi. Each direction of energy (North, South, East, West, Heaven, and Earth) has its own unique field of power and vibration and is assigned a specific color. Each vibration and color stimulates the energy field of one of the five major Yin organs through the body's Heaven and Earth connection (the Taiji Pole). Therefore, the sipping of the colored Qi from the horizon must be coordinated with the inhalation of the environmental Qi from the Earth.

When absorbing Qi from the six directions of space (above, below, front, back, right, and left), the Qigong doctor will begin by first focusing on

gathering universal energy into his or her body via the Heavenly Gate of the Taiji Pole located at the top of the head (Figure 13.33). This establishes a firm connection to the Heavenly Qi (energy received from the Sun, Moon and Stars).

Next, the Qigong doctor will focus on gathering environmental energy into his or her body via the Earthly Gate of the Taiji Pole located at the bottom of the perineum. This establishes a firm connection to the Earthly Qi (energy received from the Soil, Water and Wind).

The Taiji Pole is considered the central axis with two directions: above (Heaven) and below (Earth). After gathering energy from Heaven and Earth into the Taiji Pole, the Qigong doctor will proceed to gather the Qi from the Four Winds, described as follows:

- North corresponds to the back of the body and the Kidneys
- South corresponds to the front of the body and the Heart
- West corresponds to the right of the body and the Lungs
- East corresponds to the left of the body and the Liver

CULTIVATION TECHNIQUES

This is a tonification exercise that is used for gathering and absorbing the Earth's Environmental Qi to energize a weakened or Deficient condition. When cultivating energy from the horizon, practitioners should face the direction of the South and visualize themselves surrounded in an energetic mist. This mist contains six different colors and light vibrations. From the four directions (North, South, East, and West) emanate the following four colors: black, ruby red, green/blue and brilliant white. Each of these colors are associated with a particular Yin organ:

- North - Black - Kidneys
- South - Ruby Red - Heart
- East - Green/Blue - Liver
- West - Brilliant White - Lungs

From the Earth itself arises a golden yellow mist; this color is associated with the Spleen. From Heaven descends a silvery white mist entering the body at the top of the head; this color is associated

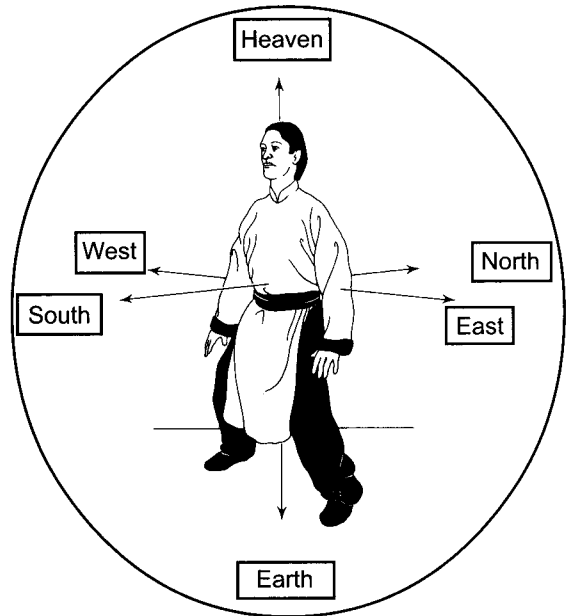


Figure 13.33. When absorbing Qi from the six directions of space (Heaven, Earth, South, North, West, and East), the Qigong doctor will first focus on gathering universal energy into his or her body via the Heavenly Gate of the Taiji Pole located at the top of the head

with the Taiji Pole. These six different colored mists permeate and envelop the body with their healing light vibrations. To perform this meditation, stand in a Wuji posture as you visualize:

1. A silvery white mist descending from the center of the Heavens to penetrate and envelop your Taiji Pole. This silvery white mist enters your body through the top of the head at the Baihui (GV-20) point and flows into and fills up the Taiji Pole, saturating and absorbing into your center core.
2. A golden yellow or light brown mist ascending from the center of the Earth entering the body through the bottom of your feet at Yongquan (Kd-1) points. This golden yellow mist saturates your Spleen as it penetrates and envelops your center core.
3. A ruby red mist flowing from the horizon in front of you enters your Heart as it saturates and envelops the front of your body.
4. An black or dark "midnight" blue mist flowing from the horizon behind you enters your

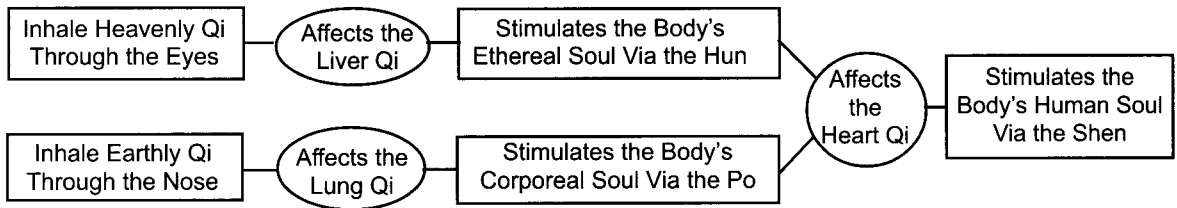


Figure 13.34. Focused inhalation (through the nose) stimulates the body's Corporeal Soul via the Po. Focused color absorption (through the eyes) stimulates the body's Human Soul via the Hun.

Kidneys as it saturates and envelops your back.

5. A brilliant white mist flowing from the horizon on your right side enters your Lungs as it saturates and envelops the right side of your body.
6. An green/blue mist flowing from the horizon on your left side enters your Liver as it saturates and envelops the left side of your body.
7. Imagine the combined mist from each organ flowing down into the Lower Dantian, gathering and stabilizing the body's Yuan Qi.
8. End with the "Pulling Down the Heavens" exercise.

The human soul (located in the Taiji Pole behind the Heart), can either be stimulated or calmed when the practicing this meditation. In order to insure a stronger experience, the Qigong doctor's eyes and ears should work in harmony by turning upwards and inwards during the Qi cultivation meditation.

When practicing absorbing environmental Qi, the focused inhalation (through the nose) will energetically stimulate the body's Corporeal Soul via the Po. The focused absorption of the horizon colors (through the eyes) will stimulate the body's human soul via the Hun (Figure 13.34).

PRECAUTIONS

Patients should be monitored regularly in order to prevent any Qi deviations which may occur while the patient is absorbing Qi through his or her pores. For best results, while absorbing environmental Qi, the color of the energy should be clean, clear, and bright.

Because the body's internal energy matches that of the external environment, it is important to avoid selecting any areas that are windy, turbulent, polluted, stagnant, waste sites, cemeter-



Figure 13.35. Through specific Hand Seals and Incantations, the Wind Element could be Invoked to Bring Clouds for Rain (Inspired from the original artwork of Robert Beer).

ies, or areas with excessive electrical wiring. Also avoid any type of extreme weather condition (i.e., storms, hurricanes, sweltering heat, or extreme cold).

CALLING THE WIND

In ancient China, Daoists sages believed that the incredible powers of the Wind could be summoned to bring rain clouds through focused intention. It was believed that the spirit in charge of the Wind Element could be invoked through holding the "Trigram Hand Seal" and using a special type of Whistling Incantation (Figure 13.35). The specific purpose, direction and energetic function of the Wind was determined before choosing the Trigram Hand Seal that was needed for the invocation (Figures 13.36 through 13.47). The specific tone and beat of the whistle resembled the pattern that one would use when calling an animal.

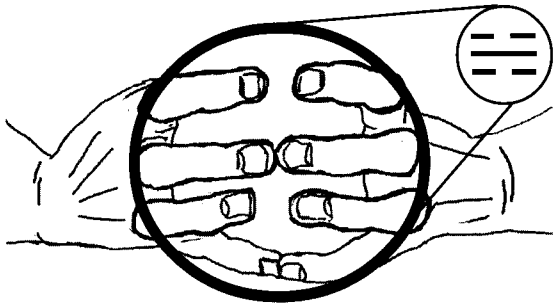


Figure 13.36. Ancient Daoist Hand Seal for Kan
(North-Very Strong Wind)

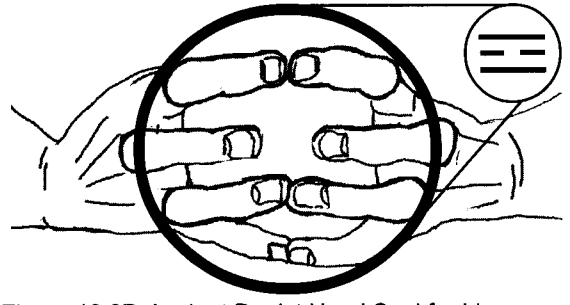


Figure 13.37. Ancient Daoist Hand Seal for Li
(South Wind-Very Weak Wind)

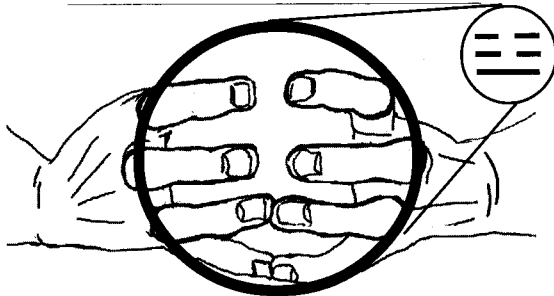


Figure 13.38. Ancient Daoist Hand Seal for Zhen
(East Wind-Baby Wind)

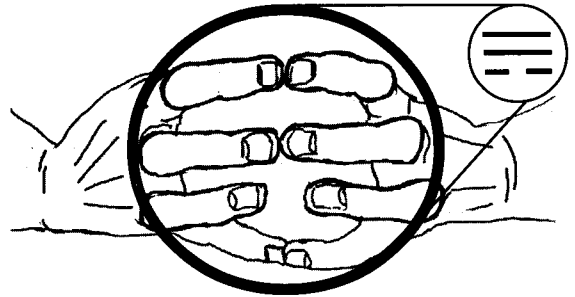


Figure 13.39. Ancient Daoist Hand Seal for Xun
(North East Wind-Fierce Wind)

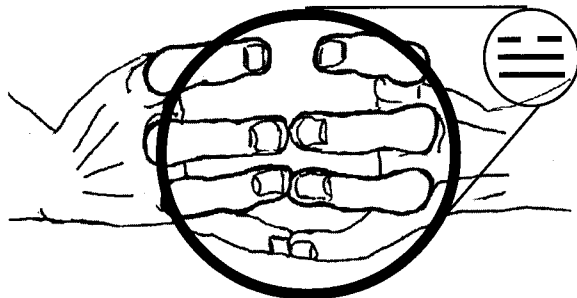


Figure 13.40. Ancient Daoist Hand Seal for Dui
(West Wind-Strong Wind)

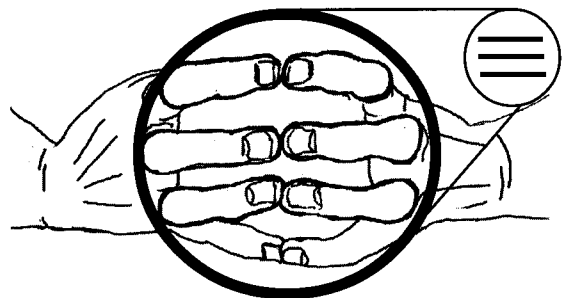


Figure 13.41. Ancient Daoist Hand Seal for Qian
(South West Wind-Evil Wind)

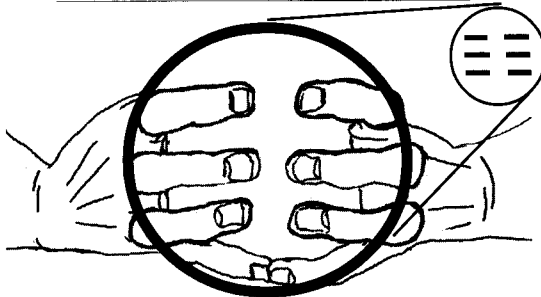


Figure 13.42. Ancient Daoist Hand Seal for Kun
(North West Wind-Wind that Breaks Things)

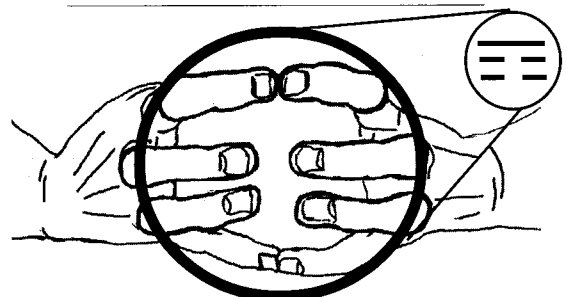


Figure 13.43. Ancient Daoist Hand Seal for Gen
(South East Wind-Weak Wind)

THE ENERGY OF WATER: SHUI

Water was a very important energetic concept in ancient China. Because it is extremely flexible, has no particular shape or form, and molds itself to the land through which it flows, it symbolized the action of the Dao and the movement of Qi. It can fit into any space, bring life to all living things, and though soft and yielding, it can be extremely powerful. Pure water is said to possess several unique qualities:

- Clear
- Odorless
- Soothing
- Formless
- Reflective
- Transparent
- A Condenser for Energy
- Cool
- Light
- Soft
- Healing
- Purifying
- A Transmitter

The energy of Water is considered essential to human survival; it serves as the transporter of energy and nourishment; helps to modulate the environmental temperature, carry Earthly Qi from the mountains to the valleys, and protects the Earthly Qi from dispersing.

The ancient Chinese considered the soil to be the skin of the Earth, the mountains the bones of the Earth, and the Water the Blood Vessels of the Earth. They believed that all water flowing on the Earth needed to be guided and directed by the "bones of the Earth." Therefore, the ancient Chinese considered the mountains and large stone formations important in guiding the currents of water.

To the ancient Chinese, the absence of Water caused Qi to disperse (especially when a strong Wind blows); whereas in the presence of Water, Qi accumulates (especially when the Wind stops blowing). The more Water there is in a particular area, the more auspicious it becomes for gathering and collecting Qi.

CHINESE CHARACTERS FOR WATER: SHUI

The Chinese ideograph for Water, "Shui," is described as follows (Figure 13.44): The Chinese character that depicts the ideogram for "Shui" represents the flow of a river; the outer lines represent the ripples of flowing water.

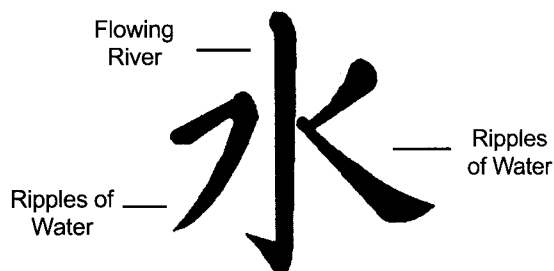


Figure 13.44. The Chinese Character for Water "Shui"

WATER IN SCIENCE

Water is an amazing, mysterious, and essential substance. More than 70% of the Earth's surface is covered with it. Water is the major constituent of almost all life forms, as most animals and plants contain more than 60 % water by volume. The average human body is 70% Water. At conception, a fertilized egg is 96% Water; at birth, a baby is 80% Water; and as the child matures, the percentage drops, stabilizing at about 70% Water when the individual reaches adulthood.

Water has a very simple atomic structure. This structure consists of two hydrogen atoms bonded to one oxygen atom. The nature of the atomic structure of water causes its molecules to have unique electrochemical properties. The atomic structure of a water molecule consists of two hydrogen (H) atoms joined to one oxygen (O) atom. The hydrogen side of the water molecule has a slight positive charge, while the oxygen side of the molecule contains a negative charge (Figure 13.45).

This molecular polarity causes water to be a powerful solvent and is responsible for its strong surface tension. The unique way in which the hydrogen atoms are attached to the oxygen atom causes one side of the molecule to have a negative charge and the area in the opposite direction to have a positive charge. The resulting polarity of charge causes molecules of water to be attracted to each other forming strong molecular bonds.

Water is a compound that is formed from two gases, yet it is liquid at normal temperatures and pressure. When water makes a physical phase change, its molecules arrange themselves in distinctly different patterns. Normally the water particles link together to form the crystal nucleus. This

results in a visible hexagon shaped water crystal. The pattern created by water when it is frozen causes its volume to expand and its density to decrease. Expansion of water at freezing allows ice to float on top of liquid water.

Water is the natural medium of all cells, acting as the essential conductor of a molecule's signature frequency in all biological processes. Water molecules organize themselves to form an energetic pattern on which information can be imprinted. So important is water to the transmission of energy and information that it is believed that molecular signals cannot be transmitted in the body unless they do so through the medium of water.

In the 1960, biologist Dr. Bernard Grad of McGill University in Montreal analyzed water that had been treated by an energy healer and found that it had minor shifts in its molecular structure, as well as decreased hydrogen bonding between the molecules. This was similar to what happens when water is exposed to the energetic fields of magnets. Other scientists have discovered the imprinting properties, or "memory," of water, by observing that water is able to imprint and store information from molecules. Since the molecules existing within the human cells are surrounded by water, this gives us some insight as to how molecules "talk" to one another within our bodies.

Giuliano Preparata and Emilio Del Giudice, two Italian physicists at the Milan Institute for Nuclear Physics, discovered that water molecules create coherent domains, similar to that of a laser. Light is normally composed of photons containing many colorful wavelengths, however, photons in a laser have a high degree of coherence similar to that of a single coherent wave (one intense color). The single wavelengths of water molecules appear to polarize around any charged molecule, storing and carrying its frequency like a tape recorder, and thereby imprinting and carrying information that can be read at a distance.

THE BODY'S NEED FOR WATER

Water is considered to be our most essential nutrient, vital to an individual's metabolism and digestion. The body must be rehydrated daily in order to sustain optimum health. The exact

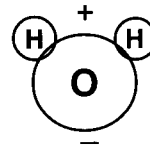


Figure 13.45. The hydrogen side of the water molecule has a slight positive charge, while the oxygen side of the molecule contains a negative charge

amount of water a person needs depends on a number of factors: body weight, metabolism, climate, stress, and level of physical activity.

Research indicates that most normal individuals lose water faster than they replace it. Most individuals lose two and a half quarts of water (80 ounces) per day under normal conditions. Generally, water is lost through: exhalation, perspiration, urination and defecation, described as follows:

- **Exhalation:** On average one pint of water is dispersed each day through exhalation
- **Perspiration:** On average one pint of water is dispersed each day through perspiration
- **Urination and Defecation:** On average three pints of water are dispersed each day through urination and defecation

If the body becomes dehydrated, the individual's health and bodily functions will be adversely affected. Clinical manifestations of dehydration include the following:

- Reduced Blood volume; this means that less oxygen and fewer nutrients are provided to the tissues, muscles and internal organs
- Reduced Brain activity (concentration and thinking) and impaired neuromuscular coordination
- Impaired digestive function and constipation
- Poor muscle tone and muscle size
- Joint and muscle pain
- Increased toxicity within the tissues
- Hyperconcentration of Blood with increased viscosity, leading to higher risk of Heart attack
- Water retention (edema), which can result in being overweight and can also impede weight loss
- Symptoms of Senility
- Dementia in severe conditions

Exercise and heat exposure increase water loss. Therefore, Medical Qigong doctors are encouraged



Figure 13.46. As the flow of water moves through openings in rocks and soil, it makes sounds like laughter, crying, screaming, heavy breathing or sighing

to take additional precautions due to the increased heat production generated from most Medical Qigong treatments, exercises and meditations.

THE VOICE OF WATER

In ancient China, Daoist sages observed that along the Earth's vast terrain, the energetic flow of water moves through openings in rocks and soil, making sounds like laughter, crying, screaming, heavy breathing, or sighing. If the Water flows gently, the harmony of the sounds is faintly heard, however, in strong rapids, the sounds of the water can be deafening (Figure 13.46).

The ancient Chinese sometimes considered rapid and noisy streams or brooks to be evil, as some contained a turbulent type of energy, called the "Crying Red Phoenix." This turbulent type of noise signified the energetic sorrow and wailing of the Earth.

ENERGETIC QUALITIES OF WATER

There are several types of energetic qualities of water that a Qigong doctor looks for when gathering energy: The Energetic Direction of the Water's Flow, The Speed of the Water, The Shape of the Watercourse, The Depth of the Water, and The Sound that the Water Makes, described as follows (Figure 13.47):

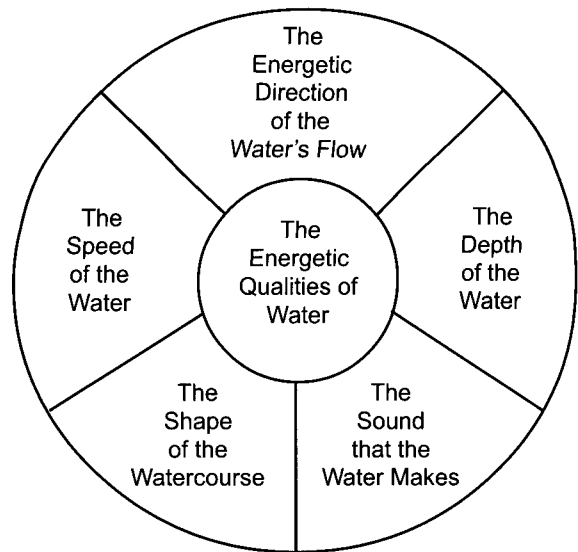


Figure 13.47. The Energetic Qualities of Water

- **The Energetic Direction of the Water's Flow:** When sitting or standing in meditation, the energetic flow of Water should not run directly against where the patient has positioned him or herself.
- **The Speed of the Water:** The speed of the Water should be slow and gentle, not turbulent or fast.
- **The Shape of the Watercourse:** The shape of the watercourse should be like that of an embracing or curved path instead of a straight line.
- **The Depth of the Water:** The depth of the Water should run deep rather than shallow. The deeper that the Water runs, the slower and more quiet it will be.
- **The Sound that the Water Makes:** The softer and gentler the sound that the Water makes, the more auspicious it will be for the patient.

An important factor to consider regarding with the energetic properties of Water is understanding the fact that a strong water current can wash away the accumulated Environmental Qi inherent within a specific location (Qi accumulated from the energetic manifestations of the Earth's soil, vegetation, and water). The stronger the Water, the more destructive it can be to the accumulated Environmental Qi. Therefore, Water should

be slow moving and gentle (like the Wind) in order to preserve the energetic charge.

GATHERING QI FROM OCEANS, LAKES, RIVERS AND STREAMS

The oceans, lakes, and streams retain and release the sun's light, energy, and heat slowly and are, therefore, important in energy cultivation. The deeper and larger the Water body, the more powerful the energy contained within it. Inside the stillness of moving water is an intensely vibrating current of energy. In order to feel the vibration of this subtle energetic current, an individual must be tranquil and still.

The human body instantly absorbs the light, energy, and resonant vibrations that are stored within water. Energized Water (sometimes in the form of herbal teas) is often used by Qigong doctors in clinics throughout China. This energetically transformed Water provides the patient's body with the basic components necessary for restoration and regeneration and is considered the "elixir of life" by many Qigong doctors.

GATHERING ENERGY FROM OCEANS

The ancient Chinese observed that oceans often marked the end of long mountain veins of Earth Qi, and sought to locate specific waterfront areas in which to practice their Qigong. These ocean waterfront areas were considered auspicious energetic locations where "the Earth Dragon's Qi was concentrated."

The energy from the ocean has a strong cleansing and purifying effect on the body's Qi. Meditating by the ocean is used extensively for dispersing negative emotions and regulating the body's internal organs. The active rhythm and sound of the waves allows the patient to harmonize his or her internal energetic rhythms with those of the tide, thus quieting the nervous system.

Sometimes, temporary "Water Dragons" can form when different currents of water in coastal seas create dragon-shaped patterns (based on the different surface colorations of the water). However, these temporary Water Dragons can quickly disappear when the external winds or internal currents change.

GATHERING ENERGY FROM LAKES

In ancient China, energy flowing over or within waterways was known as a "Water Dragon." The Water Dragon inhales at sinkholes or underwater caves, and exhales where the water gushes out in the form of a spring, river, lake, or pool. The ancient Daoists believed that Water Dragons that were formed by rivers, sea currents in coastal waters, or patterns of vegetation caused from hidden watercourses, all carry extremely benevolent energy.

In ancient China, lakes were considered to be vast reservoirs of stable, static water energy. The energy from a lake has a strong calming effect on the body's energetic field. The quiescent solitude of a lake can be used to sedate active emotions, balance any excess or deficiency, and calm the body's Shen.

GATHERING ENERGY FROM RIVERS AND STREAMS

The longer a river or stream has traveled before it terminates into a land site, the more Earth Qi will be contained under the land. In ancient China, it was believed that it was better to gather Environmental Qi downstream (the "Earthly Door"), close to the sea, instead of upstream (the "Heavenly Door").

In ancient times, mountains that were found downstream on the right side of the river were called "tortoises," and those that were found on the left side of the river were called "snakes." Together, both tortoises and snakes formed a natural dam for collecting the energetic flow of the water.

Small hills or big rocks positioned in the middle of the river were believed to further strengthen the Earthly Door, checking the energetic flow of the Water as it continued downstream. These Earthly obstructions, positioned within the river, were called "respectable stars," or "seals floating in the water" by the ancient Daoists.

When locating a Water Dragon within a river, the watercourse must follow a pathway that resembles the body of a dragon. For example, its main channel must serve as the dragon's body, with distinct branch channels representing the dragon's feet. The Water Dragon is especially auspicious if the water gathers and pools at certain points.

Also, compared to oceans and lakes, the flow

of energy in rivers and streams is generally more rapid in movement than the energetic flow within oceans and lakes. The presence of a Water Dragon is never found within swift-flowing water, water falling from great heights, or stagnant water. Because the rapid energetic movement of Water is not considered auspicious, patients are therefore encouraged to practice where rivers or streams have several twists and turns that slow down the water's energetic flow.

Small streams and brooks suitable for Medical Qigong practice should also be twisting and curving instead of straight-flowing; and the most stable Qi is provided by streams that move slowly and silently in their energetic progression. The energy of a healthy river or stream can be used to replenish and restore depleted Qi, sedate active emotions, balance any Excess or Deficiency, and also to calm the body's Shen.

INVISIBLE WATERCOURSES

The ancient Chinese believed that all seas, lakes, rivers, streams, brooks and ponds were the bearers or containers of Water's spiritual nature, or "Shui Shen." Even when a river bed has become dry through evaporation, the source of the watercourse still contains the energetic and spiritual nature of the currents embedded within its pathway. It was also believed that the energetic and spiritual sources of these water pathways contained and held control of human destiny. This was due to the fact that they provided the precious fluids on which agriculture depends. Therefore, Water Dragons can also exist without the visible presence of water, seen in the difference between colorations of green grass growing within a field or pasture.

SACRED WATERCOURSES

The ancient Chinese believed that specific areas where the water rose up from underneath the ground were sacred, and possessed powerful levels of Earth Qi. Shrines were commonly constructed along such auspicious areas. Other areas were designated as sacred because of the grounds' strong energetic pathway. Such areas were almost always found to exist directly above some form of underground watercourse.

CULTIVATION TECHNIQUES

There are several meditations used to cultivate and absorb energy from oceans, lakes, and streams. The primary objective of these meditations is to either cleanse the body of pathogenic factors, or to cultivate and absorb Qi to replenish the body's energetic field. When cultivating energy from oceans, lakes, or rivers, patients should visualize themselves immersed in a pool of water filled with energy, color, and light. The patient should allow this energized water to absorb into, cleanse, and invigorate the entire body.

PRECAUTIONS

Patients should be monitored regularly to prevent any Qi Deviations that may occur while they are absorbing Qi through their pores.

The Water chosen should be sparkling and clear, moving and circulating, and splashing and bubbling. For best results, select oceans, lakes, and streams with a calm, and stable current. The color is also very important; it should be clear and clean.

Not all Water or Water formations are considered healthy. Some Water bodies are considered evil, with respect to their specific locations, shape, direction, and speed. Because the body's internal energy matches that of the external environment, it is important to avoid selecting any oceans, lakes, or streams that are turbulent, have become dark or dull in color. Also avoid dams and canals, as they block the water's natural flow.

Water that is polluted, stinking, or stagnant was known in ancient China as "evil water," or "demonic water." This type of water was believed to contain and carry Evil Qi, which, when traveling within the Earth, could bring about various forms of disease and sickness.

GATHERING QI FROM CLOUDS AND MIST

Illustrations found from an ancient Qing Dynasty dictionary (1644-1911) describe the various atmospheric phenomena of clouds. Also included in the definitions of a cloud's energetic manifestations are the energetic properties of fog, dew, rain, snow, rainbows, and dusk.

Because of their endless variety of forms and colors, clouds have always been an excellent sign of the current condition of nature. The ancient Chi-

nese believed that if, for example, clouds suddenly appear near certain stars that rule the conditions of human life, that the prevailing influences maybe considered either auspicious or unfavorable depending on their specific location, shape and color.

The ancient Chinese believed that clouds and mist (fog) float between Heaven and Earth, and are the vapor of the Dao. They believed that the Heavenly Spirit of the Dao was exhaled by the mountains (where the spirits live) causing the formation of clouds and mist. This is why cloud formations are associated with the movement of spirits, and why the ancient Chinese believed that spirits dwell within the mist, and that spirits may sometimes abruptly manifest themselves from the mist.

It is important to note that sound was believed to be able to penetrate the mysterious cloudy spirit world. Therefore, chants and incantations were commonly used for invocation, protection, and exorcism.

In ancient China, the spiralling movements of clouds, mist, or air filled with smoke rising from a burning incense was a characteristic representation of the movement of Divine Qi. The ancient Chinese shamans therefore believed that clouds, mist, and dew contained the “essence of the primordial vapor of the Dao.”

When cultivating energy, the absorption of mist into the body can be used to replenish the individual’s Qi. In ancient China, this practice was called “eating vapor,” and was initiated at dawn, when the Sun began to rise. At dawn, the vapors are considered the purest, as the Earth’s Yin energy gives rise to Yang energy.

Certain mists carry vital energy. These mists envelope the land, covering the sky and ground, and connect Heaven and Earth. When mist travels through pine trees, its energetic nature is enhanced, if the pine forest is located within a high mountain, the spot is considered most beneficial.

Additionally, the Five Elements are reflected in the sky, the colors and forms of a cloud can mirror the conditions existing below the surface of the Earth (“as above, so below”). According to Dr. Baolin Wu, certain types of clouds can even

indicate mineral or oil deposits existing underneath the ground. In ascertaining the specific location of certain mineral or oil deposits, the clouds need to be observed at a specific time of day. Also, in order to make an accurate identification, Yi-Jing calculations are utilized for determining the correct latitude and longitude, time of day and other observations of the specific areas natural phenomena.

PRECAUTIONS

Not all mist formations are considered healthy. There are certain types of mist that carry destructive energy that will make the individual sick if it is ingested. This type of mist forms a low bank above the ground becoming stagnant (i.e., over a swamp), and is therefore considered poisonous.

Additionally, practicing Medical Qigong in foggy or rainy conditions can cause an external pathogenic invasion (Damp, Wind, Cold, etc.) of the Lungs. The external pathogenic invasion of Dampness can cause excess moisture to build within the Lungs, creating Qi stagnation within the Lung organ and channels.

TRAINING CLOUD QI

The ancient Daoists believed that the energetic patterns created from the intertwining currents of wind and water affected an individual’s body, mind, spirit, and fate. The ancient Daoists also believed that the pure clarity of the sky was metaphorically an illustration of the Mind of the Dao. Clouds come and go across the Heavens like thoughts or dreams which appear to obscure the mind’s true nature, yet the nature of the sky remains unchanged. Like a mirror, the sky is clear and transparent, always unaffected by the appearances which arise within it.

The following exercises at one time were secretly practiced by ancient Daoists throughout China as a means to practice advanced methods of Heaven and Earth manipulation. The purpose of these Qigong exercises is to allow the practitioners the chance to practice connecting and infusing their energetic fields with the Qi of Heaven and Earth via the clouds.

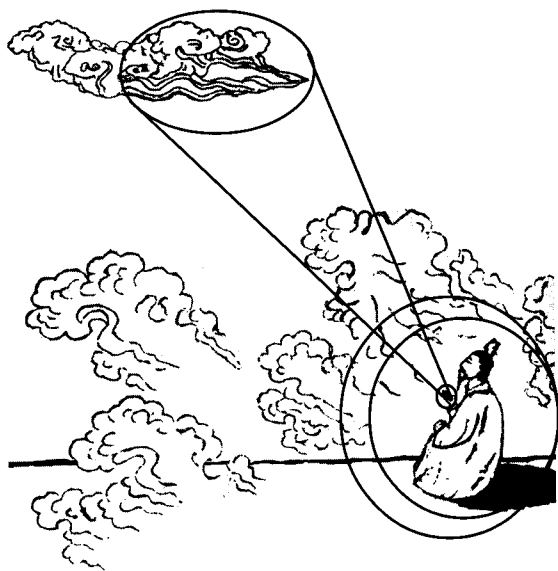


Figure 13.48. Pulling Clouds out of the Sky

PULLING CLOUDS OUT OF THE SKY EXERCISE

Through focused intention, the ancient Daoist mystics would train in pulling clouds out of the sky by rooting the cloud's energetic forms into the Earth's energetic field. Once the cloud is rooted into the Earth's energetic field, it is necessary to either release the cloud back into the sky by attaching its energetic form onto an already existing cloud, or allow the cloud to disperse into the energy of the surrounding environmental field.

- To practice this particular exercise requires that the Daoist mystic first root and immerse him or herself in the vibrational resonance of the Earth (this can be accomplished by practicing the One through Ten Meditation).
- Allow the universal energy existing within your body to connect with the universal energy existing outside your body. Focus the energy of your Mind on extending upward to connect with the energy of the clouds.
- When first beginning this type of practice, it is important to choose a slow moving gentle cloud, and not one that displays fast, turbulent movements (Figure 13.48).
- After choosing a specific cloud, form the Daoist cloud Hand Seal "Diu" with the left hand (Figure 13.49) and mentally extend an

In ancient China, the Postnatal Heavenly Bagua pattern of the "Magic Square" was superimposed on the left palm allowing the Daoist mystic the ability to summons and gather the energetic and spiritual powers of the Bagua into their body, while extending and emitting the gathered Qi using his or her right palm.

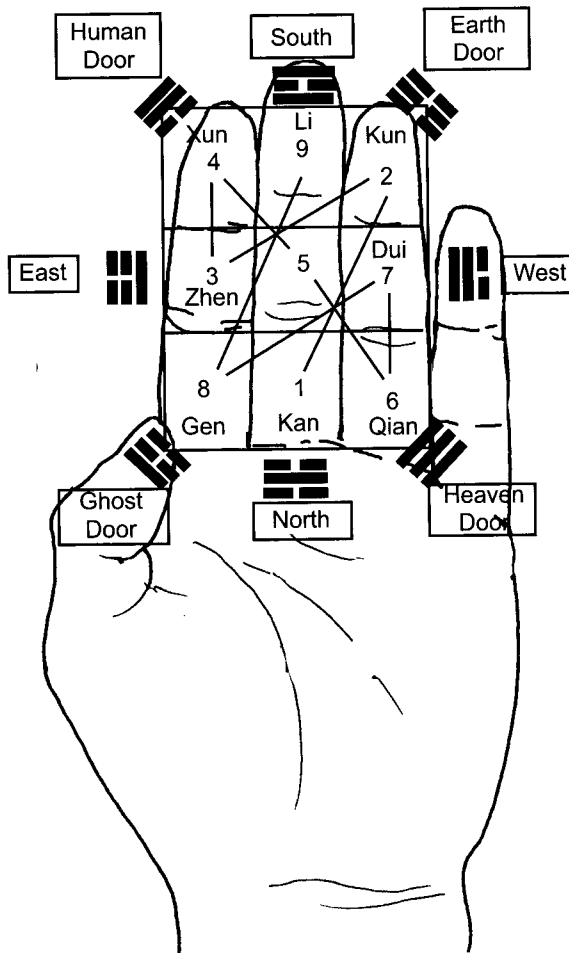


Figure 13.49. After choosing a specific cloud, form the Daoist Cloud Hand Seal "Dui" with the left hand. The ancient Daoist Hand Seal for Dui (Cloud, Mist or Rain, Reflection, and Observation), is located on the second digit of the ring finger. Dui is assigned to the number 7 and its color is red.

energetic line from your body into the cloud formation. It is important to use the environmental energy of the Earth surrounding your body as the energetic root from which to manipulate the cloud formation.

- After connecting and enveloping a specific cloud, use your hands to envelop the cloud's misty energetic substances, and begin to penetrate its entire energetic field with your mind.
- Through focused intention, imagine that you are pulling the cloud from out of the sky, down into the Earth. This action will allow you to root the cloud's energies into the Earth's energetic field. As the cloud's energy is absorbed into the Earth, it dissolves and disappears from the sky.
- Next, choose another cloud. Imagine another line connecting from the Earth-bound cloud extending back towards the energetic formation of another cloud in the sky.
- Begin to return the Earth-bound cloud's vapors back into the sky, attaching it onto the Heaven-bound cloud.
- After placing it back into the Heavens, regulate the clouds floating pattern in order to make sure that you allow it to continue on its natural course. Traditionally, all mystics are cautioned to always be careful when working with and manipulating the energetic fields of the weather.

DIVIDING A CLOUD IN HALF EXERCISE

This second training exercise allowed the ancient Daoist mystic the ability to further train his or her focused concentration and intention.

- To practice this particular exercise requires that the Daoist mystic first root and immerse

him or herself in the vibrational resonance of the Earth (this can be accomplished by practicing the One through Ten Meditation).

- Allow the universal energy existing within your body to connect with the universal energy existing outside your body. Focus the energy of your Mind on extending upward to connect with the energy of the clouds.
- When first beginning this type of practice, it is important to choose a slow moving gentle cloud, and not one that displays fast, turbulent movements.
- After choosing a specific cloud, form the Daoist "Cloud Hand Seal" with the left hand and mentally extend an energetic line from your body into the cloud formation. It is important to use the environmental energy of the Earth surrounding your body as the energetic root from which to manipulate the cloud formation.
- After connecting and enveloping a specific cloud, use your hands to envelop the cloud's mists, and begin to penetrate its entire energetic field with your mind.
- Through focused intention, imagine that you exist within the center of the cloud and are energetically pulling, dividing the cloud into two separate formations.
- Once you have achieved your intended goal, you can either continue to further divide the cloud in two or reconnect its energetic structure.
- After a few minutes, regulate the clouds' floating patterns in order to make sure that you allow them to continue on their natural course.

CHAPTER 14

THE THREE TREASURES OF MAN: JING, QI, AND SHEN

INTRODUCTION

The Outer Force (Power) of the Three Treasures of Man are expressed through Jing (Essence), Qi (Energy), and Shen (Spirit). The human body is made up of vibrational frequencies that interact to create energetic fields and energetic materials, ranging in form and structure from less dense to more dense (Figure 14.1). In order of increasing density, these energetic materials manifest as Spirit (Shen), Energy (Qi), Essence (Jing), Blood (Xue), Body Fluids (Ye/Jin), Marrow (Sui), and Bone (Gu). Of these energetic substances, Essence (Jing), Energy (Qi), and Spirit (Shen) are regarded as being the most important. These three materials are responsible for the most vital functions in the human body and are known as the Three Treasures of Man, or San Bao.

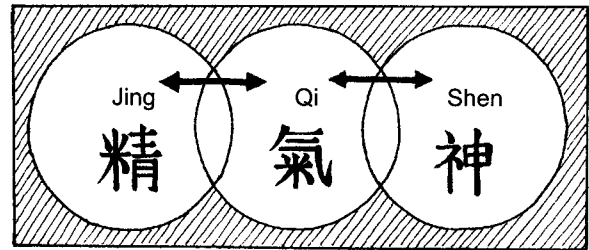


Figure 14.1. The Three Treasures of Man

The energy of the human body, or Man's Qi, is created from and through different interacting vibrational fields that combine to form the body's cells, tissues, and organs, creating a living organism (Figure 14.2). In Chinese philosophy, the Three Treasures of Man also represent the interaction of Heaven and Earth within the human body. Man

Five Element Human Correlations									
Yin Organ	Yang Organ	Sense Organ	Tissue	Taste	Body Smell	Color	Sound	Positive Emotion	Negative Emotion
Liver	Gall Bladder	Eyes	Nerves & Tendons	Sour	Rancid or Goatish	Green/Blue	Shout	Love, Kindness, Benevolence	Anger, Rage, Irritation
Heart	Small Intestine	Tongue	Blood & Vessels	Bitter	Scorched or Burned	Red	Laugh	Joy, Peace, Pleasure	Excitement, Nervous, Impatience
Spleen	Stomach	Mouth	Muscles & Fascia	Sweet	Sweet, Fragrant	Yellow/brown	Sing	Trust, Honesty	Worry, Remorse
Lungs	Large Intestine	Nose	Skin & Body Hair	Pungent	Tidepool, Fishy	White	Cry	Righteous, Courageous	Sadness, Grief
Kidneys	Urinary Bladder	Ears	Bones & Head Hair	Salty	Putrid, Rotten	Black/Dark Blue	Groan	Confidence, Wisdom	Fear, Loneliness

Jing
Jing and Qi
Qi
Qi and Shen

Figure 14.2. The Five Element Correlations of the internal organs, energy, and matter.

is composed of these combined Heaven and Earth energies, described as follows:

1. **The Jing is the body's tangible essence**, Jing can be understood as being a morphogenic field of energy that creates and sustains the body's physical form. It is the lower vibrational frequency of the human energy matrix. During the healing process, the patient's Jing directs the proper cells to multiply so that the body can heal rapidly and completely.
2. **The Qi is the life-force energy** that maintains the body's Jing. The human Qi field is the electromagnetic body of the channel system that distributes vitality throughout the body by energetic transference. It is the middle vibrational frequency of the human energy matrix. The vibrational field of Qi contains and sustains thoughts and emotions, and it interacts with the vibrational fields of both Jing and Shen.
3. **The Shen is the spirit and psyche** which maintains and directs the body's Qi. It is the higher vibrational frequency of the human energy matrix. It is also the energetic field which sustains the vibration of the Mind. The Mind, in this context, refers to a process of awareness and consciousness that exists throughout the entire body, and is not merely limited to the Brain.

These three substances (Jing, Qi, and Shen) resonate at different frequencies and are mutually dependent upon each other for maintenance and survival. Low frequencies are attributed to the resonance of Jing, medium frequencies to the resonance of Qi, and high frequencies to the resonance of Shen. Metaphorically speaking, the body's three substances of Jing, Qi and Shen can be compared to ice, water and vapor. Jing exists as a dense, solid material in comparison to Qi and Shen. When heated and transformed, Jing can become Qi and flow through the tissues like water. Qi can further be transformed into Shen, and move through the tissues like vapor.

JING, QI, AND SHEN FORMATION

Three important energies combine in the developing fetus: Jing (Essence), Qi (Energy), and

Shen (Spirit). Jing is the body's foundational substance responsible for nourishing the tissues. Qi emerges from Jing circulating through the tissues and promotes the body's metabolism. Shen governs the body.

In Chinese medicine, the Qigong doctor uses these Three Treasures of Man for assessing and diagnosing the patient. Observing the state of the patient's Jing, Qi, and Shen, and the interactions between them, allows the doctor to determine the patient's overall condition and thereby establishes a methodology for successful treatment. The doctor can assess the Jing, Qi, and Shen in the following ways:

- Observing the general vitality of the patient's Jing through pulse reading and tongue diagnosis
- Noting the general vitality of the patient's Qi through observation of the Wei Qi fields
- Observing the general vitality of the patient's Shen by the quality of light or dullness in the eyes

Within this model, Jing, Qi, and Shen are viewed as layers of energetic fields existing between the body and the human soul. Jing is the innermost energetic layer, the blueprint which holds the physical body in the desired pattern. Shen is the outer energetic layer of the body through which the human soul experiences and directs the activity of the body. Qi is the intermediate energetic layer, and is the medium which allows the Jing and Shen (the energetic fields of the body and spirit) to communicate.

PRENATAL JING, QI, AND SHEN

Jing is the body's foundational substance, responsible for nourishing the tissues. Qi emerges from Jing circulating through the tissues; it promotes the body's metabolism. Shen governs the body. The body contains both prenatal and postnatal forms of Jing, Qi, and Shen, described as follows (Figure 14.3):

1. **Prenatal Essence (Yuan Jing):** This is the body's innate and true "Original Essence" which determines the individual's constitutional makeup, strength, and vitality. It is not the reproductive Essence (sperm and ovary

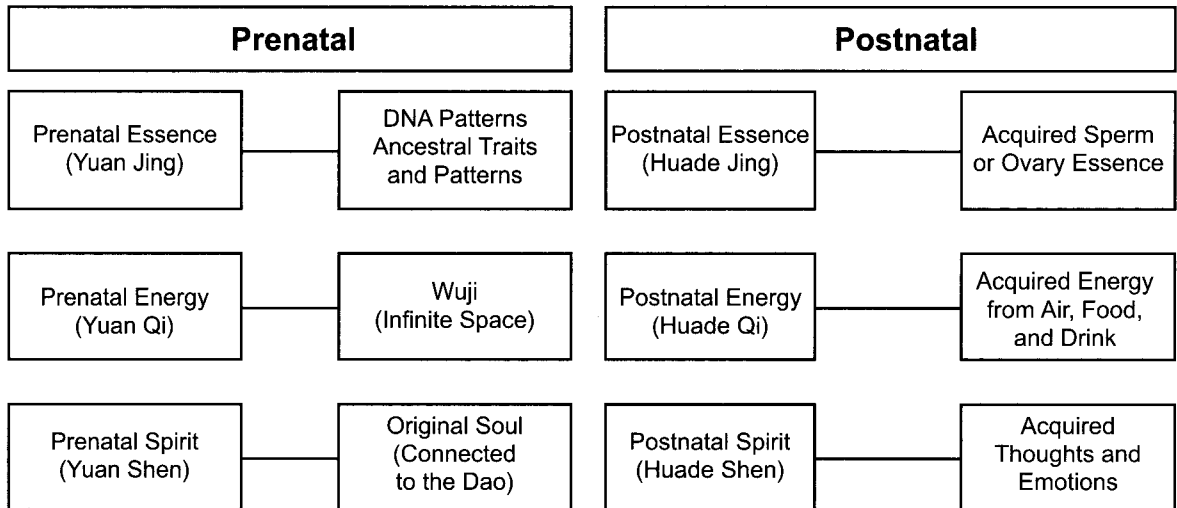


Figure 14.3. Prenatal and Postnatal Jing, Qi, and Shen

essence), which is considered Postnatal Jing, which is acquired after birth.

2. **Prenatal Energy (Yuan Qi):** This is the body's "Original Energy" extending into the Wuji (infinite space of the Dao). It is the motivative energetic force linking the Prenatal Jing with the Prenatal Shen. It is not inhaled air (oxygen), which is considered Postnatal Qi, and is acquired after birth.
3. **Prenatal Spirit (Yuan Shen):** This is the "Original Spirit" that is able to perceive and intuit truth and knowledge directly (knowing without knowing). It is not cognitive thinking or consciousness, which is considered Postnatal Shen, and is acquired after birth.

PRENATAL AND POSTNATAL JING, QI, AND SHEN TRANSFORMATIONS

The body's alchemical processes of internal energy transmutations can be cultivated through meditation. Jing can be used to create or increase Qi; likewise, Qi can be used to create or expand the Shen. This creative cycle also works in reverse order by transforming Shen to Qi, and Qi to Jing.

PRENATAL ENERGETIC TRANSFORMATIONS

The following Jing, Qi and Shen transformations describe the origin and creation process of

the Three Treasures within the body of a fetus. By comprehending these transformations, the Qigong doctor can effectively teach individuals how to cultivate their Essence, Energy, and Spirit. The body's Prenatal energies, which support the body's Postnatal Jing, are sustained by prayer, meditation, and sleep. Thus a quiescent state is necessary for the body to re-energize its Prenatal Qi. The deeper and more coherent the quiescence, the greater the rejuvenating effect on the body's Prenatal energies. The Prenatal energetic transformations are described as follows:

1. **The Dao Transforms into Wuji:** In this beginning stage, the spirit of the divine expands to create and envelop infinite space, including the universal energetic fields of Heaven and the environmental fields of Earth.
2. **The Wuji Transforms into Shen:** In this transformation, part of the energetic nature of the divine reduces its vibrational resonance in order to become a Shen Xian (human soul). The Shen Xian then permeates, unites, and dwells within the tissues of the forming fetus.
3. **The Spirit Transforms into Qi:** In this stage of transformation, the fetus' Original Spirit begins to generate the body's Original Energy (Yuan Qi).
4. **The Qi Transforms into Jing:** In this final

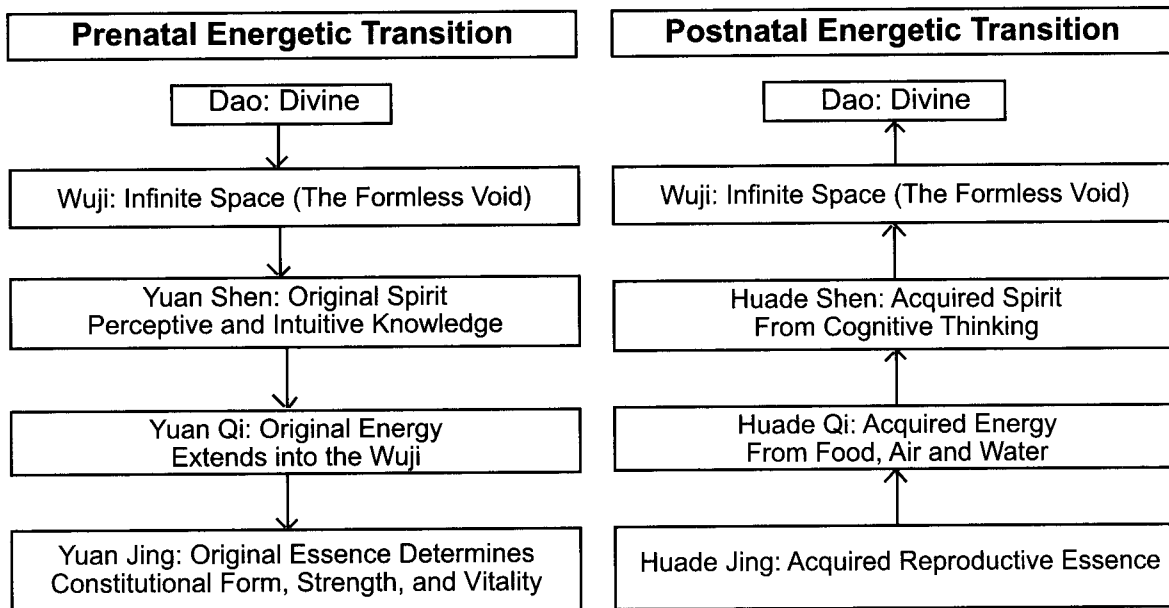


Figure 14.4. The Prenatal and Postnatal Alchemical Transitions of Jing, Qi, and Shen

stage, the fetus' Original Energy is transformed to create the body's Original Essence (Yuan Jing).

POSTNATAL ENERGETIC TRANSFORMATIONS

The following Jing, Qi, and Shen transformations describe the origin and creation process of the Three Treasures within the body after birth. By comprehending these transformations, the Qigong doctor is able to achieve a harmonious balance between the three energies through Postnatal Jing cultivation. The body's postnatal energies are supported and sustained through food, drink, and air. The Postnatal energetic transformations are described as follows:

1. **Jing Transforms into Qi:** In the beginning stage, the body's Essence (the reproductive essence of the sperm or ovaries) is Heated within the energetic chambers of the Lower Dantian in order to create energy. This transformation is similar to ice being heated and melting into water.
2. **Qi Transforms into Shen:** In this stage, the body's Qi is steamed within the energetic chambers of the Middle Dantian in order to

be transformed into Shen (Spirit). This transition is similar to water being heated and transforming into vapor.

3. **Shen Transforms into Wuji:** In this stage, the body's Spirit fuses with the resonant light contained within the chambers of the Upper Dantian and is transformed and released into the Heavenly and Earthly fields of energetic space (Wuji). This transition is similar to vapor diffusing into the vastness of infinite space.
4. **Wuji Reunites with the Dao:** In this final stage, the body's Spirit is consciously reunited with the energy of the divine.

Through conscious intention, the Shen directs the increased flow of Qi during the transformation process of Jing into Qi and Qi into Shen. This soft-focused intention creates an alchemical cycle of transformation whereby Jing, Qi, and Shen can then be gathered, refined, and trained (Figure 14.4).

TRANSFORMATIONAL ATTAINMENT MODALITIES

Each of these prenatal and postnatal transformations involve training exercises and meditations that are developed in low, medium, or high

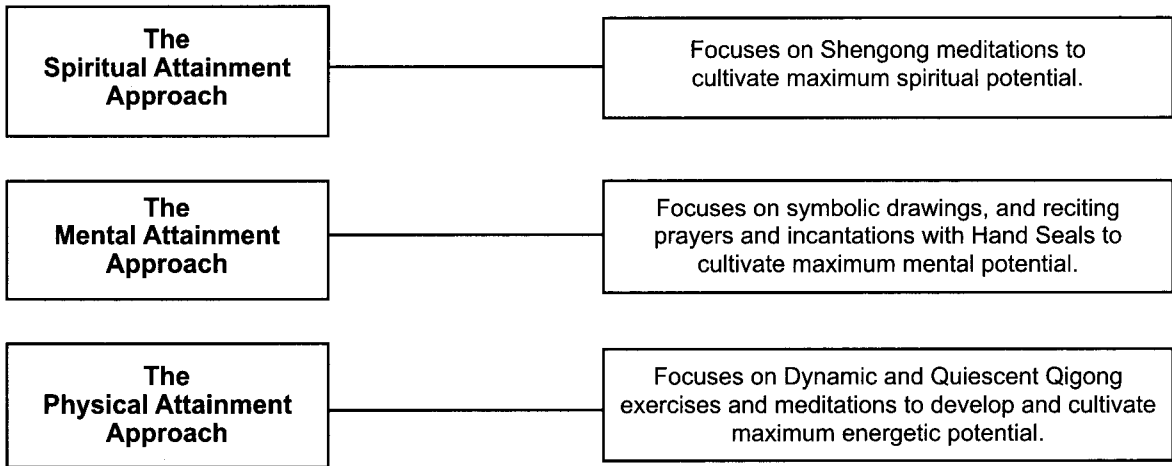


Figure 14.5. The Three Attainment Approaches for Increasing and Transforming the Body's Energy

attainment approaches. The low attainment approach is known as the physical attainment approach; the medium attainment approach is known as the mental attainment approach; and the high attainment approach is known as the spiritual attainment approach. Qigong regulation encompasses all three attainment modalities in order to facilitate the ultimate in energetic transformation. The three attainment approaches for increasing and transforming the body's energy are described as follows (Figure 14.5):

1. The Physical Attainment Approach: This approach concentrates on the development and cultivation of the body's energy by focusing on Dynamic (energetic movement) and Qui-

escent (stillness) Qigong exercises and meditations to fully realize one's physical and energetic potential.

2. The Mental Attainment Approach: This approach concentrates on increasing mental power by focusing on symbolic drawings (Mandalas) and reciting prayers and incantations (Mantras) with Hand Seals (Mudras) to manifest fully one's mental potential.

3. The Spiritual Attainment Approach: This approach concentrates on the development and cultivation of the body's Original Spirit (Yuan Shen) by focusing on Shengong meditations (meditations that focus on spiritual cultivation) to harvest one's spiritual potential.

JING: ESSENCE OF LIFE

Jing refers to the indispensable bioenergetic substance of all living things (i.e., the energetic matrix of the body's cells, tissues, etc.). In Medical Qigong therapy, Jing is considered the most Yin form of Qi. Jing, as a pure Essence of living matter, is more dense than Qi, but is more refined than Blood or Fluids.

The Chinese ideograph for Jing (Essence) is composed of two characters (Figure 14.6):. Positioned to the left is a picture of a bursting and decomposing grain of rice (or millet). Positioned to the right is the character "Qing" (green/blue) depicting a young sapling being pushed upward and outward from the soil by its pure life-force Essence. As a whole, the ideograph depicts the decomposing of food Essence being absorbed into the soil and assimilated by the young sapling's root system in order to produce life.

When Jing is cultivated and allowed to arise naturally within the body, the outer surface of the body's tissues become harmonized and glow. Deep within the tissues, the Jing gathers and pools like a deep spring. The greater the degree of harmony between the individual's physical, mental, energetic, emotional, and spiritual fields, the more Jing is transformed into Qi.



Figure 14.6. The Chinese Character for Jing

THE YIN AND YANG ASPECTS OF JING

Jing can be divided into Yin and Yang properties, described as follows (Figure 14.7):

- **The Yin aspect of Jing:** This provides the material basis for growth, development, and reproduction and is the substratum for the formation of the substances associated with the Marrow and Blood.
- **The Yang aspect of Jing:** This activates transformations, growth, development, and reproduction and is associated with the Yuan Qi, Blood, and Body Fluids.

As a subtle energy, Jing has a tendency towards downward movement. Flowing like water, it fills the Lower Dantian, adrenal glands, Kidneys, and urogenital organs. Essence originates from two sources and can be divided into Prenatal and Postnatal Jing.

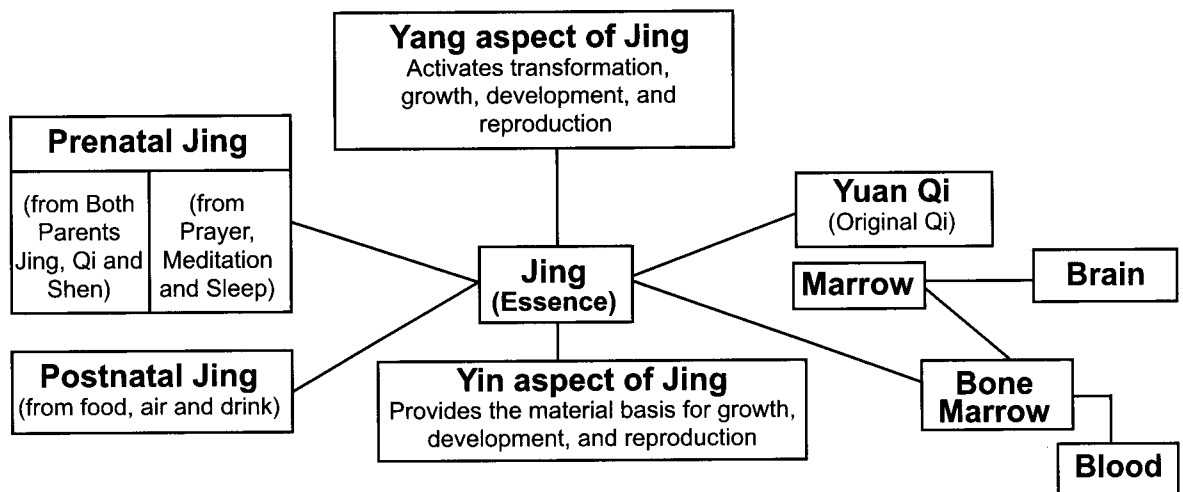


Figure 14.7. The Functional Aspects of Jing

CREATION OF YIN AND YANG

Once the zygote experiences its first cellular division, clear energy begins to rise as Yang Qi begins to ascend; simultaneously the opaque energy begins to descend as Yin energy begins to sink. The Jing of the Five Element energies of Wood and Fire produce Major Yang. The congenital Wood Jing (Hun) and congenital Fire Jing (Shen) influence the production and formation of the “River of Yang Qi” (Governing Vessel). The Jing of the Five Element energies of Metal and Water produce Major Yin. The congenital Metal Jing (Po) and congenital Water Jing (Zhi) influence the production and formation of the “River of Yin Qi” (Conception Vessel). The energy of Heaven (Yang) and Earth (Yin) and the Sun (sperm) and Moon (egg) develop under the influence of this bipolar energy formation (Figure 14.8).

PRENATAL JING

Prenatal Jing (Yuan Jing) is also called Original Essence. It is inherited from the Jing of both parents and is considered the root of life. It is created upon conception through the blending of both parents’ sexual energies and substances. Prenatal Jing constitutes the original substance of the body and serves as the material base for growth, development, and reproduction. With the help of the Qi and Blood acquired from the mother, the Jing is responsible for the nourishment and development of the embryo’s (and later the fetus’) brain, bones, muscles, tendons, skin, and hair. The amount and quality of Prenatal Jing determines each person’s basic constitution, strength, and vitality. Prenatal Jing contains elements from all of one’s predecessors, gives rise to the Prenatal Qi, and is seen as a means of transmitting the Deoxyribonucleic Acid (DNA) code.

The DNA strands within the nucleus of each cell contain over a hundred trillion times as much information as our most sophisticated computers. DNA is composed of a hyper-sophisticated language within the two genomes and their backup copies contained in each human cell. Within the genomes, the dual ribbon DNA winds around itself forming 23 chromosomes in two pairs. The total genetic information within these structures

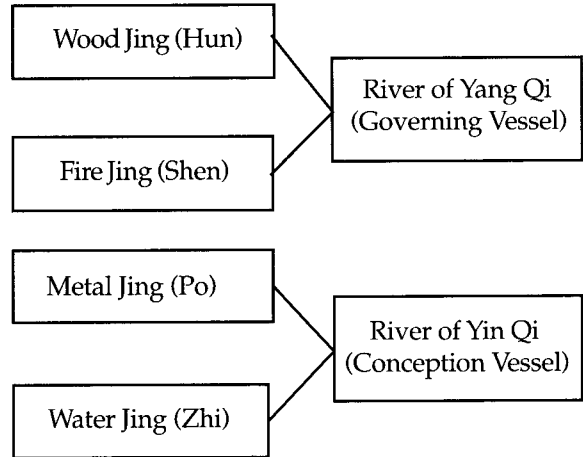


Figure 14.8. The Creative Process of the Body's Yin and Yang Formation

is a sequence of over 6 billion base pairs or 12 billion “letters.” The code for the proteins and enzymes, the genes, represents roughly only 3 percent of the mapped human genome. The function of the remaining 97% is as yet unknown to conventional science. Esoteric Medical Qigong theory holds that the repeated sequences of this 97% contains coded information that will evolve the energetic structure of the human spirit to higher forms of spiritual transformation.

PRENATAL JING FORMATION

Jing plays a central role in the energetic formation of the human body (Volume 1, Chapter 2). Beginning in the fourth lunar month and continuing throughout the ninth lunar month, each of the Five Elements’ energetic natures, and the specific spiritual characteristics of each element’s Essence, are progressively activated and developed within the fetus’ body.

The Five Jing Shen are the energetic matrix of human vitality at its most subtle level of expression. The Chinese ideogram for Shen (Spirit) is composed of two characters. Positioned on the right is a character depicting the alternating expression of natural forces. Positioned to the left is a character depicting the unfolding of things under the authority and influence of Heaven. As a whole, the ideograph depicts the Heavenly influ-

ence that penetrates and instructs the core of the Heart, or “that which descends from the sky” and “that which passes through the body” (Figure 14.9).

The body’s Jing fastens the Shen into place, fusing each Spirit with a particular Yin organ orb, and thus providing a way to be expressed. Any deficiency in Prenatal Jing formation can create Postnatal problems (Figure 14.10). The first Jing to enter its orb and begin its energetic function is the Water Jing.

WATER JING FORMATION

The Water Jing, during the fourth lunar month, supervises the genetic developmental phase of the fetal growth. This energy encompasses the fetus’ unconscious reservoir of innate and intuitive intelligence, will, and life-force energy relating to divine love, power, and spirit. Any faltering of the Water Jing energy (due to the influence of fetal toxins, stress, trauma, malnutrition), is associated with both pervasive and subtle neurological disorders and a predisposition to severe psychological disorders (e.g., schizophrenia).

According to the *Magical Pivot*, “When the seminal essence is complete, it gives birth to the formation of the brain and marrow, then the bones solidify, the channels begin to nourish, the muscles begin to strengthen, the flesh begins to become a wall, the skin begins to firm and the hair begins to grow.” Any deficiency in Water (Kidney) Jing can cause retardation or Congenital Qi Deficiency (i.e., Deficiency in the Sea of Marrow), which can lead to Down Syndrome, Attention Deficit Disorder (ADD), and other learning disabilities.

FIRE JING FORMATION

The Fire Jing energy, during the fifth lunar month, generates and controls, protects and integrates, divides and harmonizes the fetus’ internal energies to promote emotional and spiritual well-being. Any faltering of the Fire Jing energy is associated with problems of right (Yin) and left (Yang) brain communication (e.g., the correct balance of male/rational and female/intuitive energies).

METAL JING FORMATION

During the sixth lunar month, the Metal Jing

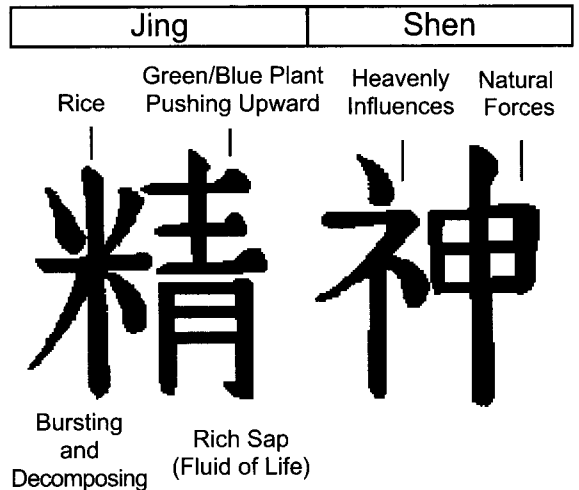


Figure 14.9. The Characters for the Body’s Jing Shen

is established in the fetus’ body, stabilizing the sinews and connective tissues. The Metal Jing energy is also responsible for fetal formation and the ability to form and maintain emotional bonds with others. Any faltering of the Metal Jing energy is associated with problems of emotional attachment (e.g., autism).

WOOD JING FORMATION

In the seventh lunar month, the Wood Jing begins to integrate into the fetus’ body. The Wood Jing energy supervises the assertion and direction of the fetus’ emotional and spiritual aspects. Any faltering of the Wood Jing energy is associated with psychological problems (e.g., passive-aggressive personality disorder).

EARTH JING FORMATION

During the eighth lunar month, the fetus receives the Zong Qi-Essential Qi (energy collected from Heaven and Earth and accumulated within the chest) from the mother’s Spleen, and the Earth Jing begins to be accepted by the fetus’ body. This is said to complete the formation of the skin.

The Earth Jing energy supervises the quality and maturation of the fetus’ emotional and spiritual bonding and boundaries. Any faltering of the Earth Jing energy is associated with psychological disturbances (e.g., schizophrenia). These psychological disturbances may be evident at birth or develop later in life.

Jing	Formation	Energetic Property	Disorders
<p>Water Jing</p> <p>Fourth Lunar Month</p>	<p>The Water Jing governs the genetic developmental aspect of fetal growth, encompasses the fetus' unconscious reservoir of intuitive intelligence, will, and life-force energy, and relates to divine love, power, and spirit.</p>	<p>Harmonization of Kidney's Yin and Yang Energy</p>	<p>Any faltering of Water Jing is associated with pervasive and subtle neurological disorders as well as a predisposition to severe psychological disorders (e.g., schizophrenia). Water (Kidney) Jing Deficiency can cause retardation or Congenital Qi Deficiency (i.e., Deficiency in the Sea of Marrow). This, in turn, can lead to Down Syndrome, Attention Deficit Disorder (ADD) and other learning disabilities.</p>
<p>Fire Jing</p> <p>Fifth Lunar Month</p>	<p>The Fire Jing promotes emotional and spiritual well-being by generating, controlling, protecting, integrating, dividing and harmonizing the internal energies of the fetus.</p>		<p>Harmonization of Body's Fire and Water Energy</p>
<p>Metal Jing</p> <p>Sixth Lunar Month</p>	<p>The Metal Jing stabilizes the sinews and connective tissues and the governs the ability to form and maintain emotional bonds with others.</p>	<p>Harmonization of Corporeal Soul and Ethereal Soul for Interaction and Survival</p>	<p>Any faltering of the Metal Jing energy is associated with problems of emotional attachment such as autism.</p>
<p>Wood Jing</p> <p>Seventh Lunar Month</p>	<p>The Wood Jing supervises the assertion and direction of the fetus's emotional and spiritual aspects</p>		<p>Any faltering of the Wood Jing energy is associated with psychological problems such as passive-aggressive personality disorder.</p>
<p>Earth Jing</p> <p>Eighth Lunar Month</p>	<p>The Earth Jing energy supervises the quality and maturation of the fetus' emotional and spiritual bonding and boundaries.</p>	<p>Integration of Intention to Direct Spiritual Forces</p>	<p>Any faltering of the Earth Jing energy is associated with problems of severe psychological disturbances, such as schizophrenia.</p>

Figure 14.10. The Creative Process of the Body's Prenatal Jing Formation

SPIRITUAL QUALITY OF JING FORMATION

In ancient China, the Daoist sages believed that when the body's spiritually cultivated Prenatal Essence was refined, it would energetically radiate outward from the individual's body. This "radiance of the spirits" was commonly known as "Jing Ming." The Jing Ming would radiate from deep within the center of the skull, allowing the divine light to penetrate into the upper orifices

from the "Crystal Chamber," and enable the individual to access deeper super-conscious realms.

POSTNATAL JING

Postnatal Jing is also called the Acquired Essence. It is the Essence of the body's main organs, derived from air and Gu Qi (produced from food

and drink by the transformation process of the Spleen and Stomach), which is transported through the channels and vessels to nourish the body's Yin organs and to irrigate the Yang organs. Postnatal Jing is the material basis for the functional activities of the body's internal organs and metabolism. It is transported (through the function of the Lungs) to all the Yin and Yang organs, where it becomes reproductive Yin and Yang Jing. The Kidneys are responsible for storing any surplus Jing to be distributed when needed.

THE INTERACTION OF PRENATAL AND POSTNATAL JING

The Prenatal and Postnatal Jing are interdependent and contribute equally to the growth and development of each other. Postnatal Jing is continually being used by the body and replenished with food and drink. Only with the proper nourishment of the Postnatal (acquired) Jing can the Prenatal (congenital) Jing be enriched and function optimally. Without the foundation provided by the Prenatal Jing, the Postnatal Jing cannot be transformed into Qi.

Postnatal Jing is continually being used and replenished through the Spleen's production of Gu Qi from food and drink. This is why so much emphasis is placed on the first postnatal alchemical transition of changing Jing into Qi. Through

Medical Qigong exercises, the body is able to stimulate, nourish, and preserve its Jing.

THE KIDNEYS AND JING

Both Prenatal and Postnatal Jing are related to the Kidneys, which generate bone growth, nourish the brain, and are responsible for memory development, and body stamina. The *Huangdi Neijing* (Yellow Emperor's Classic of Internal Medicine) states that women are on a seven year developmental cycle, while men are on an eight year cycle. Problems with the body's Jing result in developmental problems (i.e. improper maturation, sexual dysfunction, infertility, and premature aging).

The Kidney Jing is responsible for extending the life-force energy up the Governing Vessel into the brain. The Kidney Jing also transforms into Marrow (which fills the spinal cord and brain), and it is also responsible for the production of bone marrow. When the Jing becomes exhausted, the memory begins to fail and the spirit becomes fatigued.

The Kidney Jing also works in conjunction with the Qi to establish the body's state of mental and emotional health, which together determine the development of the Five Element Constitutions.

It is important to remember that all types of Jing do not exist as separate substances but support, interact with, and transform into one another.

QI: VITAL LIFE-FORCE ENERGY

Qi is the energetic substance from which the entire universe is created. Through the interactions and transformations of Yin and Yang Qi, the various substances of form and matter are produced. This vital life-force energy comprises both material and functional aspects of the body.

Qi is the medium between matter (Jing) and Spirit (Shen). Traditional Chinese Medicine describes many different kinds of Qi. Qi can assume an infinite number of forms according to its state of condensation or dispersion. When Qi condenses, matter is created, and when matter disperses, energy (Qi) is created. Although Qi in the body can assume various forms that have different functions, these are all only apparent variations of one essentially unified field of bio-energy. The patient's Jing, for example, may be ready to receive a new energetic pattern for accelerated healing, and the Shen may be ready to send this required pattern. But, if the body's Qi is weak or turbulent, it will not effectively transmit this information from the Shen to the Jing. Thus, a weak, turbulent, or incoherent state of Qi can delay or impede the healing process.

Qi is stored within the body in the form of energetic pools; these energetic pools create the structures of the internal organs. The body's life-force energy flows from these internal pools in the form of rivers and streams. These energetic rivers and streams form the body's vessels, channels, and collateral systems.

According to the contemporary medical researchers Zhang Yu Huan and Ken Rose, the most ancient Chinese character for Qi originally represented "mist that rises from the Earth to form the clouds" (Figure 14.11), and retained this ideographic form and definition until the early Zhou Dynasty (1066-770 B.C.).

Today, the modern ideograph for Qi is composed of two characters. Positioned on the bottom is a picture of a bursting and decomposing grain of rice (or millet). Positioned above the rice is a picture of vapors rising and accumulating. As a whole, the ideograph represents the decomposing of food, creating vital life-force energy (Figure 14.12).



Figure 14.11. The Ancient Chinese character for "Qi," depicting "Mist that Rises from the Earth to form Clouds"

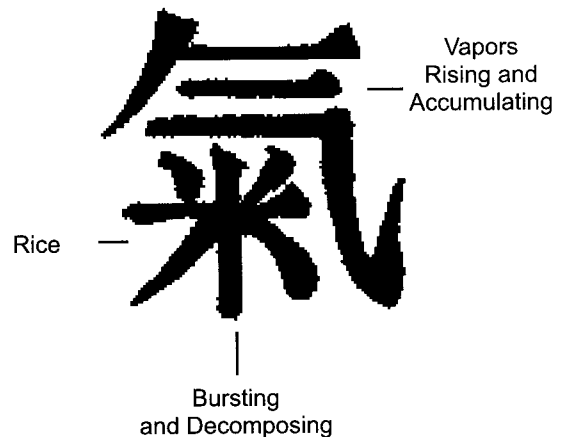


Figure 14.12. The Modern Chinese Character for Qi

The body's Qi can be classified into two primary forms of energy: Prenatal and Postnatal Qi.

PRENATAL QI

Prenatal Qi (Xian Tian Zhi Qi, which translates as, "before the baby sees the sky energy") is also called Yuan Qi, or Original Qi. This is the energy that the baby inherits from his or her parents during conception (Figure 14.13). It is stored in the sexual glands and adrenal cortex, and is essential for the growth and development of the fetus.

It is Jing in the form of energy that is cultivated through Qigong practice. Yuan Qi is the innate or inborn energy that is the original force which maintains normal growth and development. It also promotes the functional activities of the internal organs. The role of the Yuan Qi is to bring into existence the vital mechanisms of the

human body according to their genetic programming, conforming them to the patterns transmitted by each person's lineage.

Prenatal Qi contains elements of all of one's ancestors, gives rise to the Prenatal Shen, and is seen as a means of transmitting the Deoxyribonucleic Acid (DNA) code. Prenatal Qi relies on nourishment from Prenatal Jing. Through Prenatal Qi, each individual is energetically connected with everything in existence. Prenatal Qi also relies on Postnatal Jing and Postnatal Qi for nourishment.

METHODS OF TRAINING PRENATAL QI

There are three ways to strengthen the body's Prenatal Qi: prayer, meditation and sleep. The central theme surrounding these three quiescent states is that the individual surrender his or her ego identity (formed after birth), while deeply immersing themselves into the energetic and spiritual fabric from which they were created. The deeper and more complete the immersion, the greater the rejuvenating effect on the Prenatal Qi. The internal methods of prayer, meditation and sleep are described as follows:

- **Prayer:** This is the act of focusing thoughts and desires into the Wuji, directed towards the Dao or Divine. The very act of prayer allows one's eternal soul and Yuan Shen (Original Spirit) to reconnect with its creator, energetically and spiritually bonding with the origin of its existence.
- **Meditation:** This is the act of allowing the mind to settle into quiescent focus. Through the conscious use of imagination and intention, meditation allows the individual to direct the eternal soul and Yuan Shen to access and integrate understanding and purpose.
- **Sleep:** This is the act of allowing the Ethereal Soul (Hun) to energetically and spiritually connect and communicate with the spiritual world. Sleep allows the individual the ability to physically rest while maintaining a natural state of suspended consciousness.

Methods of training and regulating Prenatal Qi include counting respirations as the mind focuses on rooting the Qi into the Lower Dantian, Mingmen or Kidney areas. Generally, counting

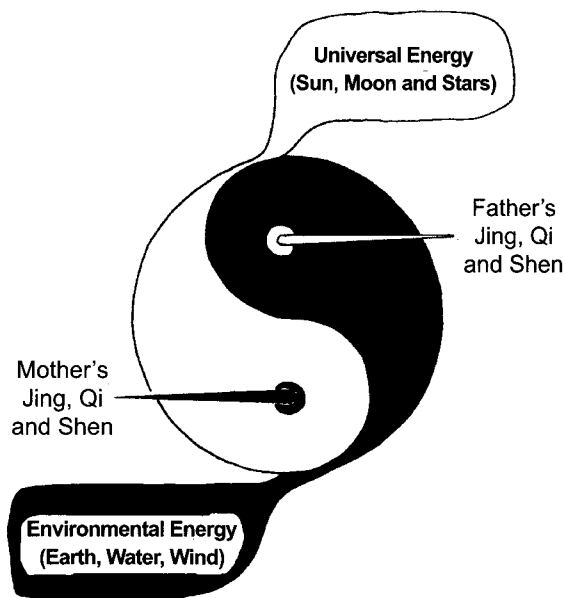


Figure 14.13. Prenatal Qi: energy from the Father, Mother, Heaven and Earth settles into the baby's forming tissues.

backwards is used to access the deeper states of the subconscious mind (as inducing a hypnotic trance). Counting forwards is used to bring the individual out of the deep states of a subconscious trance and back into waking consciousness.

PRENATAL QI REGULATION EXERCISES AND MEDITATIONS

There are three types of Prenatal Qi Regulations used for circulating and harmonizing the body's internal energy or Dantian Qi, described as follows:

1. The first type of Qi Regulation focuses on moving energy through the body's main channels and torso. This is the most common method of circulating Prenatal Qi, and it involves directing the energy to flow along the course of the body's Conception and Governing Vessels (i.e., the "Small Heavenly Cycles" or Microcosmic Orbits). This type of Qigong exercise is commonly referred to as an Inner Cultivation and Regulation method.
2. The second type of Qi regulation focuses on moving energy through the body's channels and extremities. In this type of Qi circulation, the body's Prenatal Qi is directed to flow only

along specific channels (i.e., being led from one channel out from the torso into the extremities and then back into the body through another channel). This type of energetic balancing is commonly seen in the "Large Heavenly cycles" (Macrocosmic Orbits) and in Bone Marrow Regulation.

3. The third type of Qi regulation focuses on moving the energy of Heaven (Universal Qi), Earth (Environment Qi), and Man (Qi of the physical body) through the channels. In this type of circulation, the three types of energy are integrated or merged into one energy and then regulated. Upon inhalation, the individual imagines Prenatal Qi circulating from Heaven through the body's channels into the Earth. Then upon exhalation, the energy is imagined flowing from the Earth, through the channels, back into Heaven.

POSTNATAL QI

Postnatal Qi (Hou Tian Zhi Qi, which translates as "after the baby sees the sky energy") is also called acquired or Post-Heaven Qi. This is the energy that the baby derives from air, food, and drink after it has been born (Figure 14.14). Postnatal Qi relies on Prenatal Qi for development.

Prenatal and Postnatal Qi form the foundation for the body's vital energy. In Traditional Chinese Medicine it is believed that the parents' health (the state of their Jing, Qi, and Shen) at the time of conception determines the "foundational" health of the child. If the parents are sick, or their health is compromised by drinking, smoking, or drug use, the baby's health will also suffer. If the parents are elderly, or have suffered an emotional shock during the pregnancy, this too will negatively impact the baby's health.

METHODS OF STRENGTHENING POSTNATAL QI

The body's Postnatal Qi is replenished through the absorption of Environmental Qi. In Traditional Chinese Medicine, the Kidneys are responsible for governing the body's Yuan Qi, the Spleen and Stomach are responsible for governing the renewal of Qi from food and drink, and the Lungs are responsible for governing the ab-

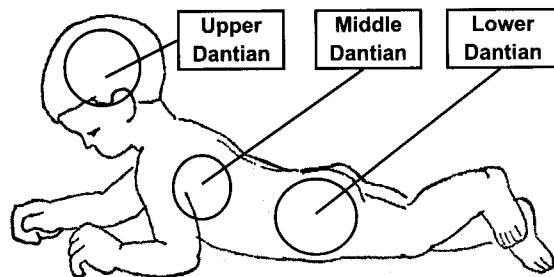


Figure 14.14. Postnatal Qi: energy is derived from the intake of food, air and drink after the child has been born.

sorption of Qi from respiration. Through food, drink, and respiration, each individual draws into themselves specific qualities from the surrounding Environmental Qi (Earth Qi).

There are three ways to absorb Environmental Qi. Each of these areas can be altered, trained, and refined in order to produce even greater levels of Postnatal Qi. Likewise, unconscious or improper attention to these areas results in scattered, toxic, or insufficient absorption of Postnatal Qi. These three areas are described as follows:

- **Food:** This type of energy is gathered through the consumption of food and transformed into Blood through the internal mechanisms of the body's metabolism. Blood, derived from Gu Qi, lubricates, protects, and nurtures all of the body's internal organs and tissues.
- **Drink:** This type of energy is absorbed through the consumption of liquids and is transformed into Ying Qi through the internal workings of the body's metabolism. Ying Qi nourishes all of the body's internal organs and tissues.
- **Respiration:** This type of energy is absorbed through the inhalation of air and transformed into Wei Qi through the internal workings of the body's respiratory system. Wei Qi protects all of the body's internal organs and tissues.

Methods of training Postnatal Qi thus include regulating the diet, and training the respiration. Proper regulation of diet and respiratory patterns improves the efficiency of both the respiratory and digestive systems, enhancing both the Lung and Spleen Qi.

NINETEEN CLASSIFICATIONS OF QI

The distribution and function of life-force energy can be classified according to the source and function of the Qi. In the Medical Qigong clinic, nineteen categories of Qi and their energetic effects on the body are commonly observed:

- Prenatal Qi (Yuan Qi)
- Postnatal Qi (Huade Qi)
- Heaven Qi (Tian Qi)
- Earth Qi (Di Qi)
- Food Qi (Gu Qi)
- Clear Yang Qi (Qing Yang Qi)
- Turbid Qi (Zhou Qi)
- Turbid Yin Qi (Zhou Yin Qi)
- Center Qi (Zhong Qi)
- Gathering Qi (Zong Qi)
- True Qi (Zhen Qi)
- Nourishing Qi (Ying Qi)
- Protective Qi (Wei Qi)
- Channel Qi (Jing-Luo Qi)
- Organ Qi (Zang and Fu Qi)
- Evil Qi (Xie Qi)
- Righteous Qi (Zheng Qi)
- Spiritual Qi (Ling Qi)
- Divine Qi (Shangdi Qi)

These nineteen categories of Qi and their energetic effects on the body are described as follows:

1. **Prenatal Qi (Yuan Qi):** This type of energy is often referred to as Original Qi and includes the Original Yin and Original Yang energies of the body. Yuan Qi has its root between the Kidneys and Mingmen area. It is distributed throughout the entire body via the Triple Burners.
2. **Postnatal Qi (Huade Qi):** This type of Qi is an externally derived and produced from the consumption of food and drink (from the Earth) and air (from the Heavens), and is thus a term used to describe the Qi that is cultivated after one is born.
3. **Heaven Qi (Tian Qi):** This type of Qi is developed from the energies of the Sun, Moon, and Stars. Tian Qi is absorbed into the Lung Qi as Air Qi (oxygen) through respiration.
4. **Earth Qi (Di Qi):** This type of Qi is developed from the energies of the Soil, Water, and Wind. Di Qi is absorbed into the Stomach and Spleen

where it is converted into Gu Qi (food energy); Di Qi is also directly absorbed through the pores from the environment.

5. **Food Qi (Gu Qi):** This type of Qi is the first stage of energy transformation derived from food and drink. It is also called Qi of the Water and Grain in the digestive system. After food essence is “cooked” in the Stomach, the Spleen transforms it into Gu Qi. At the first stage of development Gu Qi is a coarse and unusable form of food essence. The Spleen divides the energy it derives from the food essence into Pure (Clear) Yang Qi and Impure (Turbid) Yin Qi. The Clear Yang essence of Gu Qi is transported by the Center Qi (Zhong Qi) via the Middle Burner, and is sent upwards into the chest. Within the chest, Gu Qi is first sent to the Lungs where it combines with Heavenly (Tian) Qi to form Gathering (Zong) Qi, then to the Heart where it combines with the Yuan Qi (from the Kidneys) to create the Blood. The Turbid Yin essence of Gu Qi is transported downwards through the gastrointestinal tract to be expelled as waste.
6. **Clear Yang Qi (Qing Yang Qi):** This type of Qi is the clean, pure energetic essence of Gu Qi that is transported by the Spleen via the Middle Burner up to the Upper Burners and chest area. Clear Yang Qi issues from the upper orifices, effuses through the tissues, and fills the four limbs. While in the chest, Clear Yang Qi is combined with Gathering (Zong) and Yuan Qi to form True Qi.
7. **Turbid Qi (Zhou Qi):** This type of Qi is the muddy, foul energy that pertains to exhaled air, flatus, Humid Qi (Dampness or Phlegm), or Noxious Qi released from the body. The upper half of the body is affected by Noxious Qi, the lower half of the body is affected by Humid Qi. Attacks to the Yin will cause the Qi to flow into the bowels, attacks to the Yang will cause the Qi to flow into the channels.
8. **Turbid Yin Qi (Zhou Yin Qi):** This type of Qi is the clouded, impure, yet rich energetic essence of Gu Qi transported by the Spleen via the Middle Burner down towards the Lower Burner, Small Intestine, and Urinary Bladder

organs where it is further refined. Turbid Yin Qi issues from the lower orifices, pervades the five viscera, and flows to the six bowels. Turbid Yin Qi is a relatively coarse, unrefined, impure energy.

9. **Center Qi (Zhong Qi):** This type of Qi is the energy generated from the Middle Burner that has been derived from the Spleen and Stomach. Its primary function is to transport the Gu Qi into the chest to be blended with the Qi of the Heart and Lungs.
10. **Gathering Qi (Zong Qi):** This type of Qi is also called respiratory energy. It is considered the “essence of life,” and is manifested through the conversion of the purest and most potent forms of the body’s Jing (particularly sexual fluids, hormones, and neurochemicals). Gathering Qi is essential for the formation of the fetus and is the initial motivating power of life. It promotes vitality and increases stamina. It also enhances the immune system, promotes mental clarity, and prolongs life. Gathering Qi combines the Heaven Qi (inhaled by the Lungs) and the Gu Qi (derived by the Stomach and Spleen) and accumulates these energies within the chest in order to assist the Heart in the circulation of the Blood and the Lungs in respiration. It controls the speech and the strength of the voice, as well as the Blood circulation to the extremities. Gathering Qi gathers in the chest and is controlled by the Middle Dantian.
11. **True Qi (Zhen Qi):** This type of Qi is also called anti-pathogenic energy. It originates in the Lungs and is the last stage of refinement and transformation of Qi. Gathering Qi and Yuan Qi combine their substances to form the True Qi in the chest area. True Qi fills and nourishes the body as it is further broken down into Yin (Nourishing: Ying) and Yang (Protective: Wei) components (Figure 14.15). True Qi nourishes the Yin and Yang organs, and is the energy that circulates inside and outside of the body in the channels and collaterals. It is called True Qi because it is the most refined and pure type of Qi in the body, and it is in harmony with the environment. It is opposed by Evil Qi (Xie Qi), also called

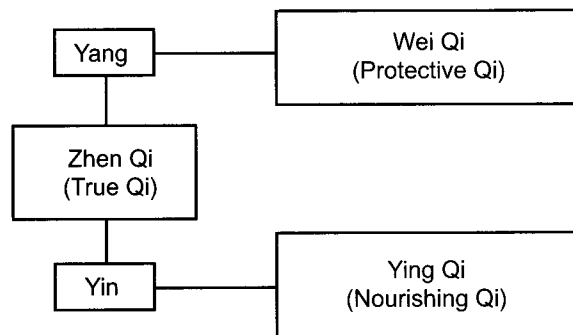


Figure 14.15. The Yin and Yang Components of True Qi

Toxic Qi, which is disharmonious and is in opposition to the body’s essential nature.

12. **Nourishing Qi (Ying Qi):** This is another form of energy assumed by the True Qi and is the Yin aspect of the Channel Qi. The word Ying means “camp,” as in a military encampment. Ying Qi has two major functions: to nourish the Blood, organs and tissues; and to link the mind and intention to the body. It flows within the blood vessels, as well as the channels, and is the fuel of the body’s metabolism. Its potency depends upon the quality of food and water consumed, the purity of air breathed, and the efficiency of the body’s digestive, respiratory, and circulatory systems. Since it is Yin, it is considered the more refined form of True Qi, and it flows in the body’s inner layers and internal organs. Being directed by thoughts, it is thereby closely related to the emotions.

According to the *Magical Pivot*, within 24 hours the Ying Qi circulates 50 times and nourishes the essence of the Five Yin Organs (in ancient times, this cycle was known as the “waterclock”). In ancient China, the “waterclock,” was divided into 50 units of time within one complete circadian cycle. It was believed that an individual’s metabolic cycle should move in harmony with the ancient waterclock; if it did not, it would indicate an organ disharmony. The doctors in ancient China would feel and count the beats of the pulse at the patient’s “Pulse Mouth” to determine the prognosis of the disease. Fifty movements in one cycle indicated a normal cycle, and that all

of the viscera were receiving proper nourishment from the body's Ying Qi. Forty movements in one cycle indicated that one of the viscera was not receiving adequate nourishment from the body's Ying Qi. Thirty movements in one cycle indicated that two of the viscera were not receiving adequate nourishment from the body's Ying Qi. Twenty movements in one cycle indicated that three of the viscera were not receiving adequate nourishment from the body's Ying Qi. Ten movements in one cycle indicated that four of the viscera were not receiving adequate nourishment from the body's Ying Qi. Fewer than ten movements in one cycle indicated that all five of the viscera were not receiving adequate nourishment from the body's Ying Qi.

13. **Protective Qi (Wei Qi):** This type of energy is a second form of True Qi and is the Yang aspect of the channel Qi. The word Wei means "guard," as in a military sentry who defends the body against invasion. It protects the Blood, organs, and tissues from invasion of external pathogenic factors such as harsh weather conditions, microorganisms, and harmful emotional influences. It also protects the individual from evil spiritual forces. It is the Yang aspect which flows like a warm mist through the outer layers of the body's skin. Its texture is slippery in nature and it cannot enter into the channels. It therefore circulates under the skin and between the muscles. The Wei Qi vaporizes between membranes and diffuses over the chest and abdominal area to form a kind of energetic armor. It also warms, moistens, and contributes to the nourishment of the skin and muscles. The Wei Qi also helps regulate the perspiration by opening and closing the pores.

Wei Qi has its root in the Lower Burner (Kidneys), is nourished in the Middle Burner (Stomach and Spleen), and spreads from the Upper Burner (Lungs) to the outside of the body. Wei Qi is said to be located at the superficial level of the body (in the muscles, skin, hair, etc.) during the day. At night it sinks to a deeper level to circulate through the viscera.

If the Wei Qi is obstructed in some manner from moving inward, insomnia may result. Also, Wei Qi becomes thick and extends outside its normal realm during Medical Qigong practice and may, therefore, take longer to move inward at night, causing some practitioners to experience difficulty falling asleep after evening Qigong practice.

From a Medical Qigong perspective, the Wei Qi manifests as three extended energy fields existing outside the body. These fields are differentiated by energetic barriers which protect the body's boundary system. The third energetic Wei Qi field is the body's "outer spiritual barrier," which influences the second energetic field (or "middle emotional and mental barrier") which in turn influences the first energetic field or "physical barrier."

14. **Channel Qi (Jing-Luo Qi):** This type of energy is also called Meridian Qi. This energy flows like rivers and streams throughout the body's deep internal and superficial channels, as well as through the collaterals and blood vessels.
15. **Organ Qi (Zang and Fu Qi):** This type of Qi is the energy arising from the physiological activity of the body's internal organs and manifests as a major aspect of its physiological function. Individual pools of Qi are formed within the pairs of Yang-Fu (hollow) bowels and Yin-Zang (Solid) viscera. The Yang organs are responsible for transforming food and drink to produce Qi and Blood. The Yin organs are responsible for storing vital substances. Each organ can be additionally divided into pairs of Yin and Yang energetic aspects.

Each of the body's organs has its own energy, which is governed by, and corresponds to, one of the Five Element energies. These Five Element energies respond to the external energetic fields drawn from the universal and environmental energetic fields. The internal processes of thinking and feeling, as well as physiological processes such as metabolism and hormonal production influence the Organ Qi.

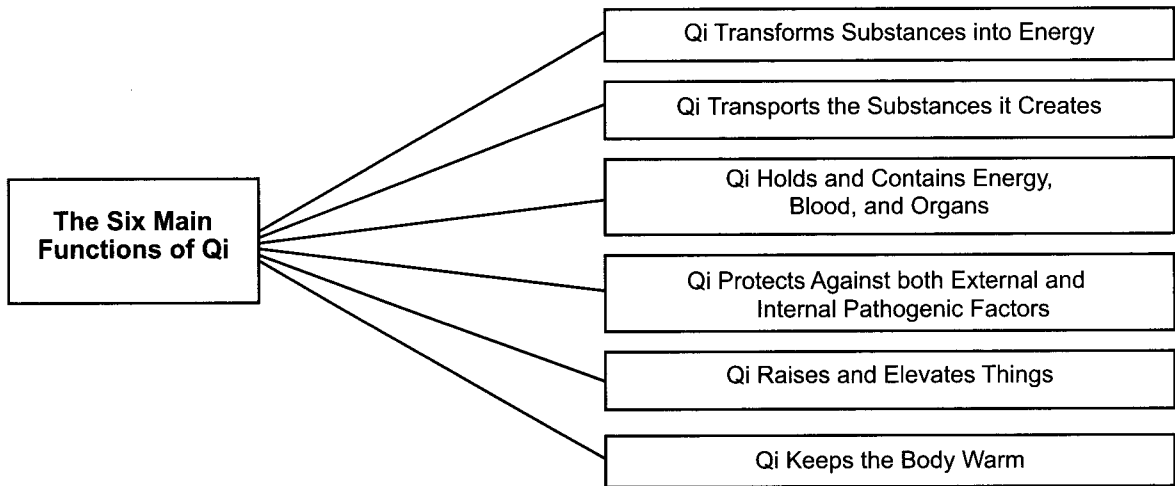


Figure 14.16. The Six Main Functions of Qi

16. Evil Qi (Xie Qi): This type of energy is also called Pathogenic Qi, or Toxic Qi. This usually refers to any harmful external pathogenic factor (especially the Six Climatic factors). However, it also refers to the influence of evil spirits, demonic states (oppression and possession), and suppressed toxic emotions, which affect the individual's physical, energetic, and emotional balance.

17. Righteous Qi (Zheng Qi): This type of energy is the defensive aspect of the True Qi which protects the body from Evil Qi. This is not actually another type of energy but a term used to indicate the True Qi's function of protecting the body from invasion by external pathogenic factors. The occurrence and development of disease is directly related to either the hyperactivity or hypoactivity of the Righteous Qi.

In treatment, or when prescribing Medical Qigong exercises or meditations, a Qigong doctor primarily focuses on strengthening and replenishing the patient's Righteous Qi. This involves Tonifying a combination of Original Qi (Yuan), Gathering Qi (Zong), Nourishing Qi (Ying), and Protective Qi (Wei).

18. Spiritual Qi (Ling Qi): This type of Qi is the supernatural energy associated with the most highly refined energy in the human body manifesting through the eternal soul. This

type of energy enhances spiritual awareness and constitutes the foundation for advanced levels of spiritual conditioning, the attainment of an enhanced energetic body, and enlightened states of mind and spirit.

19. Divine Qi (Shangde Qi): This type of Qi is also called "Holy Energy" or "God's Healing Light." It is the supernatural energy associated with the Divine (Dao). The divine energy is the true source of spiritual awareness and constitutes the foundation for advanced levels of spiritual healing, as well as the state of enlightenment.

THE SIX FUNCTIONS OF QI

Qi has six main functions in the maintenance and regulation of the body (Figure 14.16). Although these functions may seem to overlap, their individual responsibilities are distinct. The six main functions of Qi are described as follows:

1. Qi transforms substances into energy (one example of its transforming nature is changing food into energy).
2. Qi transports the substances it creates.
3. Qi holds and contains energy, Blood, and organs, etc., within the energetic and visceral structures.
4. Qi protects against both external and internal pathogenic factors.

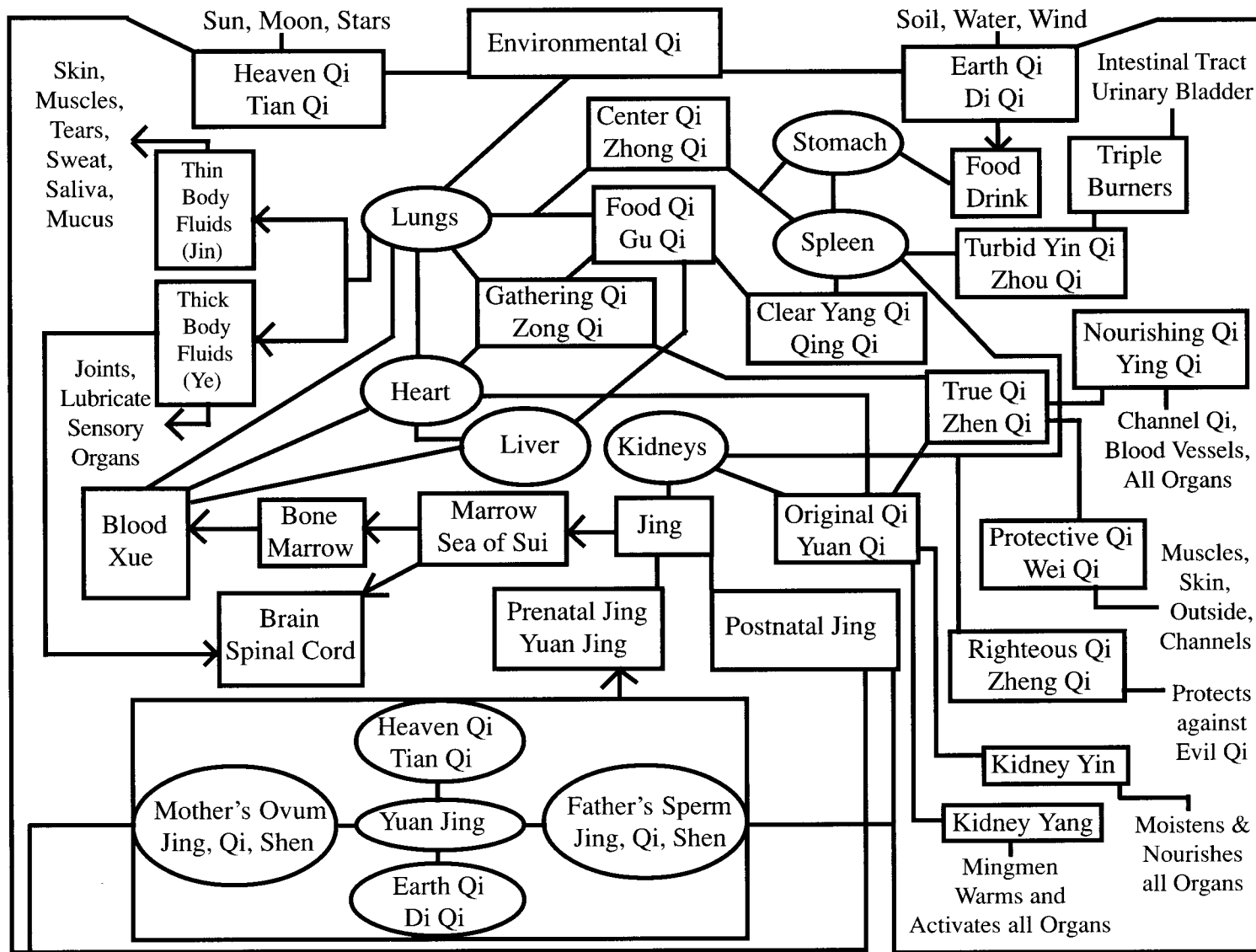


Figure 14.17. The Body's Intricate Interactions of Qi, Blending and Flowing through Internal Reservoirs of Pooled Energy.

5. Qi raises and elevates things (for example, Blood and associated Body Fluids).
6. Qi keeps the body warm (for example, strong Qi will warm the body, while weak Qi allows the body to become cold).

The normal physiological activity of Qi in the body is a constant harmonious movement, similar to the ebb and flow of a tide. When the body's Qi is in constant motion, it moves in eight primary Yin and Yang directions: ascending and descending, gathering and dispersing, expanding and contracting, and entering and leaving. If however, a Qi obstruction develops, or there is a deficiency of Qi, then the Qi will deviate from its natural course and may cause Rebellious Qi, disharmony and disease.

Qigong doctors carefully examine the energetic ebb and flow of Qi to comprehend the complexity of the energetic hologram in which we exist as a living energy. As the human body absorbs, stores, utilizes, and releases energy, its natural function of transforming energy promotes health and allows us to live in harmony with the natural environment. However, once an internal organ or organ system develops a Rebellious, Excess, Deficient, or Stagnant condition, disease develops within the body's energetic flow. By understanding the energetic pattern and function of each organ and organ system, the Qigong doctor can diagnose the disease by retracing the energetic dysfunction to the root cause. The preceding graph (Figure 14.17) denotes the function and flow of the body's life-force energy patterns.

QI AND ENERGETIC MEDICINE

The Three Dao Yin Regulations (Posture, Respiration, and Mental Concentration) enable Qigong doctors to disperse any Toxic Qi acquired from patients, and also to regulate their own channels by gathering energy and increasing their own energetic fields. Through the proper use of the Mind (whole body consciousness and awareness), the doctor can simultaneously influence the energy flows within the patient's body, as well as his or her own Wei Qi fields.

As the doctor begins to focus on specific treatments (i.e., dispersing Toxic Qi from a particular

organ, tissue area, or channel), the patient may experience the release of strong emotions and memories that had been stored in that area. The patient's energy field then shifts and moves throughout the body according to the specific emotion(s) elicited and released. This movement of Qi within the patient's energy field is closely related to the thinking activities of the brain. As the Mind begins to release certain specific memories, the field of energy shifts and moves through the body in accordance with the specific emotions attached to the memories that are activated and released. During treatment, the shape, flow, rhythm, nature, and thickness of this energetic field can be perceived by any Medical Qigong doctor who has become highly sensitive to perception of energy through "inner-vision" (see Volume 3, Chapter 25).

By training in the Three Dao Yin Regulations, internal energy can be guided to surge not only in the natural direction of flow within the channels but also against it. Internal energy can also be guided along several channels at the same time, in any given direction, or to specific areas of the body. By directing Qi against the flow of a channel, the doctor arrives at the source of the river (or energy). This technique is sometimes used by the Qigong doctor to collect or tonify the Qi within the patient's internal organs. This technique for storing and collecting energy is called "following the river to reach the sea." An example of this technique would be extending Qi from the patient's St-36 points up the Stomach Channels to root, strengthen, and stabilize a Deficient or Rebellious condition within the Stomach organ itself. Conversely, by directing Qi with the flow of the stream, one can disperse energy (purgation) and pull Qi out of an area leading it away from the source (e.g., pulling Stomach Heat down and out the Stomach Channel to cool an overheated Stomach).

QI AND THE BODY'S ENERGETIC STRUCTURE

Similar to the biomechanics of the respiratory, circulatory, and digestive systems, the body's energetic system has its own organization and established rules of action for regulating the vari-

ous organ and tissue functions. The ability of Qi to adapt to the outside environment enables the body to absorb not only healthy energy but also to expel Toxic Qi.

The nature of Qi is to endlessly gather and disperse, expand and contract, to flow inward and outward, and to rise and fall as it circulates. When a Qigong doctor begins to treat a patient's channels or points, he or she stimulates and activates the patient's Qi, which may arouse muscle movement and sensations. If the frequency and nature of the doctor's Qi is similar to that of the patient's Qi, an energetic resonance and synchronization will occur, allowing the patient's Qi patterns to become harmonized and balanced at a rapid rate.

Because people vary in sensitivity to energy, some patients can be treated with Medical Qigong therapy immediately. Sensitive patients are usually taught Medical Qigong exercises allowing them to absorb energy from trees, plants, and other objects of the natural world. Patients with low sensitivity may have difficulty perceiving energy and are often dissociate from their body during treatment. These patients should be given Shengong meditations to restore to conscious awareness the toxic emotions that have been trapped within their body, thereby re-establishing a harmonious relationship between the body, mind, and emotions (see Volume 3, Chapter 34). The patient's insensitivity to the doctor's energy extension is an indication that the patient's spirit has gone out of the body in order to avoid feeling the energetic and emotional stagnations that are released during Medical Qigong therapy.

A patient insensitive to energy projection can still be in touch with basic surface feelings (i.e., hot, cold, tired, etc.); however, the deeper emotions are usually hidden or energetically walled off through denial mechanisms. The better the relationship between the patient and the doctor, the greater the patient's trust and hence absorption of the doctor's energy.

THE FIVE ENERGETIC FIELDS

When observing the patient's Qi and energetic structure, the doctor is able to perceive and enter

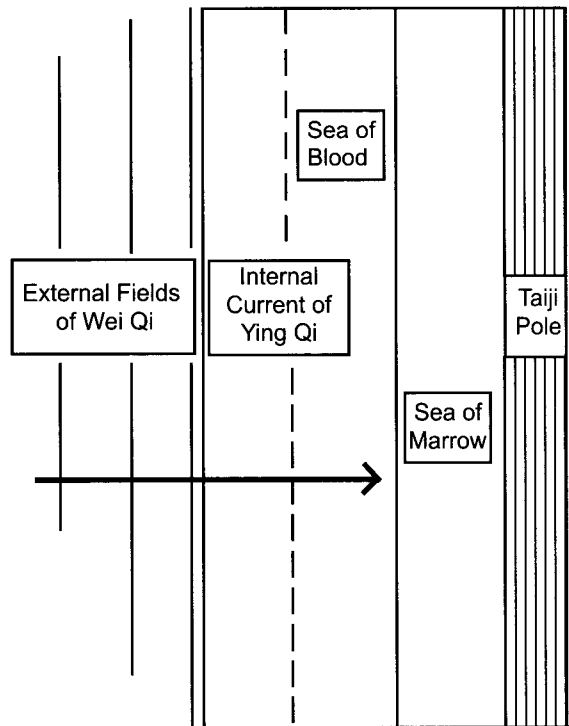


Figure 14.18. The Five Energetic Fields

the patient's Five Energetic Fields (Figure 14.18). These fields form the matrix of the patient's energetic structure, which in turn constitutes a blueprint for the body's physical structure. These energy fields have their own biological components and degree of fluidity.

These Five Energetic Fields form the body's Sea of Energy. The term Sea of Energy (Qi), in this context, refers to the internal and external currents of life-force energy which surround, permeate, and function within the physical body. These energetic fields are described as follows:

- The External Fields of Wei Qi (Protective Energy)
- The Internal Current of Ying Qi (Nourishing Energy)
- The Internal Sea of Blood (Xue Hai)
- The Internal Sea of Marrow (Sui Hai)
- The Center Core of Light (Taiji Pole)

Within these Five Energetic Fields, the protective and nourishing energetic fields of Wei and Ying Qi expand and contract, moving and adjusting their energetic flow in correspondence with the body's respiratory patterns. The Sea of Blood resonates within the pulse rhythm established by the heartbeat. The Sea of Marrow undulates from the rhythm established by the body's micropulsations of the sacral and cranial bones' flexion and extension. The energetic pattern of the Taiji Pole vibrates at the same frequency as divine light (the Dao).

THE THREE EXTERNAL FIELDS OF PROTECTIVE ENERGY: WEI QI

There are three external energy fields that together constitute the body's Wei Qi field. The energy of the Wei Qi field flows from around the regions of the body's external muscles, skin surface, channels, collaterals, and channel points and extends several feet out from the body's tissues. All energetic forms of the physical body, including the internal organs, blood vessels, nervous systems, etc., can be accessed and treated through the three extended fields of Wei Qi.

These three fields are distinguishable from each other by gradations of density, vibrational rate, light, and temperature. All three energy fields communicate with each other, interacting so as to form the body's subtle energetic boundaries.

Enveloped within these energetic boundaries are the body's external "energetic grids," spanning the body's energetic structure like a giant web. These energetic grids are the body's external energetic field patterns etched through the three fields of Wei Qi like a three dimensional webbed hologram (similar to a three dimensional blueprint).

It is important to note that any disease within the body's internal structure is also imprinted in this external energetic grid. Disharmony of the body's tissues often appears first in the Wei Qi fields before manifesting within the body. If the energetic grid is not transformed (e.g., through emitted light, sound, or resonant vibration), the disease cannot alter its destructive course because it follows the patterns dictated within the grid.

Thus, for example, a tumor surgically removed often quickly reappears. Trauma, be it physical, mental, emotional, or spiritual, as well as drug and alcohol abuse, distorts, damages, and destroys the delicate energetic web which constitutes the body's external energetic grids, making the patient more susceptible to external environmental influences.

The external energetic grids function to protect the body from external pathogenic factors, as well as to receive and transmit environmental energy. An individual can, for example, receive, absorb, and ingest other people's emotions. The five senses are constantly receiving outside environmental influences which directly and indirectly affect the body's major organs. This constant influx of data changes the body's emotional patterns and thus forces individuals to adjust their emotional perspective frequently.

Researchers in San Antonio, Texas, determined that when subjects are being stared at, galvanic skin responses are considerably increased. These increases occurred even though the subjects were not consciously aware of being observed. The research determined that the body has its own expansive field of subtle awareness which reacts even when the individual is not consciously aware of the body's energetic extension.

Therefore, by reconnecting his or her spiritual intuitions with the subtle energetic fields perceived through the mind and body, the Qigong doctor is able to discern the subtle messages that the patient is unconsciously conveying (see Volume 3, Chapter 26).

THE THREE ENERGETIC BARRIERS

The Wei Qi fields are experienced at three different levels. These levels are differentiated by energetic barriers which form and protect the body's external boundary system. These barriers not only protect and contain the body, they also help establish the individual's sense of reality and sense of self. The third energetic field or "outer spiritual barrier" is depicted in the illustration as the outside speckled field of energy and affects the second energetic field or "middle emotional and mental barrier." The second field of Wei Qi is de-

picted in the illustration as the middle white field of energy, which in turn influences the first energetic field or “physical barrier” seen as the black-lined field of energy in the illustration (Figure 14.19).

These three Wei Qi barriers are always interesting for the doctor to feel because they change so much from patient to patient and sometimes from moment to moment. Some patients have very strong energetic fields; they are very palpable and full.

Emotions strongly affect the energy of the Wei Qi fields. For example, the Wei Qi field of a patient who is armoring out of fear, reticence, or self-protection can actually repel the doctor’s hand back if their field and intention is strong enough. This repelling reaction is helpful because it lets the doctor know how to pace the treatment and encourage the patient to let go of the armoring. This allows the patient to consciously focus on relaxing and sensing the areas in the body that he or she was trying to protect.

The energetic boundaries existing within the patient’s Wei Qi act as gateways to the next level of energetic field. To perceive the patient’s three fields of Wei Qi, the patient’s energetic boundaries must be gently palpated. These boundaries are more easily sensed due to a thickening of energy at their edges which serves as a barrier to external pathogenic factors. Sometimes the doctor may have to move back into the patient’s third or “outer” energetic field and telepathically let the patient know that he or she is safe.

The doctor waits until the patient exhales (thereby expelling some tension) before entering and palpating the outer Wei Qi field. Once a release in the energetic field is felt, the doctor moves forward into the next energetic field. Because this same process occurs at all three levels, the Qigong doctor responds accordingly, waiting for the exhalation that allows them to proceed deeper into the next level of the patient’s Wei Qi.

THE FIRST EXTERNAL WEI QI FIELD

The first Wei Qi field is confined to about one to two inches outside the physical body. It is related to the Lower Dantian and manifests as a holo-

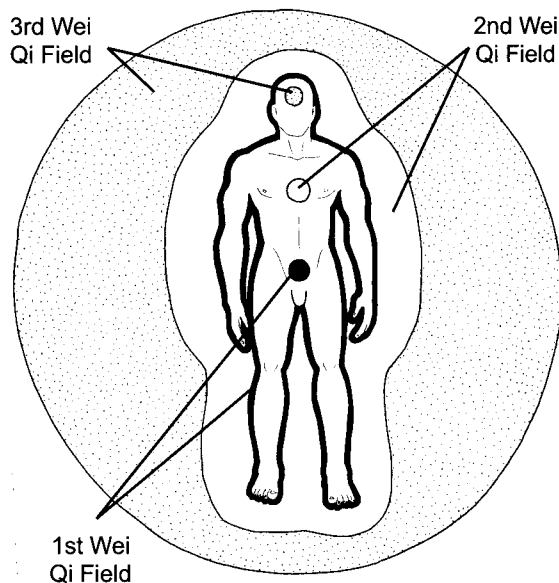


Figure 14.19. The Three External Fields of Wei Qi

graphic energy template for the physical body. It provides the spatial guidance for morphological development during the creation and formation stages of the embryo, as well as the morphological energetic patterns that assist in the repair of damaged tissues. Its energetic boundary is responsible for armoring the body against invasion of external pathogenic factors. This physical energy body is connected to the somatic tissues and cells; thus, any physical-energetic interaction stimulates the body’s external channels and points. This first layer is very dense and most Qigong doctors get the impression of physically contacting the patient several inches before actually touching the patient’s material body. Its resonant vibrational pattern is very broad and is slower than the other Wei Qi fields.

THE SECOND EXTERNAL WEI QI FIELD

The second Wei Qi field flows through the regions of the internal organs and tissues. It extends about a foot or more beyond the body’s tissues. The second Wei Qi field is related to the Middle Dantian and the emotional energy body. It contains a form of consciousness that can spirit travel and, at times, leave the physical body (as in near death experiences). This layer of Wei Qi interfaces with

the limbic system of the brain (the neurobiological seat of emotions) and the autonomic nervous system. The energetic boundary of the second Wei Qi field is responsible for protecting the body from negative emotions, destructive feelings, and criticism from others. It is automatically activated when the patient is placed in a position where a lack of trust exists or there is unwanted physical or energetic contact. The emotional energy body is connected to the visceral organs. Its main function is to receive, interpret, and verify emotions, feelings, desires, impulses, and thought patterns. It is through this energetic field that the patient's aura is typically observed as colors and light patterns. The second layer is more subtle than the first layer. When physically palpating it, the sensations are similar to a magnetic attraction and repulsion. Its resonant vibrational pattern is faster than that of the first layer.

THE THIRD EXTERNAL WEI QI FIELD

The third Wei Qi field extends a few feet to several hundred yards out from the body, depending upon the spiritual evolution of the individual. It is related to the Upper Dantian and the spiritual energy body. It is associated with intuition, inspiration, creativity, and visionary insights. Its energetic boundary is responsible for establishing security by informing the body of impending encounters, conflicts, or environmental transitions. This spiritual energy body is connected to the body's Taiji Pole and is a container for karmic-related illnesses within the physical body. The Taiji Pole is known as the "root with many branches," as it is a repository of the soul's ancestral memories and experiences. Its function is to receive the subtle energy of the finest and fastest vibrations. It senses and interprets the data received from the environment and from its universal connection to the divine. The third layer is most subtle in physical sensation and requires delicate, intuitive contact. Usually the first impression when palpating this energetic field is one of contact without a material component (like wind). It is sometimes cold, sometimes warm but always "breezy." Its resonant vibrational patterns are the highest and fastest of all three of the Wei Qi layers.

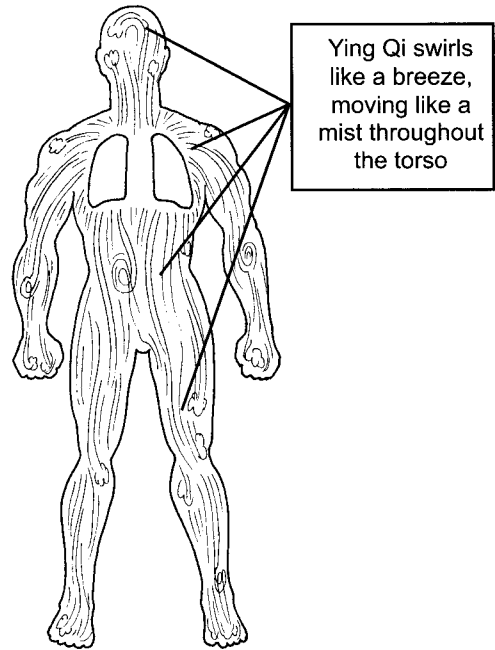


Figure 14.20. The internal current of Ying Qi flows from the Lungs and center of the chest through the entire body like a mighty wind.

INTERNAL CURRENT OF NOURISHING ENERGY: YING QI

The Ying Qi level of internal energy flows within the underlying tissues of the body and sweeps through the torso like a fast wind, expanding and falling with each respiration (Figure 14.20). The Lungs act as a great energy pump; each breath is like a gust of air flowing in and out through the entire body in a cycle of expansion and contraction. Ying Qi swirls like a breeze; its function is to nourish the Blood, organs, and tissues. It flows within the blood vessels, as well as the channels, and links the mind and intention to the body. It is responsible for the organization, construction, completion, and reconstruction of the vitality of the individual. It is integrated with the breath and extends outward to the body's physical boundaries (skin and body hair).

The internal current of Ying Qi is most palpable when the doctor is gently touching the patient's surface tissue with his or her finger tips; it feels almost like electromagnetic energy. Feel-

ing the wind of Ying Qi can be likened to falling into “space” after passing through the denser outer field of Wei Qi. The action of Ying Qi, in most cases, is free flowing and connected with the breath. When listening to certain patients, the Qigong doctor may feel the Ying Qi flowing through the patient’s channels, wrapping itself around the whole body like a vapor. It feels light, thin, and fairly cool compared to the next level, which is the Sea of Blood.

To access the “Current of Ying Qi,” the Qigong doctors begin by suspending their hands above the patient’s first level of Wei Qi. They imagine dipping their hands into water as they allow their hands to slowly make contact with the patient’s body. They feel the tissues expand and contract, then extend into the patient’s body. Once contact is made, the doctors extend their intention under the patient’s skin. The doctors should match the patient’s respiration and stay connected to the body until they feel the patient relax. Matching the respiration almost always slows the patient’s respiratory rate, moving the patient into an altered state of consciousness. Sometimes at this point, age regression can be sensed if the patient’s body memory is triggered.

SEA OF BLOOD: XUE HAI

The Sea of Blood and its pathways constitute the body’s internal network for circulating and maintaining the life-force energy under the direction of the Wu Jing Shen (the five separate fields that encompass the psycho-spiritual energetic transformations of the Five Yin Organs). The Sea of Blood’s energy flows through the blood, arteries, vessels, capillaries, and the tissues of the major organs (Figure 14.21). By extending further into the body, the Qigong doctor perceives the patient’s Sea of Blood; it feels like a warm watery pool in the center of the Heart and flows through the entire body. The transition from Ying Qi to Xue Qi (Blood Qi) is easy to detect.

The energetic sensation of Blood is more substantial than that of Wei or Ying Qi. The Blood, being a liquid, is a denser form of energy and flows through the vessels, organs, and channels propelled by the Ying Qi. It is thick (this thickness

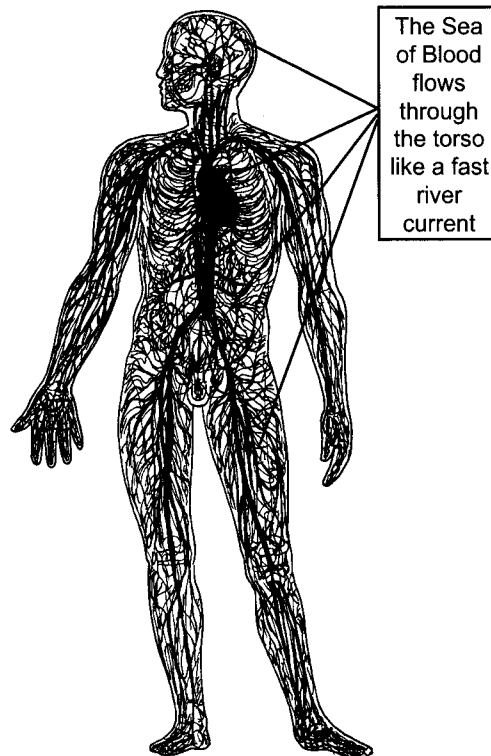


Figure 14.21. The Sea of Blood flows from the Heart through the body like a dense form of Qi.

varies from person to person), warm, and somewhat “slick.” The Heart’s energy itself feels warm, substantial, and very alive.

As a Qigong doctor gently touches the patient’s surface tissue with his or her fingertips, the doctor should feel the external torso vibrate with the rhythm of the patient’s heart beat. The doctor can then follow these pulsations back through the Sea of Blood until his or her intention has reached the patient’s Heart.

Upon contacting the Xue Qi, the doctor immediately becomes connected to the heartbeat of the patient. In some cases, the pulsing will connect and merge with the doctor’s own heartbeat. Once the doctor encapsulates the patient’s Heart, any strong emotions emanating from the patient will usually subside. These feelings may be replaced by sporadic spurts of emotions such as relief, peace, or comfort, which sometimes invite the

doctor further into the patient. On the other hand, some patients may react with feelings of fear, intense emotional pain, or even panic, all of which can cause the doctor's hand to "bounce" away.

If the doctor's energy is "bounced back," he or she should immediately disperse the energetic charge into the Earth for grounding purposes. The doctor should then either move to a more superficial energy level within the patient's body or extend Qi into the patient's thorax or extremities. This technique allows the patient to relax after experiencing a Heart energy discharge. Since the pulse is simply another form of energy, circulating, expanding, and contracting with each heartbeat, the doctor should be able to ride the pulse out into the patient's extremities and viscera by listening to the Heart. This is similar to the listening ability of a master acupuncturist who, when reading a patient's pulse, extends his or her energy and intention through the patient's channels and into the organ of the Heart to diagnose the strengths and weakness of its congenital formation and current condition.

SEA OF MARROW: SUI HAI

This energy flows through the central core of the spine into the brain and enters the center core of the bones. Marrow, in Traditional Chinese Medicine, is not the same thing as the bone marrow defined in Western medicine, but more properly refers to the tissue stage prior to the formation of bone marrow. Marrow is the pre-substantial Jing that forms the matrix for bone marrow, the spinal cord, and the brain (Figure 14.22). The flow of the Sea of Marrow energy is much slower than that of the River of Blood. It flows from the Kidneys' Jing into the center of the spine, brain, and bone marrow. It has sometimes been called the "craniosacral rhythm" in Western medical terminology and can be accessed from anywhere in the body. The Marrow energy generally feels cool and slick or slippery with a texture like soft silicone gel. Once contact is made with the Sea of Marrow, it is very easy to utilize this pathway and travel throughout the patient's body. Its rhythm is slow, yet it manifests as a strong energetic pulse.

As the doctor gently touches the patient's sur-

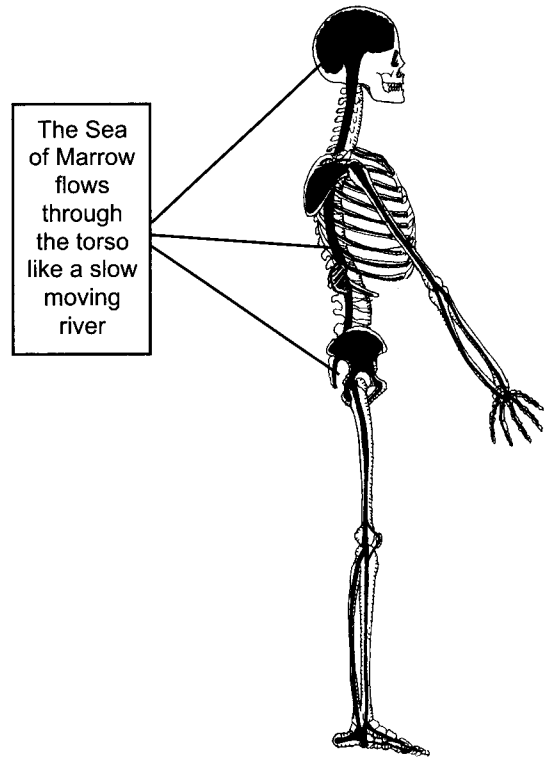


Figure 14.22. The Sea of Marrow flows from the Kidneys through the spinal cord, brain, and bone marrow.

face tissue by dipping in with fingertips into the Sea of Marrow, he or she can project intention into the center of the patient's spinal column. This connects the doctor with the rhythmic pulse of the Sea of Marrow. It is from this pulse that the doctor can determine the strength of the patient's Original Essence (Yuan Jing), Energy (Qi), and Spirit (Shen).

THE CENTER CORE OF LIGHT: THE TAIJI POLE

This energy flows through the very center core of the body, uniting the three reservoirs of life-force energy (the Upper, Middle, and Lower Dantians). The fifth and final level of energy feels like a still, quiet place deep inside the center core of the body's structure (Figure 14.23). In China, Qigong doctors describe the Taiji Pole as a holy place that almost defies description (See Volume 1, Chapter 5). It is observed as a vertical column or pole of brilliant white light, full of pulsating

vibrations. This energetic pole is surrounded by a veil of gold spiralling light which travels from the perineum to the top of the head.

When both the body's internal and external energetic wave patterns become synchronized through prayer or meditation, a resonant pulsation occurs within the Taiji Pole. This pulse begins deep within the center core of the body and resonates outward towards space. The Qigong doctors may also feel a powerful stream of energy leaving the body from the top of the head, connecting the Taiji Pole with the energy of the divine. The center core is a very reverent and special place, as it contains the essence of the patient's Eternal Soul (the patient's True Self), devoid of all ego, masks, or defense mechanisms.

If the doctor penetrates the outside veil surrounding the patient's Taiji Pole and extends his or her intention into the light's center, the doctor experiences the sensation of falling into space or of stretching outward into eternity. Sometimes the sensation of shooting through space is followed by flashing colors and moving shapes as the surrounding core dissolves into the Wuji (infinite space) itself. This same sensation and experience can also be personally accessed through deep prayer and meditation and is quite a normal phenomenon within deep spiritual practices.

Additionally, located within the Taiji Pole and surrounded externally by the Three Dantians are the Seven Internal Chakras. Also located within the energetic field of the Taiji Pole, but existing outside the human body, are six spiritually oriented Transpersonal Chakras (three located above the head, and three located underneath the feet).

The energetic field of the upper external Chakra (also known as the Heavenly Transpersonal Chakra), is located about a foot superior to the Crown Chakra, above the top of the head. The en-

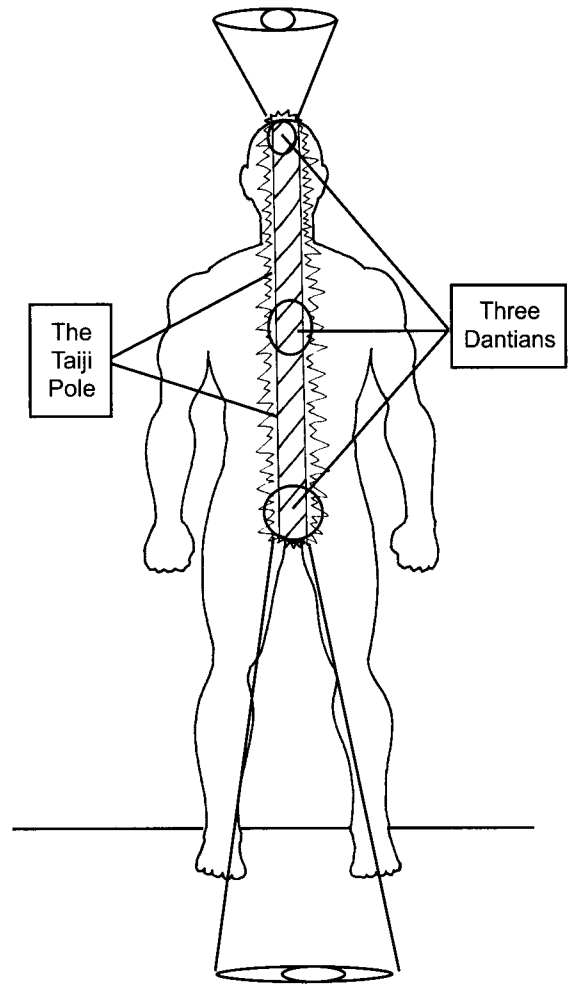


Figure 14.23. The body's center core Taiji Pole spreads from the base of the perineum to the top of the head.

ergetic field of the lower external Chakra (also known as the Earthly Transpersonal Chakra), is located a foot underneath the ground, below the bottom of the feet (see Volume 1, Chapter 5).

SHEN: THE SPIRIT OF LIFE

In ancient China, the word Shen was used to describe the religious act of worshipping ancestors by pulling down the Heavenly influences of the Sun, Moon and Stars. By incorporating these Heavenly bodies within themselves, the ancient Chinese believed that they could establish and maintain an auspicious role in life.

The Chinese ideogram for Shen (Spirit) is composed of two characters. Positioned on the right is a character depicting the alternating expression of natural forces. Positioned to the left is a character depicting the unfolding of things under the authority and influence of Heaven. As a whole, this ideogram depicts the Heavenly influence that penetrates and instructs the core of the Heart, or “that which descends from the sky and passes through the body” (Figure 14.24).

In Medical Qigong therapy, Shen is considered the subtle energy of the spirit associated with the Heart. It is associated with the spiritual energy and has a radiant nature. When energized, Shen flows upward like fire, extending through the body’s Eight Extraordinary Vessels, and creating a healthy nervous system. When Shen is gathered in the Upper Dantian, it can be projected as light and energy through the eyes and the Yin Tang (Third Eye) point.

According to Traditional Chinese Medicine, all illness has spiritual roots. Therefore, the Shen (Spirit) is regarded as an integral part of the diagnosis and treatment process. An old Chinese saying states, “When the Shen is abundant there will be cheerfulness, when it is insufficient there will only be dullness and sorrow.”

Shen is developed from Jing and Qi. In Medical Qigong theory, when the patient’s Shen is strong, the individual is able to lead energy to an injured area and speed up the healing process. This strong Shen energizes the Qi, enabling it to increase cellular (Jing) production. When Shen is scattered, the functions of the human body are weak from internal conflict and fatigue; the Shen becomes unsettled, and the mind restless. When the Shen and Qi combine together, they form a solid connection of light and vibrational energy.

Heavenly
Influences



Natural
Forces

Figure 14.24. The Chinese Character for Shen

This union is utilized to infuse energy and transfer thought through intention. This can be achieved by either conscious or unconscious intent by the doctor.

SHENGONG SCHOOLS OF MEDITATIONS AND TRAINING

The Shengong (Spirit Skill) meditations emphasize transformations of consciousness, the development of perceptual insight, and the birth of wisdom. From an ancient Chinese energetic perspective, the three primordial qualities of “true wisdom,” or divine universal consciousness are:

1. The experience of emptiness within the Wuji (the infinite space of the “Void”), which corresponds to the manifestation of the primal virtue of wisdom.
2. The light manifested from the Shen’s luminosity, which corresponds to the primal virtue of love.
3. The life-force energy inherent in all things, which corresponds to the primal virtue of power.

In China, there are three major schools of Shengong and spiritual training, described as follows:

1. **The Daoist School** focuses on strengthening the body and mind equally with an emphasis on contemplating nature. Magical Daoism has its roots in Siberian shamanism.
2. **The Buddhist School** focuses on tempering the mind while giving less thought to the body.
3. **The Confucianist School** focuses on regulating the mind to reach a state of quiet rest and peace through sincerity and the cultivation of moral character.

PRENATAL AND POSTNATAL SHEN

The body's Shen is the Supreme Yang aspect of Man's psycho-emotional components. In ancient China, the Shen was commonly referred to as the Heavenly Emperor or "master controller." It can be divided and classified into two primary forms through which the Spirit manifests: the Prenatal Spirit (Yuan Shen) and the Postnatal Spirit (Shen Zhi), which are described as follows:

1. **Prenatal Spirit (Yuan Shen):** This type of Shen is the spiritual element of the body that is derived from Prenatal Jing (Yuan Jing) and Prenatal Qi (Yuan Qi). This aspect of the body's Shen is considered to be the intuitive Mind of the Dao. It is unborn and undying. It shines brightly and clearly. The Yuan Shen transcends conceptual thinking, which is the Postnatal aspect of the mind. It is immortal, unconditioned and primordial, and it constitutes the mind's Yang nature.

The foundation for Yuan Shen is produced and developed by the blending of both the male and female elements at conception (Body Fluids, Jing, Qi, and Shen) and develops further with nourishment from food and water. The Yuan Shen dominates all of the body's vital activities (heartbeat, digestion, motor function, etc.) and is also responsible for all intuitive and perceptive insight. The Prenatal Shen constitutes the true spiritual aspect of the Mind.

By returning to a state of inner tranquility and peace through prayer, meditation, and proper sleep, the Yuan Shen and the body's Congenital Mind are restored and maintained.

2. **Postnatal Spirit (Shen Zhi):** This type of Shen is the spiritual element of the body that is supported by Postnatal Jing and Postnatal Qi. This aspect of the body's Shen is considered to be the conditioned mind or "will." It is also known as the discriminating or acquired mind, and it constitutes the mind's Yin nature.

The Postnatal Shen is produced and developed by mental stimulation through contact with the environment after birth. The Postnatal Shen dominates all mental activity and is responsible for thinking and learned behavior. The Postnatal Shen constitutes the true

Five Agents		Yin Organs	
志	Zhi	腎	Kidneys
意	Yi	脾	Spleen
魄	Po	肺	Lungs
魂	Hun	肝	Liver
神	Shen	心	Heart

Figure 14.25. The Five Agents (Wu Jing Shen) and Yin Organs

analytical aspect of the mind.

By transforming thoughts, feelings and analytical perceptions into a state of inner knowledge and contemplation, the Shen Zhi is restored and maintained.

Prenatal and Postnatal Shen usually interact intermittently with each other to maintain the body's health. Continual exhaustion of the Postnatal Shen impairs and suppresses the Prenatal Shen. Excessive studying or sleep deprivation, for example, can lead individuals to mistake the projection of their deepest fears and desires for genuine intuitive perceptions of reality.

THE SPIRITUAL ASPECTS OF THE FIVE YIN ORGAN COMPONENTS OF SHEN

Prenatal Shen affects the spiritual disposition of an individual, and its patterns are largely decided at the moment of conception. Closely tied to the Yuan Shen are five important energies or "spiritual entities" called the Five Agents (see Volume 1, Chapter 2), although these are seldom discussed outside of China. The function of the Five Agents (Wu Jing Shen) establishes the foundation for the psychological aspects of the Five Element theory used in clinical diagnosis throughout China today.

Each of the Five Agents embodies a specific spiritual virtue, and is connected to, or said to "re-

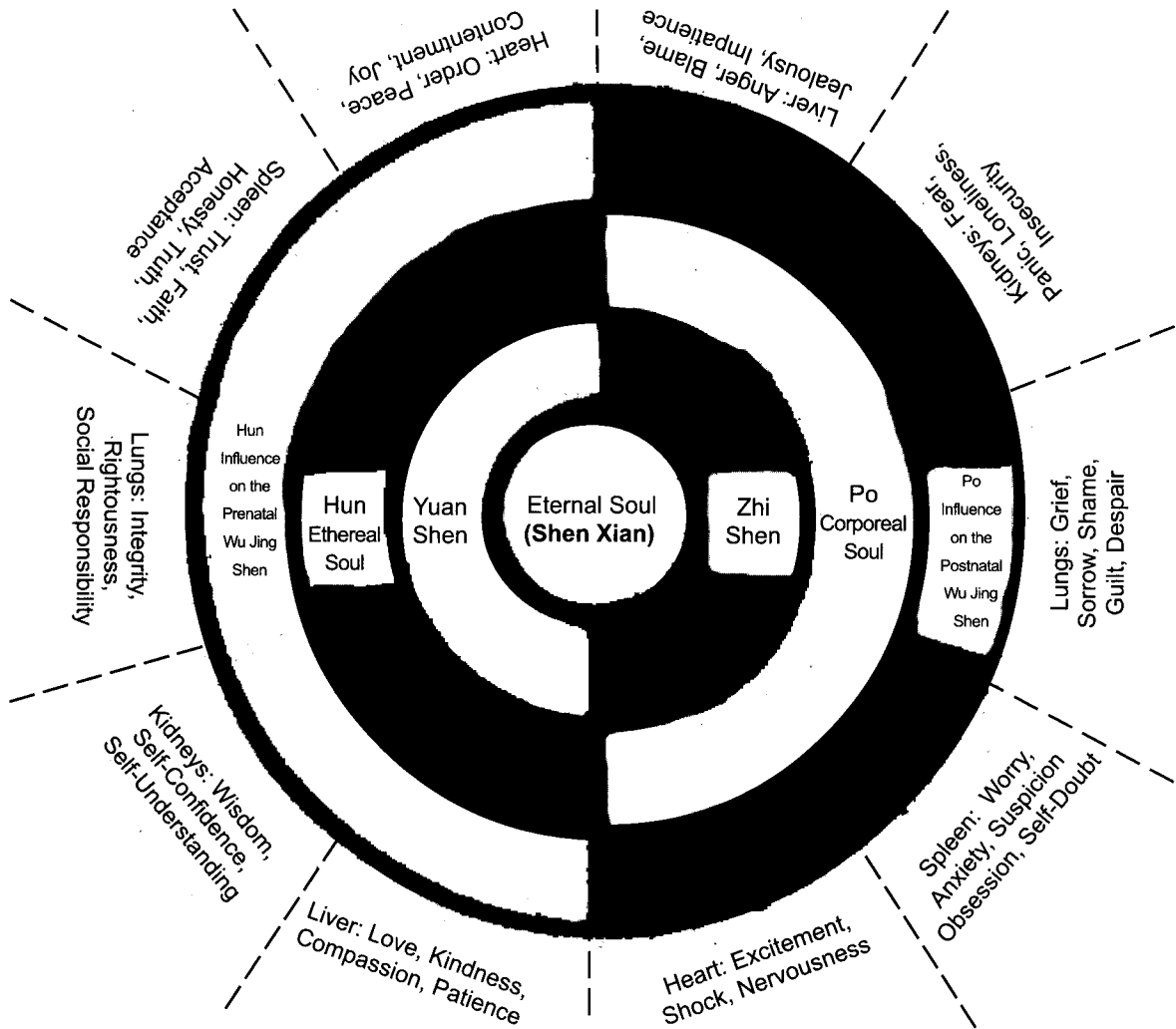


Figure 14.26. Each of the Five Agent Spiritual Energies (Wu Jing Shen) are Connected to Five Yin Organs

side in," one of the Five Yin Organs. Each of the Five Yin Organs embodies the energetic qualities of one of the primordial Five Elements, described as follows (Figure 14.25):

- **The Liver represents the Element Wood.** The Three Hun (Ethereal Souls) reside in the Liver and embody the virtues of compassion and love
- **The Heart represents the Element Fire.** The Shen (Spirit) resides in the Heart and embodies the virtue of Order
- **The Spleen represents the Element Earth.** The Yi (Intention) resides in the Spleen and

embodies the virtue of Trust

- **The Lungs represent the Element Metal.** The Seven Po (Corporeal Souls) reside in the Lungs and embody the virtue of Integrity
- **The Kidneys represent the Element Water.** The Zhi (Will) resides in the Kidneys and embodies the virtue of Wisdom

Each of these Five Agent energies are connected to the five separate yet functionally interactive Yin organs and, thus, create complex, multidimensional energy fields (Figure 14.26). These energy fields encompass both positive and nega-

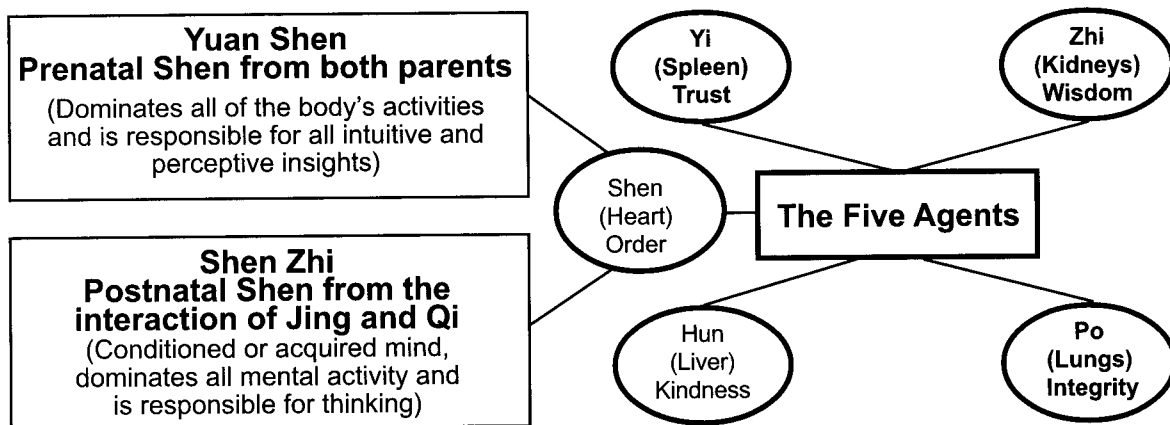


Figure 14.27. Formation of Shen

tive emotional, mental, and spiritual shifts, as well as energetic transformations. The particular fluctuations that occur depend upon which of the Five Agents is dominating from moment to moment. In ancient China, the psycho-spiritual attributes engendered by the Five Yin Organs were sometimes known as the Wu Jing Shen (Five Essence Spirits). As the spiritual energy flows from the Eternal Soul (Shen Xian), the individual's congenital (Yuan Shen) and acquired (Shen Zhi) spiritual natures are influenced by the Hun and Po. Through spiritual cultivation, the five virtues of these Wu Jing Shen can nourish the Eternal Soul (Shen Xian).

The Qigong doctor needs to comprehend these multidimensional interactions in order to effectively trace the complex spiritual, mental, emotional, and physical manifestations of Excess or Deficient conditions to their source or "root." Although Jing and Qi form the physical basis for the Shen, the Five Element Yin organs form the components for the Shen and the Five Essence Spirits. The energy of the Five Agents continually circulates through the body, giving rise to the entire spectrum of human emotions (Figure 14.27).

THE LIVER STORES THE ETHEREAL SOUL: HUN

The Liver stores the Hun, also called the "Three Ethereal Souls" and "Cloud Ghost." The "cloud" is wind, and wind is attributed to the Wood Element and Liver organ. Therefore, the ancient Daoists be-



Figure 14.28. The Three Ethereal Souls are traditionally named (1) Tai Kuang, (2) Shang Ling, and (3) Yu Jing. The Hun represent spiritual consciousness, provide the energetic movement of the mind, and are associated with Heaven Qi and the Five Agents. The Hun are the spiritual part of man which ascends to Heaven after death.

lieved that the Hun are rooted within the Liver, specifically the Liver Yin and the Liver Blood. The Hun represent spiritual consciousness, provide the energetic movement of the Mind, and are associated with the Qi of Heaven and with the Five Agents.

Since the Han Dynasty (206 B.C. - 220 A.D.), the Chinese have always maintained that there are three Hun. The Hun represent the energetic and spiritual activities operating at three levels of influence, which directly inspire and are inspired by the Shen.

The Three Hun originate from Heaven, which the ancient Chinese considered a state of subtle and

nonmaterial energies and beings (Figure 14.28). Therefore, the Hun are one of the spiritual aspects of an individual that can spirit travel. Additionally, upon the death of the body, the energetic spiritual essence of the Hun ascends back to Heaven.

Although they reside in the Liver Orb, the Hun also resonate from the Three Dantians (like a vaporous mist extending from the Liver and filling the areas of the body's three Dantians). The Hun are energetically associated with the following: Yang, Heavenly soul, bright, light, Shen, constructive emotions and inspirations.

CHINESE IDEOGRAM OF THE HUN

The ideogram for the Hun has two parts. The character to the right represents the Earthly spirits, Gui (Ghost), depicted by a head suspended above a vaporous body with an appendage (symbolizing the whirlwind that accompanies the movements of the Earthly spirits). The character to the left is the image for clouds, seen as vapor rising from the Earth and gathering in the Heavens (Figure 14.29). The Hun move within the body as freely as clouds, following the Yi (Will) of the "Heavenly breath, within the celestial vault" (following the will of the Eternal Soul stored within the Heart and originating in the Taiji Pole).

From this ideogram we also get a distinct picture of the spirit (Hun) rising to the Heavens. The Eternal Soul (Shen Xian) is considered energetically and spiritually different from the Hun in classical Chinese philosophy. In that context, the Eternal Soul is seen as the more personal of the two, while the term spirit (as in the Hun and Po) are seen as more universal temperaments or archetypes. The ancient medical classics state that there are Three Ethereal Souls (Hun) and Seven Corporeal Souls (Po) that symbolize different attributes of the human being. The Hun's spiritual energy is said to be able to leave the body and then return, thus indicating a relationship with out-of-body travel into the spirit world.

TAI GUAN, SHANG LING AND YU JING

In ancient China, the Daoists described the Three Hun as having different personalities specific to spiritual responsibilities concerning the individual's incarnated soul. The Three Ethereal

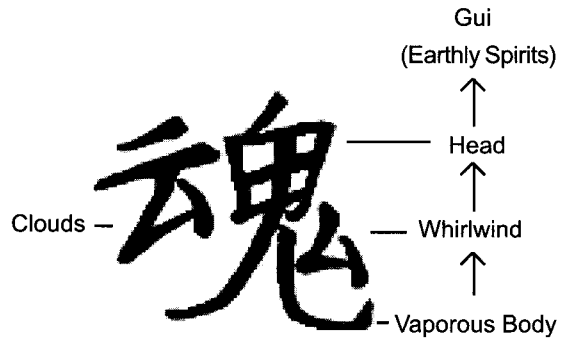


Figure 14.29. The Chinese Character for Hun

Souls were called Tai Guang, Shang Ling, and Yu Jing; they are described as follows:

1. **Tai Guang:** The Hun known as Tai Guang resides within the Upper Dantian and is situated in the cranial cavity just below the Baihui GV-20 (One Hundred Meetings) point. Translated, Tai Guang literally means "eminent light," and it is considered to be the highest expression of Yin and Yang energy in harmony within the human form. It is connected energetically with the Upper Dantian and Heaven, and always strives for physical, mental, emotional, and spiritual purity.
2. **Shang Ling:** The Hun known as Shang Ling resides within the Middle Dantian. It is situated in the Heart and the corresponding vessels, and is linked to the body's Five Agents. Translated, Shang Ling literally means "pleasant soul," and it is considered to be changed, or transformed, Yin energy. It is connected with the Middle Dantian and is the expression of the Hun that is concerned with compassion towards others. It is through the influence of the Hun Shang Ling, that the five virtues of each of the Five Agents manifest.

The Five Agents of Shang Ling

The Five Agents influence our desire to be involved in a diversity of social interests and responsibilities. The Five Agents are energies that are linked to a person's moral qualities; they can be categorized as the five congenital virtues of the Five Yin Organs (Prenatal Wu Jing Shen). The Five Agents are similarly categorized into Five Elements. The psycho-emotional virtues of the Pre-

natal Wu Jing Shen and the acquired thoughts, beliefs and emotional states of the Postnatal Wu Jing Shen are both stored within the body's Five Yin Organs. Both influences are felt and expressed as the child grows into adulthood. When one of the internal organs is stimulated, a Yang (positive) or Yin (negative) psycho-emotional reaction is created. Psycho-emotional energetic interactions are feeling manifestations expressed through either the positive moral qualities of the congenital Prenatal Wu Jing Shen (the Five Agents of kindness, order, trust, integrity, and wisdom) or the negative developed emotional experiences of the acquired Postnatal Wu Jing Shen (the five emotional states of anger, excitement, worry, grief, and fear).

The Five Agents are commonly known as the Prenatal Wu Jing Shen (Congenital Five Essence Spirits: Hun, Shen, Yi, Po, and Zhi) and are stored within the energetic elemental natures of the body's Jing. The Five Element Energies (Wood, Fire, Earth, Metal, and Water) that internally support the Five Agents encompass not only the tissues of the physical body, but all of the myriad phenomena of nature, combining and recombining in infinite ways to produce our manifested existence (Figure 14.30). The internal blending of the Five Elements along with the Prenatal Wu Jing Shen are described as follows:

- **The Wood Agent: the Virtue of Kindness.** This Agent represents the Prenatal virtues of love, benevolence, kindness, patience, unselfishness and compassion. This congenital agent is connected to the Hun and is stored in the Liver. The Wood Element also affects the Liver and Gall Bladder organs and the flow of energy in the Liver and Gall Bladder Channels. The Wood Agent governs the energy of the tendons, ligaments, small muscles, peripheral nerves, iris of the eyes, vision, tears, bile, nails, and external genitalia. After birth, through the influence of the Po, the Liver stores the acquired Postnatal emotions of frustration, irritability, stubbornness, anger, blame, rage, resentment, rudeness, impatience, jealousy and depression. When excess anger is eliminated, the congenital energies of benevolence, compassion, and love for others is allowed to flourish and emanate from

Yin Organ	Element	Congenital Agent	Acquired Emotion
Liver	Wood	Kindness	Anger
Heart	Fire	Order	Excitement
Spleen	Earth	Trust	Worry
Lungs	Metal	Integrity	Grief
Kidneys	Water	Wisdom	Fear

Figure 14.30. The Five Agents

- the Liver Orb, through the influence of the Hun.
- **The Fire Agent: the Virtue of Order.** This Agent fosters social harmony and represents the Prenatal virtues of peace, pleasure, joy, contentment, tranquility and boundary setting. This congenital agent is connected to the Shen-Spirit and is stored in the Heart. The Fire Element also affects the organs of the Heart, Small Intestine, Pericardium and Triple Burners, as well as the flow of energy in each of these organs' channels. The Fire Agent governs the energy of the Blood Vessels, complexion, perspiration, and the tongue. After birth, through the influence of the Po, the Heart stores the acquired Postnatal emotions of nervousness, excitement, shock, overexcitement, heartache and mania. Eliminating excess nervousness allows the congenital energies of order, forgiveness, and peace to be experienced. The environment is then conducive to contentment and orderliness, which allow self-esteem to grow, through the influence of the Hun.
- **The Earth Agent: the Virtue of Trust.** This Agent represents the Prenatal virtues of faith, honesty, openness, acceptance, virtue and truthfulness. This congenital agent is connected to the Yi-Intention (thoughts and ideas) and stored within the Spleen. It affects the Spleen and Stomach organs and the flow of energy in the Spleen and Stomach Channels. The Earth Agent also governs the energy of the large muscles,

lymph, saliva secretions, mouth, lips, and taste. After birth, through the influence of the Po, the Spleen stores the acquired Postnatal emotions of worry, remorse, regret, obsessiveness, self-doubt, self-centeredness and suspicion. Eliminating excess worry allows the congenital energies of trust and peace of mind to exist, through the influence of the Hun.

- **The Metal Agent: the Virtue of Integrity.** This Agent represents the Prenatal virtues of righteousness, dignity, generosity and social responsibility. This congenital agent is connected to the Po-Seven Corporeal Souls and are stored in the Lungs. It affects the Lung and Large Intestine organs and the flow of energy in the Lungs and Large Intestine Channels. The Metal Agent also governs the energy of the skin and mucous membranes, body hair, nose, and the sense of smell. After birth, through the influence of the Po, the Lungs stores the acquired Postnatal emotions of grief, sorrow, sadness, shame, disappointment, self-pity, guilt, anxiety and despair. Once excess sorrow is relieved, the congenital energies of justice, righteousness, integrity, dignity, and social responsibility exists, through the influence of the Hun.
- **The Water Agent: the Virtue of Wisdom.** This Agent represents the Prenatal virtues of rationality, clear perception, self-understanding, self-confidence and wisdom. This congenital agent is connected to the Zhi-Will (mental drive and determination) and is stored in the Kidneys. It affects the Kidney and Urinary Bladder organs and the flow of energy in the Kidney and Urinary Bladder Channels. The Water Agent also governs the energy of the Brain, inner ear, hearing, spinal cord, cerebrospinal fluid, Bones, Bone Marrow, ovaries, testes, head and pubic hair, anus, urethra and sexual fluids. After birth, through the influence of the Po, the Kidneys store the acquired Postnatal emotions of fear, paranoia, terror, panic, horror, loneliness, and insecurity. Once excess fear is eliminated, the congenital energies of the mind can become rational, and therefore wise, through the influence of the Hun.

3. **Yu Jing:** The Hun, known as Yu Jing, resides within the Lower Dantian. Translated, Yu Jing literally means “hidden essence.” This Hun is considered mixed (or combined) Yin energy. It is connected with the Lower Dantian and is associated with the Earth, producing our desire to enjoy life’s pleasures and comforts, as well as producing the desire for the purity of life, through the influence of the Hun.

FUNCTIONS OF THE HUN

In ancient China, there are eight functions of the Hun (Figure 14.31): to control sleep and dreaming, to assist the Shen in mental activities, to maintain balance in one’s emotional life under the leadership of the Shen, to be responsible for the eyes, to influence a person’s courage, to control planning with the aid of the Shen and the sense of direction, to control Spirit Travel, and to document and report the actions, thoughts and deeds of the individual upon death to the spirits of destiny to determine the degree of cultivated virtue. These eight functions of the Hun are described as follows:

1. **The Hun Control Sleep and Dreaming.** They reside in the eyes during the day and lodge in the Liver at night. When residing in the eyes, they see; when they lodge in the Liver, they dream. In this context, dreams are the roaming of the body’s Hun. It is the nature the Hun to wander, and it happens easily. At night the Hun must be anchored or rooted in the Liver. In order for this to happen, the Liver Blood and Liver Yin must be strong. If the Liver Blood and Liver Yin are not strong, the Hun wanders, and the person dreams too much or has unpleasant dreams. Patients who suffer from severe Deficiency of Yin may experience a floating sensation just before falling asleep. This condition is due to the Hun not being rooted in the patients’ Yin.

Dreams are an example of the information gathered during the Hun’s traveling. The ancient Chinese understood that the body’s Hun can traverse the Nine Levels of Heaven or Nine Levels of Earth instantaneously.

The Hun store the sum total of all past ex-

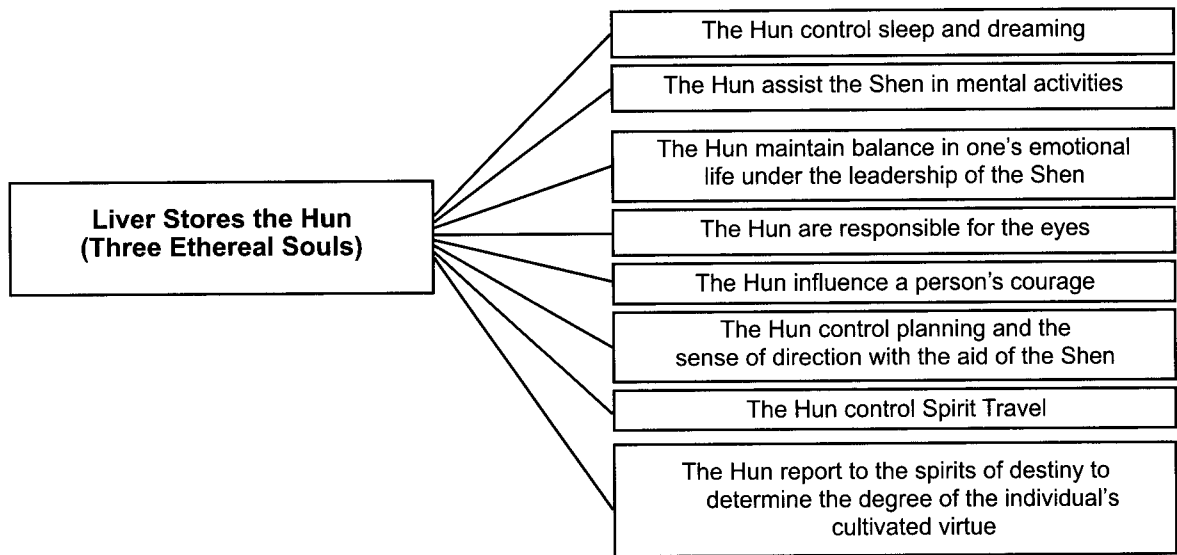


Figure 14.31. The Eight Functions of the Hun

periences. The expressions of the Hun manifest through images, symbols, and ideas from the divine and through the energetic state of the Wuji. These images, symbols, and ideas emerge into the patient's mind, affecting his or her spiritual life. Without this interaction, the patient's mental and spiritual life would be deficient in images, ideas, and dreams.

The Hun not only control dreams, but also daydreaming, as well as the individual's ideals, aims, and overall direction in life. The absence of these objectives and goals results in feelings of depression.

If the body's Liver Yin is depleted, the Hun are deprived of their residence. This results in conditions such as fear, excessive day dreaming, insomnia, and a lack of direction or purpose in life (one of the main features of depression).

There is an interesting correlation with the Hun controlling sleep and dreaming, and the Hun being rooted in the Liver Blood and Yin. The Hun's moving in and out of the Liver governs the free flow of Liver Qi and vice-versa; the free flow of Liver Qi is a manifestation of the swimming energy of the Hun moving in and out of the tissues.

Traditionally, sleepwalking is believed to be a function of the Hun. In sleepwalking, the body's Shen is not active and functioning, and it is the Hun that are moving the individual. This is why a common treatment for sleepwalking is emitting Qi into the patient's Hunmen UB-47 (Door of the Hun). In modern times, however, some Qigong doctors have begun to theorize that the Po may take an active role in sleep walking, especially when the sleep state is related to incoherent trauma (patients who thrash about, hurt people, or destroy things when sleeping).

When using hypnosis or "creative visualization" (e.g., the suggestion of a specific image or scene for the patient) in psychotherapy, the therapist is trying to bypass the patient's acquired mind and bring psychic material from the Hun while avoiding the judging aspect of the Postnatal Shen.

With regard to sleep and herbal medicine, if the patient does not sleep well because the Hun are wandering, the Qigong doctor can prescribe sour and astringing herbs (i.e., Bai Shao, Mu Li, Suan Zao Ren) which will encourage the Hun back into the body.

2. The Hun Assist the Shen in Mental Activi-

ties. This relationship is very important, as the energy of the Shen and the Hun must continuously be coordinated. The Shen is related to rational thinking and inspiration. The Hun gives the Shen a sense of direction, projecting outwards and interrelating with other people. The Hun give the Shen its movement and direction, encouraging the Shen to relate with people, and to socialize and bond. The Hun, however, also need to be gathered and restrained by the Shen. Otherwise, if the Shen is weak and does not control the Hun, then the Hun move about too much and have lots of ideas but never accomplish anything, leading to frustration and depression.

It is important that the Shen allow the Hun to move in and out of the body, but in so doing the Shen must also give the Hun direction and purpose. The Hun inspire us and give us dreams. That is why the words "movement," "coming and going," and "swimming" are often used in connection with the Hun. In fact, many doctors say that the Hun are the coming and going of the body's Shen. In mediumistic trances, when the spirit of one person enters another's body, it is the Hun that come in; the host's Shen is temporarily disabled at that time.

Because knowledge is dependent on the awareness of the Three Ethereal Souls, the Hun are therefore considered to be the collectors of information. The Hun however, do not interpret, rationalize, or analyze the information they collect; they just pass the information on to the Shen, which is responsible for rational thinking, intuition, and inspiration. The Shen then helps to distinguish between the useful and non-relevant information.

3. **The Hun Maintain Balance in One's Emotional Life Under the Leadership of the Shen.** Everyone experiences emotions in life; this is a normal and healthy aspect of human experience. The Hun are responsible for keeping a balance so that the emotions do not become excessive and, thus, become the cause of disease. The Hun have a regulatory func-

tion that is closely related to the balance between Liver Blood (Yin) and Liver Qi (Yang). The Hun's function here is the mental equivalent of the Liver's function of regulating and harmonizing the emotions.

Due to its acquired nature, the Postnatal Shen discriminates, while the Hun does not. The relationship between the Shen and the Hun is very similar to the relationship between the conscious and the unconscious in Jungian psychology. The Hun are a repository of images and archetypes connecting the (personal) subconscious mind and the collective unconscious. If the Hun are unsettled, then the Shen become cut off, confused, isolated, aimless, sterile, and without dreams. The movement of ideas within the body, if not controlled, will result in madness. This madness is determined by the degree that the Shen no longer controls the Hun. The patient thus receives an uncontrolled amount of emotional, mental, and spiritual input beyond what he or she is capable of integrating. All of the energies and symbols coming through the Hun have to be integrated and assimilated, otherwise there can be serious mental illness and possibly psychosis. An exception to this is found in young children, who are by nature open and continually full of ideas, and who have very active imaginations. In a child, the Hun are very active and the Shen is not as restraining; there is therefore a continuous flow of energies streaming from the unconscious world of symbols without the result of insanity.

4. **The Hun are Responsible for the Eyes.** When the Hun wander in through the eyes, the eyes can see. When the energy of the Hun radiates out through the eyes, this is experienced as love. This is why it is often so powerful to look into the eyes of a new born baby or young child whose Hun is still unrestrained. An effective Medical Qigong doctor can diagnose the condition of the patient's Hun (and the relationship between the Hun and Shen) by the quality of presence or absence in the patient's eyes.

The Hun also give us vision and the ability to see. This includes not only physical sight, but also the ability to envision new possibilities. This intuitive sight can be observed in cases of gifted “visionaries.” Therefore, the Hun are also responsible for the spiritual vision necessary for an individual to fully manifest his or her own deepest potential.

5. **The Hun Influence a Person’s Courage.** If the Hun are not strong, the person is timid and fearful. If the Hun are strong, the person is fearless, can address the difficulties in life, and takes positive and appropriate action. A patient with weak Hun will have difficulty gathering information and making decisions; he or she will also lack courage and become easily discouraged and apathetic.
6. **The Hun Control Planning and the Sense of Direction with the Aid of the Shen.** The mental and spiritual confusion about one’s role in life, what to do, and what goals to set, can be compared to the aimless wandering of the Hun. This is a strong feature of chronic depression. If the Liver is strong, and the Hun are strong and rooted, then the person has a strong sense of direction.
7. **The Hun Control Spirit Travel.** By housing the Shen for “spirit travel” (the spirit journeying outside the physical body), it is possible for the Qigong doctor to consciously direct the Hun’s travelling. This is different from Soul Travel, which is the human soul journeying outside the physical body while connected to the Middle Dantian by a silver “cord of life.” The Hun, accompanied by the individual’s consciousness, act as one unit which is sometimes referred to as the Spirit-Soul. The Spirit-Soul allows the doctor to know the exact location of the “spirit routes” travelled, as well as which path and direction it takes when it leaves the body. It is said that the individual “Shens out” when the Hun wander unconsciously, and when he or she has no recollection of travels in the spiritual realms.

The Hun and Po are expressions of the body’s “true spirit.” The ancient Chinese be-

lieved that when disorder exists (either physical, mental, emotional, or spiritual), the Hun will sometimes fly away (like startled birds in a yard). The vacancy of the Hun causes the body’s Corporeal Soul (Po) to either stir about thoughtlessly in the absence of effective control (clinically known as “disassociation,” or commonly called “spacing out”), or to become animalistic in nature and attack or defend for the sake of survival.

8. **The Hun are Spiritual Souls that Leave the Body, Ascending Back to Heaven at the Time of Death.** Upon death, the ancient Chinese believed that the Hun exited the body through the Baihui at the top of the head and ascended to the Big Dipper. While at the Big Dipper, the Hun would report the individual’s actions, thoughts, and deeds to the spirits that presided over the individual’s destiny to determine the degree to which the individual had cultivated virtue during that incarnation.

THE SPIRITUAL AWARENESS OF THE HUN

Because the Hun are classified as Yang spirits, they can be cultivated and refined. Imagination, visualization, and positive affirmation in the form of prayers, meditations, incantations (Mantras) and Hand Seals (Mudras) are needed to awaken and establish an active relationship with the Three Ethereal Souls.

Energetically, the Hun can be stimulated through the Hunmen UB-47 (Gate to the Hun) point on the back of the body (below the shoulders). This point is used clinically to spread Liver Qi and harmonize the Middle Burner.

The Hun also spiritually and energetically respond to Heaven’s energetic grids (the universal energetic fields). The stars and planets within these Heavenly grids exert an influence on the Hun, causing each individual’s body to react to certain astrological configurations (e.g., full moon, new moon, equinox and solstice). An individual’s positive or negative emotional reactions are sometimes based on the affinity of the vibrational rate of the Hun with the energies of a particular astrological alignment.

THE HEART STORES THE ESSENCE SPIRIT “SHEN”

The Heart stores the Shen (Spirit) and is responsible for mental and emotional activity, intelligent consciousness, long term memory, and sleep. In this sense, the Heart (via the Shen) is also responsible for organizing mental concepts and activities, and has the capacity to judge.

CHINESE IDEOGRAM FOR SHEN

The Chinese ideogram for Shen (Spirit) is composed of two characters (Figure 14.32). Positioned on the right is a character depicting the alternating expression of natural forces; positioned to the left is a character depicting the unfolding of things under the authority and influence of Heaven. As a whole, the ideograph depicts the Heavenly influence that penetrates and instructs the core of the Heart.

PRENATAL AND POSTNATAL SHEN

There are two essential categories of Shen: Prenatal Shen and Postnatal Shen. The Prenatal (Yuan) Shen is associated with the congenital spiritual energy that descends from Heaven. It is the universal divine spirit that is implanted in each person, uniting him or her with the spiritual realm that exists beyond the boundaries of physical and mental reality. In modern times, the Yuan Shen has been compared to the “Christ within us,” or the “higher self.” This is the energy Medical Qigong doctors become filled with during sitting meditation practice and prayer. The Postnatal (Acquired) Shen is associated with the wisdom of the five senses and the acquired knowledge gained from the accumulation and assimilation of the individual’s experiences.

THE SPIRITUAL AWARENESS OF THE SHEN

In Traditional Chinese Medicine, conscious mental thinking activities are considered to be a function of the Heart’s Acquired Mind (Shen Zhi). Dreaming, spirit projection, and spirit travel are considered to be a function of the Heart’s Congenital Mind (Yuan Shen).

There are two ways in which the Shen is nourished. One way is through dreams and intuitive or unconscious information that come from the



Figure 14.32. The Ancient Chinese Character for Shen “Spirit”

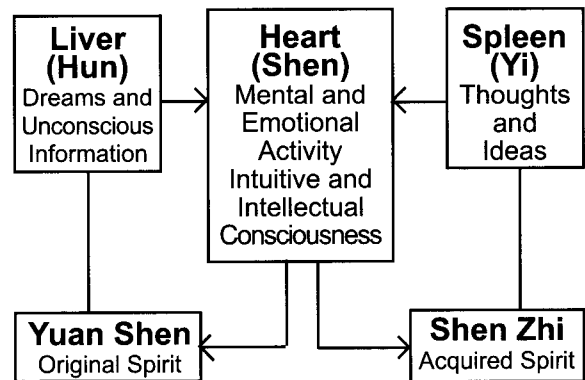


Figure 14.33. Two Ways in which the Shen is Fed

Hun of the Liver. The other way is through the thoughts and ideas that stem from the Yi of the Spleen (Figure 14.33). A person who has a well-developed, strong, and abundant Shen comprehends things immediately and is able to quickly apply what he or she has learned.

The Hun give the Shen movement, allowing the mind the capacity of self insight and introspection. The Hun also give the Shen the ability to project outwards from the body, and to relate with and envelop other people.

THE SPLEEN STORES THE ESSENCE SPIRIT “YI”

The Chinese term Yi has been translated as mind, thought, opinion, idea, sentiment, inclination, intention, intellect, scholar mind, analytical thinking, and memorization in scholastic learning. A clearer understanding can be gained from examining the Chinese character for Yi.

CHINESE IDEOGRAM FOR YI

The Chinese ideogram for Yi is composed of two characters (Figure 14.34). Positioned on the bottom is the Heart. Positioned on the top is the character for the musical note or sound “Yin.” This combination of characters describes the Heart’s ability to think, speak, or act through the emission of thoughts, sounds, or actions.

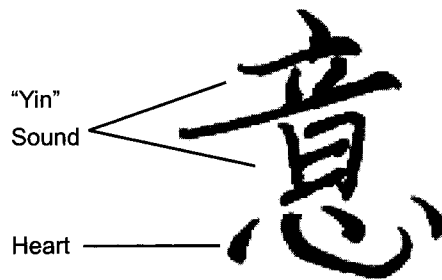


Figure 14.34. The Chinese Character for Yi

THE TRANSFORMATION AND TRANSPORTATION OF ALL THOUGHTS AND IDEAS

Because the Spleen stores the Yi, it is responsible for the transformation and transportation of all thoughts and ideas on an intellectual level through study, concentration, and memorization. This is different from the Hun’s creativity. It is the interaction between the Yi of the Spleen and the Shen of the Heart that allows man to transform how he thinks, speaks, and acts into actions, sounds, and other manifestations.

MEMORY

Memory is defined here as the ability to remember information when studying or learning a particular subject or pattern. There is a lot of overlap between the memory functions of the Spleen (responsible for memory in terms of concentration and studying), the Kidneys (responsible for short term memory, and storing things on a day to day basis), and the Heart (responsible for long term memory, and storing past events).

The Spleen transfers all thoughts, ideas and intellectual patterns into energetic form. This energetic form is transformed into a multidimensional energetic hologram of information and then transported throughout the entire body in the form of thoughts, ideas, and experiences. This transportation takes place via vibrations, particle waves, and energetic pulses of light.

The Kidneys receive these energetic pulses and store the information in the form of short term memory. Later, as the body begins to absorb and digest the experience (determining its function and value), the Kidneys then transport this information to the Heart, which governs and maintains the body’s long term memory (Figure 14.35).

Physical pain is registered by the Po (Corporeal Soul), psychological pain is registered by the

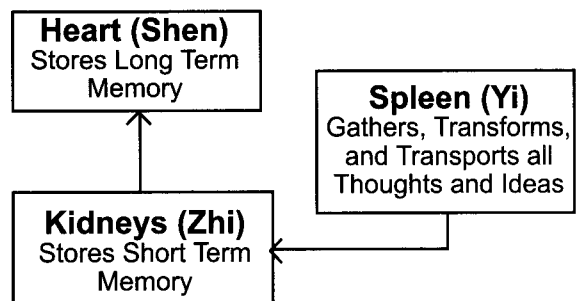


Figure 14.35. Three Ways the Body Stores Memory

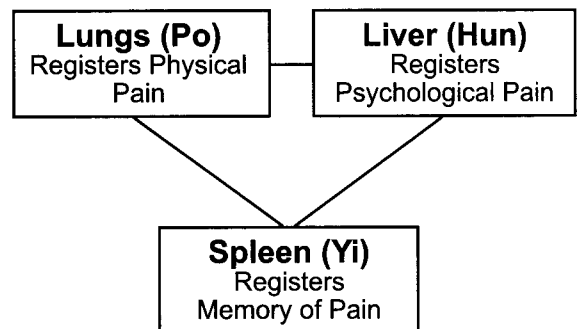


Figure 14.36. Three Ways the Body Registers Pain

Hun (Ethereal Soul), and the memory of the pain is registered by the Yi (Figure 14.36). A Deficient Yi condition can often lead to the phenomena of transference and countertransference. Transference refers to the process whereby the patient projects onto the doctor, or any authority figure, feelings or attitudes the patient had toward significant people from his or her past. In Countertransference, the doctor or authority figure responds to the patient’s projections with projections and expectations of his or her own.

The Postnatal Qi and Blood form the physiological basis for the intellect. A person with well-developed Yi has total recall of events experienced in his or her personal past and is able to memorize things easily. A patient with an Excess Yi will be obsessed with the past, while a patient with Deficient Yi will be absentminded, suffer memory loss, be inattentive, and will have problems maintaining concentration and mental focus.

THE SPIRITUAL AWARENESS OF THE YI

Yi also has the meaning of divine purpose when applied to the energy of the Yuan Shen. Whenever the physical energy is purified by self-cultivation and through connecting to the divine, the intention of the Shen and the divine purpose become united. It is said when the Yi is conserved, it will help build the Zhi (or willpower). The Yi is filled with information from the past along with current knowledge and sensations.

THE LUNGS STORE THE CORPOREAL SOUL “PO”

The Lungs store the Po, the Seven Corporeal Souls (also known as the “White Ghost”), which are physical in nature and are connected to the body’s Jing and Qi. The word Po is defined as the soul of vigor, animation, or life. The Po are closely linked to the body’s Jing (Essence), and manifest through the body’s Essence in the form of hearing, sight, and tactile sensations. The Po are considered to be the soul of the senses.

The Seven Corporeal Souls are energetically associated to the following: Yin, Earthly soul, shadow, heaviness, Jing, negative emotions and negative inspirations. They are the Earthly aspects of the human soul, and are considered the counterpart of the Hun. The energetic functions of the Po pertain to the animal nature of an individual’s instincts and drives (Figure 14.37). The Po are passionate and advocate experiencing life in its fullest measure. Being attached to the physical body, they are, however, in a constant state of dying.

CHINESE IDEOGRAM OF THE PO

There are two parts to the Po ideogram. The character to the right represents the Earthly spirits called Gui (Ghost), depicted by a head sus-



Figure 14.37. The Seven Corporeal Souls are composed of the Seven Po, which reside in the Lungs.

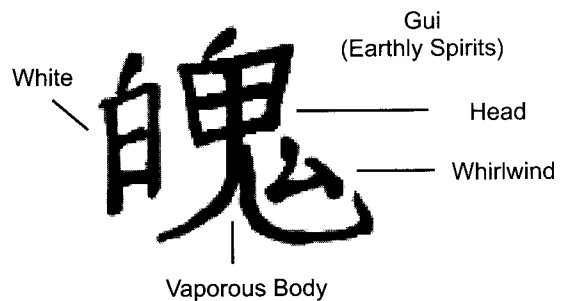


Figure 14.38. The Chinese Character for Po

ended above a vaporous body with an appendage (symbolizing the whirlwind that accompanies the movements of the Earthly spirits). The character to the left is the image for the color white. The color white is attributed to the Metal Element and the energy of the Lung organ (Figure 14.38). The Po are linked with a descending movement of energy and with the Jing. The Seven Corporeal Souls are also said “to come and go, enter and exit,” in association with the body’s Essences.

FUNCTIONS OF THE PO

In Medical Qigong therapy, the Human Soul (Shen Xian) is seen as being strongly influenced by the Hun and the Po, which are the two main divisions of internal spiritual energies. The Hun are also known as the Three Ethereal Souls, and represent the positively charged aspects of the Human Soul. The Po are also known as the Seven Corporeal Souls, and are considered the physical, negative, Yin, heavy, and Earthly aspects of the Human Soul. The Po are the counterpart of the

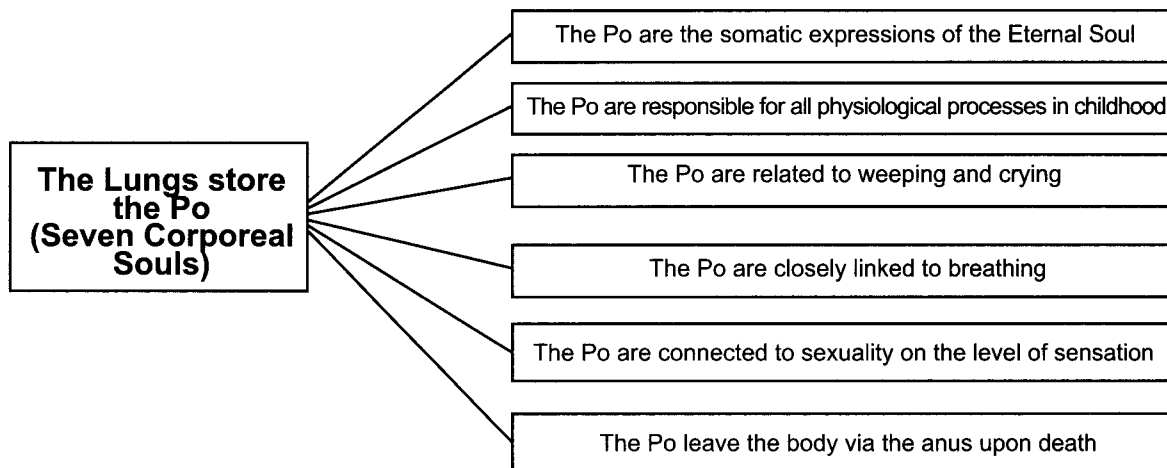


Figure 14.39. The Six Functions of the Po

Hun, and they manifest through six energetic and spiritual functions, which are described as follows (Figure 14.39):

1. **The Po are the Somatic Expressions of the Human Soul:** They are related to the reflexive nervous system and limbic system, the oldest part of the brain, which is sometimes referred to as the “reptilian brain.” The Po manifest through the body’s senses of feeling (tactile), hearing, and seeing. The Po have an impulsive tendency towards movement and action, rather than logic or careful consideration. They correspond to automatic reflexes, animal instincts, and the innate pre-programmed responses of the individual’s subconscious mind. The Po also provide us with the raw animal strength and resources necessary to immediately mobilize and supercharge the body to perform incredible feats of power in times of extreme need. The “animal within” is driven by the Po. The Po are considered to be the manifestation of the body’s Jing in the realm of sensations and feelings. Just as the Hun provide the individual with the energetic movements of the Shen, the Po provide the individual with the energetic movements of the body’s Jing (see Chapter 2).
2. **The Po are Responsible for All Physiological Processes in Childhood:** During the formative years of life, the Po are responsible for the sen-

sations of pain and itching known as “growing pains.” The Po serve as the intermediary between the Jing of the body and the body’s other vital substances. At conception, the interaction of the mother’s and father’s Jing forms the embryo and establishes the Po within the body. Although the Po are primarily stored in the Lungs, they also remain connected to the entire physical body until death. When the Eternal Soul permanently departs the tissues, the Hun also depart, however the Po stay with the decomposing tissues, slowly returning their energy back to the Earth within a few days.

3. **The Po are Related to Weeping and Crying:** The interconnection between the Po and Lungs is very important in emotional anatomy. When the movement of the Po in the Lungs is inhibited, the emotions of grief and sadness are suppressed. Likewise, the chest becomes constricted, and breathing becomes shallow.

In the morning upon waking, if the patient feels dull and depressed, it is a sign that his or her Shen is clinging to the body. This indicates that the Shen is being dominated by the excessive energy of the Po, while the Hun are in a state of deficiency.

4. **The Po are Closely Linked to Breathing:** Breathing is the pulsation of the Po. Each emotional change that takes place within the body

is related to a shift in the body's respiratory pattern. The breath (air from Heaven) interacts with the Po in the Lungs, and plays a significant role in applying the Heaven-Man-Earth concept for balancing the emotions. Because breath control comes from the Lungs (which influence the sympathetic and parasympathetic nervous systems), the quality of Qi and Qi circulation are dependent upon the method, depth, speed, and quality of the breath.

Because the Po reside in the Lungs, the condition of the Po manifests in the breath. Any modification of the breath will have a corresponding influence on the condition of the Po. Understanding this, it can be seen that all forms of physical exercise, breath control and meditation that utilize the breath are methods of training and calming the Po. This in turn helps to calm the Shen, allowing access to the higher spiritual states of the Hun.

To support the greatest longevity possible, it is important to breathe with a long, slow, and even quality. The slow, deep breathing maximizes the beneficial exchange of Qi, gases, and subtle elements between the body and the environment, increasing available energy and prolonging life. Conversely, fast or inhibited breaths deplete the Qi, and decrease the individual's life span.

The Lungs' spiritual virtues are integrity, honesty, righteousness and truth. These virtues give a person the drive and strength to do the "right thing." These virtues manifest and promote good health when a correct energetic and balanced alignment with the Po is achieved. This balance can be initiated by slow gentle breathing patterns that calm and stabilize the Po.

5. **The Po are Connected to Sexuality on the Sensation Level:** The Po are related to the physical sensations and responses associated with sex and sexuality. All instinctive sexual reactions and passions come under the authority of the Po. The Po provide the fundamental biological energy necessary for survival, and are the source of biological needs and impulses. They are driven by basic in-

stincts and urges, and their sole concern is the immediate gratification of biological needs. This is expressed through the reproductive urges and impulses connected to emotional and physical survival. Most self destructive behavior, such as an attraction to unhealthy or dangerous habits and life-styles, is due to an imbalance of the Po.

6. **The Anus is Considered the "Po Men" or "Door of the Po:"** The Corporeal Souls have a relationship with both the Lungs and Large Intestine. The anus is therefore considered to be the "Po Men" or "Door of the Po." It acts as a doorway for the elimination of the waste by-products of the Five Yin Organs from the body through draining off the impure liquids and waste.

ANATOMICAL LOCATION OF THE PO

The Po are a composite of Seven Corporeal Souls which originate from Earth. They are housed within the Lungs, and emanate from specific areas in the body. The Seven Po are located along the line between the Huiyin (CV-1) and the Baihui (GV-20) points, embracing the body's Taiji Pole at the following locations (Figure 14.40):

1. **The Po of Life (Soul of Heaven):** This is considered the Po of the Upper Dantian. It is located below the Baihui (GV-20) point in the Ni Wan (Upper Dantian) area.
2. **The Po of Qi (Soul of the Element Wood):** This is considered the Po of the Liver. It is located below the diaphragm. This Po is the counterpart to the Hun's Wood Agent (The Virtue of Kindness: pertaining to love, benevolence, and compassion). This Po manifests through the acquired emotions of anger, irritability, blame, rage, resentment, jealousy and depression.
3. **The Po of Yang (Soul of the Element Fire):** This is considered the Po of the Heart. It is located anterior to the Mingmen (GV-4) point behind the Taiji Pole. This Po is the counterpart to the Hun's Fire Agent (The Virtue of Order: pertaining to peace and boundary setting). This Po manifests through the acquired emotions of nervousness, shock, and excitement.
4. **The Po of Essence (Soul of the Element**

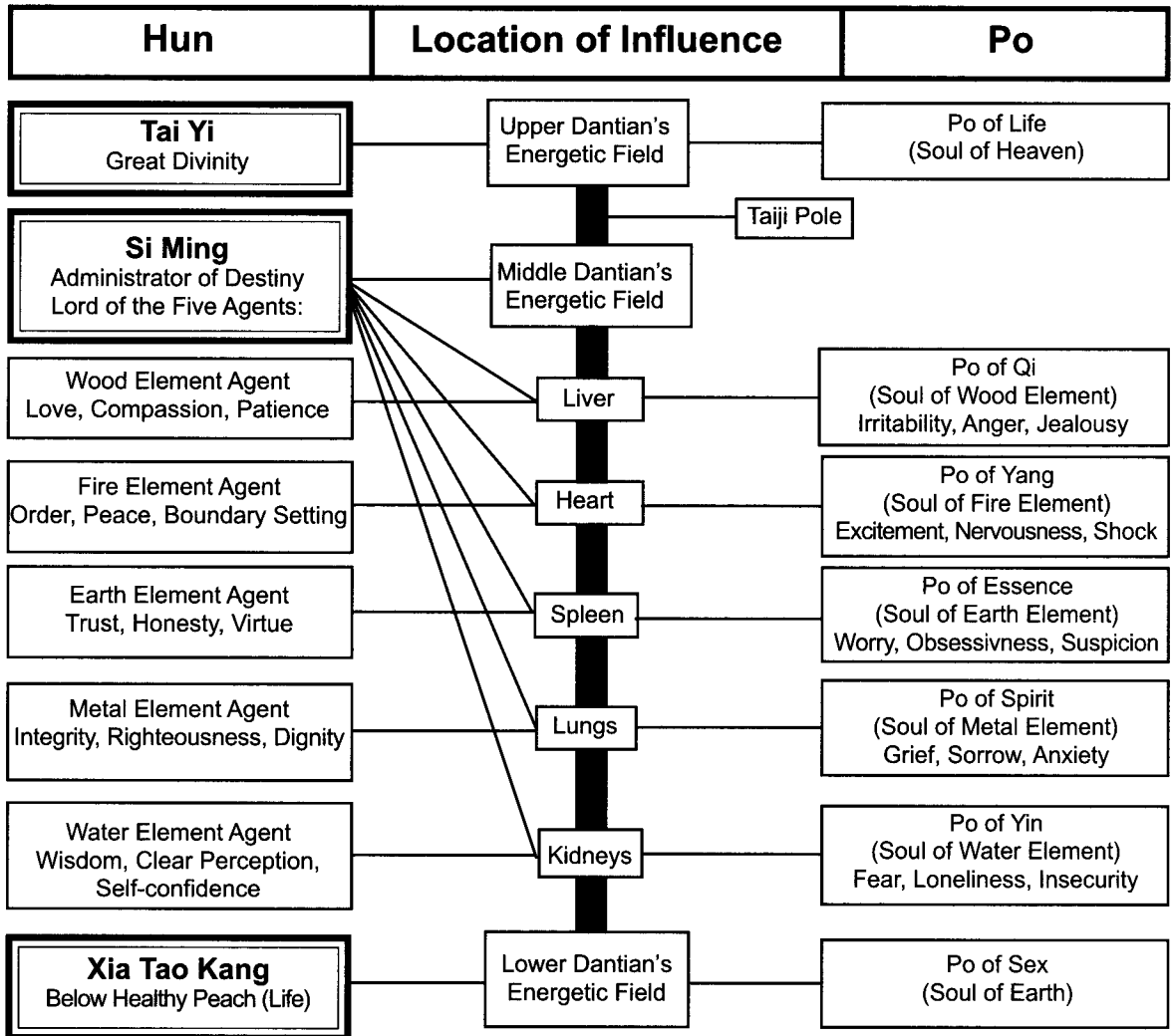


Figure 14.40. The Location and Realm of Influence of the Hun (Ethereal Soul) and Po (Corporeal Soul)

Earth): This is considered the Po of the Spleen. It is located at the midpoint of the Taiji Pole. This Po is the counterpart to the Hun's Earth Agent (The Virtue of Trust: pertaining to faith, honesty, openness, acceptance, and truthfulness). This Po manifests through the acquired emotions of worry, regret, remorse, obsessiveness, and self-doubt.

- The Po of the Spirit (Soul of the Element Metal):** This is considered the Po of the Lungs. It is located posterior to the Tanzhong (CV-

17) point inside the mediastinum near the Middle Dantian. This Po is the counterpart to the Hun's Metal Agent (The Virtue of Integrity: pertaining to righteousness, dignity, generosity, and social responsibility). This Po manifests through the acquired emotions of grief, anxiety, sadness, shame, disappointment, guilt and despair.

- The Po of Yin (Soul of the Element Water):** This is considered the Po of the Kidneys. It is located between the navel and the Taiji Pole.



Figure 14.41. The Po's Seven Turbid Demon Natures (Source: *Taishang Chu Sanshi Jiuchong Baoshen Jing*, Highest Scripture of the Great One and the True One)

This Po is the counterpart to the Hun's Water Agent (The Virtue of Wisdom: pertaining to rationality, clear perception, and self-understanding). This Po manifests through the acquired emotions of fear, loneliness, and insecurity.

7. **The Po of Sex (Soul of Earth):** This is considered the Po of the Lower Dantian. It is the only Po not located within the Taiji Pole but is also connected to the bottom of the feet in the Yongquan (Kd-1) points and is considered a neighbor of the Soul of Essence.

NEGATIVE ATTRIBUTES OF THE PO

The Po's nature is one of survival, and their energies can be directed towards self-preservation or self-destruction (devouring and robbing the body of life-force energy). In ancient China, it was believed that the Po would sometimes desire to rejoin the damp, dark underground springs whose moist, heavy nature they share. Therefore, the Po would seek to undermine and rid themselves of the constraining human body that they presently inhabit. This was accomplished while their host was asleep and the Hun were spirit-traveling. The Po would beckon to passing ghosts and disease-demons, inviting them into the individual's body

to take possession and work towards the destruction of the body.

Therefore, the Seven Corporeal Souls (Po) were sometimes called the "seven animals," the "seven sentient souls of the body," or the "seven turbid demons." When afflicted or not kept in check, the animal natures of the Seven Po quickly become restless and hostile. In this context, the Po are given different names to express the different negative thoughts and emotions specific to each Corporeal Soul. Each Po has a characteristic mantra that it whispers within an individual's mind for influence and control. The Po's Seven Turbid Demon Natures are described as follows (Figure 14.41):

1. **Fei Du (Flying Poison):** The Fei Du Po manifests through feelings of anger and rage. The indignation and wrath that it helps to generate can produce hostile, destructive, and violently aggressive reactions. This Po can cause an individual to suddenly explode with venomous thoughts of evil intention.
2. **Chu Hui (Sprouting Filth):** The Chu Hui Po manifests through haughty behavior and feelings of pride and arrogance.

3. **Chou Fei (Stinking Lungs):** The Chou Fei Po manifests as hopelessness, and it smells of death. It destroys hope and faith, and feeds on ignorance, which can lead to a sense of despair, spiritual apathy or inactivity. It manifests through victimization and martyrdom.
4. **Shi Kou (Corpse Dog):** The Shi Kou Po manifests through feelings of greed. It is expressed through selfish desires and covetous actions.
5. **Fu Shi (Fallen Arrow):** The Fu Shi Po manifests through feelings of lust. It entices the individual by tempting or luring him or her into a desirable place or situation through unethical actions. It then creates distress in the form of guilt which generates shame. This spirit further creates anxiety and fear of being discredited, dishonored, or disgraced, and then immediately generates the foregone conclusion that attempting to correct the situation is fruitless. It also manifests in addictions and compulsions.
6. **Que Yin (Yin Bird):** The Que Yin Po torments the individual by causing him or her to experience extreme pain and severe anguish by dwelling on unresolved past emotional issues, present anxieties, and future fears. Also known as the "Night Tormentor," it is especially active at night, manifesting through nightmares, restless sleep, and insomnia.
7. **Tun Zei (Sipping Thief):** The Tun Zei Po manifests through stealing the individual's life-force energy by devouring it through negative judgements and bitter emotions such as jealousy, envy, and resentment.

THE SPIRITUAL AWARENESS OF THE PO

When the fetus begins to move, its Yin energy tranquilizes the Po which act as guardians of the fetus' body. The Po are classified as Yin spirits, and they can thus be controlled and refined through breathing exercises and quiescent meditations. The Seven Po help to develop the growth of consciousness by providing obstacles to test the individual's faith and devotion. Many times the Seven Corporeal Souls will work in conjunction with external, spiritually hostile forces to test the individual's spiritual endurance.

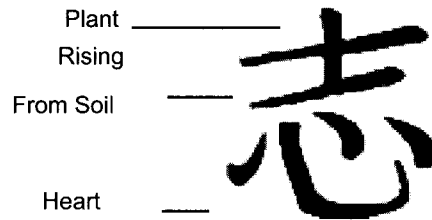


Figure 14.42. The Chinese Character for Zhi

Energetically, the Po can be accessed through the Pohn (Door to the Po) UB-42 point located on the back of the body, between the shoulders. This point is also used clinically to treat energetic imbalances of the Lungs. The energetic nature of the Po responds to the Earth's energetic grids, and can cause individuals to resonate in harmony or disharmony with certain environmental configurations (mountains, ocean, forest, valley, etc.). An individual's attraction or aversion to an environment depends on the vibratory affinity, or lack thereof, between the body's Po and the environmental energy of a particular area.

THE KIDNEYS STORE THE ESSENCE SPIRIT "ZHI"

The Chinese term Zhi (translated as "Willpower") is the prenatal spiritual entity associated with the Kidneys. The Zhi, however, is not the will which is the personal will of the ego, which is driven by our desires. The term Zhi has been translated as wish, design, goal, aspiration, or willpower.

CHINESE IDEOGRAM FOR WILLPOWER: ZHI

The Chinese ideogram for Zhi is composed of two characters (Figure 14.42). The character on the bottom depicts the Heart. The character above it depicts a plant beginning to rise upward from the soil. Together, both characters represent the continuous, persistent intention of the Heart, moving towards an intended goal. The plant represents the process of life's development through the uniting of both will and intention.

The word Zhi can also be used to mean the Mind, referring to whole body consciousness and awareness. The Prenatal Wu Jing Shen (the Ethe-

real Soul, Corporeal Soul, Shen, Intention, and Willpower) are sometimes referred to as the Five Zhi.

MEMORY

In Traditional Chinese Medicine, the Kidneys relate to short-term memory, and the Heart governs the body's long-term memory (Figure 14.43). This is why elderly patients, whose Kidneys are declining, often cannot remember what day or year it is but can remember events from their past. Memory is defined as the ability to remember information when studying or learning a particular subject or pattern. However, the Kidneys are also associated with the quality and state of our ability to continually remember our goals and ideas. The Kidneys help maintain a determined focus on our goals, reminding us where we are going and what we are working to achieve. They are responsible for maintaining our vital mindfulness.

According to research published by Dr. Karl Lashley, memory is not located in any one specific place in the brain. He found that destroying a portion of the brain does not destroy the memory assigned to that specific area and, also, that memory could not be found in specific brain cells. His observation is that memory is distributed all over the brain as an energy field. Other researchers have made similar observations that support the conclusion that the human brain functions as a hologram, collecting and reading information from a holographic universe. Hence, the Chinese observation of the Sea of Marrow within the Brain which acts as a collective energetic field.

WILLPOWER

This is the most important aspect of the Zhi because it is responsible for supplying the mental drive, willpower, determination, and single minded pursuit of goals and aspirations. It enables the realization of ambitions by providing the focussed energy necessary to carry ideas to fruition. A powerful Zhi creates the magnetism and charisma necessary to manifest and materialize our dreams.

Even though a person has acquired information via the Hun, Po, and Yi, without the Zhi there

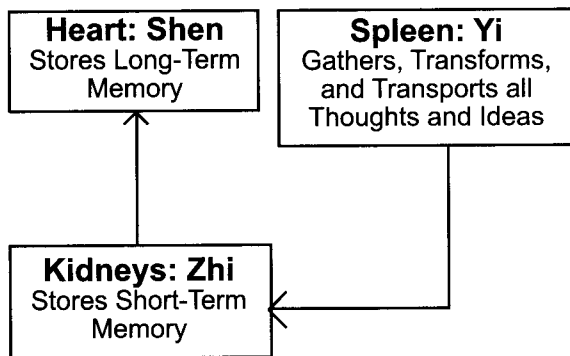


Figure 14.43. Three Ways the Body Stores Memory

can be no action. Although the Hun give us the goal (the idea), the Zhi is needed to accomplish it (to decide and act). A person with well-developed Zhi demonstrates perseverance, determination, and a tenacity to complete personal goals. Patients with Deficient Zhi become indecisive, passive, and fearful. Patients with Excess Zhi may have a blind obedience to authority or tend to be fanatics.

The goal of the Qigong doctor is to reach such a level of attainment that his or her personal will (Zhi) merges with Heaven's will (Tian Zhi) to become one and the same. Tian Zhi is considered the movement of the divine expressed in man as his personal virtue (De).

A man's virtue (De) is defined as his spiritual righteousness, and the authenticity of his heart and actions. It is through the acquisition of virtue that man finds and possesses his true nature. If a man's virtue is initiated into the "mysterious" (embracing Heaven's will), his intuitive evolution will give way to limitless perception.

Tian Zhi is a divine inner prompting that guides us on our spiritual quest, if we are open to its message. Tian Zhi is what we can call the divine will, and it carries within it a person's purpose in life (Figure 14.44).

FIVE YIN ORGAN CULTIVATION OF SHEN

The Shen indicates the vitality and state of physical, mental, emotional, energetic, and spiritual well-being. A flourishing vitality is a mani-

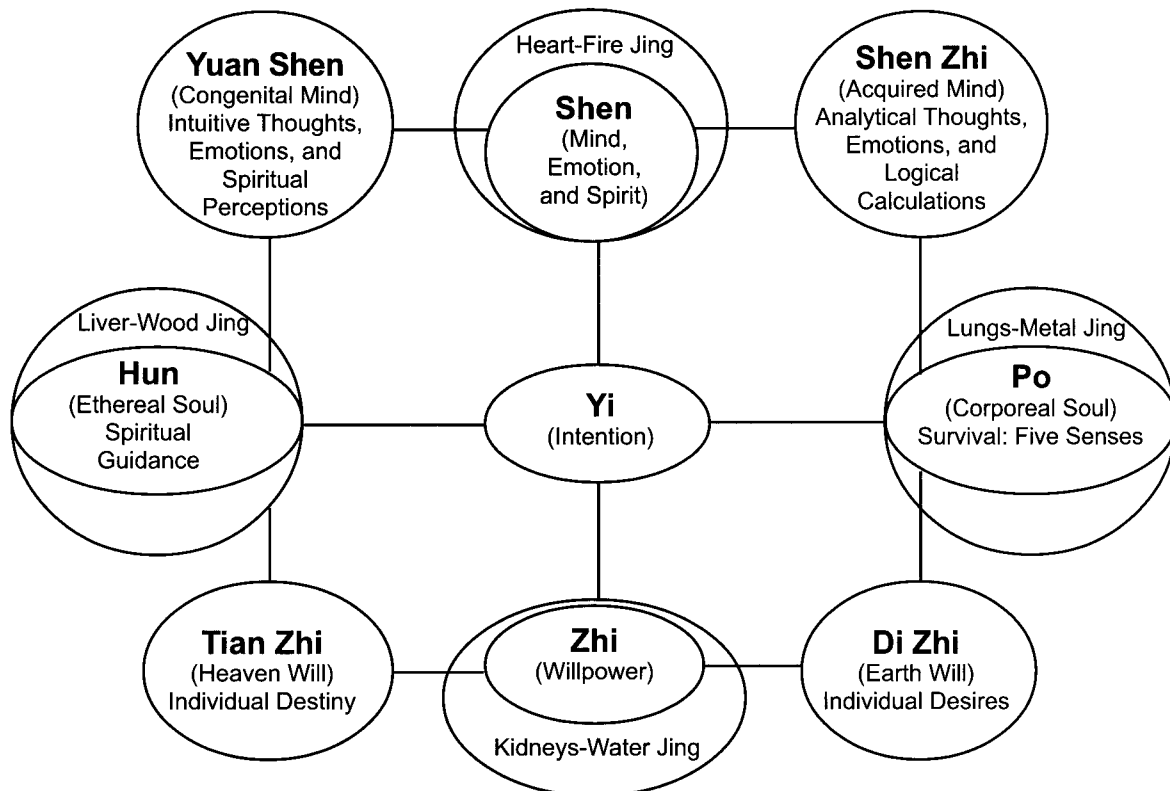


Figure 14.44. The Interconnections of the Prenatal and Postnatal Five Essence Spirits (Wu Jing Shen)

festation of the health of the Jing, Qi, and Blood inherent within the Five Yin Organs. The conditions of the Wu Jing Shen (Five Essence Spirits) are also expressed through psychological manifestations (Figure 14.45). The psychological profile thus formed creates the foundational basis for the patient's emotional characteristics. Each of the emotional components of the Five Yin Organs contributes to the patient's spiritual state, adding or detracting from the natural harmony of the patient's spiritual nature.

The activity of conscious thinking, insight, and intelligence are the foundational aspects of the body's Shen, and are activated by the patient's Heart (where the Shen resides). The Heart is also responsible for the long-term memory of the body's sensory experiences (the perceptions, feelings, and sensations related to hearing, seeing, smelling, tasting, and touching) and for sleep. These sensory activities carry over from the other internal organs due

to the interrelationship of the Five Yin Organs. Emotional disturbances that affect the Heart can cause energetic changes in the patient's body, thus influencing health or recovery from disease and illness by impeding or facilitating bodily functions (see Volume 3, Chapter 34).

When cultivating the Shen, it is important for the Qigong doctor to keep in mind that the spirit is inseparable from matter and that an individual's emotional and spiritual well-being and development depend upon the healthy functioning of the internal organs. When the Shen leaves the body (through shock, trauma, stress, depression, guilt, shame, etc.), the Qigong doctor can observe a diminishment of glow in the patient's complexion and a lack of luster in the eyes, along with changes in the respiration rate and state of mind.

When the patient's Shen is disturbed, the Qi is also affected. This in turn leads to a destabilization and weakening of the body's Jing. Patients with this

Figure 14.45. The body's Shen is physically housed in the Five Yin Organs. Each Yin organ houses a particular energetic and psycho-spiritual aspect of the human being. For example: the pulse is stored in the Heart, which is the residence of the Shen (Spirit), and is placed in the front of the body; the Blood is stored in the Liver, which is the residence of the Hun (Three Ethereal Souls), and is placed on the left side of the body; the Jing is stored in the Kidneys, which is the residence of the Zhi (Willpower), and is placed on the back; and the Qi is stored in the Lungs, which is the residence of the Po (Seven Corporeal Souls), and is placed on the right side of the body.

The Yi (Intention) resides in the Spleen and is placed in the center of the body, governing the Qi of the four aspects of spiritual manifestation, and distributing them along the body's Taiji Pole. When Jing and Blood combine, Shen is born. The Hun follow the Blood through all its movements. The Po follow the Jing through all its movements. The state of the Qi and Blood of each organ can influence the Mind and the Spirit; any alteration of the Mind or Spirit also affects one or more of the internal organs.

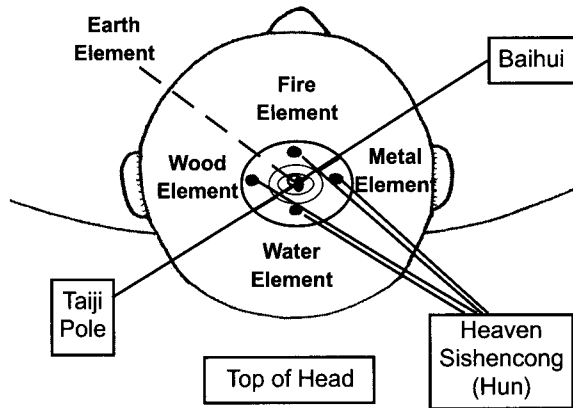
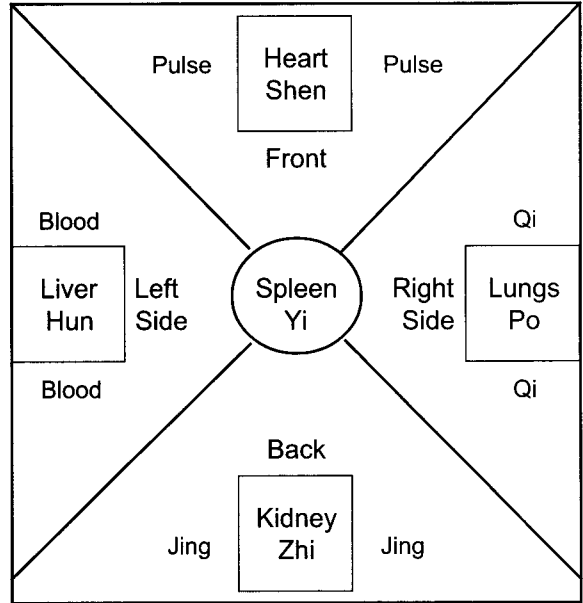


Figure 14.46. The Five Thrusting Channels as seen from the top of the head. Located within the Five Thrusting Channels are the Five Portals of the Heavenly Gate (considered the gate of the Hun). These gates include four entry points which surround the Baihui (One Hundred Meetings) point. These four points are known as the Sishencong or "Four Spirit Hearings," are the access points for the upper spiritual matrix surrounding the body's Taiji Pole, and connect the Five Thrusting Channels of the upper gates with the Five portals of the Earthly Gates.

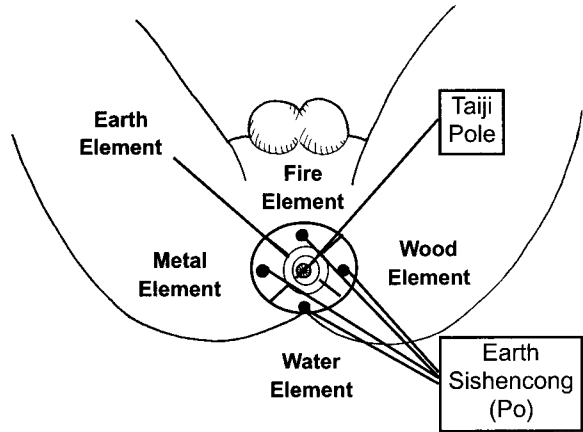


Figure 14.47. The Five Thrusting Channels as seen from the perineum. Located on base of the Five Thrusting Channels are the Five Portals of the Earthly Gate (considered the gate of the Po). The Fire point is at the location of the Huiyin point on the Conception Vessel (CV-1), the Water point is at the location of the Changqiang point on the Governing Vessel (GV-1), and the Wood and Metal points are located just below the ischial tuberosity lateral to the anal sphincter. These points are the access points for the lower spiritual matrix surrounding the body's Taiji Pole.

condition are generally taught Medical Qigong exercises and prescriptions to tonify and strengthen their body's internal organs and improve their immune system. They are also taught Shen Gong exercises in order to improve the overall condition of their emotional and spiritual state. Even a low vitality of spirit can cause emotional disturbances that can scatter or stagnate the body's Qi.

Advanced cultivation methods utilize the energy of the Five Yin Organs, flowing to and from the body's Taiji Pole. It is from the Thrusting Channels along side the Taiji Pole that the energy of the Shen is first dispersed into the body's Yin and Yang Organs. Eventually this energy also extends out into the extremities (Figure 14.46 and Figure 14.47).

SHENGONG CULTIVATION METHODS

The key to enhancing the Qigong doctor's development of energy is by learning how to control the vast amount of Qi within the body without compulsively "Shen-ing out," and allowing the Ethereal Spirit (Hun) to leave. To avoid disconnecting from the body, the Qigong doctor practices several specific training methods of Shengong cultivation. When focusing on Shengong cultivation and regulation, there are four traditional disciplines the doctor must adhere to: Nourish and Strengthen the Shen, House the Shen, Combine the Shen with Respiration, and Combine the Shen with Qi. These four training methods are described as follows (Figure 14.48).

NOURISH AND STRENGTHEN THE SHEN

There is an ancient Chinese saying that states, "If you want to nourish your Shen, you must first nourish your Qi; if you want to nourish your Qi, you must first nourish your brain. To nourish the brain, you have to tonify your Jing; to tonify your Jing, you have to nourish your Blood; to nourish your Blood, you have to nourish your saliva. To achieve this, you need to nourish your "Water" (Body Fluids). When the Water moves into the Lung Channel, it turns into saliva; when it moves into the Heart Channel, it turns into Blood. The Blood then moves into the Kidneys creating Jing (it takes approximately 250 days to turn the Blood into Jing). The Jing then moves into the Sea of Marrow and flows into the Ni Wan Palace (located

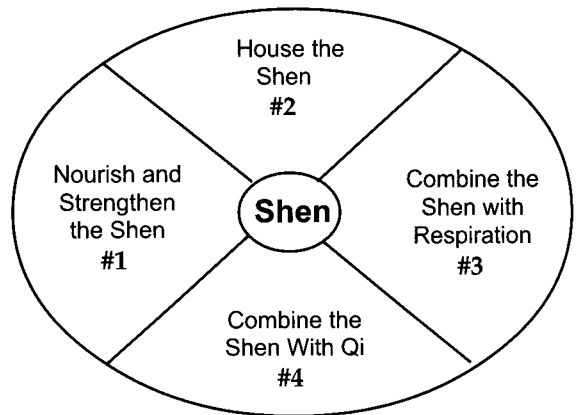


Figure 14.48. Four Ways to Cultivate the Shen

in the Upper Dantian) creating enlightenment."

The Marrow produced from the Kidney Jing flows into the brain. The thinking ability is strengthened when Qi and Blood in the cerebral cortex are abundant. With the increase of thinking activity, a circle of light develops within the body's Taiji Pole. The individual's innate intelligence (Yuan Shen) is represented by the intensity of this light. The degree of accumulated spiritual energy is reflected by the number of light circles developed within the Taiji Pole. These circles of light can be best observed when first waking. By placing slight pressure on the external eyelids, the inner light of the Taiji Pole is projected onto the optic nerves, reflecting an image of the circle of light. If the circle of light is complete, it indicates a strong, healthy condition. If the circle of light is dark within its center (similar to a doughnut), this indicates a deficient condition. If the circle of light is broken or interrupted, it reflects an extreme deficiency (Figure 14.49).

Qi will nourish and strengthen the Shen through proper Qigong regulation. This is brought about through a form of coherent light meditation that focuses the doctor's Shen on a small circle of light (generally about the size of a marble or pearl). The doctor's focus of concentration can extend either externally onto a specific point outside the body or internally on a specific point inside the body (e.g., the Upper Dantian). Through this focused "coherent light" (light with wave patterns that are all in step or in phase), it is possible

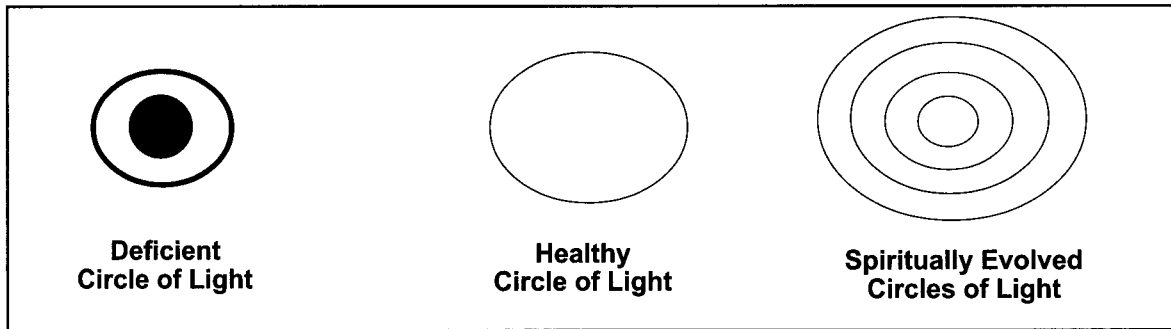


Figure 14.49. The individual's Yuan Shen is represented by the intensity of the light, and the degree of accumulated spiritual energy is reflected by the number of light circles developed within the Taiji Pole.

to build the Shen's strength and refine its power. Through focused intention on a specific area, the Qi and Shen condense together forming a more powerful type of energetic projection.

Next, the Qigong doctor must address the cultivating skill of "Raising the Shen." This stage pertains to nourishing the Shen through the refinement of the body's Qi. Normally, the Fire Qi (created from Postnatal Qi) causes the body's Shen to rise, which increases emotional disturbances and leads the Shen away from its residence. By using the Yi (Intention), which is nourished by the body's Water Qi, to raise the Shen, the Shen can be strengthened and concentrated. By learning to control and regulate the Heart's emotions and Mind's intentions, the Shen will Rise and not become excited, allowing it to remain in its residence.

HOUSING THE SHEN

By disciplining (i.e., quieting) both the emotions and thoughts, the Shen becomes relaxed and tranquil and remains in its residence (the Heart). The "Housing and Strengthening the Shen" stage pertains to keeping and refining the Shen. It is divided into four major steps: keeping and protecting the Shen; solidifying the Shen; stabilizing and calming the Shen; and concentrating, refining, focusing, and strengthening the Shen, described as follows:

- **Keeping and Protecting the Shen:** Only after regulating the Heart's emotions and the Mind's intentions can the Shen be watched over, directed, nursed, and kept in its residence. This is achieved by using the imagination and intention of the conscious mind to

direct, nurse, and oversee the Shen, with the help of positive affirmations to support and stabilize the emotions.

- **Solidifying the Shen:** Once the Shen is willingly kept in its residence, it can be solidified and firmed. This is achieved by regulating all thoughts and emotions. Once all emotional thoughts are regulated, the mind will then become steady and calm.
- **Stabilizing and Calming the Shen:** The Shen must not be allowed to attach itself to any outside emotional distractions. It must be carefully energized but not excited. Only after the Heart's emotions and Mind's intentions are in a state of inner peace can the Shen be calmed and stabilized.
- **Concentrating, Refining, Focusing, and Strengthening the Shen:** Only after practicing the foundations of keeping, solidifying, and stabilizing the Shen can one teach and train the Shen at this level. This is achieved by condensing and focusing the Shen on a tiny point of light in order to build, strengthen, and refine its power.

COMBINING THE SHEN WITH THE RESPIRATION

This stage pertains to regulating the body, breath, and mind for directing the Shen. Once the Shen has been nourished, strengthened, and housed, it is then connected with the doctor's breath. Once the Shen is combined with the respiration, maximum healing results can be obtained by releasing Healing Sounds and projecting Qi simultaneously.

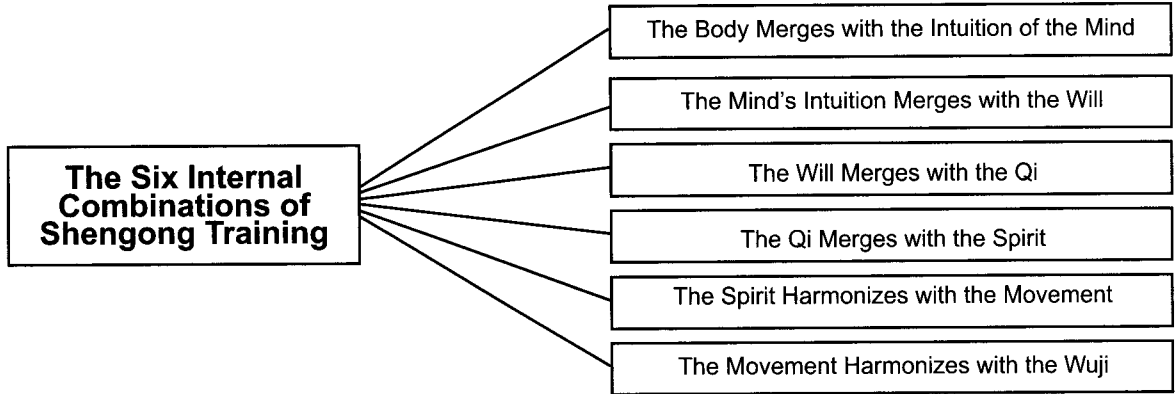


Figure 14.50. The Six Internal Combinations Used in Shengong Practice

COMBINING THE SHEN WITH THE QI

The final stage is for the doctor to be able to direct the Shen in coordination with the life-force energy being emitted into the patient. Since Shen projects as light, and Qi projects as vapor, this combination of Spirit and Energy projection is very powerful, especially when combined with healing colors and sounds.

THE SIX INTERNAL COMBINATIONS OF SHENGONG TRAINING

In ancient China, the Six Internal Combinations were used in Shengong practice to complete the fusion of the body, mind, emotion, spirit, and energy, described as follows (Figure 14.50):

1. **The Body Merges with the Intuition of the Mind:** By keeping the intuitive mind alert to its energetic sensory perceptions, the body will respond through intuitive perceptions. In other words, by quieting the analytical mind and remaining alert to ones own perceptual feelings, the body will receive energy and information from the Prenatal Subconscious (Yuan Shen) rather than allow the chattering mind (Shen Zhi) to interfere. The body's energetic actions then become a product of the will.
2. **The Mind's Intuition Merges with the Will:** When the mind is calm, the subconscious intuitive perceptions are enhanced and the consciousness further expands. The individual then becomes more aware of body movement, state of being, and intentions. These enhanced

perceptions blend with the individual's will power, becoming one energy.

3. **The Will Merges with the Qi:** The focus of attention is placed on each component of the breath. This awareness merges the Will with the Qi. When the Will is expressed, all actions of the Qi will follow.
4. **The Qi Merges with the Spirit:** The Qi will naturally merge with the Spirit, however, the Spirit is bound by thought. By focusing the Mind's attention on the Will, there are no distracted extraneous thoughts; the Mind then becomes empty and the Spirit expands.
5. **The Spirit Harmonizes with the Movement:** If movement is to be alive, it must be filled with the spirit, and not with the mind. Even after years of faithfully repeating internal forms and sets of exercises, unless the spirit is the motivating force behind all actions, the practice will be in vain. Allow your spirit to move you.
6. **The Movement Harmonizes with the Wuji:** By sensing the Wuji (infinite space) and the surroundings as if they were water, all movements should integrate as part of a vast ocean of energy. By adopting this concept, one will be able to move within the universal harmony of space and time.

The Six Internal Combinations describe the three-way relationship that one has with one's self, one's energetic surroundings, and the Wuji, described as follows:

1. **The External and Internal Merge Together Uniting as One:** The body's external movements flow in accordance with the internal dynamics of the body's bones, muscles, tendons and ligaments; as well as with the rhythmic pulse of the body's respiratory, digestive, lymphatic, reproductive, endocrine, cardiovascular, skeletal, and nervous systems.
2. **The Body and the Will Merge Together Uniting as One:** All things that are tangible and intangible, visible and invisible, material and immaterial merge together.
3. **Heaven and Earth Merge Together Uniting as One:** The universal and environmental energies contained within the Wuji, as well as Man's own energetic nature, his desires, and God's Divine Nature, Will and Desires all merge together in total unity. This results in a complete harmony of energetic movement flowing within the universal course of events.

THE SIX TRANSPORTATIONS OF SHEN

The psychic abilities developed in Medical Qigong training result from a well-developed intuitive faculty, brought about through Shengong meditations. Through these meditations the Yuan Shen can transcend the space-time continuum, as both space and time are multidirectional and interconnected.

Shengong meditations cause altered states of consciousness. These altered states of consciousness differ substantially from the "normal" subjective and objective observations gathered from ordinary day to day perceptions. As the Qigong doctor dissolves his or her Shen into the Wuji, the subconscious mind will be freed, allowing it to be able to see forward and backward in time, unhampered by distance.

The conscious mind acts as a filter, seeking to analyze, identify, and categorize each type of sensory or intuitive perception received by the individual. Once the conscious mind is engaged, the flow of intuitive perceptions usually stops, because the perceptions arising from the subconscious are usually vague (often with multiple messages). Qigong doctors must train themselves to first root (ground and stabilize) the acquired mind,

to allow their perceptions to come through in a pure form, void of extraneous thoughts and judgments.

The ancient Qigong masters explained the ability to access the manifestations of Shen as follows: "by rooting the acquired mind (Shen Zhi), the Heart (Yuan Shen) opens up to 10,000 voices (Wuji)." When the "chattering mind" is anchored into the Earth through focused intention, the Heart is able to perceive the spiritual realm (the 10,000 voices) and be aware of its connectedness to the multidimensional space-time continuum.

The Qigong doctor must first quiet the Shen Zhi's (acquired mind) analytical chattering by housing its energy within the Five Yin Organs. As the Mind becomes rooted, the doctor's breathing slows, and the Lung Qi harmonizes with the Heart Qi. Once the Po are quieted and the Shen Zhi is rooted, the Yuan Shen's messages can come through clearly without interference. The Yuan Shen is always connected via the Eternal Soul (Shen Xian) to the Wuji where all knowledge is stored. The Yuan Shen is always at the "center of time" where it can gather and absorb the patient's past and present experiences, emotional reactions, and thought patterns. It is through the Qigong doctor's intention and focus to be at the "center of time" that he or she can observe the present state of "now." By avoiding conscious intervention, the Yuan Shen is free to truly listen and perceive as an "observer." The doctor's ego is not engaged, and his or her mind's subconscious observer receives and reviews the patient without bias.

Extraordinary abilities that develop from the cultivation of spiritual consciousness include: telepathy, clairvoyance, clairaudience, precognition, time travel into the past, levitation, and teleportation.

The Qigong doctor experiences different psychological adjustments when opening to the deep spiritual transitions of Shengong meditations. The adjustments the doctor will experience include:

- Time distortion
- Deep mystical states of perception and intuition
- Deeper and more powerful levels of self healing

- A more spontaneous reaction to movement and sound
- Difficulty communicating verbally

OBTAINING THE SIX TRANSPORTATIONS OF SHEN

It is important to cultivate the spiritual consciousness in order to obtain the Six Transportation’s of Shen. In Shengong meditations, it is through the use of imagery and creative visualization that the doctor’s altered states are developed and a connection is forged with the Yuan Shen (Original Spirit) and Shen Xian (Eternal Soul).

After the doctor’s Shen has entered into a quiescent state, his or her altered state of spiritual consciousness can be initiated through choosing one of the following five images:

1. The doctor is instructed to go inward into the center of the Taiji Pole to connect with his or her Yuan Shen and Shen Xian.
2. The doctor is instructed to go into an imaginary temple or sacred place located within the spiritual plane to connect with his or her Yuan Shen and Shen Xian.
3. The doctor is instructed to float upwards into the Heavens to connect with the eternal source of his or her Yuan Shen and Shen Xian.
4. The doctor is instructed to ascend from the body (after reliving the death of a past life experience) and receive the knowledge learned from that experience collected by the Yuan Shen and Shen Xian.
5. The doctor is instructed to allow the Yuan Shen to directly connect with the Shen Xian and transmit information.

The Yuan Shen’s communication with the Shen Xian is usually considered the inner consciousness of the “master within.” The constant interactions of the Original Soul Personality (Yuan Shen) and Acquired Personality (Shen Zhi) with the Eternal Soul (Shen Xian) constitute the individual’s ever-changing spiritual and emotional matrix (Figure 14.51).

In Jungian psychology, the collective unconscious (viewed by the ancient Daoists as the “knowledge contained within the Wuji”) can be accessed through the subconscious mind (Yuan Shen) in the form of dreams (influenced by the

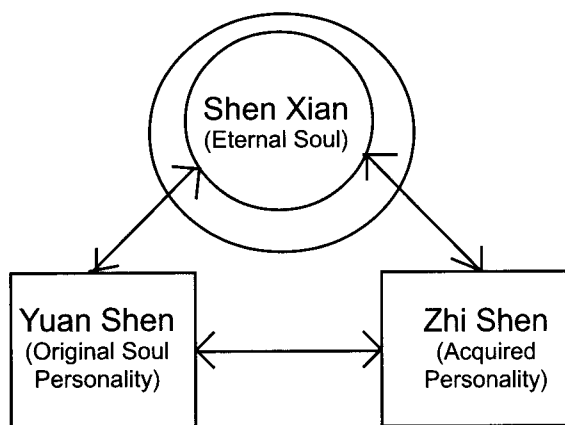


Figure 14.51. The Ever-Changing Spiritual and Emotional Matrix

Hun), or directly through “visions” (influenced by the Shen Xian). According to Jungian psychology, the personal subconscious (Wu Jing Shen) has several elements:

- **the animus**, which is the transcended nature of the wise man (influenced by the Hun)-for males
- **the anima**, which is the transcended nature of the wise woman (influenced by the Hun)-for females
- **the shadow**, which is the individual’s dark side (influenced by the Po)

SIX SUPERNATURAL DIAGNOSTIC POWERS

Once the Qigong doctor has cultivated the Shen into a high level of effective energy (absorbing and projecting energy from the universal and surrounding environment), the result is a gradual unveiling of six supernatural diagnostic powers known as the Six Transportations of Shen.

These six metaphysical abilities not only enable the Qigong doctor to accurately evaluate a patient’s state but, also to predict the probable future progressions of the patient’s life as well as of his or her disease. The Six Transportations of Shen are: observing the present, comprehending the past and observing the future, knowing a person’s thoughts, perceiving a person’s destiny, hearing the sounds of the universe, and examining the universe (Figure 14.52).

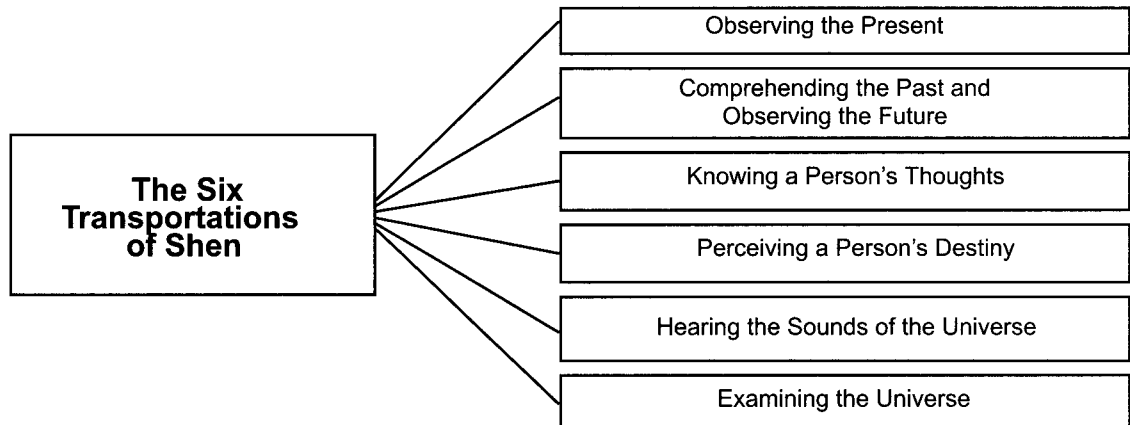


Figure 14.52. The Six Transportations of Shen

OBSERVING THE PRESENT (CLAIRSENTIENCE)

Observing the Present (clairsentience) is the ability to analyze, perceive, and accurately discern the actual state of objects, people, or current situations in all three dimensions (physical, energetic and spiritual). Clairsentience involves the psychic perception of the senses. Sight, smell, taste, hearing, touch, emotions, and internal physical sensations all contribute to the overall psychic and intuitive impressions absorbed by the Qigong doctor.

Depending on the doctor's spiritual evolution, the impressions gathered from clairsentience can be experienced by and register on the doctor's consciousness through either internal or external means.

Observing the Present Meditation

The following meditation is used in order to assist the Medical Qigong doctor in obtaining the skill of "Observing the Present" (clairsentience). This meditation works with the initial understanding of space distortion and allows the doctor to eventually fuse into the energetic fields of the Wuji:

1. From a standing posture, in a quiet room, begin the "One Through Ten Meditation" and the "Three Invocations," ending with the Divine Qi rooted in the Lower Dantian (Volume 3, Chapter 28).
2. Begin to concentrate on experiencing the energetic structure of the floor. Allow your en-

ergy (now fused with Divine Qi) to melt into the very fabric of the floor's structure. As you embody the energetic attributes of the floor, imagine and feel the presence, weight, and relationship of the various objects that are lying on the floor (wall, table, desk, chairs, couch, etc.). It is important to also feel the energetic and spiritual structure of the floor, so that all three "worlds" (physical, energetic, and spiritual) are completely experienced.

3. Next, begin to concentrate on experiencing the energetic structure of the walls. Allow your energy to melt into the very fabric of the wall's structure. As you embody the energetic attributes of the wall, feel the presence, weight and relationship of the various objects that are hanging on the wall (pictures, decorations, etc.), as well as the objects in front of the walls (table, desk, chairs, couch, etc.). It is important to also feel the energetic and spiritual structure of the wall, so that all three "worlds" (physical, energetic and spiritual) are completely experienced.
4. Begin to concentrate on experiencing the energetic fields of space within the room. Allow your energy to melt into the etheric nature of the air like mist. As you embody the energetic attributes of the air, feel the presence, weight and relationship of the various objects that exist within the room (pictures and decorations

on the walls, as well as chairs, tables, desks, couches, etc.). It is important to also feel the energetic and spiritual structure of the air, so that all three “worlds” (physical, energetic and spiritual) are completely experienced.

**COMPREHENDING THE PAST (RETROCOGNITION)
AND OBSERVING THE FUTURE (PRECOGNITION)**

Comprehending the past (retrocoognition) and observing the future (precognition) is the ability to analyze and understand the energetic patterns of the patient, the reasons these patterns take place, and to accurately predict the outcome of future events based upon those patterns. By observing the patient from the active state of being in the “present,” the Qigong doctor is free to travel within the infinite space (Wuji) within the patient’s tissues. A greater understanding of the patient’s present condition is achieved through tracing the patient’s emotional, mental, and spiritual development. The doctor’s Yuan Shen has no need to spirit travel to obtain this information.

At the subatomic level, the body and its cells contain a great deal more energetic space than matter. The doctor thus can directly access the internal Wuji within the patient’s tissues and cells to retrieve the patient’s past memories and emotions. The doctor’s energetic connection to the patient’s energy body gives him or her direct access to the personal information needed. It is from this internal space that the Qigong doctor can begin to access the memories contained within the patient’s body (stored within the cells of the tissues). After the doctor’s Yuan Shen has gathered this information, it can be further analyzed and organized by the doctor’s Shen Zhi to accurately determine the cause and effects on the patient’s present state.

Through understanding the past patterns of mental and emotional reactions, the doctor can comprehend the patient’s energetic blueprint and then predict future patterns of change and transition. These predictions are quite accurate since people are prone to repeat programmed patterns (especially unconscious patterns) indefinitely, unless there is an internal spiritual transformation that frees them from this patterning.

**Comprehending the Past and Observing the Future
Meditation**

The following meditation is used in order to assist the Medical Qigong doctor in obtaining the skill of “Comprehending the Past and Observing the Future.” This meditation works with the initial understanding of time distortion and allows the doctor to eventually fuse into the energetic fields of the Wuji:

1. From a standing posture, in a quiet room, begin the “One Through Ten Meditation” and the “Three Invocations,” ending with the Divine Qi rooted in the Lower Dantian (Volume 3, Chapter 28).
2. Begin to concentrate on experiencing the energetic structure of the body’s External Wei Qi field. Allow your energy (now fused with Divine Qi) to expand outside your Lower Dantian like a ring of light, and begin to rapidly vibrate, pulsing from your head to your toes. With each inhalation and exhalation, experience and feel multiple rings of divine light rapidly rippling outside your body, causing your cells and tissues to resonate with the undulating pulsation of white light energy.
3. Next, begin to concentrate and focus on experiencing the energetic structure of the body’s External Wei Qi field. Allow your energy to expand one second into the future while concentrating on the energetic field in front of your body. Then, allow your energy to retreat one second into the past while concentrating on the energetic field behind your body. Maintain this alternating thought sequence for several minutes.
4. Then, allow your energy to expand one minute into the future while concentrating on the energetic field in front of your body. Then, allow your energy to retreat one minute into the past while concentrating on the energetic field behind your body. Maintain this alternating thought sequence for several minutes.
5. Allow your energy to expand one hour into the future while concentrating on the energetic field in front of your body. Then, allow your energy to retreat one hour into the past

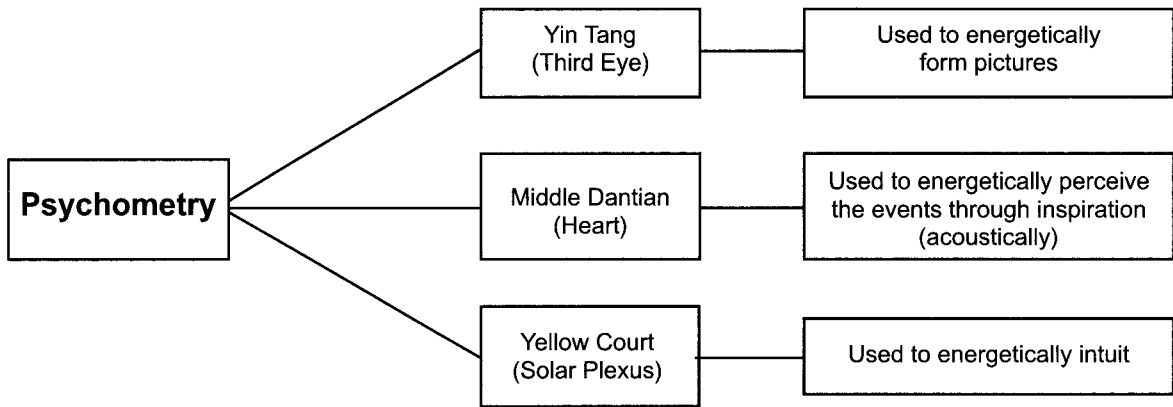


Figure 14.53. To perform Psychometry, the Qigong doctor will take the object that he or she wishes to examine, and place it in one of three positions located on his or her body

while concentrating on the energetic field behind your body. Maintain this alternating thought sequence for several minutes.

6. Allow your energy to return to your Lower Dantian and remain in a state of quiescence for several minutes.

KNOWING A PERSON'S THOUGHTS (TELEPATHY AND PSYCHOMETRY)

This is the ability to sense the thoughts, judgments, and emotions of another person, and is equivalent to knowing the innermost fears and subconscious feelings embedded within an individual's energetic fields (telepathy). When this ability is applied to nonliving objects it is known as psychometry.

Knowing a Person's Thoughts Meditation

The following meditation is used in order to assist the Medical Qigong doctor in obtaining the skill of "Knowing a Person's Thoughts" (telepathy and psychometry). To perform psychometry, the Qigong doctor will take the object that he or she wishes to examine, and place it in one of three positions located on his or her body: the Yin Tang, the Heart (Middle Dantian), or the Yellow Court, described as follows (Figure 14.53):

1. **Yin Tang (Third Eye):** The Yin Tang area (located between the eyes) is used to energetically form pictures. An object can be examined by pressing it against the forehead.

2. **Middle Dantian (Heart):** The Middle Dantian area is used to energetically perceive the events through inspiration (acoustically). An object can be experienced by placing it against the Heart region.

3. **Yellow Court (Solar Plexus):** The Yellow Court area is used to energetically intuit. An object can be felt by placing it against the solar plexus region.

According to the nature of the knowledge desired, the Qigong doctor will choose which physical area he or she will use to receive the energetic impressions ("messages") contained within the object. Next, the Qigong doctor concentrates on what he or she specifically wishes to know about the object, and then transfers him or herself into the Wuji. The Qigong doctor will use spiritual eyes, ears, and feelings in order to experience the events and thoughts which have been imprinted upon the object.

- This ability also includes the transference of thoughts (telepathy). For this, the subconscious mind of the doctor communicates with the subconscious mind of the patient. This is a nonverbal, telepathic communication. It is therefore important for the doctor to monitor his or her thoughts and feelings, as they are automatically projected into the subconscious mind of the patient. After the treatment is over

the doctor may discuss with the patient any important information received that would be helpful to the patient.

To transfer a thought to another person, the Qigong doctor transmits an idea, allowing it to penetrate into the individual's Shen. The Qigong doctor will completely disregard the individual's physical body and spiritual body, and focus instead on directing the projected thought deep into the individual's subconscious, allowing it to surface as the individual's own thought or idea.

- This ability also includes the skill of psychometry, which is the ability to gather information about people, places and events by handling objects associated with them. Information is conveyed to the Qigong doctor through the vibrational imprinting imbued into an object by the thoughts, emotions, and actions to which the object has been exposed.

PERCEIVING A PERSON'S DESTINY (CLAIRVOYANCE)

This is the ability to predict the future events and upcoming transitions in an individual's life. It is also the ability to understand an individual's personal destiny and why they have taken the particular energetic form of human life. Through the Yuan Shen's ability to perceive the past and present, the doctor is able to understand the patient's mind, thoughts, acquired characteristics, and personality. Above all, however, the doctor is able to perceive the individual's true nature that exists behind all of the patient's external masks. The doctor's Shen Zhi (postnatal mind) is then able to analyze and categorize the individual's patterns. Through deductive thinking, the doctor is able to perceive the probable outcome and development of these repetitive patterns. This enables the doctor to help the patient to identify the patterns that require restructuring, and to give added advice and encouragement when needed.

This spiritual counsel or guidance is extremely important for healing transitions since old patterns established in the three energy matrices (Jing, Qi, and Shen) must be changed together in order to achieve a more permanent healing. Without this multidimensional transformation, the illness is

likely to reappear. The spiritual matrix sets the foundation for the energetic matrix, which in turn sets the foundation for the physical matrix.

Clairvoyant skills enable the doctor to analyze and comprehend events and situations clearly and unambiguously. This can manifest through either internal or external visions, or through the sensing of images. The skill of clairvoyance can overlap with other psychic phenomena, such as clairaudience, clairsentience, telepathy, precognition, psychometry, spirit travel (remote viewing), and retrocognition. It is through this state of perception that the Qigong doctor can accurately discern the true emotional and physical problems that are disturbing his or her patient's energetic balance.

Clairvoyant skills can be used to perceive events which have occurred within the past, present, or future, and can be further divided into six subdivisions of energetic perception: medical clairvoyance, traveling clairvoyance, dream clairvoyance, spiritual clairvoyance, X-Ray clairvoyance, and spatial clairvoyance. These six categories of clairvoyance are described as follows (Figure 14.54):

- **Medical Clairvoyance:** This is the ability to see disease and illness within the human body, either by observing the aura or by seeing through portions of the body as if they were transparent.
- **Traveling Clairvoyance:** This is the ability to see current events, objects, and people that are far away.
- **Dream Clairvoyance:** This is the ability to dream of an event that is happening simultaneously. Dream Clairvoyance may be combined with the skill of precognition.
- **Spiritual Clairvoyance:** This is the ability to perceive the aura and forms and colors within it, as well as the ability to perceive the energetic and spiritual planes of existence. Spiritual Clairvoyance also relates to a mystical state of being or knowing.
- **X-Ray Clairvoyance:** This is the ability to see through solid objects (envelopes, containers, walls, etc.) and perceive what lies within or beyond them.
- **Spatial Clairvoyance:** This is the ability to experience visions that transcend space and

Medical Clairvoyance	The ability to see disease and illness within the human body
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Spatial Clairvoyance	The ability to experience visions that transcend space and time

Figure 14.54. Six Categories of Clairvoyance

time. It also relates to Precognitive Clairvoyance (visions of the future) and Retrocognitive Clairvoyance (visions of the past).

Obtaining Clairvoyance Meditation

The following meditation is used in order to assist the Medical Qigong doctor in obtaining the perceptual skill of Clairvoyance:

1. Begin the meditation from a quiet sitting posture using "Natural Breathing." Perform the "1-10 Meditation" and the "Three Invocations" (Volume 3, Chapter 28) in order to allow the body, mind, and spirit to settle into a quiescent state. In the last Invocation, imagine that the divine light settles into your Lower Dantian.
2. After quieting the mind, relax and focus the imagination on the divine energy vibrating within the Lower Dantian. Inhale and bring the divine light up from the Lower Dantian along the spine via the Governing Vessel, and into the Shenting (the Courtyard of the Spirit) GV-24 point. This point is also known as Tianting (the Courtyard of Heaven), and is said to directly access the chamber of the Ni Wan (Mud Ball) or Upper Yellow Court (Figure 14.55). The ancient Daoist classic *Collected Wisdom by Master Magical Sword* states, "The Qi of the Heart is connected with the Ni Wan Palace above."
3. After entering the Courtyard of the Spirit, direct the divine light to enter into the Ni Wan

GV-24 Point Tianting:
Courtyard of Heaven

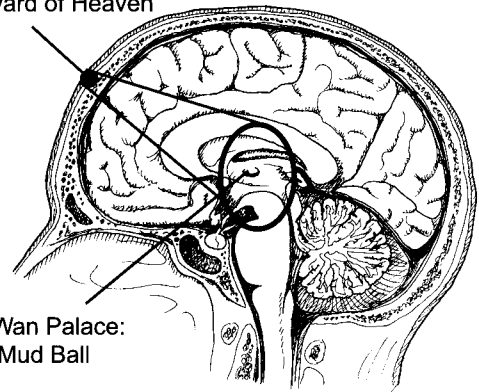


Figure 14.55. The Shenting (the Courtyard of the Spirit) GV-24 point also known as Tianting (the Courtyard of Heaven), and is said to directly access the chamber of the Ni Wan (Mud Ball) or Upper Yellow Court

Palace and hold it there, and then exhale. Allow the light to become brighter and brighter with each exhalation. After several minutes lead the divine light down the center of the body via the Taiji Pole and root it into the Lower Dantian. If, while maintaining the divine light in the Ni Wan Palace it transforms into a golden light, bring this golden light into the Lower Dantian via the Taiji Pole and start to prepare for the construction of the "Golden Embryo" (used in spirit travel).

HEARING THE SOUNDS OF THE UNIVERSE (CLAIRAUDIENCE)

This is the ability to hear sounds, music, and voices that are not audible within the realm of the normal hearing (clairaudience). This ability, as with all psychic abilities, is not to be confused with schizophrenia. Schizophrenia is a mental illness that causes a person to hear voices; the difference is that the schizophrenic cannot think clearly, and his or her mind is very confused and unordered, while genuine clairaudience usually only takes place with a background of inner quiet.

The ability to hear the sounds of the universe is also the ability to be aware of, and receive, divine inspiration or messages. In some cases, this clairaudience can also be experienced in dream states, and it is actually quite common to hear clairaudient voices and sounds in the hypnagogic states which border sleep. Clairaudience often manifests as a quiet inner-voice that is clearly distinguishable from one's own inner voice. The ability of clairaudience allows the doctor to more consciously benefit the lives of those they know or soon will know. The doctor's own inner-voice can guide, instruct, teach, and lead the doctor to ever higher states of enlightenment.

Through inner hearing, the Qigong doctor is able to listen to, and understand the resonant sounds generated by life-force energy, spiritual entities, and the universe itself. This enables the doctor to tap into an unlimited source of divine knowledge and wisdom, which in turn allows the doctor to be present for the patient's highest good.

There are many ancient energetic traditions that teach the art and skill of "Hearing the Sounds of the Universe." Several ancient Daoist traditions acknowledge the tinnitus-like sound vibrations that resonate within the individual's ears while in deep Shengong meditations. These rushing sounds have been described as "the hiss of the dragon and roar of the tiger," "the sound of one thousand crickets singing," and "the song of ten thousand cicadas." It is believed that the sound of this vibration is actually the "divine sound of creation," and that this sound is further divided into 72 levels of resonance, which are only acces-

sible when the Yuan Shen is quiescent. As the Medical Qigong doctor becomes proficient in hearing the resonant Sounds of the Universe, he or she will be able to focus on a specific level of sound vibration and willingly allow the Yuan Shen to transcend into that particular energetic world.

Hearing the Sounds of the Universe Meditation

The following meditation is used in order to assist the Medical Qigong doctor in obtaining the skill of "Hearing the Sounds of the Universe" (Clairaudience)

1. Begin the meditation from a quiet sitting posture using "Natural Breathing." Perform the "1-10 Meditation" and the "Three Invocations" (Volume 3, Chapter 28) in order to allow the body, mind, and spirit to settle into a quiescent state.
2. After quieting the mind, relax and focus the imagination on inhaling divine light into your entire body. Imagine and feel the divine light filling your physical body, energetic body, and spiritual body. Feel the divine light filling all of your tissues and cells. Feel the divine light filling the energetic space that surrounds the cells. Feel the divine light filling the spiritual space that exists within the energetic space. Allow all of the body's three fields to be completely absorbed in bright divine white light.
3. Focus your concentration on listening to the resonating sounds of the divine vibration. Feel and experience this vibrational resonance within all three bodies (physical, energetic and spiritual).
4. Transpose the vibration of the divine sound into your physical ears, enveloping and resonating into the tissues and cells of your physical ears. Hear, feel, and perceive Divine sounds with the physical ears (Figure 14.56).
5. Then, further transpose the divine sound into your energetic ears, connecting its vibrational resonance with your subconscious mind. Hear, feel, and perceive the energetic sound behind the physical sound. Experience and feel the energetic imprinting that creates the physical sound.

6. Transpose the divine sound into your spiritual ears, condensing its energy into your eardrums, filling the space that exists within the energetic space of your physical ears and connecting it to the inner perceptions of your creative subconscious mind. Hear, feel, and experience the sacred "divine sound," the spiritual imprinting that creates the energetic sound.
7. Focus your concentration on the attribute of the divine sound vibrating and resonating within everything that you hear. Time and space are no obstacle for the divine sound.
8. Retain the divine sound within the ears for a period of ten minutes, then allow it to disperse back into the Wuji. Allow your ears to return back to their normal state. It is important to take adequate time to return your perceptions back to a "normal" state, otherwise the increased and prolonged sensory input can cause a state of energetically induced psychosis, as well as other emotional problems (characterized by a possible loss of contact with reality).

EXAMINING THE UNIVERSE (SPACE CLAIRVOYANCE)

This is the ability to perceive both time and space on a spiritual dimension, and also to perceive and see objects, events, or people that are far removed from the observer and beyond the range of physical vision. Also included in this particular skill is the ability for the individual to understand and acknowledge his or her part in life, and to accept divine calling. This allows the individual the ability to understand how his or her spiritual calling is affected by both the energetic and spiritual influences emanating from the cosmos and the environment. Through spiritual inner-vision, the Qigong doctor is able to see visions of divine enlightenment, observe and exchange information with celestial beings, and find holy places for spiritual sanctuary.

Examining the Universe Meditation

The following meditation is used in order to assist the Medical Qigong doctor in obtaining the skill of "Examining the Universe" (Clairvoyance).

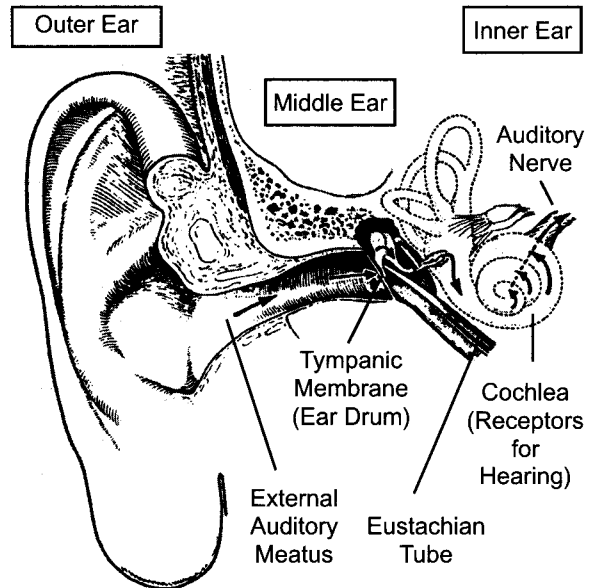


Figure 14.56. Transpose the Vibration of the Divine Sound into your Physical Ears. The Auditory structures of the ear consists of three parts: the Outer Ear (responsible for collecting and channeling sound); the Middle Ear (responsible for converting sound energy into mechanical energy, amplifying it, and then transferring it to the next inner chamber); and the Inner Ear (responsible for both auditory and vestibular stimulation).

(Inspired from the original artwork of Wynn Kapit).

1. Begin the meditation from a quiet sitting posture using "Natural Breathing." Perform the "1-10 Meditation" and the "Three Invocations" (Volume 3, Chapter 28) in order to allow the body, mind, and spirit to settle into a quiescent state.
2. After quieting the mind, relax and focus the imagination on inhaling divine light into your entire body. Imagine and feel the divine light filling your physical body, energetic body, and spiritual body. Feel the divine light filling all of your tissues and cells. Feel the divine light filling the energetic space that surrounds the cells. Feel the divine light filling the spiritual space that exists within the energetic space. Allow all of the body's three fields to be completely absorbed in bright divine white light.
3. Transpose the vibration of the divine light into

your physical eyes, illuminating the tissues and cells of your physical eyes. See, feel, and perceive physical objects with the light of divine eyes (Figure 14.57).

4. Then, further transpose the divine light into your energetic eyes, connecting its vibrational resonance with your subconscious mind. See, feel, and perceive the energetic light behind all physical objects. Experience and feel the energetic imprinting that creates the physical object.
5. Transpose the divine light into your spiritual eyes, condensing its energy into your eyeballs, filling the space that exists within the energetic space of your physical eyes and connecting it to the inner perceptions of your creative subconscious mind. See, feel, and experience the sacred "divine light," the spiritual imprinting that creates the energetic imprinting light.
6. Focus your concentration on the attribute of the Divine Light penetrating everything that you see. Time and Space are no obstacle for the light of Divine eyes.
7. Retain the divine light within the eyes for a period of ten minutes, then allow it to disperse back into the Wuji. Allow your eyes to return back to their normal state. It is important to take adequate time to return your perceptions back to a "normal" state, otherwise the increased and prolonged sensory input can cause a state of energetically induced anxiety, as well as and other emotional problems (characterized by a possible loss of contact with reality).

SUMMARY

The metaphysical abilities of the Six Transportations of Shen are spiritual manifestations from the Eternal Soul. Once the Qigong doctor regulates his or her spiritual life, these abilities become a natural course of experience, giving way to the development of eight supernatural powers. A chart describing the interaction of the body's Eternal Soul with the energetic functions of the Three Dantians and with the Five Yin Organs' Wu Jing Shen (Five Essence Spirits) is depicted in Figure

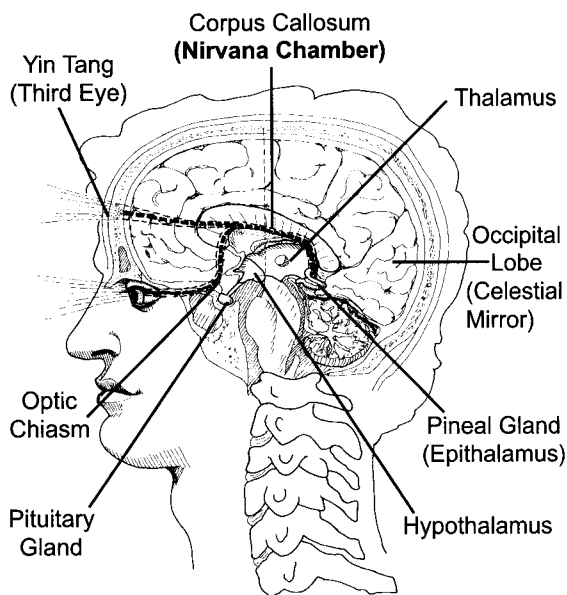


Figure 14.57. Transpose the Vibration of the Divine Light into your Physical Eyes. The Divine light gathers at the pituitary gland illuminating the optic chiasm and filling the occipital lobes and thalamus, stimulating the corpus callosum, and penetrating the pineal gland.

14.58.

THE EIGHT SUPERNATURAL POWERS

As an individual obtains the Six Transportations of Shen, his or her psychic abilities also develop into eight supernatural powers (Figure 14.59). These energetic powers can be utilized in the individual's personal spiritual practice. Through these eight supernatural powers, the doctor's Yuan Shen can allow him or her the ability to transcend all physical boundaries and invoke certain psycho-spiritual manifestations.

Known in the Buddhist Qigong training as "Siddhis," the eight supernatural powers are not considered the primary goal of Qigong and Shengong practice. They are, however, an indicator that the individual has employed the proper methods and actualization of advanced Qigong and Shengong practice.

If they manifest spontaneously, it is a good

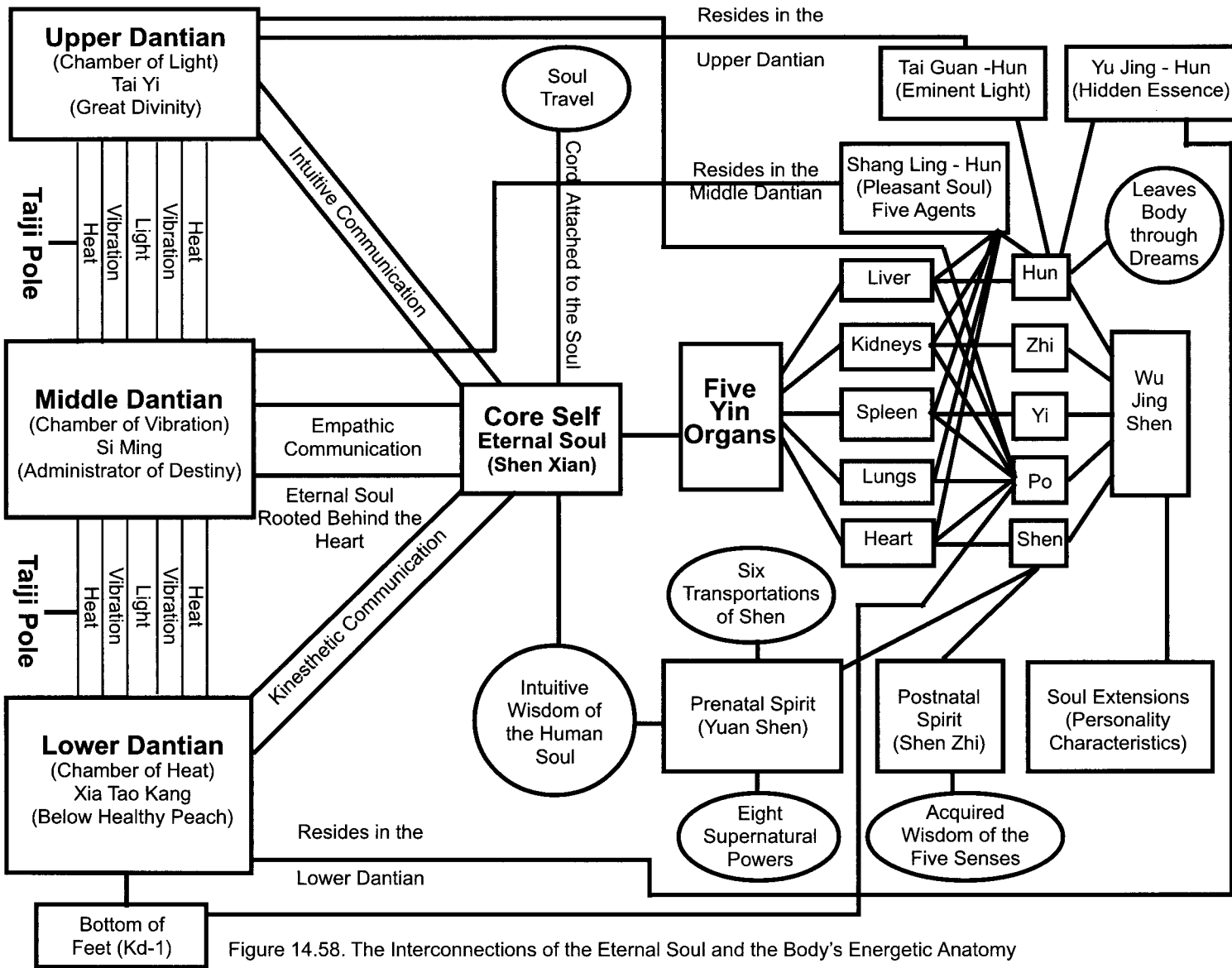


Figure 14.58. The Interconnections of the Eternal Soul and the Body's Energetic Anatomy

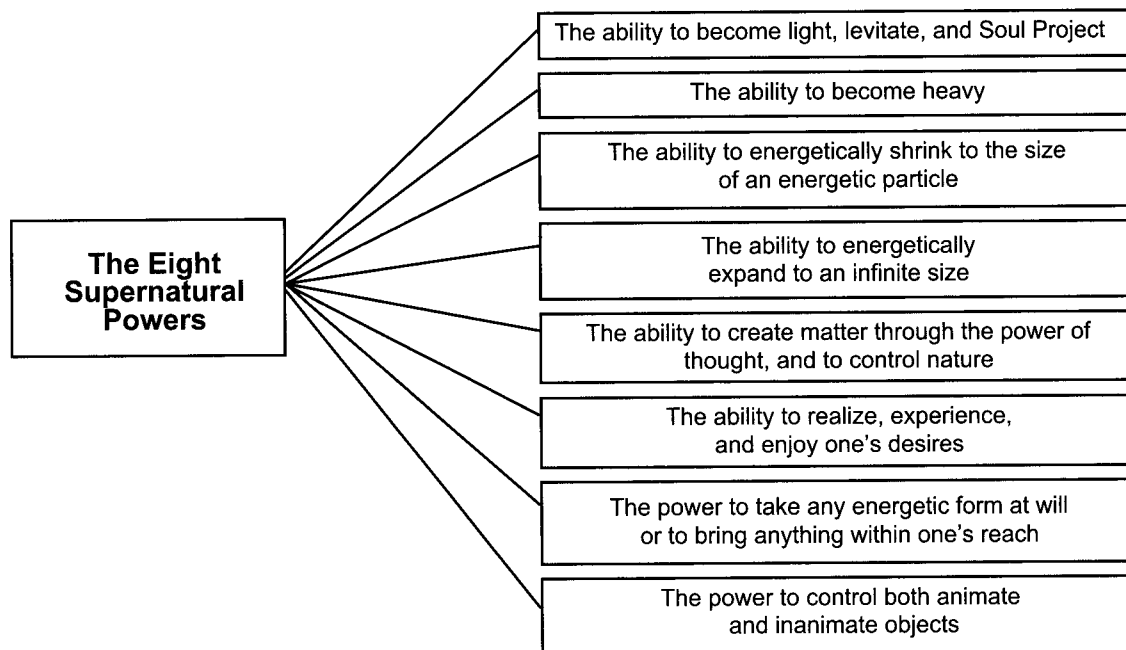


Figure 14.59. The Eight Supernatural Powers

sign, as they are a natural part of human energetic and spiritual evolution. If however, after steady practice they do not appear, it is taken as a sign of either an incorrect method of Dao Yin training or an incorrect method of energetic application.

There are also energetic schools that work on attaining these eight supernatural powers by means of magical charms, herbs, incantations, Hand Seals, visualizations, and other secret means. These other disciplines require strict practice periods of specific lengths of time (usually 40 days) for the acquisition of certain supernatural powers. In Qigong, however, they are simply viewed as a by-product of good training, and are generally practiced with extreme caution, as there is a tendency to abuse them.

At first, many of the eight supernatural powers develop and are expressed in small manifestations. However, as they accumulate, they integrate into a holistically supercharged state of being. In ancient China, this energized state created an entire class of adepts known as "Immortals." The eight supernatural powers are described as follows:

- 1. The ability to make one's physical body light, levitate, and leave the body at will to Soul Project.** This power allows an individual the ability to become weightless, levitate, or Soul Travel into the subtle energetic and spiritual realms of existence. This spiritual power can be gained by performing deep meditations to control the energy of the Fourth Chakra or Middle Dantian area.
- 2. The ability to make one's physical body heavy.** This power allows an individual the ability to acquire enormous weight which leads to solid stability. This spiritual power can be gained by performing deep meditations to control the energy of First Chakra or Lower Dantian area.
- 3. The ability to reduce one's energetic body to the size of an energetic particle.** This power allows an individual the ability to understand and penetrate into the inner nature of atoms and molecules that form the building blocks of the gross material universe, and results in attaining mastery over the material elements. One source describes this power as

the ability to become so subtle that one can no longer be seen. Other Qigong masters believe that this ability only pertains to the psychic realm and not the physical body. This spiritual power can be gained by performing deep meditations to control the energy of the Fourth Chakra or Middle Dantian area.

4. **The ability to expand one's energetic body to an infinite size.** This power allows an individual the ability to connect to, through, or envelop objects, as well as the ability to energetically expand to protect people, places, and things. It also allows the individual to see the cosmic structure of the stars and galaxies, and to energetically penetrate beyond the boundaries of space and time to experience the true nature of existence. This spiritual power can be gained by performing deep meditations on the vast energy of the Wuji.
5. **The ability to create matter through the power of thought, as well as to control nature.** This spiritual power enables the individual to obtain complete mastery over the material Elements and their products, both organic and inorganic. Also known as mastery "over all the worlds," it allows the individual the ability to start or stop the flow of rain, and to control wind, storms, fire, and earthquakes. This spiritual power can be gained by performing deep meditations on the creative power of the Divine Mind.
6. **The ability to realize, experience, and enjoy one's desires.** This spiritual power enables the individual to call into existence and attain specific needs or desires. First and foremost, the individual obtains spiritual authority over a specific situation, and then the authority over the emotional, mental, and physical realms follows. This is a hypnotic form of power that can also be used to develop an irresistible will that can compel others to obey the individual's wishes. This spiritual power can be gained by performing deep meditations to control the energy of the Fifth Chakra or Middle Dantian area.
7. **The power to take any energetic form at will or to bring anything within one's reach.** This

spiritual power also allows the individual the ability to bridge great distances instantly. This spiritual power can be gained by performing deep meditations on the energetic principles of the Yuan Shen (the principle form of the original intellect, the foundation of all mental functions, and the first transformation in the Prenatal state of Qi).

8. **The power to control both animate and inanimate objects.** This spiritual power allows an individual the mastery over the subtle causes of the Material World, bringing the individual to the level of the Divine. At this state the individual can not only control inanimate objects, but also influence the behavior of humans, animals and plants. This spiritual power can be gained by performing deep meditations on the creative power of the Divine Mind.

MASTERING ENERGETIC POWERS

From a Daoist Medical Qigong perspective, the Qigong doctor focuses on certain areas of the Three Dantians and Taiji Pole in order to develop the Eight Supernatural Powers. From a Buddhist Medical Qigong perspective, the Qigong doctor focuses on certain Chakra centers; each Chakra center develops its own type of spiritual power when that Chakra opens.

All spiritual attainments are spiritual "becomings;" they not only become an extension of our self-image, but can also become an identification of our ego. After the Medical Qigong doctor attains these Eight Supernatural Powers, he or she must then learn to control them. To develop the Eight Supernatural Powers, the Medical Qigong doctor must apply meditative techniques to various objects of perception, in specific sequential order.

In ancient China, to master the expressed power of any type of spiritual manifestation, the individual had to follow five sequential stages of Mental Dao Yin meditation practice: sense withdrawal, focused concentration, flow of thought, engulfing awareness, and inner knowing (see Chapter 18).

SOUL, SPIRIT, AND ENERGY PROJECTION

The phenomena of Soul Projection, Spirit Projection, and Energy Projection is known and accepted as a natural part of existence in almost every culture in the world. The holy men and women, shamans, and energy healers of many primitive societies were required to prove their powers by exercising these spiritual and energetic abilities.

In ancient Daoist traditions, spirit travel and excursions into the spirit realm were commonly known as “Yuan You” (Distant Roaming). The teachings of Tibetan Buddhism (influenced by the energetic practices of Indian cosmology) contain elaborate doctrines about Soul Projection (also known as Astral Projection), Energy Projection, and the Spirit Body. These ancient writings also describe the feats individuals can perform while out of their physical bodies in spirit form. Some of these doctrines are quite similar to the traditional Daoist teachings which are evident in advanced Daoist Shengong training.

All Chinese systems that induce Shen and Qi projections use visualization, concentration, will-power, and the individual’s innate skill. The three types of external projections are: Soul Projection, Spirit Projection, and Energy Projection, described as follows:

- **Soul Projection:** This occurs when the Human Soul is externally projected out of the body while still attached to the Middle Dantian by an energetic Silver Cord.

- **Spirit Projection:** This occurs when the body’s Shen is externally projected outside of the body as an energetic vehicle of light.
- **Energy Projection:** This occurs when the body’s Qi is externally projected through intention out of the body like an energetic vapor (Figure 14.60).

In Soul Projection, Spirit Projection, and Energy Projection, the effects of time are not acknowledged outside the physical realm. Within the spiritual plane, time is omnipresent; there is no past or future, only the individual’s perception of these.

The body has an established relationship to both the physical and spiritual world. The physical world of the living is considered a Yang state of existence, while the supernatural-spiritual world is considered a Yin state of existence (see Chapter 19). As the Qigong doctor’s Shen reaches a high state of sensitivity, he or she can transcend the ordinary senses and normal conscious perceptions. These abilities enable the doctor to observe, communicate, and even travel within the “higher” and “lower” spiritual Yin world. There are nine energetic levels of Heaven (i.e., the higher spiritual planes) and nine energetic levels within the Earthly spiritual realm (or lower spiritual plane).

It is important to note that the term “higher” and “lower” spiritual realm has nothing to do with the actual space, but instead refers to the energetic and spiritual vibrational levels. The higher and lower spiritual planes overlap and exist within the same space as the physical plane. This blending between the higher planes, lower planes, and the

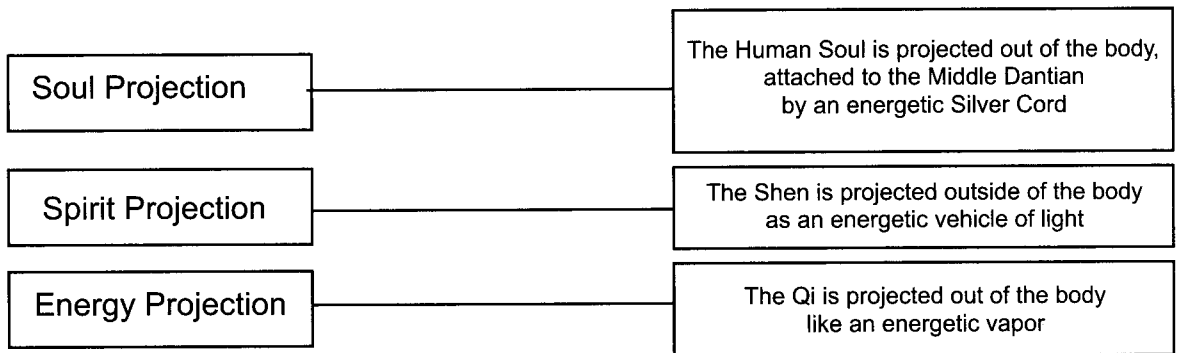


Figure 14.60. Soul Projection, Spirit Projection, and Energy Projection

physical plane creates energetic dimensions (or places) where the separation between these worlds is thin. It is through these energetic dimensions that lower spiritual beings can reach out and attach onto an individual -- even though the individual is not directly within the spiritual regions.

The energetic frequency of each spiritual being determines the spiritual level in which it exists. Beings of higher frequency, for example, vibrate at a faster rate and reside in the higher, less dense energetic dimensions; whereas, beings of lower energetic frequency can only dwell in the dense lower energetic levels.

Negative feelings (e.g., worry, fear, anger, etc.) produce a lower vibrational rate that can not only keep an individual's spiritual vibration at a lower level but can also attract lower level spiritual beings to that individual.

SOUL PROJECTION

Soul Projection is the skill of consciously sending the human soul (normally housed within the body's Taiji Pole) to other places, times, and dimensions (or worlds). This is generally practiced and developed in order to retrieve knowledge and experiences to assist the individual in his or her spiritual evolution. The spiritual realm is a nonphysical world in which time and space have no meaning or influence. The spiritual dimensions form a parallel universe that exists both within and outside our physical selves. The ability to consciously and intentionally project the human soul brings with it a first hand comprehension of the multidimensionality of the universe, and the realization of the transitory nature of the physical body.

The human soul is a fluid energetic form that can disengage from the dense physical body and travel about as a disembodied apparition, taking the human consciousness along with it. It can pass through walls, travel to higher dimensional worlds, encounter non-human creatures, and meet with mystical masters. Soul Projection can be a tool to seek spiritual knowledge, travel through time to view the past, explore other spiritual dimensions, engage in energetic relationships, or

view the "infinite knowledge" (i.e., imprinted "messages") contained within the Wuji.

Intense concentration is required before an individual can leave their gross material body and sojourn into the spiritual realm. The material brain must slow down its vibrational resonance in order to close the doors of the subconscious mind and to keep the thoughts from interfering with the concentration. When the human soul begins to leave its energetic chamber, the brain wave patterns slow to a theta pulse. The body may feel paralyzed and begin to vibrate as if an electrical current were passing through it.

There can also be an odd roaring sound heard in the ears before the human soul separates from the body's tissues; sometimes buzzing noises, musical notes, humming sounds, or chattering voices can also be heard. When leaving the physical body, sometimes a swaying sensation can be felt as the spiritual body separates from its physical shell. The spiritual body can either roll to the side and spin out, or float straight up and out of the physical body. Because water is the dominant element on the various energetic planes and sub-planes, when there is humidity in the atmosphere it is easier to leave the body.

When traveling in the spiritual body, individuals may observe streaks of light flashing behind them as they travel. While the human soul is being projected, the individual will experience an expanded psychic capacity, facilitating the occurrence of such paranormal phenomena as precognition, remote viewing, clairaudience, clairsentience, telekinesis, telepathy, bilocation, and deeper intuitions and inspirations.

When the human soul thus approaches someone, there is a feeling of electricity and coolness that is generally felt. While in its phantom form, the human soul can also display telekinetic powers (e.g., knocking on walls or tables, closing a half open door, etc.).

One example of this type of phenomenon was demonstrated in France in 1908 by scholar Hector Durville, who was researching "traveling clairvoyance." In one series of tests, Mr. Durville and a colleague hypnotized a female psychic to facilitate her Soul Projection to another location. An

observer was placed in another part of the house. The psychic was instructed to touch, hit, or pull at the observer's body while in her spiritual body. The observer had no idea what to expect but felt the touches, strikes, and pulling on his body by invisible hands. The Soul Body was even visible as a whitish apparitional figure to some of the people Durville used as witnesses.

TELEKINESIS

Telekinesis is the phenomenon which manifests in the movement of physical objects without using physical contact. There are two known ancient Chinese methods for practicing telekinesis. One method is known as "True Telekinesis," the other method is "Assistance-Based Telekinesis," described as follows (Figure 14.61):

- **True Telekinesis:** This requires years of training in order to develop a strong psychic ability and powerful Qi and Shen emission. Under certain conditions, an individual who has developed a strong psychic ability and powerful Qi and Shen emission, can develop the ability to extend a portion of the spiritual and energy bodies a considerable distance and produce the effect of telekinesis. What happens in this technique is that the spiritual and energetic arm of the individual displaying the skill of telekinesis stretches outward from his or her body and envelops an item.

As the arm begins to extend, its energetic form begins to diminish in size as it expands outward (similar to that of a rubber band shrinking in diameter as it stretches in length). When the energetic arm finally comes into contact with the physical object, there is a sudden flow of Qi emitted from the individual's core, which connects to the object and is able to produce the physical effect of movement.

- **Assistance-Based Telekinesis:** This requires the assistance of one or more spirit entities to move an item, and is generally developed by sorcerers who have secured the services of specific celestial or demonic beings.

THE SILVER CORD

As the human soul travels, a silver energetic cord is attached from the Human Soul to the

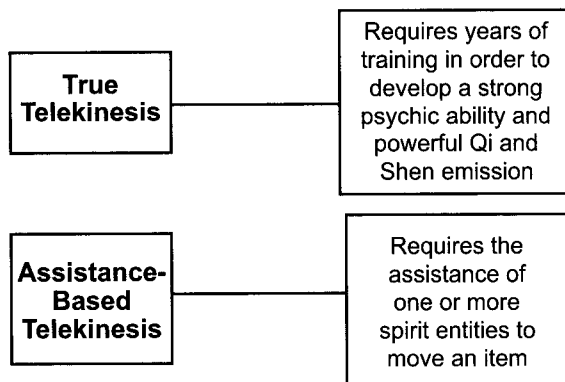


Figure 14.61. The Two Methods of Telekinesis

physical body. It is composed of a bundle of pulsating energetic cables (rather than a single cord) and is attached to the physical body through the Middle Dantian at the Heart area, extending deep into the individual's Taiji Pole, Three Dantians, and Zang Fu Organs. These tiny, loose energetic cords sparkle and vibrate like elastic strings and are firmly attached to the energetic body of the human soul either at the top of the head (Baihui area) or at the Lower Dantian (umbilical area).

The silver cord can be twisted and stretched without suffering any adverse side effects. It alternately stretches when the human soul is being projected and returns back to its original form when the human soul returns back into the physical body.

The silver cord acts as a security mechanism, functioning on a continuous basis. It is constructed of subconscious spiritual energy and maintains the individual's protective perceptual awareness of his or her physical body when projecting the human soul. Some energetic schools maintain that if this cord is severed the individual will die.

BREATHING

When preparing to Soul Travel, the slowing down of the respiration begins to establish the following sensations:

- A sense of lightness felt within the Projected Soul
- A feeling of euphoria experienced during the "takeoff" of the Projected Soul
- The fundamental condition for energetic body levitation

SOUL PROJECTION

The Soul Body is not bound by the laws of gross matter, and can penetrate through the gross material world (e.g., travel through doors, walls, etc.). However, through focused concentration, you can lower the vibrations of your Soul Body to the degree that you can move objects. The intensity of the power released by the energy of the Spiritual Body can rival ten times the force of the gross material body.

The vibrational state used in Soul Projection is characterized by pulsating waves of electrical vibration. The oscillation, frequency, and intensity of these pulsating waves can be controlled at will through the individual's intention and mental projections. These are practical manifestations of the individual's consciousness and are controlled and initiated according to his or her thoughts, feelings, judgments, desires, and motivations.

In addition, when you are in the energetic spiritual plane you are invisible to people whose consciousness is limited to the gross material world, unless you sufficiently lower the vibrations of your energetic spiritual body (Figure 14.62). This is achieved by gathering energetic matter in order to make yourself visible. When this happens, it may feel as if you have been in a hot climate and have suddenly begun to take a cold shower.

Except for rare occasions, you generally cannot experience conscious "out-of-body" Soul Travel unless you have spent adequate time developing and refining the energetic fields of the Spirit Body. Without this energetic training, you may think that you are Soul Projecting, however, in actuality you will be simply entering into the subjective energetic world of your own delusional fantasies.

FLIGHT

The "brain" of the energy body has neural circuits with kinetic memory, or memory of motion. These memory banks organize, program, and execute the types of energetic movement and flight of the energy body.

As the human soul travels into other energetic dimensions, it is the individual's Will (Zhi) and

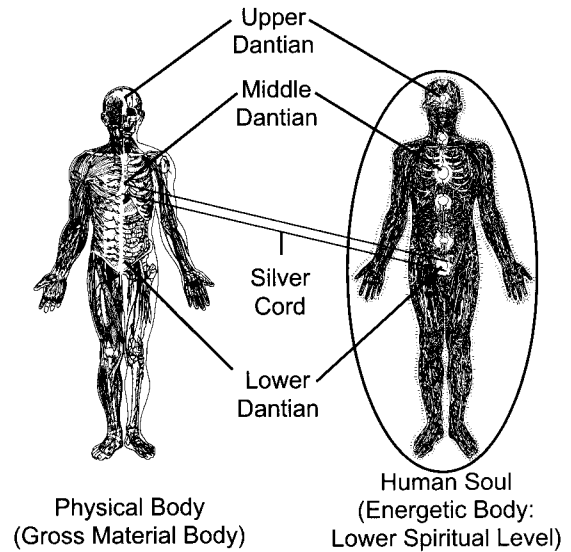


Figure 14.62. Soul Projection

Intention (Yi) that are the propelling agents of the flight. The human soul can travel at the speed of thought. However, it has been noted that the darker and denser the energetic field is, the slower the flight and the greater the willpower required for the transition of the individual's consciousness.

ADVANCED SOUL PROJECTION

An advanced or second stage of Soul Projection can be performed after an individual has mastered the energetic spiritual skill of conscious Soul Projection. In advanced Soul Projection, the individual will abandon the Energetic Body and exist only within the Spiritual Body (full, complete and self-conscious).

In order to perform the second stage of Soul Projection, an individual must pull the Spirit Soul away from the Energy Body (Figure 14.63). When this happens, the entire Energy Body shrinks and becomes an energetic particle (sometimes called the "permanent atom" because it contains the current characteristics of the individual's present personality) folding and entering inside the Spirit Body like a microfilm.

When traveling within the Spiritual Body an individual can decide to materialize within the Energetic World by lowering the vibrations of the

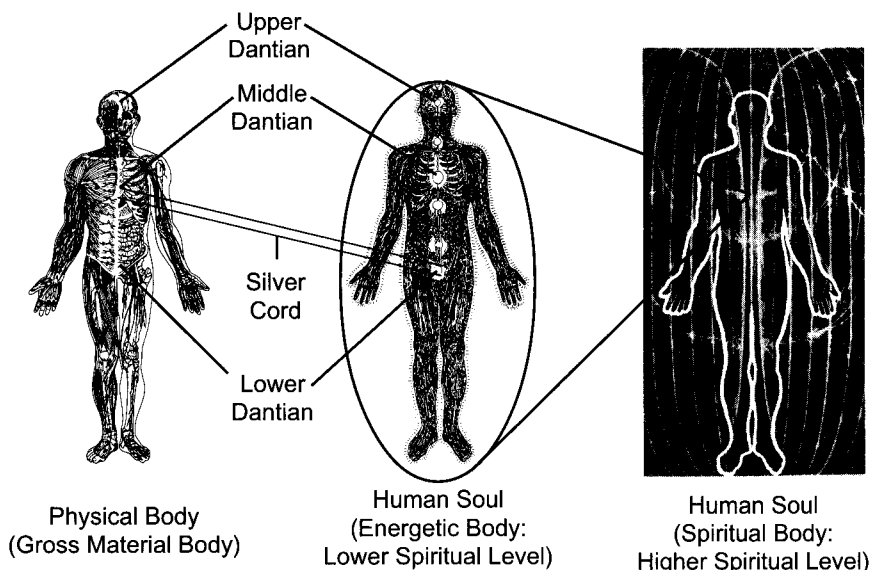


Figure 14.63. Advanced Soul Projection (Inspired from the original artwork of Alex Grey).

Spirit Body and absorbing the energy of the Energetic World. When this happens, it may feel as if you are covered with a cool aura blanket.

Whenever the individual lowers the vibrations of the Spirit Body, the Energetic Body immediately unfolds, intact and complete.

OBSERVATIONS

According to the ancient Daoist text *The Genuine Breath of the Nine Immortals*, “when first exiting the physical body, one will feel as if the body is coming out of a dark room. One may see various spirits and souls of exotic forms and strange substances.”

An intense apprenticeship in Soul Travel does not immediately transfer an undeveloped individual into a spiritual traveler with an open passport to better (higher) spiritual dimensions. Soul Travel is a personal experience and does not necessarily place an individual into a higher state of evolution (there are many schizophrenics who live in a constant semi-projected state).

An individual’s experiences in Soul Travel are initiated through changes in the energetic states of three vibrational forms: the physical body and the vibrational resonance of tissue matter; the energetic body and the vibrational resonance of Qi; and the spiritual body and the vibrational resonance of the human soul.

UNINITIATED SOUL PROJECTION

Research conducted by Doctor Waldo Vieira, M.D. of the International Institute of Projectiology and Conscientiology shows that energetic separations from the body occur everyday, especially during natural sleep. However, certain individuals will energetically leave their physical body with no destination in mind and regain a lucid energetic physical form in an unknown dimension among unfamiliar beings. Frequently, these types of Soul Travels happen to individuals who project without establishing a target person, place or idea. When the human soul projects outside the physical body due to shock or trauma, the individual will experience a waking “daydream” state, unaware of what is happening in his or her immediate surroundings.

A state of tiredness predisposes the energy body towards a temporary liberation of the physical body. This can occur when the individual’s cardiac rhythm begins to slow down. Everything that alters an individual’s physical mind affects his or her energetic projections. There are also external factors that can initiate or provoke an individual to Soul Travel. These external factors include drugs, anesthesia, exposure to toxic chemicals and gases, physical exhaustion, emotional stress, illness, fear, accidents, hunger or fasting, severe thirst, sleep deprivation,

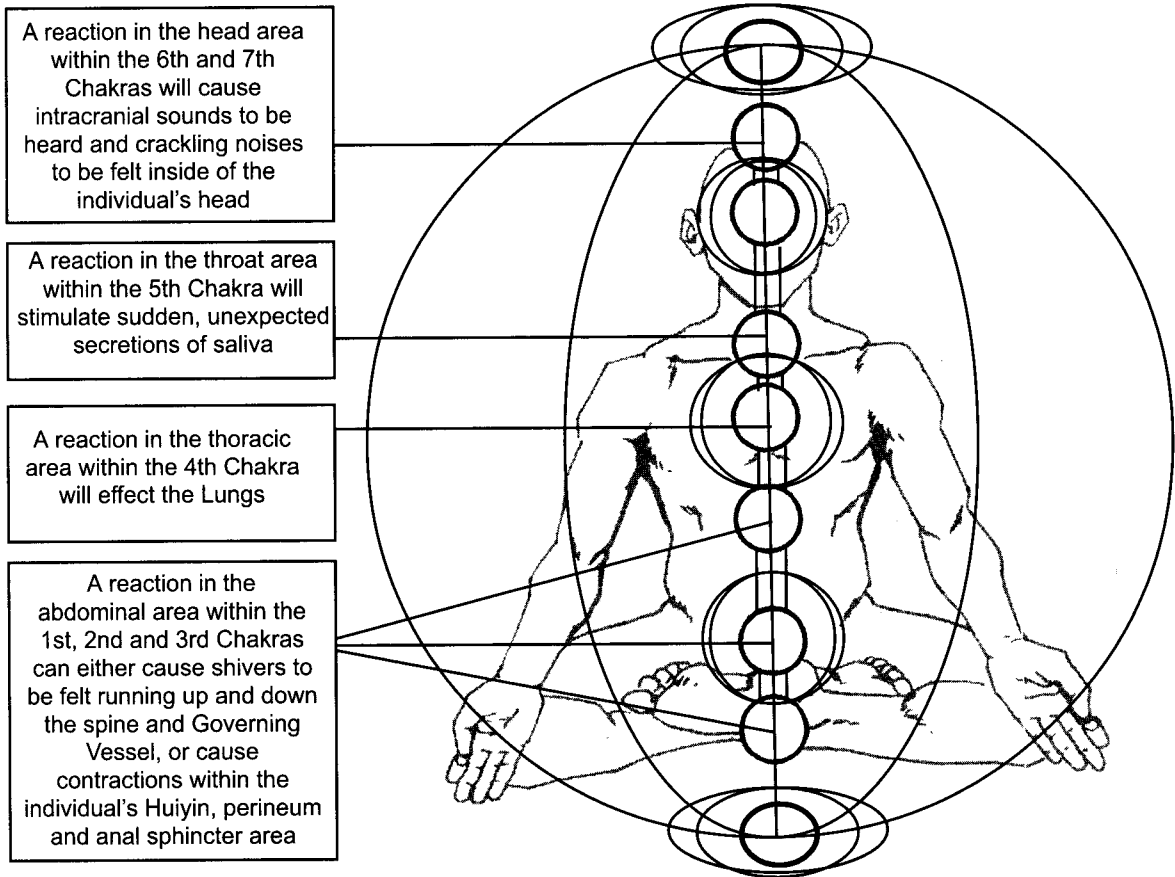


Figure 14.64. The Body's Chakra System is Connected by the Taiji Pole

vation, pressure or stimulation to the cervical nerves and inner ear, hypnosis, and coma.

THE CHAKRAS AND SOUL PROJECTION

Sometimes during Soul Projection there are sudden regional energetic repercussions felt within the physical body. These energetic reactions are strongly connected to the body's Chakra System, and are described as follows (Figure 14.64):

- A reaction in the abdominal area within the 1st, 2nd and 3rd Chakras can either cause shivers to be felt running up and down the spine and Governing Vessel, or cause contractions within the individual's Huiyin, perineum and anal sphincter area.
- A reaction in the thoracic area within the 4th Chakra will effect the Lungs and the breath-

ing, causing deep compulsive sighs.

- A reaction in the throat area within the 5th Chakra will stimulate sudden, unexpected secretions of saliva.
- A reaction in the head area within the 6th and 7th Chakras will cause intracranial sounds to be heard and crackling noises to be felt inside of the individual's head.

TRAINING FOR SOUL PROJECTION

The following are general guidelines for Soul Projection. It is important to note that the old saying "like begets like" is a spiritual truism, and that unless an individual has refined his or her internal light and spiritual resonance, they will likely travel into lower realms of vibrational existence. This is an example of why individuals who ex-

periment with various hallucinogenic drugs, forcing their spirit to leave their body, generally end up experiencing an unpleasant journey.

One particular Soul Projection technique taught in Daoist Shengong training is described as follows:

- Begin with “Pulling Down the Heavens” (see Volume 4, Chapter 43). Inhale and absorb the Divine Qi from the environment into your center core Taiji Pole. Exhale and imagine releasing any and all Turbid Qi from your tissues and into the Earth.
- Next, focus on the energetic fields surrounding your body and perform the “One Through Ten Meditation” and the “Three Invocations” (see Volume 3, Chapter 28).
- Emit Qi from your Taiji Pole and extend it out your body, through every pore of your tissues, completely filling the room. Begin to establish a rhythmic pulse that fills the room, creating waves of light and vibration.
- Next, place your focused attention on the Taiji Pole, and begin to pulse Qi and light from your feet to the top of your head. Slowly and gradually increase the speed of the energetic pulse flowing back and forth between your head and your feet. It is important to maintain control of the energetic vibration, thus increasing its vibration and light with each breath.
- Concentrate on the front Sixth Chakra Gate, located at the Yin Tang area (Third Eye). Inhale and absorb Qi and light into the Yin Tang area, then exhale and release the Qi and light out of the body through the Upper Chakra Gate, located at the Baihui area (GV-20).
- Next, focus your thoughts on both your energetic and spiritual bodies leaving the gross physical body. Imagine and feel that your gross physical body no longer exists, and experience only your energetic and spiritual body. Once you begin to experience the vibrating sound of the body’s energetic sensations and your physical tissues feel like dead weight, roll your energetic and spiritual bodies out of your gross physical body and begin to Soul Travel.

WARNINGS AND CONTRAINDICATIONS OF SOUL PROJECTION

The following are general warnings and contraindications of Soul Projection:

- While away from your material body it is important to energetically and emotionally disconnect from the physical body. This is done by thinking and impressing in your subconscious mind (the subconscious is the ruler of the material body) that nothing will happen to your material body while you are Soul Traveling, no matter what you experience in the spiritual plane.
- When out of your body, be aware of other beings who may notice that your consciousness is not in its normal residence. In some cases they can choose to attack your physical body or drop into it to absorb Qi from its tissues. This can happen if you have not created a protective field of divine light before leaving.
- When the sudden return of the human soul back into the physical body is extremely violent, the individual may experience temporary heart palpitations, or intracranial sounds.
- When a temporary misalignment between the physical body and the returning projected soul occurs, the individual may experience a temporary numbness or tingling within the partially misaligned tissue area.
- Do not practice Soul Projection just before or during thunderstorms, as the electromagnetic buildup in the atmosphere can hamper your ability to leave or return to the body.
- Avoid approaching any kind of power-lines during Soul Projection, as there is a risk of getting caught by the power-line and becoming “stuck” (like a fly in a spider web).
- Do not practice Soul Projection while recovering from an acute sickness as the drain on your energetic reserves can make you more susceptible to further illness.
- On long journeys it is advisable to take along a friend.
- If you meet any individual on the energetic spiritual plane who does not have an ener-

getic silver cord attached to their body, it means that they reside only within the energetic spiritual world.

SPIRIT PROJECTION

Throughout the centuries, human beings have been able to energetically “see” across vast distances of space or time. By controlling the Acquired Mind (Shen Zhi), the congenital mind is allowed to “see” and perceive via the energetic fields available through the Wuji. Because this information is received by the unconscious mind, it is often received through the “waking” dream state.

The Shen (Spirit) can be projected outside the body as a form of light. The art of Spirit Projection is the skill of sending the body’s Shen at will to other places, times, and dimensions (or worlds) to retrieve knowledge, experience and to assist the individual in his or her spiritual evolution.

Spirit Projection (also known as mind projection, remote viewing, mind travel, or traveling clairvoyance) can encompass a combination of energetic and spiritual observations from an extrasensory perceptual ability to gather information. When individuals perform traveling clairvoyance in the form of Spirit Projection, they can send their consciousness anywhere in the world. This awareness is not physical in nature; it is experiential, totally nonmaterial, and cannot be limited to or fully contained within the body.

Spirit Projection is practiced by creating an energetic vehicle for the spirit body, such as a body of light, an energetic form of an animal, or a ball of light. An energetic shape is formed through imagination and intention. The individual then transfers the energetic consciousness from his or her physical body into the energetic vehicle. This energetic form can resemble various patterns, shapes, and sizes to serve the individual’s purpose (Figure 14.65).

As the individual thinks about a person or place, his or her body will be pulled to that object like a magnet followed by a flood of images. The spirit body can fly over various terrains (e.g., oceans of water, deserts, mountains, forests, etc.)

A Body of Light

This energetic form resembles an energetic duplicate of the individual’s physical self. It involves creating a near exact energy body duplicate of oneself (often with improvements, e.g., the elimination or increased size of other physical attributes).

An Animal Form

This energetic form resembles that of an animal (known as Shape Shifting). It is an ancient Daoist Shamanistic skill used to transcend into the Spiritual Realm and to take on the consciousness, energetic behavior, skills, and perceptions of a specific animal that the shaman chooses to assume.

A Ghost or Spirit Guardian

This energetic form resembles that of a Ghost or Spirit Guardian. It involves energetically taking on the image, form, and personality characteristics of a departed individual or spiritual deity.

The Immortal Observer

This energetic form resembles that of an “All Seeing Eye” (also known as the “Spirit Eye”). It involves creating an energetic ball of light in the Upper Dantian at the Yin Tang (Third Eye) area. A large luminous orb surrounded by a sphere of light is projected from the Yin Tang area to gather psychic impressions via a long energetic cord attached to the Upper Dantian. As the “eye” returns, its energetic form is absorbed back into the individual’s Upper Dantian. These gathered images are then analyzed and the information is assimilated before the energy is dispersed into the individual’s Lower Dantian.

The Element Body

This energetic form usually resembles that of different Elements of nature, such as: Wind, as in a vaporous mist or cloud; Water, as in a still pool of water or water container; Earth, as in various types of trees or mountain peaks; Fire, as in a candle flame or camp fire). The ancient Daoists would sometimes use these Element forms of nature as a disguise in order to obtain secret information or spy on hostile intruders.

Figure 14.65. Types of Spirit Bodies Used in Projection

as it travels. Once the spirit body arrives at its destination, the individual is able to feel and experience the area's environmental Qi (e.g., the humidity, wind, cold, heat, light, darkness, etc.).

After traveling in the spirit body the individual must consciously reabsorb the experiences imprinted within the energetic body back into his or her physical body in order to retain a clearer memory of the experiences.

WARNINGS AND CONTRAINDICATION OF SPIRIT PROJECTION

It is not advisable to practice Spirit Projections too often within a relatively short time span. Excessive Spirit Projection has a tendency to weaken the Kidneys and drain the body's Wu Jing Shen.

While spirit or soul traveling, be careful to monitor your intentions, as like attracts like. Any negative projection, emotion, or evil intention brought into the spirit plane will quickly rebound back to the individual or may attract negative entities that feed on these lower vibrations. Likewise, clear consciousness and positive intentions can draw the individual into helpful energetic settings, attracting the presence of highly evolved energetic and spiritual beings.

ENCOUNTERING SPIRITUAL BEINGS

Within the subtle realm of the spirit world, the various types of spiritual entities and ghosts can be divided into Yin and Yang beings. While traveling in the spirit realm, an individual can encounter either type of spiritual entity.

1. **The Yang Beings:** These are native to the higher spirit realms, and they vibrate at a faster energetic rate. They are also associated with more advanced, and highly evolved beings, such as angels, celestial immortals, guides, beings of the light, and enlightened masters.
2. **The Yin Beings:** These are native to the lower spirit realms, and they vibrate at a slower energetic rate. They are associated with lower and less evolved beings, such as devils, demons, spirits of darkness, evil spirits, and other similar negative spiritual manifestations.

The spiritual body cannot be hurt in the same way that the physical body can. The spirit body can, however, carry back to the physical body mental, emotional, and spiritual scars, or hitchhiking negative spirit beings, all of which can negatively affect the physical body.

All actions and reactions on the Spirit plane, whether beneficial or destructive, are a product of the individual's belief system (e.g., you bring about each condition according to your faith).

DREAMING

Systems using dreamwork and dream awareness (lucid dreaming, precognitive dreaming, and dreaming telepathy) have existed for thousands of years within the Daoist and Buddhist cultures. Generally, these dreamwork systems were and still are often cloaked in secrecy, reserved only for the advanced disciples. This was because virtually all dreams are accompanied by R.E.M. (Rapid Eye Movement), which allows the Subconscious Mind to interact with the individual's spiritual Super-Conscious Mind.

Sleep has four stages or depths, with dreaming only occurring within the first stage. An individual will move through the four stages of sleep several times in one night. As we approach dawn, however, a greater percent of dreaming time occurs.

Approximately twenty-five percent of sleep is dominated by dreaming. Recent experimentation has shown that dreams are crucial for human health. The ancient Chinese believed that examining a patient's dream was one of the most important means for analyzing and diagnosing the primary and secondary causes of a disease.

Dreaming is a right brain activity and allows the brain to become less inhibited, more intuitive, and creative. Within ancient cultures the tribal shaman dreamer was revered as a spiritual conduit through which the esoteric wisdom of the ancestors was revealed (the dreamers were not hailed as the originators of this ancient wisdom). Within Tibetan Buddhism, the book *Milam Gyi Tertzod*, is known as the "Dream Treasures," and is considered to be the creation of enlightened

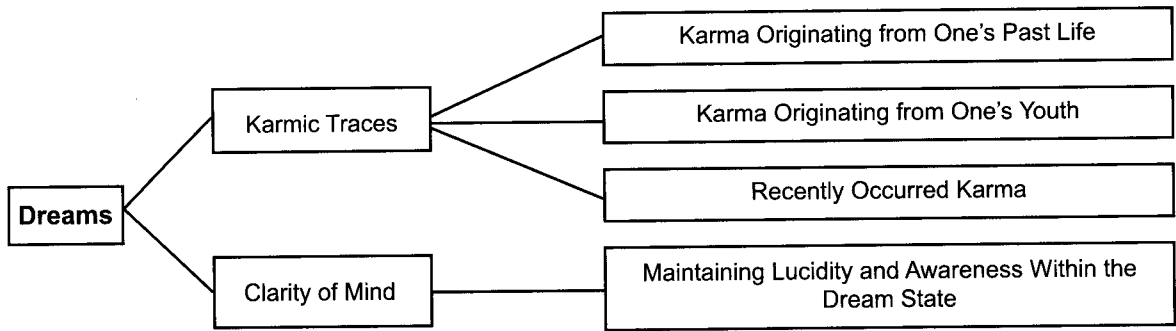


Figure 14.66. The Two Main Categories of Dreams

beings. These dream teachings were purposely hidden and stored away in ancient monasteries, in order to benefit future generations. As a demonstration of their power and accuracy, the originators of these dream treasures often prophesied the name of the individual who would discover the manuscripts, as well as the specific time that the discovery would occur.

The key to working with dreams is to develop a greater awareness within the dream state. However, in very advanced stages, dreams will completely cease when the individual's awareness becomes "absolute," and are replaced by an indescribable state of spiritual luminous clarity.

THE HUN AND PO IN DREAMING

According to the ancient Daoist text *Upper Scripture of Purple Texts Inscribed by the Spirits*, written by Yang Xi during the Jin Dynasty (265-420 A.D.), the Hun are to be secured, for it is their nature to freely wander. Once free of the body, the Hun are subject to demonic attack, or may become involved with other Hun spirits that are freely wandering about. Dreams that deal with "transcended" or "perfected" beings indicate a healthy orientation on the part of the wandering Hun, and are to be encouraged.

The Hun are easily controlled by the visualization of an energetic restraining net constructed of fiery Qi, summoned from the Heart, and encircled over the body surrounding the three external Wei Qi fields. An incantation accompanies this visualized energetic net of fire, which directs the Hun to wholesome destinations. The incanta-

tion is as follows: "If you wish to fly, you are permitted to only visit the "Palaces of the Grand Bourne" (a celestial paradise that exists within the Heavenly realm, filled with palaces and powers, and accessible to the spirits who are able to travel back in time to the origins of the Dao) or the "Upper Clarity" (the upper celestial level of the Heavenly realm).

According to the *Upper Scripture of Purple Texts Inscribed by the Spirits*, when the Po (who are generally confined to the body) wander, they join in lascivious embrace with demons, spirit entities and ghosts, and provide the sexual content of dreams. Therefore, the Po are not allowed to leave the body. The Po must be controlled through the visualization of the four directional animals (the Red Phoenix of the South, Black Turtle/Snake of the North, Green/Blue Dragon of the East, and the White Tiger of the West) and other spirits in the form of Jade maidens, who stand guard and station themselves at any likely point of exit.

THE TWO MAIN CATEGORIES OF DREAMS

There are two main categories of dreams. The most common type of dreams arise from Karmic Traces; the other types of dreams arise from "Clarity of Mind," described as follows (Figure 14.66):

KARMIC TRACES

Within the category of dreams caused by karma, there are the states of karma relating to the individual's Jing, Qi and Shen, and another category specifically related to Karmic Traces. Karmic Traces are caused by three separate incidences:

- **Karma Originating from One's Past Life:** This type of Karmic Dream often occurs, even though it is not frequently experienced by all individuals. Dreams caused by karma may sometimes encompass the experiences of a previous life. In this kind of dream the individual will experience unfamiliar things such as visions of another country, strange people, unfamiliar customs or languages. These types of dreams may repeat so often that the dreamer eventually becomes knowledgeable of his or her once forgotten past. It is believed that these types of dreams and experiences manifest the individual's connection to Karmic Traces left from his or her past lives.
- **Karma Originating from One's Youth:** This type of Karmic Dream is a manifestation of the individual's actions and deeds that occurred during his or her youth.
- **Recently Occurred Karma:** This type of karma originates from the individual's recent actions, specifically those actions that deeply touch the individual's spirit. One example of Recently Occurring Karma is if an individual experiences heavy tension and emotional upheaval in the day, it may repeat within his or her dreams at night. This is an example of a Karmic Dream related to traces of unresolved issues.

CLARITY OF MIND

When we first fall asleep our spirit descends deeply. Then, slowly, our body is overcome by heaviness as the Qi and Blood enter deep into our Liver, at which point our sleep becomes lighter. As we become lighter during the sleeping process, the clarity of our Yuan Shen can more easily manifest itself. By relaxing the body's Jing, Qi and Shen, the internal Five Elements, as well as the Yin and Yang energies of our body become balanced, allowing for various types of clarity dreams to arise.

There are various types of Clarity Dreams. They are considered a continuation and development of the individual's normal dreaming pattern, which arises in practitioners who have some experience with dreamwork training, or who have extensive experience in maintaining lucidity and awareness within his or her dream state.

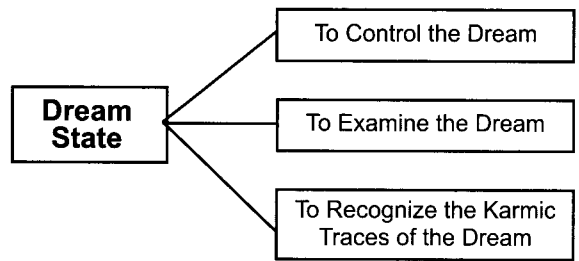


Figure 14.67. The Three Essential Methods of Dream Application

One example of Clarity Dreams can be those mystical experiences in which an individual is able to receive advanced energetic and spiritual practices while deep in the dream state. As the individual goes deeper into this type of dream state, he or she is able to acquire specific knowledge and methods of practices to which he or she has never been exposed.

THE PRACTICE OF DREAMING

The art of acquiring skill within the dream state actually occurs prior to dreaming. For example, when an individual falls asleep, his or her senses generally vanish. From that point on, there is a period of transition that happens, until the actual dreaming begins. However, for some individuals, the state of dreaming begins almost immediately after falling asleep. It is at this state that the mind begins to function again. If the individual does not take the initiative to be conscious during this transition, he or she will naturally disconnect from consciousness, and fall into a state of detachment.

THREE ESSENTIAL METHODS OF DREAM APPLICATION

There are three essential methods of application regarding the dream state. The first method is to examine the dream, the second method is to control the dream, and the third and final method is to recognize the Karmic Traces of the dream, described as follows (Figure 14.67):

TO EXAMINE THE DREAM

The first method is to examine the dream. In preparation for examining the dream, the individual is advised to relax the body. This can be

initiated by taking Epsom salt baths or receiving a massage before sleeping.

Then, the individual must resolve to become fully aware and lucid within his or her dream. In ancient China, when lying down to sleep, the right side of a man was believed to “Open the Gate to Clarity,” while the left side was believed to “Open the Gate to the Wuji” (opposite for women).

If the individual does not experience clarity when dreaming, it indicates that the sleep is too deep. In this case the individual should elevate the bed or pillow, sleep with a light on, or sleep with the window open (this allows more Qi and air to circulate into the sleeping room). If the dreams are still not clear, then the individual should visualize a glowing white light, about the size of a pearl, located on their Yin Tang (Third Eye) point within their forehead. If the clarity is still not crisp, then visualize this white luminous pearl glowing with increasing radiance each successive night. Gradually, by allowing the mind to concentrate in this fashion, the dreams will become clear.

If after practicing the White Light Meditation the individual finds it difficult to fall asleep, then he or she should alternate visualizing a red luminous pearl at their throat. If the individual still does not remember any dreams, he or she should visualize the red luminous pearl growing increasingly brighter each consecutive night.

TO CONTROL THE DREAM

If an individual’s dreams are clear but they are not lucid within the dream state, then it is important to train the mind. One exercise used to train the mind to become lucid within the dream state is as follows:

During the daytime, continually remind yourself that all that you see, and all that you experience, is nothing more than the illusions of a dream. By experiencing everything throughout the day as if it were a dream, the Subconscious Mind begins to mix its awareness of the everyday experiences (encountered during the waking state) with those experiences encountered during the dream state. Then, during the night, the dream itself will also seem less real. Because the part of the body

which experiences a dream is the mind, by holding the mental thought that all of your experiences are nothing more than a dream, your will is freed to slowly begin to dissolve all of your mental restrictions. Remember, the visions of the mind are only a reflection of your inner spirit.

At this state, one can then become aware of the true nature of both the waking state and dream state. The famous Daoist philosopher Zhuangzi once stated after experiencing a life changing lucid dream, “Am I a man dreaming that I am a butterfly, or am I butterfly dreaming that I am a man?” In the ancient Daoist traditions, this type of lucid dreaming is known as a “*hua meng*” or “changing dream.”

Once an individual is able to control his or her dreams they can also begin to travel to other places, worlds, dimensions, and various realms of energetic and spiritual existence during the dream state. At this point in training, the individual is able to meet various entities and spiritual beings, engaging them in all manner of conversations about various subjects of interest.

RECOGNIZING THE KARMIC TRACES OF A DREAM

Visions or dreams created by karma (considered by the ancient Chinese as the psychic “tail” of past imprints), are considered the origin of all illusions. To recognize these Karmic Traces is to realize the true understanding of both the waking state and dream state.

When training to recognize the Karmic Traces within a dream, the ancient Daoists would proceed as follows:

Before falling asleep, begin to focus on a red luminous pearl, vibrating and resonating within the throat area. By focusing the mind’s attention on the light of a red luminous pearl just before falling asleep, the Lung Qi will gather into this area. This allows individuals the ability to quiet the incessant chatter of the Po. Once the Po has been sedated, the individual is freed to recognize the various Karmic Traces occurring within their dreams.

After the individual can recognize Karmic Dreams while dreaming, he or she can then begin to train in the waking state, causing various objects to energetically and spiritually manifest the imprinted knowledge contained within its mat-

ter. This allows the individual to receive and interpret clairvoyant visions emanating from both inanimate objects, as well as living objects.

Once the individual knows the true nature of a dream, he or she can subsequently transform it from a state of negative karma into a state of positive karma.

If, during the dream state the individual predominantly dreams about a specific place or home to which he or she is attached, it is because of Karmic Traces of previous attachments. These types of dreams require the individual to seek the help of a priest or shaman in order to resolve the karma and find closure.

FIVE SUBDIVISIONS OF DREAM TRAINING

There are five subdivisions of dream training, described as follows (Figure 14.68):

1. **Training the body's Jing, Qi and Shen.** When first beginning to practice dream training, it is important for the individual to train the body's Jing to relax, the Qi to gather, and the Shen to travel. Train the mind to observe all manifestations of the external world as vaporous illusions. Look directly into the essential nature of who is actually practicing the training. Recognize whatever manifestations one is experiencing are nothing more than the manifestations of the individual's Subconscious Mind. Understand the depth of the projected illusions, and allow yourself to have no identification with or attachments to them whatsoever.
2. **Training the Dreams.** Transform the dreams into energetic and spiritual manifestations. Train in this manner using a mirror for support during the waking state. If, for example, you look into the reflection of a mirror, transform all images that you see into their true state, realizing that they are but reflections of divine energy.
3. **Training the Energetic Body and Spiritual Body.** When training the Energetic Body and Spiritual Body, the individual separates both energetic fields causing an inner radiance and clarity to reveal itself. This is known as the "Body of Clear Light." It is through the Body of Clear Light that one is able to see clearly

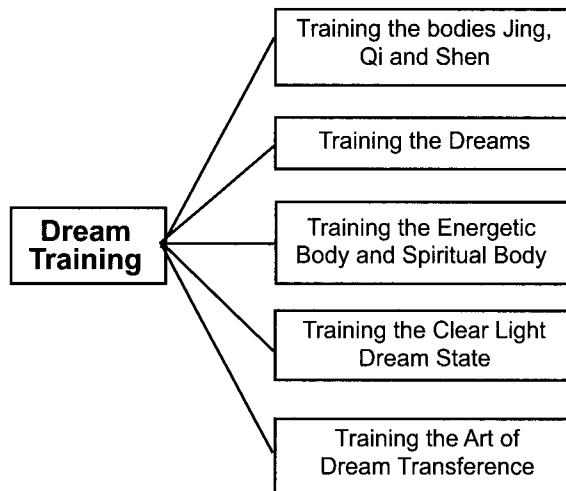


Figure 14.68. The The Five Subdivisions of Dream Training

all of the atoms and energetic particles of one's material body (see *Nei Guan Training*, Volume 3, Chapter 26). Once the individual is able to develop the Clear Light Body, he or she will also be able to see visions, observe the Pure Realms (Energetic and Spiritual Worlds), see inside the body of others, observe the actions of sentient beings living in villages, towns and cities, and observe beings who are either dying or reincarnating.

To train this skill, before falling asleep, gently lie on your right side, leaving the left palm open (opposite for women). Begin to focus the mind's attention on a radiant sphere of five colored lights (green/blue, ruby red, golden yellow, white and black) forming inside your Heart. Just when you begin to start to fall asleep, and all outside distractions begin to subside, the brilliance of this five colored sphere will begin to radiate from deep within your Heart. Your spirit will then manifest itself within the Clear Light State.

When the individual's mental consciousness dissolves into this Clear Light State, the body's life-force energy will enter into the center Thrusting Channels, and the Qi of the Taiji Pole will fuse with this sudden influx of energy.

The ancient Chinese believed that when experiencing the Clear Light Body, an individual will

observe energetic manifestations like vaporous smoke, glowing lights, phantom images of people, places, and things. The individual will also be able to see directly into the Pure Realms (the Energetic and Spirit Worlds), as well as have the ability to visually penetrate solid forms, such as through buildings or mountains.

4. Training the Clear Light Dream State. When training the Clear Light Dream State the individual will progress through several layers of dissolving their dreams. First the individual will experience the Coarse Dream State, and then gradually progress to the Subtle Dream State. After a while of training, there will be traces of Forgotten Dreams. Then, the individual will progress to a deeper state of Subtle Dreams, and finally arrive at the No-Dream State. Once the individual has reached the No-Dream State, he or she will experience vivid daytime visions when sleeping. These are considered the visual manifestation of the Clear Light Dream State. Therefore, when the individual goes to sleep, he or she will immediately progress into a state similar to being awake, existing in a bright luminous state of sensory awareness.

5. Training the Art of Dream Transference. In transforming the dreams into emptiness, as the individual obtains mastery over the dream state, the next goal is to combine the daytime visions of the waking state with those of the dream state. As soon as one is able to recognize the dream state as unreal, he or she must also bring the same recognition of unreality to one's waking state. The training of this state of awareness will allow the individual to manifest deeper and more advanced states of meditative awareness. For example, if while dreaming you are not only aware that you are dreaming but also conscious that all visions and dreams are illusions, you can immediately penetrate the infinite space of the Wuji, and embrace the heart of the Dao. In this way, a dream can be used to transform the individual into accessing the infinite knowledge of the Dao.

SEVERING EMOTIONAL ATTACHMENT TO THE DREAM WORLD

When training the Energy Body and Spirit Body in the dream world, there is a danger that the individual can become attached to the ability and skill of transforming dream images. The principle means of severing attachment to the dream world is divided into the ability of controlling three types of experiences.

- First, do not dwell on the dreams that you have had during the day.
- Second, when dreaming, monitor without judgment all actions and visions. Each observation should be experienced without fear or pleasure (which denotes attachment), in a state of non-attachment.
- Third, after dreaming, do not differentiate between subject and object or consider the images to be real.

SPIRITUAL DREAMING

The ancient Chinese believed that dreams were the wandering of the Hun into the various spiritual worlds. It was believed to be essential for the individual's spiritual growth to be able to sojourn deep into these spiritual dimensions and receive needed counsel and direction.

In ancient China, one of the favorite books used by professional dream interpreters, *Zhougong Jie Meng*, was believed to be compiled by the Duke of Zhou during the Shang Dynasty (1600-1028 B.C.). This book contained a distinctive manner of both expressing and explaining the symbolic meanings of dreams.

As the individual's consciousness disconnects from sound, sight, smell, taste, and touch, and becomes increasingly submerged within the infinite realm of his or her own internal energetic world, partial visions begin to emerge. As the individual continues to internally move away from the realm of matter, a slight portion of the energetic and spiritual world is made visible. However, it is only when the consciousness of the material world is totally dissolved that the individual can freely and consciously move within all three realms (physical, energetic and spiritual).

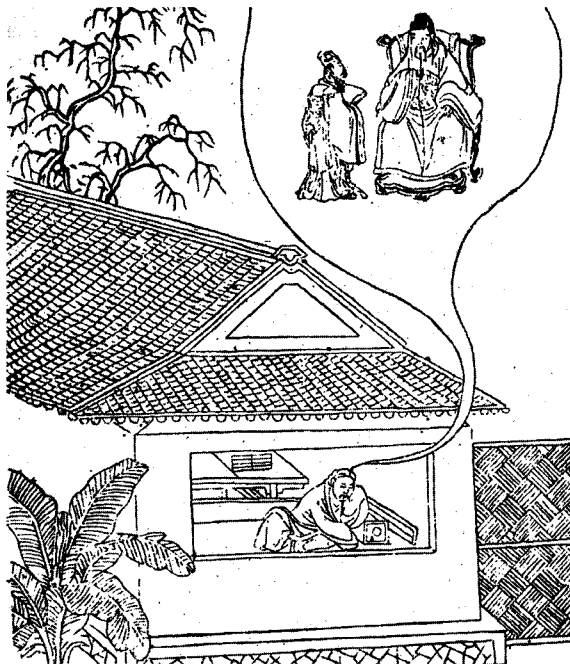


Figure 14.69. The individual's Hun would sojourn deep into the various Spiritual Worlds to receive needed counsel and direction.

The ancient Daoists believed that people should know their dreams, experience them, transmit them, and control them (Figure 14.69). This was accomplished through the acquired skill and power of dream interpretation, observation and detachment, and having a sharp memory. It was taught that since dreams arise when the spiritual consciousness is experienced on the subtle plane, all dreams are significant.

Dream formations take place through the medium of the individual's spirit. Subtle impressions are formed daily, and recorded onto the energetic and spiritual planes of the subtle consciousness. It is through these various subtle interactions that the individual's spirit projects. Therefore, some dreams are real, and others are symbolic. Some reveal the past (often appearing on a black background), while others reveal the future (often appearing on a white background). Still others are considered perverted, deformed, and impure (in order to make the dreams pure,

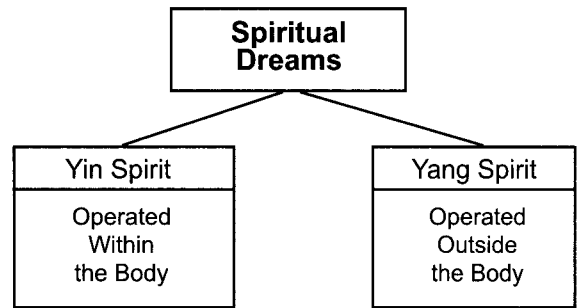


Figure 14.70. Types of Spirits in Spiritual Dreams

the mind must be made pure and the thoughts concentrated on the divine).

In certain sects of ancient Daoism, it is believed that dreams are often encounters of the individual's soul with ghosts. As an individual's soul avails itself of the dream world, he or she can either work evil for the sake of vengeance or perform good in order to acquire integrity, grace, and promised rewards.

From an ancient Chinese perspective, dreams can be divided into two major categories: Spontaneous Dreaming and Controllable Dreaming. Spontaneous Dreaming cannot be controlled, while Controllable Dreaming can be manipulated by thought and intention (known in modern times as "lucid dreaming").

THE YIN AND YANG OF DREAMS

The ancient Daoists believed that when dreaming, the travels of the body's spirit could be divided into two separate categories, either a Yin (internal) Spiritual State or a Yang (external) Spiritual State. Each spiritual state would manifest different types of dreams and spiritual experiences, and are described as follows (Figure 14.70):

- **A Yin Spirit:** This spiritual state is operated within the body. This type of dreaming is considered the "normal" type of dreaming and can be controlled or programmed (i.e., when focusing on a particular question before sleeping, the answer to the question then manifests within the dream).
- **A Yang Spirit:** This spiritual state is operated outside of the body. This type of dreaming is considered the "external travelling" of the

Yang Spirit. In this altered state, dreams have form and substance and the spirit can be projected across time and space.

Both Yin and Yang Spirits can be trained to energetically travel through the Yintang point (Third Eye), in order to journey outside the individual's body. During normal dreaming, it is the Yin Spirit (not the Yang Spirit) that is usually projected into the subconscious mind.

THE ENERGETIC FORM OF DREAMING

Dreaming is considered a separate mode of energetic existence, in which the body's Jing, Qi and Shen operate in harmony within the individual's subconscious. The energetic form of dreaming operates like a vaporous spirit, traveling through time and space without boundaries. When dreaming, the individual's degree of skill and competency in acquiring knowledge and information is dependent on his or her ability to direct the Jing, Qi and Shen.

- If the individual's Shen is in the forefront of the action, his or her Jing may be the director, and the Qi may be behind the Jing acting as the propelling force (Figure 14.71).
- If the individual's Jing is in the forefront of the action, his or her Shen may be the director, and the Qi may be behind the Shen acting as the propelling force (Figure 14.72).
- If the individual's Shen is in the forefront of the action, his or her Qi may be the director, and the Jing may be behind the Qi acting as the propelling force (Figure 14.73).

When the Yin Spirit emerges, if the individual's Shen is used as the director, and the Jing envelops the Shen and the Qi envelops the Jing, then "form is manifested." In ancient China, the art of energetically reproducing the body was traditionally called "the energetic form being manifested." This type of energetic materialization technique can also be accomplished without dreaming.

If, however, the individual's Shen is the director, their Qi envelops the Shen and the Jing is on the outside of this energetic state, and then form is not manifested (non-manifestation of form can also be reproduced when not dreaming).

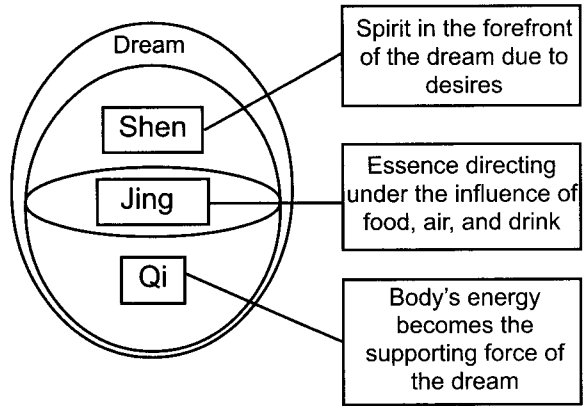


Figure 14.71. The Spirit leads the Dream

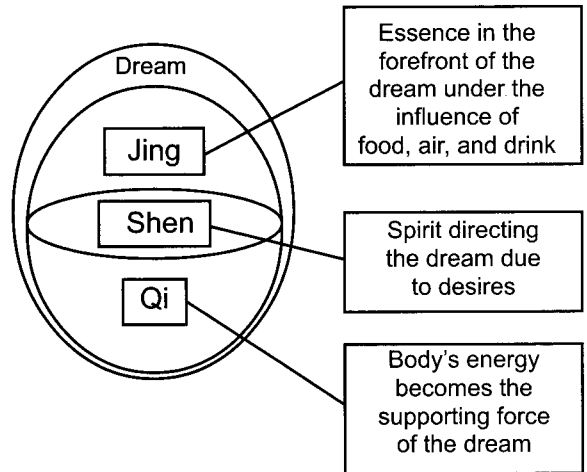


Figure 14.72. The Essence leads the Dream

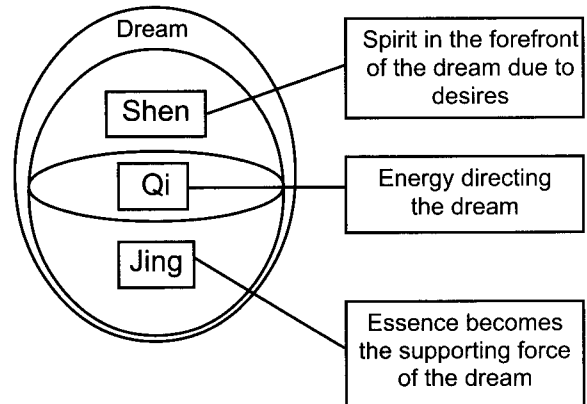


Figure 14.73. The Energy leads the Dream

Difference Between Dreams and Spirit Projections	
Dream State	Projection
1. In dream state, normal mental activity is experienced in a dream state	1. During projection, normal mental activity is transcended into the awareness of a waking state
2. In dream state, the individual's reasoning capacity is diminished	2. During projection, the individual's reasoning capacity is equal to or surpasses that of the ordinary waking state
3. In dream state, the individual maintains the role of a passive spectator of the events	3. During projection, the individual takes an active role in the unfolding events and has decision-making abilities similar to that of the ordinary waking state
4. In dream state, a suggestion will not affect the coordination of the dream's events or images	4. During projection, a suggestion will affect and influence the events or images
5. In dream state, there is no impression of a "takeoff" from the physical body	5. During projection, there is a unique impression of a "takeoff" from the physical body
6. In dream state, it is difficult to prolong the experience of the dream	6. During projection, it is possible to prolong the experience outside of the body
7. In dream state, sensory excitement results in the production of fantasies	7. During projection, sensory excitement results in the immediate return of the energy body back into the physical body
8. In dream state, images are weaker than those perceived while in a waking state	8. During projection, images reach a higher intensity than those perceived while in a waking state
9. Dreams are easier to remember, as they occur during a state of consciousness in which the Hun is either in alignment with, or at least in the proximity of the physical body	9. Subconscious projections are more difficult to remember as the projection occurs at a distance from the physical body and is not directly influenced by the physical brain

Figure 14.74. Chart of Differences Between Dreams and Projections

THE DIFFERENCE BETWEEN DREAMS AND PROJECTIONS

When the human soul returns back into the individual's body after Spirit Traveling, there is usually a sudden shock and a physical jolt to the tissues. This is evident at night during the normal sleeping patterns. During dreaming, when the Hun returns back into the individual's body, there is generally a slow awakening.

There is a distinct difference between the energetic states of dreaming and Soul Projection. Each energetic state has its own unique influence on the mental, emotional and spiritual nature of the individual's tissues and psyche (Figure 14.74).

ENERGY PROJECTION

Another type of energy that can be projected outside the body's physical structure is Qi. Certain Medical Qigong Shengong meditations and exercises focus on the development of energetically projected concentration (see Chapter 18). Through these Shengong exercises and meditations, the Qigong doctor can receive and project Qi in the form of directed thought waves. In order to control this amorphous super-substance, the Qigong doctor is taught to use mental images and fixed concentration to shape and mold the energetic nature of Qi.

Qi Projection is emitted outside the body like a fine vaporous mist, enveloping and sensing everything that it touches. Similar to Soul Projection and Spirit Projection, Qi Projection is directed according to the individual's intention, imagination, will, and faith.

Qi Emission techniques constitute the energetic foundation for Medical Qigong therapy. The Medical Qigong technique of "Distance therapy" also pertains to Qi emission, and can be observed as energy leaving the doctor's hand like heat waves emanating towards an external object. The emitted life-force energy contains the doctor's Shen (Spiritual Mind), as well as the energetically encoded "Messages" that the doctor is sending to his or her patient.

THOUGHTS AND FEELINGS

Our thoughts and feelings are energies that we project into the environment, and they are created through the mechanism of the "Mind." These thought forms (projected from the conscious, subconscious, or unconscious) can assume a variety of shapes and colors and differ from one another both in form, energy, weight, and power. Desires and emotions in their energetic thought forms can either be positive (as in sending a healing prayer) or negative (as in sending a curse or angry thought). All thoughts can be expressed through different variations of light and vibration, and can be seen by those who possess psychic sight.

Projected thought exists in the energetic dimensions of life, vibrating on the same frequency as the subconscious, and affecting the second Wei Qi field and the Middle Dantian. Every thought is an expressed extension of the individual's physical, mental, emotional, and spiritual energy.

THE PROJECTION OF THOUGHT

Thoughts can be transformed from a harmless state of being immaterial and formless, to a dynamic state of having tangible form and substance. An individual's thoughts can be projected across time and space through the light of the Shen, without the use of speech or other forms of media.

All thoughts are connected to the subconscious, have a Karmic connection with each individual, and can exist independently of that individual's consciousness. Energetic thought forms can last for an indefinite period of time, depending on the strength and source of the individual who originally projected it. When a strong desire or thought is created, its image will first appear either in the individual's Middle Dantian, located in the center of the chest (Heart area), or in the Yintang point (Third Eye area), located in the Upper Dantian, described as follows:

1. **The Heart:** When an energetic thought form appears on the individual's Shanzhong (CV-17) area at the front gate on the Middle Dantian, at first its shape is small. The moment this image is thrust from the individual's second Wei Qi field, it begins to acquire a larger size and shape (depending on the strength of the desire). As the thought form moves through the energetic fields of the different energetic worlds, it seeks "food" (i.e., matching and opposing thought impulse vibrations) in order to maintain its existence.

It eventually makes a cyclical movement and returns back to the individual. Once the thought form returns, it reenters the individual's body via the Shendao (GV-11) area at the back gate of the Middle Dantian. The thought form will again surface at the individual's Shanzhong area and begin the cycle again; this time the desire will be stronger.

2. **The Third Eye:** When an energetic thought form appears on the individual's Yintang (Third Eye) area, at the front gate on the Upper Dantian, at first its shape is also small. The moment this image is thrust out of the individual's second Wei Qi field, it begins to acquire a larger size and shape (depending on the strength of the desire). As the thought form moves through the energetic fields of the different energetic worlds, it seeks "food" (i.e., matching and opposing thought impulse vibrations) in order to maintain its existence.

It eventually makes a cyclical movement

and returns back to the individual. Once the thought form returns, it reenters the individual's body via the Fengfu (GV-16) area at the back gate of the Upper Dantian. The thought form will again surface at the individual's Yintang area and begin the cycle again; this time the desire will be stronger.

TWO WAYS TO CREATE THOUGHT FORMS

There are two ways that an energetic thought form can be created, described as follows (Figure 14.75):

1. An energetic thought form can be created by allowing a creative fantasy to become unbridled when it is centered and focused upon some type of material form (person, place or thing). If the energetic thought form remains unbridled, the fantasies of the mind can create unlimited energetic thought forms. The main goal of these unlimited energetic thought forms is to satisfy the individual's particular desires, fears, or other emotions.
2. An energetic thought form can be created by willfully controlling the creation and formation of the energetic thought. This generates specific thought forms, whose main goal is to accomplish specific tasks.

Energetic thought forms cannot be destroyed. Once an energetic thought form has been created it will continue to exist in either an active or inactive state. Once an energetic thought form has been driven out from the body a vacuum is created, which can only be replaced by a new energetic thought form.

MAINTAINING A POWERFUL SHENGYONG

In ancient China, if a student was to master the Shengong of energetic projection or spiritual projection, he or she must first exercise discipline and completely master the Shen Zhi (Acquired Spirit). Once the individual had control over the Shen Zhi and could easily access the Yuan Shen, his or her next challenge was to acquire, stabilize and strengthen the Six Transportations of Shen.

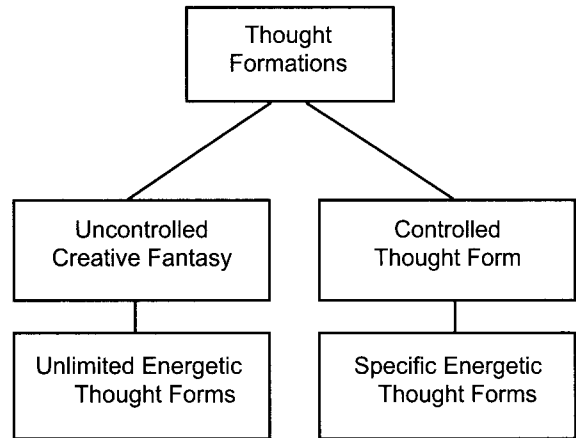


Figure 14.75. Two Ways to Create Thought Forms

This was brought about by understanding and avoiding the following physical and energetic interactions:

- By excessive touching, the skill of "transmission of force" becomes weak
- By excessive thinking, the skill of "thought transference" loses its strength
- By excess talking, the skill of "thought reading" becomes weak
- By excessive indulgence in taste, the skill for the "power of controlling" is weakened
- By excessive humility, the skill for the "power of understanding" is reduced
- By scattering thoughts and feelings, the skill for the "power of suggestion" is weakened
- By excessive submissiveness, sleep is induced during mental visualization training, weakening the potential and power of Shengong meditations

Therefore, in advanced Shengong training, in order to transform the lower sensory aspects of sound, sight, smell, taste, touch and form into the spiritual states of celestial sound vibrations, celestial sight, celestial smell, celestial taste, celestial touch, celestial form, the individual must purify the lower sensory states.

SECTION III
MEDICAL QIGONG
DAO YIN TRAINING

CHAPTER 15

INTRODUCTION TO MEDICAL QIGONG

DAO YIN TRAINING

Qigong developed into a systematic healing art for health preservation during the “Warring States Period” in Chinese history (476–221 B.C.). Records from that time contain documentation of symptoms, treatments, and specific points of attention given within the body and energy channels, by doctors practicing Medical Qigong, along with details of the effects of various Qigong exercises. The *Huang Di Nei Jing* (The Yellow Emperor’s Classic of Internal Medicine) states, “to treat diseases it is important to use both Dao Yin and An Qiao.” These are two names given to Medical Qigong therapy in ancient times.

“Dao” refers to physical movements, which are guided by the strength of the mind to stimulate the body’s Qi and bring about a state of relaxation. “Yin” refers to the fact that with the aid of physical movements, the body’s Qi can reach the extremities (feet, fingers, and head). Dao and Yin together mean to lead and guide the energy through motion and quiescence. This therapy includes mental, respiratory, and postural exercises (Figure 15.1). According to the ancient Daoist text *Dao Yin Shi* (form the eighth chapter of the *Ling Jian Zi*), “If one wants to obtain Embryonic Breathing or control the ingestion of Qi, Dao Yin training is paramount. It relaxes the tendons and bones, and harmonizes and governs the Qi and Blood within the channels. It guides and preserves the Qi to the utmost.”

“An” has two meanings: “massage” and the “up and down movement of the wrists.” “Qiao” means “to lift up.” An Qiao refers to the methods of the postural Dao Yin exercises. The basic hand and body methods of postural Dao Yin training are described as follows:

- Kai (Opening)
- Fen (Separating)
- He (Closing)
- Tui (Pushing)
- Rou (Rubbing)
- Xuan (Rotating)
- An (Pressing)

These are the foundational movements a Qigong doctor will use in order to purge, disperse, gather, tonify, emit, and guide Qi. The training of energy is achieved and implemented primarily through a combination of dynamic (active) and static (quiescent) exercises and meditations.

Medical Qigong exercise prescriptions are used to cultivate essence (Jing) and life-force energy (Qi) through both stillness and motion. Essence exercises are used to cultivate the patient’s stability, tranquility, awareness, will, spirit, and soul. Life exercises are used to cultivate the patient’s Qi, Blood, vitality, skin, muscles, tendons, and bones.

Although Medical Qigong schools are diverse and complex in both form and content, they can all be divided into two main branches of energetic cultivation: Yang (Dynamic) Qigong and Yin (Static) Qigong.

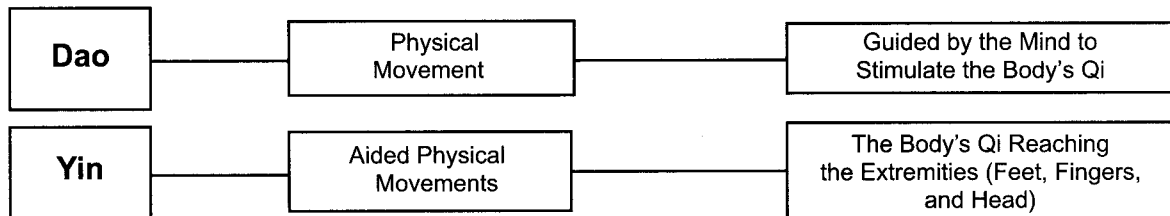


Figure 15.1. The Meaning of Dao Yin

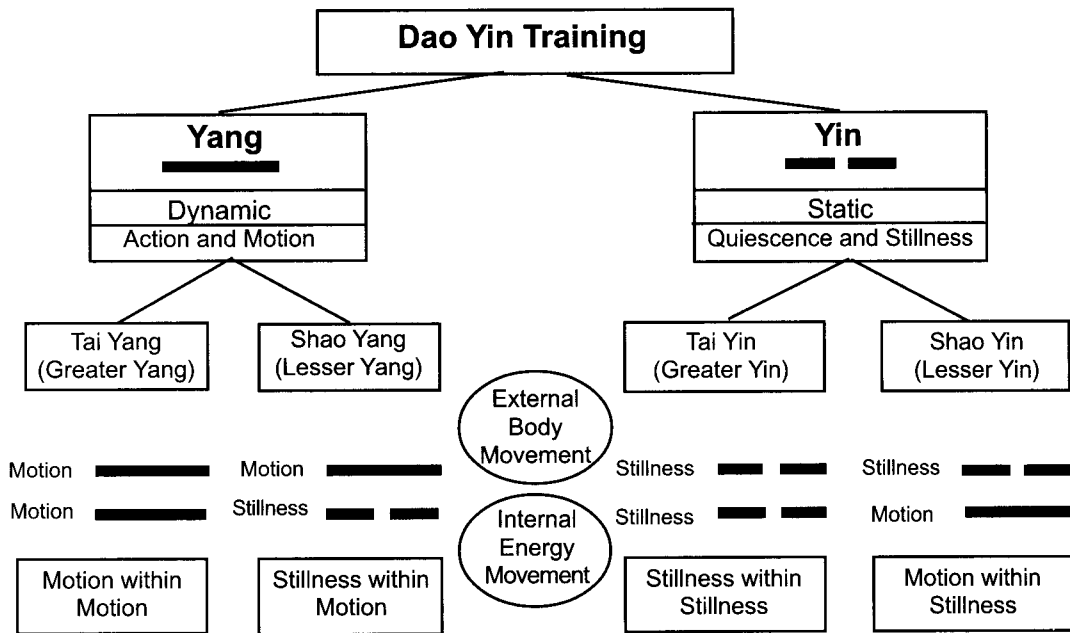


Figure 15.2. Yin and Yang Expressing the Four Phases of Universal Energy

PRINCIPLES OF YIN AND YANG IN DAO YIN TRAINING

In ancient China, the Dao Yin training was divided into Yang movement (dynamic action) and Yin movement (static quiescence). Both Static and Dynamic Dao Yin Qigong training methods supplement each other, and they can be combined and trained equally; such is the balance of both Yang and Yin energy.

The ancient Chinese believed that the practice of Yang (Heaven) and Yin (Earth) Dao Yin movements gave birth to four phases of universal energy (Figure 15.2): Tai Yang (Motion within Motion), Shao Yang (Stillness within Motion), Tai Yin (Stillness within Stillness) and Shao Yin (Motion within Stillness). No matter which Yin (static) or Yang (dynamic) method of Dao Yin training is practiced, one of the four universal principles of Yin and Yang will always be initiated. The four phases of universal energy are described as follows:

1. **Tai Yang (Greater Yang)**, Energetic Action within Physical Motion is referred to as a Yang within Yang technique, and it requires being active on the inside and active on the outside.

2. **Shao Yang (Lesser Yang)**, Energetic Action within Physical Stillness is referred to as a Yang within Yin technique, and it requires being active on the inside while being quiet, calm, and still on the outside.
3. **Tai Yin (Greater Yin)**, Energetic Quiescence within Physical Stillness is referred to as a Yin within Yin technique, and it requires being quiet, calm, and still both on the inside and on the outside.
4. **Shao Yin (Lesser Yin)**, Energetic Quiescence within Physical Motion is referred to as a Yin within Yang technique, and it requires being quiet, calm, and still on the inside while being active on the outside.

YIN AND YANG DAO YIN TRANSFORMATIONAL METHODS

In China, Traditional Chinese Medicine divides Medical Qigong Therapy into three clinical applications: Purgation, Tonification and Regulation. Each of these three clinical modalities can be further divided into Yin and Yang Dao Yin Energetic Transformational stages, described as follows (Figure 15.3):

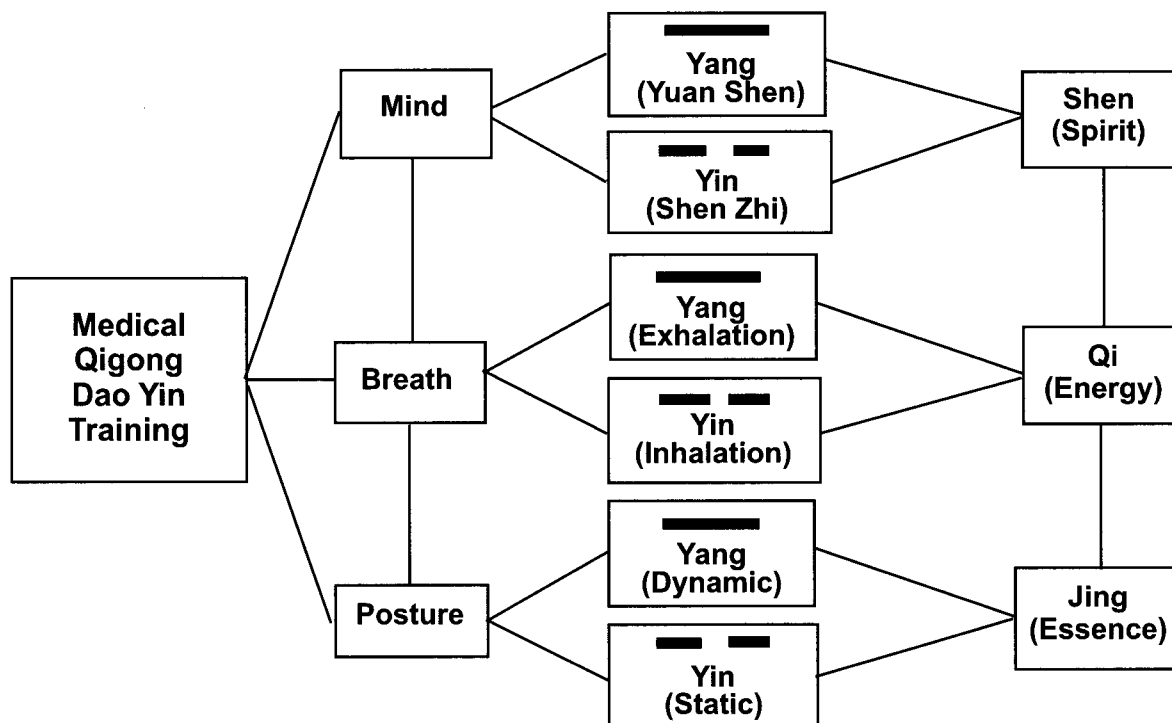


Figure 15.3. Dao Yin Chart of Yang and Yin Energetic Correspondences

- **The Mind** is divided into congenital (Yang) and acquired (Yin) thoughts and emotional stages
- **The Breath** is divided into exhalation (Yang) and inhalation (Yin) respiratory patterns
- **The Posture** is divided into dynamic (Yang) and static (Yin) physical movements

The understanding of this Yin and Yang division is important, in that it assists the doctor in determining the proper type of exercise or meditation needed when prescribing the patient's Medical Qigong homework prescriptions.

UNDERSTANDING DAO YIN HARMONY

In ancient China, the Dao Yins were taught in accordance with Postnatal energetic progression, described as follows:

- **Jing to Qi:** Postural Dao Yin, with the focus of intention placed on proper structural alignment, was taught first.
- **Qi to Shen:** Respiratory Dao Yin, with the focus of intention placed on breath control, was taught second.

- **Shen to Wuji:** Mental Dao Yin, with the focus of intention placed on spirit (Mind, thought, emotion) control, was taught last.

In this way, the body's tissues regulate and support the production of energy, which in turn regulate and support the production of the Spirit.

Despite the fact that many postures and movements vary depending on the specific styles and historical influences of each Medical Qigong school, the primary intentions and benefits of each Medical Qigong exercise and meditation are as follows:

- To emotionally and energetically detoxify (Purge) the internal viscera
- To improve and strengthen (Tonify) the patient's body and mind
- To smooth and balance (Regulate) the Qi of the channels and collaterals
- To facilitate the increased flow of Righteous Qi (the Qi that fights the pathogenic invasion of Evil Qi) within the body

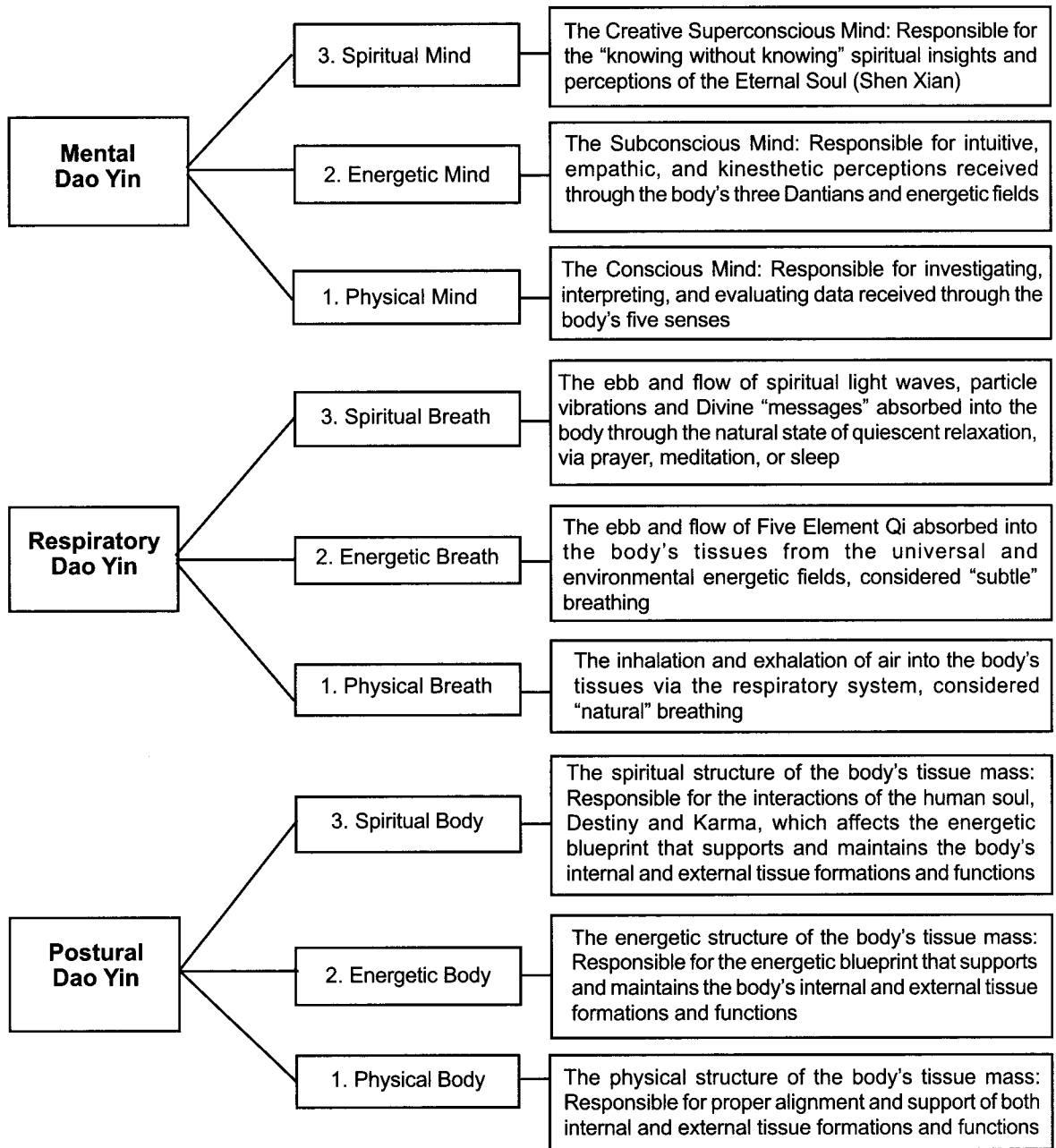


Figure 15.4. The Ancient Daoist Understanding of Dao Yin Harmony

ENERGETIC AND SPIRITUAL MANIFESTATIONS

To the ancient Daoists, each of the Dao Yins represented three supernatural concepts of energetic and spiritual manifestations (Figure 15.4). Harmony with the Heavenly manifestations could

be accessed and expressed through the discipline of spiritual exercises and meditations known as Shengong Training; Harmony with the Earthly manifestations could be accessed and expressed through the discipline of energetic exercises and

	Martial School	Medical School	Spiritual School
Utilization of Jing: Postural Dao Yin Training	Neigong (Internal Skill) Training: This is the form of internal Postural Dao Yin Training; it is used for teaching the body how to access the internal and external organs and tissues for increased power and strength.	Neigong (Internal Skill) Training: This form of internal Postural Dao Yin Training is used for aligning the tissues with gravity in order to establish a harmonious flow of Qi, Blood, and Body Fluids. Postural Dao Yin training can be used to alleviate stagnations, Tonify Deficiencies and relieve conditions of Excess.	Neigong (Internal Skill) Training: This form of internal Postural Dao Yin Training focuses on transforming the body's tissues in order to move energy and spirit and access deeper spiritual states.
Utilization of Qi: Respiratory Dao Yin Training	Qigong (Energy Skill) Training: This is the form of Respiratory Dao Yin Training; it is used for teaching the breath how to access the internal and external organs and tissues for increased power and strength.	Qigong (Energy Skill) Training: This form of Respiratory Dao Yin Training is used for harmonizing the breath in order to establish a harmonious flow of Qi, Blood, and Body Fluids. Respiratory Dao Yin Training emphasizes the energetic exchange between the internal tissues and the external environment, allowing the practitioner to alleviate stagnations, Tonify Deficiencies and relieve conditions of Excess.	Qigong (Energy Skill) Training: This form of Respiratory Dao Yin Training focuses on utilizing the breath in order to train the energy and spirit to access subtle spiritual dimensions.
Utilization of Shen: Mental Dao Yin Training	Shengong (Spirit Skill) Training: This is the form of Mental Dao Yin Training; it is used for teaching the mind (thoughts and emotions) how to train the internal and external organs and tissues for increased power and strength.	Shengong (Spirit Skill) Training: This form of Mental Dao Yin Training is used for harmonizing the mind (thoughts and emotions). Mental Dao Yin Training involves the systematic training of thought and intention, and can be used to control and lead the body's Qi, Blood, and Body Fluids.	Shengong (Spirit Skill) Training: This form of Mental Dao Yin Training focuses on utilizing the mind (thoughts and emotions), in order to train the energy and spirit to access and enter subtle spiritual realms.

Figure 15.5. The Three Schools of Dao Yin Training

meditations known as Qigong Training; Harmony with the internal and external structure of Man could be accessed and expressed through disciplining of the physical body.

THE THREE SCHOOLS OF DAO YIN TRAINING

The knowledge of the body's internal energetic systems can be applied in various ways. Three distinct schools of training Jing, Qi, and

Shen developed and flourished in ancient China. Each of these three schools (Martial Qigong, Medical Qigong, and Spiritual Qigong) utilizes Postural, Respiratory, and Mental Dao Yin exercises as the foundational base from which to establish training, described as follows (Figure 15.5):

THE MARTIAL QIGONG SCHOOLS OF DAO YIN TRAINING

The Martial Qigong Schools focus their attention on the development and training of three specific levels of power (Figure 15.6). These specific

Type of Power	Martial Ming Jing Dao Yin Training	Martial An Jing Dao Yin Training	Martial Hua Jing Dao Yin Training
	(The Training of Overt or Obvious Power)	(The Training of Covert or Secret Power)	(The Training of Mysterious or Transformed Power)
Body's Structure	Bone's Structural Alignment and the Major Muscle Groups	Tendons, Ligaments, Inner Fascia, and Secondary Muscle Groups	Shen, Focused Intent (Yi) and Will (Zhi)
Energetic Manifestation	Solid Structure, Solid Root	Resonant Vibration	Qi Compression and Cellular Discharge
Dantian	Lower Dantian	Middle Dantian	Upper Dantian
Dao Yin Focus	Postural Dao Yin	Respiratory Dao Yin	Mental Dao Yin

Figure 15.6. The Three Levels of Training the Body's Structure

levels of power are needed in order to effectively train warriors in developing the strength, speed, and endurance required for performing martial arts combat (Figure 15.7). The three primary levels of Martial Qigong applications include:

- **Martial Neigong (Internal Skill) Training:** This is a form of Internal Postural Dao Yin Training; it is used for teaching the body how to access the internal and external organs and tissues for increased power and strength.
- **Martial Qigong (Energy Skill) Training:** This is a form of Respiratory Dao Yin Training; it is used for teaching the breath how to access the internal and external organs and tissues for increased power and strength.
- **Martial Shengong (Spirit Skill) Training:** This is a form of Mental Dao Yin Training; it is used for teaching the mind (thoughts and emotions) how to train the internal and external organs and tissues for increased power and strength.

In ancient China, training the body's internal and external structure in Martial Qigong also consisted of excelling in three separate levels of instruction: Obvious Power, Hidden Power and the Transforming Power. Each level introduced the martial artist to a new dimension of physical, energetic and

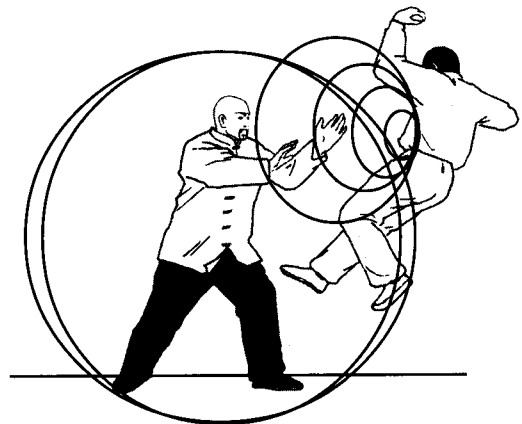


Figure 15.7. The Martial Qigong Schools focus on building speed, endurance, strength, and power

spiritual "power" training: Ming Jing is the training of the "Clear or Obvious Power"; An Jing is the training of the "Hidden or Secret Power"; and Hua Jing is the training of the mysterious "Changing or Transforming Power". The overall importance of training these "Three Powers" is to develop within each student an "Internal Body." The development of the Internal Body is initiated through the unification, relaxation, centering, and grounding (Rooting) of the individual's body (Jing), energy (Qi), mind and spirit (Shen).

TRAINING MARTIAL MING JING DAO YIN

Ming Jing is known as the “clear or obvious” type of power training (Figure 15.8). The major focus of Ming Jing training is on the body’s physical structure, with a special emphasis placed on the alignment of the bones while relaxing the body’s major muscle groups.

The energy of the Ming Jing training is concentrated and released through the Qi developed within the individual’s Lower Dantian. Emphasis is focused on the many aspects of Postural Dao Yin throughout the training. At this beginning stage of training, the individual’s Qi is emitted through the process of aligning the bone structure with gravity, relaxing the major muscles, and through the physical awareness of energy felt within the skin tissue level.

Ming Jing Neigong: Postural Dao Yin Training

The first stage of Martial Neigong consists of specific techniques that emphasize training and conditioning the muscles, strengthening the bone structure, and increasing the individual’s overall power, stamina, and root. This first stage also includes techniques such as conditioning the body (arms, hands, legs, torso and head) to strengthen and toughen the tissues, and it utilizes both Stationary and Dynamic Postural Dao Yin Training Methods.

In the Ming Jing stage, the body’s torso is aligned with gravity, held erect like a “box,” with the nose aligned with the navel, and the body structure held in accordance with the “Six Harmonies” (shoulders over hips, elbows over knees, and fingers over toes).

Ming Jing Qigong: Respiratory Dao Yin Training

The first stage of Martial Qigong consists of specific techniques that emphasize training and conditioning the lower abdominal muscles and diaphragm, strengthening the body’s internal organs, and energizing the Lower Dantian. This stage also includes techniques such as Natural Abdominal Breathing, Long and Deep Abdominal Breathing, and the Abdominal Breath Holding Respiratory Dao Yin Training Methods.

In the Ming Jing stage, the breath is held in the Lower Dantian, and attention is placed on relaxing the body’s structure in accordance with Harmonizing the Qi and Li (strength).

Figure 15.8. The Chinese Characters for Ming Jing (“Clear or Obvious Power”)

Figure 15.9. The Chinese Characters for An Jing (“Hidden or Secret Power”)

Ming Jing Shengong: Mental Dao Yin Training

The first stage of Martial Shengong consists of specific techniques that emphasize training and conditioning the Imagination and Intention (Yi), Will (Zhi), and Spirit (Shen) in order to allow the body’s tissues to completely relax, physically and energetically sink (root), and move from the “center” with whole and total body integration. This stage also includes techniques such as Stabilizing and Calming the Mind through Mental Dao Yin Training Methods.

In the Ming Jing stage, the mind is placed on removing all distractions from outside influences, relaxing the tissues, and learning to direct and sustain focused concentration.

TRAINING MARTIAL AN JING DAO YIN

An Jing is known as the “hidden or secret” type of power training (Figure 15.9). The major components of An Jing training are the stretching and pulling of the body’s tendons, ligaments, and inner fascia (known in ancient China as “reeling the silk” and “pulling the silk”), as well as the relaxation of the body’s nerves and secondary muscle groups, to cultivate resonant vibrations within the body for striking and issuing power.

The energy of An Jing is concentrated and released through the Qi developed within the

individual's Middle Dantian. The emphasis in An Jing training is placed on stretching, and twisting the tendons and ligaments, as well as several aspects of the Respiratory Dao Yin training used to transfer energetic vibration.

As an individual pulls the physical structure of the tendons and ligaments, the body starts to vibrate from the stress placed on the muscles and bone structure. At this point in training, the awareness of the body's Qi is felt within the nerves. At first, the student's awareness is only focused on the arms and torso moving while performing the Martial An Jing exercises. After a while, the student can feel not only the heavy tissue mass and secondary muscles connected to the body's movements, but also the vibration emanating from within and throughout the torso. As the student's awareness sinks deeper inside his or her body, the increased projected energy will naturally be combined with vibration.

An Jing Neigong: Postural Dao Yin Training

The second stage of Martial Neigong consists of specific techniques that emphasize the training and conditioning of the tendons, ligaments and inner fascia for developing power. This second stage also includes techniques such as conditioning the body (arms, hands, legs, torso and head) for striking, and utilizes both Stationary and Dynamic Postural Dao Yin Training Methods.

In the An Jing stage, the body's torso is held erect like an "X," and the hips are connected and move in harmony with the opposite shoulders. The body's accumulated energy is released in accordance to three hip actions (folding the hips, bucking the hips, and shaking the hips) and two spinal actions: "rippling the spine" (for "Crushing Palm" development) and "whipping the spine" (for "Thunder Palm" development).

An Jing Qigong: Respiratory Dao Yin Training

The second stage of Martial Qigong consists of specific techniques that emphasize the training and conditioning of the lower and middle abdominal muscles and diaphragm. This stage focuses on releasing the accumulated energy stored within the Lower Dantian, legs, and Earth. This stage also includes techniques such as Reverse Abdominal Breathing, Abdominal Breath

化勁

Figure 15.10. The Chinese Characters for Hua Jing ("Changing or Transforming Power")

Holding, and the Aspirating Breathing Respiratory Dao Yin Training Methods.

In the An Jing stage, the breath is moved from the Lower Dantian to the extremities and then outside of the body. Attention is placed on integrating the body's structure in accordance with the vibrations resonating from the Qi and Li (strength).

An Jing Shengong: Mental Dao Yin Training

The second stage of Martial Shengong consists of specific techniques that emphasize the training and conditioning of the Imagination and Intention (Yi), Will (Zhi), and Spirit (Shen) in order to control the vibrational resonances within the body's tissues. This stage also includes techniques such as Marrow Draining, Energetic Outreaching, and Dissolving into the Wuji through Mental Dao Yin Training Methods.

In the An Jing stage, the Mind is placed on outreaching and penetrating the opponents tissues and learning to direct released vibrational resonance through focus concentration.

TRAINING MARTIAL HUA JING DAO YIN

Hua Jing is known as the "changing or transforming" type of power training (Figure 15.10). The major components of Hua Jing training involve working with the Shen (thoughts and emotions) through focused Intent (Yi) and Will (Zhi), with emphasis placed on developing effective Qi compression and release through Shen projection.

The energy of Hua Jing is concentrated and released through the Qi developed within the individual's Upper Dantian, and emphasis is focused on the many aspects of Mental Dao Yin training. The power released in Hua Jing training is initiated through an energetic and spiritual form of electromagnetic cellular discharge. Hua Jing works with the subtle energetic connections for power, al-

lowing Qi and Shen to be compressed and cellular discharge to be released through the body's Bone Marrow. At this point in the student's training, the awareness of Qi is felt within the marrow.

Hua Jing Neigong: Postural Dao Yin Training

The third stage of Martial Neigong consists of specific techniques that emphasize the training and conditioning of the internal organs and Bone Marrow in order to develop massive internal power. This third stage includes techniques such as Bone Squeezing (hands, arms, feet, legs and torso) and Internal Organ Squeezing (from the legs into the Lower Dantian, through the Middle Dantian and out the arms; and from the arms into the Middle Dantian, through the Lower Dantian and out the legs) for striking, and utilizes both Stationary and Dynamic Postural Dao Yin Training Methods.

In the Hua Jing stage, the body's torso moves like "six wheels." The body's accumulated energy is released sequentially through the three sections of the torso (hips, waist, and chest) facilitating the ability to squeeze the internal organs towards the direction of energetic release.

Hua Jing Qigong: Respiratory Dao Yin Training

The third stage of Martial Qigong consists of specific techniques that emphasize the training and conditioning of the lower and middle abdominal muscles and diaphragm, and releasing of the accumulated energy stored within the Lower, Middle, and Upper Dantians. This stage includes techniques such as Reverse Abdominal Breathing, Abdominal Breath Holding, and the Aspirating Breathing Respiratory Dao Yin Training Methods.

In the Hua Jing stage, the breath is moved from the Lower, Middle, and Upper Dantians through the center core Taiji Pole to the extremities, and is then released outside of the body. Attention is placed on whole body breathing and sound projection (audible and inaudible), integrating the body's energetic structure in accordance with the vibrations resonating from the Qi and Shen (thought and emotion).

Hua Jing Shengong: Mental Dao Yin Training

The third stage of Martial Shengong consists of specific techniques that emphasize the training and conditioning of the Wujingshen (Five Essence Spirits) and Shen Xian (Eternal Soul) in or-

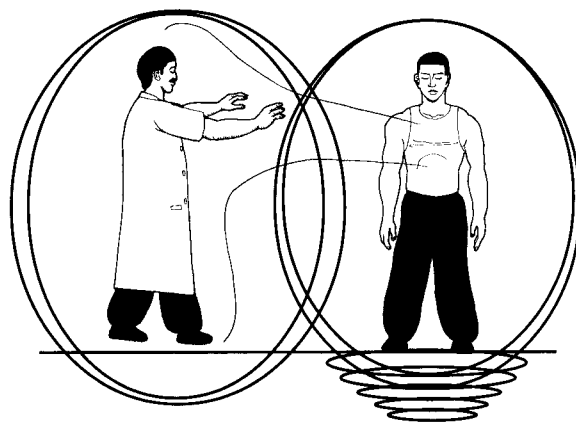


Figure 15.11. Medical Qigong Schools Focus of Purgation, Tonification and Regulation

der to control the vibrational resonances within the body's Qi and Shen. This stage includes techniques such as Shen Projection, Advanced Energetic Outreaching, and Spirit Travel through Mental Dao Yin Training Methods.

In the Hua Jing stage, the Mind is placed on outreaching, penetrating, and controlling the opponent's Mind (thoughts and emotions) through focused concentration.

THE MEDICAL QIGONG SCHOOLS OF DAO YIN TRAINING

The Medical Qigong Schools focus their attention on the development and training of three specific aspects of clinical therapy: Purgation, Tonification, and Regulation (Figure 15.11). These specific modalities of Medical Qigong treatment are needed in order to effectively train doctors in diagnosis, treatment applications, and prescription techniques required for clinical therapy. The three primary aspects of Medical Qigong Training include:

- **Medical Neigong (Internal Skill) Training:** This form of Internal Postural Dao Yin Training is used for aligning the tissues with gravity in order to establish a harmonious flow of Qi, Blood, and Body Fluids. Postural Dao Yin training can be used to alleviate stagnations, Tonify Deficiencies and relieve conditions of Excess.
- **Medical Qigong (Energy Skill) Training:** This form of Respiratory Dao Yin Training is

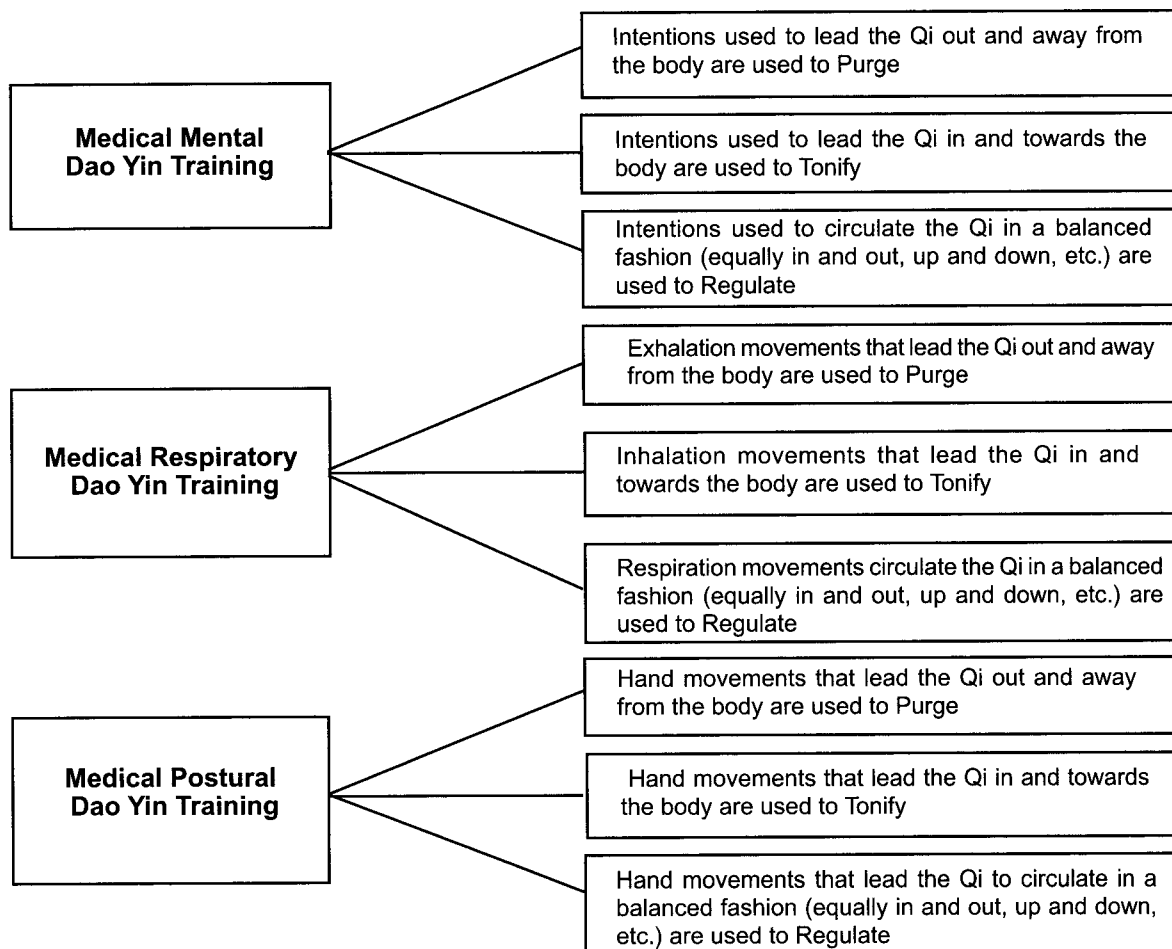


Figure 15.12. Chart of Dao Yin Training Methods

used for harmonizing the breath in order to establish a harmonious flow of Qi, Blood, and Body Fluids. Respiratory Dao Yin Training emphasizes the energetic exchange between the internal tissues and the external environment, allowing the practitioner to alleviate stagnations, Tonify Deficiencies, and relieve conditions of Excess.

- **Medical Shengong (Spirit Skill) Training:** This form of Mental Dao Yin Training is used for harmonizing the Mind (thoughts and emotions). Mental Dao Yin Training involves the systematic training of thought, intention, and awareness, and can be used to control and lead the body's Qi, Blood, and Body Fluids.

The three modalities of Medical Neigong, Qigong, and Shengong also integrate three separate but interdependent clinical approaches: Purgation, Tonification, and Regulation. These three approaches are utilized in order to accomplish the primary goal of treating the patient. These applications apply both to clinical treatment and prescription homework exercises and meditations.

Each technique introduces the doctor to a new dimension of physical, energetic, and spiritual training. The diverse methods of practicing Medical Qigong exercises fall within three categories of Dao Yin training: Postural Dao Yin training, Respiratory Dao Yin training, and Mental Dao Yin training, described as follows (Figure 15.12):

Medical Qigong Purgation Training

The Chinese phrase “Qing Xi” translates as “to clean, comb out, eliminate or remove,” and it is used in Medical Qigong to depict energetic Purgation. Medical Qigong Purgation practice involves the proper integration of Postural, Respiratory, and Mental Dao Yin training methods, described as follows (Figure 15.13):

- **Postural Dao Yin Purgation:** The direction of the Qi is governed by the positions and movements of the hands. Generally, hand movements that lead the Qi out and away from the body are used to Purge.
- **Respiratory Dao Yin Purgation:** The action of the Qi is governed by the flow of the breath. Generally, exhalations are used to Purge, because the exhalation naturally leads Qi out and away from the body. This respiratory action can include extended exhalations, aspirating sounds, and incantations (Mantras).
- **Mental Dao Yin Purgation:** The function of the Qi is directed by the intention of the mind. Generally, intentions used to lead the Qi and Shen out and away from the body are used to Purge.

Medical Qigong Tonification Training

The Chinese phrase “Qiang Hua” translates as “to strengthen, intensify or consolidate,” and it is used in Medical Qigong to depict energetic Tonification. Medical Qigong Tonification practice involves the proper integration of Postural, Respiratory, and Mental Dao Yin training methods, described as follows (Figure 15.14):

- **Postural Dao Yin Tonification:** The direction of the Qi is governed by the positions and movements of the hands. Generally, hand movements that lead the Qi in and towards the body are used to Tonify
- **Respiratory Dao Yin Tonification:** The action of the Qi is governed by the flow of the breath. Generally, inhalations are used to Tonify, because the inhalation naturally leads the Qi into the body and towards the internal organs. This respiratory action includes extended inhalations used in Breath Holding techniques.
- **Mental Dao Yin Tonification:** The function of the Qi is directed by the intention of the



Qing
(Clean, Eliminate)

Xi
(Wash)

Figure 15.13. The Chinese Character for Purgation (Qing Xi: “To Clean, Comb Out, Eliminate or Remove”)



Qiang
(Strong, Powerful)

Hua
(Change, Transform)

Figure 15.14. The Chinese Character for Tonification (Qiang Hua: “To Strengthen, Intensify or Consolidate”)



Tiao
(Adjust, Mix)

Jie
(Joint, Node, Knot)

Figure 15.15. The Chinese Character for Regulation (Ping Deng: “To Balance,”)

mind. Generally, intentions that are used to lead the Qi and Shen inward and towards the body’s internal organs are used to Tonify.

Medical Qigong Regulation Training

The Chinese phrase “Tiao Jie” translates as “to adjust or regulate,” and it is used in Medical Qigong to depict energetic Regulation. Medical Qigong Regulation practice involves the proper integration of Postural, Respiratory, and Mental Dao Yin training methods, described as follows (Figure 15.15):

- **Postural Dao Yin Regulation:** The direction of the Qi is governed by the positions and movements of the hands. Generally, hand movements that lead the Qi in and out of the body in an equal and balanced rhythm, or that lead the Qi to ascend and descend within the body in an equal and balanced manner are used to Regulate.
- **Respiratory Dao Yin Regulation:** The action of the Qi is governed by the direction of the breath. Generally, inhalations and exhalations that cause the Qi to flow in an equal and balanced rhythm are used to Regulate.
- **Mental Dao Yin Regulation:** The function of the Qi is directed by the intentions of the Mind. Generally, intentions that lead the Qi in and out of the body in an equal and balanced fashion are used to Regulate.

THE SPIRITUAL QIGONG SCHOOL OF DAO YIN TRAINING

The Spiritual Qigong Schools place their emphasis on the development of spiritual transformation and enlightenment (known as Shen Ming or Spiritual Brightness). In China, the three primary spiritual schools (Daoism, Buddhism, and Confucianism) each have their own unique energetic approaches and Shengong techniques (Figure 15.16). These Shengong techniques include meditations for fusing, as well as releasing, the individual's Eternal Soul (Shen Xian) by cultivating the internal energy of his or her Prenatal Wu Jing Shen (Original Five Virtues).

In ancient China, training the body's internal and external structures in Spiritual Qigong (from a Daoist perspective) also consisted of excelling in three separate levels of instruction to facilitate the development of an "internal body of light" within the initiate. The development of this internal spiritual body is initiated through the unification, relaxation, centering, and grounding (rooting) of the individual's body, energy, mind, and spirit. These spiritual transformations were accomplished through the proper integration of Spiritual Neigong, Qigong, and Shengong training, described as follows:

- **Spiritual Neigong (Internal Skill) Training:**

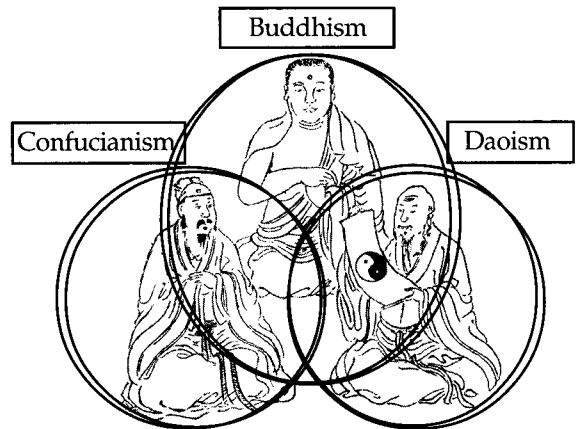


Figure 15.16. Spiritual Qigong Schools focus on spiritual transformation and enlightenment

This form of Internal Postural Dao Yin Training focuses on transforming the Body's tissues in order to move energy and spirit and access deeper spiritual states.

- **Spiritual Qigong (Energy Skill) Training:** This form of Respiratory Dao Yin Training focuses on utilizing the breath in order to train the energy and spirit to access subtle spiritual dimensions.
- **Spiritual Shengong (Spirit Skill) Training:** This form of Mental Dao Yin Training focuses on utilizing the mind (thoughts and emotions), in order to train the energy and spirit to access and enter subtle spiritual realms.

When the Original Spirit (Yuan Shen) is fully developed, an individual acquires certain extraordinary powers and abilities, such as spirit travel and soul travel. The goal, however, is to achieve transformation and a state of enlightenment while not being led astray by the glamor of extra powers. The three primary techniques of spiritual Qigong training include the following:

- **Nourishing the Spirit (Shen):** These specific techniques emphasize strengthening and refining the power of the individual's Yuan Shen.
- **Housing the Shen:** These specific techniques emphasize disciplining both the thoughts and the emotions to relax and tranquilize the individual's Yuan Shen and to become more

receptive to divine energy and guidance.

- **Combining the Shen with the Qi:** These specific techniques emphasize the coordination of breath and intention in order to direct the Yuan Shen to guide the body's life-force energy.

Qigong training involves all of an individual's physical senses. The concentration is focused on the development of the individual's imagination,

visualization, hearing, smelling, tasting, touching, breathing, muscular relaxation, and postural integration. Massage and movement are also used to develop and control the body's intrinsic energy. Studying Qigong requires not only comprehending the immeasurable wisdom underlying medical, martial, or spiritual development but also studying the ancient Chinese culture which fostered these systems.

CHAPTER 16

MEDICAL QIGONG POSTURAL DAO YIN TRAINING

INTRODUCTION TO POSTURAL DAO YIN

Postural Dao Yin consists of training that involves adjusting the body's tissues and physical structure to promote the regulation and circulation of Jing, Qi, Shen, Blood, and Body Fluids. Postural Dao Yin training essentially involves using static and dynamic techniques of structural alignment and tissue manipulation to guide the internal energy to flow throughout the body's tissues in order to accomplish the goals of Purgation, Tonification, and Regulation. These techniques include using the movements and changes initiated by the electromagnetic fields of the hands and body in order to gather or disperse energy. Success in Medical Qigong training is directly related to the integrity of the body's alignment or structure.

Correct posture regulates the Heart and results in a calm mind; with a relaxed mind it is easy to lead the flow of Qi downward to affect Blood circulation and the pulse. When the body is incorrectly aligned, it disturbs the smooth flow of Qi. As a result energy becomes obstructed or deviates, which leads to a restless mind. Thus, Postural Dao Yin Train-

ing is the foundation for the proper development of Respiratory Dao Yin and Mental Dao Yin Training. These three aspects of Dao Yin Training are to be cultivated individually and practiced together, forming the essential basis of Medical Qigong exercises.

The ancient Chinese believed that all alchemical transformations require both physical and mental training in order to fully access the energetic components hidden within the body's tissues and cells. Without undergoing transformations in the tissue's structure, changes that occur within the individual's energy, consciousness, and spirit cannot take place or will not be long lasting.

In Medical Qigong therapy, Postural Dao Yin is divided into Static Postural Dao Yin Training: including Lying, Sitting, and Standing postures; and Dynamic Postural Dao Yin Training: including Self-Massage, Therapeutic Movements (stretching, bending, squatting, and twisting actions of the limbs and torso), and Walking postures. Both Static and Dynamic Postural Dao Yin Training employ the use of hand seals (single and double handed Mudra positions) during the training (Figure 16.1).

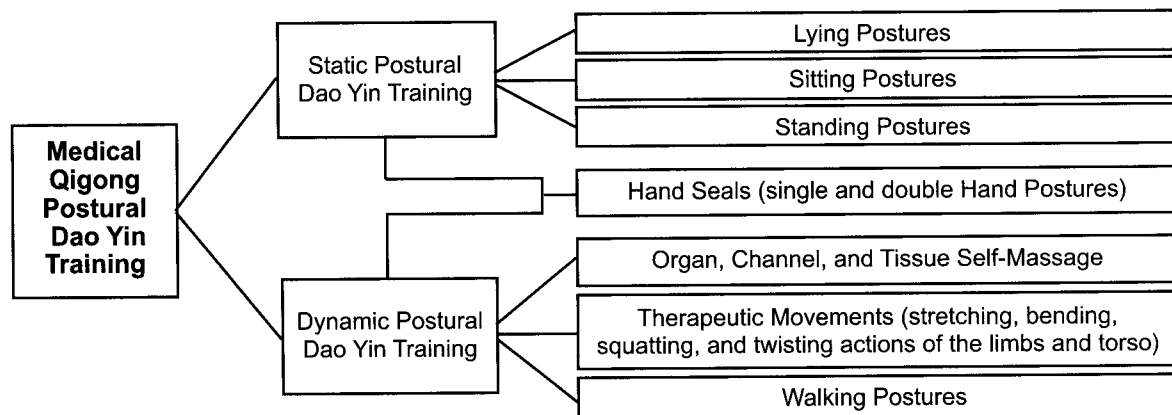


Figure 16.1. Chart of Postural Dao Yin Training Methods

POSTURAL DAO YIN TRAINING IN ANCIENT CHINA

Over the span of many centuries, China fostered the development of a wide variety of therapeutic exercises, primarily from Daoist and Buddhist sources. During the Han Dynasty (206 B.C.-220 A.D.), the great physician and Daoist alchemist Hua Tuo created a set of systematic Dynamic Dao Yin physical training exercises known as the *Wuqinxi* (Five Animal Play). These five exercises mimicked the various movements and gestures of the deer, bird, ape, tiger, and bear (see Volume 1, Chapter 1). The initial goal of these five exercises was to help the practitioner improve his or her health and counteract disease by opening the channels in order to cultivate Essence (Jing), Energy (Qi) and Spirit (Shen).

Additionally, many of the Postural Dao Yin exercises have their roots in ancient Chinese Martial Arts training. During the Southern Liang Dynasty (502-556 A.D.), the monk Da Mo (Bodhidharma) journeyed into China from India to spread Buddhism (Figure 16.2). He eventually arrived in Henan province during the third year of the reign of Emperor Xiaoming (around 527 A.D.), and entered into the Shaolin monastery at Song Mountain. There he observed that the resident Buddhist monks had achieved a measure of Qigong and Shengong skill through long years of training during sitting meditation, however the lack of physical exercise still caused the majority of them to be weak and sickly.

Legend has it that he berated the monks for not taking proper care of their bodies, stating that without physical health, the quality of their awareness and the strength of their intention could never reach its fullest potential. In order to strengthen the monks' physical bodies, Da Mo introduced three forms of Dynamic Postural Dao Yin Training, known as the "Shaolin Muscle Changing Exercises," the "Shaolin Marrow Washing Exercises," and the "18 Buddha's Hand Method." These exercises later went on to form the basis for the development of all Shaolin Martial training. As the imperial medical colleges began to flourish, both Daoist and Buddhist systems of Dynamic Postural Dao Yin training became a part of public clinical prescription exercises.

28th Patriarch
Arya Bodhidharma

三十八祖
菩提達摩大師



Figure 16.2. The Shaolin Monk Da Mo

THE THREE LEVELS OF STRUCTURAL AWARENESS

When practicing Medical Qigong Postural exercises, the student will experience a sequence of relaxation and energy circulation within his or her physical tissues. There are three levels of body awareness that his or her mind will awaken to as the Qi continues to circulate and stimulate the tissues: the Awareness of the Skin and Muscles; the Awareness of the Tendons, Ligaments, Nerves, and Inner Fascia; and the Awareness of the Bones and the Marrow. These three levels of awareness are described as follows (Figure 16.3):

1. **Awareness of the Skin and Muscles:** The skin and the muscles are usually the easiest parts of the body for an individual to feel. As the individual's awareness increases, so does his or her ability to relax, and vice versa. Once the muscles, tendons, and ligaments relax, the Qi can circulate freely through the channels and collaterals. The sensations of Qi and Blood circulation are usually experienced by the Qigong doctor as "Eight Energetic Touches." These energetic "touches" are felt within and throughout the body, manifesting as: expansion, contraction, heavy, light

(weightlessness), cold, hot, tingling (or itching), and vibrating (shaking, rippling, or moving). The Eight Energetic Touches are known as the first of three transformations of energy (also known as the “Subtle Wonders,” see Volume 3, Chapter 31).

2. **Awareness of the Tendons, Ligaments, Nerves and Inner Fascia:** The next level of awareness involves the acquired insight of the deeper flows of Qi within the body’s tendons, ligaments, nerves, and inner fascia. As the muscles and skin relax, the weight of the bones begins to pull on the tendons, ligaments, and inner fascia, facilitating vibrational resonances within the body. These sensations will later develop into a vibrational resonance that can be felt deep within the bones. This energetic sensation is eventually experienced as a complete body vibration due to integrated cell, tissue, and bone oscillation.
3. **Awareness of the Bones and Marrow:** The final level of awareness involves the acquired insight of the Qi circulating within the bones and the Marrow. In the beginning stages, it can sometimes feel cold and arthritic within the joints (especially within the extremities). This sensation feels like an electric vibration or an energetic current traveling through the body. Sometimes, due to an energetic surge released from within the body’s internal organ system an electric shock can be felt through the extremities or through the entire body.

THE THREE TYPES OF POSTURE

In ancient China, training the posture was divided into three stages, training the physical posture, training the energetic posture, and training the spiritual posture, described as follows (Figure 16.4):

- **Training the Physical Posture:** This type of posture is based on training the structural integrity and alignment of the body’s physical tissues. Focus is placed on the proper placement of the Bones, muscles, tendons, nervous system, internal organs and energetic systems.
- **Training the Energetic Posture:** This type of

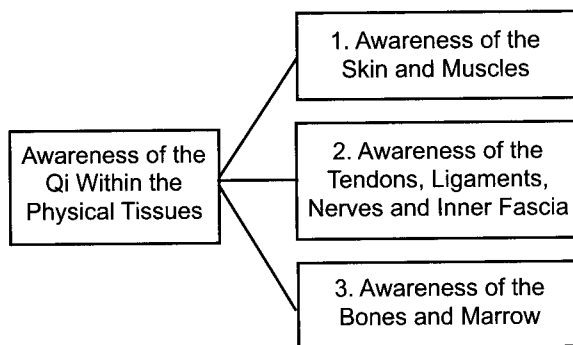


Figure 16.3. The Three Levels of Body Awareness

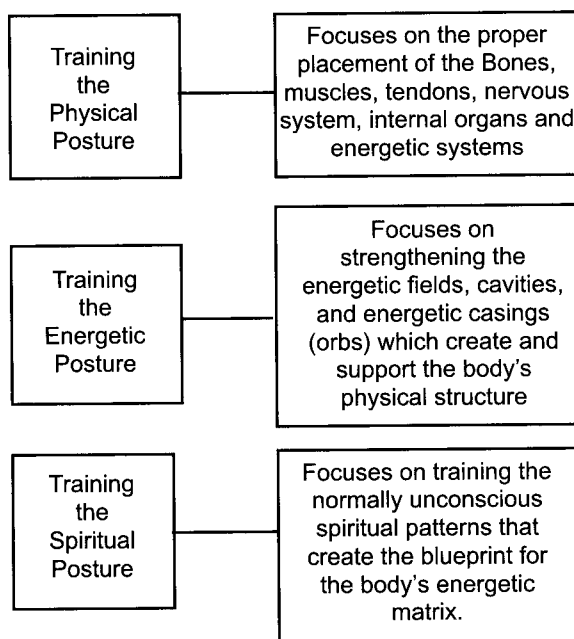


Figure 16.4. Training The Three Types of Posture

posture is based on training the energetic matrix which supports and moves the physical tissues of the body. Focus is placed on strengthening the energetic fields, cavities and energetic casings (orbs) that create and support the body’s physical structure.

- **Training the Spiritual Posture:** This type of posture is based on training the normally unconscious spiritual patterns that create the blueprint for the body’s energetic matrix.

TRAINING THE BODY'S STRUCTURE

The primary goal of Medical Qigong Postural Dao Yin training is to achieve a state of physiological balance through a process of conscious structural realignment of the body's tissues. Without first assuring the structural integrity of the physical body, the Medical Qigong practitioner runs the risk of sabotaging his or her training and developing Qi deviations.

The anatomy and physiology of the human body is structurally organized to bear the continuous downward pull of the Earth's gravity on the tissues. The body's skeletal and muscular systems thus play a primary role in maintaining the structural integrity of the body, acting as a vast and intricate system of levers (bones), ropes (fascia: tendons and ligaments), and winches (muscles). The bones and muscles of the body do not function only as a means of locomotion, but represent a constant and dynamic balance of the forces of Yin and Yang. The Yin force manifests within the body as a contraction and compression of the tissues, while the Yang force manifests as tension (e.g., the pulling force that creates extension) and expansion.

Postural Dao Yin training seeks to balance these physical forces on three primary levels: the structural level of the bones and muscles; the structural level of the bones, muscles, and internal organs; and the structural integration of the bones, muscles, and internal organs while in movement. These three levels are described as follows (Figure 16.5):

THE STRUCTURAL LEVEL OF THE BONES AND MUSCLES

To balance the structure of the bones and muscles, it is important to first learn to distribute the body's weight properly in each of the joints, starting with the feet (where the body's essential relationship with gravity begins) and working upwards. This process is a gradual introduction to, and refinement of, the forces of compression (the weight of the tissues pressing down through the bones and joints) and tension (the force of the muscles used to balance and align the compression of the bones and joints) as they relate to the physical body. By following the Eighteen Rules

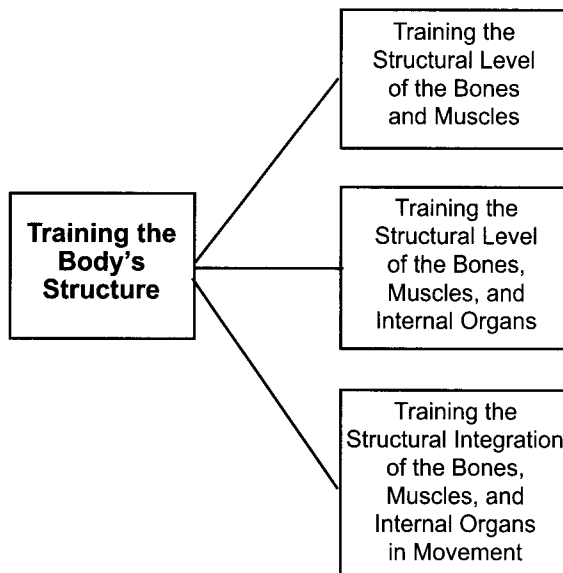


Figure 16.5. Training The Body's Structure

of Proper Dao Yin Posture, an individual learns to integrate all of the body's joints into a cohesive whole. This integration is essential in order to facilitate the subtle structural alignment necessary for maximum relaxation, and thus proper Qi flow. Energetically, this first level of structural integration relates primarily to the body's channels and collaterals.

THE STRUCTURAL LEVEL OF THE BONES, MUSCLES, AND INTERNAL ORGANS

Balancing the structure of the internal organs involves balancing and integrating the pelvis, spine, and rib-cage. The pelvis represents the architectural foundation of the spine, and thus the pelvis must be properly aligned with the femurs in order to allow the spine to function at its best. Chronic improper alignment of the pelvis in relation to the femurs gradually travels up the spine impinging on nerve and organ function and causing Qi stagnation throughout the torso. In order to distribute weight in a balanced manner along the entire structure of the spine, it is necessary to maintain proper spinal curvature while holding Static Qigong postures. The essential but delicate nerve plexus that emanate outward from the spine require proper weight distribution along the ver-

tebral column in order to effectively transmit energy and information to and from the central nervous system.

The health of the internal organs also depends upon the amount of space they are allowed within the rib-cage and abdomen. The five Yin organs (Liver, Heart, Spleen, Lungs, and Kidneys) are housed within the protective casing of the rib-cage. Because the rib-cage hinges onto the thoracic spine in the back, and has a semi-flexible frontal structure, it has the capacity to expand and contract, giving an element of versatility to the structure of the torso without endangering organ function. However, if chronic postural habits excessively limit the movement of the rib-cage, organ stagnation (due to localized stagnation of Qi, Blood, and Body Fluids) can result. In the clinic, it can easily be observed that certain postures often appear in association with particular organ syndromes.

These postural imbalances are addressed through the application of the Eighteen Rules of Proper Dao Yin Posture by balancing the tension of the deeper muscles of the abdomen (e.g., psoas) and back (e.g., erector spinae) with the compression of the spine. This alignment of the torso has a similar effect on the five Yang organs (Gallbladder, Stomach, Small Intestine, Large Intestine, and Urinary Bladder), as they are less directly influenced by the structure of the rib-cage.

THE STRUCTURAL INTEGRATION OF THE BONES, MUSCLES, AND INTERNAL ORGANS IN MOVEMENT

After proper alignment of the bones, muscles, and internal organs has been achieved, the power of Medical Qigong Postural Dao Yin Exercises can be further increased through the introduction of various therapeutic movements (Dynamic Postural Dao Yin Training). In most cases, however, it is necessary to repeatedly practice these therapeutic movements before proper static postural

alignment can ever be achieved. Thus each Medical Qigong homework prescription nearly always involves exercises emphasizing both Static and Dynamic Postural Dao Yin training.

The introduction of movement into postural training dramatically influences the flow and distribution of Jing, Qi, and Shen throughout the body. The health and condition of the body's joints depends directly upon the proper structural integration during movement. As many joints in the body receive no direct blood supply, the alternation of positive and negative pressures within the joint capsule is the primary means through which the joints receive nutrition and release waste. Additionally, the movement of fluid through the lymph system is dependent upon the contractions produced by the movements of the body's skeletal muscles.

The alternating movements of expansion and contraction are essential for the regulation of the internal organs. As the body moves through various positions, the organs' tissues respond to the movements like sponges, absorbing and releasing energy and fluid. Over millennia, ancient Daoist and Buddhist practitioners explored and refined this principle, creating therapeutic movements and exercises specific to particular internal organs and organ systems.

It is important to note, however, that the condition of the internal organs is dependent upon the condition of the Qi, Blood, and Body Fluids that circulate through them. Thus it is necessary to pay careful attention to the environmental influences affecting the patient, as well as to the patient's diet. This awareness will ensure that the patient does not circulate toxic elements through his or her body. If the patient is not able to receive proper physical, energetic, and spiritual nourishment, then the effects of the Dao Yin training will be greatly reduced.

THE EIGHTEEN RULES OF PROPER DAO YIN POSTURE

The most basic and important techniques of Medical Qigong Postural training can be addressed through eighteen rules of proper form and structure. The main goal of Postural Dao Yin training is to relax and seek quiescence while holding the various postures. Tension in any area of the body restricts the structural system as a whole, since the body is constantly balancing its structure naturally by shifting its energy and weight. In addition to controlling the skeletal structure, the muscles of the body also have the function of guiding the flow of energy through the channels.

The following is a list of the Eighteen Rules used for proper Medical Qigong standing postures. However, it should be noted that most of these rules also apply to lying, sitting, and walking energy cultivation as well:

1. Stand with the feet flat
2. Bend the knees
3. Relax the hips
4. Round the perineal area
5. Close the anal sphincter
6. Pull in the Stomach
7. Relax the waist
8. Tuck the chest in
9. Stretch the back
10. Relax the shoulders
11. Sink the elbows
12. Hollow the armpits
13. Relax the wrists
14. Suspend the head
15. Tuck the chin
16. Close the eyes for inner vision
17. Close the mouth, Open the Nose, Stop the Ears
18. Touch the tongue to the upper palate

Each of these eighteen rules is described in detail as follows:

RULE 1: STAND WITH THE FEET FLAT

Stand with the feet flat, parallel to the outside of the shoulders (slightly wider than shoulder width apart), and facing directly in front of you. You should feel the majority of your weight in your heels. By placing your weight in your

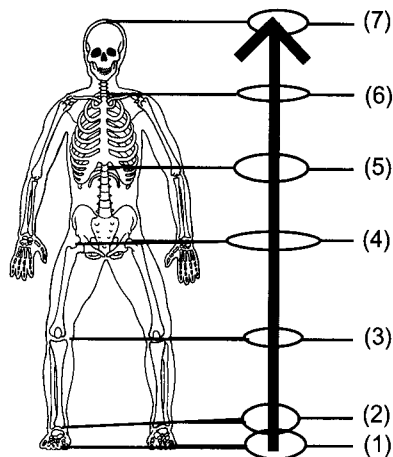


Figure 16.6. Stack the bones on top of each other from the bottoms of the feet to the skull.

heels, you will generate a free flow of energy moving from your heels, up the legs and up the spine.

As the center of your body sinks, begin to allow your body's weight to press into the center of your feet. The weight of the spine should press into the heels, and the weight of the pubic bone should press into the balls of the feet. If this is done properly, most of the weight and pressure will be felt in the center part of the feet. This flow of energy becomes important later on in training when you begin to tap into the energy of the Earth.

Weight should be distributed evenly on both feet about an inch and a half forward (anterior) from the heels, and perpendicular to the tibia. When shifting the body, focus on dropping the weight down behind the legs, not down the front of the legs. This action takes the pressure away from the knees and keeps it in the centers of the feet (Figure 16.6).

Stretch the feet and let the toes softly grasp the ground to keep the body firmly rooted as you tuck the sacrum under. Relaxation is essential. Rigid or contracted feet disrupt the flow of energy from the Earth into the body.

The Kidney (Water) energy flowing within the Bones and Sea of Marrow can be accessed by shifting the weight onto the heels. The Heart (Fire) energy flowing within the circulatory system and Sea of Blood can be accessed by shifting the weight onto the balls of the feet, and it naturally flows

into the center of the palms once the Mingmen is pressed backwards. The weight in the center of the feet accesses the Taiji Pole and the energy of the Three Dantians (Figure 16.7 and 16.8).

While training, the feet may vibrate or feel hot, as if on fire. This is a normal reaction to correct postural training, and it is beneficial because it dissolves the calcium deposits stored within the extremities of the feet. If, however, the Fire in the feet is too intense (due to Excess Liver Fire), hit the heels on the ground and rub the lumbar spine, using the mind's intention to send more of the Kidney Yin (Water) down to the feet to cool the Fire.

RULE 2: BEND THE KNEES

The knees should be slightly bent (as if you were sitting on a stool with your feet in the ground) and facing the same direction as the feet. The knee caps should be directly aligned and should extend no further than the tips of the middle toes. Do not allow the knees to twist inward.

To secure the structure, imagine holding a large beach ball between the knees. Many patients develop knee problems because they extend their knees too far forward or allow their knees to twist to the side, rather than aligning them with the toes. If pressure is felt on the sides or front of the knees, check the positioning. Knees that are unable to point in the direction of the toes are most often the result of tight hip joints (Figure 16.9). If the energy in the legs is tightly constricted around the knee area, Qi flow will be severely limited. A relaxed knee joint, on the other hand, will increase the Qi and Blood flowing through the legs, making it easier to relax the hips and to round the perineal area.

Relaxing the knees also permits the free flow of energy through the three descending Yang channels on the outside of the leg and the three ascending Yin channels on the inside of the leg (Figure 16.10). The techniques for relaxing the knees will vary according to the emotional and structural patterns of each individual, as emotions such as fear have a tendency to gather and pool behind the knees.

The Kidney Qi generally pools at the knees. Restricting and tensing the tissue surrounding the knees creates stagnation. Therefore, the Kidney

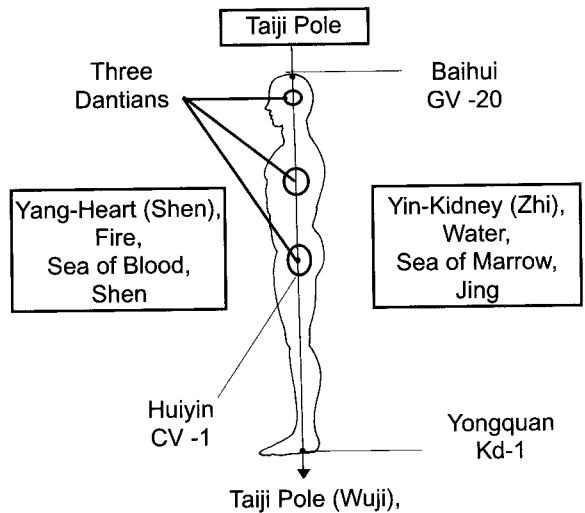


Figure 16.7. In proper standing posture, the three points (Baihui, Huiyin, and Yongquan) are aligned along a vertical axis.

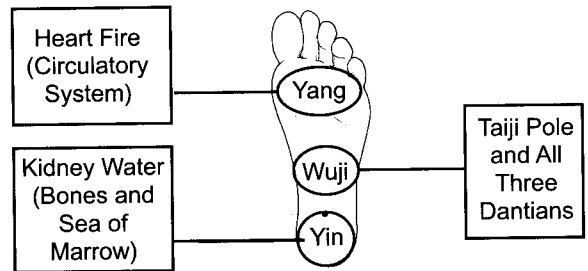


Figure 16.8. The Bottom of the Foot

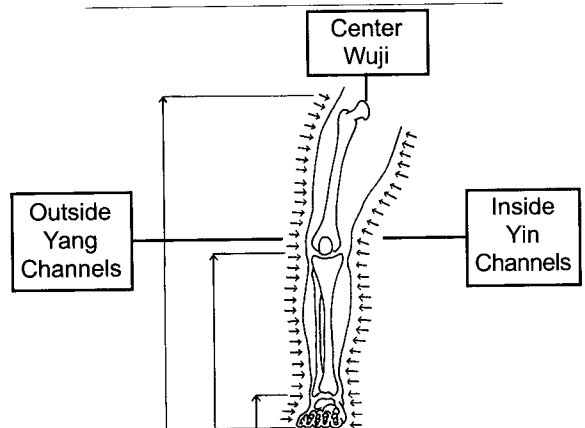


Figure 16.9. Keep the center of the body's weight aligned to the center of the knees to relax the connective tissue surrounding the knees.

energy can be stimulated by relaxing the tissue area surrounding knees, allowing the increased flow of Qi to move through the legs and fill the Kidneys. Because the Kidneys adversely respond to the emotions of fear, panic, and fright, when an individual experiences fear or fright, the knees are immediately drained and tend to buckle.

RULE 3: RELAX THE HIPS

Drop the buttocks slightly and relax the hips while sinking the Qi from the upper torso into the Lower Dantian. Keep the hips facing forward. The buttocks should be gently tucked under the body to straighten the spine and to facilitate the storage of Qi in the Lower Dantian.

Imagine the Qi in the Lower Dantian becoming like a weight of a thousand pounds. Imagine that this weight sinks into the Earth, suspended from the coccyx (Figure 16.11). As the weight pulls down, tilt the sacrum under the body. When the hip joints are relaxed, the lower limbs will be able to move freely. By allowing all movements to originate from the imagined thousand pound weight (suspended under the ground), your root is energetically enhanced.

RULE 4: ROUND THE PERINEAL AREA

There are three stages to rounding the perineal area. First, set the knees apart, slightly turning them both outward. This allows the groin and hips to shift to an anterior tilt. Second, bring the knees back together and turn them inward, while also relaxing the hips. This allows the groin and hips to shift to a posterior tilt. Third, suspend the perineal area to lift the perineum and the anus slightly. This allows the groin and hips to come to a center balance and to sink. Rounding the perineal area keeps the perineum free from pressure, yet sealed. This ensures the proper functioning of the Qi, and allows the “lower door” (the anus) to remain closed to avoid leakage of vital energy.

RULE 5: CLOSE THE ANAL SPHINCTER

The anus is called the “Lower Bridge” and it is where the Yang and Yin channels meet and combine. The anus is also considered the Door of the

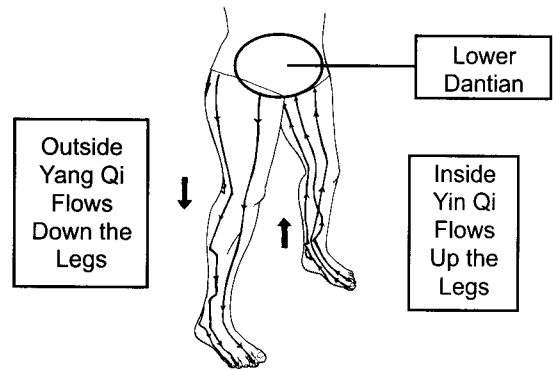


Figure 16.10. Relaxing the knees also permits the free flow of energy through the ascending Yin channels and the descending Yang channels of the legs.

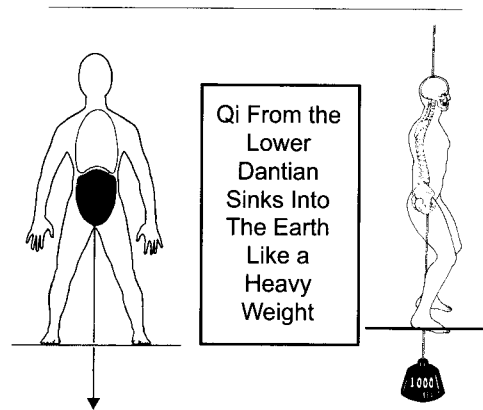


Figure 16.11. Imagine a 1,000 pound weight hanging from the coccyx, and a heavenly cord suspending the head.

Po. Although the anal sphincter is held closed, it is important that the perineum remain relaxed.

A well-guarded secret in ancient Daoist alchemy is that the contraction of the anal sphincter and the stimulation of the lower perineum area are also correlated to the respiratory patterns of the individual’s breath. This relationship is influenced by the Po. Therefore, the peristaltic rhythms of the Lungs and Large Intestines can be initially influenced and controlled by manipulating the body’s respiratory patterns, as well as through controlling the amount of directed pressure placed on contracting the anal sphincter.

There are four main stages used in learning how to control the anal sphincter in order to lead and direct the flow of Qi and Shen throughout

the body. These four stages are: Gathering Qi from the front and back gates of the Lower Dantian, Gathering Qi from the Seas of Yin and Yang, Gathering Qi from the Eight Directions, and Gathering Qi from Heaven and Earth. All four methods can be practiced using either Natural Breathing or Reverse Breathing, and are described as follows:

1. **Gathering Qi From the Front and Back Gates of the Lower Dantian:** In the first stage, the anus is contracted with slight muscle control (along the Huiyin CV-1 point), and the energy is directed into different energy centers along the Lower Dantian (Figure 16.12). When first beginning, inhale and expand the abdomen while imagining that the anus is connected to the navel (CV-8 point) and is being pulled up towards it. On the exhalation, contract the abdomen and draw the energy from the navel back down towards the anus. Next, inhale and create a connection between the anus (Huiyin area) and the Mingmen (GV-4 area). On the exhalation, draw the energy from the Mingmen back down towards the anus. It is important to synchronize the drawing of the anus towards the navel and Mingmen area with the expansion and contraction of inhalation and exhalation. This will tonify the Sea of Marrow, initiate a rippling of the spine, and facilitate the sacral-cranial rhythm resonating throughout the body. Continue this meditation for several minutes.

End the meditation exercise by drawing the Qi from the anus (Huiyin area) into the Lower Dantian, then perform the "Pulling Down the Heavens" exercise.

2. **Gathering Qi From the Seas of Yin and Yang:** In the next stage of training, the constriction of the anus is used to lead the Qi along the Governing and Conception Vessels in order to facilitate a regulatory balance between the body's Sea of Yin and Sea of Yang (Figure 16.13). Upon inhalation, draw the mind's intention from the anus through the tip of the spine (the coccyx), allowing the Qi to flow up the spinal column towards the Mingmen, past the Shendao to the Dazhui (GV-14) Big Hammer point located above the shoulders, at the

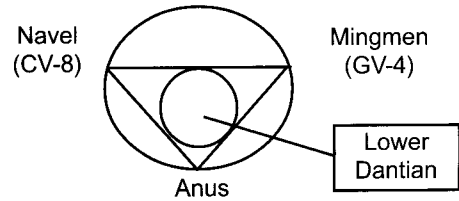


Figure 16.12. Connect the anus with the navel and the Mingmen.

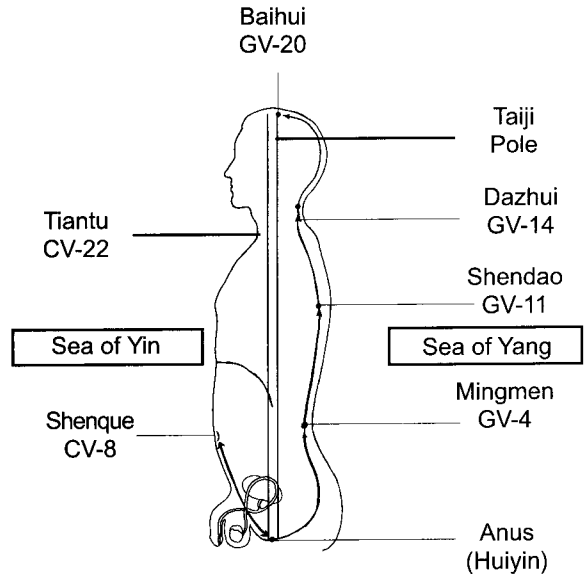


Figure 16.13. The anus is used to draw the Qi from the navel into the Lower Dantian and then up the Governing Vessel to the Fengfu point at the base of the skull.

base of the back of the neck. This area is where the Yang Qi gathers and pours into the Sea of Yang Qi flowing within the Governing Vessel. Upon exhalation, use the intention to lead the Qi back down the spine towards the anus. Next, when inhaling, lead the Qi up the Conception Vessel to the Tiantu (CV-22) point at the base of the throat. This area is where the Yin Qi gathers and pours into the Sea of Yin Qi flowing within the Conception Vessel. Then, exhale and lead the Qi down the Conception Vessel and back down to the anus. Continue this meditation for several minutes.

End the meditation exercise by drawing the Qi from the anus (Huiyin area) into the Lower

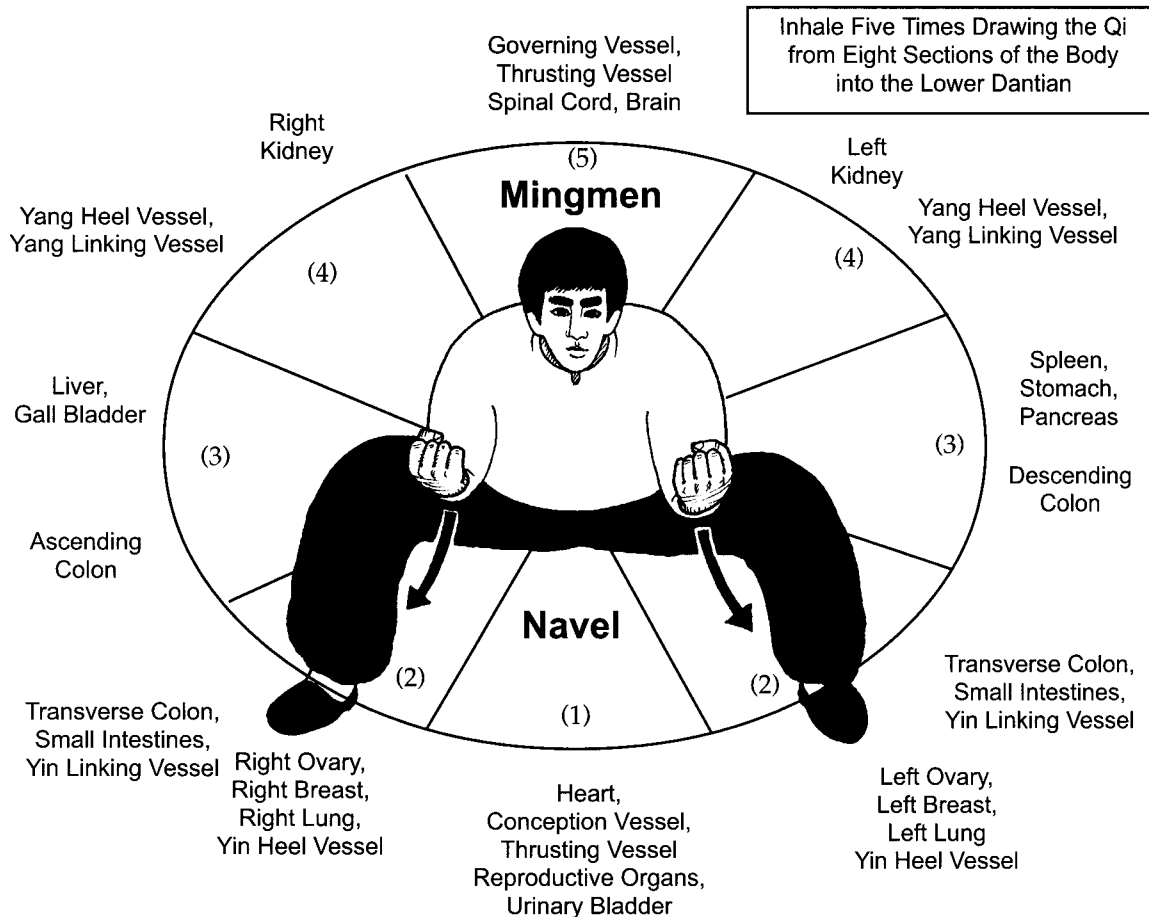


Figure 16.14. Squatting to complete the form of the Turtle Breathing Posture.

Dantian, then perform the “Pulling Down the Heavens” exercise.

3. Gathering Qi From the Eight Directions:

Also known as Turtle Breathing, in the next stage of training, the Lower Dantian is divided into eight sections (Figure 16.14). Each section is numbered, beginning with the front of the Lower Dantian at the navel area “1,” increasing in number as one continues from the left to the right sides of the waist and ending at the Mingmen area “5.”

Think of the anal sphincter as a great funnel, attached in eight different segments (like canals) which progress up the torso. As you focus your mind on each section (begin with the navel at section 1), inhale, gather, and feel

the energy of each section. Imagine that the energy is flowing downwards from that particular section, to be gathered into the Lower Dantian. With your imagination, direct the breath and Qi from your torso to flow into each of the eight areas.

While inhaling, use the Reverse Breathing method and guide the Qi into the Lower Dantian via the anal sphincter area for an even eight counts. The anal sphincter acts as the hub of a wheel. By pulling upwards on the anal sphincter and perineum, an energetic vacuum is created within the pelvic diaphragm and urogenital diaphragm. This energetic vacuum is used to gather both the body internal organ Qi and external environmental energy.

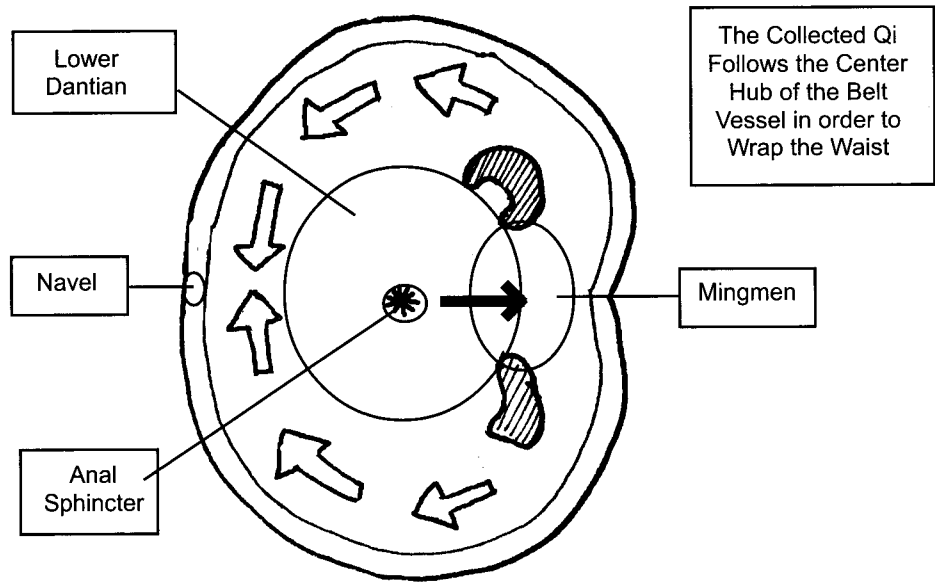


Figure 16.15. Upon exhalation, the collected Qi from the lower perineum flows into the Mingmen. It then wraps the waist via the center routes of the Belt Vessel twice before rooting itself into the Lower Dantian.

Begin with collecting Qi from the front of the body to the navel via the anal sphincter. Hold the Qi in the Lower Dantian area then proceed to the next areas at the sides of the body absorbing the Qi into the Lower Dantian via the anal sphincter. Next, proceed to the sides of the body, continuing in progression until you reach the Mingmen area (5).

Then as you exhale and release the breath, imagine that the Qi is rushing into the Kidneys and Mingmen area. From the Mingmen area, the Qi flows towards the navel, then divides into two rivers that simultaneously circle wrap the waist two times before ending in the Lower Dantian. Make sure that you direct your anal sphincter towards the area of the body from which you are absorbing Qi (Figure 16.15).

After perfecting the Turtle Breathing exercise, a practitioner can create an energetic vacuum and initiate the absorption of excess Qi into the Lower Dantian by moving his or her intention from the anal sphincter through the Lower Dantian and torso at an extremely

fast speed. Continue this meditation for several minutes.

End the meditation exercise by drawing the Qi into the Lower Dantian, then perform the "Pulling Down the Heavens" exercise.

4. **Gathering Qi From Heaven and Earth:** At the fourth stage, imagine twisting the energy of the anal sphincter, spiraling the Qi from the Huiyin, up the center of the body, to connect with the Baihui area at the top of the head. Close the anal muscle gently, inhale, and imagine the energy vibrating and spiraling in a counterclockwise direction up the body's Taiji Pole. This connects the Lower, Middle, and Upper Dantians through the Taiji Pole. Upon exhalation, lead the vibrating Qi down the Taiji Pole in a clockwise spiral ending within the Lower Dantian area. Continue this meditation until the entire body pulses with the rhythm of the Taiji Pole. End the meditation exercise by drawing the Qi into the Lower Dantian, then perform the "Pulling Down the Heavens" exercise.

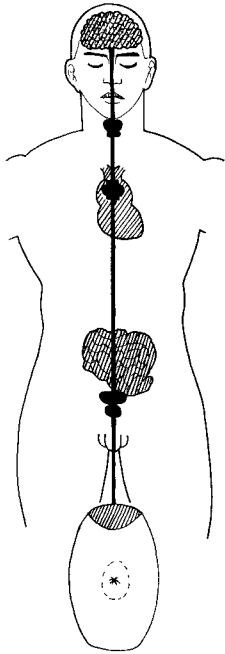


Figure 16.16. The Front of the Anus

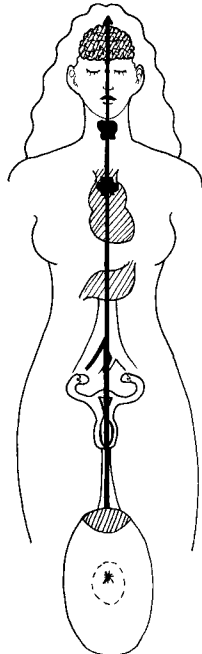


Figure 16.17. The Front of the Anus

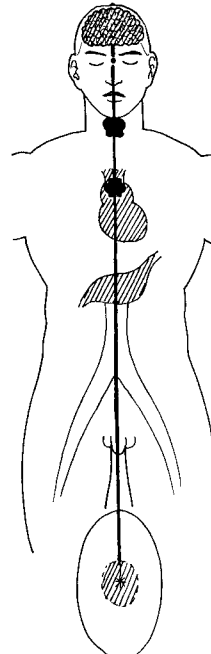


Figure 16.18. The Middle of the Anus

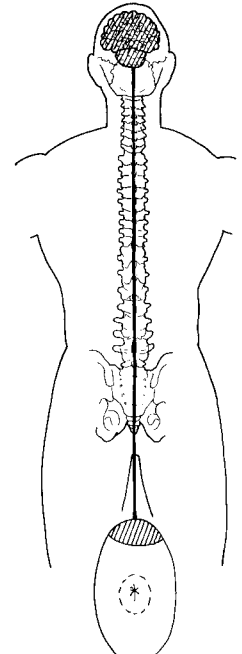


Figure 16.19. The Back of the Anus

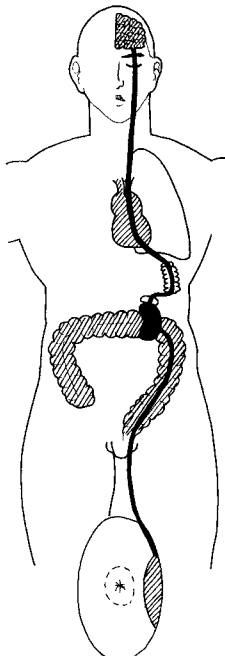


Figure 16.20. The Left Side of the Anus

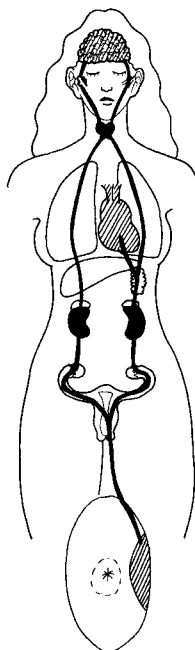


Figure 16.21. The Left Side of the Anus

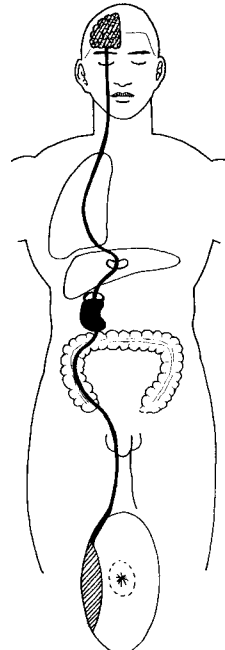


Figure 16.22. The Right Side of the Anus

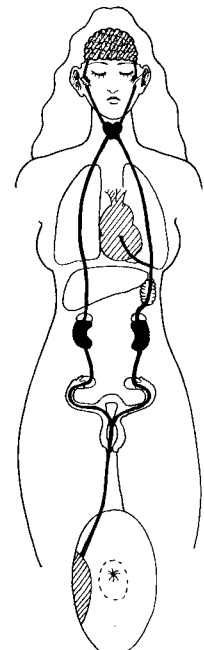


Figure 16.23. The Right Side of the Anus

THE FIVE REGIONS OF THE ANUS

The anus is divided into five regions: Front, Middle, Back, Left, and Right. By contracting the anus in different areas, you can bring more Qi to the various organs and glands. The five regions of the anus are described as follows:

1. The contraction of the front region of the anus opens the gate to the sexual organs, as well as to the Conception Vessel.
 - For men, this will affect the prostate gland, Urinary Bladder, Small Intestine, thymus gland, thyroid gland, parathyroid gland, mouth, nose, and front part of the brain (Figure 16.16).
 - For women, this will affect the vagina, uterus, vena cava, aorta, Stomach, thymus gland, thyroid gland, parathyroid gland, mouth, nose, pituitary gland, and front part of the brain (Figure 16.17).
2. By contracting and pulling the middle region of the anus, more Qi is drawn into the Thrusting Vessel and Taiji Pole, as well as to the genitals, aorta, vena cava, Stomach, Heart, thyroid gland, parathyroid gland, tongue, pituitary gland, pineal gland, and Baihui area (Figure 16.18).
3. By contracting the back region of the anus the Qi is connected to the Governing Vessel, as well as the sacrum, lumbar, thoracic and cervical vertebrae, and cerebellum (Figure 16.19).
4. By contracting the left side of the anus the Qi connects to the left side of the body.
 - For men, this affects the left testicle, Large Intestine, left Kidney, left adrenal gland, Spleen, the left side of the Heart, left Lung, left ear, left eye, and left hemisphere of the brain (Figure 16.20).
 - For women, this affects both ovaries, both Kidneys, both adrenal glands, the Spleen, Liver, Heart, both Lungs, the thyroid gland, parathyroid gland, and both hemispheres of the brain (Figure 16.21).
5. By contracting the right side of the anus, the Qi connects to the right side of the body.
 - For men, this affects the right testicle, Large Intestine, right Kidney, right adrenal gland, Liver, Gall Bladder, right side of the Heart,

right Lung, right ear, right eye, and the right hemisphere of the brain (Figure 16.22).

- For women, this affects both ovaries, both Kidneys, both adrenal glands, the Spleen, Liver, Heart, both Lungs, the thyroid gland, parathyroid gland, and both hemispheres of the brain (Figure 16.23).

RULE 6: PULL IN THE STOMACH

Pull the stomach in above the pubic bone and avoid tensing the abdominal muscles. This helps to restrain the Yuan Qi, thereby increasing the internal pressure and promoting the flow of internal Qi throughout the whole body.

The action of tucking and pulling the Stomach and navel inward naturally causes the Mingmen and lower back to press outward. In ancient Chinese Daoist traditions, the soles of the feet are believed to be governed by the Kidney Water, and the soles of the palms are governed by Heart Fire. Together, these four points are called the "Four Gates," and they can be accessed when the individual presses his or her Mingmen backwards, increasing the circulation of Qi emanating from the Lower Dantian.

RULE 7: RELAX THE WAIST

If the waist is not relaxed, the Qi cannot sink back to the Lower Dantian. Relax the waist by relaxing the hips and bending the knees. When the waist is relaxed, the spine will stand upright, yet remain relaxed.

The waist and the abdomen are two especially important areas in training and guiding Qi. The abdomen is considered to be the furnace for refining Qi. The waist is the residence of the Kidneys and the Mingmen Fire, and is an important junction for Qi and Blood circulation.

The waist is considered the master of the body and must be kept sunken and relaxed (Figure 16.24). As the buttocks tuck under and the waist sinks, small pockets should form on the inner thighs where the pelvic bones meet the femur bones of the legs. Most people usually keep the pelvic area tight and immobile, as it is associated with shock, fear, and sexual trauma. When this area becomes loosened, such emotions are often released.

The specific actions to relax the waist are as follows: lift both shoulders in order to stretch the back, then release them downward immediately as you exhale, relaxing the waist. To achieve genuine waist relaxation, you must also relax and tuck the sacrum; this action opens the sacrum. When the sacrum is opened, the Lower Dantian will expand and the storehouse of Yuan Qi will be enlarged. Be sure that the waist and hips face forward in the same direction as the knees and feet.

RULE 8: TUCK THE CHEST IN

The chest should relax inward so that air flows freely and the Qi sinks down into the Lower Dantian. Fill the abdomen with air while relaxing the chest inward. The back should be open and expanded. Relax the scapulae and allow them to sink to their lowest point. This will help the shoulders to sink. Rounding the scapulae (pushing to the sides and forward) will help open and expand the back.

Do not thrust the shoulders inward or intentionally close the thoracic cavity. The intentional tucking in of the vertebral area requires the outward opening of the ribs and expansion of the intercostal muscles. The action of opening the chest outward, then tucking the chest inward, helps to relax the thoracic cavity and avoids tension in the thoracic muscles.

RULE 9: STRETCH THE BACK

The key to stretching the back is to hang the shoulders and “open the scapulae.” When the two shoulders drop evenly, the lumbar vertebrae straighten out. The spine suspends from the connective tissue, allowing each vertebrae the potential of resonating and transferring energetic vibrations within the vertebral column.

The function of tucking the chest and stretching the back also calms the Heart and Lungs. The Heart controls mental and emotional activities and also directs Blood circulation. When the thoracic cavity is spacious and the back is upright, the Heart and mind will be calm, and the Lungs will be clear and free from Heat. Tucking the chest and stretching the back allows the chest and back to relax, permitting the Conception and Governing Vessels to communicate with each other and im-

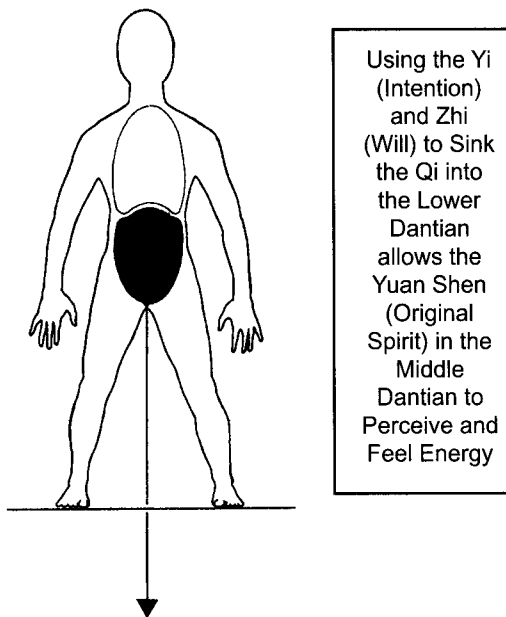


Figure 16.24. Relax and sink the waist, allowing the hips to drop.

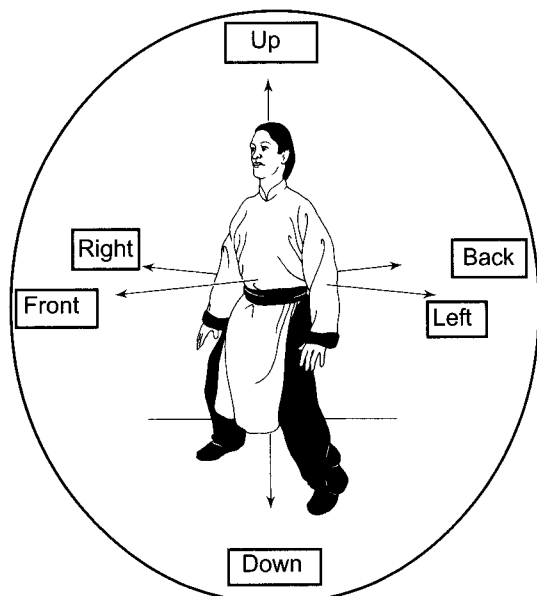


Figure 16.25. By imagining that there is a rope pulling on the top of the head, as well as a rope pulling and on the base of the coccyx, the spine is allowed to naturally stretch, expanding the body's Qi into the six directions of space.

prove the movement of energy within the body.

Imagine a weight hanging from the coccyx and a rope pulling up the crown point of the head. Feel the elongation of the spine with each inhalation and each exhalation. Remain relaxed (Figure 16.25); do not hold yourself unnaturally erect or contract the abdomen to straighten the lower back. The abdomen must remain relaxed. When sinking the body's weight, try to feel the spine press into the heels of the feet.

RULE 10: RELAX THE SHOULDERS

If you relax the shoulder joints and let them hang naturally, then the entire shoulder and neck area will relax. If you elevate your shoulders when you are standing or sitting, the energy will not sink; you will begin to feel tired, the shoulders will be stressed, and the flow of Blood and Qi will become blocked.

As the center of your body sinks, begin to allow your body's weight to compress into the center of your suspended arms (Figure 16.26). When the shoulders are encouraged to relax and are allowed to drop and roll forward, this facilitates the hollowing of the chest and the expanding and opening of the back, allowing the energy to flow into the arms. Try to feel your arms link up with the scapulae as the clavicles press downward. Your shoulders should remain very loose and free.

RULE 11: SINK THE ELBOWS

When practicing the Immortal Post posture (Figure 16.27) with the hands positioned by the Heart, it is important to bend the elbows slightly, holding them lower than the hands. The arms must also curve inward as if embracing a large ball or barrel. Do not push the elbows out so far that you lose the curve in your arm; this is of extreme importance. Your arms should not bend inward more than 45 degrees. The energy flowing in your arms is like water running through a hose. If you bend them too sharply, much of the supply of Qi will be cut off.

While in a Wuji posture, imagine that a weight is hanging from the elbows; otherwise a sensation of compression will be felt at the shoulder and elbow joints. The elbows should be slightly

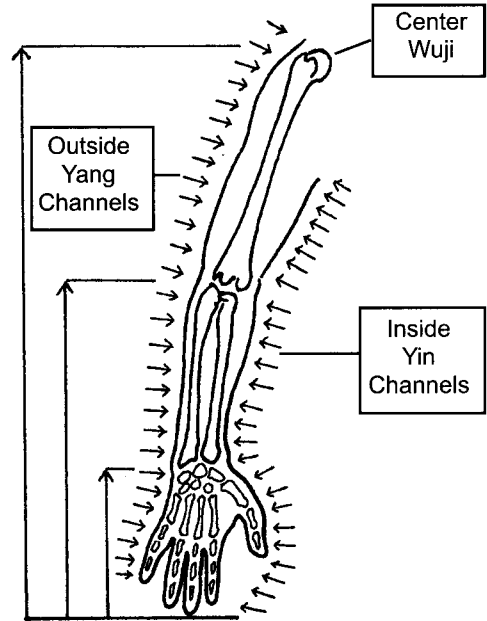


Figure 16.26. Allow the bones in the arms to feel heavy, naturally stretching the tissues and increasing Qi flow to the extremities.

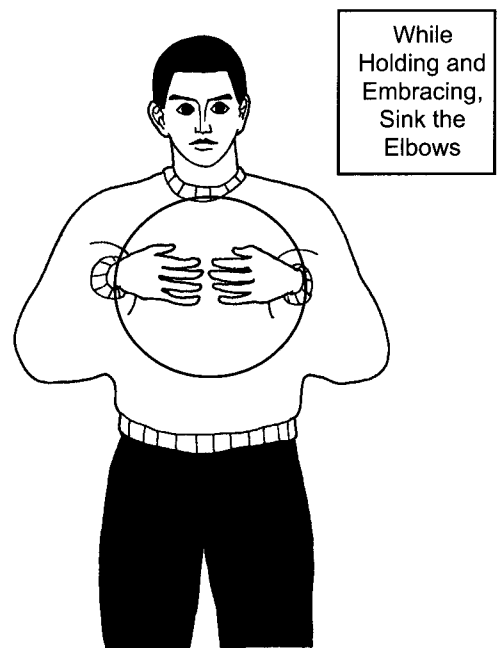


Figure 16.27. The Immortal Post Posture

bent and relaxed, remaining structurally correct and not weak. This will help to roll the shoulders forward and open the back. If the elbows are not bent, there will be decreased energy flow.

RULE 12: HOLLOW THE ARMPITS

Hollow the armpits as if each one is holding an egg. This allows the Qi and Blood to flow freely in the upper limbs and increases the arm's energetic potential (Figure 16.28). To relax the shoulders, move the tips of the elbows down and outward towards the back sides of the torso. Avoid sloping or squaring the shoulders.

RULE 13: RELAX THE WRISTS

This includes hollowing the palm and the comfortable curling of the fingers. Relaxation of the wrist allows the Shu-Stream points in the wrist to communicate with the fingers. Hollowing the palm and curling the fingers allows for the natural stretching and curving of the hand which prevents the Qi from diffusing. It is important to avoid being rigid and purposefully bending the fingers, as all hand postures affect the brain and also the body's Qi flow.

The wrist must form a line with the shoulders. Do not bend the wrists, but hold them straight so that the middle finger forms a line with the forearm allowing the hands and fingers to hang relaxed but not limp. Relaxing the wrists helps to regulate the three Yang and three Yin channels of the hands so that Qi and Blood can flow freely.

RULE 14: SUSPEND THE HEAD

The classics say that "the head is held aloft not by force, but as if it were placed there by a ruling power." Hold the head as if it were suspended, keeping the Baihui area pointed to Heaven (Figure 16.29). This produces space in the body by elongating the spine, allowing the intercostal muscles (between the ribs) to elongate. This elongation of the spine also increases Qi flow within the Thrusting Vessels, allowing for increased vibrational resonance within the body.

When suspended, the head must be kept upright and positioned in the middle of the chest and shoulders. This helps to set the whole body

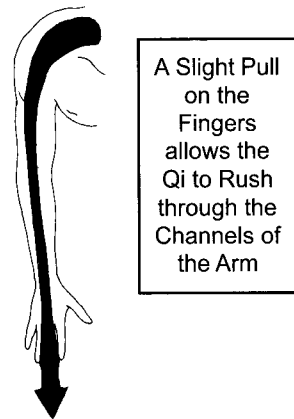


Figure 16.28. When the shoulder relaxes, the Qi flow into the arm increases.

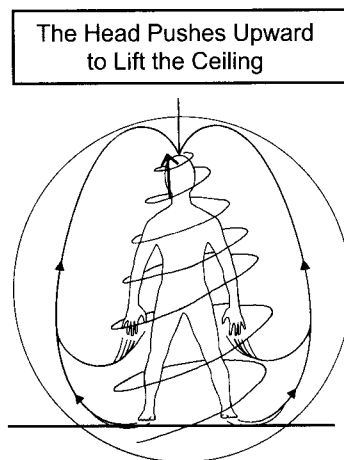


Figure 16.29. Suspending the head allows the body to become sensitive to the surrounding environment and to external fields of Qi.

in the upright position and also directs the Qi and Blood to flow upward to nourish the Brain and the Mind. In this position, the Shen will be reinforced (it is the Shen which controls all the physical and mental activities), while the Jing and the Qi will be invigorated. An effective visualization is to imagine your head lifting high into space, your waist positioned in the clouds, and your feet sunk deep into the Earth.

RULE 15: TUCK THE CHIN

The head cannot be properly suspended if the chin is not tucked in. Only then can the Baihui

point on the top of the head be correctly positioned and the nasal respiration kept free.

Tuck the chin and slightly lean forward to stretch and lengthen the spine. You should feel the stretch all the way down into the coccyx. Next, slowly shift the weight backwards, stacking each vertebra on top of the one beneath it, starting from the bottom of the coccyx and sacrum and moving upwards.

RULE 16: CLOSE THE EYES FOR INNER VISION

The Chinese have a saying: “close the curtain.” This refers to dropping the eyelids to facilitate inner-vision, and focusing on the specific area where the Qi is being trained or circulated. The eyes are of great importance in Medical Qigong exercises. It is said that the functional activities of Qi are determined by the eyes; the eyes are the messengers of the Mind; and the Mind is the residence of the Shen.

Of all the viscera, the Liver has the greatest energetic influence on the vision, because the veins that supply the eyes are also collateral branches of the Liver Channel. Thus closing the eyes also produces a soothing effect on the Liver, and helps access the Hun.

INDUCING A QUIESCENT (YIN) STATE

Completely closed eyes will induce an absolute Yin state which is generally used in meditations for quieting the patient’s Qi. However, when used excessively (with all Yin and no Yang energy), the patient’s Qi can become too inactive and sedate. Completely closed eyes can also be used in Medical Qigong prescriptions for Tonifying Deficient conditions when combined with Color Therapy.

INDUCING AN ACTIVE (YANG) STATE

Completely open eyes will induce an absolute Yang state. This is generally used in meditations for stimulating the patient’s Qi. However, if overused, this type of meditation can make the patient too restless and active. Completely open eyes can also be used in Medical Qigong prescriptions for dispersing Excess conditions when combined with Sound Therapy.

INDUCING A BALANCED (REGULATED) STATE

When the goal is to Regulate the body’s energy, the eyes should be slightly open in order to leave a small thread of light inside the eyes. This will keep the Yang (light) within the Yin (dark), so that the Qi will be more balanced. Because energy leaves the body through the eyes, after performing Medical Qigong exercises or prescriptions it is important to allow your eyes to close halfway in order to continue the cultivation of life-force energy.

USING THE EYES TO CALM THE SHEN

Closing the eyelids gently when practicing Medical Qigong exercises or meditations will restrain the vision and help calm the Shen. Shutting the eyes too tightly, however, can cause tension in the upper and lower eyelids as well as the eyes themselves.

An ancient Daoist meditation “secret,” is to use the eyes for observing and directing the internal flow of Qi while performing the Microcosmic Orbit. This is practiced by imagining the flow of breath and Qi as a stream of bright light or fresh water. The practitioner will follow the circulating breath with semi-closed eyes, moving the eyeballs first downward to follow the Qi movement through the Conception Vessel, then upward, following the Qi movement through the Governing Vessel.

After practicing meditation, gather the excess Qi of the eyes towards the back side of the orbital surface of the eyeballs, sending the energy downward into the Lower Dantian via the Taiji Pole. This will prevent the eyes from overheating and drying out and will help to calm the Shen.

Additionally, while practicing a meditation that involves staring into the distant horizon, the eyes should not be allowed to focus onto any specific item, but should instead be encouraged to stare softly into infinity. This relaxed visualization technique is also known as the “One Thousand Yard Stare,” and helps in regulating the venous pressure in the cranial cavity.

In ancient China, the Daoist monks would practice slowly bringing the distant scenery into their body through the light of their Shen via the Yintang point (Third Eye area) after exercising or meditating. Next, they would allow the distant image to penetrate further into their mind, and

into the upper chambers of their Upper Dantian. Then, the monks would use the gathered light of their Shen to quickly project the absorbed image back into the horizon. After repeating this absorption - projection technique several times, the monks would then allow the light of their Shen to reflect the image internally within the confines of the Upper Dantian. This technique was used to develop the "Eyes of Heaven," and allowed the monks the ability to project and receive thought forms, light, and spirit.

RAPID EYE MOVEMENT

Certain Qigong masters believe that the resonating flux created in sleep during REM (Rapid Eye Movement) allows the subconscious mind the ability to "download" the individual's daily experiences. Any twitching, shaking, and REM eye movements experienced during the Medical Qigong treatment is observed as the body's energetic and nervous systems realigning themselves to the newly initiated patterns. The twitching, shaking, and REM eye movements also allow the patient's Shen and Hun the ability to further reprocess the healing "message" projected into the patient's body from the doctor, initiated by chaotic resonant patterns.

THE ENERGETIC FUNCTION OF THE EYES

The dark pupil in the center of the eye always maintains its exact same size, and it is considered the physical lens of the eye. However, the surrounding aperture known as the "iris" expands and contracts around the pupil according to various energetic stimulations (Figure 16.30). Thoughts, emotions, light, and darkness all affect the individual's Jing, Qi, and Shen, causing the iris to either expand or contract. During deep meditation, the iris expands to allow the pupil to "open." This degree of opening corresponds to the degree of the individual's internal spiritual light; hence the saying, "the eyes are the windows to the soul."

According to ancient Chinese Daoist teachings, the expansion of the iris also provides the individual with an energetic entry portal into the Wuji. If, for example, both eyes look upwards towards the Crystal Chamber of the Upper Dantian, the body's Qi will merge with the Shen and draw up into the infinite space of the Wuji, fusing with

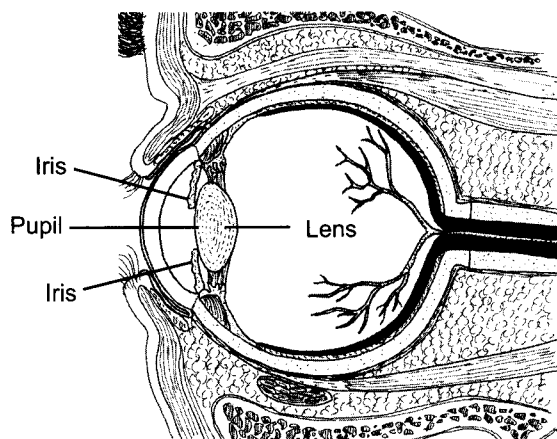


Figure 16.30. The "iris" expands and contracts around the pupil according to various energetic stimulations. (Inspired from the original artwork of Wynn Kapit).

the energy of the divine (located within the Taiji Pole). The energetic function of looking upward towards the center of the Brain causes the eyes to cross, resulting in the union of the Wood Element (left eye) and Metal Element (right eye) energies. In ancient Chinese alchemic traditions, the combining of these two elements is required for increasing the development of psychic energy. This increase in psychic development is due to the energetic union of the Hun (Wood Element: Ethereal Soul) and Po (Metal Element: Corporeal Soul) within the body, and is said to connect the meditator with his or her Yuan Shen (Original Spirit).

Each eye has its own specific responsibility and energetic function, described as follows:

- **The right eye** is generally used to project Qi and Shen out of the body (projecting thoughts, images, intentions, desires, and emotions). According to ancient Chinese alchemy, the right eye also relates to the Kidney Water, Yin, Qi, Earth, Metal Element, the Moon, and the Po (Corporeal Soul).
- **The left eye** is generally used to receive Qi and Shen into the body (drawing in thoughts, images, intentions, desires, and emotions). According to ancient Chinese alchemy, the left eye also relates to Heart Fire, Yang, Shen, Heaven, Wood Element, the Sun, and the Hun (Ethereal Soul).

RULE 17: CLOSE THE MOUTH, OPEN THE NOSE, STOP THE EARS

When closing the mouth, the doctor is encouraged to soften the face into a half-smile. The half-smile is used to relax the muscles of the jaw, and facilitates increased Qi flow into the head area.

In order to enhance the gathering of the Yang during Medical Qigong exercises and meditations, close the lips while gently touching the teeth together. By closing the lips, the doctor will prevent the gathered internal Qi from flowing out of his or her body. Avoid clenching the teeth, as this increased tension will block the internal flow of Kidney Qi.

OPEN THE NOSE

In most Medical Qigong exercises and meditations, both inhalation and exhalation take place through the nose (Figure 16.31). In ancient China, the nose was considered to be the “male organ” during the process of energetic refinement. The ancient Daoists referred to the nose as the “Mystery of Heaven,” which nourishes Man with five breaths that enter and flow into the Lungs and Heart. It is also believed that the nose was responsible for the bellows action that supplies the wind and breath used to “fan the fire” within the lower abdominal furnace.

The mouth, which remains closed, is considered the “female organ,” and was often referred to as the “Mystery of Earth,” which nourishes Man with five flavors that enter and flow into the Stomach and Intestines. The mouth is responsible for supplying the saliva (developed from the colored vapors of the Five Yin Organs) for the lower abdominal furnace.

Once stored, the five breaths unite with the five flavors and generate both saliva and secretions. As the breath and the secretions react upon each other the Shen is spontaneously born. By reacting on each other, both the breaths and flavors also form the energetic foundation of the five viscera (Liver, Heart, Spleen, Lungs and Kidneys).

In ancient China, nose breathing was additionally used to activate the upper soft palate of the mouth (considered the “brain diaphragm”), creating better Qi and Blood flow into the Brain. Modern Scientific research has shown that many

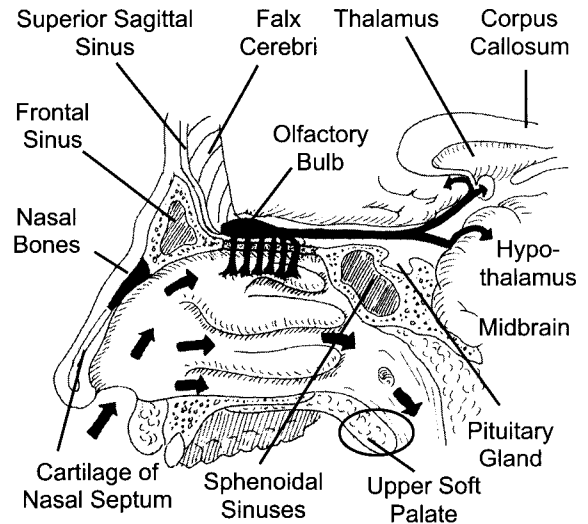


Figure 16.31. As the air flows quickly in and out of the nostrils it causes vibrational resonances to occur within the nasal passages, which in turn cause the nasal bones to vibrate, stimulating the pituitary gland and falx cerebri of the Brain.

(Inspired from the original artwork of Wynn Kapit).

autonomic and voluntary functions are related to the breath and specific nerve components situated at the base of the nose; and that the nasal mucosa is connected to the visceral, excretory and reproductive organs. Therefore, improper breathing (irregularity of nostril breath) can initiate disturbances in any of these organ systems and vice versa (e.g., obstruction of the nasal passage can slow the Heart rate and Blood circulation, preventing proper tissue oxygenation).

The ancient Chinese believed that each breath contained an underlying significance and a particular coded message. Therefore the breath was divided into three different aspects: the physical breath, energetic breath, and spiritual breath (see Chapter 17).

The Three Types of Nostril Breathing

The breath, and manner in which the air flows in and out through the nostrils during respiration, can be divided into three types of nostril breathing: Dominant Right Side Nostril Respiration, Dominant Left Side Nostril Respiration, and Balanced (both sides) Nostril Respiration.

The dominant nostril, through which the ma-

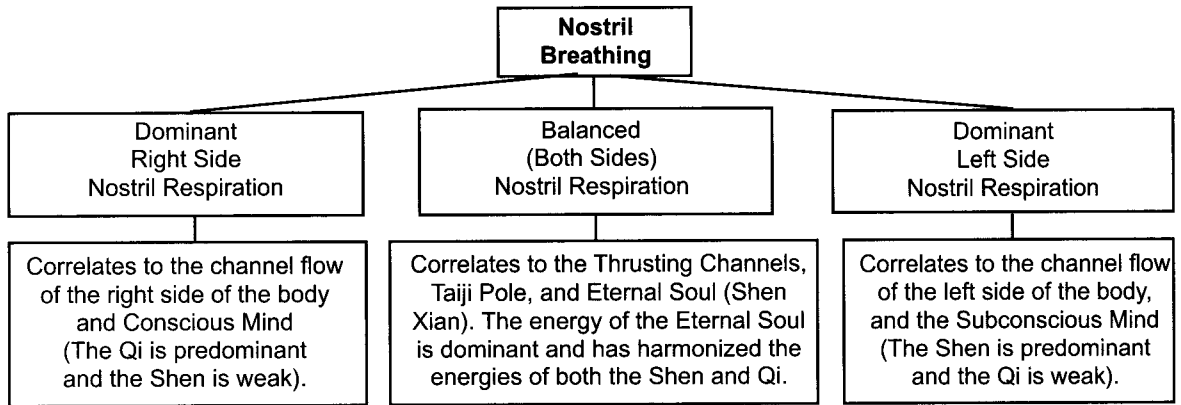


Figure 16.32. The Three Types of Nostril Breathing

majority of breath and energy flows, alternates at regular intervals (every sixty to eighty minutes). This alternation corresponds to the process of continually balancing complimentary Yin and Yang aspects of the nervous system, and also relates to specific regulations of the right and left quadrants of the Brain. This alternating cycle of nostril breath is based on the prenatal and postnatal biorhythms of the body as it relates to the two hemispheres of the Brain. The three types of nostril breathing are described as follows (Figure 16.32):

- **Dominant Right Side Nostril Respiration:** When the right nostril dominates, this is correlated with the channel flow of the right side of the body, as well as the energetic properties of the Conscious Mind. It indicates that the Qi is predominant and that the Shen is weak.
- **Dominant Left Side Nostril Respiration:** When the left nostril dominates, this is correlated with the channel flow of the left side of the body, as well as the energetic properties of the Subconscious Mind. It indicates that the Shen is predominant and that the Qi is weak.
- **Balanced (both sides) Nostril Respiration:** When both the right and left sides of the nostrils are balanced, this is correlated to the Thrusting Channels and Taiji Pole, as well as the Eternal Soul (Shen Xian). It indicates that the energy of the Eternal Soul is dominant and has harmonized the energies of both the Shen and Qi.

The energetic flow created by the left and right

nostril breath acts like alternating positive (right) and negative (left) electrical circuits. During meditation, if the right nostril is dominant, the individual will experience physical difficulties and the body will be restless; if the left nostril is dominant, the individual's Mind will wander into dream or sleep; however, if both nostrils are open, the individual's Mind can be easily focused, and he or she will experience stronger results because the body's mental and physical energetic patterns become harmonized and rhythmic, and the Shen becomes calm.

STOPPING THE EARS

To the ancient Daoists, all body parts that come in pairs (i.e., brain, ears, eyes, nose, breast nipples, hands, testicles/ovaries, and feet) are correlated with the celestial influences of the Sun and Moon. The ancient Chinese use the expression "Stopping the ears," to portray the Daoist adepts' focus on hearing inward, so as to be free from outside interference. The ancient Daoists believed that "Stopping the ears" allowed the celestial influences of the Sun and Moon to internalize and manifest inside the adept's physical body (Figure 16.33).

In ancient times, when meditating, Daoist students were also taught to "close the nine major gates of illumination" so that their eyes did not see (and the Hun remains in the Liver), their ears did not hear (and the Jing remains in the genitals), their nose did not smell (and the Po remains in the Lungs), and their four limbs did not move (so that the Yi remains in the Spleen).

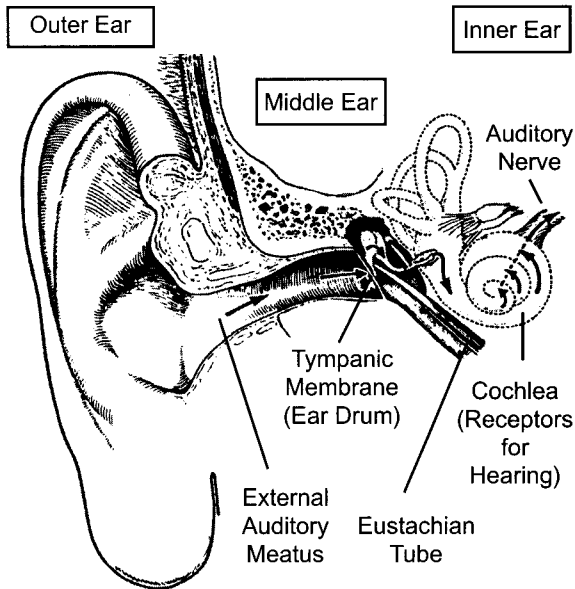


Figure 16.33. The ear is divided into three parts: the Outer Ear (responsible for collecting and channeling sound); the Middle Ear (responsible for converting sound energy into mechanical energy); and the Inner Ear (responsible for both auditory and vestibular stimulation).

(Inspired from the original artwork of Wynn Kapit)

In ancient China, the skill of “Stopping the Ears” was divided into either Yin or Yang methods, described as follows:

- **Yin Method:** In this technique, the doctor completely withdraws his or her Mind from the sense of hearing, shutting off all sounds, and no longer engages in any audible distractions.
- **Yang Method:** In this technique, the doctor focuses his or her attention on eliminating one sound at a time, registering, acknowledging, releasing and shutting off the audible distractions. The doctor continues this process one sound at a time until he or she has completely shut off all sounds, and no longer engages in any audible distractions.

RULE 18: TOUCH THE TONGUE TO THE UPPER PALATE

Traditionally, a half smile is used to relax the muscles of the face and jaw, and then the tongue position is engaged. When the tongue touches the



Figure 16.34. The Three Types of Nostril Breathing

upper palate, it forms what is called the “Bird’s Bridge.” The connection of the tongue links the external Qi flows of both the Governing Vessel (which ends at the nose and upper palate) and the Conception Vessel (which ends in the mouth). As the tongue touches the upper palate, the body’s Qi flow increases, and the three fields of Wei Qi expand. This can help to eliminate diseases and prolong life. The belief is that when someone has a disease, the Governing and Conception Vessels are to some extent disconnected.

Some Qigong doctors test their patients’ progress by having them meditate with their tongue suspended in their mouth. Upon command, they connect the tongue to the upper palate. The suddenly increased expansion and strength of the patients’ Wei Qi is easily observed by the doctor and indicates the degree of their progress.

ANCIENT DAOIST TONGUE TECHNIQUES

In ancient China, when a Daoist shaman began to gather energy in the evening time, he or she would focus on the tip of the tongue as a brush. On a Yang day (an odd numbered day), the masters would draw the character for Yang on the hard palate of the roof of his or her mouth (Figure 16.34). Once the character was completed, the master exhaled through his or her mouth, so that the breath or “Yang Vapor” could mix with the light of the Pole Star and be reabsorbed into the master’s body via the nose.

On a Yin day (an even numbered day), the ancient masters would draw the character for Yin on the hard palate on the roof of his or her mouth.

When called upon, a Daoist shaman could create and release specific spells and energy using his or her tongue to draw magic words on the upper palate, and then breathing out and releasing the spirit energy.

GATHERING THE SALIVA

To the ancient Daoists, saliva was seen as a precious internal nectar, and was given various names, such as the “juice of jade,” “divine juice,” “golden liqueur” and “mysterious source.” The ancient Chinese treated saliva as the water-of-life, which was capable of making one hundred joints supple, as well as moistening and harmonizing the internal viscera. Ancient Daoist texts on Respiratory Dao Yin compare swallowing saliva to the beneficial effects of rain soaking the Earth and “swallowing up dryness.” Another ancient Daoist text states, “whereas breath makes the clouds, the act of swallowing saliva spreads the rain and brings life to the hundred thousand spirits.”

Saliva accomplishes two complementary functions:

- First, it rinses the mouth and has a purifying function
- Second, it is the nourishment of immortality during the course of meditation

The “Chapter on the Yellow Center,” from the *Dao Shu* (Daoist Pivot), states “the two internal streams of the Urinary Bladder and Kidneys channels unite to form the saliva, while the circulation of energy in the Sea of Qi is their important route of travel.” Since ancient times, the Kidneys have been used as one of the primary places to store Qi. Both of the body’s Kidney Channels run along the sides of the base of the tongue. The ancient Chinese Daoists considered the saliva under the tongue to be the “upper source” of the Kidney fluid, and therefore thought to protect and cultivate this Kidney fluid by creating the “Immortal Pill.”

The ancient Daoist technique called the “Method of Absorbing the Mists,” utilizes the body’s internal “mists” of the Yin organs as the five original “Yin Sprouting Clouds of Heaven.” It is these five original mists that gather to form saliva, which is considered to be the Yin Element of the upper part of the body. These five clouds are the sprouting vapors of the Original Five Breaths which stem from the Five Yin Organs, and are responsible for nourishing and strengthening the five viscera.

SWALLOWING THE SALIVA

According to the ancient Daoist text, *The Yellow*

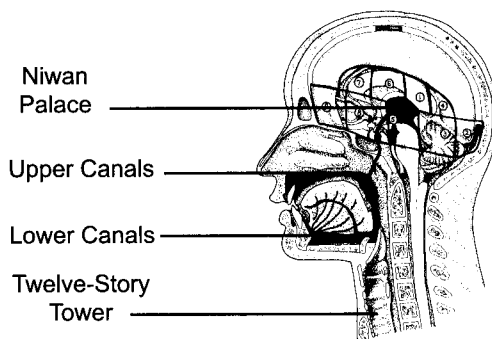


Figure 16.35. The passage of saliva from the Jade Lake

Court Canon, “The clear water of the Jade Lake pours down to the Magical Root. Be careful to nourish it and you will live long. Calamities will not invade him who rinses and swallows this magical fluid.”

The center of the mouth is called the “Jade Lake.” The tongue, which is considered the “Magical Root,” is used to stir up and activate the formation of saliva within the Jade Lake. It is the tongue that accumulates, gathers, and directs the saliva to flow down the throat.

The ancient Daoists believed that before being swallowed, the passage of saliva from the Jade Lake originally flowed into the mouth through four canals: Two Upper Canals, and Two Lower Canals, described as follows (Figure 16.35):

- **The Upper Canals:** The two upper canals flow from the Niwan point located in the Upper Dantian, and pass through the two orifices of the upper gums which terminate at the teeth in the region of the upper jaw.
- **The Lower Canals:** The two lower canals flow from behind the sinciput (located in the anterior aspect of the head, just above the forehead), and descend into the two Kidney Channels underneath the tongue, terminating behind the teeth in the region of the lower jaw.

When swallowing saliva, the throat is essentially seen as a twelve-story tower, constructed and sequentially arranged in twelve rings which correspond to the Chinese twelve two-hour time periods. The ancient Daoist viewed the throat as the “road of the spirit” where saliva divides itself into liquid pearls. The phrase, “To String Pearls” is the name given to the act of repeatedly swallowing saliva.

Only when the saliva takes on an oily or thick appearance it is ready to be rinsed through the mouth and swallowed. The transformation of saliva is called, “the Method of Creating the Jade Liquor and Golden Beverage,” and consists of six specific juices (Liu Ye) of the body: Jing, tears (two different types), saliva, sweat and urine. Together the six juices are combined with the body’s Yuan Qi in order to create the Jade Liquor and Golden Beverage.

According to the ancient Daoist text, *The Scripture on the Nourishment of the Vital Principle and the Prolongation of Life*, there are several names given to the various states and functions of saliva, for example:

- “Jade Beverage” is the name given to saliva when it is collected within the mouth
- “Sweet Source” is the name given to saliva that is used to rinse the mouth
- “Flowery Lake” is the name given to the saliva when it is flowing
- “Sweet Dew” is the name given to the saliva when it descends
- “Source of Essence” is the name given to the saliva when it disperses or dissolves

CREATING THE IMMORTAL PILL

There is an exchange of Yin and Yang energy within the saliva, as Heaven Qi and Earth Qi are gathered within Man’s Body Fluid Essence in order to create the “Immortal Pill.”

The technique called “Gathering the Saliva” begins when the tongue touches the upper palate, and increases the secretion of saliva. Saliva contains many enzymes, which not only aid digestion but also benefit the patient’s physiology. In ancient China, the practice of gathering the saliva was also called “Gathering the Immortal’s Water,” and was practiced in order to create the “Immortal Pill.”

Creating the Immortal Pill involves combining the energized saliva, the inhaled air, and the absorbed energy of the Five Elements (gathered from the universal and environmental energetic fields) into the mouth during Qi cultivation exercises and meditations.

Swallowing the Immortal Pill is performed with three consecutive gulps, and uses the breath

as a cork to enclose the saliva. When swallowing the Immortal Pill, it is important to tilt the head slightly backwards (after exhaling).

After swallowing the Immortal Pill, the energized saliva mixture is directed to flow down the Conception Vessel to bathe the Five Yin Organs, and is then gathered into the Lower Dantian, causing energetic “steam” to rise. Next, the energetic “steam” is directed to flow up the Governing Vessel into the Brain to replenish and nurture the Upper Dantian and Sea of Marrow.

Grinding the Teeth and Clicking the Teeth

Before and after Qigong exercises and meditations, the student is always directed to “grind their teeth” thirty-six times to “summon the divine spirits,” prior to gathering saliva. There are several ways to grind the teeth. From an ancient Daoist perspective, grinding the teeth to the left is said to make the “heavenly bell” respond, while grinding the teeth to the right is said to make the “celestial music stone” sound. Both of these practices are meant to drive away evil influences.

Clicking the teeth creates the sound of the “heavenly drum” and serves to call forth divine spirits. This teeth clicking practice is performed both at the beginning and end of meditation practice (generally 32 or 56 times), and is also accompanied by the swallowing of saliva.

Twisting the Head

The ancient Daoists recommended turning the neck and making one complete circular movement with the head “like a turtle” before swallowing the saliva.

Ancient Daoist Bagua Saliva Gathering

In ancient China, when a Daoist shaman began to gather energy, he or she would focus on gathering the energy of the Bagua (Eight Directions) of Heaven, Man, and Earth into his or her saliva before swallowing. This would allow the master to completely gather the twenty-four cosmological divisions of the world (three times eight directions), with all their “realized spirits” while meditating.

Before the Daoist master would swallow his or her saliva during meditation, the master would first grind the teeth on the left side of the jaw (Yang), tilt the head backwards, then swallow the saliva and

Wood
Element
Tongue
Position

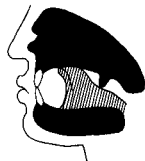


Figure 16.36. For the Wood position, which is related to the Liver, the tongue is placed on the middle of the upper palate at the center of the roof of the mouth.

Fire
Element
Tongue
Position



Figure 16.37. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.

Earth
Element
Tongue
Position



Figure 16.38. For the Earth position, which is related to the Spleen, the tongue is placed on the bottom of the jaw at the base of the lower palate, beneath the teeth and gum line.

Metal
Element
Tongue
Position



Figure 16.39. For the Metal position, which is related to the Lungs, the tongue is placed between the maxilla and mandible bones, suspended, behind the teeth.

Water
Element
Tongue
Position



Figure 16.40. For the Water position, which is related to the Kidneys, the tongue is placed on the soft palate at the back of the upper palate.

envision gathering and absorbing the spirits of the Eight Directions within the Heavens.

Next, the master would grind the four front upper and four front lower teeth, tilt the head backwards, swallow the saliva and envision gathering and absorbing the spirits within the central region of his or her chest, in each of the Eight Directions.

Finally, the master would grind the teeth on the right side of the jaw (Yin), tilt the head backwards, swallow the saliva, and envision gathering and absorbing the spirits of the lower regions of Earth, stretching out in Eight Directions.

With these practices, the saliva transformed from an ordinary Body Fluid into a mixture of colored vapors and energies, containing the primary energetic principles of life. This transformed saliva acted as fuel for the alchemical process occurring within the Daoist's Lower Dantian. Ancient Daoists believed that when swallowing the saliva, "above it repairs the Ni Wan Palace of the Upper Dantian, below it moistens the five Yin organs."

ANCIENT DAOIST FIVE TONGUE POSITIONS

There are five - Five Element Tongue Positions. Each tongue position is related to one of the Five Yin Organs and can be used to direct the Qi to that particular organ. Sometimes, if too much Heat is created while practicing Medical Qigong prescriptions, the patient will be instructed to "change the tongue position" as well as the meditation. The Five

Element Tongue Positions are described as follows.

1. **The Wood (Liver) position** requires that the tongue be placed on the hard palate, at the middle of the upper palate at the center of the roof of the mouth (Figure 16.36).
2. **The Fire (Heart) position** requires that the tongue be placed on the hard palate at the front of the upper palate behind the teeth and gum line (Figure 16.37).
3. **The Earth (Spleen) position** requires that the tongue be placed on the bottom of the jaw at the base of the lower palate, beneath the teeth and gum line (Figure 16.38).
4. **The Metal (Lungs) position** requires that the tongue be placed between the maxilla and mandible bones, suspended behind the teeth (Figure 16.39).
5. **The Water (Kidneys) position** requires that the tongue be placed on the soft palate at the back of the upper palate (Figure 16.40).

INTRODUCTION TO STATIC AND DYNAMIC POSTURAL DAO YIN TRAINING

As previously mentioned, Postural Dao Yin training is divided into two distinct methods of practice: Static Posture training and Dynamic Posture training (Figure 16.41).

- **Static Qigong Exercises** accumulate and strengthen the practitioner’s internal Qi through stationary, quiescent postures. Static Qigong exercises can also include subtle energetic movements directed by the mind, while maintaining lying, sitting, or standing postures.
- **Dynamic Qigong Exercises** train the channels, collaterals, muscles, and bones externally, through Therapeutic Movements (e.g., stretching, bending, squatting, and twisting actions of the limbs and torso), Organ, Channel, and Tissue Self-Massage, and Walking Postures.

Dynamic Qigong exercises include: The Yun (Yin) Methods (slow, even, graceful movements), and the Dong (Yang) Methods (intense physical movements).

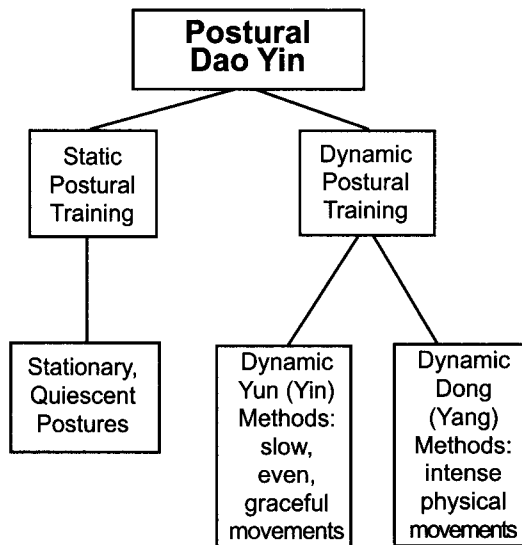


Figure 16.41. Postural Dao Yin is divided into Static Postural Training and Dynamic Postural Training

STATIC POSTURAL DAO YIN TRAINING

Medical Qigong Static Postural training integrates all three Dao Yin disciplines (Posture, Breath and Mind) into each position. This requires keeping the physical body still, while maintaining quiescent breathing, and a calm, tranquil state of Mind. While holding fixed postures (e.g., lying, sitting, or standing) the Medical Qigong practitioners can train to accumulate substantial Qi in their Lower Dantians, or circulate it through their bodies.

Static Qigong training is further divided into six different modalities of practice: Dispersing into the Wuji, Breath Regulation, Mind Concentration, Imagination and Sense Observation, Static Relaxation Qigong, and Inner Nourishing and Strengthening Qigong, described as follows (Figure 16.42):

1. **Dispersing into the Wuji:** This requires the practitioner to dissolve his or her energy into infinite space, or the Void, without focusing or directing the attention on any object in the external environment.
2. **Breath Regulation:** This requires moving Qi internally or externally while inhaling, exhaling, or swallowing the breath.

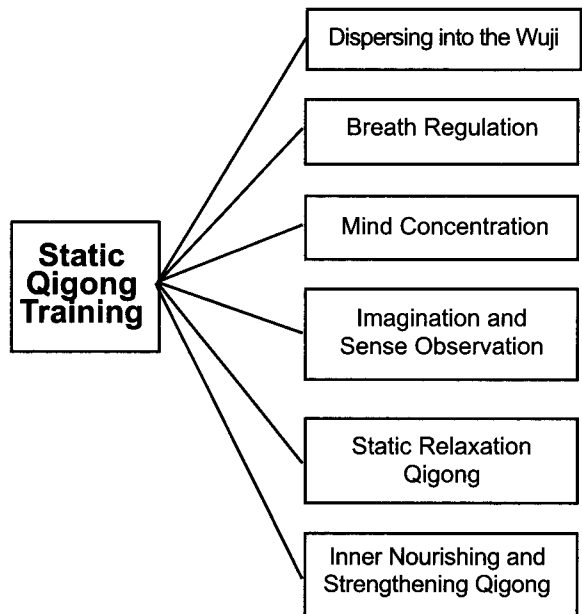


Figure 16.42. The Six Different Modalities of Static Qigong Training

The hands are placed on the lower abdomen to stimulate Qi in the Lower Dantian

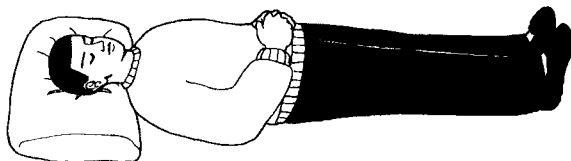


Figure 16.43. Supine Posture (Hibernation Posture): Lying supine in the Hibernation posture helps regulate the central nervous system, and is suitable for patients with serious diseases who are debilitated.

Keep the patient's head raised slightly to allow the Blood to flow downward into the torso.

To avoid compressing the Heart, do not allow the patient to lie on the left side.

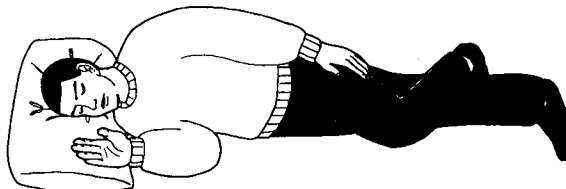


Figure 16.44. Sleeping Dog Posture: This position aids in the digestion and the absorption of food.

3. **Mind Concentration:** This requires concentrating the mind on one fixed internal or external point.
4. **Imagination and Sense Observation:** This requires disciplining the imagination with sensations such as colorful visualizations, sounds, tastes and smells.
5. **Static Relaxation Qigong:** This requires the relaxation of both body and mind, keeping them in a constant state of quiescence.
6. **Inner Nourishing and Strengthening Qigong:** This involves the combined use of multiple Static Qigong modalities (for example, Breath Regulation combined with Imagination and Observation).

LYING POSTURES

Various lying postures are included in Medical Qigong exercise and meditation practices. Lying postures are usually used to Tonify deficient conditions, and are the easiest class of postures in which to relax. In most lying Qigong exercises, the patient must practice carefully in order to maintain a clear, alert awareness and avoid falling asleep. The ancient Chinese believed that the position in which an individual sleeps exerts a profound effect on his or her physiology. There are several types of Medical Qigong Lying Postures, the most common used in the clinic include lying on the back, lying on the side and lying semi-inclined.

Lying on the Back

When lying on the back (also called the “Hibernation Posture”), the patient is supine with his or her hands either by the sides or placed on the Lower Dantian. The eyes can be either gazing upwards or closed. Lying supine in the Hibernation posture helps regulate the functional activities of the central nervous system, and is suitable for patients with serious diseases who are debilitated (e.g., chronic fatigue syndrome, fibromyalgia, and certain types of cancer). This is also an excellent posture for patients with gastrointestinal diseases (Figure 16.43).

Lying on the Side

The Chinese saying, “the body should lie like a bow,” is an eloquent description of the curled position of the patient’s body while lying on the side. This particular position (commonly called the Sleeping Dog posture) is beneficial for aiding digestion and the absorption of food.

In practicing the Sleeping Dog posture, the patient should lie on the right side with the left knee bent and the right leg extended straight. To avoid compressing the Heart, do not allow the patient to lie on the left side.

Keep the patient’s head raised slightly to allow the Blood to flow downward into the torso. Have the upper part of the patient’s body straight, with the right arm bent at the elbow, hooked up-

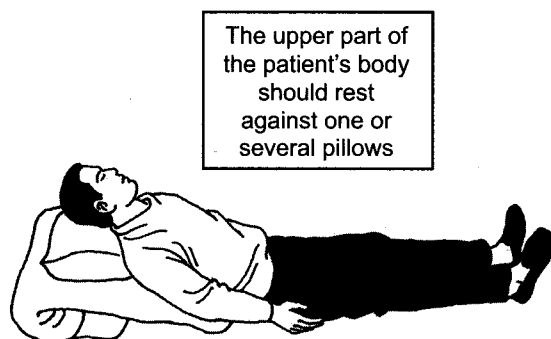


Figure 16.45. Semi-Inclined Posture: When lying in the semi-reclining posture, the patient is half-sitting and half inclined on the bed.

wards (or placed on the pillow with the palm resting against the face). The left arm should be resting against the lower side of the body (Figure 16.44).

When the patient is chronically ill, however, an exception to lying on only the right side can be made. In this case it is important that the patient lie on the “healthy side” and not the side of the diseased organ (e.g., in cases of Liver disease, patients might lie on their left side). Remember to always adjust the patients’ postures as needed, and encourage them to practice “natural breathing.”

Semi-Inclined Lying Posture

When lying in the semi-reclining posture, the patient is half-sitting and half inclined on the bed. The upper part of the patient’s body should rest against one or several pillows (depending on the patient’s condition) at the head of the bed. Both legs should be extended straight outward with the hands resting on the thighs or on the Lower Dantian. This is an excellent posture for patients with Lung disease, asthma, chronic bronchitis, emphysema, or cardiopulmonary function disorders (Figure 16.45).

Inverted Lying Posture

When lying “inverted” on the back, the patient should have both knees bent and pointed upwards, their buttocks elevated 4 inches off the ground, and both feet flat on the floor. This is an

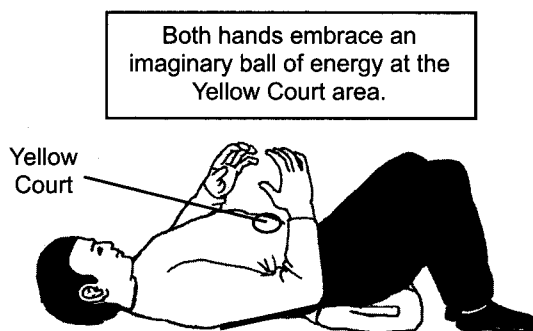


Figure 16.46. Inverted Lying Posture: When lying “inverted” on the back, the patient should have both knees bent and pointed upwards; the buttocks should be elevated 4 inches off the ground, and both feet flat on the floor.

excellent posture for patients with digestive problems, gastropptosis, or prolapse of the internal organs (Figure 16.46)

SITTING POSTURES

The Chinese saying, “the body should sit like a bell,” describes the secure (or rooted) position of the patient’s body, especially the lower legs and torso. Sitting is the most commonly used position for Medical Qigong therapy exercises. This position helps the patient to relax and focus the mind.

There are several sitting postures used in Medical Qigong therapy that are prescribed according to the patient’s flexibility: Sitting Upright on a Chair and Sitting Cross-Legged.

Sitting Upright on a Chair

When sitting in a chair for meditation, the feet should touch the ground firmly instead of being suspended in midair. This allows the Earth Qi to flow easily from the patients’ feet into the body. Otherwise a patient might develop swollen feet, lumbago, or even experience hallucinations due to Qi and Blood stagnation. The knees should be kept slightly inclined downward, so that the thighs are lower than the pelvis. This slight descending angle allows the Qi and Blood to circulate more easily through the legs, and prevents stagnation from occurring in the knee and hip areas.

Keep the patient’s spine straight by aligning the tip of the nose on a vertical line with the navel

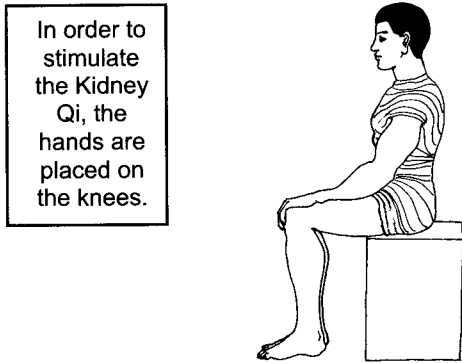


Figure 16.47. Upright Sitting Posture

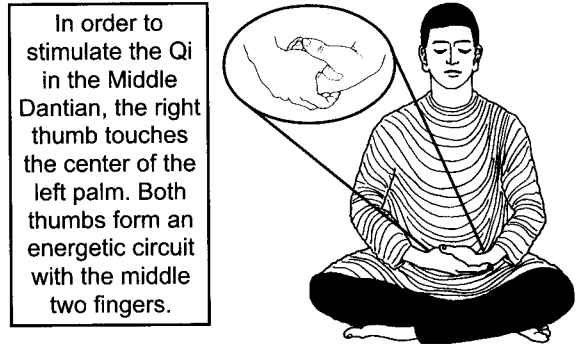


Figure 16.48. Natural Cross-Legged Sitting Posture

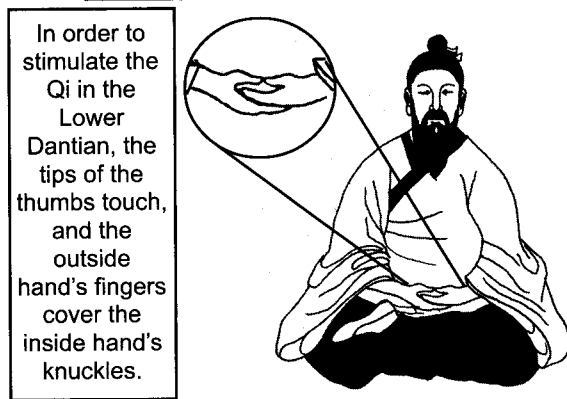


Figure 16.49. Single Cross-Legged Sitting Posture

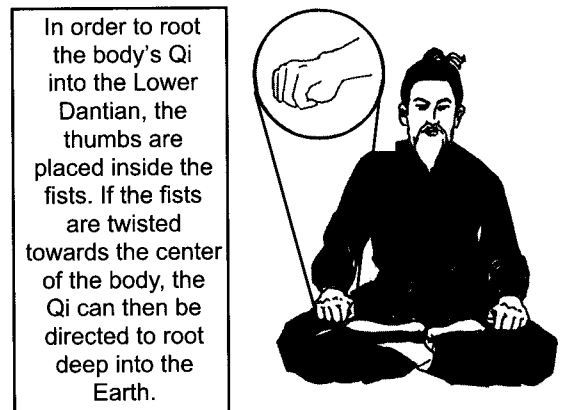


Figure 16.50. Double Cross-Legged Sitting Posture

to release pressure and tension on the cervical nerves (Figure 16.47).

Sitting Cross-Legged

When using a cross-legged sitting posture, make sure that the patient sits on a raised cushion in order to keep the buttocks slightly higher than the knees. When practicing sitting postures, the patient should maintain a relaxed position with his or her hips elevated. It is suggested to elevate the hips at least four inches off the floor when meditating in order to avoid undue stress on the lower back, spine, and leg circulation. This elevation of the hips forms a triangle between both knees and the Lower Dantian, establishing a firmer connection to the Earth energy. This allows the Earth Qi to easily flow from the patients' knees and coccyx into the body.

Cross-legged sitting postures can be divided into three specific styles: Natural Sitting, Single

Cross-legged Sitting, and Double Cross-legged Sitting, described as follows:

- **Natural Sitting Posture:** This type of sitting is also known as "Informal Sitting." The calves are crossed with the heels placed under the middle of each thigh (Figure 16.48). In ancient China, this sitting posture was believed to be related to the energy of Earth.
- **Single Cross-legged Sitting (Half Lotus) Posture:** This type of sitting is practiced by having the patient place one foot on top of the opposite thigh (Figure 16.49). In ancient China, this sitting posture was believed to be related to the energy of Man.
- **Double Cross-legged Sitting (Full Lotus) Posture:** A complete cross-legged posture is generally called a "Full Lotus." This type of sitting is an advanced sitting posture in which both of the patient's feet are placed on the op-

posite thighs, and the center of both feet are facing upwards (Figure 16.50). In ancient China, this sitting posture was believed to be related to the energy of Heaven.

STANDING POSTURES

The Chinese saying, “the body must stand like a pine tree,” describes a relaxed position in which the body’s structure stands solidly with the bones stacked on top of each other from the ground up. Standing meditations are particularly tonifying in nature and are absolutely essential for accumulating Qi. The advantage of the standing position is that the flow of energy can be easily regulated and increased. Standing postures also help to normalize blood pressure and calm the Heart. Standing meditations produce a unique psychophysiological change within the patients, allowing them to shed energetic obstructions and to create a healthier body, mind, and spiritual awareness. Standing meditations also provide an essential foundation for the Qigong doctor’s personal practice, as they facilitate the accumulation of Qi that is necessary for emitting energy.

Standing meditations, however, are not suitable for patients who are extremely ill or in poor health. During convalescence, exercises in the standing position should only be prescribed for minimal durations to build up the patient’s constitution, promote health, and to slowly enhance strength.

Free Standing Posture

When holding the Free Standing Posture (sometimes known as the Wuji Posture) the patient should have the weight evenly balanced between both legs. The feet should be parallel, with the legs straight but not locked. The body should be held in an upright position with three points connected in a straight line: Baihui GV-20 point at the top of the head, Huiyin CV-1 point at the bottom of the perineum, and the Yongquan Kd-1 point at the bottom of the feet (Figure 16.51). The patient’s posture should be kept relaxed, still, solid, and rooted like a tree. The patient should also imagine the feet growing roots deep into the ground to absorb the Earth’s energy from the soil. The arms should suspend naturally by the sides of the patient’s body.

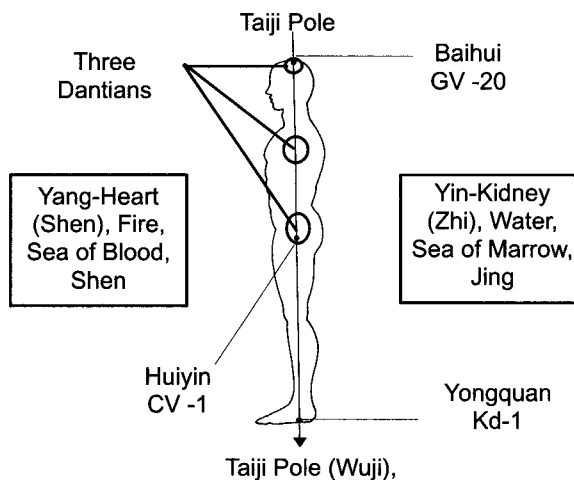


Figure 16.51. In proper standing posture, the three points (Baihui, Huiyin, and Yongquan) are aligned along a vertical axis.

As the shoulders naturally sink and compress downward, both the clavicle and scapula bones begin to compress the nerves of the arm, causing the brachial plexus to naturally stretch.

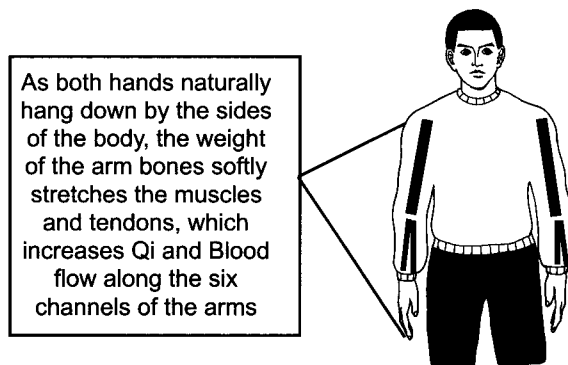
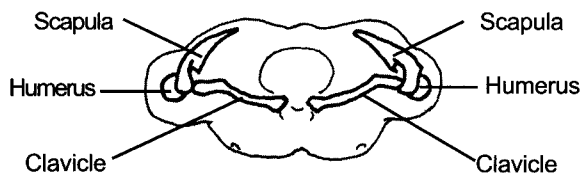


Figure 16.52. Wuji Posture

Standing Postures and Hand Seals

Standing exercises are usually accompanied by a variety of hand and arm positions. The most popular are described as follows:

- **Wuji Standing Posture:** As both hands natu-

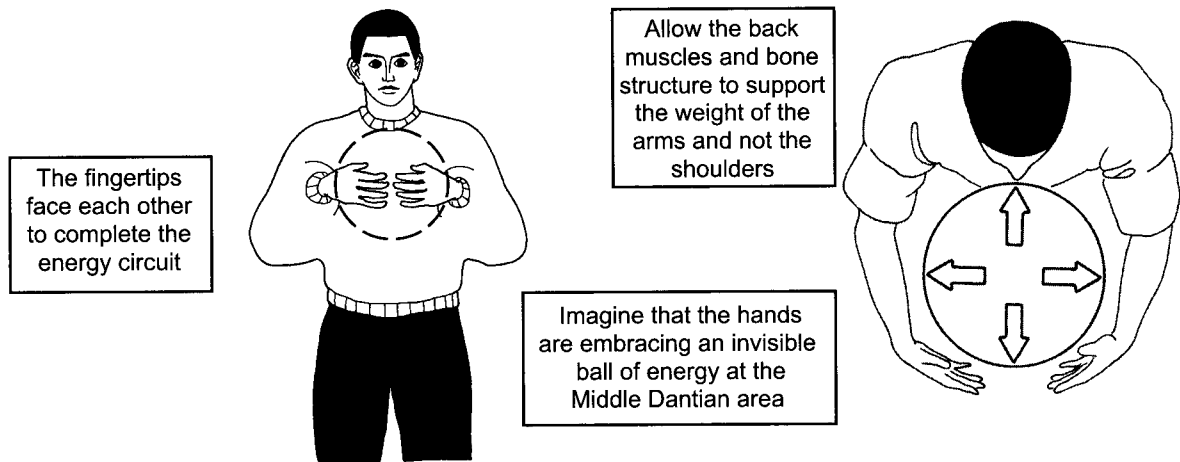


Figure 16.53. Immortal Post Posture

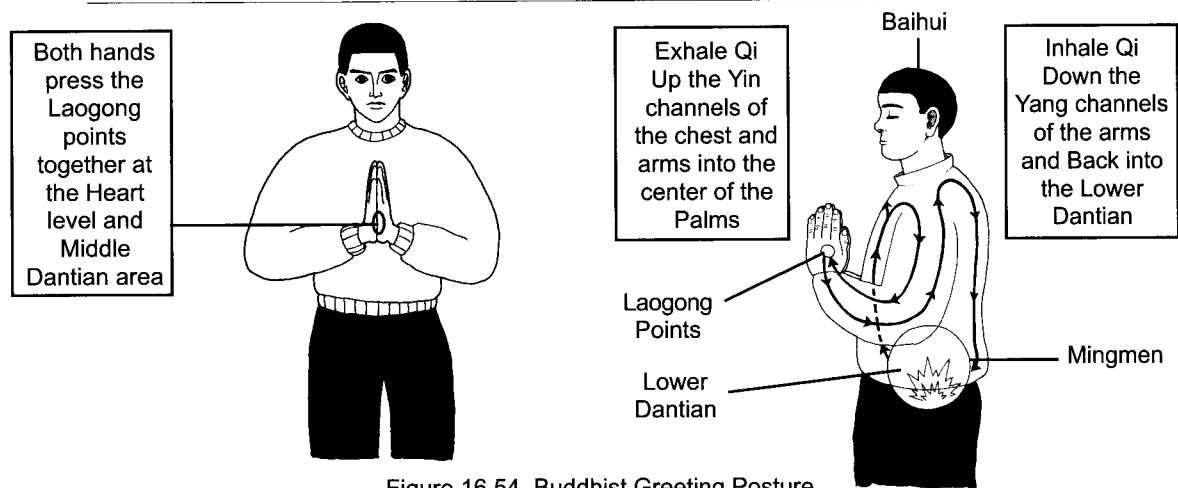


Figure 16.54. Buddhist Greeting Posture

rally hang down by the sides of the body, it allows the weight of the arm's bones to softly stretch the muscles and tendons. This stretching action facilitates increased Qi and Blood flow moving through the six channels (Lungs, Large Intestine, Pericardium, Triple Burner, Small Intestine, and Heart) of each arm (Figure 16.52).

As the shoulders naturally sink and compress downward (due to the weight of the suspended arm bones), both the clavicle and scapula bones begin to compress the nerves of the arm and also cause the brachial plexus to naturally stretch. This natural stretching causes the body's internal energy to automatically increase

the flow of Qi and Blood moving into the arms and hands, which results in feeling sensations of expansion, heat, tingling, and vibration.

- **Immortal Post Standing Posture:** Imagine that the hands are embracing an invisible ball of energy at the Middle Dantian area. Allow the back muscles and bone structure to support the weight of the arms and not the shoulders. Sink the elbows and allow the shoulders to compress inward; this increases the flow of Qi and Blood in the arms and allows the arm channels to dilate. It is also important to allow the fingertips to point towards each other in order to complete the energy circuit flowing within the arms (Figure 16.53).

- **Buddhist Greeting Standing Posture:** Both hands press the Laogong (Pc-8) points together at the Middle Dantian area. Focus the mind on the Lower Dantian. Exhale and guide the Qi up the Yin channels of the chest (Conception Vessel, Kidney, Spleen, and Liver Channels), and down the arms into the palms via the three arm Yin channels (Lungs, Pericardium, and Heart). When inhaling, mentally guide the Qi away from the palms along the three arm Yang channels (Large Intestine, Triple Burner, and Small Intestine Channels), over the shoulders and down the back into the Lower Dantian via the descending Yang channels of the back (Governing Vessel, Urinary Bladder, and Gall Bladder Channels). Maintain natural breathing and continue to focus attention on the palms and fingertips. The palms should heat up and the fingertips tingle as they expand with Qi (Figure 16.54).

- **Extending Palm Standing Posture:** The arms stretch forward and the shoulders sink, with the elbows slightly bent and positioned in front of the torso. This allows the arm channels to dilate. The fingers should slightly stretch and curl, causing the centers of the palms to hollow. The focus of the mind's intention is to absorb the Yin Qi of the Earth into the centers of the palms, up the arms, down the chest and into the Lower Dantian for storage (Figure 16.55).

- **Embracing the Lower Dantian Standing Posture:** In order to root the Qi into the Lower Dantian (especially after practicing Medical Qigong meditations or exercises), rest both palms on the lower abdomen, below the navel. Place the right palm on the outside of the left palm, with the thumb of the right hand inserted inside the center (Laogong point) of the left palm. The thumb of the left palm should touch the right hand's Hegu (LI-4) point (Figure 16.56).

- **Heaven and Earth Standing Posture:** Place the heel of the right palm three inches above the center of the left palm's Laogong point. Imagine a cord of divine light descending from the Heavens and penetrating the center

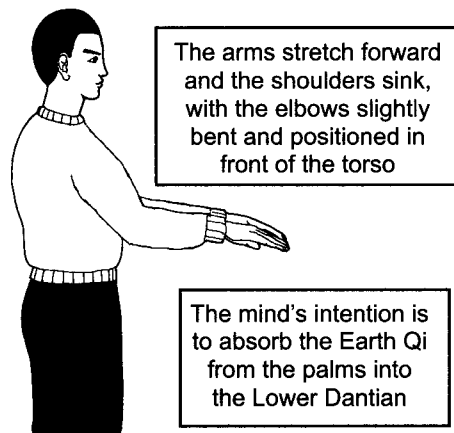


Figure 16.55. Extending Palm Posture

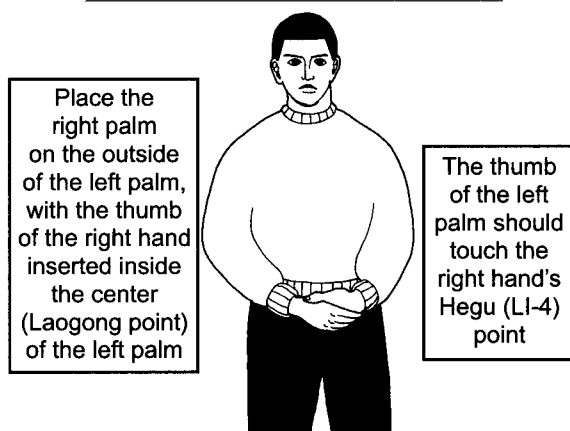


Figure 16.56. Embracing Dantian Posture

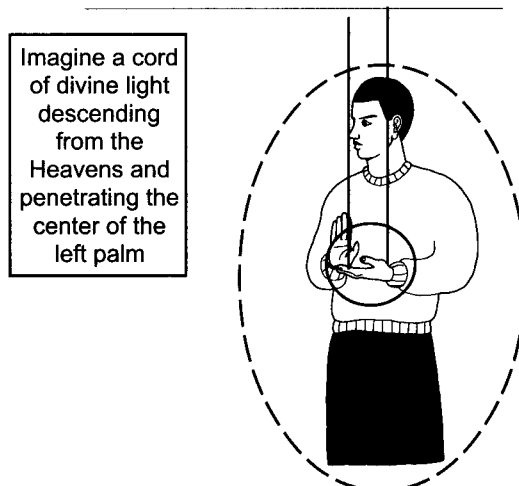


Figure 16.57. Heaven and Earth Posture

of the left palm. Imagine and feel the divine light flowing into the body via the left palm and overflowing through the body's tissues and energy fields (Figure 16.57).

THE ENERGETIC TRANSFORMATION OF THE STANDING POSTURES

In each posture, whether lying, sitting, or standing, the function and flow of body energy shifts and changes in relationship to the patient's breath and thought patterns. The patterns of energetic movement that the patient experiences are actually manifestations of his or her mental belief structures.

If the patient shifts his or her weight and mental focus onto the balls of the feet, the energy will naturally flow through the front of the body, stimulating the Heart Fire (Yang) energy via the front channels and internal organs. If the patient shifts his or her weight and mental focus towards the back on the heels, the energy will naturally flow through the back of his or her body, stimulating the Kidney Water (Yin) energy via the back channels and internal organs. The center of the feet connect the patient's flow of energy to the energetic fields of the Three Dantians and Taiji Pole, and can be used either to transfer the energy forward or backwards (Figure 16.58).

Generally, before beginning standing meditations, patients are encouraged to relax, sink, and shift their body weight back and forth between their heels and their toes. This practice massages the internal organs and disperses any blockages by stimulating the corresponding organ areas at the bottoms of the feet (Figure 16.59).

Patients should inhale while shifting their weight backwards and exhale while shifting forwards. Their attention should be placed on their internal organs and the body's surrounding field of energy. The patients' awareness is also focused on the body moving back and forth like the rhythm of an ocean tide.

Women are generally encouraged to practice meditation in the standing position (especially around the time of their menstruation), as the sitting position tends to decrease energy circulation and may cause energy blockages in their lower abdominal area.

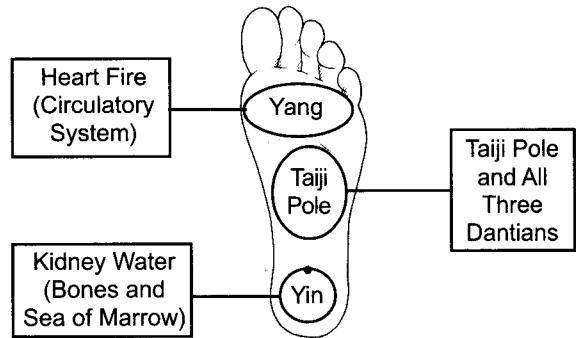


Figure 16.58. The Bottom of the Foot

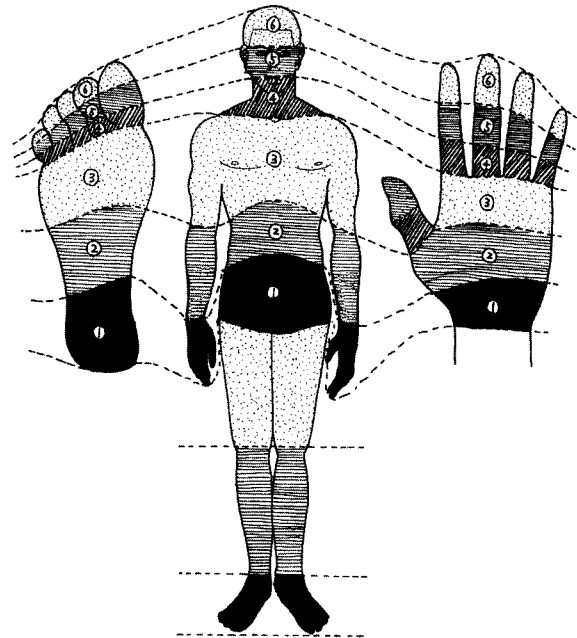


Figure 16.59. Before beginning standing meditations, patients are encouraged to relax, sink, and shift their body weight back and forth between their heels and their toes. This practice massages the internal organs and disperses any blockages by stimulating the corresponding organ areas at the bottoms of the feet.

Additionally, once a month, during menstruation, women should store the cultivated Qi into the Middle Dantian area instead of the Lower Dantian. This once a month Middle Dantian storage time is used in order to prevent losing the accumulated Qi (gathered from cultivation) with the menstrual flow.

HAND SEALS (MUDRAS)

One of the most secret practices of ancient China is the skill of the Hand Seal. Daoist Hand Seals (called “Shoujue”) and Buddhist Mudras (called “Shouyin”) have been used in personal and communal rituals since the Southern Dynasty Period (420-588 A.D.) for the purposes of exorcism, controlling spiritual entities, and healing diseases. The primary meaning of a “Seal” implies stamping, marking, impressing, or imprinting the engraving of a sign, image or text.

A Hand Seal or “Mudra” (Mudra is the Sanskrit word for “Seal”) is a specific hand posture used to form a specific symbol which serves to empower and enhance energetic and spiritual interactions and transformations. Hand Seals were commonly used by both the ancient Daoist and Buddhist Qigong masters. The skill of the Hand Seal employs the use of both Single and Double-Handed Finger Gestures.

Beginning students were generally taught Double-Handed Seals first. This allowed the students to focus their Mind’s intention onto manifesting and controlling specific forms of energetic and spiritual states. Once the Daoist student had mastered gathering, embodying, and projecting the elemental realms of the Bagua powers, he or she was then allowed to progress further into the more advanced Single Hand Seals.

The Single Hand Seal was commonly used in developing certain energetic powers (Figure 16.60), and for spiritual exorcisms. In spiritual exorcisms, the Single Hand Seals were generally formed with the student’s left hand, while his or her right hand was intentionally used to conjure and control specific spirit deities.

The energetic finger formations of specific Hand Seals were used in combination with focused intention, and were sometimes incorporated with incantations in order to receive and transmit ancient shamanistic energetic skills.

Hand Seals were also associated with the protection from disasters. In the Daoist classic, “*Tianhuang Zhidao Taiqing Yue*” (the Jade Volume of Great Clarity on the Utmost Way of the Heavenly Sovereign), compiled in the early Ming Dy-

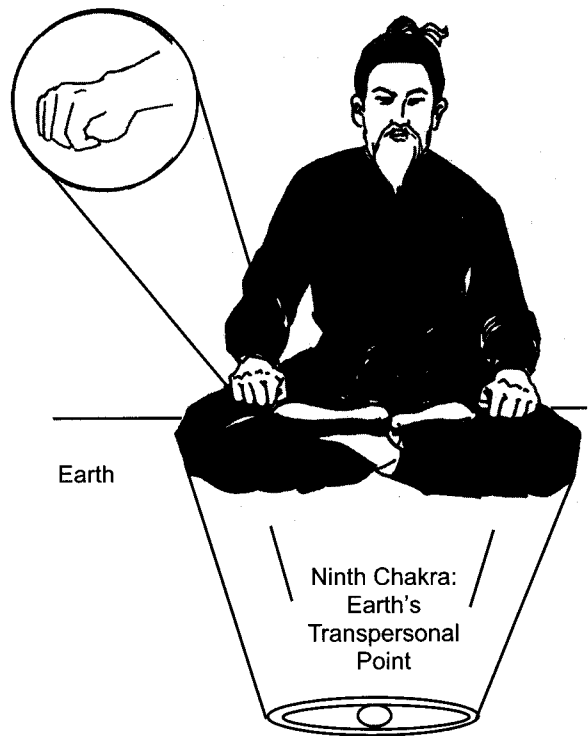


Figure 16.60. Ancient Daoist Single Hand Seal (One Handed Earth Mudras) used for Rooting the Body’s Energetic Field into the Ninth Chakra (the Earth’s Transpersonal Point, located under the ground).

nasty (in 1444 A.D.) with a preface dated by the royal Ming prince Zhu Quan, it states that Hand Seals or “Twist Signs” are used to communicate with the perfected Dao; summon protective celestial generals; control, exorcise, or destroy demons and malicious spirits; and affect the healing of disease.”

The use of pseudo-Sanskrit seed words or phrases, and the complicated two-handed Hand Seals became very popular among the Daoists during the Tang (618-907 A.D.) and early Song Dynasties (960-1279 A.D.). This response to the energetic practices of Tantric Buddhism became evident in the rapidly developing “Thunder Magic” techniques popularized by the Mao Shan Daoists during the mid-Song period in China.

The skill needed for the “divination of thunder” was well established in ancient China during the Han Dynasty (206 B.C.-220 A.D.), wherein,

the ancient Daoist magicians were famous for their ability to summon thunder, rain, and lightning. It is believed that the "Thunder Magic" techniques were developed by the ancient Mao Shan Daoists in order to harness the benevolent and destructive power of thunder, thereby acquiring the ability to both access and utilize the power of Heavenly Fire (lightning) needed to counter the effects of black magic, expel demons, and destroy demons. The power of Heavenly Water (rain) was used to bring relief in times of drought.

COMBINING HAND SEALS AND INCANTATIONS

From a Daoist perspective, the ancient skill of spell-recitation is secretive and complex. However, when treating disease, there is nothing better than using an "Energetic Seal." Energetic Seals were used in ancient China to imprint the specific energy of a deity's spiritual power into the Breath Incantation.

The main focus on utilizing the energetic power of a seal lies in combining visualizations with breath incantations, spirit projection and timing. The ancient Daoist ritual of exorcistic Energetic Seal imprinting was generally practiced as an oral tradition, passed from master to disciple. It is said that the ancient Daoist master Fan Li practised this method "causing mountains to crumble, rivers and seas to flow backwards, spirit-demons to tremble with fear, and thunderclaps to resound."

Both Quiescent and Dynamic Postural training utilizes various hand postures designed to stimulate and increase the body's physical, energetic and spiritual potential. In ancient times, both Daoist and Buddhist mystics would sometimes combine the various Hand Seals with incantations (Mantras) in order to empower their intention, focus, and direction of Qi. Every specific Hand Seal had its own sound formula, that would require the master to combine the physical elements of posture, breath, and mind (i.e., pulling up on the anal sphincter while inhaling, clapping the teeth, swallowing saliva, spitting, etc.) in conjunction with the energetic and spiritual practices of prayer and incantations (i.e., chanting a specific

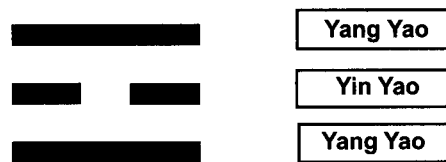


Figure 16.61. Yin and Yang Trigram Yaos

tone, reciting a prayer, using a specific incantation while exhaling, inhaling specific types of Heavenly and Earthly Qi powers, etc.).

Daoist Hand Seals are based on a theoretical construction of Yin and Yang, wherein the left hand is considered Yang and pure, and dominates the hand postures. On the other hand, Buddhist Mudras originate from the Indian culture, which is predominantly right handed, therefore the right hand is seen as pure and dominates the hand Mudra postures.

DOUBLE HAND SEALS

The purpose for using Double-Handed Hand Seals is to allow the Daoist mystic's body (Jing), energy (Qi), and Mind (Shen) to be combined and directed towards one purposeful goal. In ancient China, Daoist mystics would commonly use the Double-Handed Bagua (Eight Trigram) Hand Seals in order to summon the powers of specific elements. Accessing the Eight Trigram power was initiated by connecting the fingers in various patterns to form Hand Seals in accordance with the energetic principles of the Bagua.

There are eight energetic patterns (Trigrams), which are developed through using the Yin and Yang Yao configurations of the fingers. Traditionally, a Yin line is represented as a broken line (- -), and a Yang line is represented as a solid line (---). A Yao Trigram is composed of three lines, constructed with either Yin Yaos, Yang Yaos, or a combination of both Yin and Yang Yaos (Figure 16.61).

FORMING DAOIST DOUBLE HAND SEALS

In ancient China, Daoist mystics would summon the powers of specific elements by connecting their fingers in various patterns to form Hand Seals in accordance with the energetic principles of the Ba Gua (Eight Trigram).

The ancient Daoists believed that each ener-

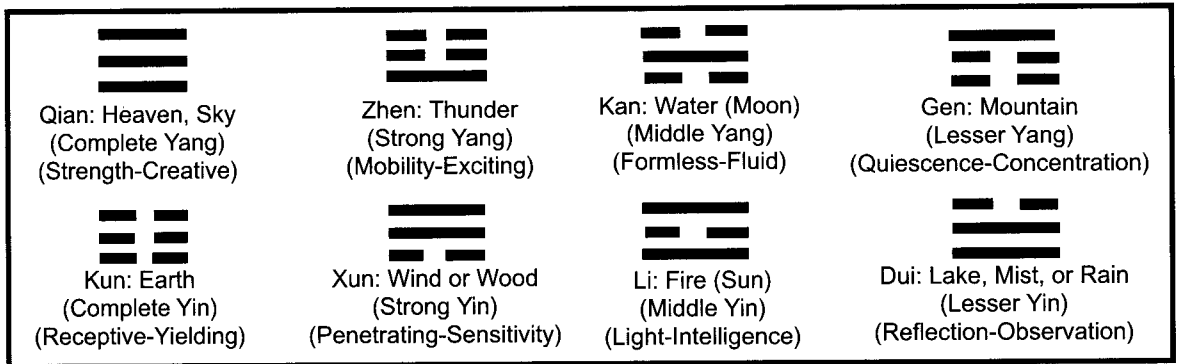


Figure 16.62. The Postnatal Bagua Trigram Powers According to the System of King Wen Wang

	Heaven Qian	Mist, Rain Dui	Fire Li	Thunder Zhen	Earth Kun	Mountain Gen	Water Kan	Wind/Air Xun
The Eight Trigrams								
Yang and Yin	Yang	Yang	Yang	Yang	Yin	Yin	Yin	Yin
General Principles	Creative	Reflective	Bright	Exciting	Receptive	Steady	Dark	Penetrating
	Activity	Weightless	Formed	Impetus	Passivity	Heaviness	Formless	Sensitivity
Principles of Nature	Immaterial	Evaporation	Solar Forces	Vitality	Material	Inertia	Lunar Forces	Assimilation
	Universal	Inorganic	Elementary	Organic	Universal	Inorganic	Elementary	Pervasiveness
	Formless	Changeability	Heat	Mobility	Form	Resistance	Cold	Organic
	Energy	Evaporation	Incandescence	Fertilization	Matter	Inertia	Fluidity	Gaseous
	Infinite Space	Clairvoyant Observation	Penetrating Light	Growth and Power	Dense Matter	Solid Stability	Space and Movement	Perceptive Intuition

Figure 16.63. The Prenatal Bagua Trigram Powers According to the Universal Forces of Yin and Yang (System of Fu Xi)

getic pattern would “open a gateway” to the Trigram Element’s energetic nature and allow an individual to absorb, manipulate, or control the Element’s energetic and spiritual nature. The Bagua Trigrams can be organized and arranged according to either the Postnatal System of King Wen Wang, or the Prenatal System of Fu Xi (Figure 16.62 and Figure 16.63)

The Ancient Daoist Hand Seals used to access

and control the energetic natures of the ancient Five Elements is an extremely well-guarded secret. The purpose for the secrecy is due to the ability of controlling both the creative and destructive forces of these Elements. When combined with the colorful images and vibrational resonances of ancient Daoist Invocations (Mantras), these ancient Daoist Hand Seals can be used to initiate a powerful influence on the environmental energetic fields.

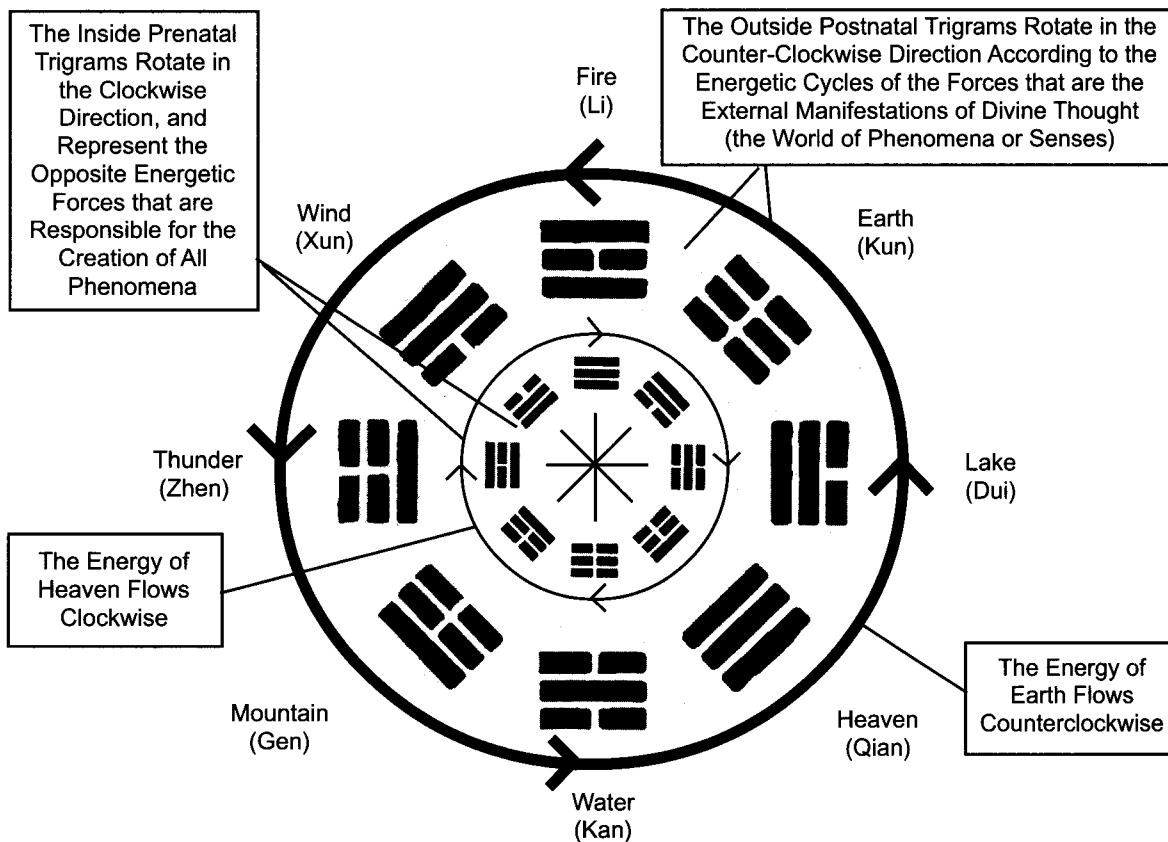


Figure 16.64. The Ancient Chinese Yi-Jing Hologram Structure of the Eight Trigrams in Relationship to the Sixty-Four Hexagrams

EIGHT TRIGRAM DOUBLE-HAND SEALS USED FOR YI-JING DIVINATION

The ancient Daoist mystics used the Prenatal and Postnatal Bagua Trigrams for Yi-Jing divination. This skill required the Daoist mystic to dissolve his or her energetic and spiritual matrix into the infinite space of the Wuji, while deep in a meditative state. Specific Hand Seals were used to assist the Daoist mystic in entering into the state of “No-Mind.” This state of being an impartial, active observer (non-judgment) was needed for the divination to be effective.

1. To begin, the Daoist mystic would start from a sitting posture, with both hands resting on the lap directly in front of his or her Lower Dantian. After performing the “One Through Ten” meditation and “Three Invocations” (in

order to create a sacred training space) the divination practice would begin. The Daoist mystic would first relax, then concentrate, and imagine existing within the Wuji, within the “center of space” and “center of time.”

While experiencing the energetic field and infinite space of the Wuji, the Daoist mystic would completely surround his or her physical, energetic and spiritual body with the sixty-four hexagrams of the Yi-Jing (I-Ching). The Daoist mystic would first surround his or her body with the energetic fields of the Prenatal Bagua Trigrams. Once the power of this energetic field was acknowledged, honored, and experienced, the Daoist mystic would surround the Prenatal Bagua Trigrams with the outside energetic field of the Postnatal Bagua Trigrams. (Figure 16.64 and Figure 16.65).

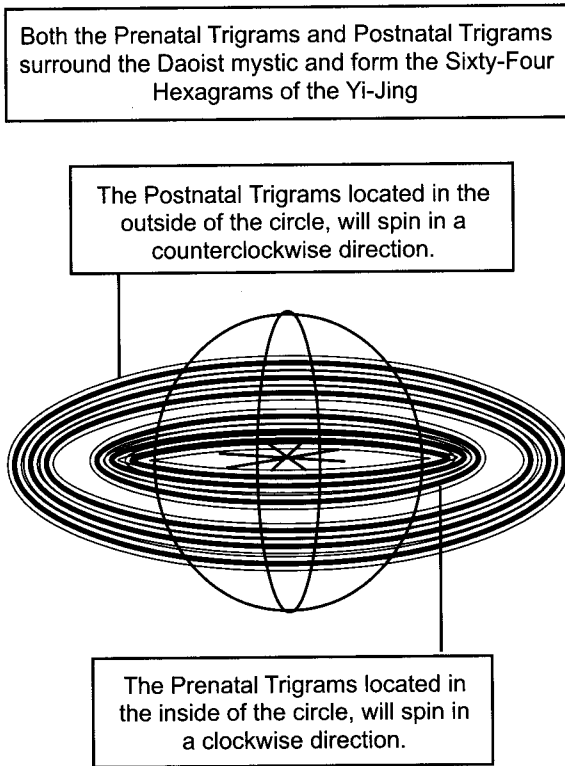


Figure 16.65. The Cycles of Heavenly and Earthly Energetic Forces Expressed Through the Bagua Trigrams Represent the External Energetic Manifestations of Divine Thought

2. The Daoist mystic will then begin to spin both Bagua Trigrams according to the following patterns:
 - The Prenatal Trigrams located in the inside of the circle, will spin in a clockwise direction. This represents the Prenatal creative cycle of Heaven's Yang energetic field.
 - The Postnatal Trigrams located in the outside of the circle, will spin in a counterclockwise direction. This represents the Postnatal cycle of Earth's Yin energetic field.
3. As both circles continue to spin, the Daoist mystic will then join the tips of the thumbs and the tips of the little fingers and imagine forming a bright energetic circle. This energetic circle represented the infinite space of

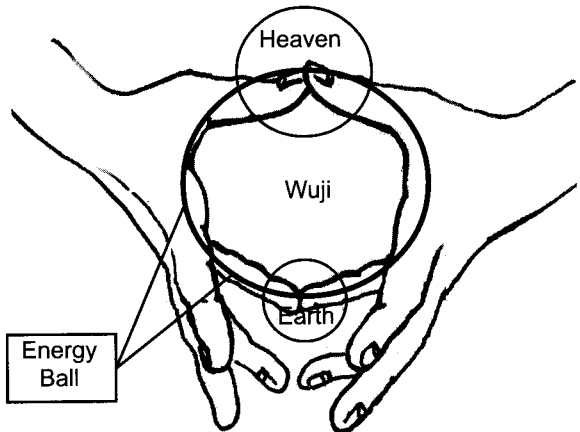


Figure 16.66. Bagua "Energy Ball" Hand Position

the Wuji (do not allow the middle six fingers to touch, but have them face each other). Once an "Energy Ball" has formed between the palms, the Daoist mystic would then allow the energy to build, creating a brilliant white light orb. The connected thumbs on top of the circle represent the Qi of Heaven, the connected little fingers on the bottom of the circle represent the Qi of Earth (Figure 16.66).

4. The Daoist mystic will then begin to focus and concentrate on the specific question or the purpose for the divination. While spinning, the outside and inside circles of the Prenatal and Postnatal Bagua Trigrams will slowly begin to stop their movements and begin to form Hexagram (containing six Yaos). The a Hexagram is constructed of the first three Yaos of the inner Prenatal Bagua Trigram circle, and the second down, three Yaos of the outer Postnatal Bagua Trigram circle.
5. After observing the Hexagram, the Daoist mystic will then end the meditation and consult the Yi-Jing's book of commentaries for the proper interpretation of his or her reading.

DAOIST EIGHT TRIGRAM DOUBLE-HANDED SEALS FOR GATHERING POWER

To control the powers of the Eight Elements, the ancient Daoist mystics used the Eight Trigram

Hand Seals in order to create energetic portals or spiritual doorways into the infinite void of the Wuji. Before using the Double-Hand Seals to gather and control these specific powers, the Daoist mystic must first change his or her relationship to each Element's fundamental characteristic. This understanding must be experienced on all three levels (physical, energetic, and spiritual). Then, when practicing the exact meditation used for entering into the energetic and spiritual fields of each Element, the Daoist mystic could use the proper Hand Seal for creating and controlling the Element's specific nature.

The following ancient Daoist Hand Seals are used to effectively conjure and control the ancient Five Elements. However, due to the innate dangers involved, the specific incantations that are used to accompany the Hand Seals in conjuring and controlling the ancient Five Elements must only be obtained through the careful guidance of a qualified master.

1. To begin the meditation used for summoning and controlling the power of the ancient Daoist Bagua Trigrams, the Daoist mystic would start from a sitting posture, with both hands resting on the lap directly in front of his or her Lower Dantian. Perform the "One Through Ten" meditation and "Three Invocations," in order to create a sacred training space from which to practice. The individual must relax, concentrate, and imagine existing within the "center

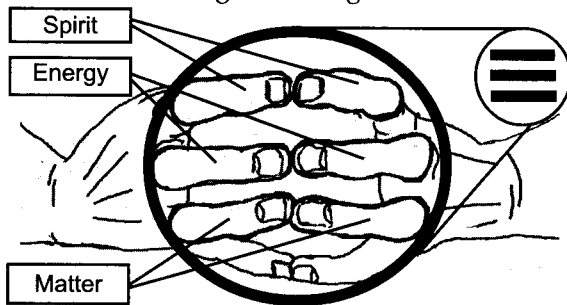


Figure 16.67. Ancient Daoist Hand Seal for Qian (Heaven, Sky, Creative, Strength, and Power). Used to fuse the energetic powers of Heaven and Earth into the body. This Trigram is also used to dissolve into the infinite space of the Sun, Moon and Star constellations.

of space," and "center of time."

While experiencing the energetic field and infinite space of the Wuji, the Daoist mystic should completely surround his or her physical, energetic and spiritual body with the energetic field of divine light.

2. Next, the individual will join the tips of the thumbs and the tips of the little fingers and imagine forming an energetic circle. Do not allow the middle six fingers to touch, but have them face each other. Once an "Energy Ball" has formed between the palms, allow energy to build, creating a brilliant white light orb. The connected thumbs on top of the circle represent the Qi of Heaven, the connected little fingers on the bottom of the circle represent the Qi of Earth (Refer back to Figure 16.66).
3. Each of the eight configurations can be developed and formed through the combined effort of the middle six fingers, depending on the specific needs of the individual. After a significant amount of energy has accumulated between the palms, then join the middle six fingers and form the intended Bagua Trigram. By touching and connecting the middle six fingers, the individual can create the various Bagua Trigram formations and initiate the energetic fields of the various powers. Each specific configuration acts as a templet for conjuring, creating, absorbing or generating energy (Figure 16.67 through Figure 16.74).

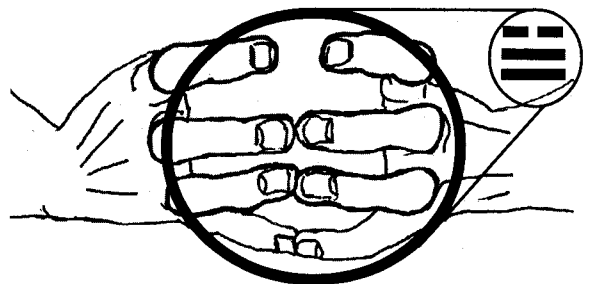


Figure 16.68. Ancient Daoist Hand Seal for Dui (Mist or Rain, Reflection, and Observation). Used to create or gather mist, fog, or rain. This Trigram is also used to dissolve into the infinite space of the mist or fog in order to observe people and places.

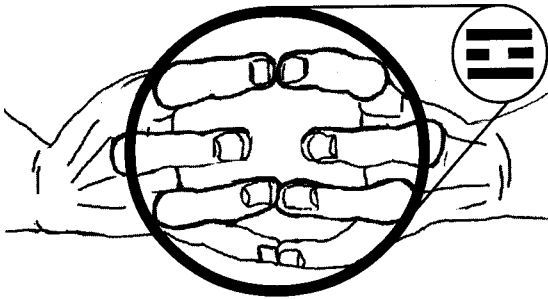


Figure 16.69. Ancient Daoist Hand Seal for Li (Fire, Heat and Light). Used to create fire, heat and light. The Li Trigram is considered to be the primary Hand Seal used for connecting with the energetic realm of the Fire Element.

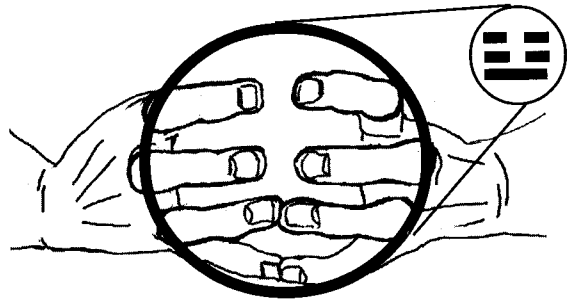


Figure 16.70. Ancient Daoist Hand Seal for Zhen (Thunder, Movement, and Growth). Used to gather and control thunder and lightning, as well as create earthquakes. This Trigram is also used to facilitate spiritual growth.

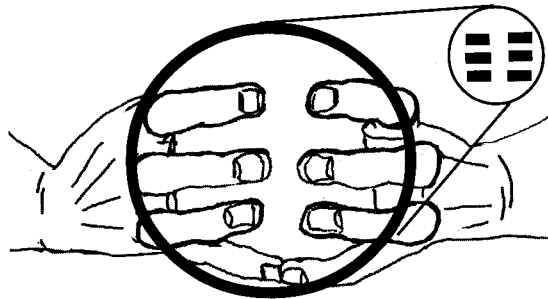


Figure 16.71. Ancient Daoist Hand Seal for Kun (Earth, Yielding, Receptive, and Dense). Used to create density and solid mass. Because it is constructed with three Yin Yaos, this Trigram is also used for obtaining a deeper state of energetic receptivity. The Kun Trigram is considered to be the primary Hand Seal used for connecting with the energetic realm of the Earth Element.

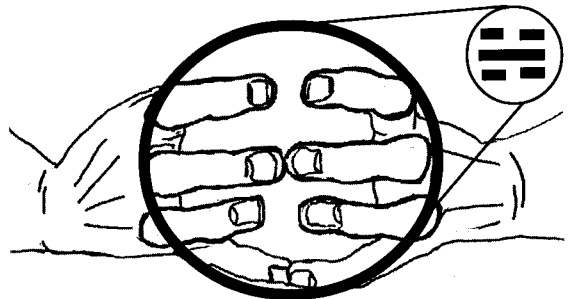


Figure 16.72. Ancient Daoist Hand Seal for Kan (Water, Formless Fluid, and Coldness). Used to create coldness and darkness. This Trigram is also used in obtaining an evasive state of formlessness. The Kan Trigram is considered to be the primary Hand Seal used for connecting with the energetic realm of the Water Element

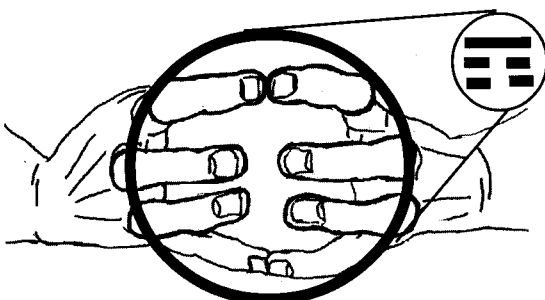


Figure 16.73. Ancient Daoist Hand Seal for Gen (Mountain, Solid, Tranquil, and Quiescent). Used to create stillness and peace of mind. This Trigram is also used to facilitate deeper states of spiritual quiescence

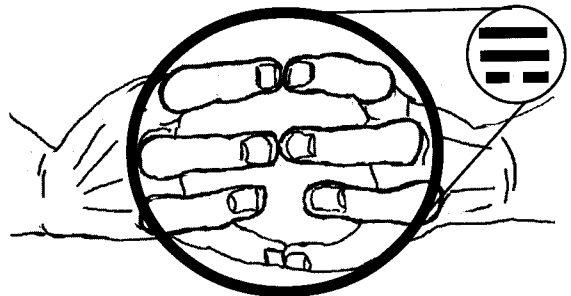


Figure 16.74. Ancient Daoist Hand Seal for Xun (Wind and Air, Penetrating, Sensitivity). Used to gather or create Wind, clouds, rain, snow, hail, and tornados. The Kan Trigram is considered to be the primary Hand Seal used for connecting with the energetic realm of the Wind/Air Element

BUDDHIST DOUBLE HANDED SEALS

Similar to the Daoists, the Buddhist Double Handed Mudras required the ancient practitioners to use energetic finger combinations of both hands. In these particular Mudras, both hands are united to form a powerful, energetically focused union, similar to two streams combining to form a mighty river. The following are examples of popular Buddhist Double-Handed Mudras used to energize, stimulate, and focus energy into each of the Three Dantians.

STIMULATING THE LOWER DANTIAN:

This Buddhist Double-Handed Mudra was traditionally practiced in either a sitting or standing posture. The specific hand posture was used to stimulate the individual's Lower Dantian, and was normally practiced for the transformational stage of changing the Kidney Jing into Kidney Qi, and filling the Sea of Marrow. This energetic stimulation and transformation was also known to increase the individual's intellect, willpower, bravery, determination, and courage (Figure 16.75).

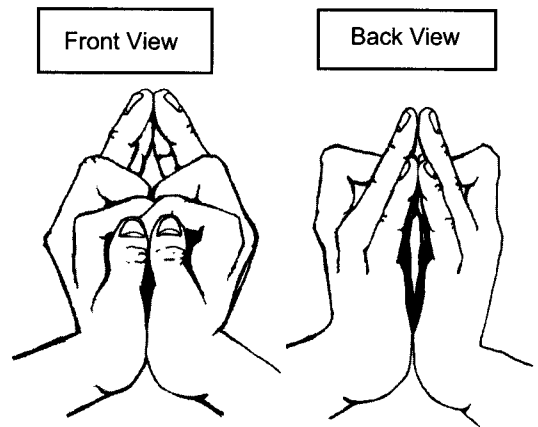


Figure 16.75. Lower Dantian Hand Position

STIMULATING THE MIDDLE DANTIAN:

This Buddhist Double-Handed Mudra was traditionally practiced in either a sitting or standing posture. The specific hand posture was used to stimulate the individual's Middle Dantian, and was traditionally practiced in order to stimulate the transformation of Qi to Shen within the inner chambers of the Yellow Court and Middle Dantian. This energetic stimulation and transformation was also known to increase the energy to the individual's Lungs, Heart, and thymus gland (Figure 16.76).

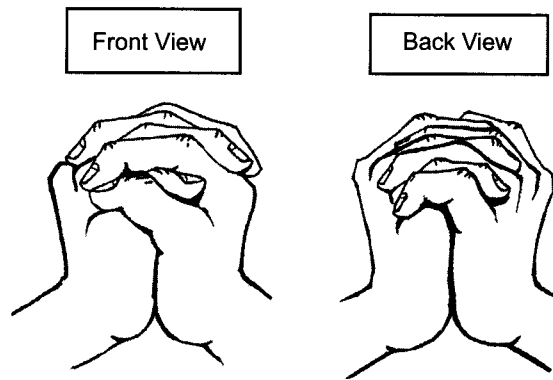


Figure 16.76. Middle Dantian Hand Position

STIMULATING THE UPPER DANTIAN:

This Buddhist Double-Handed Mudra was traditionally practiced in either a sitting or standing posture. The specific hand posture was used to stimulate the individual's Upper Dantian, and was traditionally practiced in order to stimulate the transformation of Shen to Wuji. This energetic stimulation and transformation was also used to develop the student's Yintang (Third Eye), and to increase his or her psychic abilities (Figure 16.77).

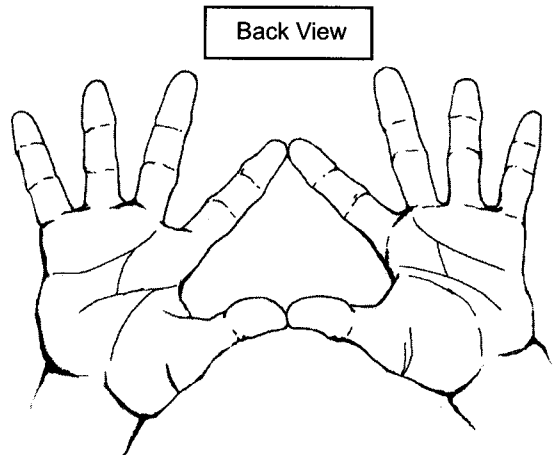


Figure 16.77. Upper Dantian Hand Position

SINGLE HAND SEALS

Every specific hand form had its own sound formula that would combine the utilization of ingesting specific types of Heaven Qi and Earth Qi powers. The Daoist mystic would then chant a specific incantation, employ a specific Hand Seal, and then exhale to activate the supernatural powers.

Generally, two handed Hand Seals were first taught in order to help the Daoist mystic focus his or her concentration onto a specific object, deity, thought form, or Trigram power. After the individual became proficient in gathering and controlling the thought form or Trigram power with both hands, then single handed Hand Seals were introduced. The purpose was to use the left hand to summons and gain control of the specific power, while the right hand was used to embody, command, task and dispatch the supernatural power.

The Daoist master's energetic hand seal can be used to force any member of the demonic realm to appear in visible form. With a seal in the left hand and a sword in the right, the Daoist master was fully equipped to summon, question, and interrogate whatever demon he or she wished.

SINGLE-HANDED HAND SEALS: DAOIST

The ancient Daoist was able to use the Single-Handed Hand Seals to gather and control the specific energies of the Five Yin Organs, Eight Trigrams, Seven Stars of the Big Dipper, and the Twelve Organ Channels.

The Five Element Organ Pattern was used to access the energy of the Prenatal Wu Jing Shen (Original Five Essence Spirits) contained within the Five Yin Organs. The ancient Daoist would use the left hand in order to absorb the intended organ's Qi and Shen into the Lower Dantian or body's surrounding energetic field (Figure 16.78). The energy could then be released out the Daoist's body via the right palm. This energetic transformation was also used to control the Five Elements.

The left palm could also be used for gathering and absorbing the Channel Qi of the Five Yin Organs. As the individual's left thumb touches the specific areas on the fingers or palm, the energy is gathered into the Lower Dantian and released out the right palm (Figure 16.79).

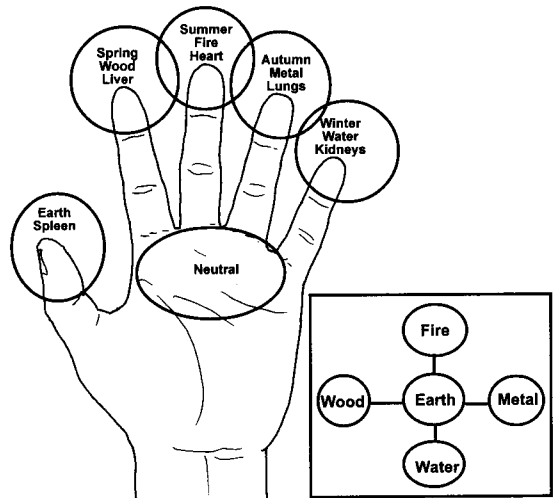


Figure 16.78. The Five Element Organ energy pattern was used to access the energy of the Wu Jing Shen (Five Essence Spirits contained within the Five Yin Organs). The ancient Daoist would use his or her left hand in order to absorb the organ Qi and Shen into the Lower Dantian or body's energetic field. This arrangement was also used to control the ancient Five Elements.

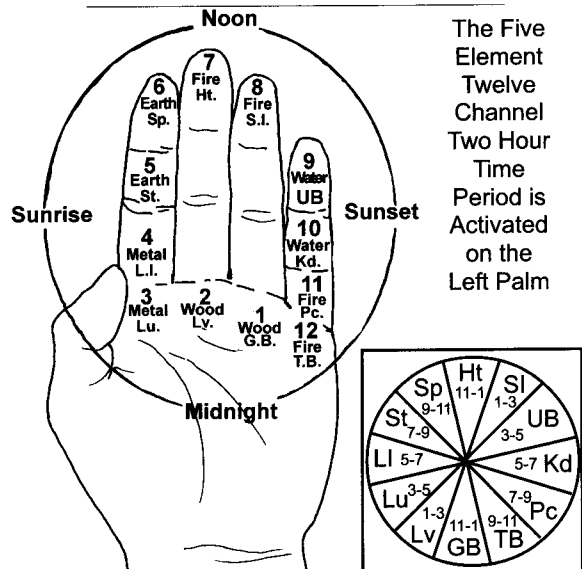


Figure 16.79. The Five Element - Twelve Channel Two Hour Time Period. The left palm was used for gathering and absorbing the 12 Channel energies of the Five Yin Organs. As the individual's thumb touches the specific areas on the fingers, the energy is gathered into the Lower Dantian and released out from the right palm.

DAOIST THREE DANTIAN SINGLE HAND SEALS

In ancient Daoism, the single Seals were commonly used to access and command the body's internal Seas of Energy, or Dantian energies. The following is a description of Single Hand Seals used in two separate branches of Daoist mysticism:

Mao Shan Hand Seals (Zheng Yi Branch)

In the Highest Purity sect of Daoist mysticism, the thumb represents the celestial powers of the Heaven, while the little finger represents the terrestrial powers of the Earth (as explained in the Eight Trigram Double-Hand Seals for Gathering Power, Figure 16.62). When combined (as the thumb touches the little finger), the body's energy is regulated within the center Taiji Pole and the Three Dantians are balanced.

Traditionally the ancient Mao Shan Daoists used a left handed Hand Seal that portrayed the ideogram "Shan," for mountain in order to access the Seas of Qi contained within the Three Dantians (Figure 16.80). The ancient Mao Shan masters used the second crease down from the top of the first (index) finger in order to access the Upper Dantian; the first crease down from the top of the middle finger was used in order to access the energy of the Middle Dantian; and the second crease down from the top of the ring finger was used in order to access the power of the Lower Dantian. When performing these meditations, all the Daoist master needed to do is simply connect his or her thumb with each of the Dantians access points in order to tap into its own unique cultivated power.

Wu Dang Shan Hand Seals (Quen Zhen Branch)

In the Pole Star sect of Daoist mysticism, the thumb and little finger positions used to represent the power of the Heavens and Earth are reversed. In this particular Daoist system, the thumb represents the terrestrial powers of the Earth, while the little finger represents the celestial powers of the Heaven. When combined (the thumb touches the little finger), the body's energy is regulated within the center Taiji Pole and the Three Dantians are balanced.

When cultivating internal power, the ancient Wudang masters used the first (index) finger to represent the access point of the Lower Dantian; the middle finger represented the access point of

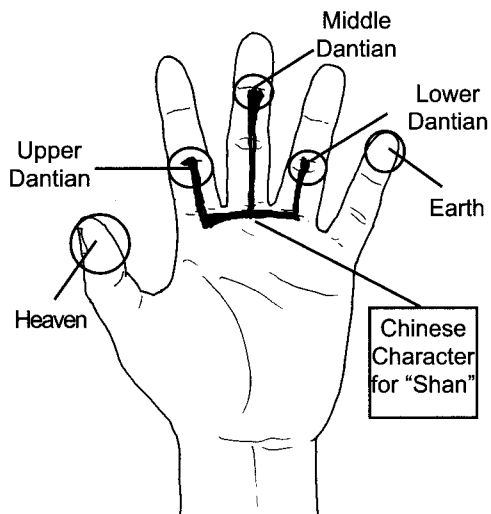


Figure 16.80. In ancient Daoism, the Single-handed Hand Seals were commonly used to access and command the body's internal seas of Dantian energy (Example from the Mao Shan Daoist Tradition)

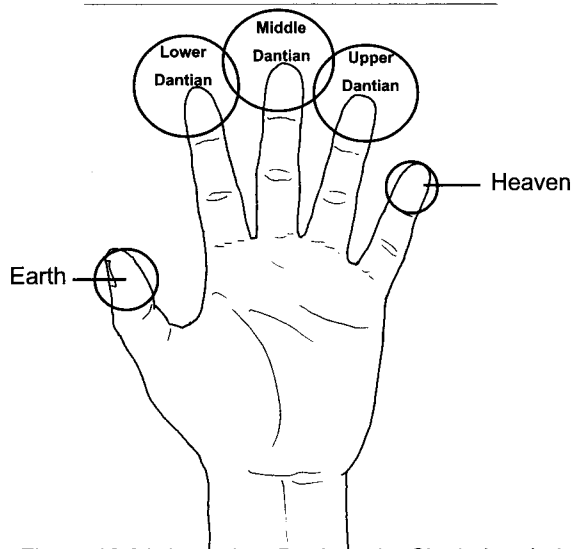


Figure 16.81. In ancient Daoism, the Single-handed Hand Seals were commonly used to access and command the body's internal seas of Dantian energy (Example from the Wu Dang Shan Daoist Tradition)

the Middle Dantian; and the ring finger represented the access point of the Upper Dantian. When meditating, all the Daoist master needed to do is simply connect his or her thumb with each Dantian's access point in order to tap into its cultivated power (Figure 16.81).

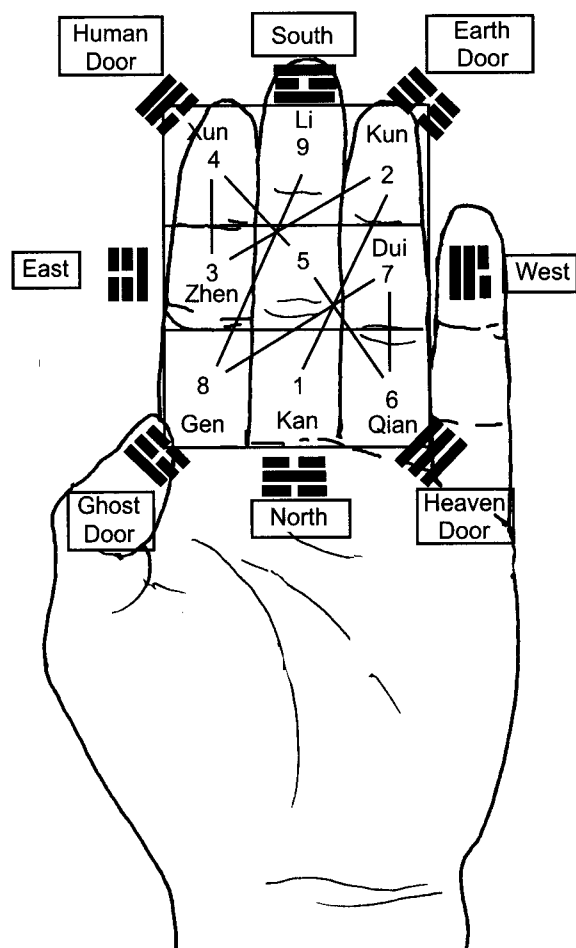


Figure 16.82. In ancient China, the Postnatal Heavenly Bagua pattern of the "Magic Square" was superimposed on the left palm allowing the Daoist mystic the ability to summon and gather the energetic and spiritual powers of the Bagua into their bodies, while extending and emitting the gathered Qi with his or her right palm.

BAGUA SINGLE HANDED HAND SEALS

In ancient China, after a Daoist mystic learned how to control the energy of the Bagua through Double Handed Hand Seals, he or she would transfer the eight energetic powers of the Bagua to their left palm. The progression of using double hands to a single hand allowed the Daoist mystics the ability to summon and gather the energetic and spiritual powers of the specific Bagua into their bodies with their left hand, while extending and emitting the Qi with the right hand.

Hidden within the construction of the Bagua Trigram formation are the energetic patterns of the "Nine Palaces" (also known as the Magic Square). The ancient Daoist mystic would use his or her left palm as a medium for conjuring the energetic structure of the Magic Square formation and "open the gate to the supernatural world." After the Spirit Gate was opened, the Daoist mystic would initiate a specific incantation for conjuring the supernatural powers released from the Celestial Elements or Eight Trigrams. This was initiated by placing either the thumb or fingers of the left hand onto the specific Trigram location. Combined with a specific incantation, the supernatural powers of the Trigram could then be activated and summoned.

As an ancient Daoist performed the specific ritual for spiritual incantation, pacing through positions of the Nine Palaces of Heaven, he or she could use the same numeral sequence on the left palm as the Magic Square patterns by tracing the "magic steps of Yu" with the left thumb (Figure 16.82).

The Nine Palaces are arranged in an eight direction box formation with an additional number in the center. Each palace position is assigned a number, a specific color and a star (one of the seven stars of the Big Dipper, the extra star and the North Star). Each star is associated with a specific Prenatal energy flow related to one of the original Extraordinary Vessels and one of the Nine Chambers located in each one of the Three Dantians. The numbers and their correspondences are described as follows:

1. **The Trigram Kan**, located at the base of the middle finger. Kan is assigned to the number 1 and the color white.
2. **The Trigram Kun**, located on the first superior digit of the ring finger. Kun is assigned to the number 2 and the color black.
3. **The Trigram Zhen**, located on the second digit of the index finger. Zhen is assigned to the number 3 and the color green/blue.
4. **The Trigram Xun**, located on the first superior digit of the index finger. Xun is assigned to the number 4 and the color blue.
5. **The Bright Hall (Ming Tang)**, located on the center digit of the middle finger. **The Ming**

Tang (Bright Hall) is associated with the Taiji Pole and the middle space of the Magic Square; Ming Tang) is assigned to the number 5 and the color yellow.

It should be noted that the middle number "5" does not correspond to a Trigram because it is the unifying number placed in the center to represent balanced internal energy.

6. **The Trigram Qian**, located at the base of the ring finger. Qian is assigned to the number 6 and the color white.
7. **The Trigram Dui**, located on the second digit of the ring finger. Dui is assigned to the number 7 and the color red.
8. **The Trigram Gen**, located at the base of the index finger. Gen is assigned to the number 8 and the color white.

9. **The Trigram Li**, located on the first superior digit of the middle finger. Li is assigned to the number 9 and the color purple.

EARTHLY BRANCHES AND DAOIST ALCHEMY

The ancient Daoists viewed the body as a small and complete universe unto itself, and understood that the internal organs are influenced by the celestial movements of the sun, moon, planets, and stars. The Governing and Conception Vessels in particular are influenced by these Heavenly cycles.

In ancient China, the day was divided into twelve separate time divisions. Each time division encompassed two hours of the day and was named after one of the Twelve Earthly Branches. The ancient Daoists discovered that the body's Qi and Blood mirror the Earth's seasonal ebb and flow, rising and falling like the lunar tides.

時照圖

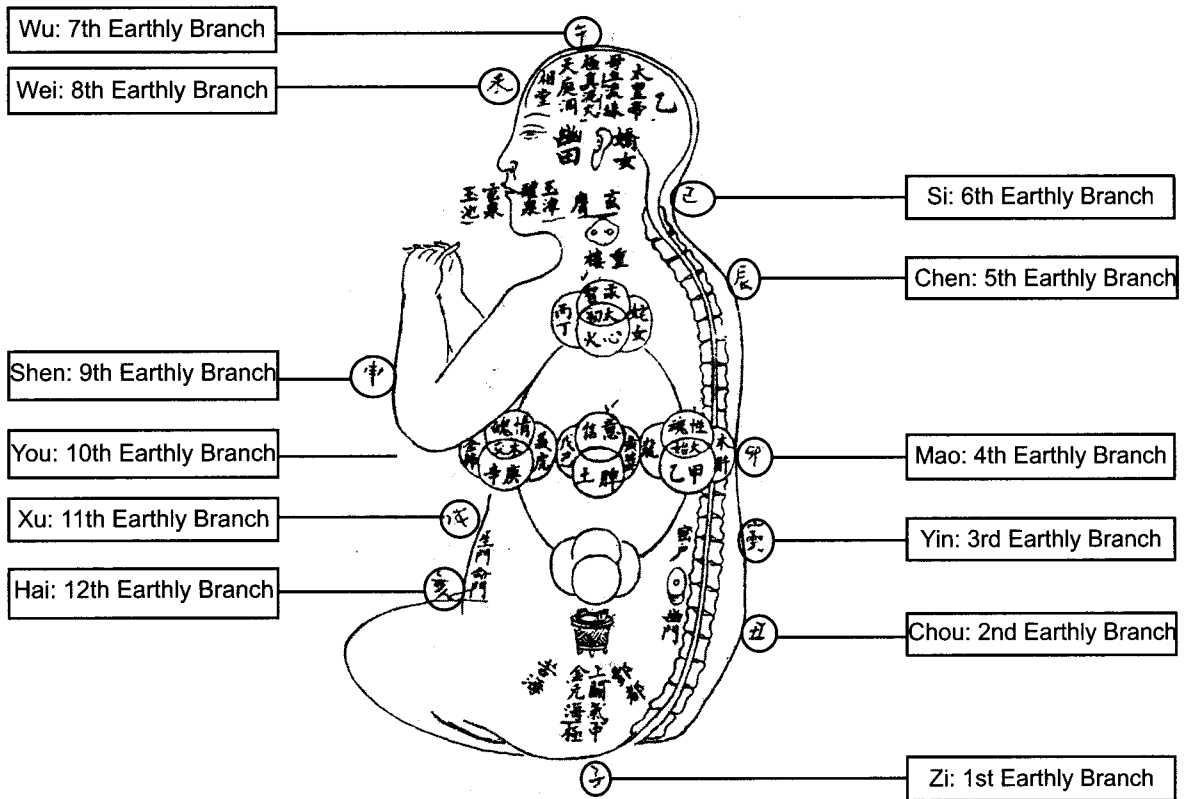


Figure 16.83. The Ten Heavenly Stems, Twelve Earthly Branches, and Daoist Alchemy

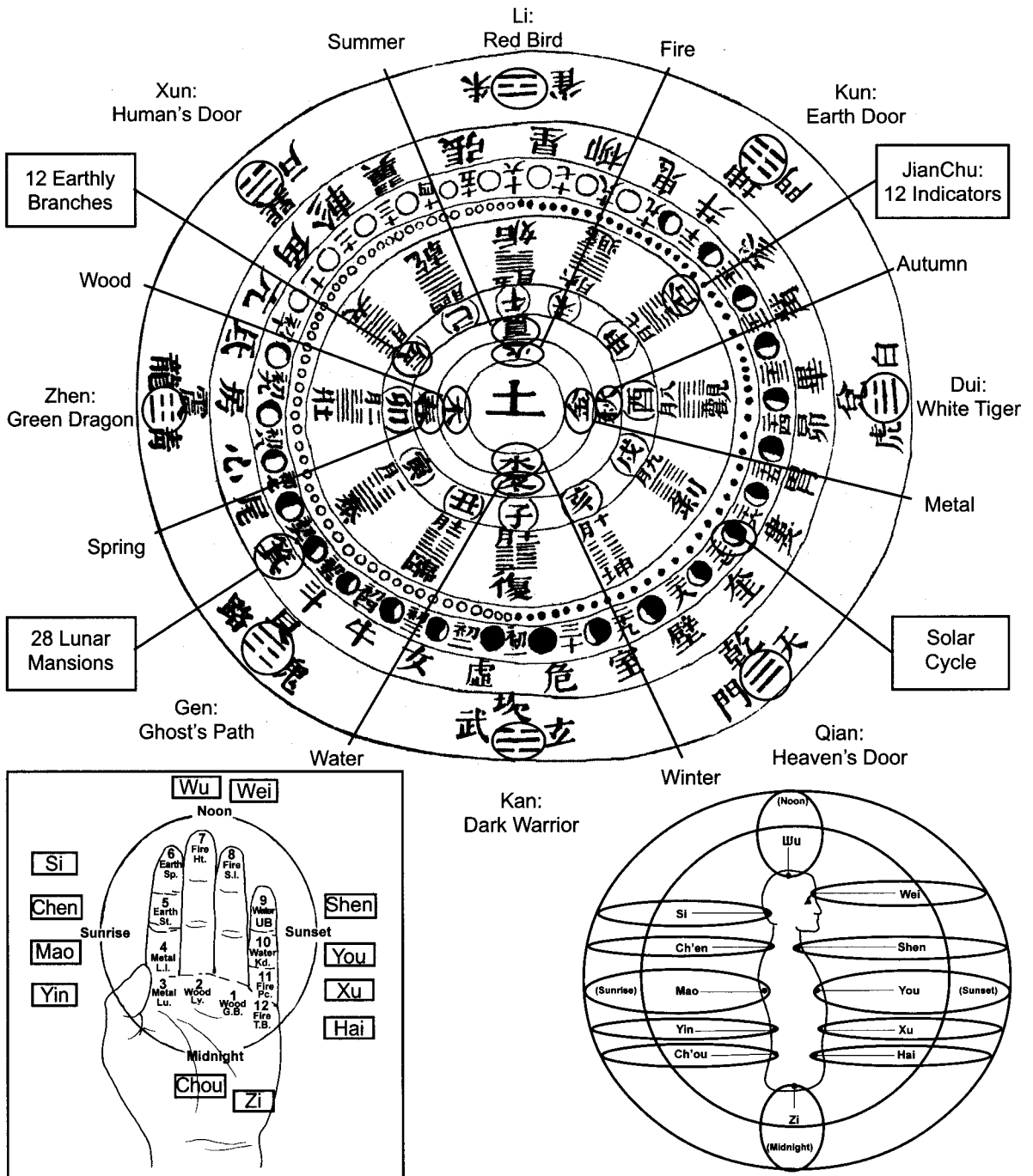


Figure 16.84. The Movement of the Body's Qi as Depicted by the Ancient Chinese "Bright Mirror of Physiological Alchemy" Chart. The Twelve Earthly Branch Relation with the Microcosmic Orbit: The main channels of the back and front of the body correspond to the elliptic path of the sun. These twelve special energy points are associated with the Twelve Chakra Gates

Each time period in the Twelve Earthly Branches system is regarded as having a specific influence on each of the twelve gates of the body's chakra system. The rhythmic variations of the waxing and waning of Qi and Blood are associated with the waxing and waning of Yin and Yang energy, as well as the circulation of Qi along the Microcosmic Orbit (Fire) cycle.

Each of the Twelve Chakra Gates relates to one of the Twelve Earthly Branches following the Fire Cycle of the Microcosmic Orbit. These twelve chakras gates extend their energy outward through the anterior and posterior fields of Qi, from the patient's Taiji Pole in the center of the body. Beginning at the bottom chakra gate (the "Zi" Branch, representing midnight), the energy follows the Fire Cycle of the Microcosmic Orbit, traveling up the Governing Vessel, following the ascent of Yang. After the Yang Qi reaches its peak, the Yin begins to grow. Starting at the upper chakra gate (the Wu Branch, representing noon time), the energy travels down the Conception Vessel following the descent of Yin (Figure 16.83).

Likewise, the ancient Daoist mystics used the Hand Seal patterning located on the left palm in order to access and stimulate the body's specific organs and areas of tissue (Figure 16.84).

DAOIST FIVE THUNDER FINGERS HAND SEALS

In ancient Daoism, the single and double-handed Hand Seals (Mudras) were used to command the Five Thunder Spirits (Heavenly Thunder, Spirit Thunder, Dragon Thunder, Water Thunder, and Magic Thunder). Specific meditations were used to reproduce and store thunder within the body, allowing the ancient Daoists the ability to generate and summon the Thunder Gods, and create, energize, and project talismans that would embody their power. The Five Thunder Hand Seals are described as follows (Figure 16.85):

- **Heavenly Thunder:** Press the Yin position in both hands, while the little finger remains on the Jia position.
- **Spirit Thunder:** On the left hand, bend the first (index) and middle fingers, while the thumb presses the Zi position and the ring and little fingers press the thumb.

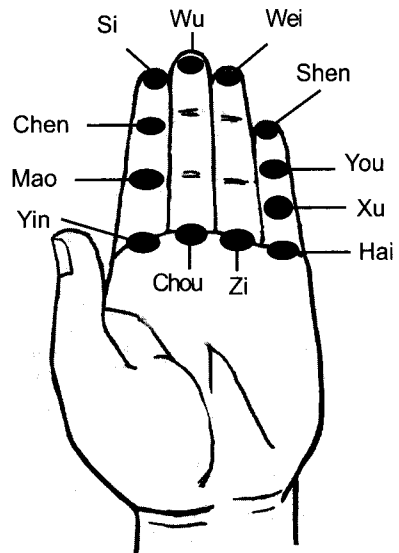


Figure 16.85. The Five Thunder Mudras are placed onto the 12 celestial patterns of the doctor's left hand

- **Dragon Thunder:** On the left hand, bend the index, middle and little fingers, while the thumb is curved over them and holds the Hai position; the little finger pushes on the other fingers with the thumb in the Jia position.
- **Water Thunder:** On the left hand, bend the index finger, while the thumb pressing on the Chou position and the remaining fingers pressing on the thumb.
- **Magic Thunder:** On the left hand, bend the index, middle and little fingers, while the thumb pressing on them without yet locking the Jia position.

BAGUA (EIGHT TRIGRAM) TALISMANS

After the Hand Seal opens the "gateway" into the Trigram Element's energetic realm, the powerful nature of each of the eight energetic patterns must be controlled. In ancient China, Daoist shamans would also use Talismans and Incantations to control the powers of the specific energetic elements of the Ba Gua (Eight Trigram).

GATHERING AND CONTROLLING THUNDER

The use of thunder and lightning talismans was an essential part of ancient Daoist magic. The ability to influence nature by means of gathering the Heavenly fire and light was considered a main

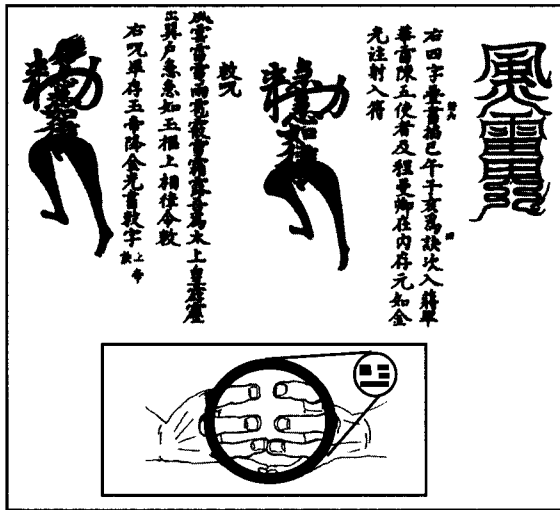


Figure 16.86. Ancient Daoist Talisman used for meditating on the Thunder Spirits (used in conjunction with the Thunder Incantation). Above the Hand Seal, the figure to the right is the Five Thunder Messenger who has special powers to regulate rain and sunshine. The figure to the left is the Heavenly Messenger, who enforces law and order among the spirits and terminates the harmful influences of evil spirits. (a woodblock from the *Zhengtong Daoist Canon*, 1445)

part of most Daoist traditions.

In the tradition of Daoist Thunder Magic (Lei Fa), the power of the Thunder Trigram is first stored by practicing meditation during the spring (on the first day of the Lunar New Year in which a thunderstorm takes place). The Daoist will face the direction of the thunderstorm and inhale, breathing into his or her body the electrified Earth and Heaven Qi, while forming special Hand Seals on both hands and reciting Incantations (Figure 16.86).

From the Mao Shan Daoist tradition, the power of Thunder is circulated throughout the Daoist's Five Yin Organs and stored within the Gall Bladder. From the Gall Bladder, the Thunder energy is used to "light" the fire in the alchemical furnace within the Daoist's Lower Dantian.

MAO SHAN HAND SEALS USED FOR HEALING OR PROTECTION

In the Mao Shan Daoist monasteries, Hand Seals are used for bringing energy from a specific

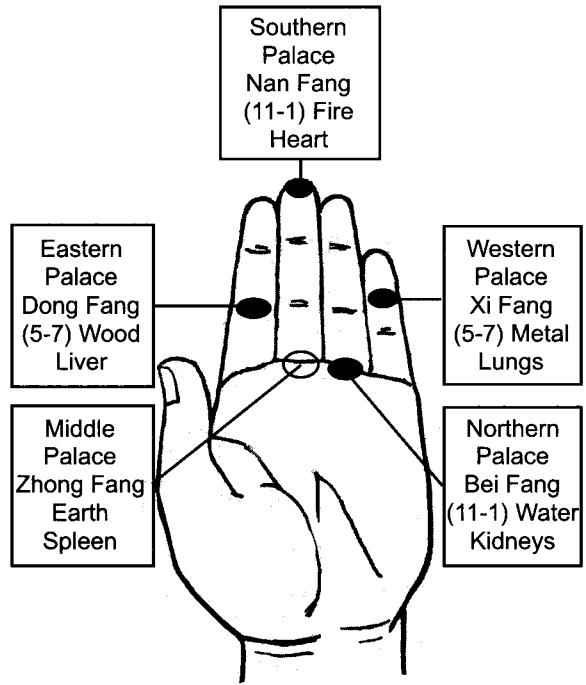


Figure 16.87. Hand Seal used for bringing Qi from a specific Organ and direction into a glass of water for healing.

internal organ or direction into a glass of water for healing. This Hand Seal is followed with a specific Breath Incantation (Figure 16.87). If the Daoist mystics wish to gather Heavenly Qi to strengthen the Liver, they will repeat the following Breath Incantation "*Dong fang wuji fei tian shen wang su jiang Gan Qi yu wu sui zhong.*" Which translates as "*Eastern Palace infinite flying heavenly god, quickly bring down the Liver Qi into my water - do this as it is law.*" The Breath Incantation is changed according to the Daoist mystic's needs, substituting the specific organ Qi with the correct Palace. The specific palaces, their times, Elements of control, organ energies, altar gifts, and governing immortals are described in Figure 16.88.

INTEGRATING STATIC POSTURAL WITH RESPIRATORY AND MENTAL DAO YIN THERAPY

Before performing specific static postural forms of Medical Qigong therapy, it is important to note the clinical functions of each static posture. To assist the Qigong doctor in selecting the proper static

Palace	Time	Element	Organ	Alter Gift	Immortal
Eastern Palace: <i>Dong Fang</i>	5-7 P.M. Sunrise	Wood Element	Liver <i>Gan</i>	Incense: <i>Xiang</i>	Green/Blue Immortal
Southern Palace: <i>Nan Fang</i>	11-1 Noon	Fire Element	Heart <i>Xin</i>	Light: <i>Deng</i> (Candles)	Red Immortal
Western Palace: <i>Xi Fang</i>	5-7 A.M. Sunset	Metal Element	Lung <i>Fei</i>	Flowers: <i>Hua</i>	White Immortal
Northern Palace: <i>Bei Fang</i>	11-1 Midnight	Water Element	Kidney <i>Shen</i>	Water: <i>Shui</i>	Black Immortal
Middle Palace: <i>Zhong Fang</i>		Earth Element	Spleen <i>Pi</i>	Fruit: <i>Gua</i>	Yellow Immortal

Figure 16.88. Chart of Daoist Five Palace Correspondences

posture, the clinical use of Postural Qigong therapy can be further divided into the following four approaches: Choosing the Proper Beginning Posture, Choosing the Proper Inhaling and Exhaling Methods, Choosing the Most Beneficial Way of Training, and Choosing the Proper Closing Posture. These four steps are described as follows (Figure 16.89):

1. Choosing the Proper Beginning Posture: The purpose of choosing the proper beginning posture is to reap the maximum benefits from the Medical Qigong exercise or meditation (whether it be for Purgation, Tonification, or Regulation). By combining lying, sitting, or standing postures with positions of the arms and legs, the Qigong doctor can prescribe the most appropriate exercise for each patient's diseased condition. Thus, a wide variety of Medical Qigong postures is available as a starting point for Medical Qigong prescriptions. The Qigong doctor may also choose a particular posture based on the nature of the patient's condition, whether Excess, Deficient, or in need of Regulation.

The static postures, for example, are excellent for calming the Heart, relaxing the mind and focusing on a specific goal for training the body's life-force energy. The ancient Daoists spoke of the "Four Human Dignities" for moving Qi: The Static Dignities of lying down,

sitting, and standing; and the Dynamic Dignity of walking. Each of these four approaches to moving energy possesses different advantages. Stronger and younger patients can adopt the standing and moving postures while performing the Medical Qigong exercises and meditations. Weaker and older patients can comfortably adopt to the lying and sitting postures while performing the Medical Qigong exercises and meditations.

2. Choosing the Proper Inhaling and Exhaling Methods: When the energy begins to flow freely, the practitioner will focus his or her attention on each inhalation and exhalation for the specific goal of Tonifying, Purging, or Regulating the life-force energy:

- Increased inhalation is used for Tonification
- Increased exhalation is used for Purging
- Balanced inhalation and exhalation is used for Regulation

3. Choosing the Most Beneficial Way of Training: Additionally, when performing the energetic exercises and meditations, patients will vary in their approach and understanding of the energetic movements, and they are therefore encouraged as follows:

- **Patients who are more physical or kinesi-
thetic** will tend to excel at exercises and meditations by focusing their awareness on the

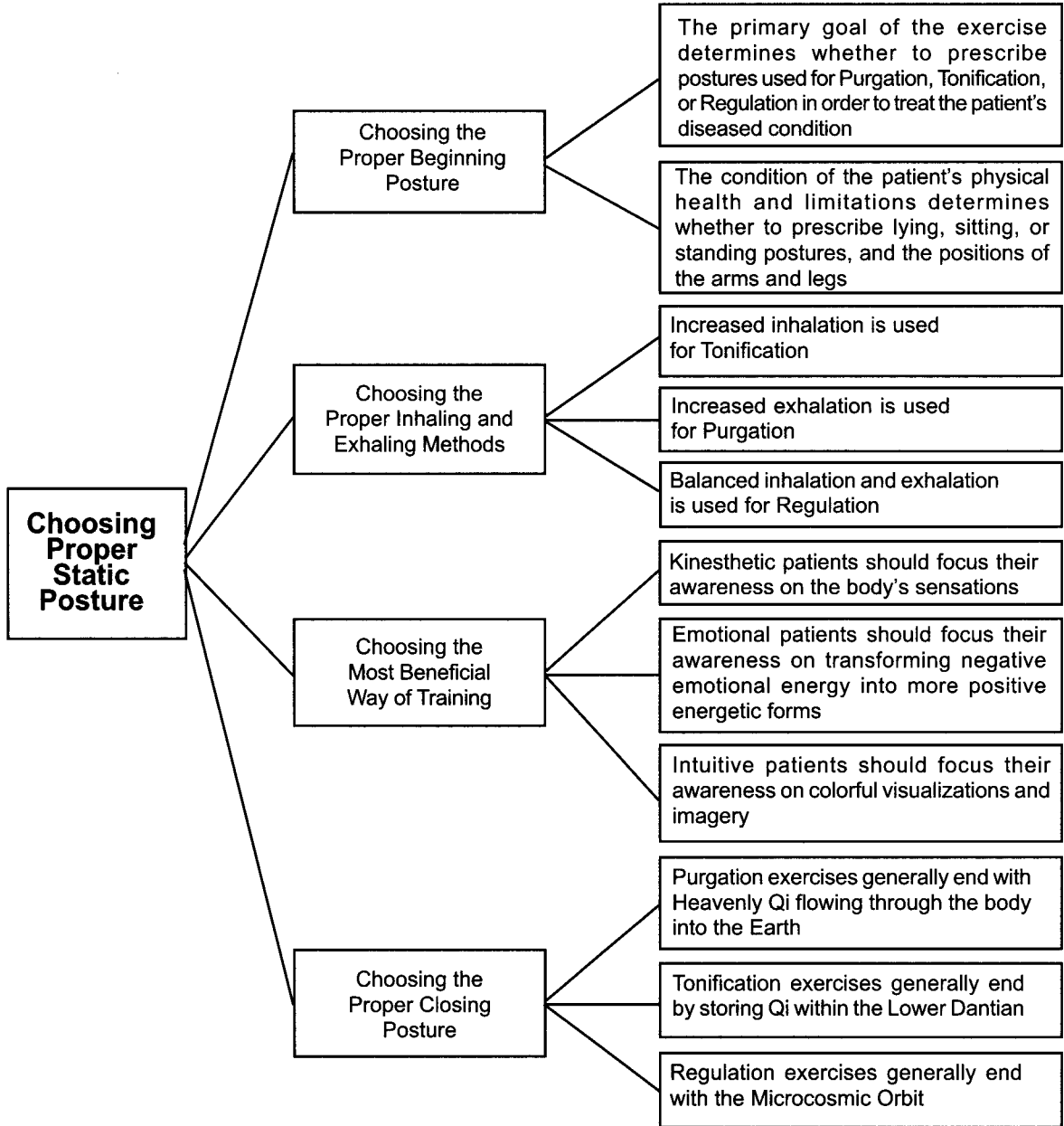


Figure 16.89. The Four Basic Approaches to Choosing Proper Static Posture

body's sensations while maintaining certain postures.

- **Patients who are more empathic and emotional** will tend to excel at exercises and meditations by focusing their awareness on transforming negative emotional energy into more

positive energetic forms while maintaining certain postures.

- **Patients who are more intuitive and creative** will benefit from exercises and meditations by focusing their awareness on sensations using colorful visualizations, sounds, smells, and

tastes while maintaining certain postures.

4. **Choosing the Proper Closing:** The purpose of choosing the proper closing is to cause the Qi to return back to its origin, allowing the patient to root his or her Qi and Shen into the Lower Dantian. This process enables the spirit to become calm, so that the patient can retain maximum benefit of the Medical Qigong exercise or meditation:

- **The closing used in a Purgation exercise** generally ends with the patient moving the hands from above the head while focusing on the Heavenly Qi flowing through the body into the Earth. This fortifies the Purgation meditation exercise and helps to keep the toxic Qi away from the patient's internal organs.
- **The closing used in a Tonification exercise** generally ends with the patient focusing on storing Qi within the Lower Dantian. The "opening and closing" of the Lower Dantian ending posture is generally used to bring the body's energy back down into the Lower Dantian and to root the Qi. Rooting the Qi in the Lower Dantian after Qigong practice helps avert the creation of an Excess condition within any of the body's internal organs.
- **The closing used in a Regulation exercise** generally ends with the patient focusing on the Microcosmic Orbit, used to balance the body's Sea of Yin and Sea of Yang Qi.

DYNAMIC POSTURAL DAO YIN TRAINING

While Static Qigong exercises accumulate and strengthen the Qi internally, Dynamic Qigong exercises train the channels, collaterals, muscles, and bones externally. The more dynamic movement a patient makes, the more the energy will be converted and transformed inside the body. When dynamic movement is discontinued, some of the accumulated energy will begin to dissipate, while the remainder will flow through the channels and increase the patient's Qi circulation.

The lymphatic system is pumped indirectly by the contraction of the body's skeletal muscles. When a patient performs Dynamic Postural Movements, the lymphatic system is flushed, thus cleansing the body of toxins.

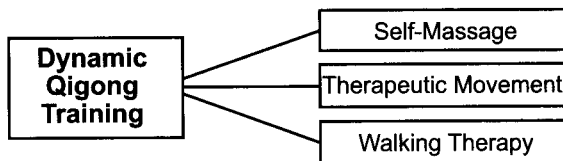


Figure 16.90. The Three Different Types of Dynamic Qigong Training

Dynamic Qigong is divided into two methods of training: The Yun (Yin) Method, and the Dong (Yang) Method, described as follows:

1. **The Yun Method** is a relatively Yin approach, and employs slow, even, graceful movements. The mind's intention is focused on the internal organs, resulting in emotional relaxation.
2. **The Dong Method** is a more Yang approach, and employs intense physical movements. Emphasis is placed on the movement of the body's extremities, resulting in tissue regulation.

Both Yin and Yang (Yun and Dong) training methods must be considered in order to prescribe Medical Qigong exercises effectively. With the Yin method, the patient will experience external quietness with internal energetic movement. With the Yang method the patient will develop internal quietness with external, physically active movement.

THREE TYPES OF DYNAMIC QIGONG TRAINING

Dynamic Qigong training involves disciplining the body, breath, and mind simultaneously, to promote the functional activities of Qi, and to enhance its free flow throughout the body's channels. These exercises often require standing or walking and affect muscular tension, weight distribution, Blood and Qi circulation, and the functional activities of the major organs. These exercises are differentiated by various kinds of body movements and can be divided into three different types of training: Self-Massage, Therapeutic Movement, and Walking Qigong Therapy. These three Dynamic Postural Dao Yin methods are described as follows (Figure 16.90).

1. **Self-Massage:** This type of Dynamic Dao Yin training focuses on the active stimulation of specific points and channels, and requires the knowledge of muscles, tendons, and bone structure. Also included in Self-Massage are

the Tapping and Striking techniques, which focus on the active stimulation of specific points and channels through patting, slapping, tapping, and striking techniques (with the fingers, palm, fist, wooden stick, or material in a cloth bag).

2. **Therapeutic Movement:** This type of Dynamic Dao Yin training encompasses small to large movements. It employs Medical Qigong Guiding and Inducing techniques that require physical movements of the extremities, such as stretching, bending, squatting, and twisting actions of the limbs and torso.
3. **Medical Qigong Walking Therapy:** This type of Dynamic Dao Yin training focuses primarily on eliminating illness and extending life by incorporating active movement in order to increase the body's production of Jing, Qi, and Shen.

The correct application of dynamic or static principles of Medical Qigong exercises and meditations can initiate a powerful healing affect on the patient's body, mind and spirit. However, the incorrect employment of dynamic or static principles of Qigong exercises and meditations can cause energetic deviations which are capable of hindering or harming the individual's health.

SELF-MASSAGE

Dynamic Postural Dao Yin training incorporates the therapeutic use of Self-Massage. Doctor Zheng Wenzhuo, wrote in his book *Causes of Diseases*, "In ancient times massage was used as a type of exercise. It can activate all of the joints so that the four limbs will be nimble. A person keeps fit through exercise in the same way as a wooden door hinge avoids being eaten by worms through movement."

INTERNAL ORGAN MESSAGE

Most Dao Yin massage exercises originate from either Shaolin (Buddhist) or Wu Dang (Daoist) monasteries and were incorporated into the clinic due to their effective application in Purg-ing, Tonifying, or Regulating the body's Jing, Qi, Shen, Blood, and Body Fluids.

One example of a Medical Qigong Dao Yin massage exercise system is the Five Element Mas-



The patient focuses the mind's intention while massaging the Liver area, allowing the Qi to circulate into the organ's tissues

Figure 16.91. A patient massages the Liver

sage used to treat specific organ diseases. This five Yin organ massage system can be practiced as a whole routine, or individually singled out by the doctor and given to patients for specific ailments. Each massage prescription is named after the internal organ it stimulates (Figure 16.91).

HAND AND FEET MESSAGE

In his description of massage, Dr. Zheng specifies the use of the hand-massage for treating disease. Through direct contact with the tissues of the hand and feet, the body's internal organs can be stimulated via the six channels (three Yang and three Yin) that originate and terminate at each extremity. One of the functions of the hand-massage is to activate the five Antique Shu (transporting) points.

Like the internal organs and channels, some points have a more powerful influence on the body than others. Each point has an action on the quality and quantity of energy of an organ. Along each of the Twelve Primary Channels lie five specific points below the elbow or the knee called Antique Shu points (also called Transporting Points or Command Points). These points belong to the oldest classification of points, and are described using the metaphor of water. Each section of the channel is compared to the course water takes as it emerges from the ground and makes its way to

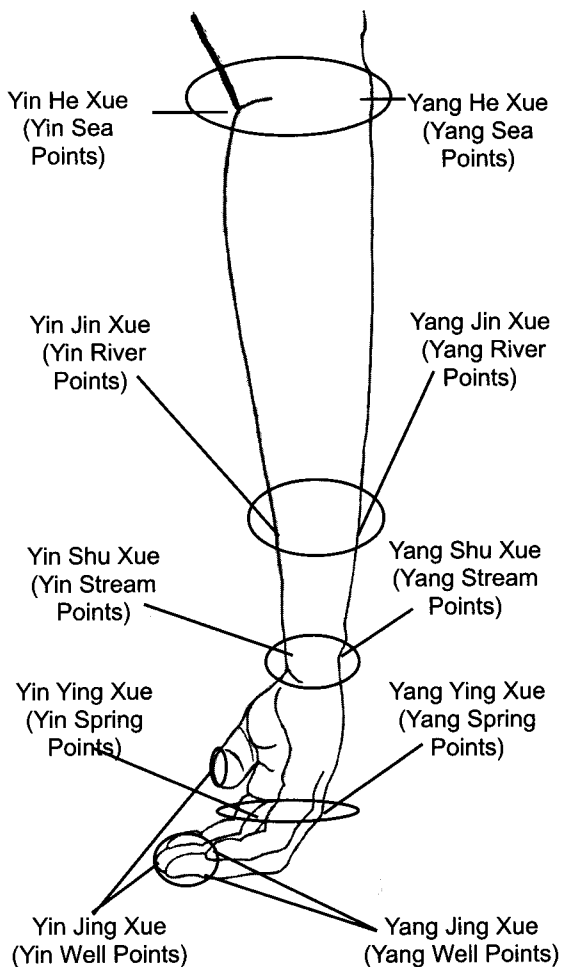


Figure 16.92. The Five Antique Shu Points and their Arm Channel Flow Correspondences

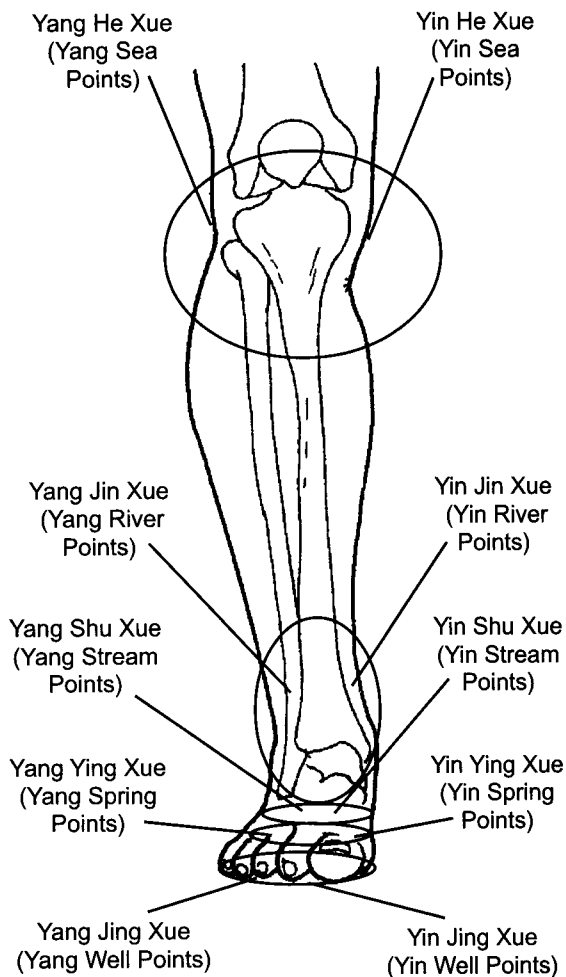


Figure 16.93. The Five Antique Shu Points and their Leg Channel Flow Correspondences

the ocean. In this system, points are identified as follows: Jing (Well), Ying (Spring), Shu (Stream), Jin (River), and He (Sea). These five points exist on each of the Twelve Primary Channels, and are located sequentially between the patients hands (or feet) and elbows (or knees). Flowing from distal to proximal, the point progression is as follows: Well, Spring, Stream, River, and Sea (see Volume 1, Chapter 10).

The Five Antique Shu points energetically flow from superficial to deep and are susceptible to the influence of external pathogens and climatic changes. The distal points on the feet tend to be

more powerful than those on the hands. After the manipulation of the patient's distal points, the local channel points are then treated according to their sensitivity and feeling of tenderness. This massage treatment is significant in relaxing the joints and toning the tendons (Figure 16.92 and 16.93).

In ancient China, when massaging the extremities, Hand diagnosis (called Shou Zhen) was used to evaluate the physical predispositions and ailments of patients. This diagnostic technique first appeared in Chinese medical literature during the Sui Dynasty (618-581 B.C.) from the clini-

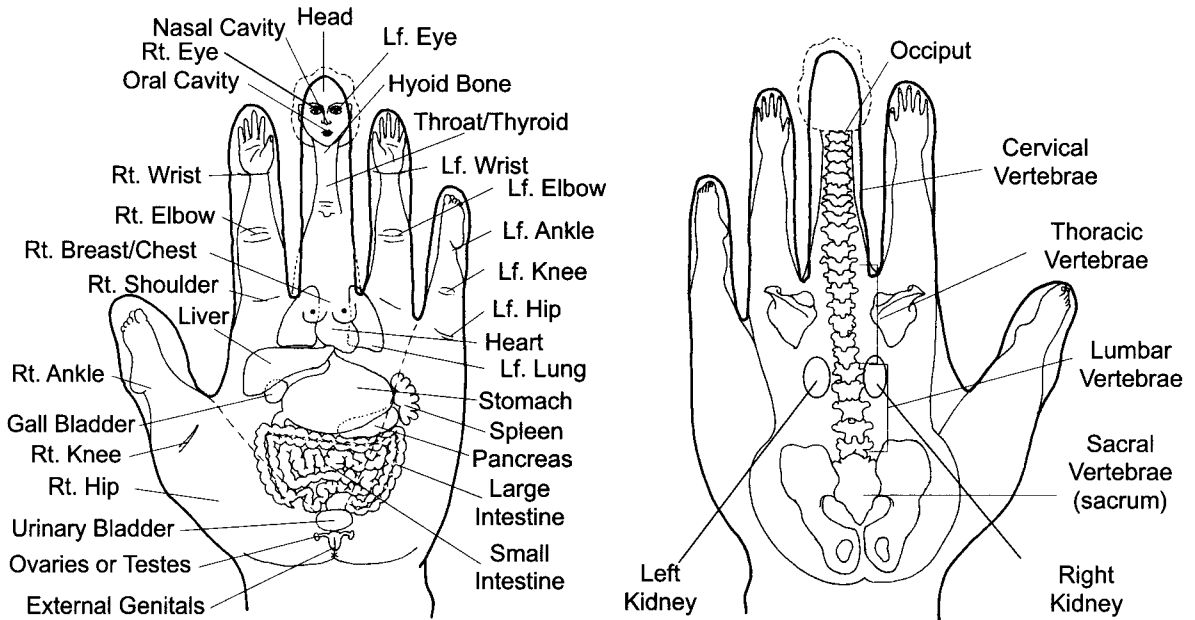


Figure 16.94. Front and Back View of the Hand/Body Association

cal writings of Dr. Chao Yuan Fang, who authored the *General Treatise on the Origin and Symptoms of Various Diseases*. It is now a part of the clinical protocols (see Volume 3, Chapter 26) used in several Medical Qigong hospitals and clinics throughout the world (Figure 16.94).

Another example of a therapeutic Self-Massage exercise is a very famous prescription used for the treating insomnia, popularized during the Ming Dynasty. This exercise was popular for its effectiveness in treating insomnia caused from a deficiency of Kidney Yin, or restless sleep during the night caused from Liver Heat rising. This exercise required the patient to perform foot massage just before going to sleep (Figure 16.95).

HEAD MASSAGE

Head massage is designed to regulate Yang energy by removing any excess Qi and Blood that may have become trapped within the head from practicing the Dao Yin postures. Traditional Chinese Medicine considers the head to be the “headquarters of all Yang Channels,” and therefore acknowledges its ability to gather and hold on to toxic heat. Research in China has shown that Head Massage



Figure 16.95. While massaging, the patient focuses the mind’s intention on the bottom of the foot, allowing the Qi to flow through the hands into the tissues.

can be effectively used to reduce stress, relieve anxiety, and calm the Heart. Medical Qigong hospitals and clinics use the Head Massage techniques to treat coronary diseases, cerebral angiosclerosis and coronary sclerosis (Figure 16.96).

WHOLE BODY MASSAGE

This Dao Yin massage method shifts the attention slowly from the area of concentration (i.e., internal organ, Dantian area, tumor formation, etc.) while leading the Qi back down to the Lower Dantian. After the mind disengages from the specific point, relax the body, slowly open the eyes and perform self-massage.

Dynamic postural self-massage includes rubbing the hands, bathing the face (rubbing the face with the palms), combing the head with the fingertips, and dredging the body's Twelve Primary Channels, all of which are described as follows:

- Rub the hands to heat the palms, then place both hands on the face, cup the eyes, and draw the heat in through the eyes into the Upper Dantian.
- Comb the head with the fingertips and drain the Excess Qi from the head and neck area (refer back to Figure 16.96).
- Next, begin the Channel Dredging exercise by Purging the body of Toxic Qi, moving from the feet upwards, then through the abdomen. Focus on dredging the three Yin channels of the legs (Figure 16.97).
- Purge through the chest and dredge the three Yin channels of the arms, discharging the Toxic Qi from the body once you reach the

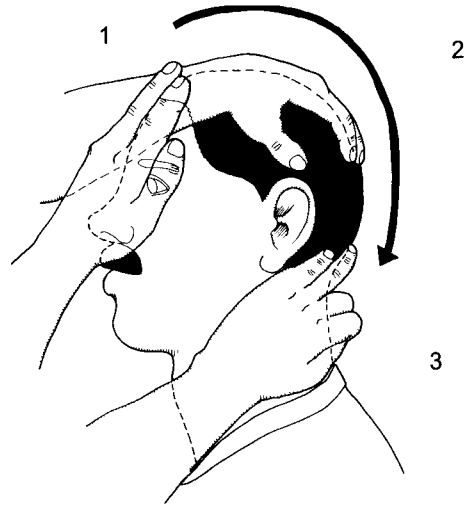


Figure 16.96. The Head massage is designed to regulate the Yang by removing any Excess Qi and Blood that may have become trapped within the head from practicing the Dao Yin Postures.

inside of the wrists (Figure 16.98).

- Begin again at the back of the wrists to dredge the three Yang channels of the arms, Purging through the arms, shoulders, and lateral sides of the head. Continue Purging down the lateral sides of the chest and abdomen (Figure 16.99).
- Purge from the lateral sides of the waist, hips, and feet, dredging the three Yang channels of the legs (Figure 16.100).

These closing and self-massage procedures should be performed seven times each, followed by stretching to end the exercise.

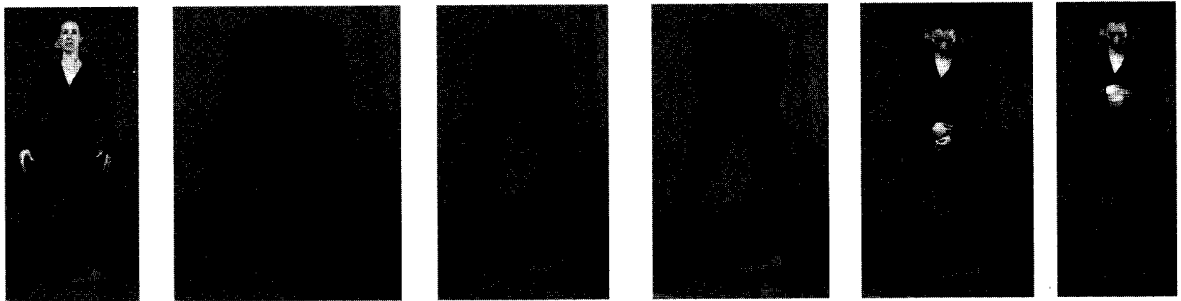


Figure 16.97. Channed Dredging: Begin to Purge by dredging the three Yin channels of the legs, moving from the feet to the Lower Dantian and chest

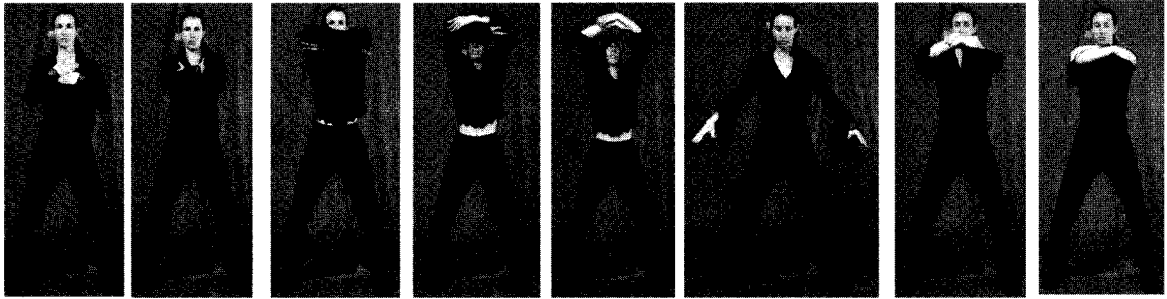


Figure 16.98. To dredge the three Yin channels of the arm, Purge from the chest, down the arms to the wrists, and discard the Toxic Qi from the body. Then begin to dredge the three Yang channels of the arms by Purging from the back of the wrists to the elbows.

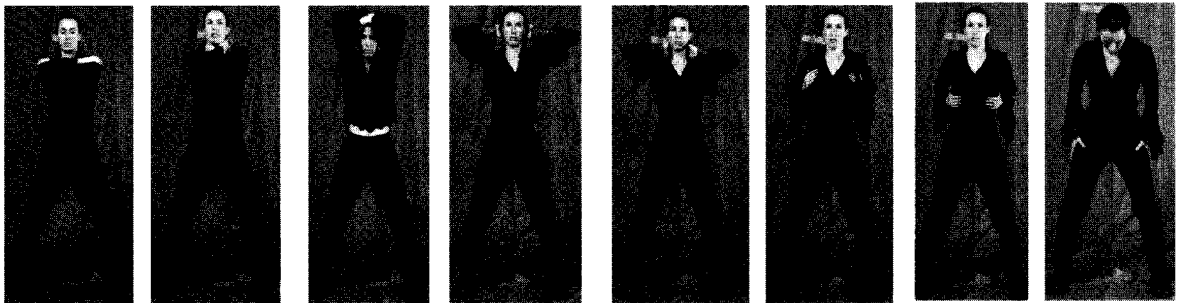


Figure 16.99. From the elbows move to the shoulders and lateral sides of the head. Continue down the sides of the chest, abdomen, waist, and hips.

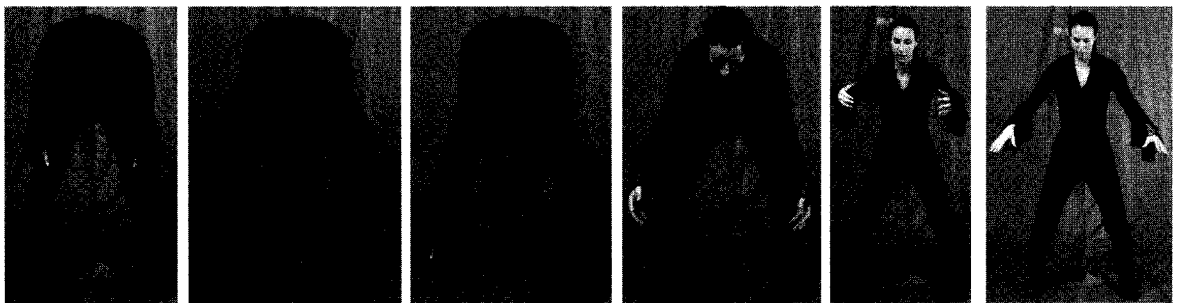


Figure 16.100. Continue to dredge the three Yang channels of the legs by Purging down the sides of the hips to the feet. Then discard the Toxic Qi from the body.

THERAPEUTIC MOVEMENT

The Dynamic postural training of the Dao Yin Hand techniques of Guiding and Inducing is performed by the extensive movements of the hands and torso. Because the palms have a stronger electromagnetic field than any other part of the body, the hands are used for leading and guiding the

Qi. These movements are to be practiced in harmony with the rotating, bending and stretching movements of the head, neck, torso, and limbs. Any change of the body's position or movement can change the direction or position of the electromagnetic fields of the hand. Likewise, any change or movement of the hand or palm posi-

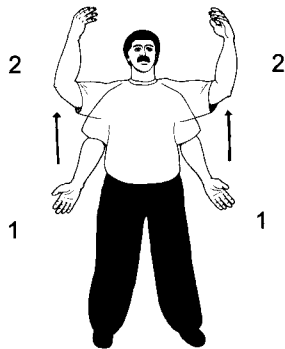


Figure 16.101. Hands Rise, Causing the Qi to Ascend

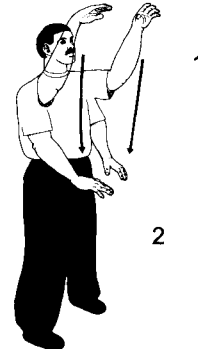


Figure 16.102. Hands Fall, Causing the Qi to Descend

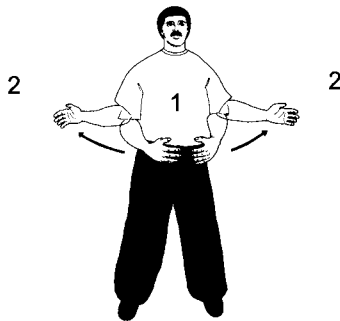


Figure 16.103. Hands Open, Causing the Qi to Spread

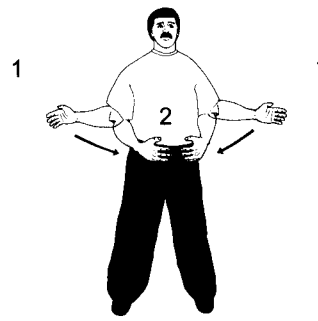


Figure 16.104. Hands Close, Causing the Qi to Gather

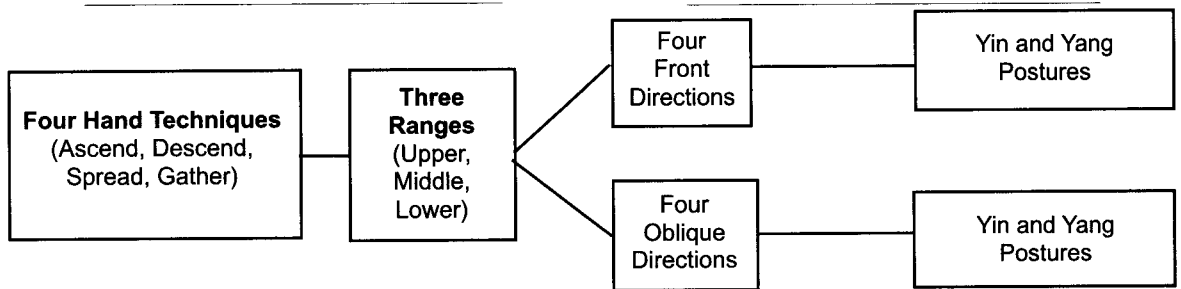


Figure 16.105. The Movement of the Arm and Hand Positions Direct the Flow of Qi

tions also changes the direction and flow of the electromagnetic field of the body. In Medical Qigong therapy the Dao Yin Hand Techniques have the following four functions:

- Hands Rise—Qi Ascends (Figure 16.101)
- Hands Fall—Qi Descends (Figure 16.102)
- Hands Open—Qi is Spread (Figure 16.103)
- Hands Close—Qi is Gathered (Figure 16.104)

The positions of these hand and arm movements can be further divided into three ranges: upper, middle, and lower. These ranges can relate

either to the position of the body's Triple Burners or to the body's three Dantian areas, depending on the specific Medical Qigong prescription and the doctor's intention for the exercise. The directions of these hand movements can be further divide into four front and four oblique types of Qi regulation postures. Moreover, depending on the arm movements and hand positions, each posture can be further categorized as a Yin (palms facing down) or a Yang (palms facing up) regulation, as well as a half Yin or a half Yang regulation (Figure 16.105).

The energetic effects of the Dao Yin Hand Techniques can therefore be focused to Purge the body of Pathogenic Qi, Tonify and reinforce the vital Qi, or Regulate the flow of the body's Jing, Qi and Shen. Using any of these Dao Yin Hand techniques will also improve Blood and Qi circulation, and sharpen the sensory nerves. Since all hand postures relate to the Brain and the function and flow of the body's energy, they also have a physiological effect on the nervous system and a psychological effect on the mind.

When training, posture and Qi movement are sometimes in unity and at other times proceed in opposite directions. Raising the arms, for example, causes the energy to rise; if the torso also rises, the rising power of the energy increases. This is an example of the synergistic promotion of Qi regulation.

The following three examples exemplify the clinical use of each separate hand action, and demonstrate how therapeutic hand movements can be used to augment or rectify the flow of energy within the body:

1. **For hyperactive ascending Qi** (e.g., hypertension), place your hands, palms facing downward, at the sides of your body. Inhale quickly and move your hands quickly upward. Allow the middle fingers on each hand to touch each other, connecting the Pericardium Channels. Exhale while slowly moving the hands downward along the front and side of the body. Purge and guide the Toxic Qi to descend the Liver and Gall Bladder Channels down the torso to the hips (GB-30), and then to the outside of the legs (Figure 16.106).
2. **For a Yin and Yang imbalance** (e.g., chronic illness), place your palms facing the Lower Dantian and slowly raise them upwards to the chest. At the level of the Heart, turn the palms away from the body as you move your arms outward. Once the hands are extended away from the body, begin moving them downward. Regulate the speed of motion of the hands and breath in order to guide and induce the Clear Yang to ascend (as you raise your arms), while allowing the Turbid Yin Qi to descend (as you

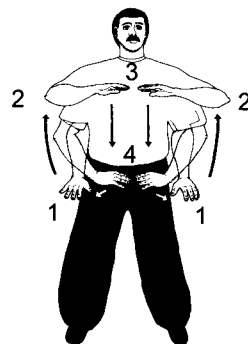


Figure 16.106. For Hypertension: (1) Begin with palms facing downward, (2) move the hands quickly upward, (3) allow the middle fingers on each hand to touch, (4) move the hands slowly downward.

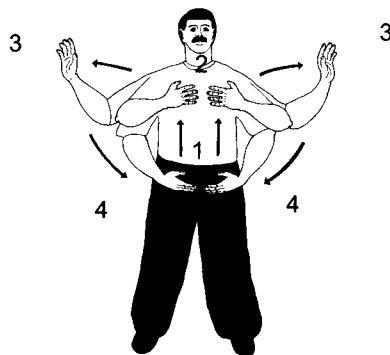


Figure 16.107. For Chronic Illness: (1) Begin with palms facing the body, (2) move the hands upward, (3) face the palms away from the body, (4) as the hands move downward.

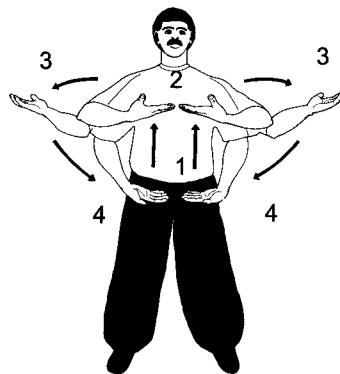


Figure 16.108. For Hypotension or Organ Prolapse: (1) Begin with the palms facing upward, (2) slowly raise the hands, keeping them close to the body, (3) then move the hands away from the body, (4) in order to start again, quickly lower them downward.

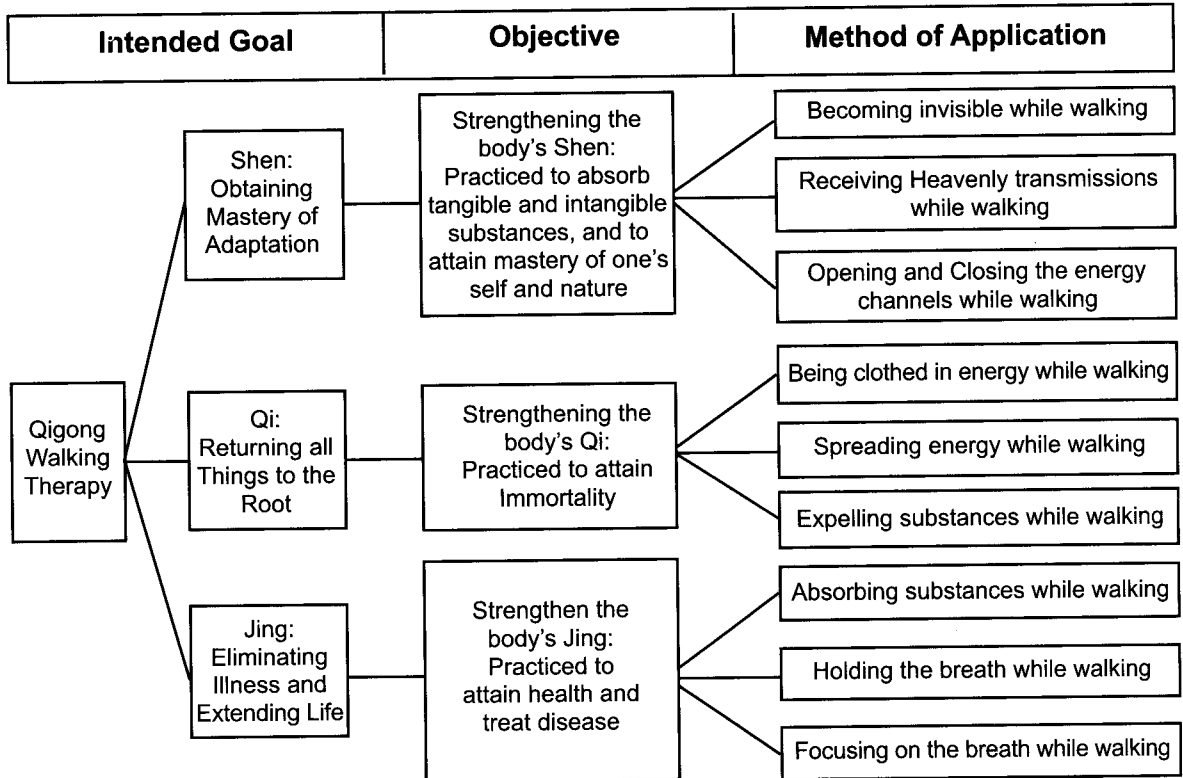


Figure 16.109. The Three Modalities of Ancient Daoist Qigong Walking Therapy

lower your arms). This balances the body's Yin and Yang Qi (Figure 16.107).

3. **For a Deficiency of ascending Qi** (e.g., hypotension or prolapse of the viscera), begin with the palms facing upward in front of your Lower Dantian. Slowly inhale while gradually raising the palms close to your body. When exhaling, move the hands downward quickly away from the body to avoid any excessive downward flow that would counteract the tonifying upward flow (Figure 16.108).

MEDICAL QIGONG WALKING THERAPY

Dynamic postural training can be performed by either keeping the feet stationary and rocking the weight between the heels to the balls of the feet, or through walking training. In ancient China, Daoist Qigong walking training was divided into three modalities (Figure 16.109). Each walking modality was further divided into three types of prac-

tice, thus creating a total of nine distinct methods of energetic walking. The three primary walking modalities are: Eliminating Illness and Extending Life; Returning all Things to the Root; and Obtaining Mastery of Adaptation, described as follows:

1. **Eliminating Illness and Extending Life:** This type of walking therapy focuses primarily on strengthening the body's Jing, and is practiced in order to attain health and treat disease. This type of walking therapy was subdivided into three practices: focusing on the breath while walking; holding the breath while walking; and absorbing substances while walking.
2. **Returning all Things to the Root:** This type of walking therapy focuses primarily on strengthening the body's Qi, and is practiced in order to attain immortality. This type of walking therapy was also subdivided into three practices: expelling substances while walking; spreading energy while walking;

and being clothed in energy while walking.

3. **Obtaining Mastery of Adaptation:** This type of walking therapy focuses primarily on the body's Shen, and is practiced in order to absorb tangible and intangible substances, as well as to attain mastery of one's self and nature. This type of walking therapy was also subdivided into three practices: opening and closing the energy channels while walking; receiving Heavenly transmissions while walking; and becoming invisible while walking.

Today, in the Medical Qigong clinics throughout China, walking therapy focuses primarily on techniques used for Eliminating Illness and Extending Life techniques.

WALKING TECHNIQUES

The Chinese saying, "the body must walk like the wind," describes the relaxed placement of the feet and supple stepping techniques used in Medical Qigong Walking therapy. Walking, or Toe-Raised Stepping, as it is commonly called in China, is excellent in treating the diseases of the Five Yin Organs. It can stimulate the Qi of the Spleen and Liver (due to their channels originating on the big toes), and can cause the body's internal Qi to rise and flow vigorously, thus reinforcing the function of Qi and Blood.

With each step of the Walking Meditation, the patient should practice tranquil mind and body balancing. This is the same imaginative technique as is used in standing, sitting, or lying meditations. The inner stillness and outer motion are in harmony. Touching the heel to the ground, with the toes raised can activate the Yin and Yang Heel Vessels (which originate from the center of the heel); it can also allow the energy to flow between both vessels so that the internal energy exiting from the Yin Vessel can enter the Yang Vessel, and vice-versa. This allows the channels to be dredged and the Yin and Yang energies to be regulated.

The heel is also stimulated when stepping, thus increasing the flowing action of the Urinary Bladder and Kidney Qi (due to their channel placement on the ankle). While stepping, focus the intention on the Lower Dantian to guide downward any abnormal rising of Lung Qi, which can

cause shortness of breath and affect the Heart and blood pressure. Each step is placed deliberately, with intention, and without collapsing of the feet. This stepping action relieves any Excess Qi syndrome of the upper torso and coordinates the balance of both the upper and lower portions of the body's Qi. Medical Qigong walking therapy involves three stages of training, described as follows:

1. **The Preparation (Before Walking):** This consists of the following steps:
 - Opening and Closing of the Three Dantians
 - Stationary Qi Strengthening and Regulating Exercises
2. **The Walking Therapy:** This consists of one or several prescriptions of the Toe Raised-Stepping techniques.
3. **The Ending (After Walking):** This consists of the following steps:
 - Leading the Qi back into the Lower Dantian
 - Kneading the abdomen
 - Closing the Dantians and self-massage

PREPARATION BEFORE WALKING

Before beginning Medical Qigong Walking Therapy, the preparation exercise known as Opening and Closing the Three Dantians must be practiced. The purpose of the preparation stage is to:

- Eliminate the body's Evil Qi
- Descend the Turbid Yin Qi
- Circulate the Clean Yang Qi through the organs and channels before walking

In Medical Qigong training there is a saying, "When the body is Open, the Evil Qi will be expelled. When the body's surface is free from Evil Qi, it is better to Close it." The terms "opening" and "closing" refer to the purification of the body by means of Opening (purging) and Closing (sealing) specific areas of the body. The Opening and Closing of the Three Dantians can regulate either an Excess or Deficiency syndrome that is caused by an imbalance between the upper and lower, or interior and exterior, parts of the patient's body.

This particular technique opens and closes the Upper Dantian (at the Yintang point), the Middle Dantian (at the Shanzhong CV-17 point), and the Lower Dantian (at the Qihai CV-6 point). The

Opening and Closing technique utilizes four specific disciplines:

- Using the Mind's Intention
- Dividing the Yin and Yang Energy (ascending the Clear Yang Qi and descending the Turbid Yin Qi)
- Hand Postures with Opening and Closing the Dantian
- Focusing on the Breath

The Opening and Closing of the Three Dantians also requires the individual simultaneously focus on his or her breath and body movements. Arm movements and the breath need to be perfectly coordinated; the expelling of Toxic Qi from the internal organs needs to be visualized; and the abdomen needs to be contracted while inhaling and expanded while exhaling. The mind's intention must assist in the Opening and Closing of each Dantian; the coordinated movements alone do not suffice. The procedures for Opening and Closing the Dantians are described as follows:

1. When focusing the mind's intention while performing the Opening and Closing techniques, imagine a dark Turbid energy from deep inside the body exiting through the body's pores. As the energy leaves, seal off the tissues to prevent it from returning to the body. Imagine the dark Turbid energy being absorbed into the ground and being purified by the Earth.
2. Dividing the Yin and Yang Energy refers to separating the Yin and Yang energy within the body for healing. The Yin Qi stores the substance of vital energy, and the Yang Qi guards against pathogenic Evils and protects the body.
- Ascending the Clear Yang Qi: When the Upper Dantian is Opened and Closed, it allows the Clear Yang Qi to ascend to the upper orifices. The increased circulation of Clear Yang Qi through the channels and organs of the body stimulates and energizes the body's surface, and also strengthens the four extremities. When the Clear Yang Qi moves upward, its pure nature helps to tranquilize the Shen.

- Descending the Turbid Yin Qi: When the Middle and Lower Dantians are Opened and Closed, it allows the Turbid Yin Qi to descend and facilitates the storing of the Clear Yang Qi.
3. The hand and arm movements for Opening and Closing the Dantian are described as follows:
 - The action for the Opening of Qi is directed by the outward movement of the hands and arms away from the Lower Dantien and the mind's intent on contracting the abdomen.
 - The action for the Closing of Qi is directed by the inward movement of the hands and arms towards the Lower Dantien and the mind's intent on expanding the abdomen.

The function of the Dao Yin Posture training, while regulating the breath and reinforcing the body's Qi, relies primarily on the movement of the hands and arms to arouse and invigorate the Qi circulation. The action of opening and closing the Upper, Middle, and Lower Dantians causes the Turbid Yin Qi to descend and be expelled, while the Clear Yang Qi ascends to the upper orifices of the body.

4. Focus is placed on the breath. The Opening and Closing exercise uses Reverse Breathing, i.e., the abdominal muscles contract while inhaling and relax and expand during exhalation (Figures 16.110 and 16.111). This method of breathing is also referred to as Daoist breathing. This abdominal compression acts as a bellows to purge any Toxic (Yin) Qi from the body. These contractions and expansions of the abdomen are combined with a mental focus on the Lower Dantian. The nerve plexuses in the Lower Dantian area are considered, in modern Medical Qigong theory, to connect the Tai Yang Channels (Major Yang channels). If the mind is concentrated on the Lower Dantian for a long period of time, a conditioned reflex will occur that causes the nerve plexuses in the area to produce bioelectricity which then spreads into the surrounding areas of the Tai Yang channels. This reflex causes the small blood vessels and capillaries to dilate. This dilation, in turn, reduces the



Figure 16.110. The Opening: Inhale clean Qi through the nose into the Lower Dantien while separating both hands to the sides of the body and contracting the abdomen.

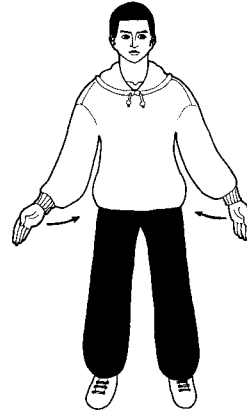


Figure 16.111. The Closing: Exhale Turbid Qi through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantien while closing or expanding the abdomen.

pressure in the blood vessels and improves Blood circulation to the Heart.

- **Contraindications:**

It is important to note that Reverse Breathing is contraindicated for young children, older patients, and people suffering from high blood pressure, stroke, or Heart diseases. In these cases, the Reverse Breathing technique should be replaced with Natural Breathing. When practicing with Natural Breathing, the patients imagine Heavenly Qi descending into their body, filling and expanding the Lower Dantian, as they inhale. This expansion of the abdomen (upon inhalation) allows the Lower Dantian to Open, causing the Heavenly Qi to naturally purge the body of Toxic Qi. Upon exhalation, the patients contract their lower abdominal muscles to close and seal their Lower Dantian.

OPENING AND CLOSING THE THREE DANTIANS

Normally, a Dao Yin Regulation exercise begins with an equal number of inhalations and exhalations, as the arms move rhythmically towards and away from the body. In this particular exercise, however, when approaching each separate Dantian, the first Opening and Closing action is to be performed by inhaling through the entire movement without any exhalation. This action stimulates the opening of the Dantians. During the second through fourth

Opening and Closing movements, the patients will exhale when Opening and inhale when Closing. The Opening and Closing of the Three Dantians exercise is described as follows:

- Begin from Wuji posture. Raise your arms and hands to face the Upper Dantian. As you inhale, separate your arms outward away from the body as you contract the abdominal muscles; then, while still inhaling, bring the arms back to the Upper Dantian. Exhale as you separate the arms away from the Upper Dantian, allowing the abdomen to expand; inhale and contract the abdomen as you bring the hands back together. Repeat this action two more times.
- Place your arms and hands in front of your Middle Dantian. As you inhale, separate your arms outward away from the body while contracting the abdominal muscles; then, while still inhaling, bring the arms back to the Middle Dantian. Exhale as you separate the arms away from the Middle Dantian, allowing the abdomen to expand; inhale and contract the abdomen as you bring the hands back together. Repeat this action two more times.
- Place your arms and hands in front of your Lower Dantian. As you inhale, separate your arms outward away from the body as you

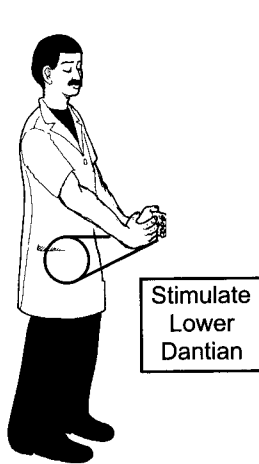


Figure 16.112. Begin by placing the palms toward the navel, in order to stimulate the Lower Dantian Qi.

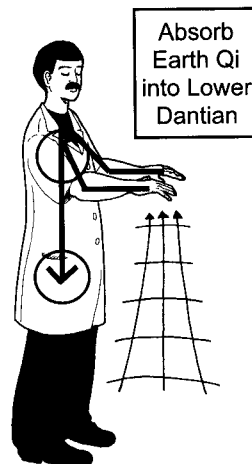


Figure 16.113. Face the palms towards the ground and absorb the Earth Qi into the Lower Dantian Area.

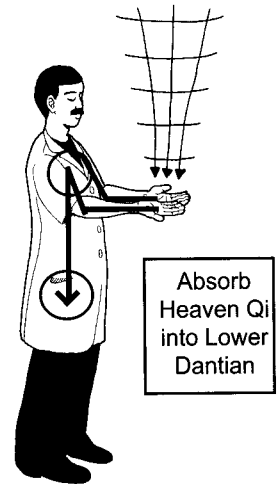


Figure 16.114. Turn the palms upward to absorb Heaven Qi into the Lower Dantian Area.

contract the abdominal muscles; then, while still inhaling, bring the arms back to the Lower Dantian. Exhale as you separate the arms away from the Lower Dantian, allowing the abdomen to expand; inhale and contract the abdomen as you bring the hands back together. Repeat this action two more times.

STATIONARY REGULATING EXERCISES

This next preparation exercise is for general Tonification, and is also used to increase respiration for Lung cancer patients.

- Start from a Wuji posture, inhale and exhale through the nose. Position the palms to face the lower abdominal area and begin extending Qi into the navel. Imagine the energy flowing into your navel, extending deep into your Mingmen and Lower Dantian area (Figure 16.112).
- Face your palms toward the ground and absorb the Earth Qi through the hands and arms and into your Lower Dantian (Figure 16.113). Absorb the Earth's energy for a few minutes.
- Turn your palms upwards, towards the Heavens, and begin absorbing the Universal Qi into the Lower Dantian for several minutes (Figure 16.114). Finally, begin to close the exercise by allowing your palms to turn back towards your navel, absorbing and rooting the Qi back into the Lower Dantian.

MEDICAL QIGONG WALKING THERAPY

When walking, the patient's body is kept straight with the upper torso and shoulders relaxed. As each foot steps, allow the body's weight to roll down the foot and spread through the toes, like a tiger kneading the ground.

The purpose of "raising your toes when stepping" is to invigorate the Yin and Yang channels and vessels of the legs. The energetic nature of the Spleen necessitates walking slowly during this exercise. The Spleen is the source of Postnatal Energy and is responsible for the activity of the muscles and extremities. The movements of the four limbs thus help to strengthen the Spleen; this is why "toe-raised walking" and the "hand swaying" methods have both been adopted into the exercises and postures of most Medical Qigong walking therapies.

Waist rotation plays a leading role in regulating the Liver Channels, as well as in invigorating the circulation of Kidney Qi. This is achieved through all activities that initiate the actions of dropping, bending, relaxing, and turning the waist.

The opening and closing actions, combined with the rising and falling movements and the swaying action of all four limbs, promotes a pumping action within the muscles. This action is further intensified by the bending and leaning

of the upper body, squatting and crouching of the lower body, and the alternate shifting of the weight when stepping. This pumping action greatly benefits the circulation of the lymphatic system.

Clinically, the Medical Qigong walking exercises increases the appetite, strengthens of the patient's body, and tonifies the Kidneys, Lungs, Liver, Spleen, and Heart.

The following are examples of Toe-Raised Slow Walking therapeutic exercises and prescriptions used in Medical Qigong therapy:

- Dynamic Regulation Walking Therapy
- Lung Tonification Walking Therapy
- Kidney Tonification Walking Therapy
- Liver and Spleen Tonification Walking Therapy
- Heart Tonification Walking Therapy
- Cancer Treatment Prescriptions

The principles behind these walking and breathing exercises and prescriptions are described as follows:

1. Dynamic Regulation Walking Therapy: Dynamic Regulation Walking is a good exercise for regulating the Yin and Yang Qi of the patient's entire body. It can be prescribed for general tonification and nourishing of the patient's body, as well as for strengthening the "anti-pathogenic" or True Qi. Dynamic Regulation Walking Therapy is the primary walking exercise used to treat cancer patients.

With every exercise the patient starts and ends with the Opening and Closing the Lower Dantian. When stepping, the toes should be raised with the heels touching the ground (rocking back and forth), stimulating the Yin and Yang Heel Vessels of the legs, and strengthening the Kidney and Bladder Channels. As you step forward with the heel of the right foot, the Kidney and Bladder Channels open up. Swing your left hand up to the center of your Heart (CV-17 point) while your right hand swings to your right hip around and near the GB-30 point (Figure 16.115).

It is important to utilize the mind's concentration in conjunction with the breath. The breathing pattern is as follows:

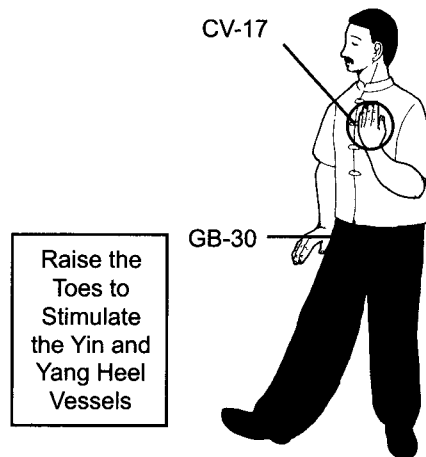


Figure 16.115. With each step, the opposite hand swings upward to the Heart and Middle Dantian area.

- First step—inhale through the nose
- Second step—inhale through the nose
- Third step—exhale through the mouth
- Fourth step—hold the breath

The same details of stepping and hand movements apply to stepping forward with the left foot. End the Dynamic Regulation Walking exercise prescription by Leading the Qi back into the Lower Dantian, Kneading the abdomen, Opening and Closing the Dantians, and self-massage.

2. Lung Tonification Walking Therapy: Lung Tonification Walking is a good exercise for tonifying the Qi of the patient's entire body. It can be prescribed for nourishing the patient's skin, as well as for strengthening the True Qi. It is used for treating Lung Qi Deficiencies, bronchitis, tuberculosis, asthma, emphysema, and sinusitis.

The heel stepping pattern is similar to the Dynamic Regulation Walking exercise; however, when stepping, the hand postures will now switch from a normal relaxed position to the touching at the tips of the thumbs and first fingers (Figure 16.116).

Some Medical Qigong hospitals encourage the patients to rub their thumb and index fingers together when practicing Lung Tonification Walking Therapy. This rubbing action causes friction to develop between the

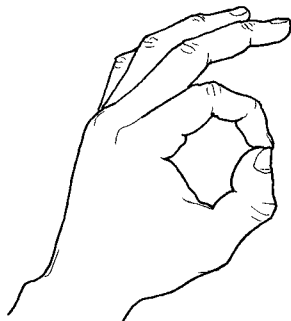


Figure 16.116. Tonification Hand Position for the Lungs

Shaoshang Lu-11 and the Shangyang LI-1 points, which in turn stimulates and invigorates the flow of Qi along the Lung and Large Intestine Channels, thus strengthening the Lungs.

The breathing pattern is as follows:

- First step—inhale, inhale
- Second step—inhale, inhale
- Third step—exhale
- Fourth step—no breath

The same details of stepping and hand movements apply to stepping forward with the left foot. End the Lung Tonification Walking exercise prescription by leading the Qi back into the Lower Dantian, kneading the abdomen, Opening and Closing the Dantians, and self-massage.

- 3. Kidney Tonification Walking Therapy:** The Kidney Tonification Walking exercise will purge Liver Fire and Tonify Kidney Yin. It can be prescribed for patients who suffer from Kidney Qi Deficiency, edema, blood diseases, gynecological diseases, and cancer of the Kidneys.

Begin this exercise with the palms embracing an imaginary ball at the navel and Lower Dantian area. This walking therapy causes the Qi to Tonify your Lower Dantian (Figure 16.117).

Step forward so that the toes of the right foot touch the ground first, followed by the heel. Next, step with the left heel while pointing the toes up (then place the left toes down). This stepping pattern should be: right toes, right heel, left heel, left toes. This stepping

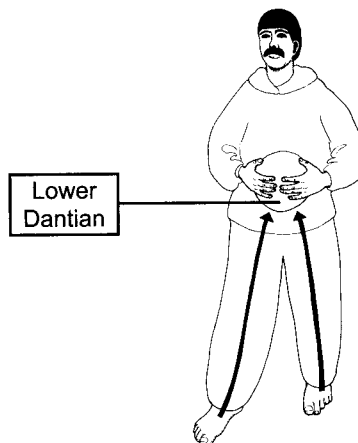


Figure 16.117. The Kidney Strengthening Step: While stepping, place both palms on the Lower Dantian, regulate the breath and draw the Qi upward from the bottom of each foot. Press the Mingmen area backwards while breathing in the essence of the Qi.

action will open up the Yang channels on the outside of your foot.

On the first step (right foot), inhale through the nose while imagining the Qi filling your thorax. On the second step (left heel), sound the tone “Xu” (pronounced “Shu”) as you exhale. This particular sound is used to purge Toxic Liver Qi out the patient’s body, allowing the Kidneys to fill with the rising Earth Qi.

- First step—inhale
- Second step—exhale “Shu”

The breathing pattern is as follows: inhale for the toe and heel (right), then step, and exhale while shifting the weight onto the heel (left). After walking in a circle for nine complete rotations, pause, face the opposite direction and begin again. This time start with the left foot as the lead foot that makes the toe-heel step upon inhalation, and exhale while stepping heel-toe with the right foot.

While stepping, keep both palms on your Lower Dantian. Regulate your breathing while drawing the Earth Qi upward from the Yongquan Kd-1 point at the bottom of each foot. Press the Mingmen area backwards while breathing in the Earth Qi; this reinforces the Kidneys’ Yuan Qi.

When ending the Kidney exercise, place both hands at the center of your chest at the CV-17 point. For men the right hand is on the outside, the left hand is on the inside, touching the chest. The hand position is opposite for women. Make the sound “Shu” three times.

End the Kidney Tonification Walking exercise prescription by leading the Qi back into the Lower Dantian, kneading the abdomen, Opening and Closing the Dantians, and self-massage.

4. Liver and Spleen Tonification Walking

Therapy: Liver and Spleen Tonification Walking activates the Liver’s function of storing Blood and the Spleen’s function of transforming food into Blood. It is used to treat digestive and blood diseases, hepatitis, Liver cancer, cirrhosis of the Liver, and gallstones.

The starting position is similar to the exercise for tonifying the Kidneys with the toes pointing down, except that you step forward with the left toes. Step forward so that the toes of the left foot touch the ground first followed by the left heel. While this step is taken inhale twice through the nose. Then step out 45 degrees with the right heel while inhaling twice more through the nose. Next, step out with your left heel 45 degrees, exhale through your nose twice, then step out with your right foot with the toes pointed down as you exhale once.

- First step—inhale, inhale
- Second step—inhale, inhale
- Third step—exhale, exhale
- Fourth step—exhale

When walking with the toes raised, let the big toe touch the ground to stimulate the Yinbai Sp-1 and the Dadun Lv-1 points on the big toe. This promotes the ascension of the Qi flowing upward along the Liver and the Spleen Channels. The internal energy of these two channels is then reinforced, and the Liver and Spleen are strengthened.

After walking in a circle for nine complete rotations, pause and begin again starting with your right foot. The Spleen and Liver Channels are further activated when the toes pull



Figure 16.118. Hand Position for Tonification of the Liver and Spleen

up and the heel steps down. The hand postures are as follows:

- For Spleen problems the thumbs touch the ring fingers only when you step out to the fourth step (Figure 16.118).
- For Liver problems the thumbs continuously touch the ring fingers.

End the Liver and Spleen Tonification Walking exercise prescription by leading the Qi back into the Lower Dantian, kneading the abdomen, Opening and Closing the Dantians, and self-massage.

5. Heart Tonification Walking Therapy: Heart Tonification Walking calms the mind while tonifying the Qi and Blood. It is used to treat coronary Heart diseases, arthritis, palpitations, and angina.

The starting position and stepping sequence is exactly the same as the walking patterns explained in the Liver and Spleen Walking Therapy; the only exception is the hand positions. In this particular walking exercise, the hands are opened and relaxed until they reach the chest (CV-17 point) at which point the middle fingers of each hand touch the Pc-8 point at the center of each palm (Figure 16.119).

When breathing, focus the Mind on inhaling the Qi upward from the Earth. When exhaling, imagine that the Qi within the chest is flowing downward.

- First step—inhale
- Second step—exhale

This walking exercise is practiced at a slightly slower speed than the previously de-

scribed exercises. Every third step, the middle finger of each hand touches the center of the palms; this stimulates the Zhonchong Pc-9 point on each finger and is used to invigorate the flow of internal energy along the Pericardium Channels.

End the Heart Tonification Walking exercise prescription by leading the Qi back into the Lower Dantian, kneading the abdomen, Opening and Closing the Dantians, and self-massage.

ENERGIZED WALKING MEDITATION FOR DEVELOPING QUIESCENCE

The following walking meditation is used specifically for gathering and absorbing Earth energy from nature. It is an ancient Daoist Walking Meditation used in Medical Qigong training for absorbing Environmental Qi and developing a quiescent state of mind. This walking meditation is often utilized by Medical Qigong doctors to replenish the body's life-force energy, particularly after spending long hours in the clinic.

FIRST BREATH WORK PATTERN

The primary goal is to walk naturally, using the Natural Breathing method. Focus the attention on your breathing patterns; inhale and walk three steps, then exhale and walk three steps. After this pattern becomes natural, gradually increase the breathing pattern to six steps per inhalation and exhalation. Eventually, increase the breathing pattern to twelve then twenty-four steps per inhalation and exhalation according to your capacity. Do not strain yourself.

Thought Imagery

While inhaling, imagine the environmental Qi being absorbed through the skin from all six directions (front, back, right, left, above, and below). While exhaling, imagine the Qi radiating out from the center of the body in all six directions.

SECOND BREATH WORK PATTERN

After the first pattern has been mastered, switch to this second breathing pattern utilizing the Breath Holding method. Walk for three steps while breathing in, three steps holding the breath, then three steps breathing out. Once you have be-

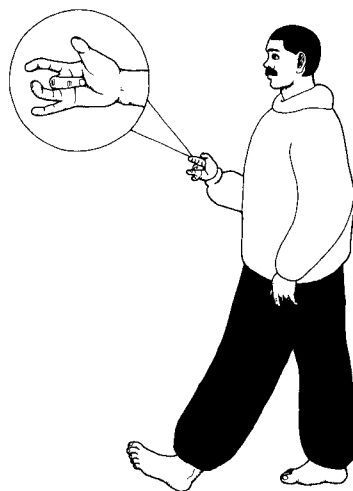


Figure 16.119. The Heart Strengthening Step is practiced at a slightly slower speed. On the third step, the middle finger of each hand touches the center of the palm.

come comfortable with this breathing pattern, gradually increase to six steps, then twelve steps, and finally twenty-four steps.

Thought Imagery

While inhaling and holding the breath, imagine that the entire body has become a single energetic unit. While exhaling, imagine that you are suspended within the clouds.

THREE STEPPING METHODS USED TO TREAT CANCER

These supplementary Medical Qigong Stepping exercises are given to cancer patients for breath regulating and Qi reinforcement. These breathing methods are applied with the Dynamic Regulation Walking therapy (the first walking exercise taught in this section). These walking methods use the "exhaling method" to strengthen the Kidneys, increase oxygen intake, and enhance the immune system.

The stepping methods are performed at three different speeds depending on the patients' symptoms (Figure 16.120). The patients are encouraged to walk at least once a day for 15-20 minutes. These walking exercises are classified into three kinds of prescriptions according to the following breathing rates.

Cancer patients need to regulate the function

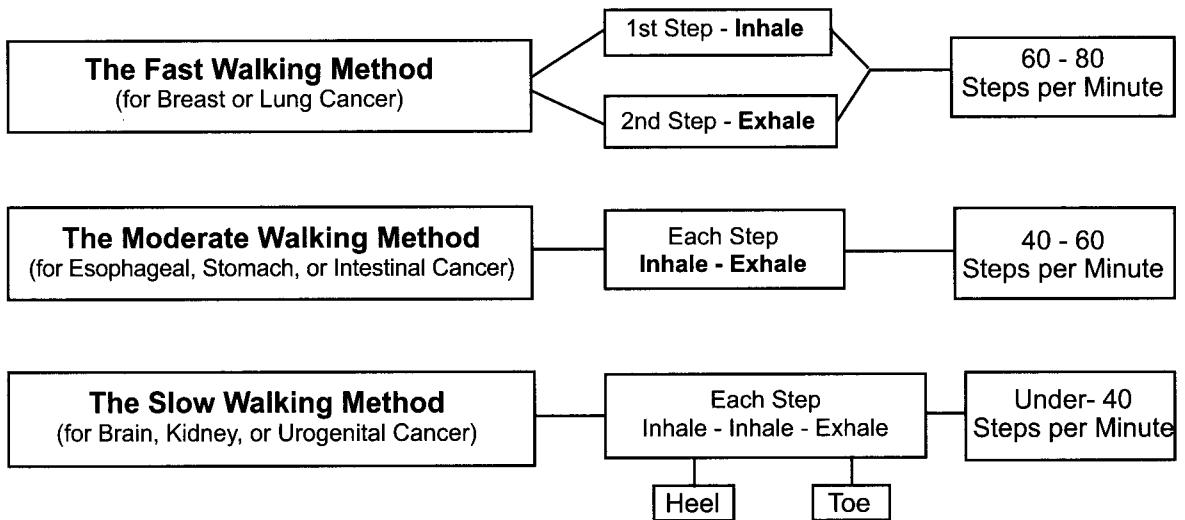


Figure 16.120. The Three Primary Walking Methods Used in Cancer Walking Therapy

of their tissues and Yin and Yang organs in order to increase their healing potential. The initial goal in treating cancer with Medical Qigong Walking Therapy is to have the patient focus on the condition of the tumor and its collection of energy. After walking, the patient imagines that the tumor area is beginning to soften and the tissues are gradually transforming back into insubstantial energy. This technique of visual imagery is used to gradually dissolve tumors and certain types of less aggressive cancers.

THE FAST WALKING METHOD

This walking method is mainly prescribed for patients in the early stages of cancer and is especially suitable for patients with Breast or Lung cancer. This exercise is practiced using even breathing, inhaling for one step, followed by exhaling for another step. The patient steps out with the left foot, while inhaling through the nose. He or she then steps out with the right foot and exhales through the nose. Both hands swing naturally up to the chest, while walking.

The main point to remember while stepping, is that the head leads the waist in turning and swinging the arms. The speed should be 60-80 steps per minute. When practicing the Fast Walk-

ing method, it is important not to overexert yourself, as this would be counterproductive and would lead to the depletion of the immune system.

THE MODERATE WALKING METHOD

This walking method is mainly prescribed for patients in the early stages of cancer and is especially suitable for patients with esophageal, Stomach, or intestinal cancer. The patient breathes in and out through the nose with each step taken. When taking each step, focus is on the respiratory rhythm. The speed should be between 40-60 steps per minute.

THE SLOW WALKING METHOD

This walking method is mainly prescribed for patients with Brain, Kidney, or urogenital cancer. The patient steps out with the left foot first and then with the right foot. Each step is accompanied by two inhalations and one exhalation. The patient steps out with the heel while taking two inhalations and then touches the ground with the ball of the foot, while exhaling. Since one step involves three breathing movements, the walking speed should be a bit slower, under 40 steps per minute.

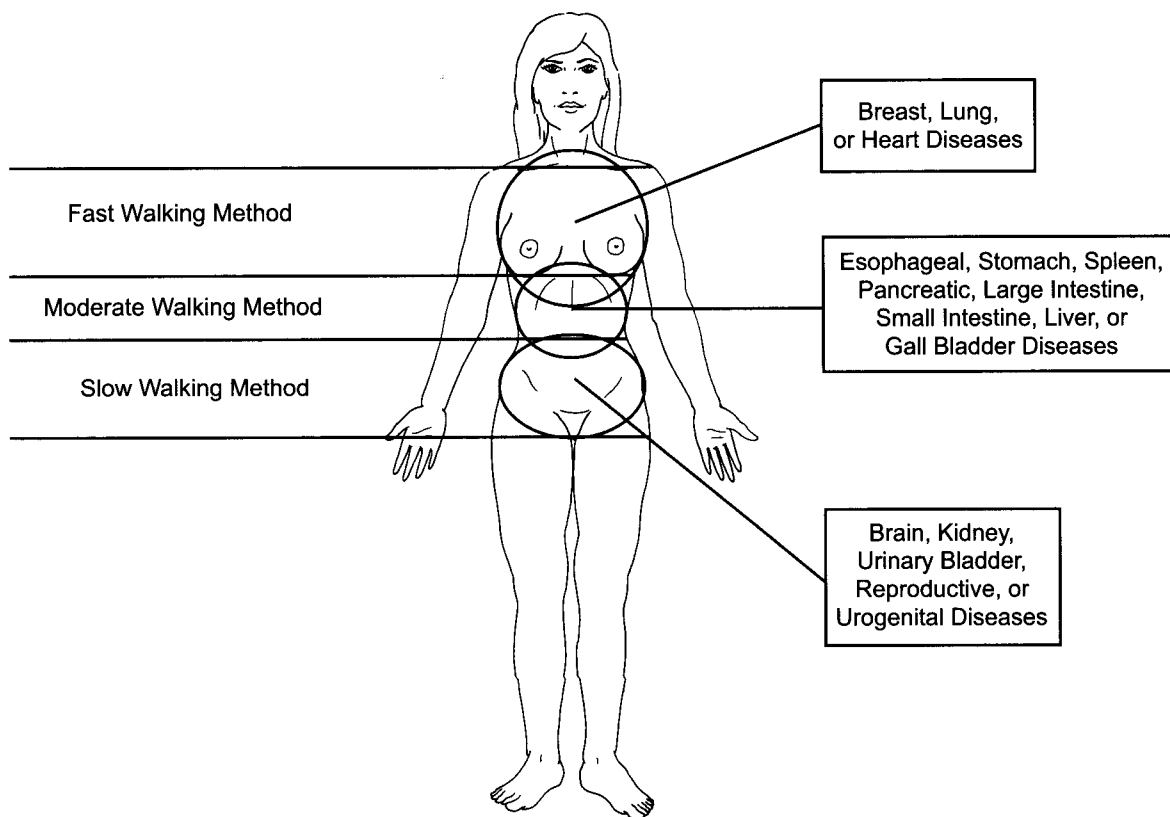


Figure 16.121. The Three Walking Methods can also be categorized according to specific treatments assigned for internal organ diseases

THREE STEPPING METHODS USED TO TREAT ORGAN DISEASE

The Three Walking Methods can also be categorized according to Walking Treatment Therapy assigned for internal organ diseases (Figure 16.121), described as follows:

THE FAST WALKING METHOD

This walking method is mainly prescribed for patients with Lung, Large Intestine, Heart, and Small Intestine diseases.

THE MODERATE WALKING METHOD

This walking method is mainly prescribed for patients with Liver, Gall Bladder, Spleen, Stomach, and pancreatic diseases.

THE SLOW WALKING METHOD

This walking method is mainly prescribed for patients with Kidney, Urinary Bladder, Brain, reproductive, and urogenital diseases.

WALKING AND COLOR THERAPY

In China, to help visualize specific colors for therapeutic use, patients will carry brightly colored silk ribbons while walking. The colors and their effect on the internal organs are used in accordance with the Five Element colors.

WALKING AND SOUND THERAPY

In China, to help the patients step with a structured rhythm, coordinate breathing patterns, and improve mental intention, Medical Qigong practitioners beat large wooden drums, click wooden sticks, and clang large metal cymbals. These rhythmic wooden and metallic sounds resonate the walking area with an energetic field the vibrates with Yin and Yang Qi. The patients, while walking in a circle, naturally absorb the Yin and Yang energy resonating from the instruments while regulating their internal organs.

ENDING AND CLOSING THE WALKING

To end the Medical Qigong Walking therapy, patients are taught the following exercises in order to bring their Qi back into their Lower Dantian and return to a state of quiescence. The Ending and Closing procedures are divided into three forms of practice: Leading the Qi back into the Lower Dantian; The official Closing of the prescription; and Self-Massage Regulation.

LEADING THE QI BACK TO THE LOWER DANTIAN

This particular exercise is divided into four separate stages: Securing the Three Dantians; Kneading and Rooting the Lower Dantian; Circle Massaging the Lower Dantian; and Rooting the Qi. These stages are described as follows:

1. **Securing the Three Dantians:** The Securing the Three Dantians exercise has three purposes: to initiate a tranquil state of relaxation, to secure a harmonious balance of the body's Yin and Yang organs, and to bring the Qi back into the Lower Dantian.
 - From a standing Wuji Posture, imagine embracing a ball of energy at the Lower Dantian. Hold this posture for several breaths. Then, after exhaling, separate the hands (without inhalation) and massage the Qi along the hub of the body's Belt Vessel (at the waist).
 - Inhale and begin raising the palms above the head. Imagine inhaling the Earth Qi into the body while the palms are facing the ground. At hip level, rotate the palms to face the sky and begin inhaling Heaven Qi into the body. Continue raising the palms until they are positioned palms down (left hand on top for men, opposite for women) above the Baihui area on top of the head.
 - Exhale and imagine the combined Earth and Heaven Qi flowing into the Taiji Pole, connecting all Three Dantians together. Descend the palms in front of the body, facing the Yintang, throat, Heart, upper abdomen (at the Yellow Court), and navel; then, end by embracing the Lower Dantian. Begin again and repeat this exercise nine times (Figure 16.122).
2. **Kneading and Rooting the Lower Dantian:**

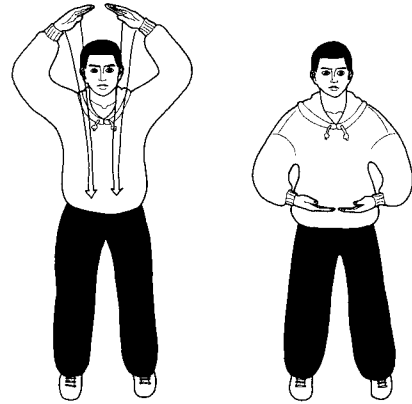


Figure 16.122. Secure the Upper and Middle Dantians in order to come to a tranquil state of relaxation.

The Kneading and Rooting the Lower Dantian fills the Liver and Spleen with Blood and Qi helping to further detoxify these organs.

- After performing the Securing the Three Dantians exercise, secure the Qi in the Lower Dantian and knead the abdomen until it is sufficiently stimulated.
3. **Circle Massaging the Lower Abdomen:** Circle Massaging the Lower Abdomen combines the body's organ energy together, thus forming the One True Qi. This allows the body to alleviate any Excess or Deficient conditions that may be caused from an excessive accumulation of Qi during the previous Qigong Walking exercises.
 - Begin at the navel and start to circle massage the lower abdominal area thirty-six times in a counterclockwise direction (the movement should be directed against the flow of Qi in the Large Intestine organ). Begin with small circles and end with large circles, completing the movements at the base of the Lower Dantian. Next, reverse the direction of Qi flow by circle massaging twenty-four times in a clockwise direction (with the flow of the Large Intestine organ); start with big circles and finish with small circles, end with the hands at the base of the Lower Dantian (Figure 16.123).
 4. **Rooting the Qi:** Rooting the Qi is sometimes

referred to as “leading the Qi back to its origin.” Rooting, extending, and stabilizing the energy into the Lower Dantian facilitates the regulation of the Conception Vessel, Lower Burner, and Water pathways. Rooting the Qi also tonifies the Kidneys, Qi, Blood, and Yuan Qi, and allows the Toxic Qi to be easily expelled from the body.

- Leave the hands on the Lower Dantian and push the Mingmen backwards while inhaling the Qi and heat from the hands into the Lower Dantian (for men, place the right hand on outside, for women place the left hand on outside).

THE CLOSING

The closing procedure should be initiated after each practice period. After three deep breaths, click the teeth together thirty-six times (to stimulate the Kidney Qi), then circle the tongue eighteen times in each direction (to stimulate the Spleen Qi). Then circle the tongue thirty-six times

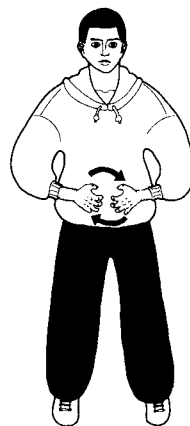


Figure 16.123. Massage the abdomen 36 times in a clockwise direction, then 24 times in a counterclockwise direction.

from the bottom of the teeth to the back of the throat. Tilt the head forward slightly, then swallow the saliva three times while imagining the Clear Qi of Heaven and Earth mixing with the saliva and flowing down to the Lower Dantian.

CHAPTER 17

MEDICAL QIGONG RESPIRATORY DAO YIN TRAINING

THE PURPOSE OF RESPIRATORY DAO YIN

The ancient Chinese viewed the breath as one of the most important functions of the body. In the *Fifteen Discourses for Establishing the Teaching*, the ancient Daoist Wang Chongyang wrote, "Innate nature (Xing) is Spirit (Shen); life-destiny (Ming) is subtle breath (Qi). Innate nature meeting subtle breath is like a wild bird obtaining the wind."

Depending on the constitution, Man can normally exist for several weeks without absorbing nutrients and energy from food, and several days without rehydrating through gathering energy from water, but only several minutes without gathering energy from the breath.

The purpose of Medical Qigong Respiratory Dao Yin training is to attain control over the body's physical, energetic, and spiritual matrices, enabling the individual to send Qi and Shen to any organ or part of the body at will, thereby strengthening and invigorating that specific tissue area.

Respiratory Dao Yin therapy is often called Tu Gu Na Xin which means "expelling the old, drawing in the new." There are three disciplines used in Respiratory Dao Yin training: Purgation, Tonification, and Regulation, described as follows (Figure 17.1):

- **Dao Yin Breath Purgation:** This type of respiratory training is used to remove stale and toxic Qi from the tissues. It is essential for the maintenance of balanced health, as the very act of Respiratory Purgation also allows for the increased absorption of Clear Qi into the body's living cells.
- **Dao Yin Breath Tonification:** This type of respiratory training is used to increase the intake and absorption of Clear Qi through the regulation of the breath and by controlling the en-

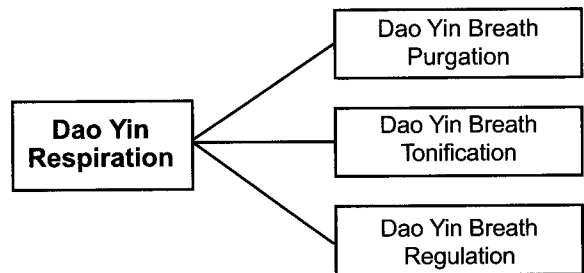


Figure 17.1. The Three Disciplines used in Respiratory Dao Yin Training

ergetic rhythm of the Respiratory Diaphragm. The extra absorption of Qi enhances the body's vitality and harmonizes the Blood and Qi to promote health and eliminate disease.

- **Dao Yin Breath Regulation:** This type of respiratory training is used to initiate an energetic balance between the incoming and outgoing flow of Qi. The regulated breath helps to prevent the body's internal organs from developing excess and deficient conditions.

RESPIRATION

The primary purpose of respiration is to deliver oxygen to the cells and to remove carbon dioxide from them. The actual process of respiration can be divided into three stages: pulmonary ventilation, external (or pulmonary) respiration, and internal (or tissue) respiration. Both pulmonary respiration and tissue respiration are intimately connected with the distribution and content of the blood. The three stages of breathing are described as follows (Figure 17.2):

- **Pulmonary Respiration:** This is what is normally referred to as breathing, and consists of the inhalation and exhalation of air that is the exchange of gases between the inside of the body and the external atmosphere.

- **External Respiration:** This refers to the diffusion of gases across the respiratory membrane. It involves both the oxygenation of the blood, and the diffusion of carbon dioxide (and trace amounts of other material) from the blood into the alveoli of the lungs.
- **Internal (Tissue) Respiration:** This is the exchange of gases between the blood and the cells that takes place throughout the body at the level of the capillaries. In addition to being dependent on the two previous stages of respiration, this last phase of respiration is completely reliant on the ability of the heart and blood vessels to deliver a continuous supply of fresh blood to all areas of the body.

PHYSIOLOGY OF RESPIRATION (INHALATION)

In order for inhalation to occur, the lungs must expand. This is primarily caused by the contraction of the diaphragm in conjunction with the external intercostals, though numerous other muscles surrounding the rib cage (erector spinae, sternocleidomastoid, pectoralis minor, and scalenes) are involved to a lesser extent, particularly during abnormally deep or labored breathing. Of all the muscles involved in the breathing process, the diaphragm is the most important. The diaphragm is a dome shaped skeletal muscle that is attached to the inferior portions of the rib cage, thus separating the abdominal and thoracic cavities. The diaphragm exerts a downward pull on the pleural cavity as it contracts, while contraction of the external intercostals pulls the chest upwards and outwards. The resulting expansion of the thoracic cavity creates a negative internal pressure (relative to the atmospheric pressure outside the body) that causes air to flow in through the respiratory passages and fill the lungs.

PHYSIOLOGY OF RESPIRATION (EXHALATION)

Normal exhalation is a passive process that takes place when the diaphragm and the muscles of the rib-cage relax. The passive recoil action of the elastic connective tissues surrounding and supporting the rib-cage, in conjunction with the elastic qualities of the lung tissue itself, creates a positive internal pressure (relative to the atmospheric pressure outside the body) while gently

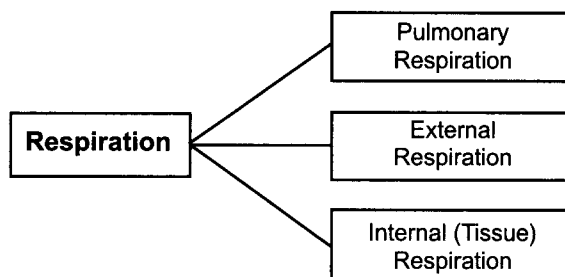


Figure 17.2. The Three Stages of Respiration

pulling the thoracic cavity inwards; this causes the lungs to expel air while contracting to return to their resting size. Forced exhalation (due to obstruction or labored breathing) requires an additional and active muscular contraction that further reduces the size of the thoracic cavity. This contraction involves the action of certain muscles around the ribs (primarily the internal intercostals) that contract to decrease the size of the rib cage, and also the action of various abdominal muscles (rectus abdominis, transverse abdominis, internal obliques, and external obliques) that compress the abdominal viscera and thus exert an upward force on the diaphragm as they contract.

DIAPHRAGMATIC AND COSTAL BREATHING

Diaphragmatic breathing, often called abdominal breathing, involves the near exclusive use of the diaphragm for the process of inhalation. This is almost always associated with the outward expansion of the abdomen that takes place as the diaphragm pushes downwards on the abdominal viscera during the process of inhalation.

Costal breathing, also known as chest (or thoracic) breathing, refers to a breathing pattern that relies primarily on the contraction and release of various intercostals and other muscles surrounding the rib cage.

RESPIRATORY VOLUMES

The total amount of inhaled or exhaled air varies according to many different factors. In order to describe the capacities in different stages of respiration, several descriptive terms have been developed. About 500 ml of air enters and leaves the

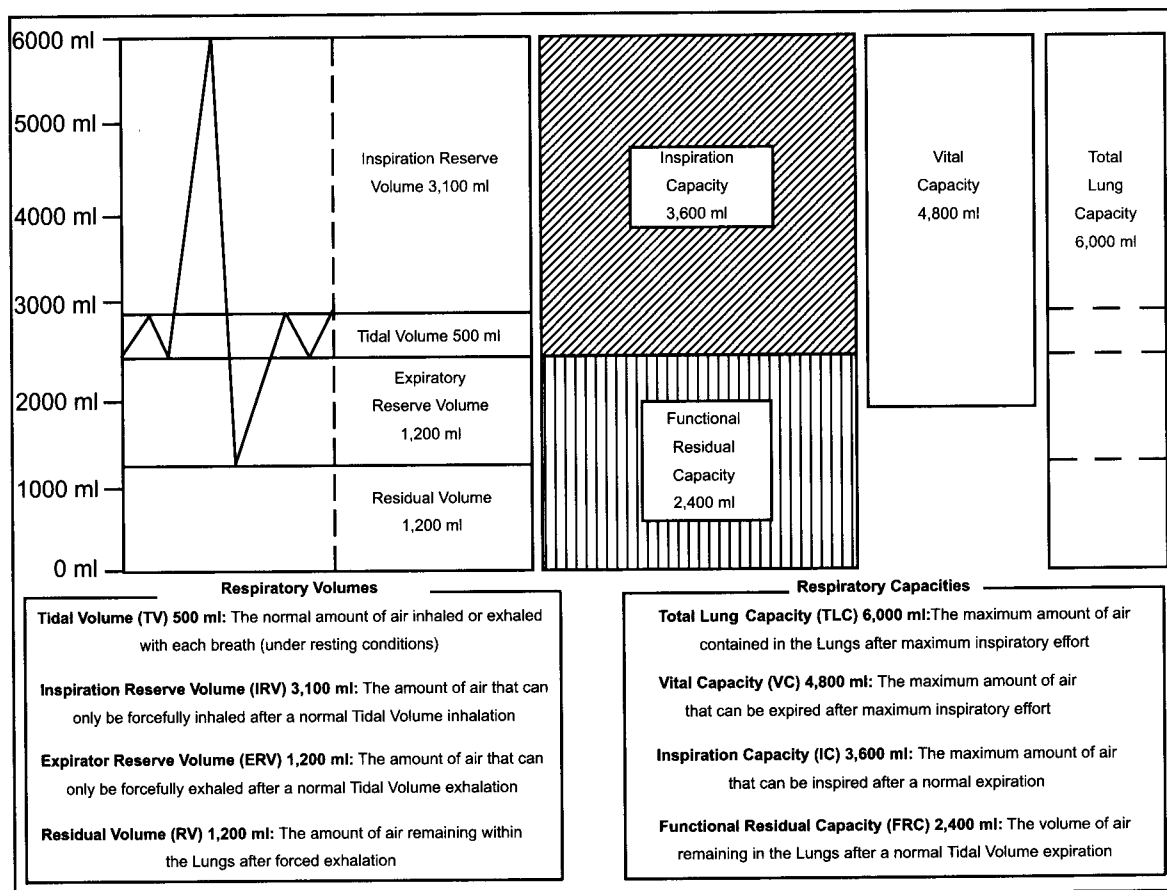


Figure 17.3. Respiratory Volumes and Capacities

respiratory passages with each normal breath; this amount is known as the tidal volume. Nearly 150 ml of this air remains within anatomical dead space of the respiratory passages, leaving about 350 ml that actually reaches the alveoli. During deep breathing, the amount of inhaled air can be up to 3100 ml or more above the average tidal volume of 500 ml; this is known as the inspiratory reserve volume. Similarly, a forced exhalation can expel an average of 1200 ml more air than the 500 ml released during a passive exhalation; this amount of exhaled air is known as the expiratory reserve capacity. Even after a forced exhalation an amount of air known as the residual volume, about 1200 ml on average, remains in the lungs to prevent lung collapse, and to insure that the alveoli stay slightly inflated (Figure 17.3).

RESPIRATORY CAPACITIES

The average healthy male has a total lung capacity of about 6 liters, while the capacity of the average female is slightly less due to her smaller size. Because of the differences in atmospheric pressure, an individual living at sea level will develop a relatively smaller total lung capacity than that of an individual living at a high altitude. As seen above, not all of this air can be exhaled at any one time. The vital capacity, or about 4800 ml, represents maximum amount of exchangeable air. Vital capacity decreases with age, and is decisively less in smokers than in non-smokers. The inspiratory capacity, about 3600 ml, refers to the amount of air that can be inhaled after a tidal inhalation. Similarly, the functional residual capacity, roughly 2400 ml, refers to the amount of air remaining in

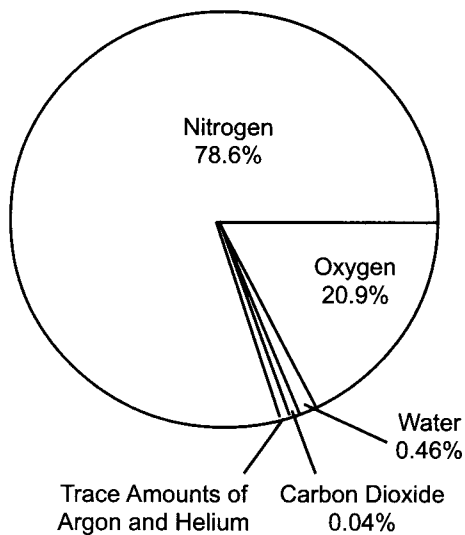


Figure 17.4. The Average Content of Inhaled Air

the lungs after a tidal exhalation.

It is estimated that a normal adult breathes about 12 times a minute, 720 times per hour, 17,280 times per day. This translates as an average exchanged air volume (excluding the air held in the dead air space of the respiratory passages), known as the alveolar ventilation rate, of 4200 ml per minute, 252000 ml (252 liters) per hour, and 6048000 ml (6048 liters) per day. Rapid shallow breathing does little to increase the alveolar ventilation rate, because of the amount of inspired air that remains in the dead air space within the respiratory passages. Slow deep breathing, on the other hand, can drastically increase the amount of gaseous exchange within the lungs, as the amount of available air increases much further above the 150 ml of dead air space than occurs during tidal or shallow breathing.

The average content of the inhaled air is as follows (Figure 17.4): nitrogen - 78.6%, oxygen - 20.9%, carbon dioxide 0.04%, water - 0.46%. The atmosphere also contains trace amounts of other inert gases such as argon and helium. Exhaled air contains less oxygen (about 16%), and significantly more carbon dioxide (4.5%) and water vapor. About 200 ml of oxygen is diffused across the respiratory membrane and absorbed into the blood each minute.

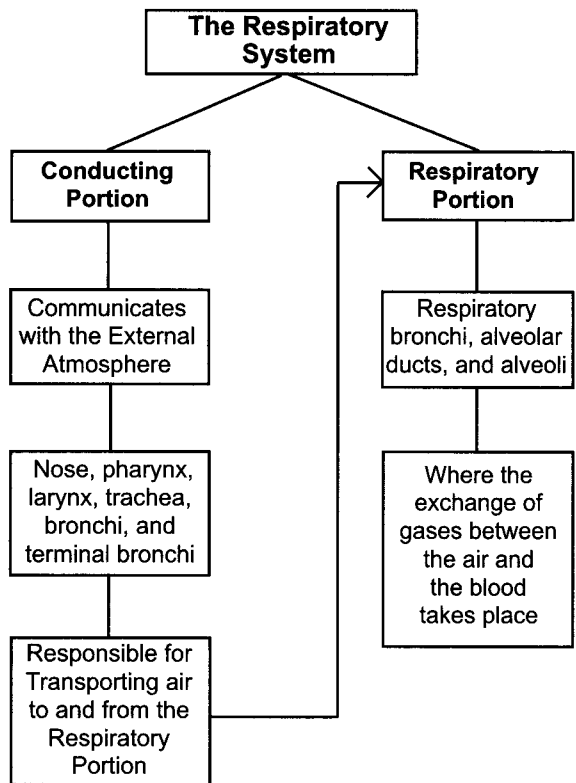


Figure 17.5. The Two Portions of The Respiratory System

ANATOMY OF THE RESPIRATORY SYSTEM

The lungs are the primary organs of respiration. They are paired, roughly cone-shaped, organs located on either side of the chest and immediately surrounded by the pleural membrane. Between the right and left lungs lies the mediastinum, which contains the heart, its main blood vessels, the esophagus, and the bronchi. The lungs have their base at the diaphragm, and extend upwards to their apex, which (for each lung) is located just above and deep to the clavicles. The lungs lie closely against the ribs along their lateral, anterior, and posterior surfaces.

The respiratory system can be divided into two portions: the conducting portion, and the respiratory portion (Figure 17.5). The lungs communicate with the external atmosphere via the conducting portion of the respiratory system, which consists of the nose, pharynx, larynx, trachea,

bronchi, and terminal bronchi (Figure 17.6). These interconnecting tubes and cavities serve to transport air to and from the respiratory portion, which is where the exchange of gases between the air and the blood takes place. The respiratory portion consists of the respiratory bronchi, alveolar ducts, and alveoli. Anatomically, the respiratory system is sometimes also divided into the Upper Respiratory System (nose and pharynx) and the Lower Respiratory System (larynx, trachea, bronchi, and lungs) (Figure 17.7).

The entire respiratory tract is covered with a thin layer of protective mucous that serves to keep the tissue moist, and to protect it from airborne particles such as dust and bacteria. This mucous contains numerous immune cells (i.e. macrophages) and antibacterial enzymes, and is continuously being swept towards the pharynx (and eventually into the stomach) by the tiny hair-like cilia that line the respiratory passages. Some common examples of this mucous movement are sniffing, and the clearing of the throat.

THE UPPER RESPIRATORY SYSTEM

The upper respiratory system consists of the nose (nostrils and nasal cavity) and the pharynx, described as follows:

The Nose (Nostrils and Nasal Cavity)

The external portion of the nose connects the nasal cavity to the external atmosphere, and includes the nasal bones (the bridge of the nose), a supportive and semi-flexible structure of cartilage, and the soft tissue of the nostrils. The internal portion of the nose (also known as the sinuses) is a large cavity in the skull immediately superior to the mouth and inferior to the cranium.

The nasal cavity includes the entire area inside of the external and internal nose, and is divided into

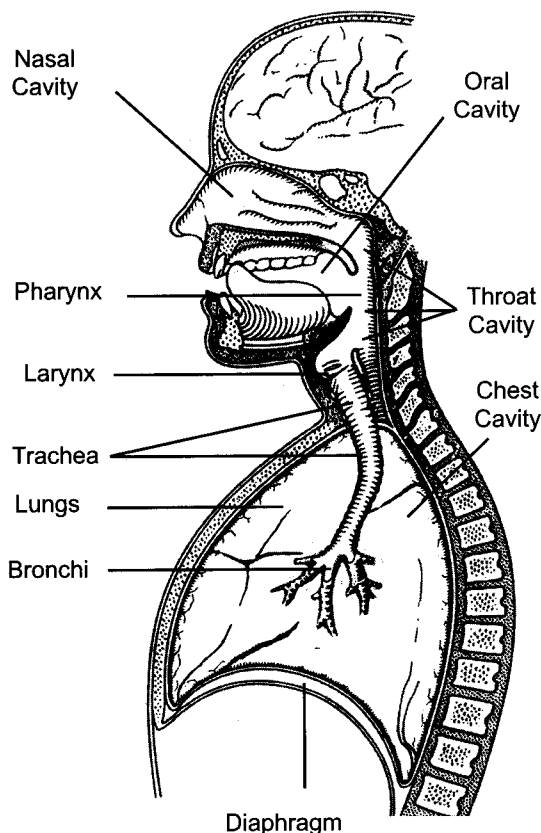


Figure 17.6. The Anatomical Structures Involved in Respiration

right and left sides by a midline nasal septum. The structure of the nasal cavity contains several shelf-like projections (conchae) that serve to create turbulence within the sinuses; the arrangement of these lateral shelves causes the inhaled air to twist and whirl, thus increasing the internal surface area exposed to the air. The tissues of the nasal cavity are richly supplied with blood vessels, and the exposed

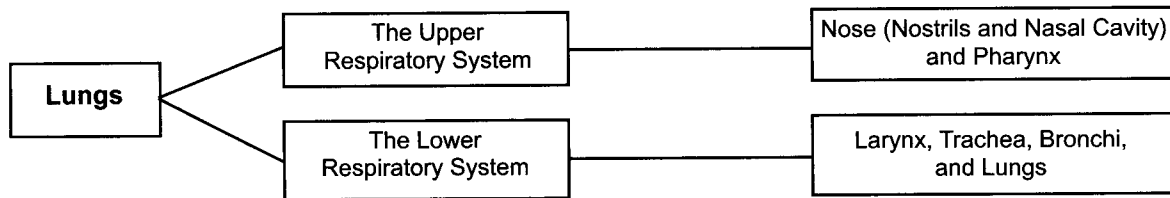


Figure 17.7. The Upper and Lower Respiratory Systems of the Lungs

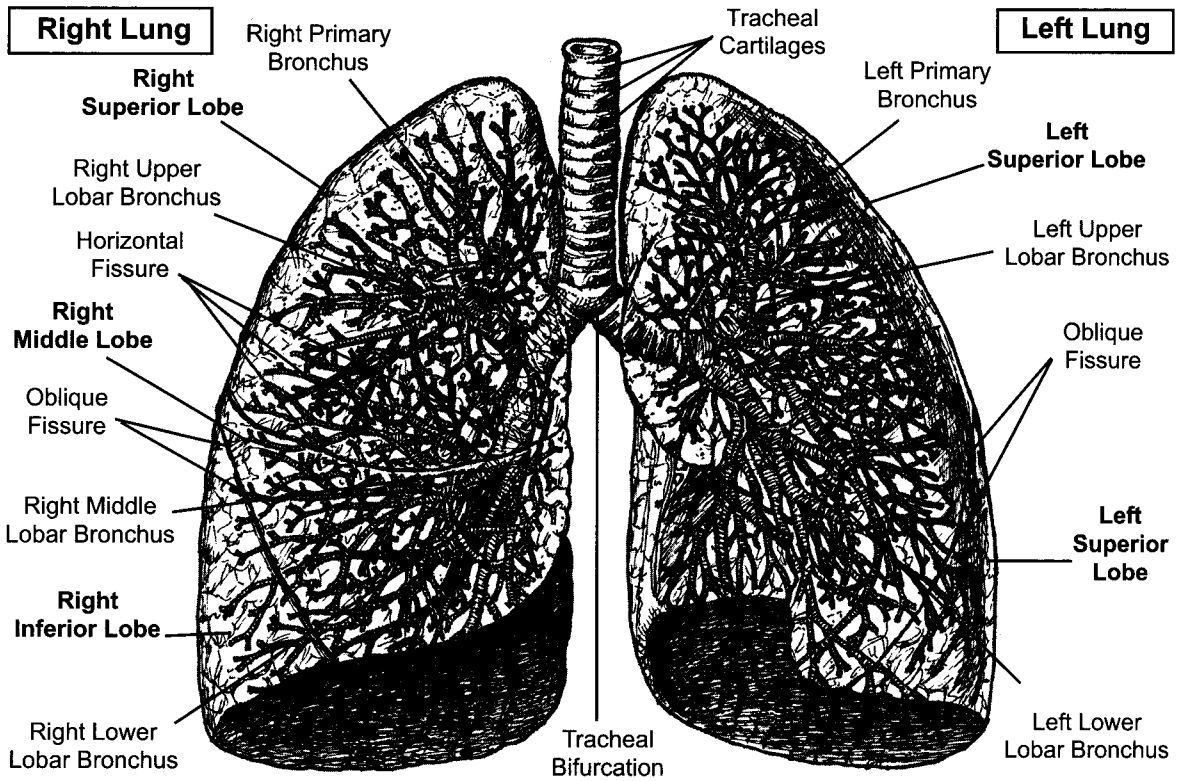


Figure 17.8. The Lung (Lu) Organ

surface area is covered with countless tiny hairs and lined with olfactory and respiratory mucosa. As the incoming air is directed through the sinuses, non-gaseous particles are filtered out by these tiny hairs and trapped in the mucous lining, the excess of which drains downward into the stomach. Every day the nasal cavity produces roughly a quart of this essential mucous.

The internal structure of the nose allows for three important functions:

- Filtering, moistening, and warming the incoming air,
- Receiving olfactory stimuli (smell), and
- Modifying speech sounds.

The Pharynx

The pharynx, commonly called the throat, connects the nasal cavity and the mouth to larynx. The auditory (eustachian) tubes open from the lateral walls of the pharynx, and serve to equalize atmo-

spheric pressure within the ear. Numerous pairs of tonsils are located throughout the pharynx.

THE LOWER RESPIRATORY SYSTEM

The lower respiratory system consists of the larynx, trachea, bronchi, and lungs, described as follows:

The Larynx (Voice Box)

The larynx (or voice box) connects the pharynx with the trachea and has two important functions. The first of these functions is accomplished by the epiglottis, a leaf-shaped flap of cartilage that serves to insure that only either the passage-way from the throat to the trachea or the passage-way from the throat to the esophagus is open at any one time. The second important function of the larynx is voice production, involving the combined action of several pairs of cartilaginous vocal cords. Another cartilage formation within the larynx forms the externally visible Adam's apple.

The Trachea (Windpipe)

The trachea, or windpipe, is a tubular passageway that descends from the larynx. Its structure consists of numerous interconnected C-shaped rings of cartilage, providing a passageway that is both rigid and flexible. The posterior portion of the trachea lies immediately against the esophagus. The trachea ends within the mediastinum, where it splits into the two primary bronchi.

The Bronchi

The right and left primary bronchi are formed by the division of the trachea at the level of the sternum, and are the beginnings of the internal branch-like structures of the right and left lungs. This branching pattern of the lungs is known as the bronchial (or respiratory) tree, and can be effectively compared to the branching pattern of the vascular system.

THE LUNGS IN WESTERN MEDICINE

The external borders of the lungs are defined by the pleural membrane, which consists of two layers of serous (watery) membrane and the lubricated cavity between them (Figure 17.8). The outer membrane (parietal pleura) is attached to the wall of the thoracic cavity, while the inner layer (visceral pleura) covers the lungs themselves. The space between them is known as the pleural cavity, and is filled with a lubricating substance that decreases the friction between the parietal and visceral pleura as they slide against each other during the expansive and contractive phases of the breathing process. Thus it is the pleural membranes that allow the lungs to move freely within the thorax.

The two lungs differ slightly in both size and shape. The left lung is slightly smaller than the right, as there is a notch-like indentation on the medial aspect of the left lung that is molded to accommodate the heart. Due to the fact that the diaphragm is higher on the right side (to accommodate the liver), the right lung is shorter than the left lung is. The right lung is also thicker and broader than the left lung, and it consists of three lobes, while the left lung has only two. Within each lung, these lobes are separated from each other by fissures.

Each lung receives a primary bronchi that further divides within the lung into secondary and

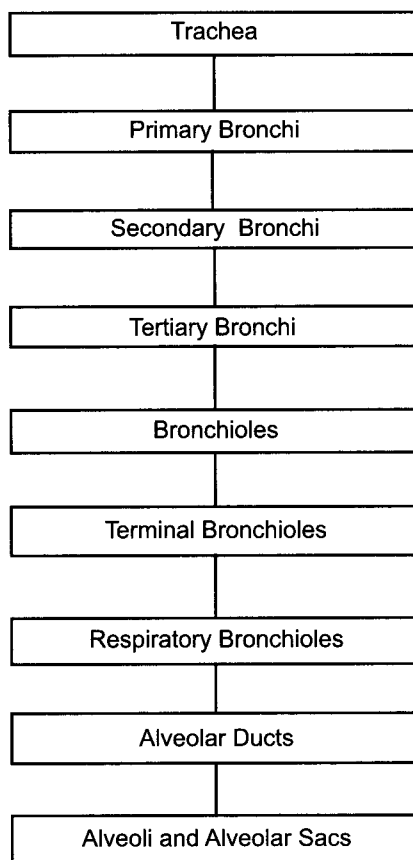


Figure 17.9. The Bronchial Tree

tertiary bronchi, which themselves divide into bronchioles, terminal bronchioles (smaller), and respiratory bronchioles (microscopic). The respiratory bronchioles further subdivide into alveolar ducts, which lead directly into the alveoli, and alveolar sacs (two or more alveoli that share a common opening) where the bulk of gas exchange takes place (Figure 17.9).

Each lobe of the lungs receives a secondary bronchus and contains a number of pyramid-shaped structures called bronchopulmonary segments. There are ten bronchopulmonary segments in each lung, and each of these receives a single tertiary bronchus. Each of the bronchopulmonary segments has many smaller compartments, termed lobules, that are each fed by a branch from a terminal bronchiole. Each lobule is wrapped in a layer of elastic connective tissue, and also con-

tains an arteriole, a venule, and a lymphatic vessel. It is within these lobules that the smallest bronchioles subdivide into alveolar ducts, which are themselves covered with the essential respiratory structures: the balloon-like alveoli. The alveoli serve to maximize the amount of surface area of the respiratory membrane that is exposed to the incoming air. The average adult has over 300 million alveoli, creating a total respiratory surface area of over 70 square meters.

The alveoli are densely clustered together into sacs which lie along the alveolar ducts, giving the appearance of bunches of grapes opening into a common chamber (Figure 17.10). The alveoli are separated from the capillaries by very thin membrane known as the respiratory or alveolar-capillary membrane. This respiratory membrane is thin enough to allow for the exchange of oxygen (absorbed from the air by the red blood cells) and carbon dioxide (released by the red blood cells into the air within the alveoli) between the air-filled alveoli and the blood. Trace amounts of other gases and fine particles are also exchanged. Most of the alveoli perform this function of diffusing respiratory gases through the thin alveolar-capillary membrane that defines the border between them and the capillaries. However, a few alveoli (type II alveoli) have the function of secreting a liquid surfactant that prevents the collapse of the other alveoli.

THE LINK BETWEEN THE BODY, BREATH, AND MIND

The human body can survive for several weeks without food and can manage several days without water, but it cannot survive without breath for more than a few minutes. Though food and water provide the basis for the building and maintenance of the body's tissues and fluids, it is the breath that provides the essential current of life force energy necessary for the animation of the body and mind. While the effects of food and drink on the body normally take several hours or even days to become apparent, the effects of proper or improper breathing take only seconds to produce a change. The body (Jing) derives its movement from the breath (Qi); while the breath (Qi), in turn, is dependent upon the mind (Shen)

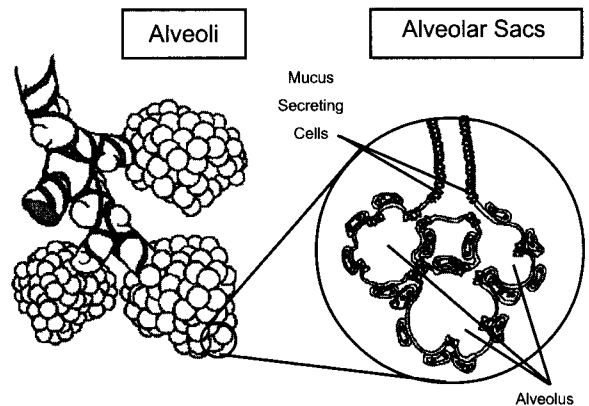


Figure 17.10. The Alveoli and Alveolar Sacs

for its movement. There are thus certain postures and tissue patterns associated with certain patterns of breathing, with each breathing pattern being associated with a particular state of mind. For this reason, the conscious use of breathing is one of the most powerful transformational tools available to the Medical Qigong doctor.

The utilization of breathing modalities is one of the most common elements in shamanic and mystical traditions throughout the world. Recent scientific research also confirms the energetic link between the physical body, the breath, and the mind. It has been observed that the group of cells that govern the body's respiration is located in the "respiratory center" of the medulla oblongata, at the back of the brain. This respiratory center is connected to the higher centers of the brain and spinal cord and is constantly being influenced by the breath and the emotions.

Without training, breathing patterns naturally guide the physical body to experience and express the dominant patterns of the mind. Thus, an individual in an excited state of mind will have a breathing pattern much different than that of someone who is feeling sleepy. Emotional stress, for example, can increase the rate of the body's respiration. Prolonged fast and deep breathing can result in excessive loss of carbon dioxide, leading to such symptoms as muscular rigidity, lethargy, and (in severe cases) cataleptic coma. Calm and peaceful states of consciousness, on the other hand, allow the breath to become deeper and slower. However, excessive

or prolonged slow breathing can also lead to a build up of carbon dioxide within the blood, with a corresponding decrease in oxygen content. This can create symptoms such as anoxia, light-headedness, and trance-like states.

Because the breath is also the link between the body and mind, by controlling the pace and quality of the breath, respiratory exercises provide a medium for the mind's intention to effect deep changes in the body's physiological functions. In the West, various breathing methods are now commonly used in the treatment and prevention of phobias, hypertension, hyperventilation, anxiety, depression, irritability, muscle tension, fatigue and chronically cold hands and feet.

In Medical Qigong training, the modulation of breathing patterns is used in conjunction with therapeutic postures and focused mental intention in order to create immediate and long lasting changes within the individual. Without this conscious integration and use of the breath it is impossible to adequately align the Jing with the Shen. Breathing knits together the tissue patterns of the body and the intentions of the mind and provides the medium of exchange between the two. Through the proper application of Respiratory Dao Yin techniques, Qigong doctors acquire the ability to effortlessly access and transform the condition of the body and the mind, an ability which they can use to bring about alchemical transitions within themselves or to effect therapeutic changes within their patients.

THE LINK BETWEEN THE BODY, BREATH, AND THE EMOTIONS

Respiratory patterns are directly related to the individual's thoughts and emotions. Any shift in one will affect the other. Each of the Five Element's primary acquired emotions are associated with a specific breathing pattern, described as follows (Figure 17.11):

- **Liver - Anger:** An angry patient's respiratory pattern will be shallow with a stronger emphasis on the exhalation
- **Heart - Joy:** A happy patient's respiratory pattern will be moderate, and irregular, with quick bursts.
- **Heart - Shock:** When a patient experiences

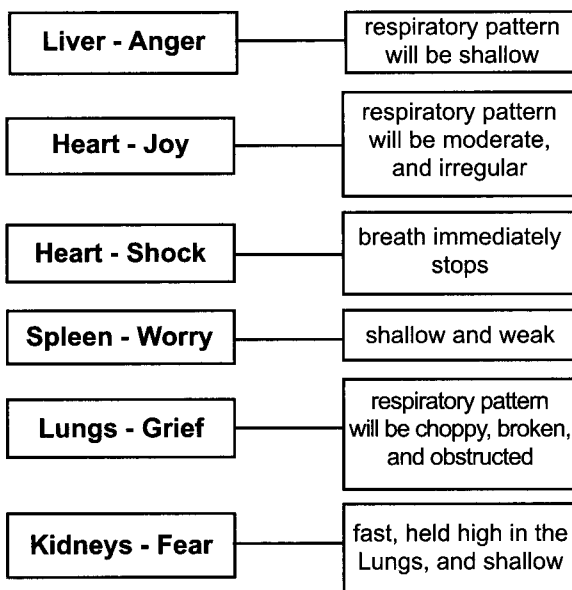


Figure 17.11. The Five Element Breathing Patterns

fright or shock, the breath immediately stops as the Qi attacks the Heart.

- **Spleen - Worry:** When worried or deep in thought, the patient's inhalation will be shallow and weak, sometimes held for long periods of time, followed by a long gulping burst of inhalation and exhalation. The patient may also experience spontaneous sighing for prolonged periods of time.
- **Lungs - Grief:** A grieving or sad patient's respiratory pattern will be choppy, broken, and obstructed.
- **Kidneys - Fear:** The respiratory pattern of a fearful or scared patient will be fast, held high in the Lungs, and shallow because of the Kidneys' inability to hold the Lung Qi down.

One of my associates, a psychology professor at a local college, performed an experiment by having his Psychology 101 class sit in their chairs and imitate the various breathing patterns of grief. Within minutes, without provocation, more than half of the students had begun to cry. Each time the professor initiated a different Five Element breathing pattern (e.g., anger), the specific internal organ's emotional patterns were manifested and externally expressed by the students.

THE THREE LEVELS OF BREATH

Through breath and mind control, an individual is able to store Qi and Shen, similar to the way a storage battery contains electricity. Many of the powers attributed to advanced Qigong and Shengong practice are largely due to the hidden knowledge and esoteric understanding of how to utilize conserved Qi and Shen and later use it for specific purposes. The ancient Daoists understood that certain forms of breathing could enable him or her the ability to energize, empower, and increase latent psychic abilities.

In order to obtain the ultimate control and utilization of stored Qi and Shen, these masters of Chinese esoteric knowledge divided the skill of breath into three levels: Training the Physical Breath, Training the Energetic Breath, and Training the Spiritual Breath. These three levels are described as follows (Figure 17.12):

- **Training the Physical Breath:** This type of breathing is based on training the physical motion of the body's respiratory patterns. Focus is placed on the interaction of the Lungs, diaphragm, and abdomen.
- **Training the Energetic Breath:** This type of breathing is based on training the energetic respiratory motion for ingesting and releasing the vibrational patterns of the Five Element sounds and colors.
- **Training the Spiritual Breath:** This type of breathing is based on training the spiritual respiratory motion for ingesting and releasing Divine light vibrating within the Wuji.

THE ROLE OF THE LUNGS IN QI CULTIVATION

The Lungs control the body's Qi, while the Kidney Qi is responsible for aiding the Lungs by regulating the respiration. Thus, upon inhalation, as the Qi descends into the thorax and the Kidneys hold down and stabilize the breath. The Yuan Qi stored in the Kidneys must be continuously supplemented by the Gathering Qi derived from air, food, and water.

The absorption of air, food, and water into the body is dependent on the smooth circulation of

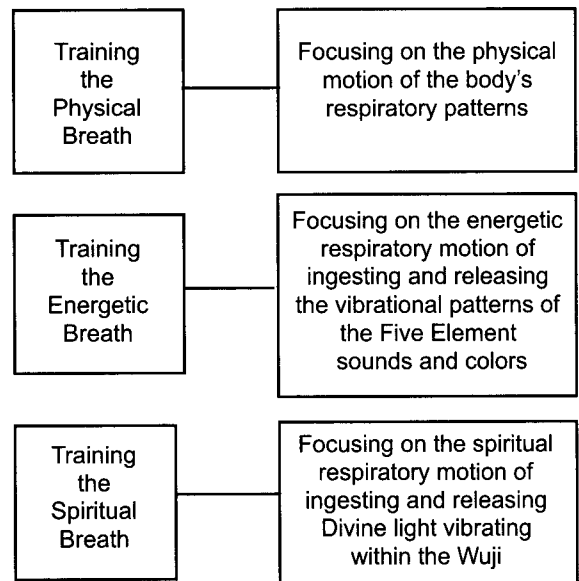


Figure 17.12. Training The Three Types of Breath

the Lungs' energy. Since the primary role of the Lungs is absorbing universal and environmental Qi, the ancient Daoist Qigong masters placed a great deal of importance on breathing exercises. They believed that a patient's health and emotional condition were profoundly related to his or her breathing patterns.

In modern Western physiology, respiratory breathing patterns are attributed to the amount of oxygen that is consumed by the cells and tissues in proportion to the amount of carbon dioxide that is released. Additionally, modern research also confirms that relaxed and natural breathing patterns cause every tissue and cell to decrease its consumption of energy while increasing its storage of energy.

The ancient Qigong masters recommended that "vigorous breathing," in the form of Dynamic Breath Regulation, should be used when training Qi, and "gentle breathing," in the form of Quiescent Breath Regulation, be used after training practice for nourishing and replenishing the Qi. Each breathing regulation exercise has long been considered a powerful prescription used to balance the patient's health.

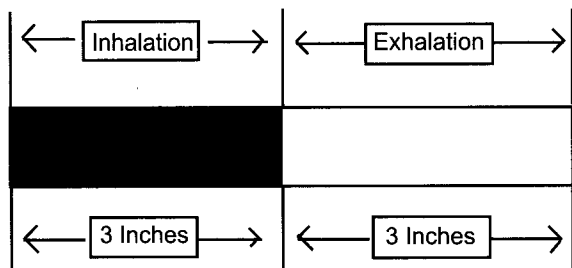


Figure 17.13. Channel Movement According to Respiratory Patterns

CHANNEL MOVEMENT ACCORDING TO RESPIRATION

According to the *Nan Jing* (the Canon of Difficult Questions), an individual's respiratory patterns facilitate energetic movement along his or her channels and vessels, for example (Figure 17.13):

- **With each inhalation**, the Qi and Blood are said to move roughly three inches along the channels and vessels
- **With each exhalation**, the Qi and Blood are said to move roughly three inches along the channels and vessels

Therefore, under normal circumstances, each respiration allows the Qi and Blood to move six inches through the twelve channels and internal vessels. This is why in certain Medical Qigong prescriptions, the doctor is required to remain over certain channel points or tissue areas for a specific number of breaths. The calculated number of breaths allows for the proper amount of time for the emitted Qi to penetrate and Tonify a Deficient internal organ, or the allotted time for the complete removal of Toxic Qi from the stagnant channels through Purgation.

THE DAOIST FOUR SUBDIVISIONS OF BREATHING PATTERNS

The ancient Daoists considered respiration to be an exchange of Qi: inhale gathers, exhale releases. Though the most important factor in any exercise is the clarity of awareness and the direction of intention, the intensity and amount of energy released increases with exhalation through the nose, mouth and sound.

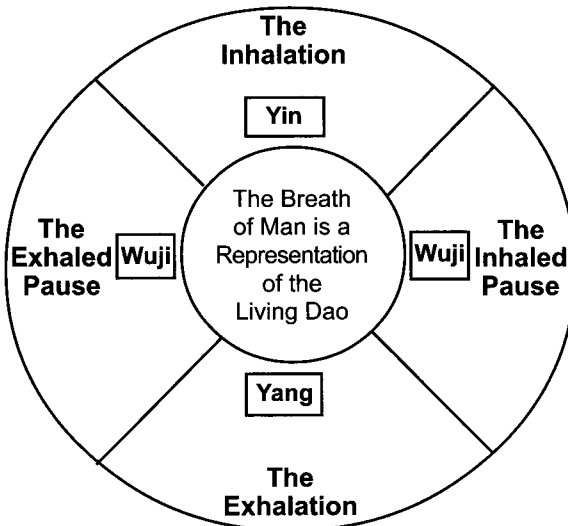


Figure 17.14. The Four Daoist Subdivisions of Breath

Therefore, the ancient Daoists divided the breath into four subdivisions: The Inhalation, The Inhaled Pause, The Exhalation, and The Exhaled Pause. The ancient Daoists would use inhalation, inhaled pause, exhalation, and exhaled pause subdivisions of the breath when training in advanced esoteric respiratory alchemy. By increasing the time of the pause existing between the inhalation and exhalation, the Daoist adept could train him or herself to enter into the more subtle energetic and spiritual realms of existence. These four subdivisions provide an essential foundation for Daoist Breath Training, and are described as follows (Figure 17.14):

- **The Inhalation:** This Yin aspect of the breath represents the gathered Postnatal energies of Heaven and Earth collecting inside of Man. It is the descending action of the inhalation into the quiescent, "hidden Yin" of the Lower Dantian (the darkened realm of Man) that allows the Daoists the ability to begin energetic and spiritual cultivation.
- **The Inhaled Pause:** This aspect of the breath represents the "still-point" contained within the Wuji, and was known in ancient Daoist Mysticism as the "Mysterious Pass." It is the pause that occurs just before the transformation of Yin into Yang inside of Man. Extend-

ing the time of the inhaled pause allowed the Daoist practitioners to dissolve the Shen into his or her Taiji Pole. This enabled the adept to enter into the infinite energetic and spiritual field of the Wuji and become enveloped by the divine light contained within the body's center core.

- **The Exhalation:** This Yang aspect of the breath represents the released energies of Man returning back to the realms of Heaven and Earth. It is the expanding outward movement of the breath into the "obvious Yang" (lightened realm) of the active environment that allows for energetic balance.
- **The Exhaled Pause:** This aspect of the breath also represents the "still-point" contained within the Wuji. This is the pause that occurs just before the transformation of Yang into Yin. Extending the time of the exhaled pause allowed the Daoist practitioner to dissolve the Shen into the Wuji, enabling him or her to enter into the divine light contained within the subtle energetic and spiritual realms of infinite space.

EXAMPLES OF DAOIST BREATHING PATTERNS

The following breathing exercises are examples of the various subdivisions of Daoist breathing for regulating and collecting Qi in the Lower Dantian. These breathing patterns are described as follows:

1. **Collecting Qi in the Lower Dantian:** This technique is used to Tonify and increase the Qi gathered in the Lower Dantian.
 - Inhale through the nose, filling the Lower Dantian (expanding the abdomen); pause, then exhale through the mouth. Repeat this breathing pattern for a total of three breaths.
 - Take three partial inhalations through the nose, filling the Lower Dantian, pause, then complete one exhalation through the mouth. Next, inhale 50% of the breath into the Lower Dantian (expanding the abdomen), hold for three heartbeats; inhale the remaining 50% into the Lower Dantian and hold for five heartbeats; relax and slowly exhale. Repeat the exercise, continuing this pattern for thirty

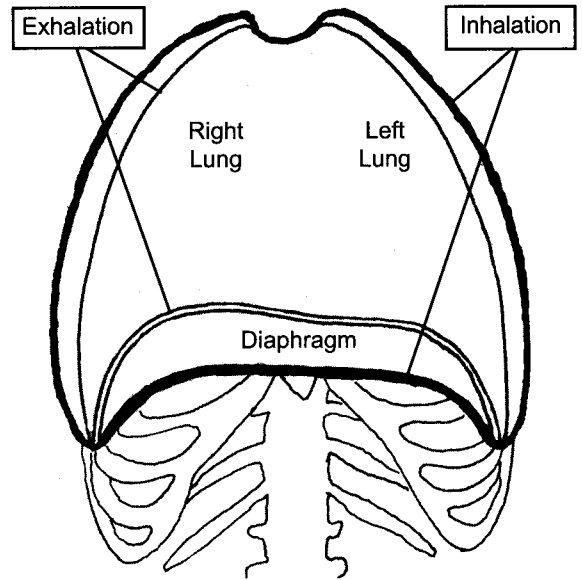


Figure 17.15. The Inhalation and Exhalation Patterns of the Respiratory Diaphragm

minutes a day (for three months), or until the breathing pattern becomes effortless.

2. **Regulating Qi in the Lower Dantian:** This technique is used to stabilize the energetic balance of the Lower Dantian.
 - Inhale through the nose, filling the Lower Dantian (expanding the abdomen); exhale through the mouth, and then pause. Repeat this breathing pattern for a total of three breaths.
 - Inhale through the nose, then perform three partial exhalations through the mouth; pause, then complete one inhalation through the nose. Next, exhale 50% of the breath out of the Lower Dantian (contracting the abdomen); hold for three heartbeats, then exhale the remaining 50% out of the Lower Dantian and hold for five heartbeats; relax and slowly inhale. Repeat the exercise, continuing this pattern for thirty minutes a day (for three months), or until the breathing pattern becomes effortless.
3. **The Mysterious Pass:** This is the pause between the inhalation and the exhalation. The ancient Daoist Qigong masters believed that in this pause the realm of infinite space (Wuji) could be accessed. The Wuji here represents that which exists between the Earthly Heaven

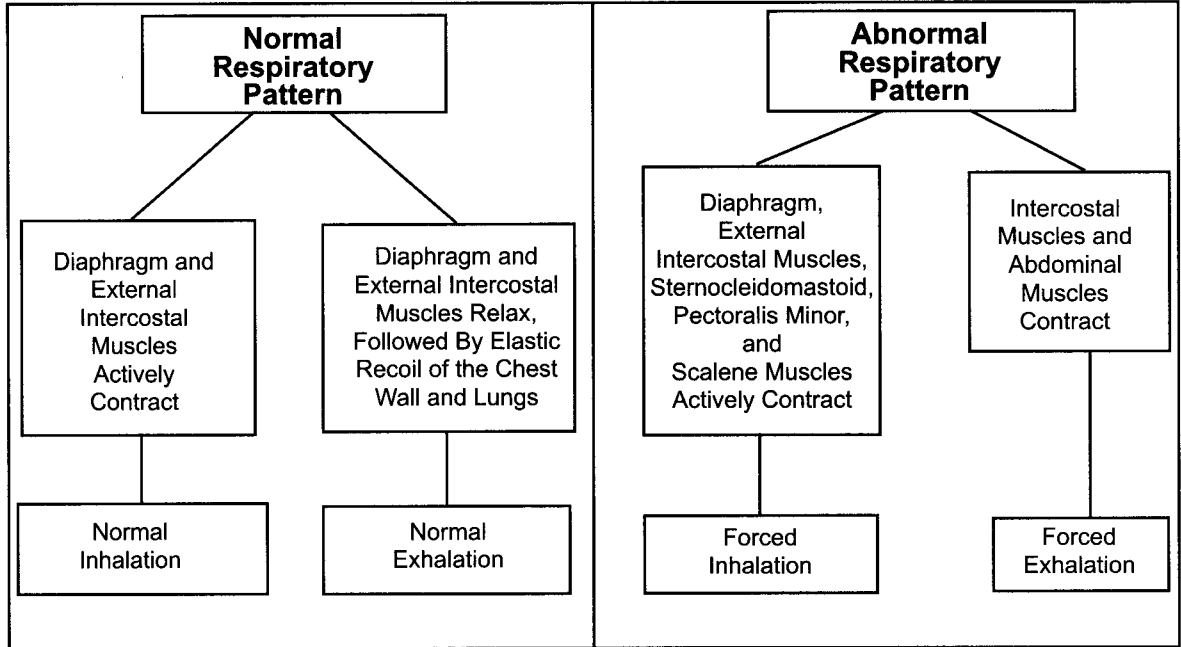


Figure 17.16. The Respiratory Patterns of the Lung

(the congenital form of energy) and the Later Heaven (the acquired form of energy) where time and space stand still.

For clinical practice, the Qigong doctors train in the method of accessing the Mysterious Pass in order to extend Qi through the entire body and to access the energy of the Wuji (Infinite Space). In the clinic, the training is divided into two stages:

- Begin this training by holding the breath from three to twelve counts (known as the “Small Count Breathing Regulation”).
- Eventually increase to the “Big Count Breathing Regulation,” which consists of 120 counts. This method enriches the Yuan Qi by inhaling more energy than is exhaled and is sometimes used in Medical Qigong prescriptions to cure specific types of Deficiency illnesses. When used with a strong intent, breath holding can constrict the Blood Vessels and raise the Blood pressure; it is therefore sometimes prescribed for patients with hypotension. However, this Qigong method is contraindicated for patients with hypertension.

NORMAL AND ABNORMAL RESPIRATORY PATTERNS

In normal respiratory patterns, the Lungs keep the pathway of air unobstructed and disseminate vital Qi throughout the body. When the respiratory system is functioning properly, the diaphragm and the external intercostal muscles actively contract, causing the Lungs to expand, and air to be drawn into the body from the outside. This is a normal inhalation. Then, the diaphragm and external intercostal muscles relax, followed by an elastic recoil of the chest wall and Lungs that causes air to be expelled from the lungs. This is a normal exhalation (Figure 17.15).

In abnormal respiratory functions, forced inhalation can cause the diaphragm, external intercostal muscles, sternocleidomastoid muscles, pectoralis minor, and scalene muscles to over-contract, causing the Lungs to experience abnormal muscular compression during inhalation. During forced exhalation, the intercostal muscles and abdominal muscles are forced to contract (Figure 17.16).

The Lungs are responsible for cleansing the inhaled air and keeping the Qi movement flowing

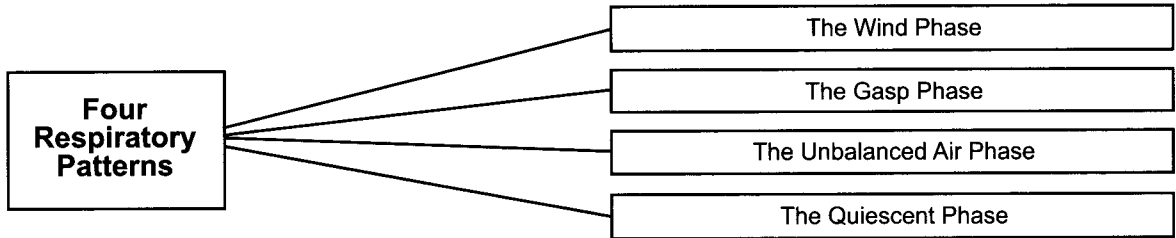


Figure 17.17. The Four Phases of Respiratory Patterns

downward. Since the Lungs have their external orifice at the nose, if the normal respiratory functions are impeded, obstructions of the nose, coughing, dyspnea, and fullness of the chest may occur. If these functions become a chronic abnormal respiratory pattern, asthma, oliguria (diminished amount of urine formation), and edema may occur.

FOUR RESPIRATORY PATTERNS

Individuals may experience four respiratory patterns that manifest the various stages of breathing that occur during the beginning stages of their Medical Qigong Respiratory training. In the first three patterns, the individual progresses from High Breathing to Middle and Lower Breathing. The final stage is considered Complete Breathing. The four respiratory patterns are known as The Wind Phase, The Gasp Phase, The Unbalanced Air Phase, and The Quiescent Phase, and are described as follows (Figure 17.17):

1. **The Wind Phase:** This type of breathing is also known as High Breathing or Clavicular Breathing, and fills only the upper portion of the Lungs. It is the worst pattern of respiration that an individual can practice and entails the greatest expenditure of energy for the smallest amount of benefit. When individuals breathe in this manner, they elevate their ribs, raise their collarbones and shoulders, and simultaneously draw inward on the abdomen while pushing against the diaphragm, which in turn is raised. In the Wind Phase, only the upper part of the individual's chest and Lungs is utilized, resulting in a minimum amount of air entering the Lungs.

During the Wind Phase, the breathing is audible and may prove distracting to a begin-

ner. The goal of focused concentration is to allow the energy to become gathered and collected. If the goal of the breathing prescription is to focus on a deficient internal organ or specific tissue area, for example, and the individual's concentration becomes diverted (e.g., shifting to the noise of their own breath), it may disrupt his or her mind. This can result in the individual's collected Qi being dispersed instead of gathered.

2. **The Gasp Phase:** This type of breathing is also known as Middle Breathing or Intercostal Breathing, and fills only the middle and a portion of the upper aspect of the Lungs. When individuals breathe in this manner, they elevate their diaphragm, causing the abdomen to draw inward. The ribs also become somewhat raised, allowing the chest to partially expand.
3. **The Unbalanced Air Phase:** This type of breathing is also known as Lower Breathing or Abdominal Breathing, and fills only the lower and middle portions of the Lungs.

During the Unbalanced Air Phase, the breath remains silent and there is no sensation of obstructed air in the throat. The individual's breathing, however, may be uneven or unbalanced, causing strain in the individual's mental awareness. If the mind becomes overstrained (e.g., trying to balance the inhalations and ex-

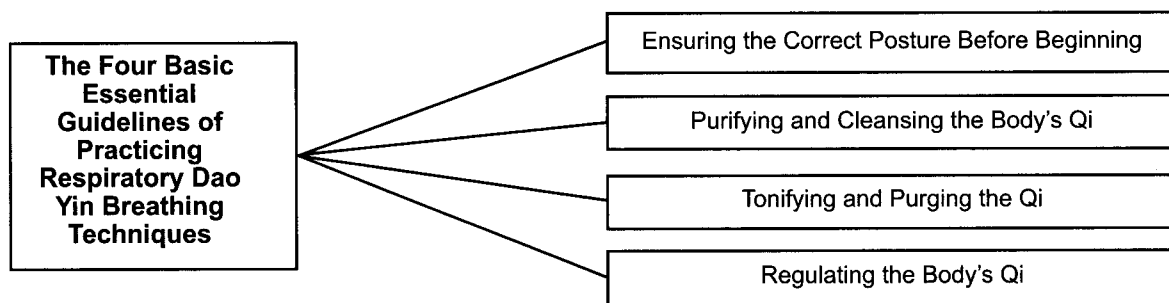


Figure 17.18. Guidelines for Practicing Respiratory Dao Yin

halations), the result will be fatigue.

4. **The Quiescent Phase:** This type of breathing is also known as Complete Breathing, and it fills the lower, middle, and upper portions of the Lungs. When individuals breathe in this manner, they bring into play the body's entire respiratory system and can obtain the maximum amount of benefit from a minimum expenditure of energy.

During the Quiescent Phase, individuals are able to achieve a long, natural, even, and deep respiration without sound or stagnation, resulting in a state of extreme quietness and a restful peace of mind.

ESSENTIALS OF RESPIRATORY TRAINING

Medical Qigong Respiratory training consists of the Regulating, Tonifying, or Purging exercises practiced in accordance with the doctor's treatment and specific homework prescriptions.

As patients begin Medical Qigong exercises and meditation practices, they are generally instructed to emphasize training Purging methods that focus on exhalation; this facilitates the release of Toxic Qi, stimulates the parasympathetic nervous system, and initiates relaxation.

Next, they are instructed to emphasize training Tonification methods that focus on inhalation; this facilitates an increase in the body's Righteous Qi, stimulates the sympathetic nervous system, and strengthens the immune system.

Once health is regained, patients will begin

to Regulate by alternating between deep inhalation and deep exhalation. This alternation stimulates the Heart and supports the diastolic and systolic action of the blood vessels, thereby enhancing the elasticity of the blood vessel walls.

There are four basic foundational guidelines used to assist the patient in achieving maximum results from respiratory therapy. These guidelines consists of: Ensuring the Correct Posture Before Beginning, Purifying and Cleansing the Body's Qi, Focused Purgation and Tonification of Qi, and Regulating the Qi, described as follows (Figure 17.18):

1. **Ensuring the Correct Posture Before Beginning:** Before beginning Respiratory Dao Yin training, it is important that the doctor make sure the patient's posture is correct. When prescribing dynamic and static Medical Qigong therapy, it is best to start with a solid foundation and proper structure. Breath training should only begin when the patient becomes proficient in Postural Dao Yin; otherwise, adverse effects may occur, (i.e., emotional trauma, headaches, chest stuffiness, sore back or respiratory distress).
2. **Purifying and Cleansing the Body's Qi:** After the posture has been corrected, have the patient open the mouth and focus on the exhalation. As the patient exhales, he or she should imagine all of the obstructed channels and collaterals being simultaneously purged of Turbid Qi. With exhalation, the patient should relax the body.

Next, the patient closes the mouth, and focuses on inhaling clean, fresh Qi into the body through the nose. Have the patient practice

this method using Natural Breathing. Each time the patient inhales and exhales, he or she should continue to relax the body.

3. Focused Purgation and Tonification of Qi:

After the body's Qi has been cleansed, the patient will focus his or her intention on any and all internal organs that specifically need to be purged. Breathing exercises used for purgation include focusing the patient's intention on the exhalation, as well as exhaling while toning specific healing sounds. The patient continues to purge the body in this manner in accordance with the doctor's instructions.

Having completed the purgation exercises, the patient is free to begin the tonification prescriptions. Breathing exercises used for tonification include focusing the patient's intention on the inhalation, and visualizing the absorption of specific colors into certain internal organs.

4. Regulating the Qi:

After practicing the tonifying or purgation prescriptions, the final goal of respiratory training is to achieve a long, natural, even, and deep respiration. Urgent respiration causes the body's internal Fire to escape into the pores, resulting in uncontrolled Heat, feverish conditions, and irritability. Normal breath regulation consists of long and steady periods of even inhalation and exhalation. The patient must avoid speeding up his or her breath, as this will also interrupt the breathing rhythm and lead to deviations of Qi.

DURATION TIME FOR RESPIRATION THERAPY

When seeking to regulate their body's internal energy, patients should start slowly and emphasize consistency in the method, duration, and intensity of the exercise. Patients in relatively good health should practice for about five minutes a day in the first week. In the second week, patients should increase to ten minutes a day, and in the third week, fifteen minutes a day. Thereafter, five more minutes each week should be added until the patients reach a minimum of twenty minutes and a maximum of forty minutes per day for optimal Qi development.

When assigning patients Medical Qigong exercise prescriptions (e.g., for general Tonification) using multiple standing meditation postures, have them begin by counting up to sixteen breaths per each posture. As the patients progress, the respiratory rate during meditation begins to slow down naturally. Normally, within a few months of training, respiratory rate drops from an average of sixteen breaths per minute to three or five breaths per minute. This naturally increases the time spent in each posture, extending each posture from one to five minutes (or longer) in duration.

Qigong doctors, on the other hand, should practice a minimum of forty minutes of standing postures each day in order to sufficiently recharge themselves and increase the efficacy of their treatments.

METHODS OF RESPIRATORY AWARENESS

Before beginning Respiratory training, it is essential to familiarize the patient with various aspects of the body's breathing process. There are four primary Respiratory Dao Yin methods the Qigong doctor can use to train the student's breath awareness: Counting the Breath, Following the Breath, Observing the Breath, and Listening to the Breath, described as follows (Figure 17.19):

1. **Counting the Breath Method:** This method can be utilized to eliminate any initial distractions of the mind that may arise during the practice of Medical Qigong exercise prescriptions. The Counting the Breath Method involves having the patient silently count the number of his or her breaths. To increase the energy or alertness, the patient is asked to count the inhalations, starting at one and working upwards (e.g., 1, 2, 3, etc.).
- To calm the energy or soothe a scattered Mind, the patient is instructed to count the exhalations backwards starting from thirty (e.g., 30, 29, 28, etc.). This method is also performed silently to regulate the body, while using Natural Breathing.
- In this particular method, one inhalation and one exhalation equals one breath. During each respiration, have the patient mentally say, "I am aware that I am breathing in, I am aware that I am breathing out, 30. I am aware that I

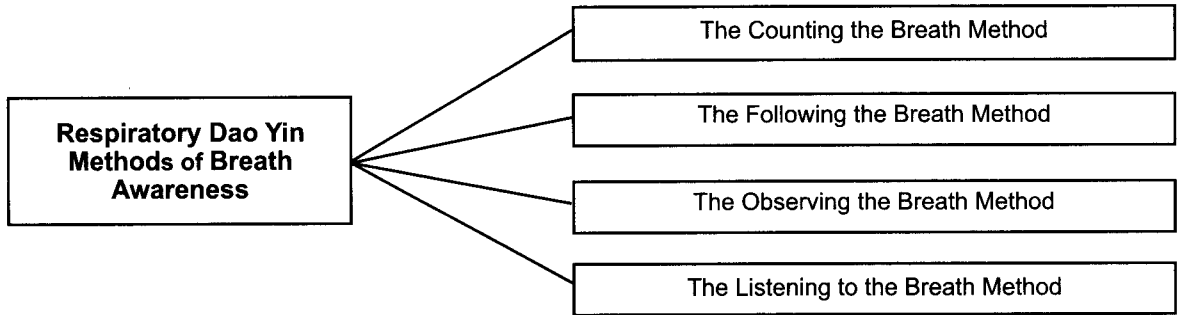


Figure 17.19. The Four Methods Used to Facilitate Breath Awareness

am breathing in, I am aware that I am breathing out, 29. I am aware that I am breathing in, I am aware that I am breathing out, 28.”

- The patient should continue in this manner until they reach zero. If they miss one breath while counting backwards then they are to begin again, starting from 30. The initial goal is not to have the patient reach zero, but to keep the patient’s awareness focused on each breath.

- Once they reach zero, have the patient focus the attention onto the rhythms of the body and the surrounding environment, and then slowly open their eyes.

2. Following the Breath Method: This method is used to assist the patient in contemplating each inhalation and exhalation of breath without counting. The patients’ minds is to be free from distractions or thoughts. Relaxed, the patient mentally follows each breath into and out of the body.

- In this particular method, the patient begins by placing their awareness on the spontaneous and rhythmic flow of the breath.
- Next, the patient’s attention is directed towards feeling the cool breath moving in through the nostrils during inhalation, and the warm breath moving out through the nostrils during the exhalation.
- After experiencing this rhythmic pattern, the patient will then place his or her attention onto the passage of air flowing from the nose, stimulating the pharynx (behind the nostrils) and filling the back of the mouth.

- After experiencing this rhythmic pattern, the patient will then place his or her attention onto the passage of air flowing from the nose, pharynx, back of the mouth, and moving down the throat.
- After experiencing this rhythmic pattern, the patient will then place his or her attention onto the passage of air flowing from the nose, pharynx, back of the mouth, down the throat, and flowing down the Lungs and chest region. Focus on feeling the Lungs and chest region expand during each inhalation and contract during each exhalation.
- After experiencing this rhythmic pattern, the patient will then place his or her attention onto the passage of air flowing from the nose, pharynx, back of the mouth, throat, Lungs and chest region moving into the diaphragm region. Focus on feeling the diaphragm region move downward during each inhalation and move upward during each exhalation.
- After experiencing this rhythmic pattern, the patient will then place his or her attention onto the passage of air flowing from the nose, pharynx, back of the mouth, throat, Lungs and chest region, diaphragm region, and moving into the abdominal region. Focus on feeling the abdominal region expanding during each inhalation and contracting during each exhalation.
- After experiencing this rhythmic pattern, the patient will then place his or her attention onto the passage of air flowing through the entire physical body.

- After experiencing this rhythmic pattern, the patient will then focus the attention onto the surrounding environment, and then slowly open their eyes.
3. **Observing the Breath Method:** This method is used to assist the patient in observing the body tissues' respond to the tranquil mental images from his or her subconscious imagination. This involves the combination of slow, relaxed breathing with mental intentions such as relaxing, sinking, etc.
 - In this particular method, one inhalation and one exhalation equals one breath. During each inhalation, have the patient mentally say, "relax." During each exhalation, have the patient mentally say, "sink."
 - The patient should continue in this manner until they reach a relaxed, quiescent state of mind and body awareness.
 - Once they reach this state of awareness, have the patient focus the attention onto the rhythm of the body, the surrounding environment, and then slowly open their eyes.
 4. **Listening to the Breath Method:** This method is used to assist the patients in listening to the "sounds" of their breathing, and to achieve a state of tranquility (this particular technique is especially used when practicing the Windy Breathing Method).

SEALING THE RESPIRATION

According to ancient Daoist practices, before starting a meditation or reciting an invocation, it is recommended that the student "seal the fists." The ancient Daoists believed that the hands are the gates through which the Qi of the breath can escape, therefore, sealing the gates allows the student to keep his or her internal energy intact (Figure 17.20). This ancient practice was known as *Wu Ku* (Seal the Cave), and required the adept to place his or her thumbs over the center of their Laogong (Ghost Cave) Pc-8 points (located in the center of the palms) and lock them into position with the other four fingers (there are other variations).

When training Respiratory Dao Yin, it is not necessary for the student to Seal the Fists when expelling impure breath, only when he or she is



Figure 17.20. The ancient Daoists were taught to "Seal the Fist" when practicing Meditation

cultivating clean breath. Traditionally, disciples who begin breath cultivation exercises were encouraged not to tightly close their fists because their breath channels had not yet cleared. They were traditionally required to wait 100 days (or up to six months) until they felt the breath penetrating their entire body, and beads of sweat appeared on their palms. Then they could begin to close their fists tightly.

During the Southern Dynasties Period (420-588 A.D.), the practice of Sealing the Fists developed in more complex ways. For example, each finger was attributed to one of the Five Elements. In this Daoist tradition, the thumb represented the Element of Earth, while the four fingers represented the four Elements of Wood, Fire, Metal, and Water.

Additionally, in another Daoist sect, disciples attributed the palm and fingers to the various stars of the Big Dipper and Polaris.

Following the example of the Tantric Mudras, the Daoists of this time period began to incorporate the science of hand and finger postures, creating magical seals known as *Yin*. The ancient Daoist practice of *Wu Ku* is the true origin of these modern Chinese Hand Seal (Mudra) practices.

TONIFICATION, PURGATION, AND REGULATION METHODS

Medical Qigong Therapy has its own unique methods for prescribing Dao Yin Respiration techniques for Purging, Tonifying, and Regulating the body's Jing, Qi, and Shen. The primary techniques for removing, increasing, or balancing Jing, Qi and Shen within the tissues are controlled and initiated through focused concentration on the respiratory patterns described later in the Seven Dao Yin Breathing Techniques. Through breath regulation, syndromes of Excess and Deficiency may be brought into balance either through Tonification or Purgation (Figure 17.21).

RESPIRATORY TONIFICATION METHODS

In Respiratory Dao Yin exercises and prescriptions, the inhalation is used to gather universal and environmental Qi into the body for Tonification. For example, once the patients are in the prescribed posture, are relaxed and free from distractions, they are instructed to inhale and imagine absorbing clean and vibrant Qi into the body from the mouth, nose, and pores.

Deep inhalation helps to keep the body's Yang energy moving upward and has the effect of sustaining the Yang and tranquilizing the mind. Clinical studies show that the Deep Inhalation associated with Medical Qigong prescriptions can have the following effects on the patient's body:

- stimulation of the sympathetic nervous system is increased
- causes the blood vessels to contract
- blood pressure is raised
- pulse rate increases

All of the above effects represent an increase in the presence and utilization of Qi within the body.

In clinical practice, inhalation is used for Tonifying the Qi in cases of Deficiency. When using the breath for strengthening or Tonification, the duration of the patient's inhalation should be greater than that of the exhalation. Tonification or Qi reinforcement patterns are created by applying the following methods:

- long inhalation and short exhalation
- inhaling color

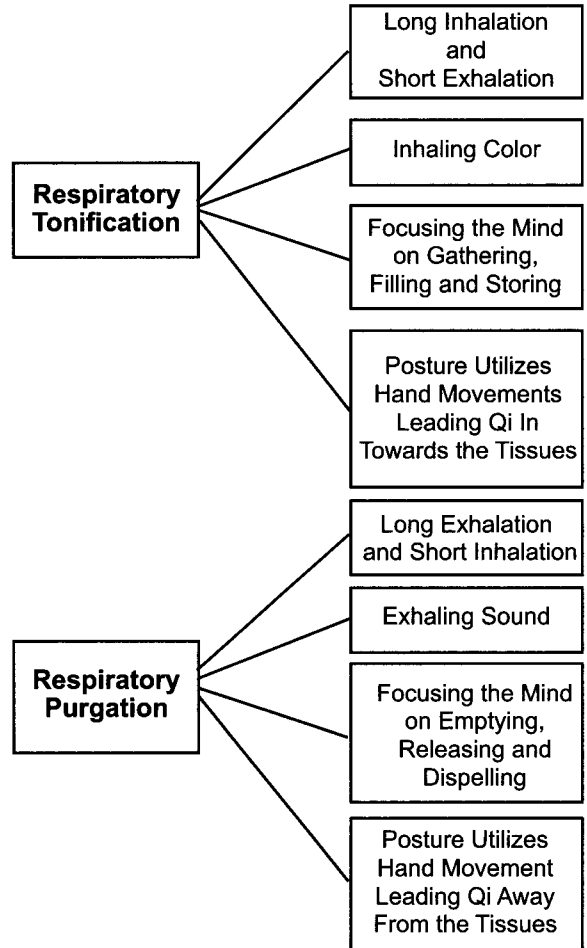


Figure 17.21. The Respiratory Patterns for Tonification and Purgation

- focusing the mind on the inhalation
- postures that utilize hand movements that lead the Qi inward towards the internal organs and tissues

RESPIRATORY PURGATION METHODS

In Respiratory Dao Yin exercises and prescriptions, the patient's exhalation is used to eliminate Turbid or Toxic Qi from the body through Purgation. For example, once the patients are in the prescribed posture, relaxed, and free from distractions, they should exhale and imagine releasing Turbid Qi from the mouth, nose, and pores of the body.

Deep exhalation helps to keep the body's Yin energy moving downward and has a downward

regulating action on diseases caused by Yang Qi domination. Clinical studies show that the Deep Exhalation methods of Medical Qigong prescriptions can also have the following effects on the patient's body:

- stimulation of the parasympathetic nervous system is increased
- causes the blood vessels to dilate
- blood pressure is lowered
- pulse rate decreases

In clinical practice, exhalation is used for Purging and reducing the Qi in cases of Excess. When the breath is used for cleansing or Purgation, the duration of the exhalation should be greater than that of the inhalation. Purgation or Qi reducing patterns are created by applying the following methods:

- long exhalation, and short inhalation
- exhaling sound
- focusing the Mind on the exhalation
- postures that utilize hand movement that lead the Qi away from the internal organs and tissues

RESPIRATORY REGULATION METHODS

In Respiratory Dao Yin Regulation exercises and prescription meditations, a balanced (equal) amount of Qi is made to flow through the body's tissues, channels, and organs during both inhalation and exhalation. This regulates and harmonizes the energetic movement of Qi and Blood. For example, once the patients are in the prescribed posture, and are relaxed and free from distractions, they are instructed to inhale and imagine clean, vibrant Qi flowing from the Lower Dantian up the Governing Vessel to the Bai Hui area (at the top of the head). As the patients exhale, they are instructed to imagine the clean, vibrant Qi flowing from the Bai Hui area (at the top of the head) down the body via the Conception Vessel into the Lower Dantian. Each breath should be long, slow and equal. This regulated breathing pattern is used to stimulate and balance the body's Sea of Yang and Sea of Yin channels.

In ancient China, the Daoists considered the nose to be the "Heavenly Door," and the mouth to be the "Earthly Window." Therefore, when

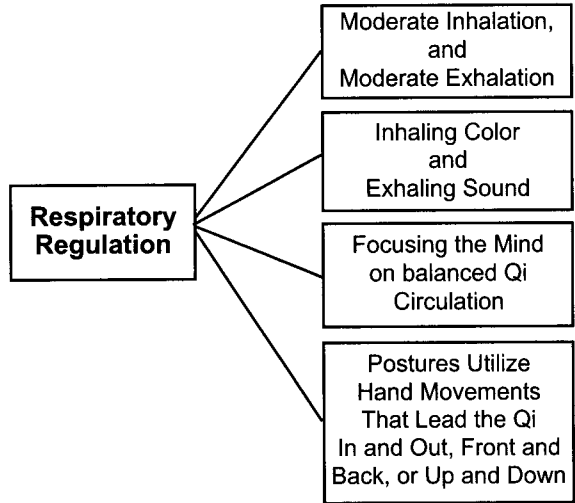


Figure 17.22. The Respiratory Patterns for Regulation

practicing Respiratory Dao Yin Regulation exercises and prescription meditations, beginning students and patients are generally instructed to inhale through the nose (Heavenly Door) and exhale through the mouth (Earthly Window).

During the Regulation process, the deep inhalation helps to keep the body's Yang energy moving upward and has the effect of sustaining the Yang and tranquilizing the mind; while the deep exhalation helps to keep the body's Yin energy moving downward and has a downward regulating action on diseases caused by Yang Qi domination.

In clinical practice, sometimes the inhalation of color (used for Tonification) and the exhalation of sound (used for Purgation) can be combined for Regulation exercise prescriptions. When using this breathing pattern, both the inhalation of color and the exhalation of sound are to be kept balanced. That is, the time of the respiratory pattern used for both the inhalation and exhalation should be kept equal. Regulation or Qi balancing patterns are created by applying the following methods (Figure 17.22):

- equal inhalation and exhalation
- inhaling color, exhaling sound
- focusing the mind on balanced Qi circulation
- postures that utilize hand movements that lead the Qi a balanced fashion (in and out, front and back, or up and down)

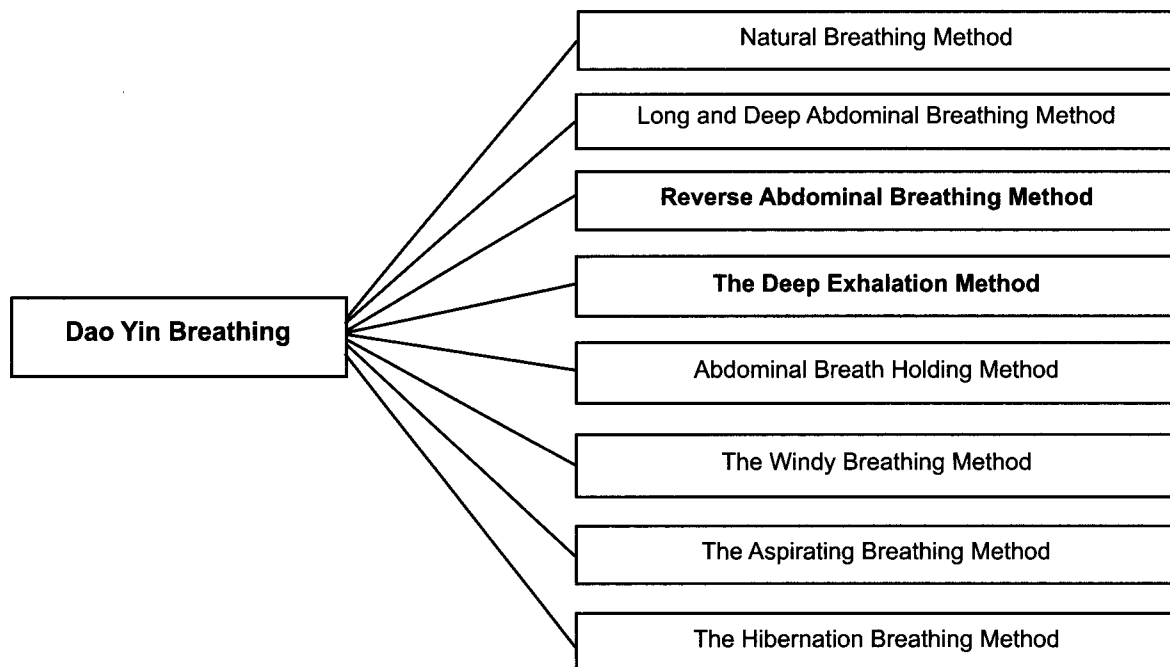


Figure 17.23. Eight Dao Yin Breathing Techniques

EIGHT DAO YIN BREATHING TECHNIQUES

In China's Medical Qigong clinics, breathing regulation exercises are divided into eight types of Dao Yin breathing techniques (Figure 17.23). These eight Dao Yin Breathing Techniques are used for various energetic applications, including the regulation of specific symptoms caused by the Excess of Yang Qi occurring with a Deficiency of Yin Qi (characterized by too much energy in the upper part of the body and a weakness in the lower portion of the body).

Normally, when first practicing breathing exercises, the inhalation is done gently through the nose, while the exhalation is released slowly through the mouth, like softly exhaling through a straw. Although inhalation and exhalation through the nose is also important, it should only be used after an adequate time period of cleansing has occurred, when a higher state of "stillness" has been obtained by the individual. This is to prevent the individual from falling back into old patterns of shallow breathing.

THE NATURAL BREATHING METHOD

"Natural Breathing," is generally the first type of Medical Qigong respiratory pattern that is taught to patients. Natural Breathing is further divided into Natural Thoracic Breathing and Natural Abdominal Breathing, described as follows (Figure 17.24):

THE NATURAL THORACIC BREATHING METHOD

In this breathing pattern, the Qi is allowed to naturally fill and expand the patient's Middle Dantian and upper thoracic area. Upon inhalation, the patient's upper thoracic area will naturally expand like a ball of Qi, stretching outward in six directions (Figure 17.25):

- from the bottom - the respiratory diaphragm pushes down
- from the front - the Yellow Court, solar plexus, Heart, Middle Dantian, and collar bones expand forward
- from the back - the base of the thoracic vertebrae, ribs, and scapulae expand outward
- from the right - the ribs and intercostal muscles press out to the side

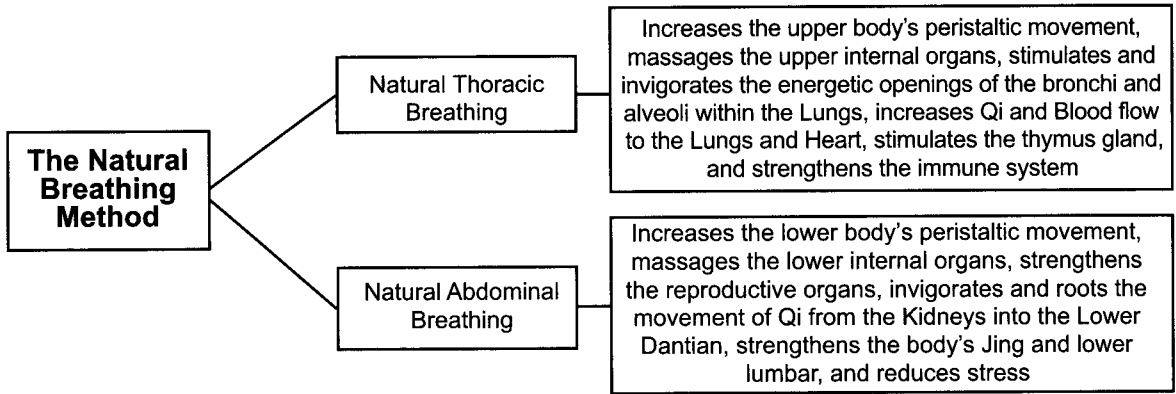


Figure 17.24. The Two Primary Methods of Natural Breathing

- from the left - the ribs and intercostal muscles press out to the side
- from the top -the base of the throat, the neck, and the upper thoracic diaphragm lift slightly upwards

Healing Benefits

The alternating actions of expanding and contracting naturally increases the body's peristaltic movements, thus massaging the internal organs. The Natural Thoracic Breathing Method is used to stimulate and invigorate the energetic openings of the bronchi and alveoli within the Lungs, increase Qi and Blood flow to the Lungs and the Heart, stimulate the thymus gland, and strengthen the immune system.

THE NATURAL ABDOMINAL BREATHING METHOD

This breathing method is also called "Prenatal Breathing," because during the growth and transformation process, the abdomen of the fetus moves up and down, acting like a pump, drawing nutrition and Qi into its body.

With this breathing method, Qi is inhaled through the nose and guided down the front of the chest into the abdomen. The lower abdomen naturally expands like a ball upon inhalation. In order to help fill the lower abdomen completely, the patient can also imagine that Qi is simultaneously flowing from the back of the head down the spine into the lower abdomen when inhaling. Upon exhalation, the lower abdomen will naturally contract allowing the gathered Qi to remain within the Lower Dantian.

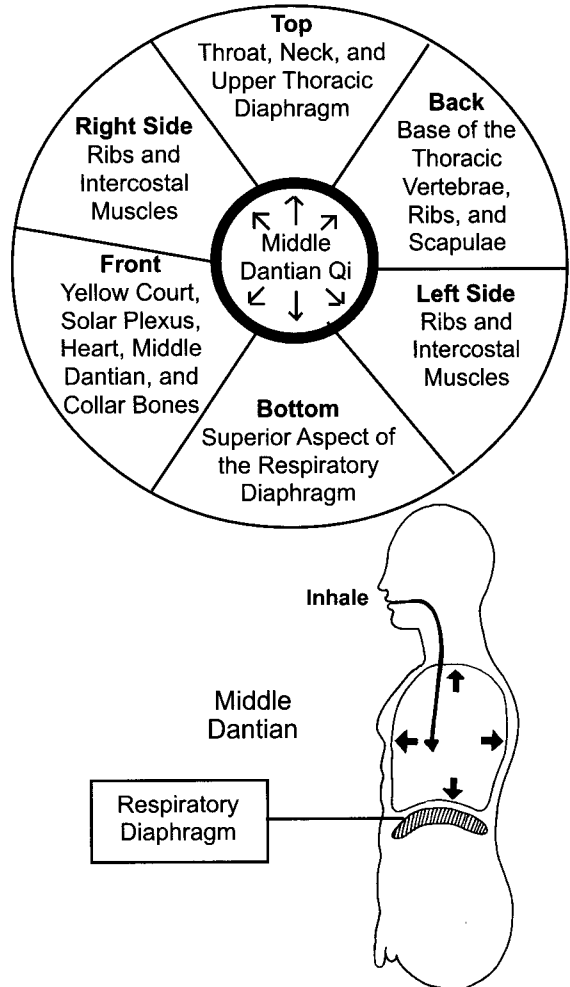


Figure 17.25. The Natural Thoracic Breathing Method

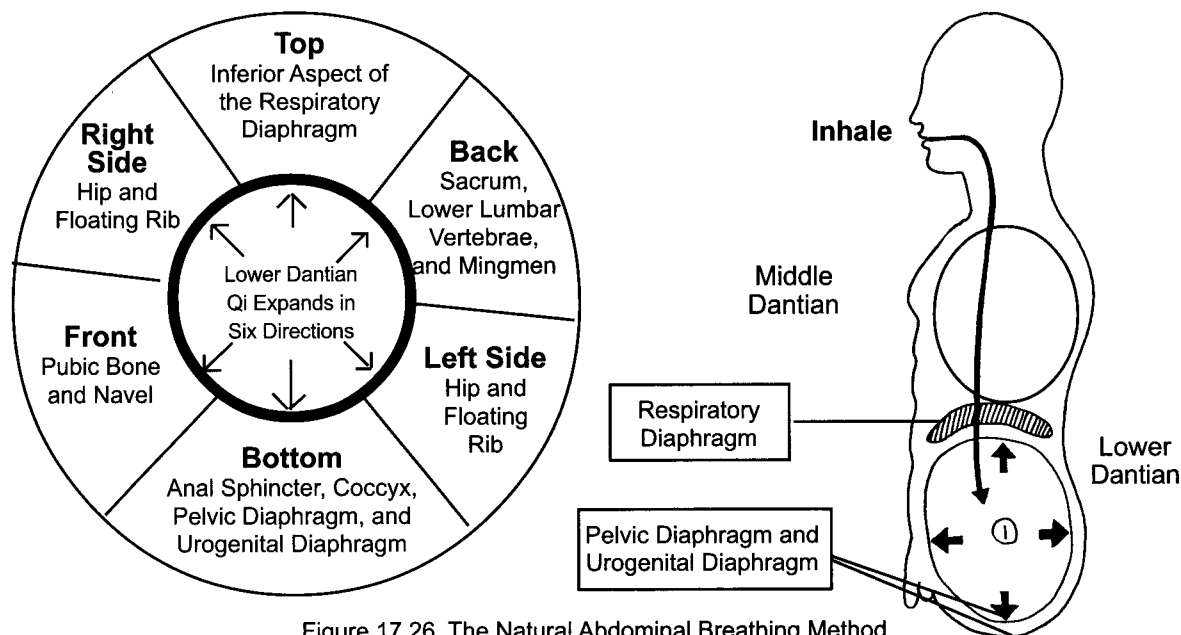


Figure 17.26. The Natural Abdominal Breathing Method

In this breathing pattern, the Qi is allowed to naturally fill and expand the patient's Lower Dantian and lower abdominal area. Upon inhalation, the patient's lower abdominal area will naturally expand like a ball of Qi, stretching outward in six directions (Figure 17.26):

- from the bottom - the anal sphincter, coccyx, pelvic diaphragm and urogenital diaphragm at the base of the perineum expand downwards
- from the front - the pubic bone and navel press forward
- from the back - the sacrum, lower lumbar vertebrae and Mingmen press backward
- from the right - the hip and floating rib areas expand outward
- from the left - the hip and floating rib areas expand outward
- from the top - the base of the respiratory diaphragm slightly expands forward, upward and backward.

HEALING BENEFITS OF NATURAL BREATHING

The action of expanding and contracting naturally increases the body's peristaltic action, thus massaging the internal organs. The Natural Ab-

dominal Breathing Method is used to strengthen the reproductive organs, invigorate, and root the movement of Qi from the Kidneys into the Lower Dantian, strengthen the body's Jing, strengthen the lower lumbar, and reduce stress.

THE LONG AND DEEP ABDOMINAL BREATHING METHOD:

This breathing method is also called Wen Huo Breathing. It is a gentle breathing method that consists of natural, deep, and full breathing (Figure 17.27).

INHALATION AND EXHALATION PATTERNS

In this breathing method, Qi is inhaled through the nose and guided down the front of the chest into the abdomen. Upon inhalation, the lower abdomen naturally expands first, followed by the expansion of the thoracic area of the chest (like a balloon filling from the bottom upward). At the beginning of the breath, inhale all the way down into the perineum. Make sure that the anal sphincter is closed in order to keep the Qi full and expanded in the Lower Dantian. Feel the lower abdomen expand in all six directions:

- from the bottom - the anal sphincter, coccyx,

Long and Deep Abdominal Breathing

Increases the entire body's peristaltic action, increases oxygen intake, Tonifies and massages all of the body's internal organs, reduces stress, induces a relaxed and comfortable feeling of euphoria, calms the Shen, and allows the patient to reconnect with his or her suppressed emotions.

Figure 17.27. The Long and Deep ("Wen Huo") Abdominal Breathing Method

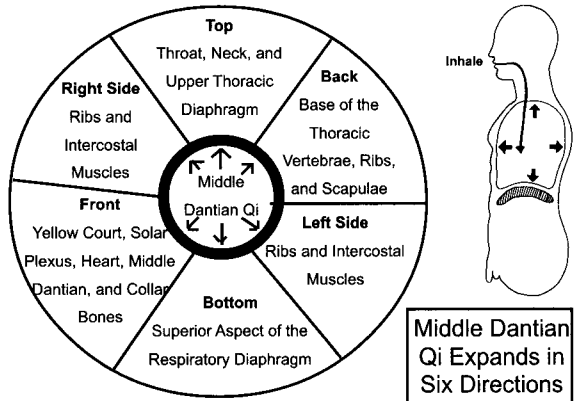
pelvic diaphragm and urogenital diaphragm at the base of the perineum expand downwards

- from the front - the pubic bone and navel press forward
- from the back - the sacrum, lower lumbar vertebrae and Mingmen press backward
- from the right - the hip and floating rib areas expand outward
- from the left - the hip and floating rib areas expand outward
- from the top - the base of the respiratory diaphragm slightly expands forward, upward and backward.

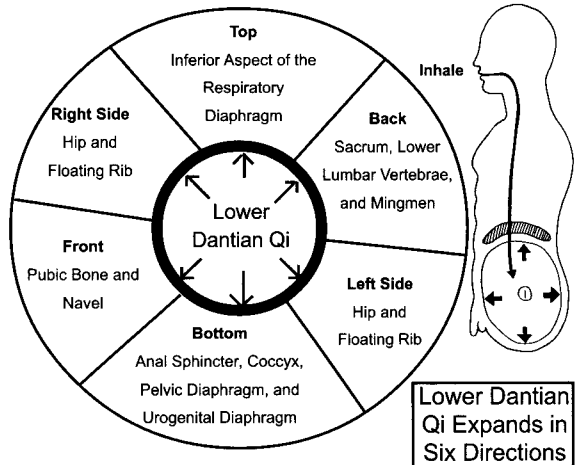
While continuing to inhale, feel the Qi expanding and filling the upper thoracic cavity completely. The entire torso, from the perineum to the collar bones, should be expanded in six directions (Figure 17.28):

- from the bottom - the respiratory diaphragm pushes down
- from the front - the Yellow Court, solar plexus, Heart, Middle Dantian, and collar bones expand forward
- from the back - the base of the thoracic vertebrae, ribs, and scapulae expand outward
- from the right - the ribs and intercostal muscles press out to the side
- from the left - the ribs and intercostal muscles press out to the side
- from the top - the base of the throat, the neck, and the upper thoracic diaphragm lift slightly upwards

Upon complete expansion, tuck the pelvic bowl under to increase the capacity of storing more energy. On the inhalation, the pelvis performs a slight posterior tilt; on the exhalation, the pelvis tilts slightly in the anterior direction. These actions will naturally ripple the spine.



Middle Dantian Qi Expands in Six Directions



Lower Dantian Qi Expands in Six Directions

Figure 17.28. The Long and Deep Abdominal Breathing Method

Exhale and release the breath from the upper thoracic cavity downward to the lower abdomen.

HEALING BENEFITS OF LONG AND DEEP ABDOMINAL BREATHING

The action of full-bodied expansion and contraction will naturally increase the peristaltic movements in the entire torso while massaging all of the

Reverse Abdominal Breathing

Increases the upward flow of Qi, Blood and Marrow into the various energetic quadrants of the Brain, raises the Earth Qi from the legs through the torso into the Brain, leads Qi and Blood to the extremities, increases Qi and Blood circulation, and invigorates Lung and Kidney Qi circulation.

Figure 17.29. The “Reverse Abdominal Breathing Method,” was commonly known as “Daoist Breathing.”

body’s internal organs. During meditation practice, the Long and Deep Natural Abdominal Breathing Method is used to reduce stress and induce a relaxed and comfortable feeling of euphoria.

The Long and Deep Natural Abdominal Breathing Method is used to increase oxygen intake, Tonify and massage the internal organs, calm the Shen, reduce stress, and allow the patient to reconnect with his or her suppressed emotions.

Clinically, if the patients experience a “sticking” during the respiratory flow of their inhalation, it indicates specific emotional issues that they are purposely avoiding or have been blocking. Similarly, if the patients experiences a “sticking” during the respiratory flow of their exhalation, it indicates specific emotional issues that they have not fully processed.

THE REVERSE ABDOMINAL BREATHING METHOD

The Reverse Abdominal Breathing Method is considered a subcategory of the previous Long and Deep Abdominal Breathing Method. In ancient China it was commonly known as “Daoist Breathing.” In the Reverse Abdominal Breathing Method, the expansion and contraction of the lower abdominal tissue is “reversed” (that is, when compared to the breathing pattern of the Long and Deep Abdominal Breathing Method), hence its name (Figure 17.29).

INHALATION AND EXHALATION PATTERNS

The Reverse Abdominal Breathing Method is performed by simultaneously contracting the lower abdomen, urogenital diaphragm, pelvic diaphragm and anus while inhaling. Make sure that the lower abdomen fully compresses inward. The increased pressure brought about by the lower ab-

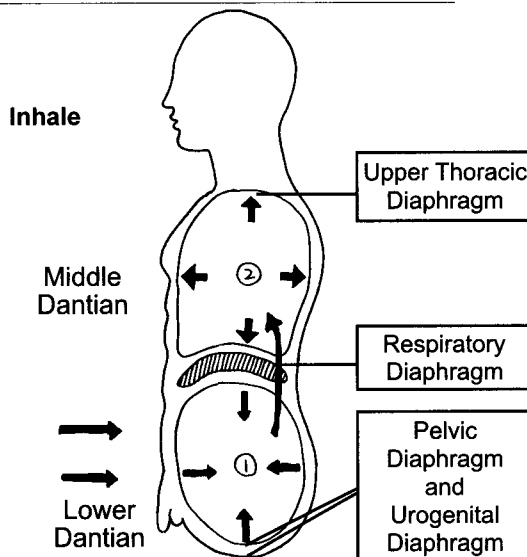


Figure 17.30. The Reverse Abdominal Breathing Method

dominal compression facilitates a stronger upsurge of Qi and Blood into the upper extremities (Figure 17.30). When exhaling, the abdomen is allowed to naturally return to a relaxed, but expanded position.

HEALING BENEFITS OF REVERSE ABDOMINAL BREATHING

Because both the quality of air pressure and the exertion of energetic pressure are greater during the induced abdominal pressure, the Reverse Abdominal Breathing Method is the primary breathing method used in advanced Medical Qigong training for guiding and emitting Qi. It is also used in advanced Medical Qigong and Shengong meditations as a method to increase the upward flow of Qi, Blood, and Marrow into the various energetic quadrants of the Brain. Addi-

Deep Exhalation Breathing

Used in treatments for emotional sedation and Purgation; excites the parasympathetic nerves, dilates the Blood Vessels, and decreases Blood pressure

Figure 17.31. The Deep Exhalation (“Wu Huo”) Breathing Method

tionally, it has a much greater effect in raising the Earth Qi from the legs into the Brain than does Natural Breathing.

Clinically, the Reverse Abdominal Breathing Method has shown superior efficiency in leading Qi and Blood to the extremities, and it is often used to treat patients with weak Qi and Blood circulation, certain conditions of hypotension (low blood pressure), as well as for invigorating Lung and Kidney Qi circulation.

CONTRAINDICATIONS

The Reverse Abdominal Breathing Method is prohibited in patients with clinical hypertension and certain Heart diseases. Scientific studies confirm that 90% of these patients practice reverse breathing chronically, as do most individuals with anxiety problems. Reverse Abdominal Breathing can also cause a constriction of the Blood Vessels and thus exacerbate problems such as cardiac diseases (i.e., angina) and migraine headaches.

THE DEEP EXHALATION BREATHING METHOD

The Deep Exhalation Breathing Method focuses on the respiratory patterns of releasing Qi from the body through focused exhalation. This breathing method is conducted using a strong conscious intention during the exhalation. In ancient China, this breathing technique was often referred to as “Wu Huo,” which means “vigorous breathing” (Figure 17.31).

INHALATION AND EXHALATION PATTERNS

The Deep Exhalation Breathing Method is performed by using the Natural Breathing Method. Begin by having the patient focus on the exhalation while imagining that he or she is expelling Qi from the body through the mouth. The deep exhalation should be followed by a quicker unemphasized inhalation.

Each breath is exhaled by contracting the

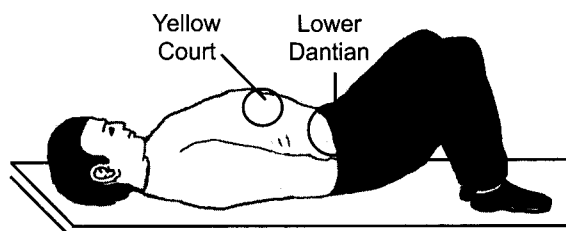


Figure 17.32. The patient is positioned on the treatment table in a supine position, with the knees bent (placed in the Inverted Lying Posture)

lower abdomen and perineum, allowing the Qi to release itself from deep within the patient’s lower torso. The exhalation should be long, deep and complete.

HEALING BENEFITS OF DEEP EXHALATION BREATHING

Clinically, the Deep Exhalation Breathing Method is used for Purgation, as well as for emotional sedation. It can also be used to excite the parasympathetic nerves, dilate the Blood Vessels, and decrease blood pressure.

TREATMENT TECHNIQUE UTILIZING THE DEEP EXHALATION BREATHING METHOD

This particular Medical Qigong technique utilizes the Deep Exhalation Breathing Method and is classically called “Magistrates Calling the Emperor to Task.” It allows the stored emotional experiences existing within the Yellow Court to be brought to the Heart’s attention.

The patient should be in a supine position, with knees pointed upward, feet flat, arms by his or her sides, mouth open, and jaw relaxed, while inhaling deeply into the Lower Dantian (Figure 17.32). As the patient exhales, the doctor lightly compresses the patient’s Lower Dantian with his or her right palm, until a deep groaning sound begins to resonate from the patient’s thorax. With the left hand placed on the patient’s back (Shen Dao area), the doctor will move his right palm

Abdominal Breath Holding Method

Invigorates Qi and Blood circulation, Tonifies Deficient internal organs, increases and improves microcirculation within the cells and tissues, induces altered states, and expands perceptual awareness

Figure 17.33. The Abdominal Breath Holding Method

onto the patient's Yellow Court area. The doctor will begin to circulate the energy from the patient's Yellow Court into the Shendao, filling up the patient's Heart with energy. The doctor then moves this energy back into the patient's Yellow Court. This process continues until the patient's suppressed emotions surface and are released.

Note: Always use opposite breath compression; if for example, the patient naturally breathes slowly - use fast compression, if the patient naturally breathes quickly - use slow compression. Also, it is important to first purge the Lungs, Heart, Liver, and Spleen before attempting to access the patient's Yellow Court.

THE ABDOMINAL BREATH HOLDING BREATHING METHOD

The Abdominal Breath Holding Breathing Method is opposite in application from the previous breathing technique described in the "Deep Exhalation Method." The primary focus of the Abdominal Breath Holding Method respiratory pattern is placed on Tonifying the body and absorbing Qi into the tissues (Figure 17.33). Traditionally, Abdominal Breath Holding Method is recommended for patients with Liver, Blood, or Stomach disorders, and in the case of Deficient Lungs.

Ancient Qigong masters discovered that occasionally holding the breath after the Lungs have been filled can be very beneficial for the respiratory, digestive, circulatory, and nervous systems, and also for the Blood. They discovered that occasionally holding the breath helped to purify the air that remained in the Lungs from previous inhalations, and more fully oxygenated the Blood.

They also discovered that when an individual practices the Abdominal Breath Holding Method, he or she initiates the gathering of all the waste matter in the Blood, and when the breath is ex-

haled it cleanses the Lungs by purging the stale air that is no longer productive.

INHALATION AND EXHALATION PATTERNS

The Abdominal Breath Holding Method is performed by using the Natural Breathing Method and by having the patient focus on inhaling deeply into the Lower Dantian. It is important that the anal sphincter be kept closed in order to retain the gathered Qi.

Shaolin Abdominal Breath Holding Methods

The following is an example of a Martial Neigong (Inner Skill) Breathing technique that employs the Abdominal Breath Holding Method, and is used to strengthen the body and Tonify the internal organs. Using the Natural Breathing method, begin to inhale while imagining that you are absorbing the universal and environmental energies into your body via the nose. The first deep inhalation should be followed by several smaller inhalations. Each breath is inhaled by expanding three short breaths into your lower abdominal area (Lower Dantian) and two short breaths into your thoracic area (Middle Dantian). This controlled energetic "packing" allows the gathered Qi to fuse and absorb deep within the body's tissues and cells. After the first three inhalations, slightly shift the torso back and fourth to allow the gathered Qi to further compress into the body's internal structure. Then softly inhale two more times. After completing five short inhalations, imagine and feel the Qi compressing into the Lower Dantian and allow the mind to sink into a state of quiescence. Then exhale the breath. The exhalation should be long, deep, and complete (Figure 17.34).

Wudang Abdominal Breath Holding Methods

The following is an example of a Daoist Shengong (Spirit Skill) Breathing Technique that employs the Abdominal Breath Holding Method.

It is used to discipline both the Heart (Xin) and Spirit (Shen) with the breath, and it involves gathering spiritual light into the Upper Dantian while rooting the emotions. Known as “Daoist Two Breathings” this exercise is used to achieve higher states of spiritual awareness and requires the use of the Reverse Abdominal Breathing Method.

The Two Breathings Method consists of inhaling twice through the nose. Inhale deep into the Lower Dantian with one breath, pause, inhale a second breath, pause again, then exhale out the mouth. While inhaling twice through the nose, imagine that you are lifting your body by internally pulling in and upward through the perineum, anal sphincter, coccyx, sacrum and navel. Imagine that Qi and light are flowing upward into the Crystal Chamber (located behind the Yintang - Third Eye area). Upon exhalation through the mouth, direct the Qi to flow down into the Middle Dantian, while still retaining the spiritual light within the Upper Dantian’s Crystal Chamber (Figure 17.35).

When practicing the Two Breathings skill, the two inhalations should not be connected; otherwise, tightness in the chest can occur. It is therefore important to have an adequate pause between each breath. Each pause should be sustained for as long as possible without feeling tension (although a feeling of slight pressure building up is normal). After practicing deep Abdominal Breath Holding, the breath will begin to develop its own stopping patterns.

When exhaling, allow the released breath to be fast and short, rather than sustained and drawn out. Exhale through the nose and focus your intension on guiding the Qi within the upper extremities to flow down into the Middle Dantian.

Advanced Medical Shengong Breathing Methods

In Medical Qigong Shengong practice, the Abdominal Breath Holding Breathing Method can also be utilized for the purpose of accumulating Qi as a way to enhance energetic diagnosis and treatment. When training to enhance Medical Qigong treatment skills, it is important to not exhale the acquired Qi back into the environment. Instead, retain within the body the energy ac-

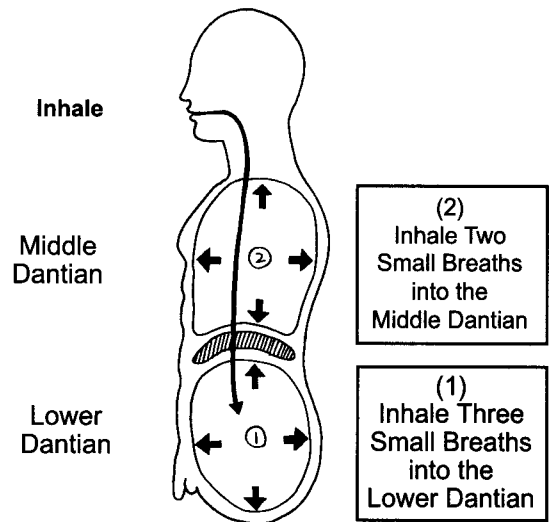


Figure 17.34. Shaolin Abdominal Breath Holding Method: Inhale all the way down to the perineum. Make sure that the anal sphincter is closed in order to keep the Qi full and expanded in the Lower Dantian

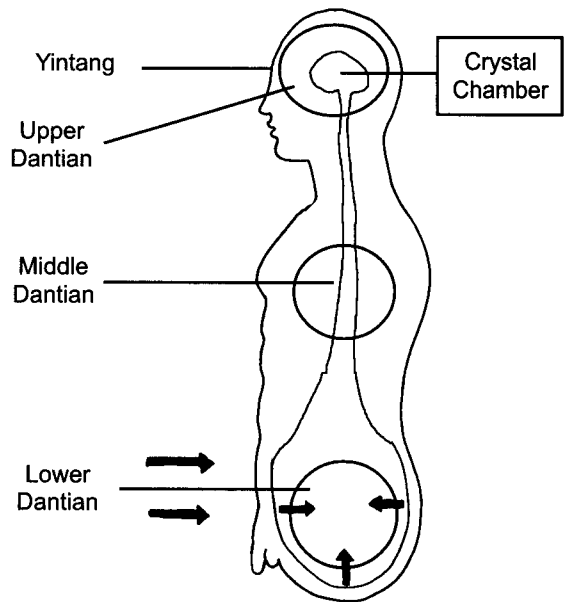


Figure 17.35. Wudang Abdominal Breath Holding Method: While inhaling twice through the nose, imagine that you are lifting your body by internally pulling in and upward through the perineum, anal sphincter, coccyx, sacrum and navel. Imagine that Qi and light are flowing upward into the Crystal Chamber (located behind the Yintang - Third Eye area).

quired from the breath. This is accomplished by thinking of nothing as you slowly exhale the air.

Imagine inhaling Qi into the body through every joint and pore. With each new breath, you will feel the sensation of increased energy accumulating within your body. Imagine the pressure of this gathered Qi compressing like steam and radiating from the inside of your body outward. With each breath, the force of the internal pressure and external emanation increases, becoming stronger and penetrating the environment.

The enhancement of one's perception and treatment skills can also be accomplished by focusing and expanding the accumulated Qi (acquired through practicing the Abdominal Breath Holding Breathing Method) into the doctor's hands for increased Qi Emission skill; into the eyes for increased Inner Vision skill; and into the ears for increasing the skill of Clairaudience.

The Qigong doctor can also use the increased energy acquired from practicing the Abdominal Breath Holding Breathing Method to emanate divine healing energy for the purpose of clearing the treatment or training room of any toxic or unwanted influences, as well as for filling the treatment room with his or her vital Qi.

HEALING BENEFITS OF ABDOMINAL BREATH HOLDING BREATHING

The Abdominal Breath Holding Breathing Method can be used in Medical Qigong meditations to deepen and lengthen the individual's breath by stopping or holding the respiration for short periods of time. The initiation of a prolonged "quiet" state of no breath can easily induce an altered state wherein the Yuan Shen is allowed to internally reunite with the Eternal Soul while simultaneously expanding its perception and awareness externally.

Clinically, the Abdominal Breath Holding Method is also used to invigorate the circulation of Qi and Blood, invigorate and Tonify a Deficient internal organ, and reduce the swelling accumulated within the tissues by quickly increasing and improving the microcirculation within the cells and tissues.

CONTRAINDICATIONS

When performing the Abdominal Breath Holding Method, it is important for the Qigong doctor to always gather and store the accumulated energy in his or her Lower Dantian when completing the various breathing exercises. Otherwise, the accumulated energy will have an adverse effect on the doctor's nervous system and could lead to Qi Deviations.

EXAMPLES OF ABDOMINAL BREATH HOLDING METHODS FOR QIGONG PRESCRIPTIONS

The following breathing are examples of how the Abdominal Breath Holding methods are used in Medical Qigong prescriptions exercises. The breathing patterns are described as follows:

1. **Collecting Qi into the Lower Dantian:** This technique is used for Tonification, and can be used to gather Qi and increase the energy of the Lower Dantian.
 - From a seated posture, begin by inhaling through the nose, completely filling the Lower Dantian (allow the abdomen to expand); pause, then exhale the breath through the mouth. This is a preparatory stage and should only be repeated for a total of three breaths.
 - Next, take three partial inhalations through the nose, filling the Lower Dantian; pause, then complete one exhalation through the mouth. Now, inhale 50% of the next breath into the Lower Dantian (expanding the abdomen), hold for three heartbeats; then inhale the remaining 50% into the Lower Dantian and hold for five heartbeats. Relax and slowly exhale the breath through the mouth. Repeat the exercise, continuing this pattern for thirty minutes a day for three months.
2. **Regulating Qi into the Lower Dantian:** This technique is used for Regulation, and can be used to balance the Qi and stabilize the energy of the Lower Dantian.
 - From a seated posture, begin by inhaling through the nose, completely filling the Lower Dantian (allow the abdomen to expand); pause, then exhale the breath through the mouth. This is a preparatory stage and should only be repeated for a total of three breaths.

Windy Breathing Method

Stimulates the pituitary gland and cerebral falx of the Brain, increases Qi and Blood flow into the Brain, and strengthens and regulates the endocrine system

Figure 17.36. The Windy Breathing Method (also known as "Fire Breathing")

- Next, inhale through the nose filling the Lower Dantian, then perform three partial exhalations through the mouth; pause, then complete one inhalation through the nose. Now, exhale 50% of the next breath out of the mouth from the Lower Dantian (contracting the abdomen); hold for three heartbeats; then exhale the remaining 50% out of the mouth from the Lower Dantian and hold for five heart beats. Relax and slowly inhale the breath through the nose. Repeat the exercise, continuing this pattern for thirty minutes a day for three months.
3. **The Mysterious Pass:** This technique is used for accessing the mystical state of the Wuji. The Mysterious Pass is considered to be the pause that exists between the inhalation (Yin) and exhalation (Yang). The ancient Daoist Qigong masters believed that in this pause the realm of infinite space (Wuji) could be accessed. The Wuji here represents that which exists between the Early Heaven (the congenital energy) and the Later Heaven (the acquired form of energy) where time and space stand still.

This method enriches the body's Yuan Qi, and is sometimes prescribed in Medical Qigong therapy to treat specific types of Deficiency syndromes. When practiced with strong intent, the breath holding method can be used to constrict the Blood Vessels and raise Blood pressure; it is therefore sometimes prescribed as homework for patients with hypotension. Likewise, this exercise is also contraindicated for patients with hypertension.

For clinical practice, the Qigong doctors train in this method of accessing the Mysterious Pass in order to extend Qi and Shen through the patient's body, allowing the doctor the ability to access hidden records of information encoded within the patients tissues.

In the clinic, the training is divided into two stages, described as follows;

- From a seated posture, begin by inhaling through the nose, completely filling the Lower Dantian (allow the abdomen to expand); pause, then hold the breath for three to twelve counts, then exhale through the nose. This technique is known as the "Small Count" Breathing Regulation. Repeat the exercise, and slowly continue to increase the number of counts during the pause. Train this exercise for thirty minutes a day and proceed to the next level only after the number has reached 100 counts per breath.
- From a seated posture, begin by inhaling through the nose, completely filling the Lower Dantian (allow the abdomen to expand); pause, then hold the breath for 120 counts. This technique is known as the "Big Count" Breathing Regulation. Repeat the exercise, continuing this pattern for thirty minutes a day.

THE WINDY BREATHING METHOD

The Windy Breathing Method consists of rapidly inhaling and exhaling the breath through the nose. The ancient Chinese often referred to this type of respiration pattern as "Windy" breathing because its shallow respiration is often physically heard (the noise of the air quickly flowing in and out of the nostrils). In India, this type of breathing is known as "Fire Breathing" (Figure 17.36).

INHALATION AND EXHALATION PATTERNS

The Windy Breathing Method is performed by using the Natural Breathing Method. Begin by having the patient focus on the Lower Dantian. Begin to slowly, yet rapidly, increase the respiratory pulse of the air flowing through the nose.

Quickly expand and contract the lower abdomen while rapidly inhaling and exhaling air

through the nose. Keep the breath fast yet shallow. Even though the air is rapidly flowing in and out of the nostrils, it is extremely important to keep the mind rooted and focused on the Lower Dantian. Both the inhalation and exhalation are of equal duration and intensity.

When practicing the Windy Breathing Method, if the nose is stuffy and breathing seems difficult, place the focus of attention on the lower throat and esophagus instead of the nostrils. This allows the air to flow more freely.

HEALING BENEFITS OF WINDY BREATHING

As the air flows quickly in and out of the nostrils it causes a vibrational resonance to occur within the nasal passages, which in turn causes the nasal bones to vibrate. This vibration stimulates the limbic system, hypothalamus, pituitary gland and the cerebral falx of the Brain (Figure 17.37).

Breathing through the nose moves the thoracic diaphragm more naturally and allows for deeper inhalations than does breathing through the mouth. In ancient China nose breathing was used to activate the soft palate (considered the “brain diaphragm”) and create a better flow of Qi and Blood to the Brain. Air currents passing through the nose also stimulate certain parts of the body’s olfactory nerve filaments. These nerve filaments, in turn, stimulate the olfactory bulb allowing energetic impulses to stimulate the Brain, even after the external stimulus has ceased. The air current that passes through the left nostril is associated with inhibitory effects, while the air current that passes through the right nostril is associated with the excitatory effects.

The Windy Breathing Method purifies and warms the air as it passes through the nasal tract, resulting in air oscillation that stimulates the pituitary gland, thus strengthening and regulating the endocrine system. This method is especially useful for patients with Lung diseases, as “the Lung energy opens at the nose.”

Western medicine has actively employed the respiratory techniques of the Windy Breathing Method to modern obstetric classes for pregnant women. For example, the Windy Breathing

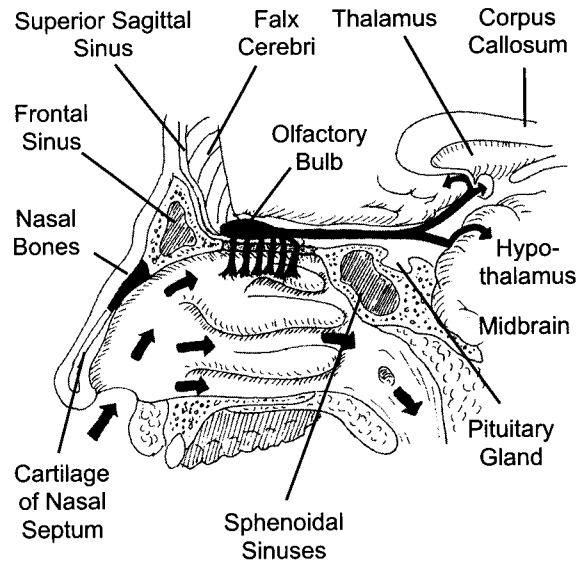


Figure 17.37. As the air flows quickly in and out of the nostrils it causes a vibrational resonance to occur within the nasal passages, which in turn causes the nasal bones to vibrate, stimulating the pituitary gland and the falx cerebri of the Brain (Inspired from the original artwork of Wynn Kapit).

Method is effectively used in order to psychologically and physiologically control pain during childbirth, and is referred to as the “Lamaze Breathing Method.”

THE ASPIRATING BREATHING METHOD

In addition to modulating the length of the inhale (longer for tonification, and shorter for purgation) and the exhale (longer for purgation, and shorter for tonification), the way in which the breath is inhaled and exhaled is an important part of Respiratory Dao Yin training. Techniques that involve breathing slowly and smoothly in and out through the nose minimize Qi loss and lend themselves to tonification and regulation. Breathing out through the mouth enables a greater amount of Qi to be purged from the body, and breathing out while aspirating or vocalizing sounds creates the maximum release of Qi. As the body is composed mainly of water, properly focused sounds have a strong impact on the tissues and energetic structures of the body (see Volume 1, Chapter 4). This

Aspirating Breath Method

Stimulates the Purging of pathogenic factors and regulates the body's internal organs

Figure 17.38. The Aspirating Breathing Method (also known as "Sound Breathing Therapy")

makes the Aspirating Breathing Method the most powerful respiratory purging method available to the Medical Qigong doctor. The Aspirating Breathing Method consists of long exhalations with the intention focused on the using the breath to purge pathogenic Qi out of the body. The ancient Chinese often referred to this type of respiration pattern as "sound breathing therapy," because various healing sounds are used during its clinical application (Figure 17.38).

INHALATION AND EXHALATION PATTERNS

This breathing technique focuses on using the intention to root the breath into a specific internal organ during inhalation, fusing with that organ's tissues and cells, then expelling pathogens from the organ during exhalation. It requires the individual to use sound resonances in conjunction with Natural Breathing for the purpose of drawing out Pathogenic Qi through contracted exhalation.

There are two primary sound systems of tone resonance used in Medical Qigong therapy: The Six Healing Sounds, and the Tumor and Cancer Tone Resonations. Both of these healing sound methods employ the Aspirating Method of respiration and are described as follows:

- **The Six Healing Sounds** are used to regulate, strengthen or detoxify the body's Yin and Yang Organs. This healing sound system is generally prescribed for patients with acute, or less serious conditions such as indigestion, insomnia, Excess Heat in the organs, etc.
- **Tumor and Cancer Tone Resonation Therapy** is used to vibrate and destroy chronic energetic stagnations caused from malignant tissue and cellular growth (see Volume 4, Chapter 42).

HEALING BENEFITS OF ASPIRATING BREATHING

This popular method can be used with healing sounds ("tones") to Purge pathogenic factors or to Regulate the body's internal organs. The pronunciation is based on resonating sounds to stimu-

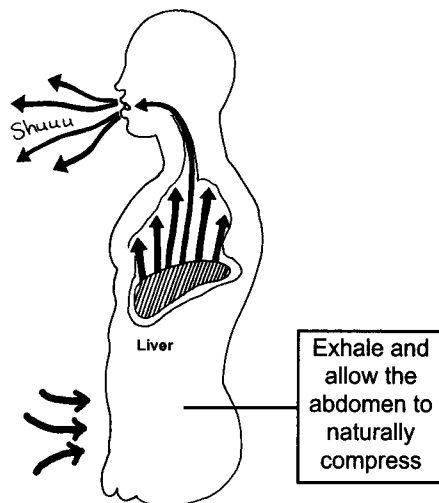


Figure 17.39. An example of tone resonance: aspirating the body's Excess Heat from the Liver by using the sound "Shu"

late specific organs such as the Heart, Spleen, Lungs, Kidneys, Liver, and Triple Burners (Figure 17.39).

The choice of organ and the number of times to pronounce each sound or character is determined by the physical and energetic constitution of each individual. Each sound vibrates a specific organ or organ system and a corresponding set of tissues and involuntary muscles. Through repetition, the muscles acquire a kinesthetic memory of the vibrational sound. The doctor or patient can then trigger this memory and produce the desired results by mental concentration alone. The practice of sound therapy cleanses the channels and organs, and also cleans the spatial cavities (the energetic containers for the internal "Orbs") that surround the specific organs. The body has seven main spatial cavities, as well as individual spatial cavities that surround the Yin and Yang organs (Figure 17.40).

PROJECTED SOUND

The Qigong doctor can project powerful sound vibrations by focusing on the middle of all three Dantians, at the center of his or her Taiji Pole. With intention and focused concentration, the doctor can vibrate specific internal organs and combine these energies with the Qi of the Dantians to project powerful sound vibrations to treat the patient. The Qigong doctor practices vibrating sound therapy by:

1. **Audible Toning:** By audibly toning the healing sounds, the Qigong doctor can fill his or her energetic field with healing sound vibration. This energetic field of sound is then projected into his or her patient. Audible sound resonance is considered a Jing level energy projection and is generally used when the patient is armored or not energetically sensitive.
2. **Slightly Audible Toning:** By using slightly audibly healing tones (also known as “whispering sound therapy”), the Qigong doctor can project and release an emotional type of vibration into the patient. In this case, the Qigong doctor will begin by internally focusing his or her mind on the healing sound. When this internal sound fills the Qigong doctor’s energetic field, it is then emitted into the patient’s body. To increase the energetic intensity of the sound projection, the doctor needs only to increase the mind’s intention and the pressure of his or her exhalation. Slightly audible sound resonance is considered a Qi level energy projection, and is generally used when the patient is energetically sensitive.
3. **Inaudible Toning:** By projecting the healing sounds with breath, in conjunction with focused mental intention (also known as “breath incantation”), the Qigong doctor can initiate deep yet subtle vibrations inside the patient’s body. In this case, the Qigong doctor will begin by internally focusing his or her mind on the healing sound. As this internal sound fills the Qigong doctor’s energetic field, it is then emitted into the patient’s body through soft exhalation. To increase the intensity of the energetic sound projection, the doctor needs

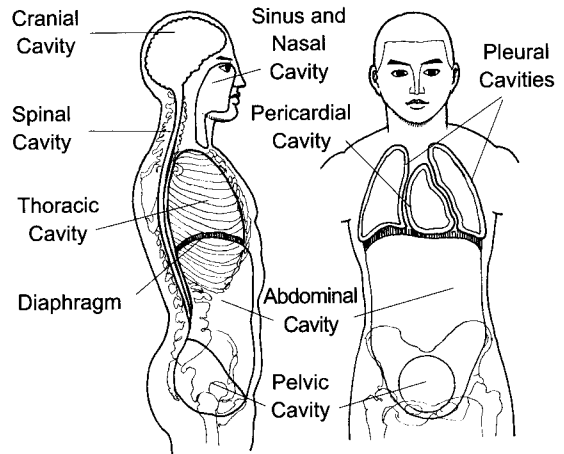


Figure 17.40. The body has seven main spatial cavities, as well as individual spatial cavities that surround the Yin and Yang organs

only to increase his or her mind’s intention, and focus the vibration deeper into the patient’s tissues. Inaudible sound resonance is considered a Shen level energy projection, and is generally used when the patient is energetically sensitive.

4. **Combined Toning:** Both the doctor and patient can simultaneously resonate the sound to enhance the synchronization of both their energy fields. As the Qigong doctor resonates his or her own internal organs along with the patient, both the doctor and patient can modulate the sound and energy patterns as needed. Sometimes the Qigong doctor will combine color with the emitted sound in order to increase the sound’s resonant effect on the patient’s tissues. This joint sound resonance is used in cases of extreme armoring in which the patient first needs to be brought to a state where he or she can feel the tissues vibrating.

THE HIBERNATION BREATHING METHOD

Certain respiratory prescriptions, such as the deep relaxed breathing method used in the “Hibernation Breathing Method,” described below, are used in the treatment of chronic illness and cancer. They require the patient to combine and use the three Dao Yin methods (posture, respira-

Hibernating Breath Method

Allows the patient's Yuan Shen (Original Spirit) the freedom to reconnect with the infinite energies flowing within the Wuji, and facilitates a deeper spiritual state of relaxation

Figure 17.41. The Hibernating Breathing Method is also known as “Whole Body Breathing Therapy”

tion, and mental intention) of exercise and treatment for the purpose of Purging Excess Qi from the body, removing Blood Stasis, and dispersing Qi Stagnations.

The Hibernating Breathing Method is also known as “Whole Body Breathing Therapy” (Figure 17.41). The main point to remember in this method is that the patient's inhalation and exhalation should be gentle, thin, even, and long. This method requires inhaling and exhaling through every pore on the body's surface while lying supine (Figure 17.42). The Hibernation Breathing Method is described as follows.

- When breathing, patients should not focus their attention on their lower abdomen or on the expansion of the upper chest and Lung region. Instead, they should imagine inhaling Qi through the pores directly into the Taiji Pole, and then exhaling out from the Taiji Pole through the tissues and out the pores (Figure 17.43).
- When breathing, the patient's whole body should stay relaxed; the key part to relaxing the whole body is to relax the hips, shoulders and neck.

HEALING BENEFITS OF HIBERNATION BREATHING

This esoteric breathing method can bring the patient to deeper states of relaxation, freeing their tissues from physical, emotional, and mental tensions. This allows the patient's Yuan Shen (Original Spirit) the freedom to reconnect with the infinite energies flowing within the Wuji, and facilitates a deeper spiritual state of relaxation.

RESPIRATORY DAO YIN CANCER PRESCRIPTIONS

Certain respiratory prescriptions, such as the Deep Relaxed Breathing Method described below,

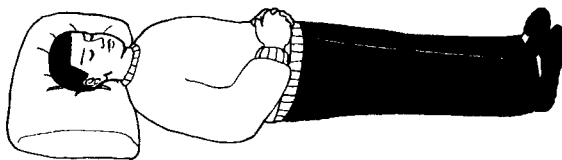


Figure 17.42. Supine Posture

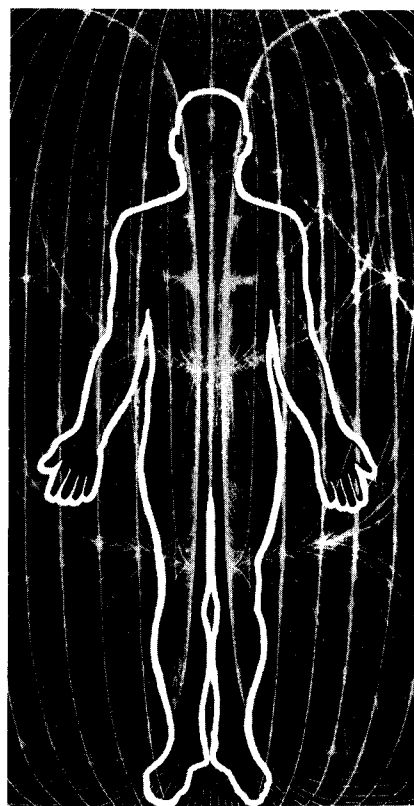


Figure 17.43. When performing the Hibernation Breathing Method, imagine and feel Qi flowing through the pores directly into the Taiji Pole upon inhalation, and out of the pores from the Taiji Pole during exhalation.
(Inspired by the original artwork of Alex Grey)

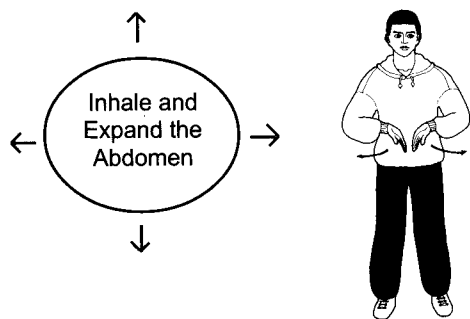


Figure 17.44. The Opening of Qi is directed by the outward movement of the hands and arms during inhalation, and an intention of opening (expanding) and releasing Toxic Qi from the abdomen.

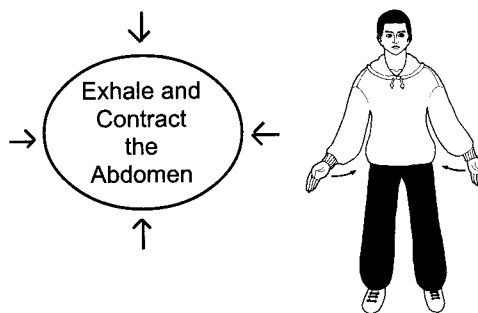


Figure 17.45. The Closing of Qi is directed by the inward movement of the hands and arms toward the abdomen for a closing, and is combined with the intention to draw in (or gather) clean Qi.

are used in the treatment of cancer and require the patient to combine the use of two methods of exercise and treatment for the purpose of Purging Excess Qi from the body, removing Blood Stasis, and dispersing Qi Stagnations. The two methods of exercise and treatment are described as follows:

1. The Opening and Closing Methods of Qi Regulation: The prescription exercise described in Chapter 16 is slightly modified here to incorporate the use of Natural Breathing, instead of Reverse Breathing (Figure 17.44 and 17.45). This facilitates a calmer state of mind within the patient, and releases Turbid Qi while increasing the absorption of clean energy into the body from the surrounding environment.
2. The Deep Relaxed Breathing Method (used here for the purpose of Purgation rather than for Tonification): The function of this exercise is to Purge the channels and collaterals and to promote the circulation of Qi. It is also used to harmonize the ascension of Yang and the descending of Yin. Calming the Yin and suppressing the Yang promotes the flow of Qi and Blood through the organs, and has the effect of eliminating pathogenic factors and supporting healthy energy.

The Deep Relaxed Breathing Method requires the patient to inhale through the nose and exhale through the mouth. By practicing these breathing methods, the patients' immune systems are enhanced and their vital Qi is nourished.

THE ANCIENT DAOIST TECHNIQUE OF SWALLOWING THE ORIGINAL BREATH

According to the Zhou Dynasty (1028-221 B.C.) *Jade Inscriptions*, "The breath should be gathered, swallowed, and held. If it is gathered, it becomes magic. If it becomes magic, it descends. If it descends, it settles and becomes quiet. If it settles and becomes quiet, it solidifies (within the Lower Dantian). If it solidifies, then it germinates. If it germinates, it grows. If it grows, it is attracted back upward. If it is attracted back upward, it reaches the Heavens (Upper Dantian). Once it reaches Heaven, its secret power continues to press upward. At the lower end, the secret power of the Earth continues to press downward (growing deeper roots). He who follows this pathway will live; he who acts contrary will die."

The ancient Daoist text *The Extremely Pure Secret Oral Tradition of Breath Ingestion*, states that the Kidneys create the Original Breath, which is obtained by tightening both fists (with the thumb placed on the first joint of the middle finger), swallowing, and storing three consecutive swallows in the Lower Dantian. The Swallowing the Breath technique must be practiced as many times as possible before meals. After many months of placing air into the digestive tract, a stable pocket of air is formed within the Large Intestine area. This air pocket can be renewed on a consistent basis so that the fresh oxygen inside the intestinal walls can enter into the Blood stream. This will enable the practitioner to increase the power of his or her internal Qi, as well as progress to the next level

of breath cultivation (i.e., the “Holding and Guarding the Breath” technique). The Swallowing the Breath technique is traditionally practiced in the following manner:

- From a sitting or standing posture, perform the “One Through Ten” meditation. Then, inhale and gather the energy of the breath into your Yellow Court and Five Yin Organs. Each organ releases a colored mist; these mists then intertwine together like five clouds.
- After some time, exhale the five colored mist into your closed mouth, while keeping the lips closed. Because the mouth becomes full of air, the cheeks will puff outwards. Make sure that the upper and lower teeth are separated and are not touching. If the teeth touch, the energy will not go downward. When the internal breath rises upward from the Lower Dantian to the throat it creates the “Chree” sound.
- Next, click the teeth seven times, bend the head, and slowly swallow this breath into the Stomach. There should be a ten breath interval between every swallowing. The swallowed breath should make the audible sound of “Ku-Ku” as it passes along the left side of your torso (right side for women). After 20 days of consistent practice, it will sound like water dripping down a deep well.

CULTIVATING AND USING THE ORIGINAL BREATH

When you exhale and swallow, the external breath (gathered through the inhalation) and the internal breath (exhaled into the mouth and then swallowed) mutually respond to each other. Qi that is gathered from the external breath allows the Original Breath to spread inside the body. Therefore the Original Breath can be cultivated and controlled. The cultivation and utilization of the Original Breath is traditionally practiced in the following manner:

- Begin cultivating the Original Breath by visualizing two columns of white vapor in the Stomach and Yellow Court area. Imagine and feel these two columns of white vapor descending to the Kidneys.
- Imagine and feel the two columns of white vapor flowing from the Kidneys, moving upward along the sides of the spine to the head,

then entering and filling the Ni Wan Palace like a cloudy energetic mist.

- Imagine and feel this energetic mist overflowing the Ni Wan Palace, washing over the head and face, flowing down both sides of the jaws and filling the mouth with this magic fluid. Repeat this image for three times per (each swallowed breath).
- Next swallow the breath and imagine this energetic mist internally entering and filling your Middle Dantian, pouring over and filling the Five Yin Organs.
- From the Middle Dantian imagine and feel the energetic mist pouring over and filling the Lower Dantian. Repeat the entire sequence nine times, this equals one set.

The “Chapter on Various Wonders,” from the *Dao Shu* (Daoist Pivot) states, “after one or two swallows, the clouds steam up and rain arrives; after three or five swallows the internal organs are filled and solid; after nine or ten swallows the Heart Fire will descend and the Kidney Water will ascend. When the union of Fire and Water is achieved, the internal elixir is created.”

PRECAUTIONS

Swallow the breath slowly. If you try to swallow the breath quickly, it will cause a coughing reflex. In the beginning, the flow and direction of the breath is not yet firmly established, and it may leak out through the esophagus, Stomach, and Urinary Bladder. If the Original Breath leaks out, it will make the individual irritated. Also, if the student ingests too much energy during this beginning stage, he or she will either belch (if the energy moves upward) or ejaculate (if the energy moves downward).

According to the ancient Daoist text, *the Method of Breathing Carefully*, when practicing the “Swallowing the Breath” technique, do not swallow the saliva at the same time, as there is a danger of turbid Qi entering the Stomach organ and causing illness. First wait until the breath is exhaled, then swallow.

When practicing the Swallowing the Breath technique, a consistent vegetarian diet should be maintained until the proper results are achieved. Also, do not drink alcohol on the day you practice the Swallowing the Breath technique.

CHAPTER 18

MEDICAL QIGONG MENTAL DAO YIN TRAINING

HISTORY OF MENTAL DAO YIN TRAINING

There is an ancient Daoist saying that states, “the mind (Shen) is more powerful than the breath (Qi), the breath is more powerful than the body (Jing).” The ancient Buddhist Qigong masters also stated that “the strength of the mind is even greater than the strength of an elephant.” Therefore, in Medical Dao Yin training, the Qigong doctor combines all three disciplines (posture, breath, and mind) in order to completely integrate, focus, and utilize the maximum potential of the body’s Jing, Qi, and Shen. By training the energy of the physical tissues and respiration, the ancient disciple could eventually awaken the esoteric abilities that normally lie dormant within the human mind (Figure 18.1).

In ancient China, the Daoist mystics, Wu Yi shamans, and Buddhist priests would all use the power of the mind for healing, spirit travel, enlightenment, and to control the various Five Elements which create and form the material world. Before beginning Mental Dao Yin Training, the disciples must first demonstrate mastery of Postural Dao Yin training, which aligns the student’s physical structure to allow for maximum access to the energetic power of the body’s Jing. Next, the disciple would demonstrate mastery of Respiratory Dao Yin training, which integrates the student’s physical structure with the breath, allowing for maximum access to the energetic power of the body’s Qi. Finally, the disciple was allowed to enter into the advanced levels of Mental Dao Yin training, which facilitates access to the energetic and spiritual powers that arise from focused mental training. The template used to describe this particular approach of mental training states, “Jing creates Qi, and Qi creates Shen.”



Figure 18.1. Upon completion of controlling the energy of the physical tissues and respiration, the ancient disciple could then awaken the esoteric abilities hidden within his or her Mind.

INTRODUCTION TO THE MIND

Extensive research conducted throughout the last century has led to the conclusion that the mind is not, as it was once thought to be, limited to the functions of the Brain. In fact, various organs and tissues of the body possess brain-like qualities and physiology. For example, the heart and the intestines have both been shown to act as brain centers for the body, leading some researchers to conclude that the mind is a composite of the subtle functions and interactive physiologies of the en-

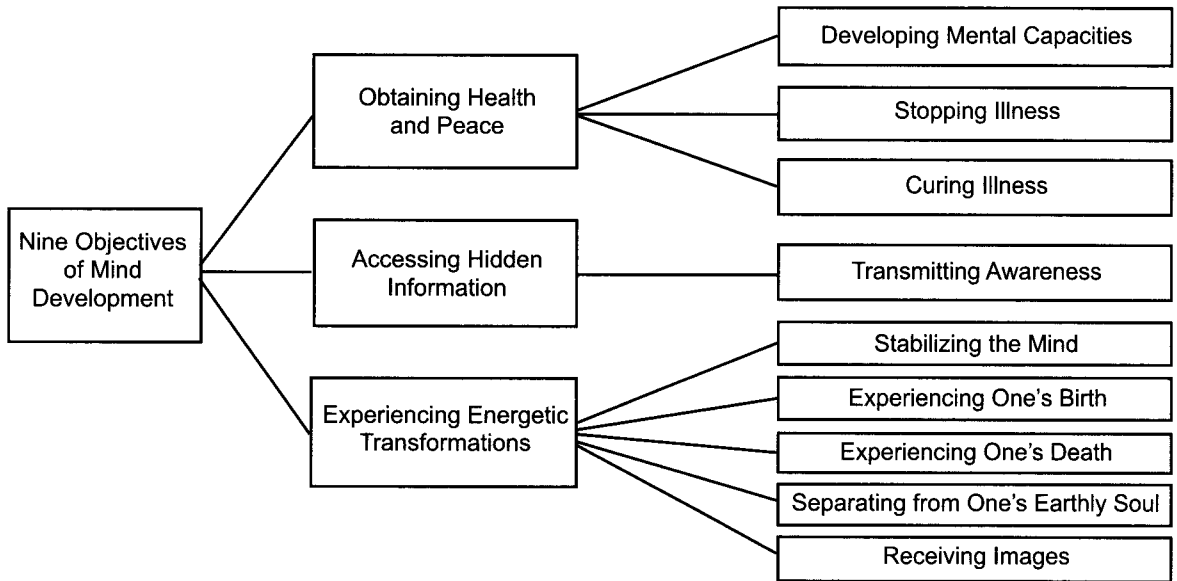


Figure 18.2. The Nine Objectives of Mind Development

tire body. Further research in the last decades of the twentieth has expanded the scientific perspective on the mind still further, showing that the mind is neither limited to the brain nor to any of the tissues of the body, nor is it a result of the body functions as a whole. In other words, the mind is not a product of the brain, but rather the brain is a product of the mind.

The mind is not the result of various chemical and bioelectrical impulses within the brain and body, but the brain and body are the result of the energies, ideations, and intentions of the mind. Expanding one's vision even further, it is possible to see that not just the physical body, but also the energetic and spiritual bodies, are expressions of the mind. Thus the three bodies (physical, energetic, and spiritual) are progressively more subtle expressions of the mind.

THE NINE OBJECTIVES OF DAOIST MIND TRAINING

From an ancient Daoist perspective, there are nine objectives in the development of the mind, which allow an individual to perceive the subtle nuances expressed and manifested within the energetic and spiritual worlds (Figure 18.2). These

nine objectives are described as follows: developing mental capacities, stopping illness, curing illness, transmitting awareness, stabilizing the mind, experiencing one's birth, experiencing one's death, separating from one's earthly soul, and receiving images.

Within these nine types of training, the first three objectives (developing mental capacities, stopping illness, and curing illness) deal with helping the individual to obtain health and peace. The fourth objective (transmitting awareness) includes techniques of accessing hidden information. The last five objectives (stabilizing the mind, experiencing one's birth, experiencing one's death, separating from one's earthly soul, and receiving images) allow the individual to experience the true energetic transformations within the gross material body, mind, energy and soul.

THE MIND

Just as the matter of our physical body is composed of and connected to all other forms of matter, and the life-force energy of our physical body is composed of and connected of all other forms of Qi, so too the mind-substance through which

our physical body orients is composed of and connected to all other forms of mind-substance. It is as if the Eternal Soul (enveloped within its current physical matrix and projected through subtle Mind-Substance), is simultaneously progressing through great oceans of matter, energy, and spirit, utilizing what it needs in order to progress onward into “higher” dimensions of transformation.

The mind is defined as the super-substance of directed intention through which all dimensions of existence are constructed. It is the energetic ocean from which all things are formed and exist, from gross physical matter to refined spiritual substances. Within the Dao there is movement, vibration, and pulsation. It is only through the expression of the individual mind that movement and vibration of the Dao become manifest. Within the focused mind, the divine created, and is creating, the different universes: higher and lower spiritual universes, energetic universes, and the gross material universe.

It is important for the Medical Qigong doctors to realize that the mind is something that they use, instead of seeing the mind as being who they really are. The degree to which they realize their dominance over their own mind directly corresponds to their own ability to dominate and control the mind and thought projection. Therefore, the first step towards mastering the energy of creation is in attaining control of one’s own mind. As the ancient Chinese martial arts proverb states, “the internal world must be conquered before the outer world.”

Since matter is defined as a combination of trillions of particles, atoms, and molecules arranged in various vibrational patterns, matter, energy, and consciousness are constantly being converted and reconverted into each other. Although the mind is considered a form of matter which operates at a higher energy level or rate of vibration, the more the mind is absorbed into the physical world, the grosser it becomes. Thus the individual expression of the mind can be less conscious (asleep), or more conscious (awake). As an individual’s consciousness and awareness develops, his or her mind starts to oscillate at a higher, more subtle vibration, and energetic potential is realized and manifested naturally.

THE THREE PROCESSES OF THE MIND

On the physical level, information is processed solely by our interactions with matter. We may change how our internal system reacts by changing our diet, sleeping patterns, or physical activities. However, at this level we cannot change our systems themselves. In order to initiate the energetic and spiritual transformations that change physical patterns, an individual must induce specific patterns using various processes of the mind.

When studying Medical Qigong Clinical Psychology, the energetic mind is divided into three separate but interdependent processes, which are responsible for everyday actions, responses, and health (Figure 18.3). Thoughts, ideas, and feelings are constantly bombarding the mind, influencing and affecting the spiritual, emotional, mental, energetic, and physical processes of disease formation or healing.

The healing process includes the reprogramming and regulating of the patient’s Conscious Mind, Personal Subconscious Mind, and Superconscious Mind. All of which are influenced by the energetic and spiritual prompting of the individual’s Hun and Po on his or her Shen. The Conscious Mind, Personal Subconscious Mind, and Superconscious Mind are described as follows:

1. **The Physical or Conscious Mind:** This aspect of the mind is conscious of the “external” world, and perceives reality through the five ordinary senses. It evaluates reality by investigating and interpreting data through the filter of the individual’s past experiences. The Conscious Mind makes decisions based on personal goals and manifests conscious thinking patterns directed towards completing those goals.

An individual thinking on the plane of Physical Consciousness identifies him or herself with the physical body, and is conscious only of thoughts pertaining to that body and the external world. For example, he or she may see another individual and experience a feeling or sensation of attraction or aversion.

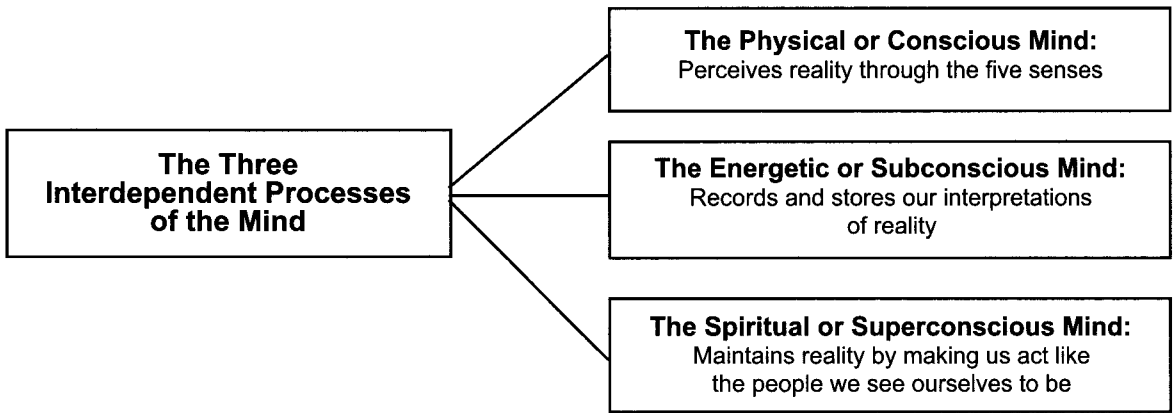


Figure 18.3. The Three Interdependent Processes of the Mind.

The Conscious Mind is the level of observation, examination, and modeling. This level is associated with meta-programming (assimilating knowledge in order to learn) and requires the individual to study, observe, and learn through using symbols, metaphors, analogs, and various forms of language.

2. **The Energetic or Subconscious Mind:** This aspect of the mind records and stores the conscious mind's interpretations of reality. It consists of the personal, perceptual data that are received through our five ordinary senses. The energetic or Subconscious Mind shares responsibility for how we think, what we say and imagine about ourselves, and our emotional and behavioral reactions to those experiences. It is also responsible for the automatic function of the living mechanism (controlling and managing nourishment and growth, breathing, digestion, the heartbeat, etc.) through its energetic connection to the autonomic nervous system.

The Energetic Mind is enveloped in the realm of bodily habits, automatic actions (reflexes) and stimulus-response learning. It never sleeps, constantly working to repair, replace, transform and change, digest, assimilate and eliminate. It is not confined to the Brain as its seat of operation, but is distributed over the body's entire energetic field.

Noted scientist, Professor Elmer Gates has stated that, "at least 90 percent of our mental life is subconscious."

The patterns of the energetic or Subconscious Mind are susceptible to interference and can be overridden by the willful intention of the physical or Conscious Mind. This interference can be either good or bad, depending on the initial programming passed on by the Conscious Mind.

The energetic or Subconscious Mind is considered by many as the first level through which an individual can alter his or her internal "programming." Learning on this level occurs through either repetition (through stimulus and response) or through imprinting.

In the energetic or Subconscious Mind, when a person sees another individual, he or she begins to wonder why they experience certain likes and dislikes, and all thoughts turn inward (instead of the outward observations of the Conscious Mind). The individual who is operating at the energetic or Subconscious Mind level feels or senses things, however, he or she has acquired specific words or mental concepts to categorize these feelings and sensations, and can think about experiencing them, separating him or herself from the sensation or feeling, and the thing felt or

sensed. The operation of the energetic or Subconscious Mind is manifested in “reason.” In this stage of energetic or subconscious reasoning the individual is gathering both knowledge of him or herself and knowledge of the universe. At this stage of attainment the individual awakens to more advanced, subtle understandings of feelings and thoughts.

3. **The Spiritual or Superconscious Mind:** This aspect of the mind maintains our reality by causing us to act like the people we believe ourselves to be. It solves problems and provides the drive and energy to succeed or fail, heal, or become sick. It is the center core energy of our innate spirit or “soul consciousness.”

The spiritual or Superconscious Mind is the level of intuition and direct knowledge of the Dao. In this stage the Original Spirit (Yuan Shen) recognizes itself more clearly, and is fully awakened with an internal sense and awareness of its own reality and life-purpose. This is the beginning stage of “illumination.” In the moment of “illumination,” an individual will come to experience a sense of interconnectedness with Universal Knowledge and life, accompanied by a feeling of joy and inner peace that is beyond all understanding.

The Qigong doctor’s ability to understand the influences of the Hun and Po on the Conscious Mind, Subconscious Mind, and Superconscious Mind will enable him or her to enter into the higher realms of energy and spirit. It is only through these higher energetic and spiritual dimensions that the Qigong doctor can create what the ancient Chinese called the “Bridge of Light.” By creating the Bridge of Light, the doctor can energetically and spiritually connect to and access the infinite knowledge stored within the Wuji, as well as travel to other energetic and spiritual dimensions.

THE THREE TYPES OF MIND

The ancient Chinese Daoists taught that the mind functions on three different planes, simultaneously orienting within the physical, energetic, and spiritual worlds. Together, these three men-

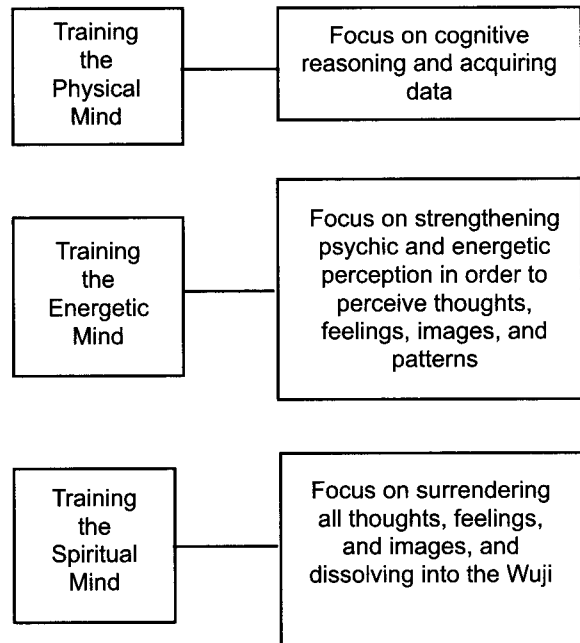


Figure 18.4. Training The Three Types of Posture

tal planes make up the mind of an individual. In this way the three layers of mind encase the individual’s Eternal Soul in physical, energetic and spiritual matrices. Therefore, in ancient China, training the mind was divided into three stages, training the physical mind, training the energetic mind and training the spiritual mind, described as follows (Figure 18.4):

- **Training the Physical Mind:** This type of mind training is based on training the sensory input, thoughts, and analytical patterns that direct the actions and movements of the body’s physical tissues. Focus is placed on cognitive reasoning and on acquiring data.
- **Training the Energetic Mind:** This type of mind training is based on training to respond to the energetic perceptions received from the vibrational patterns which are themselves responsible for directing and influencing the Physical Mind. Focus is placed on strengthening psychic and energetic perception in order to perceive thoughts, feelings, images, and patterns.

- **Training the Spiritual Mind:** This type of mind training is based on perceiving spiritual interactions connected to the divine, affecting the Original Soul’s primary life purpose. Focus is placed on surrendering all thoughts, feelings, and images and dissolving into the Wuji.

YIN AND YANG DIVISIONS OF THE MIND

From a Medical Qigong perspective, there are two divisions of the mind (Yin and Yang), each consisting of three different levels. The Yin part of the mind belongs to the energy of the Earth and is a more body-oriented type of mind. The Yang part of the mind belongs to the energy of Heaven and is a more consciousness-oriented type of mind. The three levels of the mind are described as follows (Figure 18.5).

1. The most superficial level of the mind exists within the individual’s Will (Zhi) and Intention (Yi), and represents the mind’s everyday functions (i.e., cognitive thinking). The Zhi is considered the “thinking body,” while the Yi is considered the “thinking mind” (for more information refer to the Five Yin Organ components of Shen in Chapter 14).
2. The middle level of the mind exists within the emotional and spiritual influences of the Seven Corporeal Souls (Po) and Three Ethereal Souls (Hun), and represents the moving and active aspects of the mind (e.g., body movements, reflexes, instincts, drives, and spirit projection - when accompanied by the Yuan Shen).
3. The deepest level of the mind exists within the Prenatal foundation of the Kidney’s Jing and the Heart’s Shen, and represents the original and primordial energetic and spiritual form of the mind (Yuan Shen). The “Original Mind” is manifested throughout the body via the Yin and Yang energetic natures contained within the original Prenatal Elements of Fire and Water.

These different levels of energies create the body, as well as activate the mental, emotional and spiritual transitional states of the mind. All three levels of the mind are interactive and interdependent.

Energetic Divisions of Qi	Yin	Yang
Psychophysical Divisions	Di (Earth) Body Orientation	Tian (Heaven) Consciousness Orientation
Superficial Level of the Mind (Zhi and Yi)	Zhi (Will) Kidneys Thinking Body	Yi (Intention) Spleen Thinking Mind
Middle Level of the Mind (Hun and Po)	Po Lungs Corporeal Soul	Hun Liver Ethereal Soul
Deepest Level of the Mind (Yuan Shen)	Jing (Essence) Kidneys Water Qi	Shen (Spirit) Heart Fire Qi

Figure 18.5. Mental and Emotional Transitional States of the Mind

THE PRENATAL AND POSTNATAL MIND

Traditional Chinese Medicine maintains that the Heart (considered the Emperor of all internal organs) stores the individual’s Spirit (Shen). In ancient China, the Shen was further divided into two components: the Prenatal Mind known as the Yuan Shen (the intuitive congenital spirit), and the Postnatal Mind known as the Shen Zhi (the analytical acquired spirit). These two aspects of the mind are described as follows (Figure 18.6):

- **The Prenatal Mind (Yuan Shen)** is inherited from the Jing, Qi, and Shen of both parents and dominates the vital activities of all the major viscera, as well as the active functioning of the body’s entire energetic organism and spiritual matrix.
- **The Postnatal Mind (Shen Zhi)** is developed through interactions with people and the environment after birth. It dominates thought and interaction, and it engages in unlimited mental activity.

INTERACTIONS OF YUAN SHEN AND SHEN ZHI

The Yuan Shen (Original Mind) and Shen Zhi (Conscious Mind) are interactive and interdependent. If the Shen Zhi is active and chattering

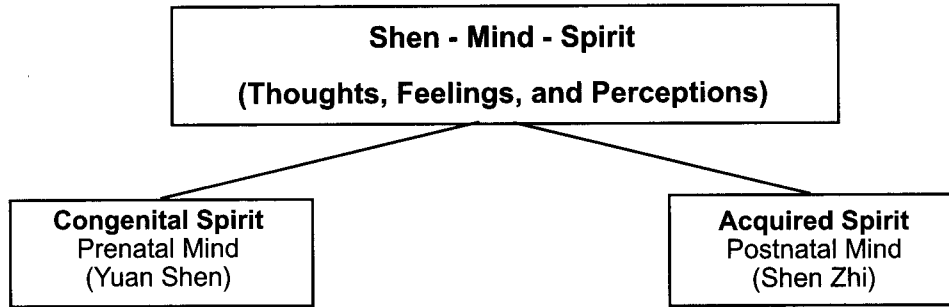


Figure 18.6. The Prenatal and Postnatal Mind

(sometimes called the “monkey mind”), it is difficult for the Yuan Shen to convey its intuitive information.

According to ancient Daoist texts on energetic alchemy, the Shen Zhi is meant to be a servant of the Yuan Shen. However, it is the nature of the unenlightened mind to allow the Shen Zhi to become extremely stubborn, developing a chronic, suspicious demeanor. If the activity of the Shen Zhi becomes too self-involved, it can become completely independent. As the Shen Zhi strives for control it inhibits the development of the Yuan Shen, causing disbelief and suspicion to dominate the individual’s mind and override most intuitive perceptions.

Regulating the Mind is therefore needed to bring harmony between the analytical (Zhi) and intuitive (Yuan) aspects of the mind. In ancient Daoism there is a saying, “the mind must be led by a master; the Yuan Shen must be that master and must lead the Heart’s Shen Zhi as One Mind.”

THOUGHTS AND EMOTIONS

In Traditional Chinese Medicine, the energetic and spiritual fields of the Brain and Heart are mutually interactive and interdependent. Although the Brain controls mental functions and actions, it is the Heart that controls mental activities and thought processes. Due to the energetic and spiritual functions of the Sea of Marrow and the Kidney’s Jing (which forms the spinal cord and “fills up” the Brain), the Brain is considered to be the house of the Yuan Shen and is also deemed to be the seat of mental function. The Heart’s Shen, however, is re-

sponsible for feeling and controlling the body’s mental and emotional activities. The preservation of the Kidney’s Jing, which supports the Sea of Marrow, depends on the cultivation of Qi, which in turn depends on the mental focus of the Shen.

In Traditional Chinese Medicine, it is believed that the senses and the control of the body’s physical movements are related to the Brain. If the Heart has any functional disorders, the mental activities of the Brain and the emotional activities of the Heart also become disorganized. The Heart, which is the seat of all emotions, controls both the Shen and the Blood Vessels; therefore Blood circulation is also influenced by the emotions.

In addition, the ancient Daoists viewed the mental focus of an individual’s “Shen to Qi” as a guiding and nurturing relationship similar to that of “a mother and her child.” It was believed that the mind’s concentration must combine with Qi; without the Shen guiding it, the body consumes the energy. The concentration of the Shen and Yi (intention) causes Qi to consolidate, while distractions to the Shen and Yi cause Qi to disperse. An example of this energetic relationship is inherent in the regulation of emitted light projection. Qi emission is similar to the wave patterns of rippling water, while Shen emission is similar to the wave patterns of light. When the mind begins to focus its concentration on the projection of Qi, both Qi and Shen unite. This union enables the Qigong doctor to regulate the emitted Qi, changing its form from an expanded energy field to a finely honed beam of directed energy.

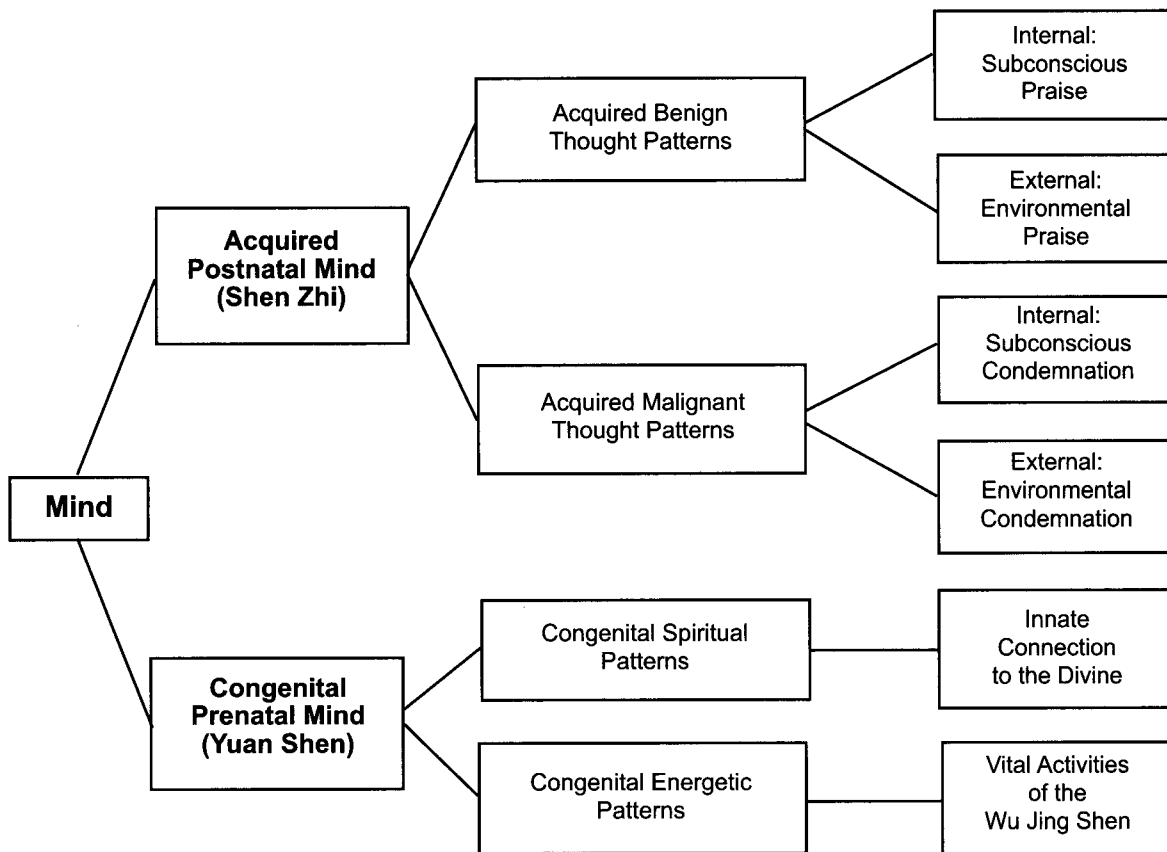


Figure 18.7. Differentiation Between the Prenatal and Postnatal Patterns of the Mind

BENIGN AND MALIGNANT THOUGHT PATTERNS

In Traditional Chinese Medicine, an individual's mental activities and thought processes can clinically be categorized into two syndromes: benign and malignant (Figure 18.7).

BENIGN EMOTION AND THOUGHT ACTIVITY

Benign emotions and thought activities are gentle or favorable belief structures that influence the Subconscious Mind, resulting in relaxed, or pleasant thoughts. This type of thought pattern will both improve and regulate the excitation and inhibitory processes of the cerebral cortex. These positive thoughts and beliefs also help to restore strength to the Yin and Yang organs, and thus promote health. Benign emotional thought activity can be

further divided into internal and external influences, described as follows:

- **Internal benign thought activities** stem from the Hun's influence over the Subconscious Mind. These positive thought patterns tend to enhance self-esteem by complementing and encouraging compassionate thoughts and actions.
- **External benign thought activities** consist of praise and encouragement received from others (parents, mate, friends, co-workers, etc.), which have been accepted and believed. These positive thought patterns promote confidence and self-esteem.

MALIGNANT EMOTION AND THOUGHT ACTIVITY

Malignant Emotions and Thought Activities are harmful belief structures that cause excited, nervous, stressful, and unpleasant thought pat-

terns. These harmful patterns interfere with the performance of the cerebral cortex, resulting in internal organ dysfunction and disease. Malignant emotional thought activity can be further divided into internal and external influences, described as follows:

- **Internal malignant thought activities** are the thoughts stemming from the Subconscious Mind, which tend to destroy self-esteem, cause obsessions, and discourage productive thoughts and actions. This thought pattern extends from the influence of the Po.
- **External malignant thought activities** are internalized negative cynical beliefs and criticisms that originated from the surrounding environment (work, parents, teachers, friends, mate, etc.). External malignant thought activities cause thought distortions that destroy self-esteem and are discouraging in nature.

ENERGETIC CLUSTERS AND THOUGHT ACTIVITY

All thoughts, either benign or malignant, are composed of internal belief structures that create and mold energy. As the energy continues to gather it begins to mold, creating and forming energetic clusters. Prolonged and persistent internal thought patterns create and form energetic patterns. When these energetic patterns are continuously impregnated with the energetic charge of unexpressed emotions, the energetic clusters will thicken, grow, and begin to create stagnation. As the energetic cluster continues to grow, it begins to affect cellular and tissue growth, as well as internal organ function, setting the foundation for disease (Figure 18.8).

Some Medical Qigong doctors believe that certain external pathogens can be effectively defeated through positive affirmation and benign thought influences. These same doctors believe that the patient's negative thought forms can effectively influence the progression of an external pathogen by weakening the individual's immune system through internal emotional conflict.

TRANSFORMING ENERGETIC CLUSTERS THROUGH THOUGHT

In Chinese Medical Qigong Therapy, it is believed that each of the internal organs contains

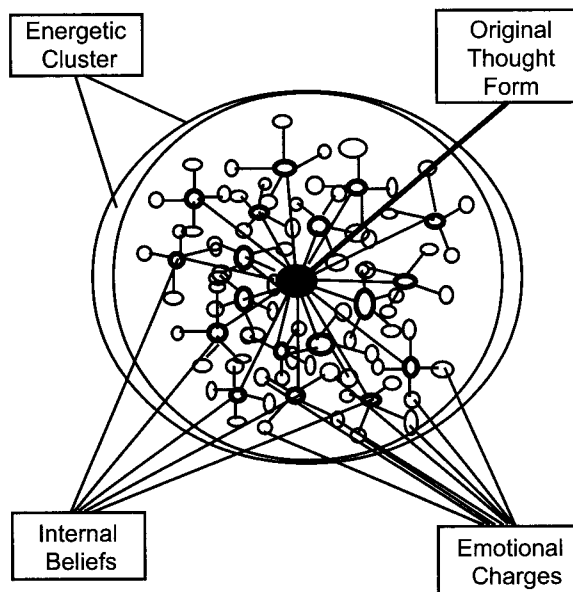


Figure 18.8. The Formation of an Energetic Cluster From Thought Patterns

what can be considered as an “organic mind,” which is constructed of a number of group minded cells. These “group-minded” cells respond to specific colors, sounds, smells, and tastes that influence the energetic functioning of that internal organ. Each of these group-minded cells are also energetically influenced by a specific Element and are regulated by the energetic and spiritual influence of the individual's Subconscious Mind.

Although the Subconscious Mind is responsible for the energetic control, function, and regulation of these group-minded cells, each of these internal organ systems can be willfully controlled through the focused intention of the Conscious Mind, which has the power to overrule the natural regulating ability of the individual's Subconscious Mind.

Therefore, when appropriate, the patient should be informed of any negative thought patterns that may be contributing to the development or maintenance of his or her disease. Once the informed patient is self-aware, he or she can be taught to restrain and control the negative beliefs that disrupt the natural regulating ability of the individual's Subconscious Mind.

To minimize the effects of these malignant thought patterns on the patient's body, he or she can learn special meditations involving visualization, imagination, positive affirmation, or mantras (literally "protections of the mind" or "mind protectors").

A mantra is a word, phrase, or sound, repeated silently or aloud, that one can consciously use as a tool to guide one's own physical, mental, emotional, and spiritual states. People naturally repeat both positive (self-affirming) mantras and negative (self-destructive) mantras as part of their daily internal self-talk. Mantras are dependent both on intention (as in self talk) and on the energetic resonances of sound frequencies. Mantras are used primarily to influence the energetic and spiritual realms. When positive mantras are used by an individual who holds them in high regard, they enable that individual to combat the malignant thought patterns of the negative mantras. The positive mantras also facilitate the connection of the individual to the divine.

Used consciously, mantras can uplift and maintain the individual's self-esteem and mental attitude through guided prayers and meditations. When patients are taught that they can choose where and how to focus their attention, any chronic detrimental thoughts can be immediately countered with positive affirmations. These positive affirmations can gradually change the vast energetic blueprint of self-destructive thought forms resonating from within the Mind.

TRANSFORMING ENERGETIC CLUSTERS THROUGH MEDITATION

Through meditation, the patient can stop, capture, and release malignant thought forms which seek to disturb the harmony of the patient's Heart and mind. Two useful techniques sometimes prescribed to assist the patient in this method are as follows:

- Inhale and imagine catching the thought with the mind, upon exhalation, release the thought out from the body.
- As the thought begins to form, immediately counter with either "yes," "no," or "not now," and return to meditating.

TRANSFORMING THE MIND

Internally changing one's observations of the material world does not change the external world itself. It does, however, allow an individual to alter his or her perception of the physical world, and it is this perception that defines what is pleasurable, what is painful, and what is possible. It is therefore important to choose specific beliefs that are both true and appropriate for one's own Will (Zhi) and Intention (Yi), as the Will can sometimes be used to manipulate, guide, govern and direct the mind.

The following section focuses on the various stages that the Qigong doctor will experience when transcending and transforming the Acquired Mind. These stages include: physical and psychological purification, seven steps needed to transform the mind, the twelve stages to transcend and transform (as represented in the Buddhist Ox Herding Pictures), the fourteen stages of the ancient Daoist birth and death of the Acquired Mind (from the *Triplex Unity*), and understanding Karma.

PHYSICAL AND PSYCHOLOGICAL PURIFICATION

During mental, emotional, and spiritual transformations, individuals undergo stages of physical and psychological purification as they begin to experience active, conscious introspection into their mind, body, and soul. These individuals are able to eventually identify and connect their own personal will to that of the divine; they begin to lose their attachment to the ego, and develop a new and more expansive identity. These individuals will also begin to see themselves as truly spiritual beings that are merely housed in fragile, physical frameworks. These physical frameworks are subject to all of the transformations that their spirit must transcend. An individual must first accept responsibility for all of his or her thoughts and actions (including those that stem from their darker side) before any lasting spiritual transformation will take place.

SEVEN STEPS TO TRANSFORM THE MIND

In the Tang Dynasty (618-907 A.D.) text *Discourse on Sitting-in-Forgetfulness*, ancient Daoist

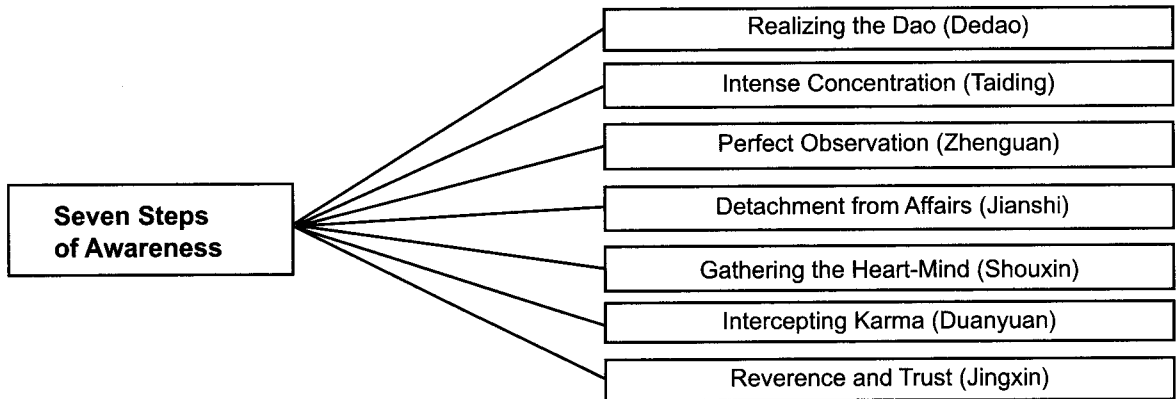


Figure 18.9. The Seven Steps of Transforming the Mind

master Sima Chengzhen identifies the spiritual journey from an un-awakened state to a state of complete enlightenment as having seven distinct stages (Figure 18.9). These seven stages are: reverence and trust, the interception of Karma, controlling the mind, detachment from worldly affairs, true observation of self and others, intense concentration, and the realization of the Dao.

1. **Reverence and Trust (Jingxin):** Reverence and trust allow for the cultivation of respect for self and other. It encompasses an honoring in thought, word and deed of the self, of others, and of the divine. Through the cultivation of Reverence and Trust, a stronger faith develops.
2. **Intercepting Karma (Duanyuan):** Individuals begin to accept responsibility and become accountable for all their thoughts, words, and actions. From an ancient Daoist perspective, your record of service to people and society was known as your “De” or “Virtue,” also known in Buddhism as your “Karma.” The more Karma that you throw into the “fire of transformation,” the brighter your spirit shines, because there is less energy shadowing or blocking the natural expression of the soul’s divine nature.
3. **Gathering the Heart-Mind (Shouxin):** Individuals begin to discipline their conscious actions of controlling the mind (Taming the Ox). In this stage, individuals also begin to expose and purify previously hidden patterns

of the Unconscious Mind.

4. **Detachment from Affairs (Jianshi):** At this stage individuals begin to develop and maintain their spiritual priorities, even in the midst of worldly activities.
5. **Perfect Observation (Zhenguan):** True observation of self and others enables individuals to perceive themselves and others clearly. At this stage they begin understanding the universe and environment from a deeper, more spiritually evolved perspective.
6. **Intense Concentration (Taiding):** At this stage individuals transform thought through faith, into manifestation. They can now initiate into reality whatever they focus their intention on.
7. **Realizing the Dao (Dedao):** At this stage individuals become aware of their relationship with the divine. This stage is characterized not just by believing in “God,” but by personal knowledge of and communion with the Divine or the Dao.

THE BUDDHIST OX-HERDING PICTURES

During the Song Dynasty (960-1279 A.D.), a series of unique Buddhist poems and illustrations surfaced in ancient China. These images were used for describing the various stages of spiritual transformation through which an individual would progress when approaching enlightenment through contemplation (known as Shen Ming or Spiritual Brightness). The pictures and poems

drew upon the image of an ox (water buffalo) used to describe man's animal nature and Acquired Mind (Shen Zhi), which is influenced by the Po. The image of a young man in the pictures and poems is used to depict the human soul's intention and will to reconnect the Yuan Shen (Original Spirit or Mind) with the Dao. The interaction of the ox and young man reflects the idea that by coming to terms with one's own animal nature, one can move toward transformation and arrive at a new way of being.

The images of the ox changing from dark, Turbid Yin to bright, white Yang represents the field of consciousness transforming through the deliberate intention of controlling one's Shen Zhi (Acquired Mind). Metaphors such as capturing and controlling the ox represent an explanation of the difficulties and dangers of transforming one's self, the inner changes and requirements of alchemical purification, and the reconciliation with one's darker side. The pictures suggest the combination of both the sacred and the natural within Man. The various images describing the stages of awakening to the Original Mind (Yuan Shen) and controlling the Acquired Mind (Shen Zhi) are described as follows:

1. **The Ox is in the Wild:** The first stage of training is divided into four separate phases:

- **Searching for the Ox:** This phase depicts the state in which the young man is unaware of his own true nature. Pushing aside the weeds of illusion, the young man is alone in the wilderness, lost in the jungle, and searching. Although he is not sure what he is seeking, he has begun searching for something he is desperately missing within his life. He is in a state of uncertainty and is searching without any instinctive direction. He crosses through swelling rivers, climbs over distant mountains, and walks unending paths; exhausted and in despair, he only hears the evening cicadas singing through the forest at night (Figure 18.10). The ancient Daoists believed that everyone possessed "knowledge" of their Yuan Shen (Original Mind or Spirit), but that they sometimes could not perceive or interact with it because it was often clouded by emotional craving, desires, and negative thoughts.



Figure 18.10. The Ox is in the Wild



Figure 18.11. Finding the Tracks

- **Finding the Tracks:** this phase depicts the young man undergoing the first traces of mental, emotional, and spiritual transformation. Through spiritual teachings and the help of enlightened individuals, the young man has come to understand something. He is in the beginning phase of achieving spiritual focus and direction. He now knows that all vessels, however varied, are made of gold, and that

the objective world is nothing but a reflection of the self. Yet, he is still unable to distinguish the difference between what is good and what is not, and what is truth and what is false. Realizing that other people have walked along this path, the young man begins to rediscover his own spiritual instincts, and discovers the first traces of the ox. He sees traces of the ox left by the stream and under the trees, and finds innumerable footprints in the forest and along the water's edge (Figure 18.11). However, the beast is deep in remote mountains far away, wandering amongst the sweetly scented grassy fields.

- **The First Glimpse of the Ox:** This phase depicts the young man experiencing his first "awakening." The young man finally sees the ox, though it is half hidden among the trees (Figure 18.12). He has the first glimpse of the true union of nature and spirit in the form of a spiritual vision. He has also, for the first time, glimpsed the subtlety and momentum of his own untrained animal nature. The animal nature (Po), however, is still uncontrollable and in the wild state (due to its connection to the painful memories of the past).
- **Catching the Ox:** In this phase, the young man must chase after and entice the ox, which displays its horns, bellows aloud, runs away, and is overshadowed by a dark cloud (anger, despair, grief, and fear). It tramples the wheat seedlings (beginning moments of spiritual insight) wherever it goes. In this phase, the ox is unruly, Yin, and pure black in color (Figure 18.13). The young man has at last found the ox and grabs hold of him with a rope, seizing him with the energy of his entire being. However, owing to the overwhelming pressure of the outside world, the ox is hard to keep under control and gives him a terrific struggle. The ox's will is stubborn, wild, and powerfully inexhaustible. He constantly longs to be unbridled and walk freely amongst the old grassy fields. The young man must hang on tightly as the ox jumps fiercely about and drags him from one place to another. Because the ox's wild nature is still unruly and refuses



Figure 18.12. The First Glimpse of the Ox



Figure 18.13. Catching the Ox

to be broken, if the young man wishes to see the ox in complete harmony with himself, he must use the whip freely.

In ancient China, it was believed that the Po's functions are associated with the energetic and spiritual substance of the individual's Zhi Shen

(Acquired Mind). If this acquired state is left uninterrupted, the transformation and transmutation of the individual's soul will become stagnated and the individual will continue on endlessly from lifetime to lifetime, and from generation to generation. The ancient method of "transcending the world" requires refining the dregs of darkness acquired by the experiences of the individual's Zhi Shen, and to restore pure light and congenital virtues of the Yuan Shen. In practice, this requires controlling and dissolving the influence of the Po and Zhi Shen, and restoring the influence of the Hun in order to preserve the intuitive insights of the Yuan Shen.

2. **The Initial Training Begins:** In the next stage, the ox is controlled by a rope through its nose and runs swiftly under the young man's whip. The young man struggles hard to control the ox's willful temper. He begins talking and listening to the ox, matching its consciousness with his own. When one thought moves, another follows, parading in an endless train of thoughts. The young man now understands that things oppress us not because of a deceitful objective world, but because of a self-deceiving mind. At this stage the ox is still Yin and pure black (Figure 18.14). Therefore, the young man must not separate himself from the whip and tether, lest the ox begin to wander again among the acquired toxic patterns of its past.
3. **The Ox Comes Under Control:** Through constant training, the ox gradually stops its dashing about, becomes naturally gentle, and begins to follow the young man. In spite of his fatigue, the young man tends the ox all day long, not daring to loosen his control of the whip or his grip on the rope. Gaining control of the ox requires the young man to also become more vulnerable and honest, using less force to control the situation. In this stage only the ox's head, which is under control, is Yang and white; the rest of its body is Yin and black (Figure 18.15).
4. **During the Time of Transition:** The young

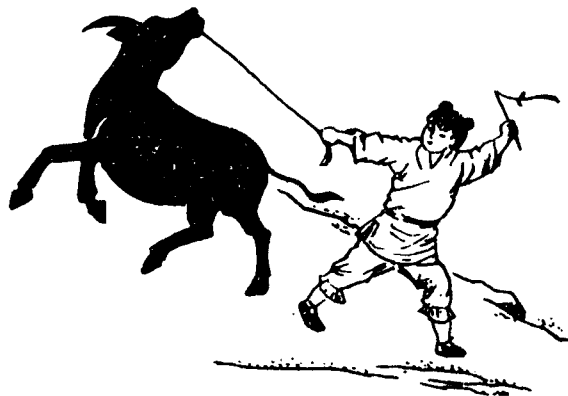


Figure 18.14. The Initial Training Begins

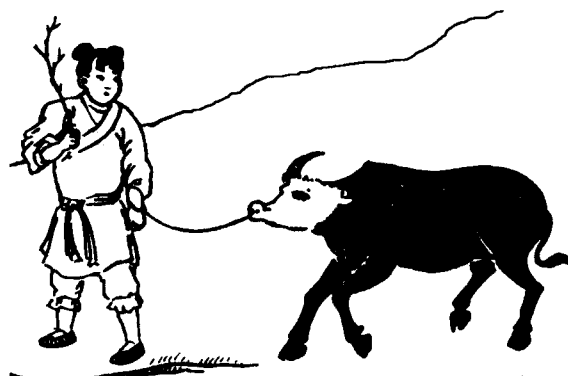


Figure 18.15. The Ox Comes Under Control

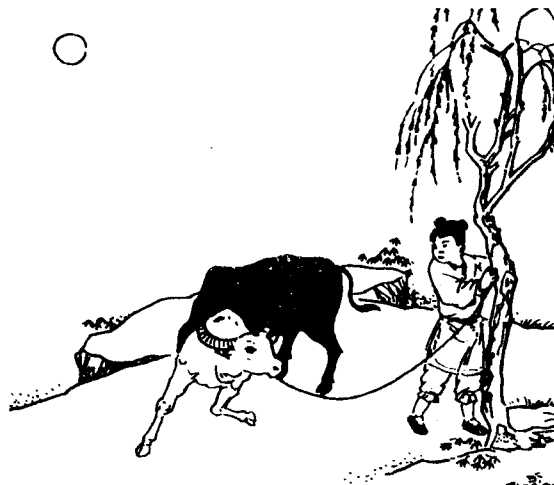


Figure 18.16. A Time of Transition

man now feeds and takes care of the ox with respect. He also does not abuse it. At this stage, the natural strength of the ox harmonizes with the will of the young man. A long time has passed and the restless temper of the ox gradually has turned gentle. However, still not trusting the ox, the young man maintains control of the rope. The ox is one third Yang and white and two thirds Yin and black (Figure 18.16).

5. **The Ox Is Now Tamed:** The Ox now moves in harmony with nature. It follows the young man who no longer uses a rope to lead the ox but still maintains control of the whip. The ox is half Yang-white and half Yin-black (Figure 18.17).

6. **The Ox Is Freed of Worldly Hindrances:** The ox no longer needs the whip for control. The young man abandons the whip and rope, and can now begin to experience and enjoy the inherent rhythm of life because he has the ox's undivided attention. Even when he is called, the ox will not turn his head, no matter how much he is enticed. The ox is three quarters Yang-white and one quarter Yin-black (Figure 18.18).

7. **The Ox Is Under Complete Control:** After a long stage of struggling against its instincts, the ox is now tamed and is completely free from worldly distractions. It drinks when it is thirsty and eats when it is hungry. The young man can now enter into deep sleep. If he so desires, he can sit atop the ox and play his flute, because the ox knows where its going and the young man does not have to direct it. The ox is now completely Yang-white (Figure 18.19).

8. **The Young Man and the Ox Unite With Heaven:** The white ox wanders among the heavenly clouds. The young man is free from worldly concerns, and so is the ox. Penetrated by moonlight, the Heavenly clouds grow whiter and drift away (Figure 18.20).

9. **The Ox Transcends and A Single Light Remains:** The clouds drift away and the ox vanishes. In true enlightenment there is no dual-



Figure 18.17. The Ox Is Now Tamed



Figure 18.18. The Ox Is Freed of Worldly Hindrances



Figure 18.19. The Ox Is Under Complete Control

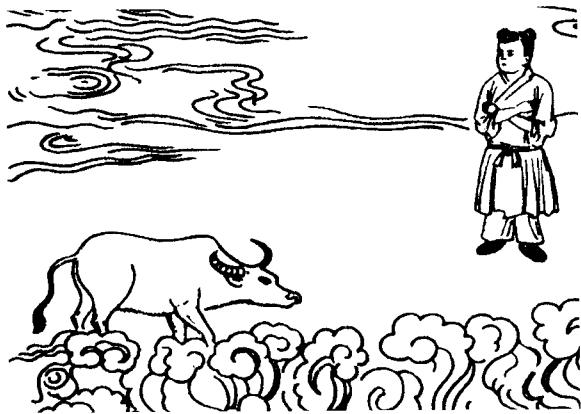


Figure 18.20. The Young Man and the Ox Unite With Heaven

ity. A trap, for example, is no longer needed when a rabbit has been caught, and a net becomes useless when a fish has been snared. Only through riding the ox was the young man able to come home. Once the ox served its purpose it is no longer needed, and like the moon which has broken through the clouds, only one ray of luminous light shines eternally. The young man can finally enjoy his leisure time, singing under the moon. He can now experience the “light in the sky” (awareness extending beyond images, thoughts, and feelings) and opens up to an endless source of mental awakening (Figure 18.21). The young man is no longer concerned with gain and loss, his eyes are now fixed on things not of this Earth.

10. **Both the Ox and Young Man Transcend and Return to the State of Wuji:** As the moon continues to illuminate the vast void of infinite space, both the young man and the ox vanish into the Wuji and are nowhere to be found. Everything is formless, quiet, and pure. Existence is nonexistence and vice versa (Figure 18.22). All confusion is set aside and serenity alone prevails. All delusional feelings have perished, including ideas of holiness. The ancient Chinese have a saying used to describe this stage of transformation, “When there exists no form of dualism, even a thousand-eyed one fails to detect an opening.”



Figure 18.21. The Ox Transcends and A Single Light Remains

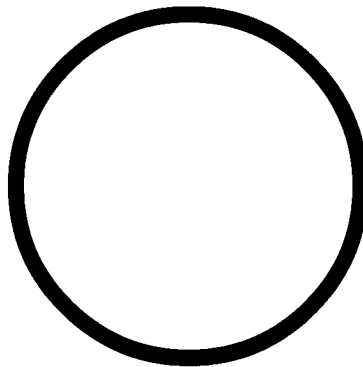


Figure 18.22. Both the Ox and Young Man Transcend and Return to the State of Wuji



Figure 18.23. The Young Man and Ox Transform and Return to the Source

11. **The Young Man and Ox Transform and Return to the Source:** In this stage the whip, rope, ox and young man all return back to the original source of emptiness (Wuji), and are able to harmonize with Heaven and Earth (Figure 18.23).

There is a difference between transcendence and transformation. Transcendence is a temporary or periodic experience of unity within the divine, the heavens, and the earthly environment. It is a state or condition of consciousness. Transcendence implies a unifying experience that informs one of a new way of being, whereas transformation is a process and a means to arrive at a new way of being. Mature transformation leads to an all-inclusive way of being that embraces the physical, mental, emotional, energetic, and spiritual existence of everything.

12. **The Young Man and Ox Transform and Live in the World (Entering into the Marketplace).** This stage depicts what happens after the transformation experience and the reentry through nature into the everyday world. In this stage, man reenters the world as a transformed person with a new connection to his center core. He is now, by his very nature, a guiding light to others. When needed, he can instantly return to a deeper state of enlightenment for additional instruction and personal guidance. He lives in the world with its seductions and temptations, without being in any way affected by them (Figure 18.24).

ANCIENT DAOIST IMAGES OF CHINESE ALCHEMY

During the Eastern Han Dynasty Period (25 A.D. – 220 A.D.), master Wei Poyang composed the famous ancient Daoist manual *Triplex Unity*. This manual was written in order to guide individuals in the way of the Dao. In this manual, Wei Poyang used the form of graphic images in order to convey the esoteric knowledge of deeper spiritual transformation. Graphic symbols are traditionally used as representations of truth, therefore they appear to represent one thing, while secretly alluding to something else. All alchemical clas-



Figure 18.24. Transformation and Living in the World

sics use symbolic metaphors to illustrate esoteric principles. They inform people how to discern from the images the specific principles to be practiced.

There are many symbolic expressions used in the process of alchemical transformation. Students are taught to proceed from one symbol to the next by first discovering the innate wisdom hidden within each specific image. When the student comprehends the knowledge hidden within the image, he or she forgets the words used to describe the image; then, after the student discovers the true intention used to forge the symbol, he or she will discard the image itself, holding on to the self-realized truth.

VARIOUS SCHOOLS OF DAOIST ALCHEMY

Throughout Chinese history, due to common misunderstandings and misinterpretations, many Daoist students did not look deeper into the true meanings of the various code words contained within the esoteric texts, and therefore could not fully comprehend the mysterious principles hidden within the antiquated symbols. As a result, various misunderstandings and misinterpretations gave way to new approaches to Daoist al-

chemistry, and many new schools were created in order to substantiate these new ideas, for example:

- Some students, seeing the code words of golden elixir, lead, mercury, cauldron, and furnace, thought it referred to the preparation of various potions to internally ingest. Therefore, these students focused their attention on the study of chemistry.
- Other students focused their attention on code words such as raven and rabbit, and tiger and dragon, thinking that it referred to the body's internal organs. Therefore, these students directed their attention on developing specific internal organ visualization meditations.
- Still other students focused their attention on the code words such as others and self, Yin and Yang, and male and female, thinking that they referred to the development of a type of conjugal elixir. Therefore, these students directed their attention on developing sexual cultivation.
- Some students focused their attention on the code words of going along, reversing, and inverting, thinking that it referred to the forced effort of moving Qi. Therefore, these students focused their attention on the development of energy circulation practices.
- Other students focused their attention of code words such as non-doing to cultivate essence, thinking that it meant to maintain a state of utter quiescence. Therefore, these students focused their attention on developing quiescence within quiet solitude.
- Still other students focused their attention on code words such as doing in order to cultivate life, thinking that it meant to exercise. Therefore, these students focused their attention on the development of various postural forms and physical movements.

THE ANCIENT DAOIST GRAPHICS OF THE BIRTH OF THE ACQUIRED MIND

The following ancient Chinese graphic illustrations from Wei Poyang represent the various stages of the transformations of the Prenatal and Postnatal Qi and Shen, as taught in esoteric Daoist alchemy (translated by Thomas Cleary). These first five images from the *Triplex Unity* represent

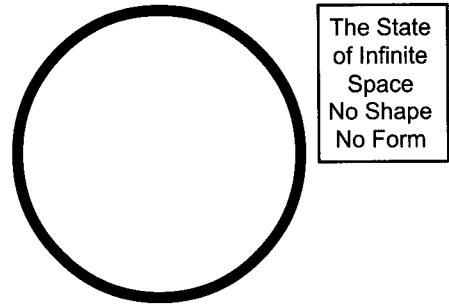


Figure 18.25. The State of the Womb and Origin of the Body

an explanation of the various stages that happen when withdrawing from the Prenatal (Congenital) Mind while investing in the development of the Postnatal (Acquired) Mind. There are seven stages occurring in this process, described as follows: The State of the Womb, The State of the Infant, The State of the Child, The Yin and Yang Divide, The Five Elements Separate, The Acquired Condition Runs the Affairs, and The Pure Mundane, Nothing Celestial Stage.

THE STATE OF THE WOMB

During conception, when the Yin and Yang energies of both parents interact within the womb, in the midst of the darkness there is a point of divine living potential which comes forth from the Dao, emerging from the infinite space of the Wuji. This is what is known to the ancient Daoists as the primordial, true, unified generative energy of creation. This energy of creation enters into the sperm and ovum, fusing them as one. The ancient Daoist texts say, "formless, it produces form; immaterial, it produces substance. The internal organs, sense organs, and various parts of the body all naturally evolve because of this energy of creation, becoming complete" (Figure 18.25).

In the mother's womb, it is the primordial, true, unified generative energy of creation (Yuan Qi) that causes the embryo to congeal and form, which then nourishes the embryo, and eventually causes it to become complete. At this stage in development, although there is human form, there is no development of the Acquired Mind, only the true, Congenital Mind (Yuan Shen) exists.

THE STATE OF THE INFANT

After ten lunar months in the womb the fetus is fully developed. The ancient Daoist texts say that the fetus is born, "like a ripe melon falling off the stem, with its head pointing towards the Earth and feet pointing towards the Heavens."

With its first cry, the infant comes in contact with the environmental air. As the infant inhales, the environmental air (considered Postnatal Qi), mixes with the infant's innate primordial original energy (Yuan Qi, also considered Prenatal Qi). The ancient Daoists believed that the innate Prenatal Qi supports the tissues of the body, while the acquired Postnatal Qi supports the tissue's function. The Postnatal Qi depends on the Prenatal Qi to support the respiratory system (breathing in and out), while the Prenatal Qi depends on the Postnatal Qi to nurture the vascular system.

The ancient Daoists also believed that at the moment of the infant's first cry, the acquired conscious spirit (Shen Zhi) enters into the opening and merges with the baby's primordial original spirit (Yuan Shen). The congenital Yuan Shen depends on the acquired Shen Zhi to subsist, while the Shen Zhi depends on the Yuan Shen for effective awareness.

Although the newborn infant has now begun receiving acquired energy (Postnatal Qi) and acquired spirit (Shen Zhi), these are still governed by the primordial Yuan Qi and Yuan Shen, and the infant is in a state of pure, undifferentiated mind.

THE STATE OF THE CHILD

To the ancient Chinese, an infant is imbued with a natural wonderment and has no ability or need to categorize or discriminate. A child however, possesses the intellectual ability to distinguish, categorize, and associate. Therefore, after growing from infancy to the point where he or she can walk, talk, and follow others' directions, the ancient Daoists formally considered him or her to be a "child."

At this time in development, the child is still following the dictates of the primordial (Yuan) Shen while the Acquired (Zhi) Shen is still formulating. When the child experiences various emotions (joy, anger, grief, fear, etc.) they do not dwell

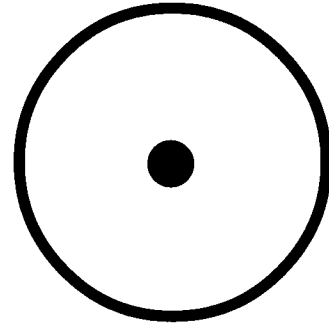


Figure 18.26. At this time in development, the child is still following the dictates of the primordial (Yuan) Shen while the Acquired (Zhi) Shen is still formulating

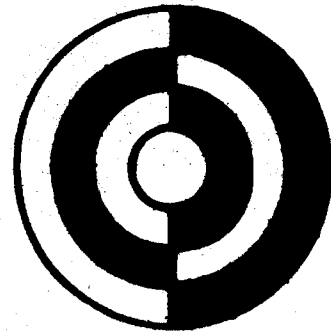


Figure 18.27. The Yin (Postnatal Qi and Postnatal Shen) and Yang (Prenatal Qi and Prenatal Shen) Divide

on them, and the emotions come and go, vanishing as they arise (Figure 18.26).

THE YIN AND YANG DIVIDE

The ancient Daoists believed that in childhood an individual will mature to the degree that the energies of both the Prenatal Bagua and Postnatal Bagua are complete within his or her tissues. At this point, the Yang culminates and the Yin arises, opening a specific aperture that causes the energies of both Yin and Yang to divide, each dwelling on one side. The ancient Daoists considered this to be the division of the culmination of the Heavenly and Earthly Yin and Yang. There is now artificial within the real, allowing for the development of intellectual knowledge. At this stage the Acquired Mind (Shen Zhi) formulates its existence (Figure 18.27).

THE FIVE ELEMENTS SEPARATE

Once the Yin and Yang divide, the Five Elements (Wood, Fire, Earth, Metal, and Water) also divide and take residence in the body's Five Yin Organs (Liver, Heart, Spleen, Lungs, and Kidneys) (Figure 18.28).

The spiritual energies of the Five Elements differ in that they represent either the primordial state of the Prenatal Wu Jing Shen (pertaining to the congenital five virtues of benevolence, justice, courtesy, truthfulness, and wisdom) or the temporal state of the Postnatal Wu Jing Shen (pertaining to the five acquired emotional states of anger, joy, worry, grief, and fear). The ancient Daoists believed that the cultivation of the Prenatal Wu Jing Shen produced sages, while the unbridled state of the Postnatal Wu Jing Shen produced ordinary people.

THE ACQUIRED CONDITION RUNS THE AFFAIRS

After the Yin and Yang Divide and the Five Elements Separate, the primordial condition (Yuan Qi and Yuan Shen) retreats as the acquired temperament dominates the individual's life. The condition of the senses beckons emotions and desires to take residence within the individual's mind and body. According to Chang Po-Tuan, in his book, *The Inner Teaching of Daoism*, "the internal pristine purity of the celestial energy is invaded by the external mundane energy of one's environment. Once the dark, mundane energy enters into the body and mind, it eventually grows and the light of the celestial energy gradually wanes away (Figure 18.29). By uninhibitedly pursuing desires one eventually becomes totally subservient to them."

THE PURE MUNDANE, NOTHING CELESTIAL

In this final stage, the Acquired Mind (Shen Zhi) runs the affairs. As the everyday worries and experiences of the temporal world continue to weigh down on the individual, the celestial mind (Yuan Shen) retreats. As the light of the individual's celestial mind continues to wane, the darkness of the individual's Acquired Mind becomes more active, obsessed with a myriad of thoughts and various feelings. Without the work of restoration the individual spiritually falls asleep. Overcome by constant internal and exter-

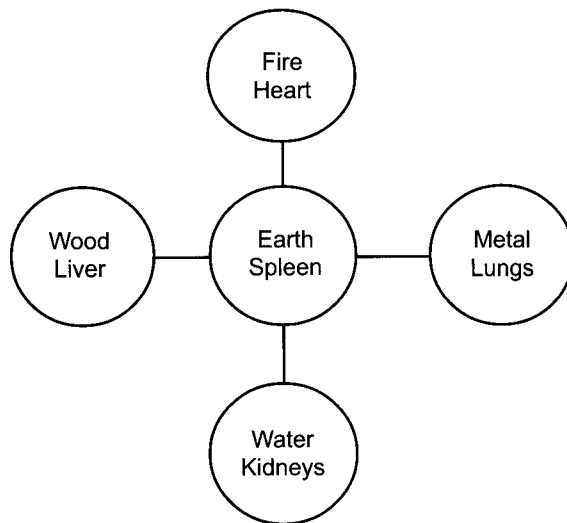


Figure 18.28. Once the Yin and Yang divide, the Prenatal and Postnatal energies of the Five Elements also divide and take residence in the body's Five Yin Organs.

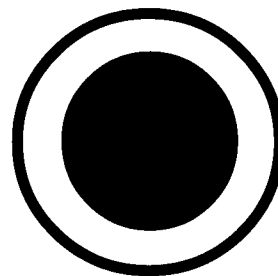


Figure 18.29. Once the dark, mundane energy enters into the body and mind, it eventually grows and the light of the celestial energy gradually wanes.

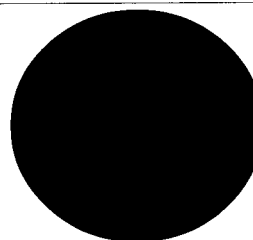


Figure 18.30. Overcome by constant internal and external attacks, the light of the celestial energy continues to wane until the individual's life becomes totally mundane, and death (spiritual, emotional, and physical) becomes inevitable.

nal attacks, the celestial energy continues to wane away until the individual's life becomes totally mundane, and death (spiritual, emotional, and physical) becomes inevitable (Figure 18.30).

THE ANCIENT DAOIST GRAPHICS OF THE REBIRTH OF THE CONGENITAL MIND

The following ancient Chinese graphic illustrations from Wei Poyang represent the various stages of transformations of the rebirth of the Congenital Mind, as taught in esoteric Daoist alchemy (translated by Thomas Cleary). These second set of six images from the *Triplex Unity* represent an the various stages that occur when withdrawing from the Postnatal (Acquired) Mind to “awaken” and develop the Prenatal (Congenital) Mind. There are also seven stages in this process, described as follows: Refining the Self and Setting the Foundation, The Natural and Innocent True Mind, The Celestial Grows and the Mundane Wanes, Assembling the Five Elements, Yin and Yang Merge, Energy Unifies, and Absolutely Open to the Wuji.

REFINING THE SELF AND SETTING A FOUNDATION

In the beginning, the Acquired Mind is in control of the internal self for the sake of survival (Figure 18.31). After the individual has experienced a spiritual “awakening,” the work of restoration begins by first “Refining the Self” through burning away the acquired temporal patterns that have surrounded his or her senses and created internal biases and false belief structures. All of these acquired energies established by the Shen Zhi have become a dominating, habitual, unconscious pattern that must be addressed before setting the foundation for spiritual growth. Establishing foundational stability is an important first step in spiritual transformation and is also linked to the “Respect” and “Intercepting Karma” stages of Transforming the Mind and the “Seeing the Ox in the Wild” and “The Training Begins” stages of the Twelve Stages to Transcend and Transform the Mind. The transformations and changes occurring in the Refining the Self and Setting the Foundation stages cannot be forced. It requires the individual to first recognize the difference between

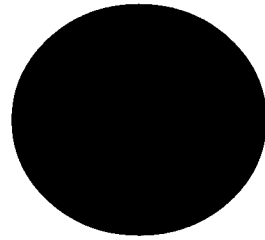


Figure 18.31. In the beginning, the Acquired Mind is in control of the internal self for the sake of survival.

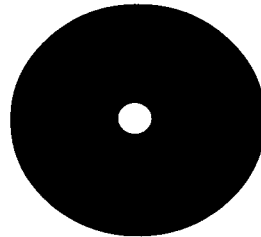


Figure 18.32. When the celestial energy begins to emerge from within the darkness of the Acquired Mind, it is known as the awakening of the True Consciousness.

the virtues of his or her natural, innocent True Mind and the temporal patterns of the false Acquired Mind. Then, the individual can use his or her True Mind in order to refine the internal self.

THE NATURAL AND INNOCENT TRUE MIND

The natural and innocent True Mind is considered to be the Spiritual Mind (Yuan Shen) established during the “State of the Infant” stage at birth. When the celestial energy begins to emerge from within the darkness of the Acquired Mind, it is known as the awakening of the True Consciousness (Figure 18.32). When the True Consciousness appears, right and wrong, and true and false become distinctly clear, and the individual can morally seek the spiritual path of enlightenment. If however, the True Consciousness cannot be found, then true and false can not be distinguished, and right and wrong will not be clear. At this stage (without the awareness and assistance of ones’ True Consciousness), the individual can only use the determination and will of his or her Acquired Mind to try to repress, force, and control their own unbridled desires. This ap-

proach of willfully trying to repress, force, and control the Acquired Mind only ends in frustration and disappointment. The natural and innocent True Mind is mindless, not attached to any specific outcome, only experiencing life through divine senses and perceptions.

THE CELESTIAL GROWS AND THE MUNDANE WANES

Once the natural and innocent True Mind takes control of the process of spiritual refinement, the light of the celestial energy grows, and the darkness of the acquired mundane energy gradually wanes (Figure 18.33). In the ancient Daoist text *Understanding Reality*, the masters of esoteric magic call this process, “the way to foster the celestial and withdraw the mundane.”

ASSEMBLING THE FIVE ELEMENTS

In order for the celestial light to continue to grow and the dark, mundane energy to continue to wane, the individual must gather the spiritual energies of the Five Elements. In the ancient Daoist text *Understanding Reality*, the masters of esoteric magic wrote, “when the spiritual energies of the Five Elements are assembled, the great Dao may be attained.” The work of assembling the spiritual energies of the Five Elements requires the individual to extract the spiritual virtues of the Prenatal Wu Jing Shen (benevolence, justice, courtesy, truthfulness, and wisdom) from the midst of the acquired mental states of the Postnatal Wu Jing Shen (anger, joy, worry, grief, and fear). The acquired mental states of the Postnatal Five Elements attack and overcome one another; while the spiritual virtues of the Prenatal Wu Jing Shen nourish and support each other. When the spiritual virtues of the Prenatal Wu Jing Shen nourish and support each other they become integrated within the celestial design, causing the spiritual energies of the Five Elements to fuse as one energy (Figure 18.34).

YIN AND YANG MERGE

When the spiritual virtues of the Prenatal Wu Jing Shen unite and fuse as one energy, the energies of the body’s Yin and Yang merge into one (Figure 18.35). When the Yin and Yang merge into one, the “Golden Elixir” (Celestial Spirit) forms, creating within the individual the spiritual state

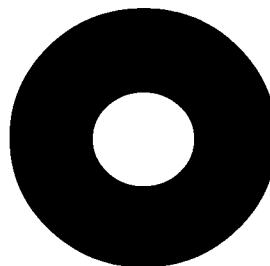


Figure 18.33. As the light of the celestial energy grows, the darkness of the acquired mundane energy gradually wanes.

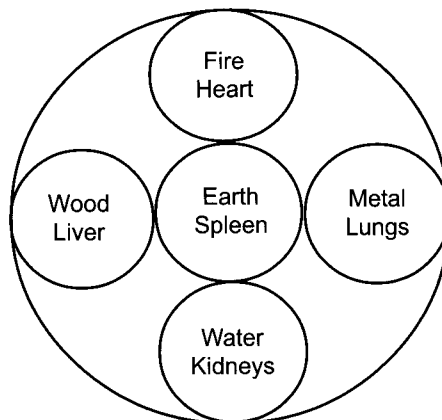


Figure 18.34. When the spiritual virtues of the Prenatal Wu Jing Shen nourish and support each other they become integrated within the celestial design, causing the spiritual energies of the Five Elements to fuse as one energy.

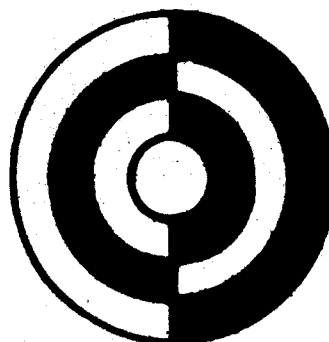


Figure 18.35. When the spiritual virtues of the Prenatal Wu Jing Shen unite and fuse as one energy, the energies of the body’s Yin and Yang merge into one.

of mind of a newborn child. The Golden Elixir is constructed through the crystallization of the spiritual energy existing within the primordial Wuji and cannot be formed by temporal physical substances. Although the spiritual light of the celestial mind has been restored at this stage, the energy of the Acquired Mind has not yet disappeared (Figure 18.36).

ENERGY UNIFIES

When the energies of the body's Yin and Yang merge into one and the state of the child is restored, the natural spiritual fire of reality begins to operate, burning away any residual conditioned thoughts and belief patterns, returning the individual back to the state where there is no discriminating knowledge. The internal child regresses (or progresses) to the infant's spiritual state of mind, and the spiritual embryo is formed (Figure 18.37).

ABSOLUTELY OPEN TO THE WUJI

After the spiritual embryo is formed, the individual will then apply the process of "ten lunar months of incubation," while being submerged in the Golden Elixir (Celestial Spirit). This process is needed in order to gently nurture the embryo in the natural spiritual fire of supreme divide light. As the spiritual embryo becomes forged in the spiritual fire, all remnants of the darkness of the mundane Acquired Mind are stripped away and the embryo becomes fully developed. Then, similar to one's physical birth, the individual's spiritual embryo suddenly breaks forth like a ripe melon dropping from a vine, leaping into the infinite realm of the Wuji. When this path that leads back to endlessness is completed, both the individual's mind and body merge with the Dao. The ancient Daoists have a saying, "Unless one attains the transformation of the Golden Elixir, even if he or she can project and recall the mundane spirit (Acquired Mind) at will, and can know the past and future, they cannot escape transmigration."

UNDERSTANDING KARMA

The moment that you become aware of the reality of your dark side, you automatically begin to observe and scrutinize your own thoughts and

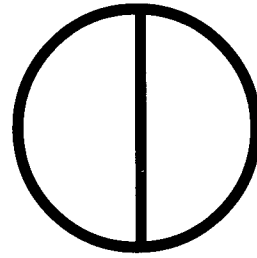


Figure 18.36. Although the spiritual light of the celestial mind has been restored at this stage, the energy of the Acquired Mind has not yet disappeared

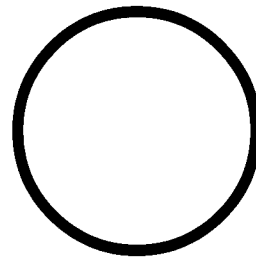


Figure 18.37. The internal child progresses to the infant's spiritual state of mind, and the spiritual embryo is formed

actions. Your capacity for a more objective evaluation of yourself expands. As long as you see things from the vantage point of the limited ego, you will never be able to understand and evolve as a spiritual being. At this stage in development, the individual begins to receive instant karma for all his or her actions.

DEFINING KARMA (YUAN)

The Chinese word "Xing" often refers to specific types of "deeds" or "activities," while "Gong" refers to one's "merit." Both of these terms relate to Karma (Yuan). The ancient Chinese believed that all human deeds or misdeeds would provoke signs of divine favor or disfavor (good or bad omens) and invite reward or punishment (personal or general blessings or calamity). This concept of "retribution" (Bao Ying) became the fundamental belief of religious thought in ancient China from the Han Dynasty (206 B.C - 220 A.D.) onward.

The Law of Karma is nothing more than the spiritual law of cause and effect, wherein we are not punished because of our sins, but by them; and we are not rewarded because of our good

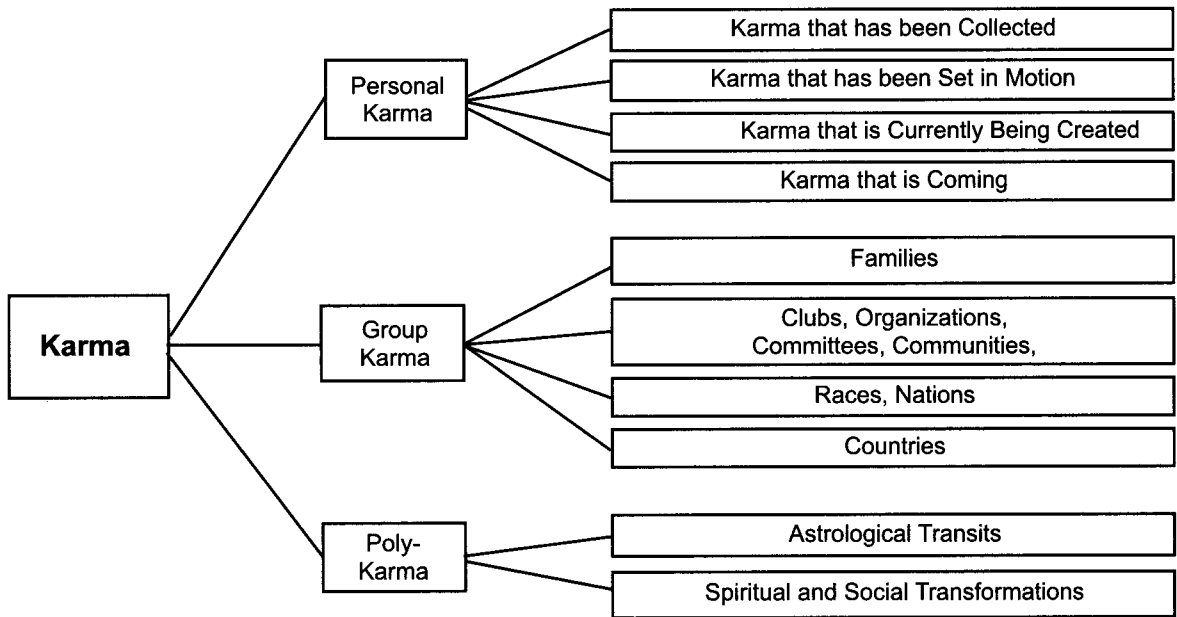


Figure 18.38. The Three Divisions of Karma

deeds, but by them. Our rewards and punishments arise by the very nature of our character, which is the sum total of our desires (our desires being the motivative power of Karma and the seeds of action).

The “matter” from which we are created, contains both condensed energetic material (in the form of vibrating tissue mass) and energetic movement (generated from our Conscious, Subconscious and Superconscious Mind). We express ourselves from the innate nature of our thinking Mind. Each thought, emotion, action, and non-action is projected from our personal energetic field and reflected throughout the universal energetic field of the cosmos.

All actions are essentially seeds for karmic reactions, and they collect within the individual’s spiritual body waiting to sprout. Once these karmic seeds begin to sprout, their energetic course becomes predestined. As these karmic seeds mature, they begin to produce fruit, which filters into the individual’s energetic body. This karma induces the individual’s energetic body to

influence the physical body and places him or her into the proper place and time to experience either the pleasant or unpleasant results of past actions. Generally, the physical body reflects the effects of your past actions, the energetic body mirrors your present day existence, and your spiritual body determines how and where you will evolve in the future.

THREE TYPES OF KARMA

There are three types of karma: Personal Karma, Group Karma, and Poly-Karma. These three types of karma are described as follows (Figure 18.38):

Personal Karma

Personal Karma comprises the energetic causes and effects influenced from an individual’s past actions and non actions. Although individualized, Personal Karma can additionally be divided into four categories: Karma that has been collected, Karma that has been set in motion, Karma that is currently being created and Karma that is coming. These four categories are described as follows:

- **Karma that has been Collected:** This type of karma is produced from the sum total of all of the individual's past actions (known and unknown), and appears in the spiritual body. The karmic "seeds" have matured and the individual is destined or "fated" to reap the positive or negative consequences.
- **Karma that has been Set in Motion:** This type of karma is considered a portion of the "Heaped Together Karma" which is ready to be experienced or set in motion by the individual during this lifetime.
- **Karma that is Currently Being Created:** This type of karma is currently being created by the individual, being produced by his or her actions and non-actions.
- **Karma that is Coming:** This type of karma lies within our own ability to envision our future actions and non-action. It can be intercepted and changed by anyone willing to apply his or her concentrated will.

An ancient Chinese analogy used to describe this system of Personal Karma classification equates the energetic relationship of karma to that of rice. Consider "Karma that has been Heaped Together" as rice that has already been grown and harvested, and is currently being stored in the granary. "Karma that has been Set in Motion," is a small portion of rice that has been removed from storage, husked and is now ready for cooking and eating. "Karma that is Currently Being Created," is the rice that is currently being planted in the field by the individual to produce a future crop.

Group Karma

Group Karma consists of the energetic causes and effects influenced by several individuals' actions and non-actions. This form of energetic Karma pertains to families, clubs, organizations, committees, communities, races, nations, and countries.

Poly-Karma

Poly-Karma consists of the energetic causes and effects influenced by the actions and non-actions arising from cosmic universal inter-consciousness (i.e., astrological transits affecting social conscious and philosophical systems, and reflecting spiritual and social transformations).

REGULATING THE MIND WITH DAO YIN TRAINING

Mental Dao Yin training involves regulating the mind. This requires the Qigong doctor to diminish the mental activities (or judgments) of the Shen Zhi to prevent interference with the intuitive understandings of the Yuan Shen. The diminished mental activity of the Zhi Shen allows for true relaxation, peace, and inner tranquility.

The ancient Chinese Daoists believed that when unregulated thoughts arise, the individual's spirit will leave the body, allowing the "Six Thieves" (eyes, ears, nose, mouth, body, and thoughts) to disrupt the Heart. When the Heart becomes disrupted, the body will have no center and its Qi will scatter. If the Shen Zhi is thus allowed to become unbridled through excessive internal chatter, it causes an energetic imbalance due to the excess accumulation of energy. This excess and misdirected energy then manifests as the "Seven Internal Emotions" (anger, worry, excitement, fear, fright, sorrow, and grief), and the "Four Desires" (sex, money, fame, and power) that become pathogenic when in excess. These Seven Internal Emotions and Four Desires engage and entangle the mind, robbing the body of its life-force energy by depleting the Yin and Yang organs, disrupting the balance and integrity of the body's systems, and causing obstruction of Qi and Blood circulation which results in disease.

All thoughts carry within them emotional reactions; these in turn have a significant physiological, as well as psychological effect on an individual's health. The degree of intensity, as well as the frequency, of returning thoughts determines the extent of the internal transitions experienced in the individual's body.

To illustrate this difficulty, when I began my initial Qigong training in the early 1970's, my instructor informed me that the internal training would keep me warm in the winter and cool in the summer. Excited about the possibility of possessing my own internal air conditioner, I practiced diligently.

After three years of difficult training, I had not yet developed this ability. I slowly began to lose trust in my instructor and approached him to inquire

about the promised skill. He informed me that it was the “imagination” that changes our thoughts and belief structures, enabling the body’s tissues to feel what the mind directs. He said that, “The Imagination leads the mind, the mind leads the Qi.” My teacher continued, “whenever training in the summer when the heat is unbearable, focus your mind on the coolness of the sweat and imagine the air around your body as a cloud of cold air; this image will decrease the body’s temperature. In the winter time, when the cold is severe, focus your mind on the heat that your body is producing and imagine the air around yourself as a circle of hot fire; this will increase the body’s temperature.” After applying these principles to my training, I experienced both the warm and the cool sensations that I was trying to achieve, and I regained trust in my teacher. I then understood that the ancient Chinese saying, “The imagination (Yi) leads the mind (Shen), the mind leads the energy (Qi),” refers to the psychophysiological response of how the imagination can change our present thoughts and belief structures, enabling the body’s tissues to feel what the mind directs.

Thoughts and emotions occur physiologically as electromagnetic waves in the Brain and body. The ebb and flow of thoughts and emotions, as well as the intensity of thought and emotion corresponds directly to the patterns and rhythms of the breath. Therefore control and regulation of the breath is an essential element in the regulation of the mind. When the mind is tranquilized after certain Medical Qigong exercises, all disturbances stop, and there is a quiet, comfortable sensation produced by the deep inhibitory state of the cerebral cortex. This facilitates the expansion of consciousness and awareness throughout one’s entire being.

PHYSIOLOGICAL PATTERNS OF MEDITATION INDUCED TRANCE

According to Dr. Ingrid Mueller of the University of Munich, there are specific physiological changes that occur within the body of an individual who experiences deep states of a meditation induced trance. These physiological changes are similar to the preliminary stages of dying, and are described as follows:

- The Brain synthesizes beta endorphins, responsible for the feelings of euphoria
- The Blood levels of the stress related hormones (cortisol, epinephrine, and norepinephrine) initially rise, then dramatically drop
- The Blood pressure drops, while the pulse rate simultaneously increases

THE ESSENTIAL STAGES OF TRAINING MENTAL DAO YIN

All mental activities should be engaged naturally, and must be coordinated with proper respiration and posture. In Dynamic Qigong Dao Yin exercises, for example, mental activities must be adapted to the posture and the lifting, opening, and closing manipulations of the hands and arms. When using an active (Yang) posture (if the goal is to Regulate the patient’s Qi), the inner concentration should be motionless (Yin). The ultimate goal is to combine both physical and mental activities to promote harmony in the body’s energetic fields.

Meditations and Shengong exercises are considered Mental Dao Yin vehicles that carry the individual’s consciousness to a higher vibrational level. Dao Yin meditations require the skills of observation and of focused concentration; they also involve the skill of contemplation, including the investigation of specific subjects. When a Medical Qigong doctor begins Mental Dao Yin meditative practices, he or she is generally encouraged to keep the mind focused and under control; this is known in certain Daoist traditions as “Concentrative Meditation.”

Concentrated power is manifested through uniformity and coherent quiescence; when the mind is noisy (distracted by physical sensations and chatty), the internal power becomes diffused. When the Qigong doctor reaches the place of quiescence within the mind, he or she can connect with the divine power. This is a place of true power, and a place where “all is one.” Through concentrated intention, Medical Qigong doctors can bring all of their energies to bear on one point of focused power or force. At the same time, they

contact and connect with the divine in silence (“the Hookup”) and become one with the divine healing power.

This transition and conscious union with the divine occurs only when the Qigong doctor turns from the chaotic external world of sensory input (sight, hearing, smelling, etc.) to the quiescent state of silence. This divine energy is then manifested as power, substance, and true intelligence flowing through the Qigong doctor for healing.

Contact with the divine is only obtained within the deepest states of silence. Within oneself and this silence abides a state, or dimension, where the true “Gate of Heaven” can be opened and enlightenment can be obtained. Ideas conceived in this divine state of consciousness come into expression and can effortlessly be manifested as form. All Jing, Qi, and Shen can be transformed and transmuted into form through this change in consciousness. When the doctor’s Intention (Yi) and Will (Zhi) are aligned with the Zhi Yi Tian (Divine Will), all things are possible. The doctor is in direct contact with the Universal Mind and can manifest in physical form that which is needed through faith. The divine energy resides within the body’s Eternal Soul as power, substance, and intelligence, and is brought into form and expression through consciousness. The degree to which the doctor can tap into and utilize the consciousness imbedded in the infinite mind of the divine is determined by the beliefs held within the doctor’s, as well as the patient’s, Conscious and Subconscious Mind.

The Qigong doctor should monitor the patients’ mental concentration, making sure that they comprehend the following three concepts: relaxing the mind, being self-confident, and being mentally and emotionally stable. These three concepts are described as follows:

- **Relaxing the Mind:** The purpose of relaxing the mind is to allow all mental activities to be carried out (without straining) in a composed state of mind. The mind should be kept clear and all distracting thoughts should be expelled, released gently with the breath. The mental focus should never be forced during periods of concentration. However, the men-

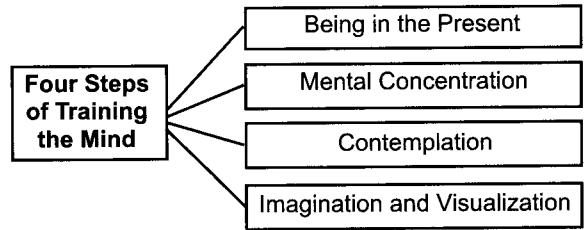


Figure 18.39. The Four Aspects of Mind Training

tal concentration can either be strong (active) or mild (motionless).

- **Being Self-Confident:** Self-Confidence is a prerequisite, for without it, mind concentration training cannot succeed. No matter what kind of mental training the patients choose, they should be confident that they can reach their goal. This establishes a strong faith, which is the root of all mental Qigong projection abilities. Patients should also be realistic about not expecting quick results. Although miracles do happen, healing often takes time.
- **Being Mentally and Emotionally Stable:** The purpose of mental and emotional stability is to assist patients in not becoming excited or frightened if something unexpected happens, or is perceived to happen, during the Qigong exercise. It is important that patients take advantage of this time to keep their mind concentrated and the Qi consolidated. If patients feel weary, remind them that sleep and food can reinforce their mind and Qi.

The essential stages of Mental Dao Yin training are divided into four important aspects of disciplining the mind. These four important aspects are described as follows: being in the present, mental concentration, contemplation, and imagination and visualization (Figure 18.39)

BEING IN THE PRESENT

Being in the Present is the first and most important stage of training the mind. It consists of being in the eternal state of “Now,” allowing all attachments to the illusions of the past and future to dissolve from the conscious mind. This freedom from attachment allows the individual to experience the true spiritual state of being present

in the eternal “Now,” which allows for stronger, more intense mental concentration, contemplation, and imagination and visualization.

Without first entering the state of truly being in the present, the practitioners inevitably bring elements of their own past energetic patterns into the training, making concentration and transformation difficult.

While deep in the silent state of quiescence, when the Qigong doctor sees a specific pattern or mold begin to form. A spiritual template is then created into which will flow the energetic substance (Qi) needed to bring it into being. These spiritual and energetic patterns manifest and materialize the physical form intended by the doctor’s consciousness (e.g., the dissolution of a tumor). Through the power or process of faith and thought, the doctor (or patient) can transmute and evolve the body (outer conditions, and surroundings) by recognizing the creative process of the divine consciousness that exists within themselves.

STILLNESS OF THE MIND

When Medical Qigong practitioners begin their meditative practices it is important to allow the mind to sink into a state of calm stillness. According to ancient Daoist Yin and Yang theory, “when stillness reaches its climax, it produces motion.” This resonating state allows the doctor to observe the subtle forms of existence. The true source of stillness lies within the state of emptiness. Within the state of emptiness the body’s Yuan Qi becomes buoyant and the Yuan Shen becomes active.

Passive meditation will automatically lead to active meditation. The deeper an individual progresses into the more subtle realms of the mind through passive quiescent meditation, the more likely he or she will be able to live in an active perpetual meditative state. For example, when fixing the intention on an object, sound, or breath, the mind becomes calm and introverted. This automatically leads to the free flow of thoughts, feelings, complex visions, and memories, that arise from the lower unconscious realms of the mind. Once the thoughts, feelings, and memories existing within the lower realms of the mind have been explored and discharged, the individual can then

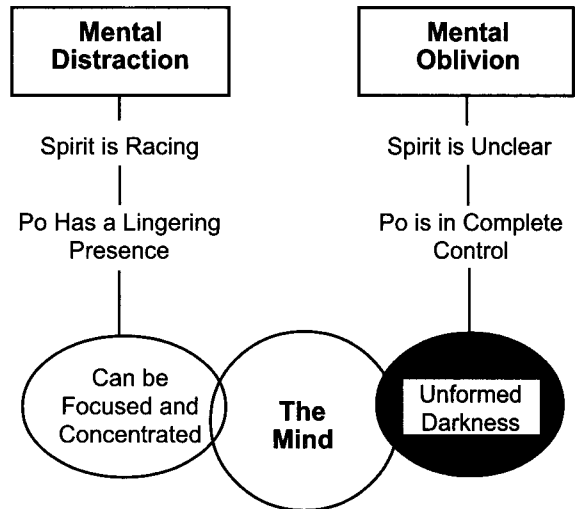


Figure 18.40. The two major problems an individual will face when trying to still the Mind are Mental Distraction and Mental Oblivion

progress to explore the more subtle higher realms of the Superconscious Mind, and true meditation can now begin.

If the mind is not quiet and still, there will be a continuous surfacing of thoughts and desires, creating obstacles and interfering with the individual’s intuitive perceptions. There are two major problems an individual will face when trying to still the Mind: Mental Distraction and Mental Oblivion, described as follows (Figure 18.40):

- **Mental Distraction:** This refers to the state in which the individual’s Shen (Mind) is racing. The Po has a lingering presence when the doctor is experiencing distraction. This is also known as the “monkey mind,” and includes getting lost in feelings and thoughts of past, present, and future events. This state is easy to cure. A distracted Shen still has some direction and can therefore be focused and concentrated, allowing the confused mind to become tranquil. In order to overcome Mental Distraction, the practitioner focuses on lengthening his or her breath.
- **Mental Oblivion:** This refers to the state in which the individual’s spirit is unclear. This state is harder to cure. Oblivion is considered “Unformed Darkness,” meaning that the Po is

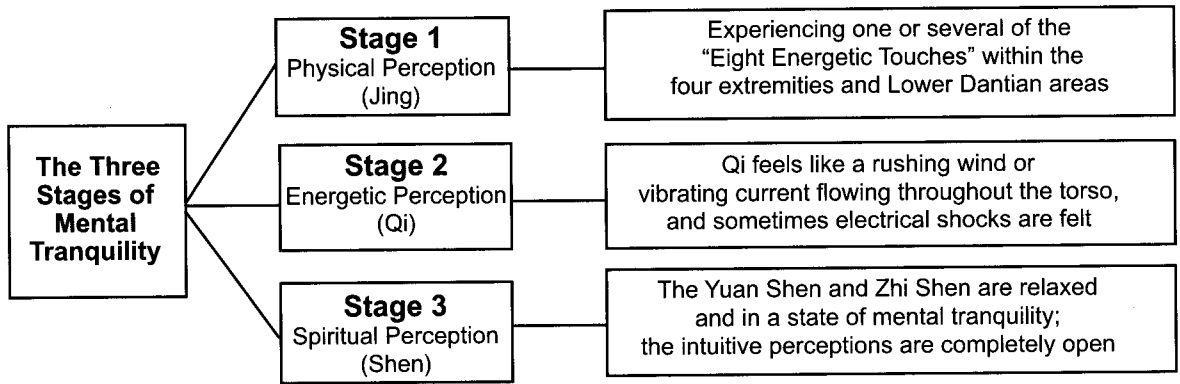


Figure 18.41. The Three Stages of Mental Tranquility

in complete control. Oblivion is ruled by pure darkness and negativity, and causes an individual to experience drowsiness. An ancient Daoist saying states that, "If you tend to fall into a deadness whenever you enter meditation, and are lacking spiritual growth and creative energy, this means that you have fallen into the Shadow World." In order to overcome Mental Oblivion, the practitioner focuses on making his or her breath faster and deeper.

The ancient Daoist masters believed the state of Mental Oblivion to be another form of spiritual opposition (see Chapter 20), involving energetic distractions which occur during the time of meditation, also known as "meditation sickness." In this situation, a demonic or spiritual entity will sometimes generate an emotional field of lethargy, spiritual heaviness, or restlessness at times of needed prayer and meditation. This can occur as the individual begins to transform his or her spiritual life, or tries to move closer in his or her spiritual relationship with the Divine. The consistent demonic attacks could eventually cause the meditator to go mad, flee the hermitage, and run wildly about, out of control of his or her senses.

The most common technique used to control both Distraction and Oblivion is for the doctor to focus his or her Mind on the breath.

THREE INITIAL STAGES OF TRANQUILITY

Before the mind surrenders to a state of tranquility, it must first transition through three stages. The Qigong doctor must experience all three of

these stages in his or her efforts to become effective when treating patients. In China, Qigong masters have a saying, "When you root the mind, the Heart will open to ten thousand voices." This means that when the mind is removed from all distractions and excess chatter, the Yuan Shen is free to receive intuitive perceptions. This state of "tranquility" or "stillness" also dissolves time perception, allowing time to disperse into nothingness (Wuji). The three stages of mental tranquility are described as follows (Figure 18.41):

- **Stage 1:** In the first stage, the doctor's four extremities and Lower Dantian may experience heat and tingling as the mind slowly eliminates distracting thoughts and begins to withdraw from the external world. The doctor's mental focus and concentration, however, is not consistent. While emitting Qi, distracting thoughts still emerge, and the doctor must patiently wait for the chattering Mind to subside.

While meditating, the doctor can experience one or several of the "Eight Manifestations of Qi" (also known as the "Eight Energetic Touches"), as the energy rushes through his or her skin and muscles (see Volume 3, Chapter 31). These manifestations consist of the following physical and sensory phenomena of energy: expanded, contracted, heavy, light (weightless), hot, cold, tingling (itching), and vibrating (shaking, rippling, or moving).

In this stage of training, especially in male Qigong doctors, the cognitive, analytical thinking and speaking may become sporadic

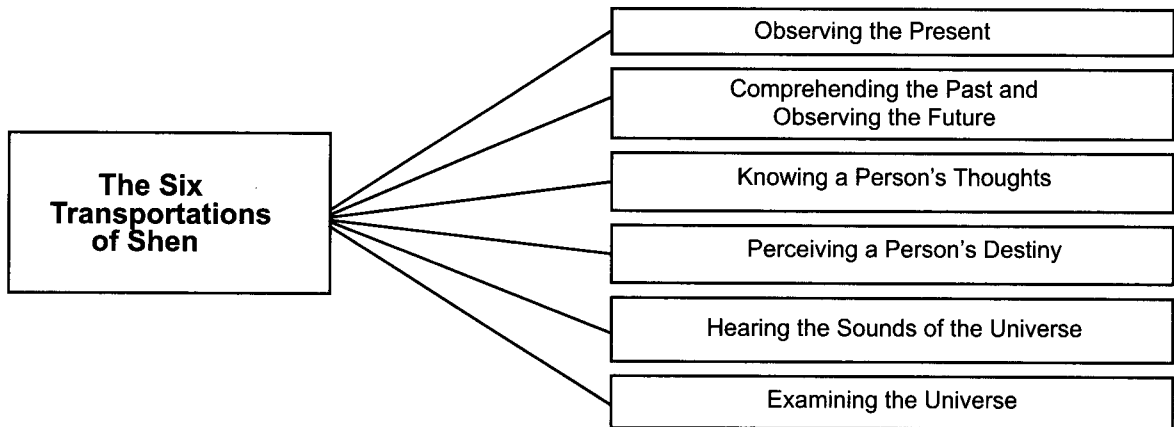


Figure 18.42. The Six Transportations of Shen

cally impeded. This is due to the thin energetic field within the corpus callosum that separates the right (intuitive) from the left (analytical) hemispheres of the Brain. This makes it more difficult for men to access both hemispheres simultaneously. Men are therefore encouraged to train to rely more on their intuitive perceptions instead of on analysis (they must feel the energy and not think it).

This, however, is less of a problem in female Qigong doctors, as the energetic field which separates the corpus callosum is much wider and already active in women. This allows female Qigong doctors to easily access both sides of their Brain simultaneously, enabling them to draw upon the perceptive and intuitive, as well as the cognitive, analytical, thinking, and speaking hemispheres of their Brain.

- **Stage 2:** In the second stage, there is an increase in heat to all four of the doctor's extremities from the Lower Dantian. Through intention, the connection to the Lower Dantian is strengthened and the body's Qi feels like a rushing wind or vibrating current flowing throughout the doctor's torso. Sometimes the doctor may experience electrical shocks as the Qi rushes through his or her nervous system.

As the doctor focuses on extending energy, he or she will be able to remove internal distracting thoughts but will still hear the distracting sounds from the external world.

- **Stage 3:** In the third stage, all of the doctor's sensory input (seeing, hearing, tasting, touching, and smelling) is sealed from outside distractions. The doctor's Yuan Shen and Shen Zhi are now relaxed and in a state of mental tranquility. The doctor may experience powerful energetic surges, as the Qi settles deep into his or her bones.

The Qigong doctor can now approach the patient free of chattering thoughts, judgments, and all outside distractions. This enables the doctor to intuitively perceive and sense the patient's energetic traumas, stagnations, deviations, and energetic clusters.

Once the Yuan Shen has been sufficiently cultivated, focused and trained, it reaches a higher level of subtlety and power, and the result is a gradual unveiling of six supernatural diagnostic powers known as the "Six Transportations of Shen." These six metaphysical abilities enable the Qigong doctor to evaluate a patient's physical, energetic, and spiritual states with accuracy, and by extension, predict the probable future progressions of the patient's life, as well as states or natures of disease. The Six Transportations of Shen are: observing the present, comprehending the past and observing the future, knowing a person's thoughts, perceiving a person's destiny, hearing the sounds of the universe, and examining the universe (Figure 18.42).

MENTAL CONCENTRATION

The second stage of training the mind, and an essential requirement for training Qi and Shen, is the training of Mind Concentration. Concentration is defined as the single pointedness of mind; it is the ability to root and hold one's awareness onto one thought, person, place, or thing without wavering.

The mind has the potential for great power. However, when not focusing on any particular subject, the mind is constantly perceiving on various levels (due to sensory input) and its potential is dissipated in all directions. In this manner, the energy of the mind can be compared to the light of the sun, which, when concentrated, can display great power.

The ability to use focused mental concentration is at the root of all higher energetic and spiritual abilities. Throughout history, all saints and mystics have led single pointed and concentrated lives, dedicated totally to the ideal or purpose which they regarded as the highest goal. They gained control over themselves and their minds through regular, consistent practice. Through the power of concentration, they gradually merged their minds with their prayers or meditations until they were able to achieve a perfected state of mind control.

PROBLEMS IN CONCENTRATION

Proper concentration leads to a relaxed state of mental focus. If the concentration is forced, the Qi from the Lower Dantian rises up to the head, causing the Stomach to become nauseated. If the Qi continues to ascend to the head, the result will be dizziness, headaches, and other Qi deviations. On the other hand, if the concentration is not directed and focused, the mind will simply revert back to the dominant acquired pattern (which is usually unconscious).

Thoughts and mental activities are reflexes of the Brain and cerebral cortex. A Mind that is agitated or depressed over a long period of time causes a long-term disorder to the whole nervous system and leaves the body vulnerable to various kinds of chronic diseases. Long-term anger, for example, leads to the contraction of the Blood Vessels, sclerosis of the arterioles, gastric ulcers, and hypertension. Similarly, any long-term emotional

disturbance disrupts the endocrine system and leads to a weakened immune system.

CONCENTRATION AND HEALTH

Psycho-neuro immunological research confirms that the mind can both cause and cure diseases. Mental concentration and healing visualizations sometimes act as catalysts, increasing the rate of chemical reactions within the tissues. Improper concentration (e.g., scattered irregular concentration, or concentration on negative feelings or situations), however, can transform good Qi into Toxic Qi and can lead to chemical imbalances that create or perpetuate a diseased condition. This is especially true when guiding and emitting energy.

According to medical statistics in China, patients whose worry and anxiety were the main cause of their disease made up about 52% of the patients with certain types of cancer. These patients had been emotionally upset for approximately half a year or more before becoming sick. During this time, the focus of the patients' mental concentration was directed on detrimental thoughts. It is now a documented fact that chronic diseases are closely related to patients' thoughts, emotions, and moods. To treat chronic diseases, it is thus necessary for the Qigong doctor to first relieve the patients' depression, irritability, or resentment, and then (when possible), place the patients in a quiet comfortable environment.

It is important for patients to relax their mind and body. Relaxation can be achieved through tissue manipulation (massage) or by inducing meditative or trance states. To relax the mind, the Heart must be regulated. To regulate the Heart, it is helpful to adjust the agitated or depressed mind and strive towards a state of tranquility. Qigong Master Zheng Zhan Ding would often say, "When the spirit, like a lake, is undisturbed, it mirrors the Heavens perfectly." The clarity of the mind emerges gradually (or slowly) when entering into stillness, much like mud slowly settling in water. This allows one's true inner nature to be revealed.

FIVE DISCIPLINES NEEDED FOR MENTAL CONCENTRATION

To master any type of internal energetic and spiritual practice, the Qigong doctor must

progress through five sequential stages of Mental Dao Yin meditation practice: sense withdrawal, focused concentration, flow of thought, engulfing awareness, and inner knowing. These five stages are described as follows (Figure 18.43):

Sense Withdrawal

Sense Withdrawal is important in order to awaken deeper stages of perceptive concentration. It is a state of consciousness where the mind withdraws from the programming of the cognitive senses. It requires the doctor to maintain a state of inner stillness until all outside distractions temporarily disappear.

The mind will progress through several stages of Sense Withdrawal. By first freeing the Cognitive Mind of its external sensory perceptions, yet still maintaining focused attention, the individual's mind is freed to experience the energetic perceptions of the Subconscious Mind. Then by freeing the Subconscious Mind of its energetic perceptions, but still maintaining focused attention, the individual's mind is freed to experience the spiritual perceptions of the Superconscious Mind (Figure 18.44).

As the mind enters a state of tranquility, it focuses through vivid imagery or energizes through sound vibrations. Sense Withdrawal can be accomplished through either indirect or direct means, described as follows:

- **Indirect Means:** Through indirect means of withdrawal, the doctor will perform some form of action that causes him or her to disregard the senses (counting breaths, etc.). This is known as an indirect means, because the individual is consciously directing his or her attention (tasking the mind) onto something that does not directly involve the external input of the senses.
- **Direct Means:** Through direct means of withdrawal, the doctor gathers awareness of any emotional or sensory disruptions by sending them "in and down," rooting the emotional sense perceptions deep into the Earth, while simultaneously withdrawing the Qi from the senses and sending it into the mind. Alternately, by focusing the mind on a particular

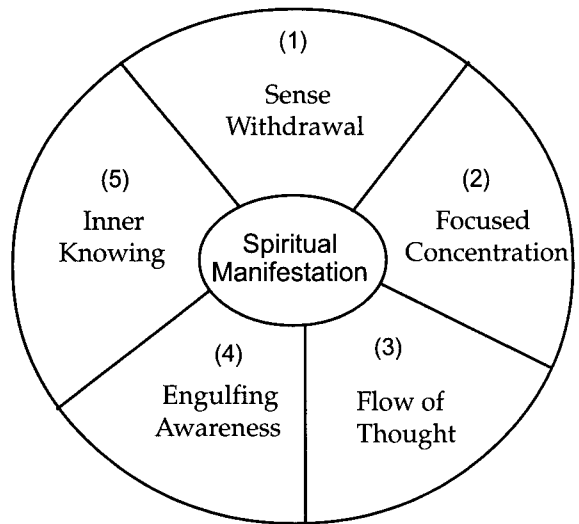


Figure 18.43. The Five Disciplines Required for Mental Dao Yin Concentration

sense perception for an extended period of time, the mind naturally turns inward and withdraws from the external world.

Focused Concentration and Focused Attention

Focused Concentration is a state of consciousness wherein the mind is naturally bound to one point or region, held in a single place with steadfast concentration. It involves attaching and directing the fixed attention of one's mind onto a single thought, idea, concept, image, color, or sound, to the exclusion of all else.

The mind becomes increasingly concentrated as the Will (Zhi) is maintained upon the thought, idea, concept, image, color, or sound. Therefore, Focused Concentration allows the mind to flow into the mold created by the Zhi, and in training the mind the Qigong doctor is actually strengthening the Will (Zhi) and Intent (Yi).

The more one's focused attention is fixed upon an object under concentration, the deeper the impression that is created within the mind. The degree of patterned memory used to maintain the concentrated impression depends upon the degree of focused concentration and attention.

Focused Concentration can be defined as a method of focusing consciousness, similar to the

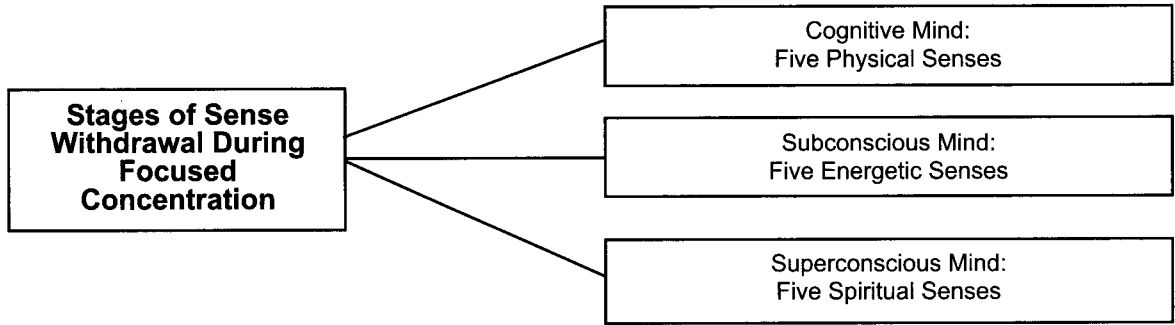


Figure 18.44. The Three Stages of Sense Withdrawal

way a magnifying glass focuses the sun's rays. The result of this focused concentration, in the case of the magnifying glass, is that the heat and light of the sun are gathered together at a small given point, and the energetic intensity is increased to the degree that the heat can immediately burn wood or evaporate water. If the sun's rays are not focused, the same energy would be scattered over a large surface and its power and effect would be lessened. Likewise, if the mind is allowed to scatter itself over the entire field of a subject, it will exert only a small degree of focused concentration, and the overall influence and energetic effect will be weak. However, if the mind is passed through the magnifying glass of Focused Concentration and Attention, and directed to focus exclusively on one specific point, then the centralized energy of awareness becomes gradually strong enough to break through the habitual barriers and limitations of the mind. Thus the skill of focused concentration can be developed and eventually mastered.

One popular Daoist technique used to aid mental concentration is to inhale and imagine catching any distracting or unrelated thought with the mind, then releasing the thought out from the body with the exhalation. Another popular Daoist technique is, as the thought begins to form, immediately countering with either "yes," "no" or "not now," and returning back to meditating. By acknowledging the initiated mental distraction with a counter statement, the doctor can quickly intercept the thought's energetic influence and quickly return back to training the mind to withdraw from the programming of the cognitive senses.

Flow of Thought

Flow of Thought is a state of consciousness where the mind has developed a natural unbroken flow of thought towards an object of Focused Concentration. In this stage, a resonance develops between the mind and the object of concentration.

When the flow of thought is stretched outward towards an object of focus (a single thought, idea, concept, image, color or sound), true concentration is maintained. Flow of Thought is developed under the guidance and direction of the Will, and lies at the base of willpower. The cultivation of one (willpower) makes it easier to train the other (Flow of Thought).

Engulfing Awareness

Engulfing Awareness is a state of consciousness where the mind absorbs the consciousness of the object on which it is concentrating (one's Focused Concentration and Flow of Thought), and causes the individual to become or appear as the subject of concentration. It is a state where the observer and the observed disappear, and where reality is no longer distorted by the mind of the perceiver.

Inner Knowing

Inner Knowing is a state of consciousness where the individual has established an energetic spiritual relationship with the object. In this state, the individual can connect with and energetically become that object at will, perceiving all actions and interrelationships with the object.

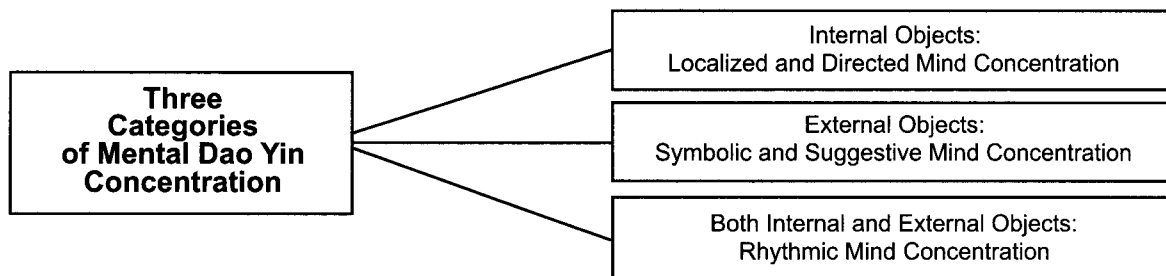


Figure 18.45. The Three Categories of Mental Dao Yin Concentration

THE THREE CATEGORIES OF MENTAL DAO YIN CONCENTRATION

When training focused concentration, one's awareness is always fixed on an object or a process. This is because the mind naturally and spontaneously moulds itself around objects of perception. Without an object of perception to engage the mind, one generally lapses into a state of unconsciousness.

When training external awareness, the mind follows the senses. When internalized, the senses follow the mind. When concentration is placed on both internal and external objects, the mind directs the senses to respond to the directed thoughts and intentions of the Will (Zhi). In Mental Dao Yin training, these concepts of mental concentration can be summarized by the following three foundational modalities: concentration on internal objects, concentration on external objects, and concentration on both internal and external objects.

These three modalities of mental concentration encompass both the benign and malignant emotional thought activities which influence our everyday lives. People focus their mental concentration everyday on either benign or malignant internal objects (inner thoughts and feelings), external objects (outer thoughts and feelings), or engage in both internal and external thoughts and feelings through conversation. These three categories are described as follows (Figure 18.45):

Concentrating on Internal Objects

In the Medical Qigong clinic, the method of concentrating on internal objects is called "Localized" and "Directed" Mind Concentration. In this

type of training, the mind is absorbed on concentrating on a specific area inside the body. For example, patients may be directed to close their eyes and focus their intention downward, internally concentrating on a still, quiet pool of dark blue water, located inside their Lower Dantian. Patients can also focus their concentration on other areas of the body such as:

- Specific areas such as the centers of the palms or feet, used in order to lead excess Qi away from the head or torso (Figure 18.46)
- A specific channel point (called "energetic point therapy") or pathway can be used to direct Qi into or away from specific areas of the patient's body
- A Yin or Yang organ or channel can be used to direct Qi into or away from specific internal organs

The ancient Qigong Master Li Shizhen once said, "When the mind is concentrated upon the inner channels, the practitioner is able to look within his own self." Qigong doctors and patients who are energetically sensitive can feel their channels along with their flows of vital energy. This sensitivity is experienced during the more advanced stages of tranquility.

Concentrating on Internal Objects Meditation

The following meditation is one example of a training method used when concentrating on an internal object. Although it is a simple form of Mental Dao Yin training, it is extremely useful in helping the doctor to develop his or her Will (Zhi) and Concentration (Yi). In addition to mental training, this exercise will also allow the doctor to stimulate any part of the body upon which con-



Figure 18.46. An example of Concentrating on Internal Objects: A patient with chronic migraine headaches is using “localized” and “directed” mind concentration to direct excess Heat and energy away from the head.

centration is placed. Remember that the object itself is of little importance; the primary goal of the meditation is to train the Acquired Mind (Shen Zhi) to obey the Will (Zhi).

- **Think, feel and experience only the internal object:** After choosing a specific area within the body to concentrate on (i.e., the Lower Dantian), extend your attention into the tissue area and hold your mind there, excluding all sensations from the other parts of the body. Consider the size, shape, color, type of tissue, etc., experiencing the area in great detail. Notice all the sensations that are present within that limited area.
- **Think, feel and experience the place of its origin:** After considering its initial form, focus your mind on how it originated and developed.
- **Think, feel and experience the tissue’s particular uses and purpose:** Consider its functions, how it is needed, and how it contributes to the survival of the whole body.
- **Think, feel and experience its associations:** Consider as many associated things as possible about the Lower Dantian, allowing your mind to pursue any associated energetic ex-

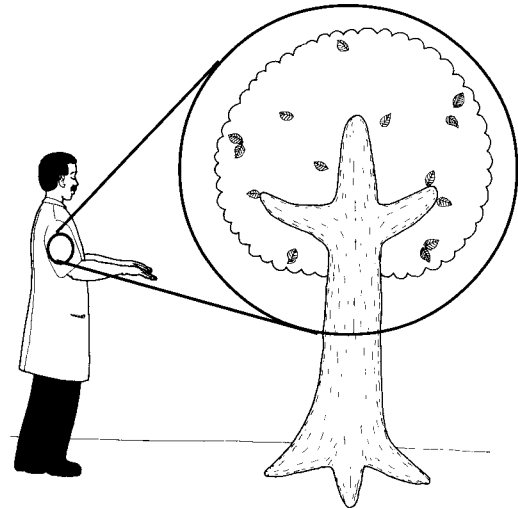


Figure 18.47. An example of Concentrating on External Objects: A patient with low blood pressure is using “symbolic” and “suggestive” mind concentration to direct Qi and Blood into the Heart.

tensions (the types of bones that provide it form, the vascular system that feeds and regulates it, its nervous system associations, etc.).

- **Think, feel and experience its probable end:** While considering the particular subject (the Lower Dantian), understand the body’s temporal nature, and experience it dissolving back into the various Elements of nature.

Concentrating on External Objects

In the Medical Qigong clinic, the method of concentrating on external objects is called “symbolic” and “suggestive” mind concentration and is focused through vivid imagery. In this type of training the patient’s mind is absorbed in concentration on an object that is outside of the body. Some excellent examples of external objects for concentration are: music, the sound of rain or water flowing, a calm ocean, the sky, clouds, a lighted candle, sound vibrations, Mantras, Icons, Mandalas and Yantras, specific colors, flowers, trees, etc. (Figure 18.47).

In this type of mental concentration, the patient’s internal vibration connects with and matches the external form of some specific symbol or some object in nature, in order to initiate an internal energetic resonance.

When focusing on external objects, it is important for patients with conditions of Excess Yang (such as high blood pressure) to choose low lying objects, such as a meadow, quiet stream, flower, etc. Patients with conditions such as low blood pressure, however, should choose objects that are eye level, such as a small pine tree, to balance the energy of the Heart.

When practicing this particular method of mental concentration, it is important to focus on external objects that can be physically observed without straining. This way, if distracting thoughts interfere with concentration, patients can return to the real image or sound to reestablish their concentration. The focus should never be forced or too intense. Dr. Xu, of the Xi Yuan Hospital in China, once stated, "In the state of emptiness you will see an image through your imagination. This image will arouse your emotions. These emotions help you to form a more colorful image. From these colorful images you will obtain a deeper state of emptiness. This is the state of mind sought in order to obtain emptiness and maintain tranquility." With this method, the patient's mind is like still water, free from expectations or desires. In quietness you become the observer of images, allowing what will unveil itself to occur naturally.

Concentrating on External Objects Meditation

The following meditation is one example of a training method used when concentrating on an external object. Although it is a simple form of Mental Dao Yin training, it is extremely useful in helping the doctor to develop his or her Will (Zhi) and Concentration (Yi). Remember that the object itself is of little importance; the primary goal of the meditation is to train the Acquired Mind (Shen Zhi) to obey the Will (Zhi).

- **Think, feel, and experience only the external object:** After choosing a familiar object to concentrate on (i.e., a tree), extend your attention into the tree and hold your mind there, excluding all other objects. Consider its size, shape, color, type of wood, etc. Experience the tree in great detail. Notice all the sensations that are present within the limited area of concentration.

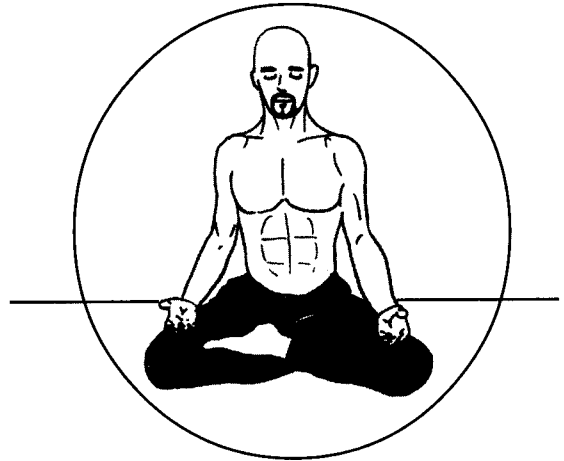


Figure 18.48. An Example of Concentrating on Both Internal and External Objects: a patient is using "Rhythmic Mind Concentration" to reduce stress and relax the body's nervous system

- **Think, feel, and experience the place of its origin:** After considering its initial form, focus your mind on how it originated and developed.
- **Think, feel, and experience the tree's particular uses and purpose:** Consider its functions, how this tree contributes to the environmental ecosystem, and how it contributes to the survival of the whole Earth. Consider if and how it provides shelter, shade, flowers, pollen, fruit, herbal qualities, etc.
- **Think, feel, and experience its associations:** Consider as many associated things as possible about the tree, allowing your mind to pursue any related energetic extensions (the type of soil it feeds on, how much water it needs to exist, its history, etc.).
- **Think, feel, and experience its probable end:** While considering the particular subject (the tree), understand its temporal nature, and experience it dissolving back into the various Elements of nature.

Concentrating on Both Internal and External Objects

In the Medical Qigong clinic, the method of concentrating on both internal and external objects employs "Rhythmic Mind Concentration" and is the primary method used in Medical Qi-

gong therapy. It is simple, easy, safe, and effective. In this type of mental training, the patients' bodies will respond to their thoughts. Patients focus their attention on the breath as it flows in and out of their bodies. They listen to the sounds of their breathing and sense the expanding and contracting movements of their abdomen. During this type of mental concentration, the patients are sometimes given a Mantra, such as thinking the word "quiet" during the inhalation and "relax" during the exhalation; or they are instructed to silently count numbers (Figure 18.48).

Sometimes the patients are directed to imagine the feeling of quietness, like a mist, flowing from the Earth into the feet and lower perineum, filling the entire body, extending into the head (this allows the patient to absorb quiescent Earth Qi); or they are directed to imagine the feeling of quietness, like a mist, coming from the outside of the body, descending into the head and flowing down into the lower perineum and feet (absorbing quiescent Heaven Qi).

When first teaching patients the methods of mind concentration, keep the images simple. When the patients have recovered from their illness, they can begin to concentrate on either an internal or external object to further strengthen their health.

Concentrating on Both Internal and External Objects Meditation

When training external awareness, the mind follows the senses; however, when internalized the senses follow the mind. Therefore, when concentration is placed on both internal and external objects the mind directs the senses to respond to the directed thoughts of the Will (Zhi).

The following meditation is one example of a training method used when concentrating on both internal and external objects. Although it is a simple form of Mental Dao Yin training, it is extremely useful in helping the doctor to develop his or her Will (Zhi) and Concentration (Yi). Remember that the object itself is of little importance; the primary goal of the meditation is to train the Acquired Mind (Shen Zhi) to obey the Will (Zhi). The following is an example of using the Mental Dao Yin technique of concentrating on both inter-

nal and external objects to regulate the Liver.

- **Use the mind to connect the external object with the internal object:** After choosing a familiar object to concentrate on (i.e., a small, medium-sized tree), extend your attention and hold your mind into the tree, connecting it with your Liver (e.g., to regulate the Liver Qi). While concentrating, exclude all other objects except the tree and your Liver organ. Consider each external and internal objects' size, shape, color, type of Element (Wood), etc.
- **Use the breath to connect the external object with the internal object:** Think, feel and experience the breath flowing back and forth from the tree (external object) into the Liver (internal object), fusing and regulating the internal tissues with the external form.
- **Think, feel and experience the particular purpose of the meditation:** Consider the meditation's function, how this external tree contributes to the regulating function of the internal Liver organ.

THREE STAGES OF MENTAL CONCENTRATION TRAINING

Depending on the various practices, there are generally three stages of mental concentration training used in Mental Dao Yin Training. Most schools include numerous different practices within each of the three levels of training. Although the various schools may differ in the specific meditations taught, the progression is generally the same. The three stages of mental concentration training are divided into the Beginning Level, Intermediate Level, and Advanced Level, described as follows (Figure 18.49):

THE BEGINNING LEVEL OF MENTAL CONCENTRATION: THE EXTERNAL LEVEL

In the first level or beginning stage of mental concentration, the mind focuses on things within the external environment. Generally, one of the first techniques taught to the student is to gaze into space or into the sky. By dwelling on the limitless image of the sky, an expansion of mind automatically takes place. This ethereal vastness becomes the student's source of spiritual energy and power.

The longer one maintains the focus of the eyes

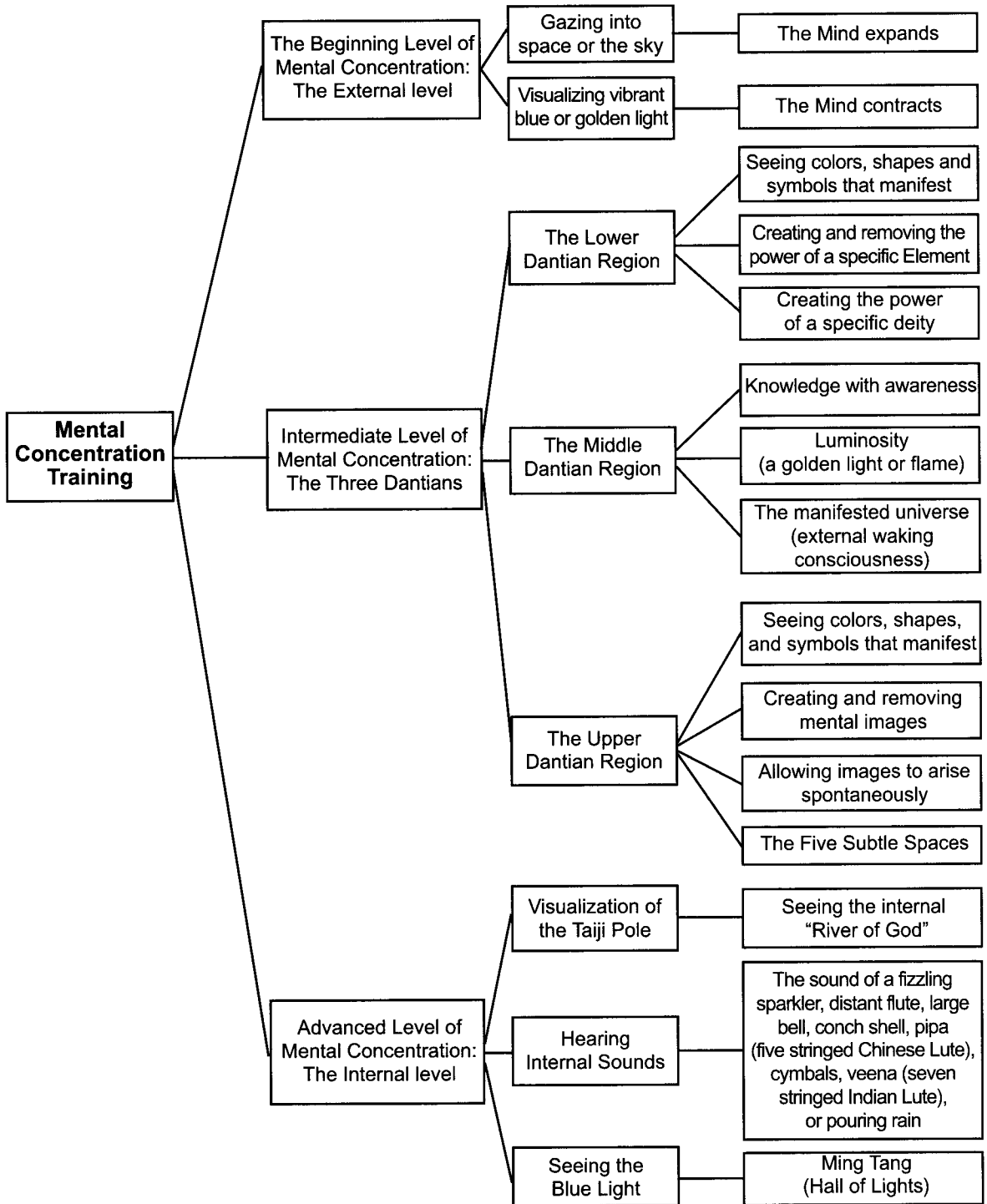


Figure 18.49. The Three Stages of Mental Concentration Training

onto a single point of space, the easier it becomes to control the sensory input, allowing for greater control of mental concentration. Therefore, after some time of training the mind to stare into space, the student is then instructed to place his or her concentration on visualizing either a vibrant blue (Yin) light or golden (Yang) light. The golden (Yang) light is stimulated via observing a candle flame; the blue (Yin) light is stimulated via observing a blue stone (i.e., sapphire), a Mandala, or deep ocean water.

INTERMEDIATE LEVEL OF MENTAL CONCENTRATION: THE THREE DANTIANS

In the intermediate level or second stage of mental concentration, the mind focuses on the infinite space of Qi existing within three Dantian regions. The three Dantian region meditations are described as follows:

1. The Lower Dantian Region: This technique used for mental concentration requires the individual to place his or her attention and awareness on the energetic space existing within the Lower Dantian. In this type of training, the mind is directed to focus on three types of observation:

- Seeing colors, shapes, and symbols that manifest
- Creating and removing the power of a specific Element
- Creating the power of a specific deity

As the mind becomes relaxed, quiescent, and directed into the Lower Dantian region, specific trainings become available to the student. These images and trainings represent a beginning developmental state of mental perception.

2. The Middle Dantian Region: This technique used for mental concentration requires the individual to place his or her attention and awareness on the energetic space existing within the Middle Dantian. In this type of training, the mind is directed to focus on three types of observations:

- Knowledge with awareness
- Luminosity (a golden light or flame)
- The manifested universe (external waking consciousness)

Once the divine light is experienced within the Heart, the individual is taught techniques that

deal with the intensity of emotions, the creation of emotions, the colors of an emotion, the changing of an emotion, and also the dimension beyond emotions (these are the deep subconscious emotions, not the conscious emotions that we deal with in daily life). It is important to experience these emotions in order to break the conditioned patterns of the mind. These images and trainings represent an intermediate developmental state of mental perception.

3. The Upper Dantian Region: This technique used for mental concentration requires the individual to place his or her attention and awareness on the energetic space existing within the Upper Dantian. In this type of training, the mind is directed to focus on three types of observations:

- Seeing colors, shapes, and symbols that manifest
- Creating and removing mental images
- Allowing images to arise spontaneously

As the mind becomes relaxed, quiescent, and directed into the Upper Dantian region, different shapes, geometric figures, patterns, and images will be seen. These images represent an advanced developmental state of mental perception.

The Five Subtle Spaces

After the student has practiced the Intermediate Level of concentrating on the Three Dantians, he or she will experience the awareness of the Five Subtle Spaces (Quality Without Space, A Bright Star In A Dark Space, Bright as the Sun Space, Element Space, and the Luminous Space of the Soul, described as follows.

1. Quality Without Space: This is experienced during mental concentration on the Middle Dantian, and is seen as a complete ring of either sunlight or flames of fire. The awareness is now awakened to the level that it can perceive the identity of the luminous body (represented by the ring of fire or sunlight). This is a voluntary vision that can be maintained or experienced for extended time periods.

2. A Bright Star In A Dark Space: This experience is described as “seeing a twinkling star shining within a deep, dark space.” It is a state of perception in which the mind perceives the infinite state of nothingness (complete absence

of light, cognition, and knowledge), with only one's self-contained awareness remaining as a small, fixed, luminous star. This is a point of understanding where there is total absence of external and internal awareness, and only undifferentiated awareness is active.

3. **Bright as the Sun Space:** This experience is described as being "bright like the middle of the sun." It is a state of perception in which the recognition of total darkness existing within the infinite state of nothingness merges with the divine light of the observer. As this awareness takes place, it causes the individual's whole personality to become engulfed by total awareness, creating the feeling of being in the center of the sun, surrounded by brilliance and light.
4. **Element Space:** This experience is described as being the "seed or essence from which the Elements are created." In this space, the Elements (Earth, Water, Fire, Wind/Air, and Wuji) are existing in a dormant state. There is no activity or motion, and the concept of duality has vanished. In this space, all experiences relating to the individual's identity, name, form, and idea have disappeared; there is only quiescent stillness.
5. **The Luminous Space of the Soul:** This experience is described as being in the "pure and undefiled luminous space of the soul." In this space, the source of light, which manifests in every visible and invisible object of creation (seen and unseen) is experienced as a living reality.

ADVANCED LEVEL OF MENTAL CONCENTRATION: THE INTERNAL LEVEL

In the advanced level or third stage of mental concentration, the mind focuses on things within the internal environment. In this stage of awareness and concentration, the individual's mind has passed beyond the conscious experiences and subconscious perceptions, and has entered into the subtle level of concentration where the psychic awareness becomes active.

In this stage, one's mental awareness, knowledge, and perceptions become active, recognizing

visions which arise during meditation. The activities attributed to this stage of mental awareness allow the individual to experience the merging of the mind with the feelings and psychic perceptions that arise from the Lower, Middle, and Upper Dantians. In this stage of peak experience, the mind stays awake and is active as it goes deeper into the three energetic realms (Jing-matter, Qi-energy, and Shen-spirit), the infinite space of the Wuji, and the Five Subtle Spaces.

As the mind sinks deeper into the realm of psychic awareness, its perceptions become more natural and spontaneous. Within this final stage the individual will pass through three levels of experience, Visualizing the Taiji Pole, Hearing Internal Sounds, and Seeing the Blue Light, described as follows:

1. **Visualization of the Taiji Pole:** The internal mental concentration begins with the awareness or vision of the center core Taiji Pole. Although the Taiji Pole is considered to be one single psychic channel, it is actually composed of two powerful energetic fields. The external energetic field of the Taiji Pole exists as a golden tube of light. However, internally (within the center core of the Taiji Pole) there exists the illuminating spark of divine light known as the "River of God." Intensifying one's awareness of this fiery luminous thread allows one the ability to experience and actually see (in full color and form) the internal "River of God" (see Volume 1, Chapter 5).

Ancient Daoist traditions say that when the light of the Lower Dantian ascends the Taiji Pole and rises into the Crystal Chamber (Ni Wan Palace) of the Third Dantian, the color of the Upper Dantian changes. Normally, when an individual closes his or her eyes, they only see black or the dull picture of the last observed image. Eventually, through practice, the entire head fills with light and the various chambers of the Upper Dantian overflow. Some ancient texts state that just before seeing this light shining within the middle of the forehead, the individual is liberated from the bondage of the conscious and subconscious dimensions.

2. **Hearing Internal Sounds:** Another manifes-

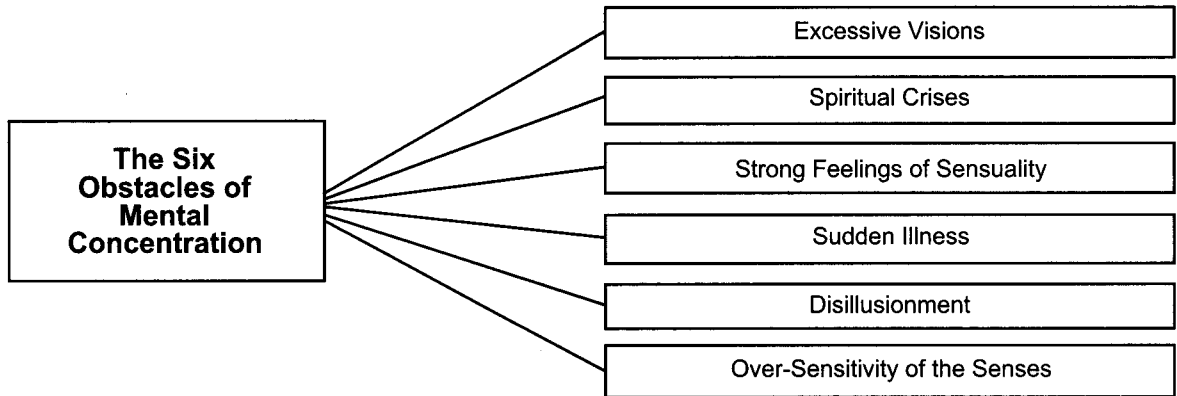


Figure 18.50. The Six Obstacles of Mental Concentration

tation of advanced internal mental concentration begins with the awareness specific sounds. While in deep mental concentration, once the Qi ascends the Taiji Pole and stimulates the Crystal Chamber (Ni Wan Palace), sometimes specific sounds are heard within the ears. These energetic sounds come from deep inside the individual's body, and are specific manifestations of the individual's energetic and spiritual fields. These internal sounds are traditionally acknowledged as the awakening stage of the Third Dantian's Crystal Chamber (Ni Wan Palace), and are divided into ten types of noises, described as follows:

- The sound of a fizzling sparkler
- The sound of a distant flute
- The sound of a large bell ringing
- The sound of a conch shell being blown
- The sound of a pipa (five stringed Chinese Lute)
- The sound of cymbals
- The sound of a veena (seven stringed Indian Lute)
- The sound of pouring rain
- The sound of a double drum
- The sound of thunder clouds

While in deep meditation and hearing these sounds (e.g., flute music), many individuals report having seen the darkness of the Upper Dantian change to bright, flashing colors or beautiful three dimensional art work. These psychic sounds are spiritual in nature, and are therefore an indication of the specific level of awareness that an individual has obtained.

3. Seeing the Blue Light: The final indication of achieving an advanced stage of internal mental concentration is seeing a blue light form behind the Yin Tang (Third Eye) area, at the Ming Tang (Hall of Lights). This area is known as the "Entrance of the Spirit" or "Bright Hall." The illumination of a blue light in this area indicates the fulfillment of the first subtle level of spiritual experience, and that the individual is now ready to progress onto the next stage of psychic training.

OBSTACLES IN MENTAL CONCENTRATION

The practices of focused concentration and visualization are designed to specifically purify the individual's physical, energetic, and spiritual bodies. The more the individual trains focused concentration and visualization, the less mentally distracted he or she becomes, and the closer the three bodies (physical, energetic, and spiritual) become aligned and harmonized.

Once the alignment of the individual's three bodies takes place, he or she crosses the threshold from external to internal experiences. As soon as this happens, many obstacles arise to block the individual's internal progress. These obstacles can range from experiencing excessive visions, spiritual crises, strong feelings of sensuality, sudden illness, disillusionment, and over-sensitivity of the senses, and are described as follows (Figure 18.50).

1. Excessive Visions: This is one of the first obstacles that the Qigong doctor must overcome when trying to maintain focused concentra-

tion. Visions may contain either terrifying or seductive illusions, sent in order to scare or tempt the doctor away from further progress into the spiritual realm.

2. **Spiritual Crises:** This obstacle can occur when the various energetic fields existing within the body become fully stimulated. When the individual's cultivated Qi and Shen penetrates into the Taiji Pole, it can "awaken" the energy that has laid dormant for many years within the body various Chakra centers. The type of energetic manifestation generated during this transition, as well as the degree of emotional release that the doctor may experience is generally determined by the individual's spiritual cultivation and level of emotional maturity at the time of the "awakening."
3. **Strong Feelings of Sensuality:** This obstacle can also occur when the various energetic fields existing within the body become fully stimulated. As the practice of focused concentration progresses, the mind becomes controlled, and the Qi, Shen, and energy centers become purified. This purification leads to an increased production of sexual essence (reproductive Jing). Therefore, the individual's sensuality is increased.
4. **Sudden Illness:** This obstacle often occurs during the beginning stages of focused concentration and visualization practice, when the body's physical impurities (that have been lying dormant) start to create obstructions. This type of illness is a result of the process of purification, and is generated in order to eliminate toxins existing within the tissues. During this time of transition medications are to be avoided as they tend to interfere with the body's purification process.
5. **Disillusionment:** This obstacle is sometimes difficult to overcome, as the doctor soon discovers that the various techniques used for developing focused concentration and visualization require much practice and discipline. It is only through perseverance that actual progress is made.
6. **Over-Sensitivity:** This obstacle sometimes occurs when the doctor begins to develop a

higher skill of concentration. Suddenly, the doctor becomes intensely aware of sounds, smells, images, and feelings resonating from other individuals and the surrounding environment. Often at this stage of transition, crowds of people can generate overwhelming sensory bombardment, which can either repel or irritate the doctor.

CONTEMPLATION

The third stage in training the mind is the use of Mental Contemplation. Contemplation can be understood as a more expanded version of concentration, in which the mind is allowed to wander within the field of a given subject. Examples include:

- Contemplating the meaning of an important principle (e.g., virtue).
- Contemplating a verse from a text (e.g., "Free from desire, you realize the mystery. Caught in desire, you see only the manifestation").
- Contemplating various factors involved in causation (e.g., how the emergence of Yin and Yang from the Dao leads to the appearance of the 10,000 things).

In practicing Contemplative Meditation, the doctor is encouraged to reevaluate experiences and world views according to the cause and effect of disease formations. Patients are also taught to use this type of insight to observe their physical and mental processes. This self-observer is used as a vehicle through which to scrutinize and carefully examine the fundamental energetic transformations occurring within the body that effect one's healing and spiritual growth.

One example of Contemplation Meditation involves the sequential examination of the following five components of human experience:

- **Physical Form:** In this first stage the individual examines the nature of physical form. This includes all material factors of existence - every type of material phenomena. The most important of these is the body, which is the physical organism through which the individual experiences the world. Meditation on physical form is commonly practiced by rotating the awareness through the physical

body (e.g., head to toes, toes to head, external to internal, internal to external, etc.) in order to experience every aspect of the individual's physical form.

- **Sensation:** After examining and experiencing physical form, it becomes apparent to the individual that physical form is only a product of sensation. In this second stage, the individual places his or her awareness on the field of sensation.
- **Perception:** After examining and experiencing sensation, it becomes apparent to the individual that sensation is only a product of perception. In this third stage, the individual places his or her awareness on the field of perception. Perception can be divided into six categories by way of the sense objects that it takes note of (perception of form, perception of sound, perception of smell, perception of taste, perception of touch and perception of ideas)
- **Mental Formation:** After examining and experiencing perception, it becomes apparent to the individual that perception is only a product of the mind. In this fourth stage, the individual places his or her awareness on the realm of mind and mental formations. Mental formation refers to all different types of desires and emotions, including those of both wholesome and unwholesome intentions (e.g., the desire or will to live, to exist, to re-exist, to become, to grow, to accumulate, to experience, etc.).
- **Consciousness:** After examining and experiencing mental formation, it becomes apparent to the individual that mental formation is only a product of consciousness. In this final stage, the individual places his or her awareness on awareness itself. Consciousness is the key factor of the mind. It is the basic awareness of an object, it is that light of awareness which makes all experience possible. Consciousness can be divided into six types according to its objects: Eye Consciousness (cognizes visual objects), Ear Consciousness (cognizes sound), Nose Consciousness (cognizes smell), Tongue Consciousness

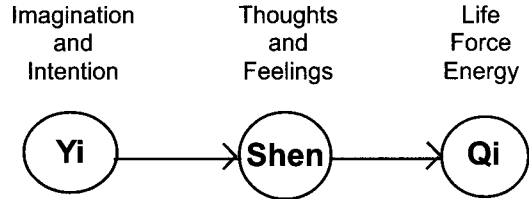


Figure 18.51. The Imagination Leads the Mind, The Mind Leads the Qi

(cognizes taste), Body Consciousness (cognizes tangible sensations), and Mind Consciousness (cognizes objects of outer senses such as sights, sounds, etc., as well as mental objects such as ideas, concepts, images, abstract notions, etc.).

IMAGINATION AND VISUALIZATION

The focus on both imagination and visualization is the final stage in Mental Dao Yin training. It is generally focused on after the student has learned to access the energetic and spiritual states of being in the present, and can distinguish between the differences in training Mental Concentration and Mental Contemplation.

USING THE IMAGINATION TO EMPOWER THE MIND

The Yi (which consists of the imagination and intention) leads the Shen (composed of thought, emotion, and spirit) which in turn leads the Qi (the body's life-force energy) (Figure 18.51). The power of the imagination has a strong and ever-present influence on health, and it can thus be used to either help cure diseases or to further complicate conditions. For example, cancer patients who are receiving Western medical treatments such as chemotherapy or radiation can increase the effectiveness of their treatment by imagining that their immune cells are destroying and eliminating all of the cancer tissues in the body. In fact, there are many reports of patients having placed their cancer into remission solely through the use of intense visualization and affirmation. Research from China reveals that patients with a positive belief structure produce certain physical transformations which result in the increased production and release of immune cells and numerous beneficial hormones.

The imagination is the inner form of all things, the primal inspiration from which reality manifests. Patients, like all of us, bring about what they think about. While treating disease, Qigong doctors encourage their patients to imagine healing energy from the divine being directed into the diseased area. Once the treatment is finished, patients are instructed to imagine that their disease has become completely healed. Similar visualization exercises (usually combined with breathing and movement) are then prescribed to the patient as homework. The regular practice of these exercises is an essential aspect of Medical Qigong therapy, as it empowers patients to direct and focus their own healing energy.

During a state of relaxed meditation, the foundational aspect of a patient's disease, which is normally hidden from consciousness, reveals itself in the form of images and impressions. After a Medical Qigong treatment or meditation, patients may be asked to describe to the doctor any unusual thoughts, images, or feelings that they may have experienced while in the deep state of relaxation. The doctor's ability to trace the images and associated emotions to the patients' internal organ or organ systems involved in the creation of the illness then helps the patients to find the origin of the image (a past incident, unhealthy belief structure, or trauma, etc.). Once the connection is made to the presenting disease, Medical Qigong homework is prescribed.

Medical Qigong prescriptions initiate energy movement. This energetic movement brings about the release of trapped emotions and energetic feelings. As the emotions unravel, a new level of awareness surfaces that allows the patients to become cognizant of certain mental functions that were previously unconscious. This awareness in turn allows patients to access their Superconscious Mind to change the conditioned programming of their Shen Zhi (Figure 18.52).

Through creative imagination, a patient's spirit is expressed and more fully embodied, so that his or her body becomes spiritualized. The imagination is an energetic world founded on the interrelation of various levels of spiritual, imagi-

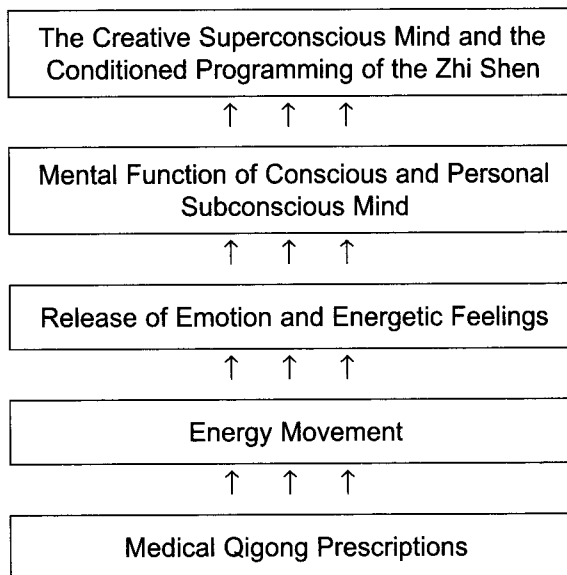


Figure 18.52. Five stages of transition and energy awareness allow patients access to their creative Superconscious energy in order to reprogram their belief structures.

native, and physical realities. These energetic dimensions lie between what the ancient Daoists call the "realm of the unfathomable hidden mystery" and the "world of animated physical forms." The imagination gives us access to energetic and spiritual worlds that exist as subtle dimensions connecting the reality within oneself and the reality outside of oneself.

THE IMPORTANCE OF MENTAL VISUALIZATION

Visualization is simply seeing or experiencing images within your mind. By using visualization to form a mental image, you can increase your energetic potential by a factor of ten. Research has shown that mental training builds neuromuscular connections. By mentally rehearsing your skills, you develop a spiritual and energetic foundation from which to progress. Regular practice is of utmost importance. It is better to train for ten minutes six times a week than twice a week for thirty minutes. There are three steps in achieving a successful visualization practice: deep relaxation through Qigong Meditations, clarity of visualization, and physical movement and visualization (Figure 18.53).

IMPORTANT TIPS FOR TRAINING MENTAL VISUALIZATION

When practicing visualization, it is important to keep the following points in mind:

1. **Begin External, Then Progress Internal:** Keep the image or symbol external during the initial phases of training. Then, as your perceptions become more refined, utilize the more subtle image of an internal psychic symbol.
2. **Choose a Familiar Symbol:** The image or symbol that you choose for visualization practice should be easily identified by your mind (i.e., it should easily attract and hold your mind's attention).
3. **Do Not Change Your Symbol:** Training every day using the same visualized symbol allows the mind to create a faster energetic patterning.
4. **Picture the Image With Your Eyes Closed:** Clearly visualizing your symbol with your eyes closed allows the mind to create a faster energetic re-patterning.

THE IMPORTANCE OF DEEP RELAXATION

By releasing stress and unnecessary tension, more energy is available for sustained visualization. Letting go of fear of the future and emotional reactions to the past allows you to focus on the present moment and permits conscious visualization practices to penetrate deeper subconscious levels.

When you tense your body, even slightly, many muscles contract. Some of these muscles are structurally integral to proper body alignment, while other muscles are functionally antagonistic to a balanced and quiescent posture. Thus a dynamic balance between muscular tension and relaxation is required for maximum relaxation. Relaxation will permit you to channel energy to the appropriate muscles, producing a deeper state of relaxation.

CLARITY OF VISUALIZATION

To obtain clarity of visualization and generate specific images using all five senses with clarity and control, visualize internally with your senses. When using your imagination, it is important to see, feel, hear, taste, and smell the experience that you are creating. This should be performed to the degree that you are actually experi-

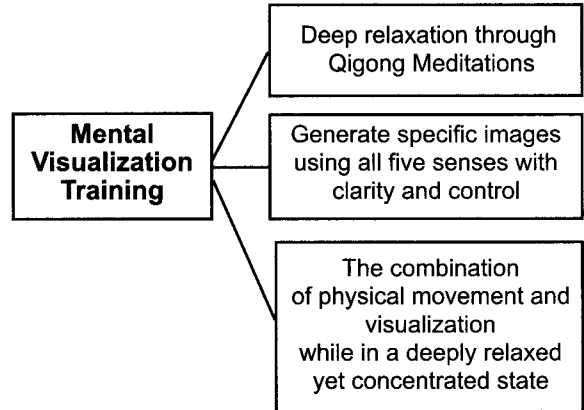


Figure 18.53. The Three Steps in Mental Visualization

encing what your imagination is conjuring.

Be persistent and work towards a fullness of this internal experience. Generally, the mind will progress through five transitional stages when the individual's clarity of visualization is being mastered. These five stages are described as follows:

1. **Unstable:** The mind's attention and focus constantly changes; it is unstable and wavering in both thought and feeling.
2. **Inattentive:** The mind's attention and focus becomes confused, unobservant, and inattentive to the original thought-intention.
3. **Occasionally Focused:** The mind's attention and focus begins to direct its attention, becoming occasionally focused.
4. **Focused:** The mind's attention and focus begins to gather into one spot; its attention is becoming clear and focused.
5. **Mastered:** The mind's attention and focus is completely controlled and clarity of visualization is mastered.

PHYSICAL MOVEMENT AND VISUALIZATION

The Qigong doctor can also choose to use a combination of physical movements and visualization while in a deeply relaxed yet concentrated state. This can be accomplished by external visualization. One example is to imagine seeing yourself on your own mental movie screen, while analyzing and correcting your performance (movements and actions) towards a successful and powerful outcome. Visualize different types of movement patterns and in-

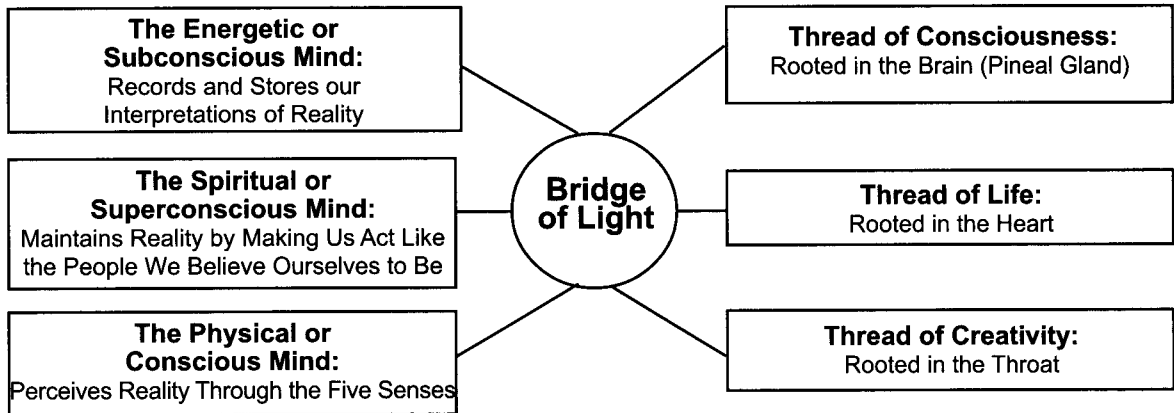


Figure 18.54. The Bridge of Light

teractions. During this type of active visualization training, if you detect an error in movement or action, mentally rewind and replay the event until the action or movement occurs perfectly.

STATIONARY MEDITATION AND VISUALIZATION

The following meditation is an example of using imagination and visualization to create the "Bridge Of Light." The Bridge of Light is an energetically patterned wave frequency which consists of three main components of the body's energetic field. Its energetic connection to the body's tissues envelops the Conscious Mind, the Personal Subconscious Mind, and the Superconscious Mind and is considered to be the bridge between the three processes of the mind. It consists of three separate but intertwining threads: the Thread of Life, the Thread of Consciousness, and the Thread of Creativity, described as follows (Figure 18.54):

1. **The Thread of Life** comes directly from the Eternal Soul (Shen Xian) and is rooted in the Middle Dantian and Heart area during conception via the Taiji Pole. It is connected to all feelings that stem from the Hun's influence on the Five Yin Organs (Wu Jing Shen), as well as the divine higher energy fields. It is considered the "stem of life," and is believed to be the "silver cord" that is attached from the individual's Middle Dantian and Heart center to the Bai Hui or Lower Dantian of the Soul Body when an individual is Soul Traveling.
2. **The Thread of Consciousness** also comes di-

rectly from the Eternal Soul, however, it is rooted in the Upper Dantian area and pineal gland within the Brain. It embodies portions of the energies of consciousness and is energetically and spiritually considered to be the "seat of consciousness."

3. **The Thread of Creativity** is rooted in the throat and is unique in that it is created and specifically constructed by each individual, existing as a bridge between the Upper Dantian and Middle Dantian. It is molded by an individual's own personal understanding of his or her spiritual quest (why they are here). Therefore, it is also considered to be an extension, or synthesis, of both the Thread of Life and the Thread of Consciousness. The Thread of Creativity is in itself made up of three main components. These three components, or additional threads, intertwine as one unified thread of creativity and are explained as follows:
 - The first portion of this thread extends from the Heart (Shen: Spirit) to the Spleen (Yi: Intention) and is energized through prayer and meditation. It is connected from the body to the first external field of Wei Qi.
 - The second portion of this thread extends from the solar plexus (Yellow Court) to the Heart (Shen: Spirit), and it responds to the energetic shifting of emotional transitions. It eventually extends and connects from the

body to the second external field of Wei Qi.

- The third portion of this thread extends from the Yintang (Third Eye) through the Brain, ascending through the Baihui (pineal gland) region and beyond, and is responsible for spiritual insight and transitions. This energy field is connected from the body to the third external field of Wei Qi.

The purpose for training the recognition of the three components of the Thread of Creativity is to reconnect the individual's awareness with the energetic and spiritual nature and connective flow of his or her Taiji Pole. This rediscovered awareness allows the Qigong doctor the ability to progress deeper into the energetic and spiritual worlds.

After all three threads of creativity have been activated, energized, and developed, the next goal is to align and integrate the Qi of the Thread of Life and the Qi of the Thread of Consciousness with the frequencies of the Thread of Creativity.

Because the Thread of Life is connected to the Eternal Soul, the integration of the three threads allows an individual the direct connection to his or her core self (Figure 18.55). This enables the individual the ability to consciously access his or her true inner voice (the "voice of the soul") and receive information and guidance from the Divine. The goal in accessing the Bridge of Light is to unite these three energetic threads into one powerful and functional energy field.

When all three major threads (which together compose the Bridge of Light) are connected as one harmonious cord of light extending upward through the Taiji Pole, a spiritual gateway is opened that enables access to the "Pure Heavenly Sound," also known as "Hearing the Sounds of the Universe" (see the Six Transportations of Shen in Chapter 14).

TOOLS FOR MEDITATION

Meditations are devised in order to allow the individual the ability to realize and experience the deeper states of divine inspiration found in quiescent tranquility. There are several schools of meditation training, each with their own merit, and each employing the assistance of specific de-

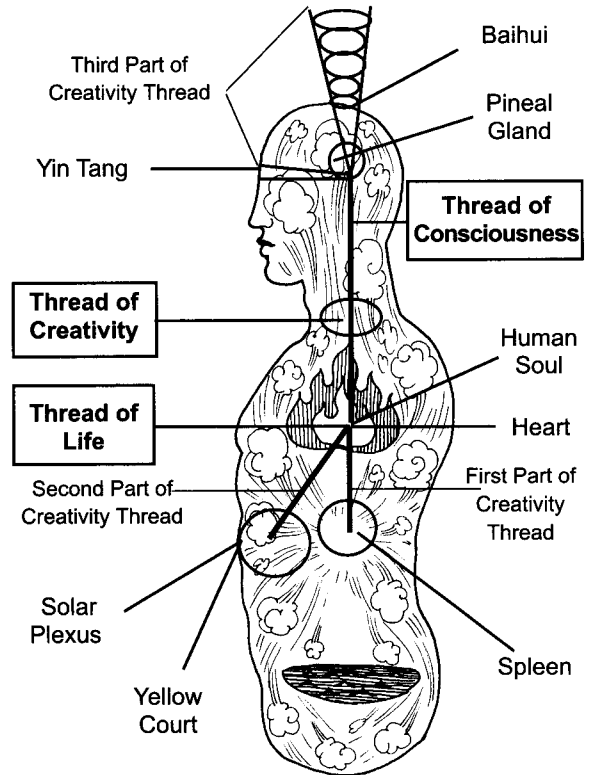


Figure 18.55. The Bridge of Light

vices or objects on which the meditator can center his or her attention.

Many systems use incantations (Mantras) or employ other techniques that focus on the movement of the breath. Other systems use psychic symbols (Icons, Mandalas, and Yantras) in order to root the student's mind and assist him or her in directing the mind's intention in establishing single-pointed concentration. These "tools of meditation" vary according to culture, tradition, and system. It is important to note, however, that these techniques all serve the same purpose, and are therefore considered to be equivalent to each other. Because these tools are used as the base to which the disciple continually returns his or her attention, some Shengong masters believe that a disciple cannot progress very far into the subtle realms of meditation without them.

Once the student has learned to master the

meditation tool, and can focus the mind's concentration without distraction, he or she can then use this acquired skill to work towards more advanced Shengong training (see Volume 3, Chapter 26).

UTILIZING MEDITATION FOR PURGATION, TONIFICATION, AND REGULATION

The practical application of Mental Dao Yin training in the Medical Qigong clinic involves prescribing specific meditations that are uniquely tailored to the patient's diseased condition. It is therefore essential that the Medical Qigong doctor be familiar with a wide range of Mental Dao Yin exercises in order to have a base from which to prescribe appropriate Medical Qigong Purgation, Tonification, and Regulation meditations.

The following are some examples of Medical Qigong Purgation, Tonification, and Regulation meditations:

- **Mental Dao Yin Purgation Meditations include:** The Pulling Out the Pain Meditation, The River of Divine Light Meditation, The Dispelling the Filth Meditation, The Dissolving Emotional Blockages and Releasing Energetic Armoring Meditation, The Sun and Moon Purging Meditation, The Waterfall Purging Meditation, The Energy Melting Meditation, The Bone Breathing Meditation (Cleansing and Purifying), etc.
- **Mental Dao Yin Tonification Meditations include:** The Beating and Drumming the Qi Meditation, The Color Breathing Meditation, The Gathering the Sun's Essence Meditation, The Gathering the Moon's Essence Meditation, The Life Force Breathing Meditation, The Eight Direction Perception Meditation, The Great Luminous Pearl Meditation, The Divine White Light Meditation, The Wu Zang Meditation, The Earth Yin Qi Tonification Meditation, The Rebuilding the Righteous Qi Meditation, The Heaven Yang Qi Tonification Meditation, The Bone Breathing Meditation (Creating and Energizing), etc.
- **Mental Dao Yin Regulation Meditations include:** The Microcosmic Orbit Meditation (Fire Cycle, Water Cycle, and Wind Cycle), The Macrocosmic Orbit Meditation, The Ex-

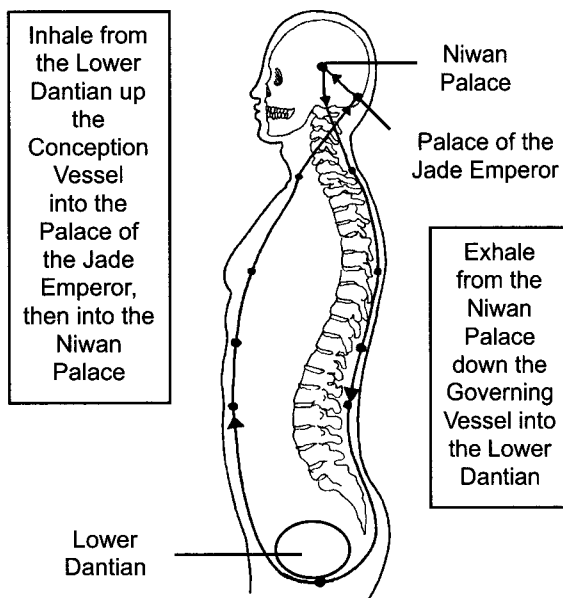


Figure 18.56. Using the Mind to open the Body's Psychic Channels

change of Fire and Water Meditation, The Color Breathing Meditation, The Energy Ball Meditation, The Five Healing Lights Regulating Qi Meditation, The Cleansing The Body Meditation (Taking in the Wood Element), The Exhaling the Turbid and Inhaling the Clean Color Meditations, The Hibernation Breathing Meditation, The Creating The Bridge of Light, The Chain of Pearls Meditation, etc.

USING THE MIND TO OPEN THE BODY'S PSYCHIC CHANNELS

The following meditation is practised by both Daoist and Buddhist disciples in order to train the Mind's intention. It follows the Microcosmic Water Cycle and is used to stimulate the body's psychic channels. This technique can be practiced in either a sitting or standing posture.

- Begin by performing the "One Through Ten Meditation" and "Three Invocations" (see Volume 3, Chapter 28).
- Visualize a thin silver or transparent energetic cord existing within the spinal column, connecting the Lower Dantian to the Niwan Palace, located in the center of the Upper Dantian (Figure 18.56).

- Inhale Qi from the Lower Dantian and imagine the energy flowing up the Conception Vessel into the “Palace of the Jade Emperor,” and then into the “Niwan Palace.” In certain Buddhist traditions, disciples will use the Mantra “So” when inhaling and following the Qi’s pathway from the Lower Dantian up the Conception Vessel into the Niwan Palace.
- Exhale Qi and light from the “Niwan Palace,” and lead the energy down the Governing Vessel into the Lower Dantian. In certain Buddhist traditions, disciples will use the Mantra “Ham” when exhaling and following the Qi’s pathway from the Upper Dantian down the Governing Vessel to the Lower Dantian.

REPROGRAMMING THE MIND TO HEAL

The subtle energetic matrix of the mind contains specific energetic patterns that maintain a patient’s physical, mental, emotional, and spiritual belief structures. An individual’s beliefs are based on the hopes, fears, and certainty that something is “true.” It does not mean that what the individual believes is valid or even true, but only that the individual has come to accept the existence of this particular state of mind as reliable and accurate. These initial patterns of thought are maintained by the dictates of the individual’s personal Subconscious Mind, and can only be changed when the Superconscious Mind is engaged.

In the lower realm of the material world, the knowledge that most individuals experience is in the form of intellectual knowledge, derived from the rational side of the mind. This form of “relative” knowledge is considered by spiritual mystics to be “false” knowledge, as it consists of a limited construction of “facts” from which concepts, theories, and our relationship to our environment are constructed. These formulated “facts” are generally transitional and seasonal, as modern science, medicine, and psychology are continually shining new light on and re-evaluating their previously accepted conclusions.

To change specific destructive patterns, the personal Subconscious Mind must be reprogrammed. The three primary tools used to reprogram the personal Subconscious Mind are: imagi-

nation, visualization, and positive affirmation. Imagination combines vivid pictures, sounds, sensations, etc., and creates a new reality in the Superconscious Mind. It is the awakening to the new reality that reconnects the individual to the Superconscious Mind.

If patients do not use imagery and affirmations to change their present personal Subconscious representation of reality, their personal Subconscious Minds will automatically seek to correct any newly made change. The personal Subconscious Mind views any new deviation from the normal energetic pattern as a mistake and will automatically resist or sabotage any change of pattern, returning the patient back to his or her original state of mind and body sickness.

In a very real sense, “we bring about what we think about” simply by acting in accordance with the truth that we have come to believe. If we respond with a particular new state of mind and maintain that thought over a sufficient time period, the new belief structure will become a permanent reality of the inner-self. In using the mind to make transitions, it is important to note that although words, images, and sensations all have tremendous power, the spirit behind the intent is the real key to any permanent transformation.

Because patients generally trust their doctor, it is the doctor’s responsibility to direct the patients into a healing mental state for the purpose of restoring health. The doctor must carefully avoid the practice of “clinical hexing.” Clinical hexing occurs when a patient (who completely trusts the doctor) is told by that doctor that there is no hope (e.g., a particular condition will inevitably worsen or remain incurable). The patients, believing the doctor, may give up their desire to change and heal, and become resigned to the prescribed outcome. Thus, through accepting the inevitability of death, they suppress their innate desire to live. Qigong doctors are therefore taught to always encourage their patients towards recovery and to never destroy their hope.

Through positive affirmation and reinforcement, it is possible for patients to completely reverse the progression of disease. Scientific studies in China have proven, for example, that

through imagination, visualization (including all of the five senses), and positive affirmation, the rate of phagocytosis (the ability of the immune cells to engulf and destroy invading germ cells) greatly increases, thus enhancing the body's immune function.

SECTION IV

RECTIFYING QI DEVIATIONS WITH MEDICAL QIGONG THERAPY

CHAPTER 19

UNDERSTANDING QI DEVIATIONS

INTRODUCTION

Energetic deviations occur naturally through the course of everyday life; however, the body's energetic constitution is normally able to quickly correct any disharmony in energy flow. The difficulty when cultivating Qi is not in the accumulation of large amounts of energy, but in the creation of a constitutional system strong enough to use this energy without being damaged by it. This is one reason why Qigong doctors initially spend years developing the safety measures and internal reservoirs necessary to ensure that their bodies will not be damaged by creating too much energy too fast. The alteration of energetic patterns can result in feelings ranging from simple discomfort to an abnormal susceptibility to either disease or emotional instability. Through proper Medical Qigong therapy, however, Qi deviations can be rectified.

If uncorrected, Qi deviations can be precursors to more serious physical or psychological diseases. In recent years, medical researchers in China have reported that some patients admitted to the Medical Qigong clinics had developed mental as well as physical disorders as a result of Qi deviations. The term "Qi Deviation," refers to an abnormal phenomenon occurring within the patient or Qigong practitioner that is induced through excessive or improper Qigong meditation or exercise. The clinical symptoms of Qi deviations can range from physical abnormalities, to instability in the patient's perceptions, thinking, or behavior.

If the Qigong doctor has not been adequately trained in internal purging techniques, his or her body's increased energetic field can act as a magnet that attracts toxic energy from the surrounding environment (including pathogenic Qi from a patient). Once toxic energy enters into the body,

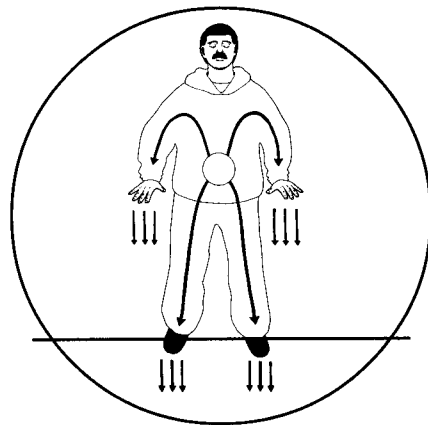


Figure 19.1. The Qigong doctor gathers energy into his or her Lower Dantian and expels any acquired pathogenic factors out the hands and feet

it can immediately create or increase a Qi deviation. For this reason, Qi deviations should be treated as soon as possible. For example, if Qi deviations occur during Qigong exercises or meditations, the practitioner should stop the practice immediately and guide the Turbid Qi (and bad feelings) out from the body, discharging the toxic energy through the four extremities and into the ground (Figure 19.1).

ESTABLISHING A STRONG ENERGETIC FOUNDATION

The process of Medical Qigong meditations and exercises is said to cause an alchemic transformation in which Shi Shen (Turbid Spirit) is transformed into Yuan Shen (Original Spirit). The pattern for this energetic transformation occurs when first beginning to practice Medical Qigong, at the "laying a foundation" stage of the workout. If the Turbid Qi is not removed from the individual's body at the beginning stage of practice, then the new Qi that has been gathered and

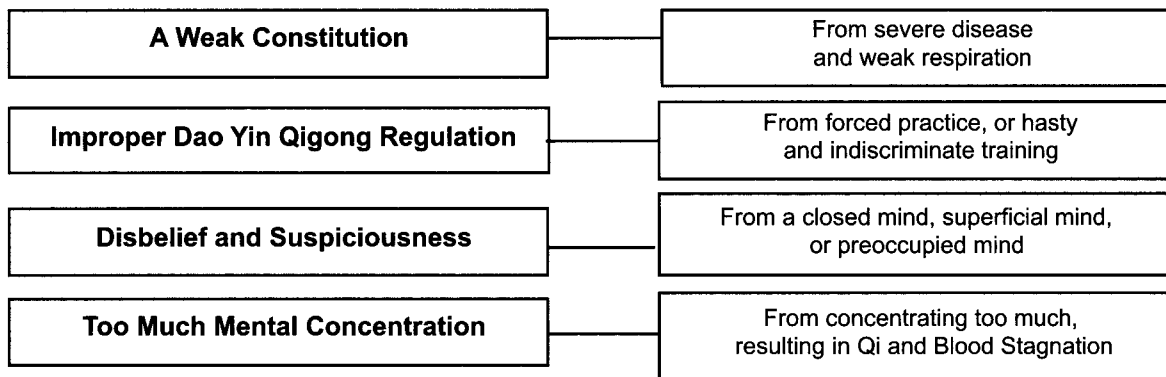


Figure 19.2. The Main Causes of Qi Deviations

concentrated in the Dantian areas (or other parts of the body) will also become Turbid. This increased amount of Turbid Qi may bring about internal disturbances when the practitioner encounters adverse external factors such as suddenly being startled or becoming angry. Too much concentration, as well as too intense a focus placed on the Qigong exercises or meditations can also lead to Qi deviations. Turbid Qi can also create Turbid Shen.

PURGING TURBID QI

No matter which Medical Qigong system is being practiced, the first task will always be to Purge the Turbid Qi from the body's channels and internal organs, then to Tonify any deficient internal organs, and finally to Regulate the body's Yin and Yang energy.

When cultivating the body's Jing, Qi, and Shen, if the patient has neglected to first Purge his or her body of pathogenic Qi, the incoming Clean Qi can cause the Turbid Qi to escape or penetrate deeper into the surrounding internal organs and tissues. If the Turbid Qi escapes into the body's channels, it can result in tissue distension or numbing of the body. For example, if the Turbid Qi travels along the Governing Vessel into the head, the individual will experience a feeling of heavy pressure within the head, and in severe cases, psychosis can occur. To avoid such side effects, students are encouraged to first Purge the Toxic Qi from their bodies before trying to Tonify their body's Five Yin Organs.

THE MAIN CAUSES OF QI DEVIATIONS

To correct any Qi imbalance, it is important to understand the root cause of the deviation. According to research gathered by Dr. Wei Lin Shen of Shanghai, China, the main causes believed to contribute to Qigong deviations are a person's constitution and pathological state, improper Dao Yin Qigong training, disbelief and distrust of the Qigong exercises and meditations, and too much mental concentration, described as follows (Figure 19.2):

1. **A Weak Constitution** can eventually lead to a pathological state. Patients with severe disease and weak respiration tend to incur Qi deviations much quicker than do other patients, especially if they are encouraged or allowed to stand too long. Therefore, patients with a weak constitution should not be encouraged to sit or stand for long periods of time, nor to practice too long or too intensely.
2. **Improper Dao Yin Qigong Training** can result in Qi deviations. Lack of proper instruction from a qualified master of Medical Qigong therapy can often result in the failure to train and regulate Qi in the correct way. The failure to correctly apply the three Dao Yin principles and methods in training practice (proper regulation of the body's Jing, the breath's Qi, and the mind's Shen), for example, leads to Qi deviations. Creating new techniques, training recklessly before mastering the primary techniques, or changing the

techniques at random can also result in Qi deviations. Additionally, Qi deviations may also occur as a result of forced practice, or when individuals hastily and indiscriminately train in techniques that focus on circulating internal Qi. For this reason, Qigong practitioners are encouraged to be patient and thorough when practicing Dao Yin Regulations. The ultimate goal is to achieve a tranquil, quiet, and empty state of mind.

To correct a Qi deviation, the Qigong doctor will address each possible cause separately, beginning with the patient's posture (Jing), then examining the patient's breath (Qi), and finally the mind (Shen). Generally, the Medical Qigong doctor will check for the following causes (Figure 19.3):

- **Postural Dao Yin deviations** result from incorrect lying, sitting, standing, or moving postures.
 - **Respiratory Dao Yin deviations** result from improper inhalation and exhalation breathing methods.
 - **Mental Dao Yin deviations** result from improper mental activities and emotional disturbances. These emotional disturbances (due to the accumulation of toxic emotions within the internal organs) may manifest as uncontrollable thoughts or spontaneous emotional outbursts.
3. **Disbelief and Suspiciousness** can induce Qi deviations. Disbelief or an inability to adopt a correct attitude toward Medical Qigong exercises or meditations can result in unbalanced mental tendencies that can become deviations over the course of time (for example, extreme suspiciousness that leads to paranoia). In ancient China, it was commonly taught among the Daoists that Mental Qi deviations can result from a closed mind, a superficial mind, or a preoccupied mind, described as follows:
- **A Closed Mind**, full of fear, pride, or bitterness may prevent the patient from connecting with the true self.
 - **A Superficial Mind**, or lack of commitment and belief in energetic healing, may cause the patient to fail in taking the Medical Qigong prescriptions seriously.

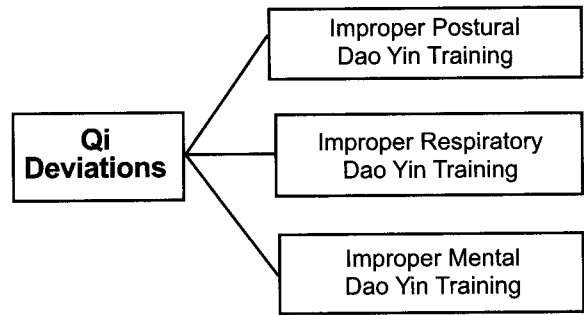


Figure 19.3. To correct a Qi Deviation, address each possible cause separately, beginning with the patient's Posture (Jing), Breath (Qi), and then the Mind (Shen)

- **A Preoccupied Mind** may cause the patient's spirit (Hun) to "wander," allowing the Po to control and distract the patient's mind and emotions.

Additionally, stressful life activities and environmental disturbances can also give way to the formation of Qi deviations, described as follows:

- **Stressful Life Activities** resulting from an improper balance of work and play, lack of sleep, or improper diet may cause Qi deviations.
 - **Environmental disturbances** during Medical Qigong practice, such as the phone or doorbell ringing, may startle the practitioner and cause Qi deviations.
4. **Too Much Mental Concentration** is the most frequent cause of Qi deviations. The strong focus of mental attention on the flow of Qi can distort the energy's pathway and lead to Qi deviations. If the focus of the intention is too great, it can cause too the excess Qi and Blood to flow into the Brain, resulting in headaches (in mild cases). The concentration on internal objects with too intense a focus can actually cause Qi and Blood Stagnation or result in excess Qi gathering in a particular area (e.g., concentrating too hard on a tumor can actually cause it to grow instead of dispersing it). Soft, clear, and steady concentration is always preferred when practicing Medical Qigong exercises and meditations. A relaxed mind and body allows the Qi to flow freely.

POSTURAL DAO YIN DEVIATIONS

The goal of Postural Dao Yin training is to promote the regulation and circulation of Jing, Qi, Shen, Blood, and Body Fluids. Part of this training involves learning techniques used to guide the internal energy to flow through the body's tissues, as well as using the movements and changes initiated by the electromagnetic fields of the hands and body in order to gather or disperse energy. Success in Medical Qigong training is directly related to the correctness of the body's alignment or "structure."

To correct Qi deviations due to improper postural alignment, it is important to observe and refine the three principles of relaxation, alignment, and technique, described as follows:

- **Relaxation:** Proper relaxation is achieved by adjusting the body's tissues to facilitate maximum relaxation in relationship to gravity
- **Alignment:** When the postural alignment is structurally correct, it allows the tissues to facilitate maximum flow of energy
- **Technique:** When the appropriate Tonifying, Purging, or Regulating Dao Yin technique is applied, focused intention works in conjunction with energy and gravity in order to achieve the desired clinical result

When a Postural deviation occurs, the patient is instructed to first examine the imbalance in accordance with the basic laws of postural alignment. A beginner is more prone to some disorders due to incorrect postures, and should therefore be encouraged to carefully examine his or her structure and movements in order to undo any previous improper patterning. Symptoms resulting from improper structural alignment include headaches, dizziness, and a stiff neck.

PHYSICAL MANIFESTATIONS OF POSTURAL QI DEVIATIONS

If postural deviations occur, first review the Eighteen Rules of Proper Medical Qigong Structure in relationship to the sitting or standing positions (see Chapter 16); then, if the problem still persists, review the Respiratory Dao Yin Qigong patterns, and then the Mental Dao Yin training.

Traditionally, most Qi deviations occurring from improper Postural Dao Yin training can be easily rectified. The following are some examples of specific Qi deviations related to improper postural alignment (Figure 19.4):

- **Eye distention** results from excessive staring at external objects during meditations and exercises. To prevent this type of Qi deviation, encourage patients to always use a soft focus.
- **A stiff or painful neck** is usually caused by forcefully attempting to suspend the head. To prevent this type of Qi deviation, patients are instructed to relax the neck muscles and sink the shoulders. Additionally, correct any postural misalignment that may have occurred in the upper back, as this type of misalignment can make it difficult, if not impossible, for the neck and head to remain aligned and held in an upright position.
- **Shoulder and back pain** can occur when patients fail to relax the muscles of the shoulders and back, or when they stretch the back excessively, hollow their chest too much, or hold an unfamiliar posture for too long. To prevent this type of Qi deviation, the patients are instructed to relax and sink their shoulders and imagine the back melting down into the hips and legs.
- **Waist and hip pain** (lumbago) can arise from several factors:
 1. Tension in the hip muscles causes pain in the hips that extends to the waist.
 2. Twisting the waist without first relaxing the hips can result in both hip and waist pain.
 3. Forcefully twisting the waist may also cause pain.

To prevent this type of Qi deviation, patients are instructed to relax their waist and hips and sink the energy into the Earth via the feet.
- **Abdominal and lower extremity distention or flatulence** results from the forceful pulling-in of the Stomach or too much mental concentration on the lower extremities. To prevent this type of Qi deviation, patients are instructed to relax their abdomen and lower extremities, allowing the Qi to sink naturally.
- **A swollen and painful anus or dry stool**, can

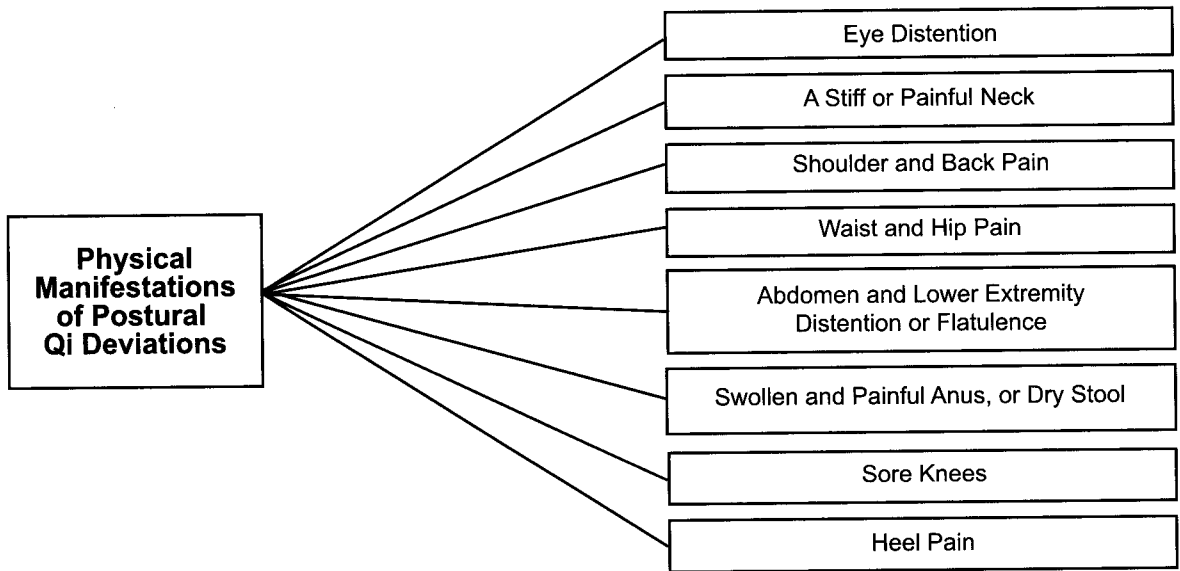


Figure 19.4. The Physical Manifestations of Postural Qi Deviations

result from raising the anus too forcefully. Also, hemorrhoids can develop from holding the breath too forcefully while focusing on the lower abdominal area during the Abdominal Breath Holding method. To prevent this type of Qi deviation, the patients are instructed to close their anal sphincter softly and relax their buttock muscles.

- **Sore knees** are a result of crouching too low, over-bending the knees, rotating (twisting) at the knees, or extending them past the toes. To prevent this type of Qi deviation, patients are instructed to keep their knees in proper alignment and guide the pressure of the body weight to flow behind the legs and not in front.
- **Heel pain** can be caused by shifting the body's weight excessively onto the heels during walking or standing practice. Heel-pain can also occur if patients focus too much attention on their heels instead of on the center of their feet for balance. Knocking, stomping, or excessively dropping the heels against the ground, as well as excess sexual activity, or a Kidney Deficiency can all cause pain in the heels. To prevent this type of Qi deviation, patients are instructed to relax their legs and

waist and imagine that their feet are kneading the ground. This squashing and kneading action is used to encourage the free flow of Yin Qi from the Earth into the body.

IMPROPER HAND MOVEMENTS

When performing Medical Qigong exercises and meditations, the hands are externally responsible for leading and guiding the Qi through the body. Whether practicing a specific arm movement or performing a Hand Seal, through proper usage, the energy released from the hands can allow the patient to exponentially increase his or her healing potential.

Improper hand movements, however, can occur when the patient fails to distinguish between the Yin and Yang energetic properties of the palms, or applies either too much or too little muscular strength in the raising and lowering of the arms during Qigong practice. Both the alignment and the energetic function of the patient's arms, hands, and fingers should be checked based on the following criteria:

- If the arm movements are too dynamic, they will cause an excessive amount of energy to become either gathered or dispersed; this results in Qi deviations.

- While performing a Tonification exercise into the Lower Dantian, if the palms of the hands are turned outward, away from the body (instead of facing towards the body), this can easily cause diarrhea or a Qi Deficiency.
- If the fingers move up to point at the chest, the energy released from the hands can cause tightness in the patient's chest. If the patient's hands point obliquely at the neck and face, the emitted Qi can cause dizziness, nausea, and edema of the face, especially in patients who are sensitive to the energy movement within the channels and collaterals.

RECTIFYING YIN AND YANG IMBALANCE DUE TO IMPROPER HAND POSTURES

When training Medical Qigong hand postures, another common problem that can occur from improper practice is the creation of an unexpected imbalance of Yin and Yang Qi within the body. It is the Qigong doctor's goal to address and balance any unstable Yin or Yang condition before it has a chance to penetrate deeper into the tissues, creating further imbalances and developing into a pathogenic state. Clinical applications used to rectify certain Yin and Yang imbalances caused from improper hand postures are described as follows:

- With the patient sitting upright on the edge of the treatment table, or in a chair, the Qigong doctor will begin by using sweeping hand techniques in order to Purge any obstructions that may have occurred along the patient's Governing and Conception Vessels.
- The doctor will then place his or her right palm above the patient's GV-14 (Dazhui) point, located on the midline at the base of the neck, with the left palm positioned over the Lower Dantian (CV-6) area. The doctor will begin emitting Qi into the back of the neck via the Governing Vessel, directing the energy to flow downward into the Lower Dantian from the GV-14 area. The GV-14 point is considered a collection area for the all of the body's Yang Qi.
- Next, the doctor will place his or her left palm over the patient's CV-22 (Tiantu) point, located on the midline, in the center of the suprasternal fossa, with the right palm positioned over the GV-4 (Mingmen) point. The

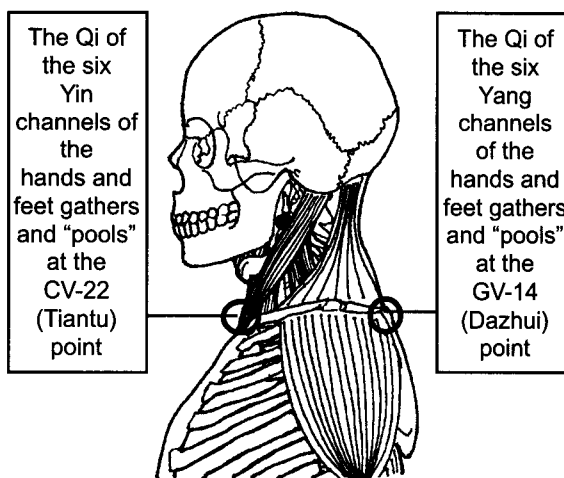


Figure 19.5. The Qi of body's internal Yin and Yang channels pools along the upper aspects of the body's anterior and posterior

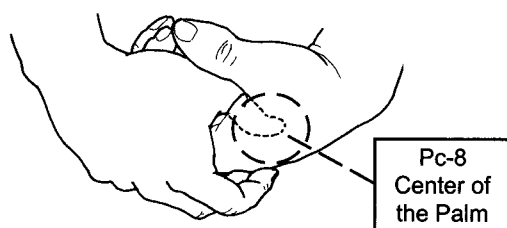


Figure 19.6. The Proper Hand Position

doctor will begin emitting Qi into the Conception Vessel, directing the energy to flow downward into the Lower Dantian from the CV-22 area. The CV-22 point is considered a collection area for the all of the body's Yin Qi.

- The action of rooting both Yang and Yin upper pools of energy into the Lower Dantian will counterbalance any Rebellious Qi rising upward, allowing the patient's Yin and Yang energy to harmonize (Figure 19.5)

TREATMENT MEDITATIONS

The following hand postures are used in Medical Qigong prescription meditations to develop a strong electromagnetic charge in the Lower and Middle Dantians. This energetic current is naturally utilized by the body to balance its Yin and Yang currents:

Initiate the hand posture by having the patient place the thumb in the center of his or her palm (Pc-8). Place the fingers on the back (dorsal) side of

the hand opposite the (Pc-8) point (Figure 19.6):

- **To energize the Lower Dantian**, the patient concentrates on his or her lower abdominal area.
- **To energize the Middle Dantian**, the patient concentrates on the area at center of the chest.

The only difference between the Lower Dantian exercise and the meditation used to heat the Middle Dantian is the area of focus and concentration. In these particular meditations, the hand postures are the same; however, the mind is focused on either the Lower Dantian or on the Middle Dantian.

- **For men** to develop a stronger electropositive Yang energy field, the right hand should cover the top and center of the left hand. To develop a stronger electronegative Yin energy field, the left hand should cover the top and center of their right hand.
- **For women** to develop a stronger electropositive Yang energy field, the left hand should cover the top and center of the right hand. To develop a stronger electronegative Yin energy field, the right hand should cover the top and center of the left hand.

Note: When generating energy within each Dantian, it is important to understand basic Yin and Yang polarities and their relationships to male and female. The female chest is considered Yang while the female genital area is considered Yin. The female Middle Dantian (or Heart area) is the focal point of female Yang (positive) energy; the genital area is the focal point of female Yin (negative) energy. Conversely, the male chest is considered Yin while the male genital area is considered Yang. The Middle Dantian (or Heart area) is the focal point of male Yin (negative) energy; the genital area is the focal point of male Yang (positive) energy (see Volume 1, Chapter 5).

TREATING UNCONTROLLABLE MUSCLE DEVIATIONS

Sometimes during or after Medical Qigong practice, a patient's body begins to automatically quiver, shake, tremble, or vibrate. This is evidence of an energetic re-patterning which is causing abnormal muscle movement. This condition is

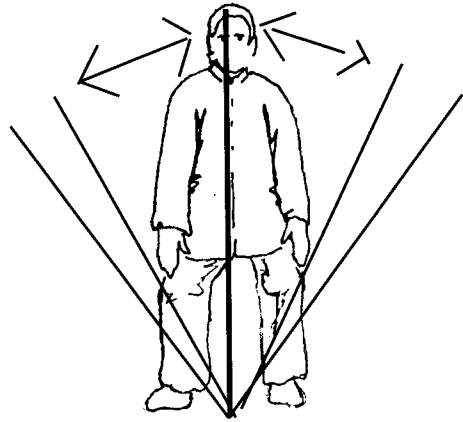


Figure 19.7. Wood Qi Causes the Body to Sway Outward, like a Bamboo Reed

actually considered to be normal, however, it is classified as a Qi deviation when the patient finds that he or she is having difficulty stopping the energetic movements.

The Five Element energies are manifested within the physical body through five different types of body and tissue movement. The Medical Qigong doctor studies the movements and actions of a patient while the patient is in a meditative state (usually a sitting or standing posture). This observation is then used to diagnose the patient's energetic disposition. After being in a meditative state for a while (usually from thirty minutes to an hour) the patient's organs will physically manifest their energetic dispositions. When the body's internal organ system becomes energized, certain physical reactions indicate which particular Element is out of balance. The Five Element Uncontrollable Muscle Deviations are described as follows:

1. Wood or Liver Qi is responsible for the dispersal of Qi and is manifested by expansive outward movements in all directions, causing the body to sway with gentle and soft motions. When the Liver's energy is overabundant, the torso makes a gentle, soft movement like a pine tree swaying in the wind. This is caused by the sprouting and branching of the Liver Qi's rising warm current (Figure 19.7).
2. When Fire or Heart Qi is overabundant, it is evident through the upward ascending move-

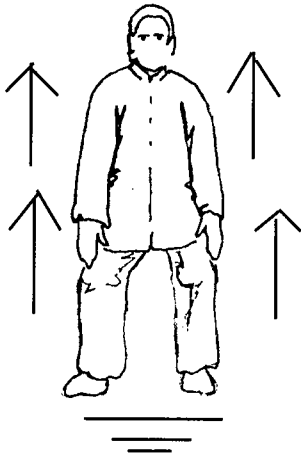


Figure 19.8. Fire Qi Causes the Body to Rise Upward, like a Raging Fire

ments of the torso caused by the flaring up of Yang Heat. This affects the energetic body and is manifested by upward movements and sometimes jerky actions, like a flame crackling in a fire (Figure 19.8).

3. Earth or Spleen Qi is generally manifested by stable movements. However, when overabundant, it is evident through movements that are both smooth and swift. This causes the body to progress in a circular and free moving action (think of a movement similar to a spinning ball) (Figure 19.9).
4. When Metal or Lung Qi is overabundant, it is evident through the twitching actions of the torso and is manifested by contracted, inward movements causing the body to violently jerk from side to side (think of the body as a metal bell being violently struck) (Figure 19.10).
5. When Water or Kidney Qi is overabundant, it is evident through an awkward, heavy and downward moving action of the torso (think of a waterfall descending onto rocks) (Figure 19.11).

When the patient's body unintentionally or unconsciously rocks or sways gently as a result of a meditative state, the patient does not feel tired upon completing the meditation. However, when a patient finds that he or she is having difficulty stopping the energetic movement, panic generally sets

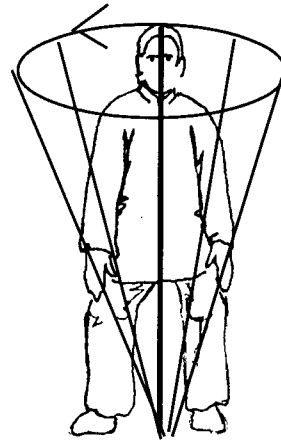


Figure 19.9. Earth Qi Causes the Body to Center Rotate, like the Spinning Rotation of the Earth

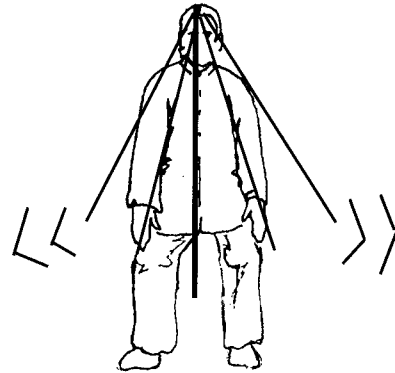


Figure 19.10. Metal Qi Causes the Body to Shake Inward, like the Ringing of a Bell

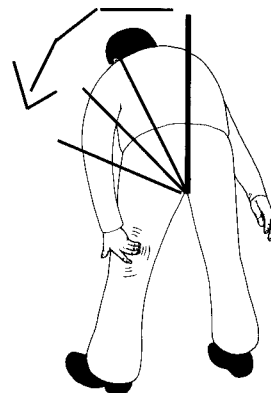


Figure 19.11. Water Qi Causes the Body to Sink Downward, like a Waterfall

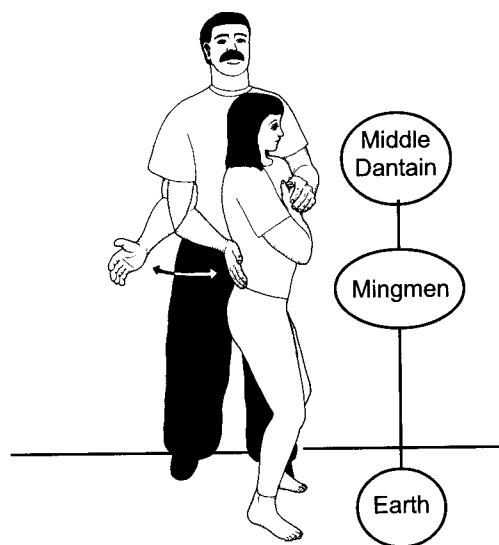


Figure 19.12. The doctor strikes the patient's Mingmen area and focuses his or her attention to lead the disruptive Qi downward into the Earth. This helps the patient stop uncontrollable muscle spasms caused from Qi Deviations.

in; and if part of the body keeps moving for several hours, it can lead to exhaustion. Sometimes, Qi in the legs and Heart rushes into the head due to panic, thus compounding the problem.

For older patients, this is considered a dangerous symptom because their lower extremities are generally weaker. In mild cases, the patients feel energy rushing upward into their head. In severe cases the whole body trembles because the Qi leaves the Conception and Governing Vessels and empties into the body itself. In these extreme cases, energy muscle patterning should be controlled in the following manner.

- Energetically dredge the patient's external Wei Qi field (rooting the energy into the ground) and advise the patient by saying, "It is time to relax and calm down. You need to end your exercise and rest." This method is usually very effective when repeated over and over again. If the patient is still unable to stop, perform the next method.
- Direct the patient to place the left hand on the Middle Dantian and the right hand on top of the left hand. Tell the patient that you will help

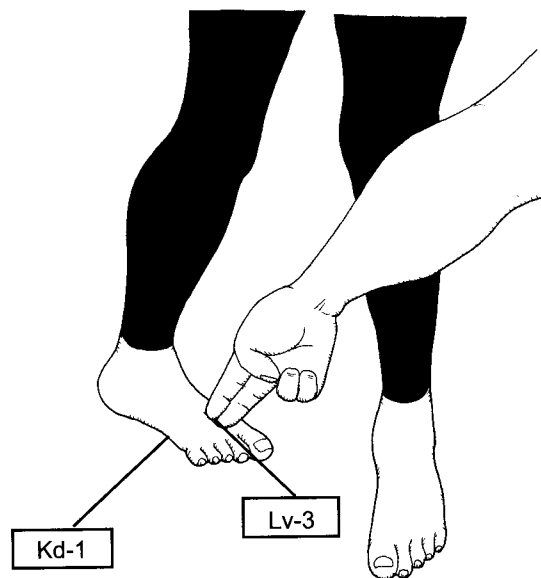


Figure 19.13. The doctor directs energy into the patient's foot, through the Lv-3 point and out the Kd-1 point, rooting the patient's Rebellious Qi into the Earth.

them stop by striking their Mingmen area (Figure 19.12). Press the patient's right hand with your left hand to compress the Middle Dantian, while using your right palm to strike the patient's Mingmen three times, directing your attention down to their feet. This can help them to stop moving.

- If the above two methods do not help, direct the patient to turn the right foot inward with the big toe pointing at the heel of the left foot. If the patient cannot do it without help, take his or her left hand in your right hand and with your foot push the big toe of the patient's right foot to point at the left heel. That should stop the movement.
- Lightly slap down the back and sides of the thighs and lower legs (stimulating the Gall Bladder Channel), and then touch the patient's Taichong Lv-3 point (between the big toe and second toe), emitting Qi into the Earth using the "Sword-fingers" technique. In this application, the doctor uses the Sword-fingers technique to emit Qi into the patient's foot and guides the Toxic Qi out the Kd-1 point into the ground (Figure 19.13).

RESPIRATORY DAO YIN DEVIATIONS

The purpose of Medical Qigong Respiratory Dao Yin training is to attain control over the body's physical, energetic, and spiritual matrices, enabling the individual to send Qi and Shen at will to any organ or part of the body, and thereby strengthen and invigorate that specific tissue area.

Qi Deviations caused from improper breathing often result from the incorrect practice of the deep inhalation and exhalation methods. Both the inhalation and exhalation should be gentle, thin, even, and long. When practicing, the patient should breathe properly and naturally to regulate the breath and should avoid holding the breath.

DEVIATIONS DUE TO IMPROPER EXHALATION

To diagnose Qi Deviations created from improper exhalation, first determine whether the exhalation is either too long (excessive), or too short (shallow). In Respiratory Dao Yin regulation, the exhaled breath should be long enough to relax and quiet the mind. Once the mind is quiet, it will be able to effectively sink the energy of the breath deep

into the Lower Dantian. Results of improper breath exhalation are described as follows (Figure 19.14):

- **When the exhaled breath is too long (excessive):** Excessive sinking of the breath can cause shortness of breath, headaches, Qi Deficiency conditions within the Upper Burner region, tightness in the chest, discomfort in the Heart, Qi Stagnations, Rebellious Qi, and abdominal distention.
- **When the exhaled breath is too short (shallow):** Breathing too shallow can cause dizziness, headaches, Qi Excess conditions, Qi Stagnations and Rebellious Qi.

DEVIATIONS DUE TO IMPROPER INHALATION

To diagnose Qi Deviations that are created from improper inhalation, first determine whether the inhalation is either too long (deep) or too short (shallow). In Respiratory Dao Yin regulation, the inhaled breath should be long enough to relax and quiet the mind. Once the mind is quiet, it will be able to effectively sink the energy of the breath deep into the Lower Dantian. Results of improper breath inhalation are described as follows:

- **When the inhaled breath is too long (deep):**

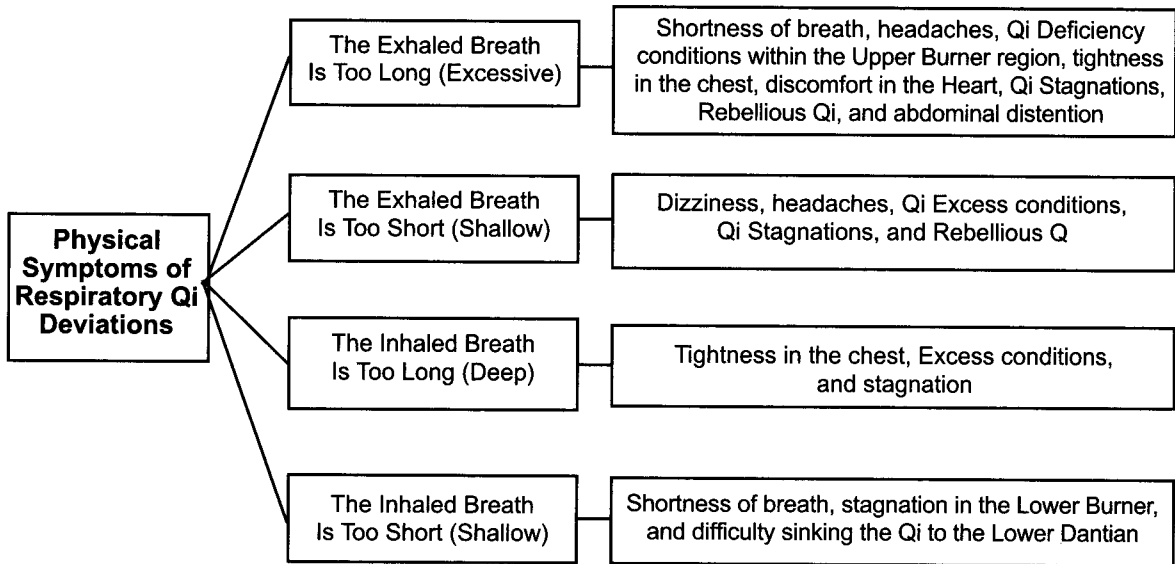


Figure 19.14. The Physical Symptoms of Respiratory Qi Deviations

Symptoms such as tightness in the chest, excess conditions and stagnation are created.

- **When the inhaled breath is too short (shallow):** Symptoms such as shortness of breath, stagnation in the Lower Burner, and difficulty sinking the Qi to the Lower Dantian are created.

RECTIFYING RESPIRATORY QI DEVIATIONS

The following exercise can be used to alleviate Respiratory Qi Deviations, to balance the body's Yin and Yang Qi, and to clear any Qi stagnations. If the patient feels uncomfortable after performing his or her Medical Qigong prescription exercise, have them practice this particular rectifying method for 20 minutes. When practicing this Medical Qigong prescription, it is important to equally relax the mind and the body. Therefore, this exercise should be practiced in a leisurely manner, with a carefree attitude, and a smile.

This is an alternate nostril breathing exercise which requires both inhaling and exhaling through the nose. According to the ancient Daoist text *Xiao Mo Jing* (Canon of Destroying Demons), "a person's nose should be pressed on the left and on the right sides, numerous times. This action will smooth out the energy." The patient is to use the Natural Breathing method, expanding the abdomen upon inhalation and contracting it upon exhalation. The patient will also follow the energetic pathway of the Microcosmic orbit "Fire" cycle, flowing down the front of the body into the Lower Dantian, up the back into the Sea of Marrow at the top of the head, then down the front of the body into the Lower Dantian (Figure 19.15).

1. Begin from a seated posture. Place your left hand on your Lower Dantian, with the index finger of the right hand resting on the Yintang (Third Eye point). Your thumb should be resting on the right side of your nose, while your middle finger rests on the left side of your nose. It is important to focus the mind on the energetic flow of the breath.
2. Inhale through the left nostril and allow the Qi to flow down your chest via the Left Thrusting Vessel to the Lower Dantian and tailbone area (A). While still inhaling, continue to draw the

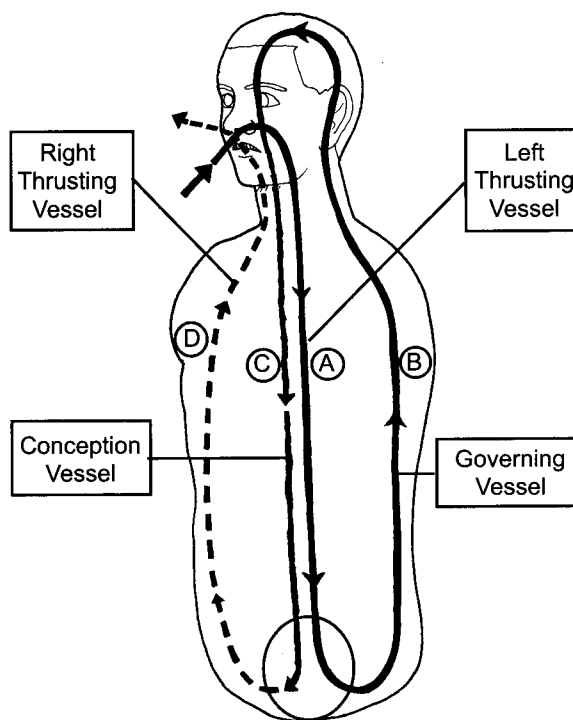


Figure 19.15. Rectifying Respiratory Qi Deviations

Qi up the back through Governing Vessel into the Baihui area (B), and then imagine the energy flowing down to the chest again via Conception Vessel, ending at the Lower Dantian (C). The energetic circle will complete one full rotation of the Microcosmic Orbit "Fire" cycle.

3. Next, hold the breath and pinch the nose. Exhale through the right nostril as you imagine drawing the Qi up from your right side (via the Thrusting Vessel) and out your nose (D).
4. Repeat this sequence, this time beginning with the right nostril, directing the focus of the mind's concentration and the breath through the body ending with the left nostril. This cycle of two breaths constitutes one round. Repeat for 18 times.

DEVIATIONS DUE TO IMPROPER TONE RESONATION

Another type of Respiratory and Mental Dao Yin Deviation can be created through the improper use of healing sounds or tone resonations. The im-

proper use of tones (with too much breath or mental concentration placed on the rising and falling sound) may cause symptoms such as dizziness, slight fever, tightness in the chest, weakness in the legs, foul breath, and bloody stool. These symptoms cannot be relieved by Western medicine. Some patients, however, have succeeded in rectifying such deviations by practicing the Opening and Closing the Three Dantians exercise (used to regulate Excess Yang, and restore the body's energetic equilibrium) (see Chapter 16).

Focus is placed on the breath. The Opening and Closing exercise uses Reverse Breathing, meaning the abdominal muscles contract while inhaling, and they relax and expand during exhalation. This method of breathing is also referred to as Daoist breathing. The action of abdominal compression acts as a bellows to purge any Toxic (Yin) Qi from the body. These contractions and expansions of the abdomen are combined with mental focus on the Lower Dantian.

Repeat the Opening and Closing exercise for 18 breaths for all three Dantians (Figures 19.16 through 19.18).

RECTIFYING QI DEVIATIONS CAUSED FROM IMPROPER TONING

Some patients are given the prescription of uttering one pitch sounds (known in China as the first or straight tone). This straight sound has a steady tone and a rising volume which can easily cause the energy to ascend. After the patients have completed their prescription and ended the exercise, if the energy continues to rise, the Qi Deviation will cause dizziness and nausea. In this particular case, the patients should stop the exercise immediately.

To rectify this condition, have the patients utter the sound with a descending tone while deepening his or her voice. By increasing volume and deepening the tone the body will relax, causing the Qi to naturally descend.

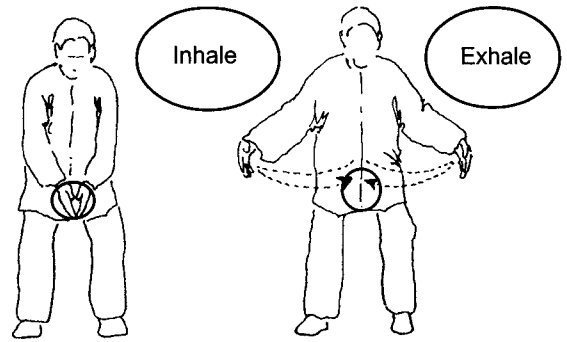


Figure 19.16. Open and Close the Lower Dantian

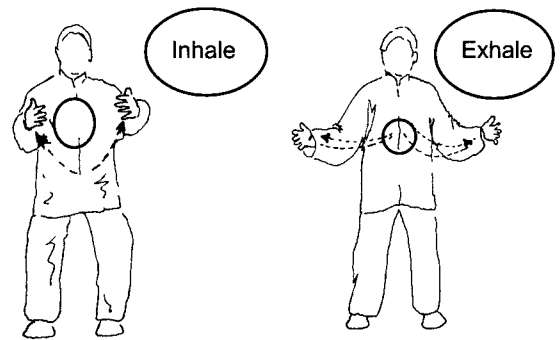


Figure 19.17. Open and Close the Middle Dantian

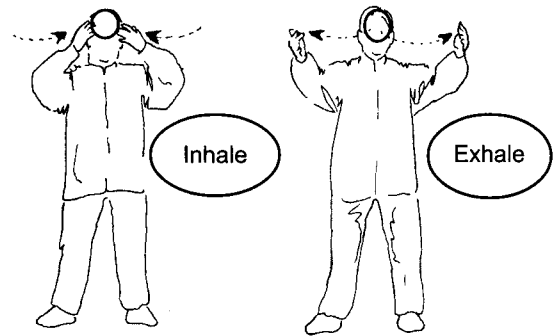


Figure 19.18. Open and Close the Upper Dantian

MENTAL DAO YIN DEVIATIONS

Mental Dao Yin training involves regulating the mind. This requires the Qigong doctor to diminish the mental activities (or judgments) of the Shen Zhi to prevent interference with the intuitive understanding of the Yuan Shen. The diminished mental activity allows for true relaxation, peace, and inner tranquility.

Mental Dao Yin Qi Deviations are primarily caused from excessive thinking and too much focused concentration. These types of mental deviations should be rectified by controlling one's mental activities. It is important to first understand the foundational principles of how the Shen controls all of the body's mental activities in order to determine which physical, emotional, and energetic systems are being effected. Any mental deviation should be regulated and controlled through intention.

It is sometimes difficult for patients who have just started Medical Qigong prescriptions to become absolutely tranquil; this may lead to mental Qi deviations.

Initially, mental disorders and personality disorders may exist in some individuals prior to their study of Medical Qigong. Sometimes, individuals with a family history of psychosis and certain other mental disorders (such as bipolar disorder or manic depression) may be more predisposed towards these diseases. The practice of Medical Qigong meditations and exercises may trigger the onset of symptoms in predisposed individuals, especially if Qi deviations are not properly addressed.

THE CEREBRAL CORTEX

The cerebral cortex plays an important role in Qi deviations of the mind. Medical Qigong regulates the cerebral cortex to restore balance to the energetically unbalanced parts of the brain. If the mind is agitated or depressed for a long time, it can cause a long term disorder of the whole nervous system, and thus cause various kinds of chronic diseases. A healthy nervous system plays an essential role in adjusting, regulating, and unifying all physical, energetic, mental, and emo-

tional activities. It is responsible for maintaining a dynamic equilibrium.

If deviations occur during Medical Qigong practice, the cerebral cortex loses control of the nervous system. Abnormal phenomena may occur and mental and emotional responses may become uncontrollable.

EXCESSIVE FOCUSED MENTAL CONCENTRATION

Qi deviations can have serious consequences. For this reason, the Qigong doctor must have a clear understanding of Medical Qigong principles and be able to effectively prevent and correct Qi deviations, stagnations, and adverse Qi flow. The mind should, for example, always be free from over-concentration or "distortions of consciousness" during practice. If a beginner feels a hot sensation in certain parts of the spine and tries to force its energetic movement up through the Five Spinal Passes of the Governing Vessel (see Volume 3, Chapter 32), this can cause "distortions of consciousness" and mental confusion, which may result in hallucinations.

A deviation caused by excessive focused mental concentration can also lead to a loss of self-control and produce such disorders as uncontrollable head-shaking, shoulder shrugging, hand and leg quivering, stumbling, staggering, uncontrolled crying or laughing, or even stiff and twisted extremities (opisthotonos). To avoid this loss of self-control, do not allow the patients to use their mental intention and focused concentration at random, but rather have them focus their attention on quiescence to tranquilize the mind and recover their health.

MENTALLY LEADING AND GUIDING ENERGY

Failure to properly lead and guide energy during Medical Qigong practice may also cause adverse deviations of Qi in the patient's Middle Dantian. In the Middle Dantian, the patient's Lung Qi rises and returns through the opening and closing actions of the Shan Zhong CV-17 point. If the Qi within the Middle Dantian begins to deviate, it can condense and cause stiffness, pain, and a feeling of suffocation in the chest region.

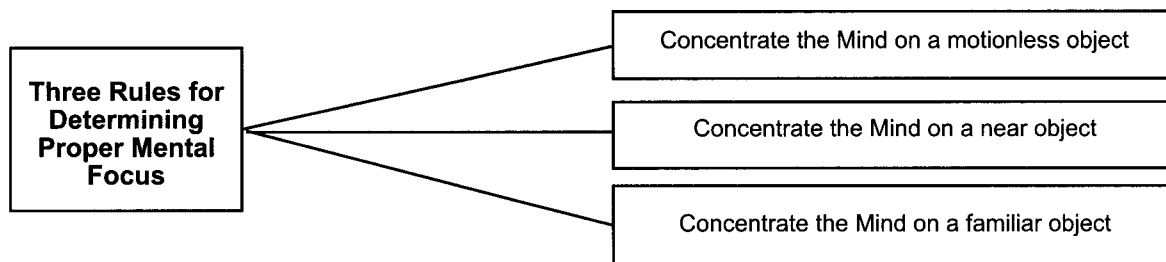


Figure 19.19. The Three Rules for Determining Proper Mental Focus

To correct this condition the Qigong doctor extends energy into the patient's Middle Dantian to regulate and tonify the patient's Qi, especially the Gathering (Zong) Qi. This treatment also regulates and tonifies the patient's Lungs and Upper Burner, as well as diffuses any Rebellious Lung Qi (see Volume 3, Chapter 23), as it releases the emotions stored in the Heart.

THREE RULES FOR DETERMINING PROPER MENTAL FOCUS

There are three rules for determining proper mental focus and avoiding Mental Dao Yin Qi Deviations (Figure 19.19). The following three rules will help the doctor to determine the proper focus of the patient's mind, and are implemented by the doctor to help avoid Qi deviations while practicing Mental Dao Yin training:

- 1. Concentrate the Mind on a Motionless Object:** A patient suffering from hypertension can, for example, concentrate on still lake water, but not on a stormy sea.
- 2. Concentrate the Mind on a Near Object:** A patient with Liver trouble should concentrate on a nearby pine tree. If the patient is at a park and concentrates on a pine tree that is far away, the patient must mentally trace and locate the pine tree with strained effort. This is achieved by expanding and extending the imagination. If the patient suddenly becomes mentally distracted or preoccupied, the purpose of the meditation is defeated. Once distracted, it will be very difficult for the patient to reconnect to the pine tree because of its distance. As a result, the patient's mind wanders and he or she may become discouraged.

- 3. Concentrate the Mind on a Familiar Object:** Concentrate on something which creates a peaceful, emotional connection. The emotional connection will facilitate the proper attitude and diminish any likelihood of mental strain.

When deciding upon which familiar object to focus, patients must not choose a person, their own work or creations, or obscene items. Objects that have been used to do harm or evil should also be avoided. Patients are also forbidden to shift their thoughts from one thing to another or back and forth without stopping. Remember that it is the individual's Shen (Spirit) which guides all mental activity and determines the body's energetic actions; therefore, mental concentration should have purpose.

ADJUSTING MENTAL CONCENTRATION

In order to avoid Mental Dao Yin Qi Deviations, when prescribing Medical Qigong therapy it is important for the doctor to adjust each meditation and exercise according to the patient's individual case and circumstances. When using visual concentration, the Yi (imagination and intention) must lead the Shen (mind and spirit), and the Shen must lead the Qi.

The following are several examples used to demonstrate how to adjust various Medical Qigong prescriptions in order to address the different needs of the patient:

- Patients with hypertension should concentrate on a low place instead of a high place, or on an object below eye level.
- Patients with hypotension (including other Deficient conditions such as anemia) should

concentrate on a high place instead of a low place, or on an object placed above eye level.

- Patients with Lung illnesses such as tuberculosis or Lung deficiencies should concentrate on white objects (e.g., white clouds).
- Patients with Spleen and Stomach diseases should concentrate on yellow or light brown objects (e.g., yellow chrysanthemum, dahlia).
- Patients with Liver problems like hepatitis should concentrate on green/blue objects (e.g., pine and cypress trees).
- Patients with a Heart Deficiency should concentrate on red objects. A pure red color is too stimulating for patients with Excess conditions and may overexcite their Heart, making it difficult for the patient to become relaxed. Therefore, patients with Excess conditions of the Heart should not concentrate on the color red, but should choose only pink objects.
- In Medical Qigong, the color black is sometimes assigned to the Kidneys. Focusing on this color can, however, easily cause the Kidney energy to sink downward, creating an emotional state of depression. Therefore, when treating patients with Kidney diseases, it is preferable to choose things of a purple, indigo, or vibrant blue color.
- Mentally depressed patients (in severe cases) should not practice any dynamic Qigong exercises until their depression has passed. Otherwise, they may develop headaches, tightness in the chest, or in severe cases, shock. To rectify this condition, the Qigong doctor must lead the toxic and stagnant Qi downward along the channels and out the body.
- Patients with uncomfortable light or heavy sensations should concentrate on the opposite side of their body instead of concentrating directly on the afflicted area. If they feel that their lower limbs are too heavy to lift during the exercises, they can correct this symptom by focusing on the Baihui GV-20 point at the top of the head. If the patients feel that their body is too light and unsteady, they can focus on the Yongquan Kd-1 points located on the soles of the feet.

RECTIFYING MENTAL QI DEVIATIONS

There are several ways in which a Medical Qigong doctor can rectify Mental Dao Yin Qi deviations. One popular way Mental Dao Yin deviations can be rectified is by using a Mantra (spiritual sound or phrase, positive affirmation, or counting breaths). A Mantra uses one thought to replace many thoughts, and can thus be used to “reprogram” destructive thought patterns. After the technique of controlling Mental Dao Yin Deviations through Mantras has been mastered, the patient can return back to concentrating his or her mind on an external object in the surrounding area.

SHEN DISTURBANCES OCCURRING DURING QIGONG PRACTICE

The patient should carefully choose a safe and quiet environment for Medical Qigong exercises and meditations. During Qigong practice, patients transition into varying states of relaxation. Thus, if the patient becomes startled by a sudden disturbance (i.e., caused by an unexpected sound or event), this abrupt agitation can disrupt the patient’s Heart Qi and Shen.

Sudden shocks to the nervous system will naturally throw the individual’s cultivated energy into disarray, causing blockages of vital Qi (usually in the Heart). An intense startled reaction will cause Qi deviations that can sometimes be difficult to rectify. Therefore, if you suddenly become startled do not open your eyes, as this will create an energetic disturbance by locking the image and sound into the tissues. Instead, continue exercising with your eyes shut as if nothing had happened. You can generally restore your mind to a normal state of quiescence by guiding the Qi up the Governing Vessel and down the Conception Vessel (i.e., the Microcosmic Orbit Fire Cycle). Even if you were shocked by the unexpected sound or event, the mind can be restored to a normal state of calmness by immediately performing the Opening-and-Closing the Two Dantians technique. The two Dantians refer to the Upper Dantian, located at the Yintang (Third Eye) point and the Lower Dantian, located below the navel at the Qihai (CV-6) point.

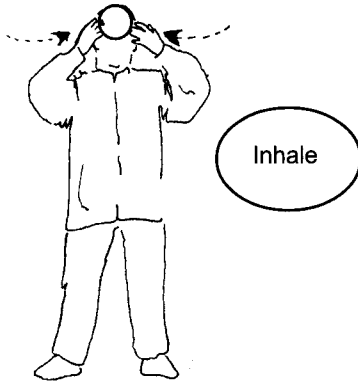


Figure 19.20. Closing the Upper Dantian

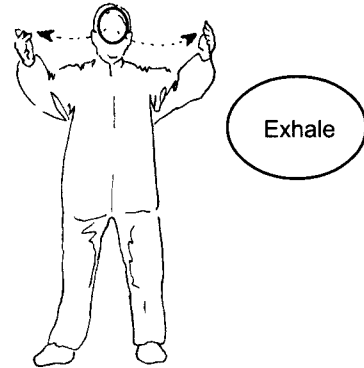


Figure 19.21. Opening the Upper Dantian

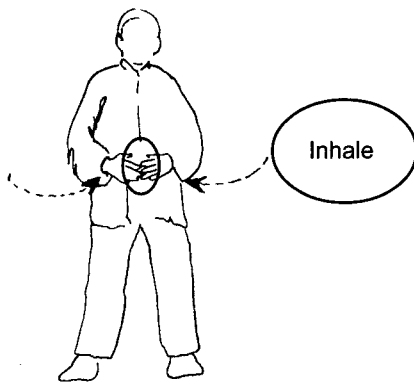


Figure 19.22. Closing the Lower Dantian

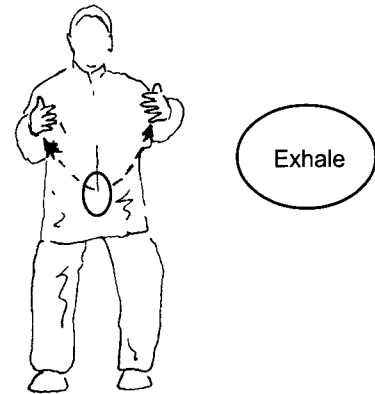


Figure 19.23. Opening the Lower Dantian

Opening and Closing the Two Dantians

To perform the Opening and Closing the Two Dantians technique, raise both hands to the lower jaw and breathe in with a hissing sound as if inhaling a mouthful of cold air.

- After the inhalation, the hands will move up to the Upper Dantian (Figure 19.20).
- Perform the Opening exercise while exhaling slowly (Figure 19.21).
- Inhale while slowly Closing the Upper Dantian Area.
- After four repetitions move the hands to the lower abdomen and perform the Opening and Closing of the Lower Dantian four times (Figures 19.22 and 19.23).

Usually the emotions will settle after performing this exercise four times. If you still feel uncomfortable, you can perform the exercise eight times or more until you become calm.

Note: It is good to ensure a quiet, safe environment in which to practice, preferably a place outside with fresh air among flowers, grass, or thick, healthy green/blue trees. Because the inside of the body matches the outside environment, when searching for specific directions to face while practicing Medical Qigong, it is important to avoid training in or near:

- extremely intense direct hot sunshine
- a cold strong wind
- a thunder and lightning storm
- old withered trees
- graves or tombs
- electric generators, power lines, or power plants
- dump sites
- polluted sites and polluted rivers
- shortly after earthquakes, tornados, hurricanes, hailstorms

MENTAL QI DEVIATIONS AND SHEN DISTURBANCES

When treating individuals with Medical Qigong therapy, sometimes the Qigong doctor will uncover various forms of Mental Qi Deviations that have been latent in their patients. The practice of Medical Qigong does not create these problems; however, Medical Qigong can occasionally allow patients to become extremely sensitive to preexisting unresolved mental and emotional problems that surface into his or her subconscious mind due to an overactive denial system.

In China, these various conditions are commonly known as “evil states,” and include such manifestations as infatuations and delusions (transference); fantasies, obsessions, and bewitchment; severe psychological disturbances; Jing Shen disorders; Shen disturbances and emotional dysfunctions; and multiple personality disorders, described as follows (Figure 19.24).

TRANSFERENCE WITH THE DOCTOR (INFATUATION AND DELUSIONS)

Infatuation, although clinically regarded as a type of transference, is considered in China to be an “evil state.” This delusional state generally refers to the deceptions from the Subconscious Mind occurring during, or after, Medical Qigong treatment. While under the influence of these self-deceptions, a patient can display intensely amorous

affection towards the doctor. As the doctor’s energy is intensified within the patient’s nervous system, the patient experiences a type of physical euphoria which gives way to feelings of unexpressed emotions, suppressed fantasies, as well as feelings of sluggishness, apathy, or elation.

During a treatment, patients can become extremely open and vulnerable, as their boundary systems dissolve under the influence of the doctor’s emitted Qi. The Qigong doctor’s ability to channel divine light and compassion may be mistaken for displays of personal love toward patients. Sometimes this divine compassion has never before been experienced by patients, making them infatuated with the doctor who is the apparent source of this love. The doctor can usually dispel this illusion by establishing a strong but loving boundary between him or herself and the patient. If the doctor is unable to dispel a patient’s infatuation after an honest conversation, it can indicate an underlying, often long-standing, mental disorder. Such patients should be referred to a mental health practitioner for professional counseling.

FANTASIES, OBSESSIONS, AND BEWITCHMENT

The occurrence of fantasies, obsessions, and bewitchment of the patient’s Subconscious Mind can be initiated before, during or after the Medical Qigong treatment. This is considered to be a delusional mental state which can also lead to

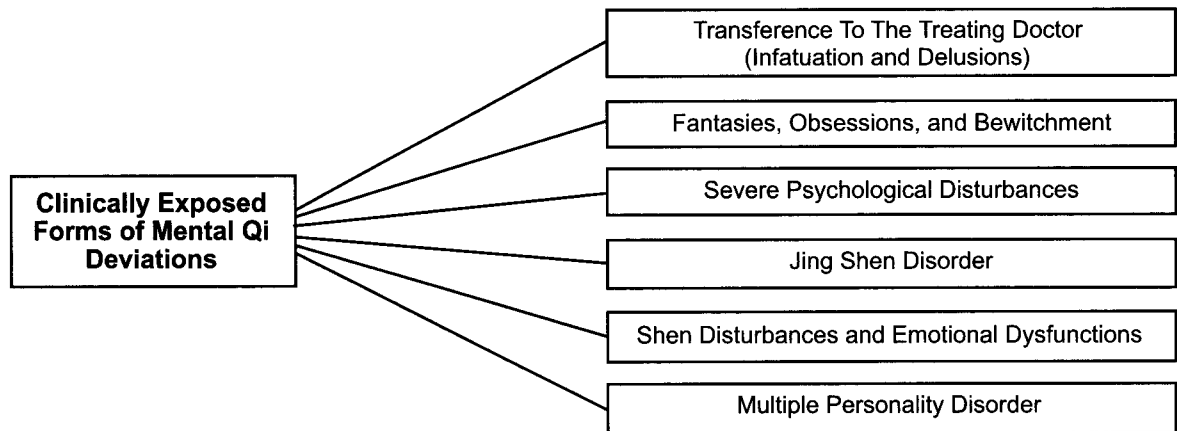


Figure 19.24. Clinically Exposed Forms of Mental Qi Deviations

mental derangement and depression.

All fantasies, obsessions, and bewitchments are believed to originate from a repetition of delusional thoughts. These delusional thoughts are then further distorted by the patient's own personal belief systems, stemming from his or her Subconscious Mind. This toxic energetic state can be still further distorted, strengthened, and condensed to a degree that the intense yearning and desire that the patient feels begins to not only affect them on the spiritual and energetic plane, but also affects his or her physiology (respiration, digestion, reproduction, and circulatory systems). Once created, the energetic thought form becomes an independent "evil state," and begins to "feed" off the intense yearning and desires generated by the individual. The greater and more intense the desires, the stronger and more penetrating the "evil state" becomes. This can provide an ever-present malignant threat in which "oppression" or "possession" can occur.

Fantasies, obsessions, and bewitchment are false belief states that can be brought about without appropriate external stimulation (seen most often in psychosis), and are inconsistent with the individual's own knowledge and experience. Patients suffering from fantasies, obsessions, and bewitchment will sometimes display unsociable and eccentric dispositions, sluggishness, apathy, and trance. Some patients may become very disillusioned and depressed, to the degree that they begin to lose confidence in life and contemplate committing suicide. Other patients may have symptoms similar to psychosis (such as persistent visual or auditory hallucinations) and indulge in obsessive fantasies. Any one of these symptoms can occur because of preexisting emotional problems which the patient has not worked through, or has consistently avoided facing.

SEVERE PSYCHOLOGICAL DISTURBANCES

Some patients can develop Qi induced mental diseases, or what is generally termed in Chinese clinics as "energetically induced psychosis." In ancient China, this type of Qi deviation was known as *Zou Huo Ru Mo* (the Fire becomes ex-

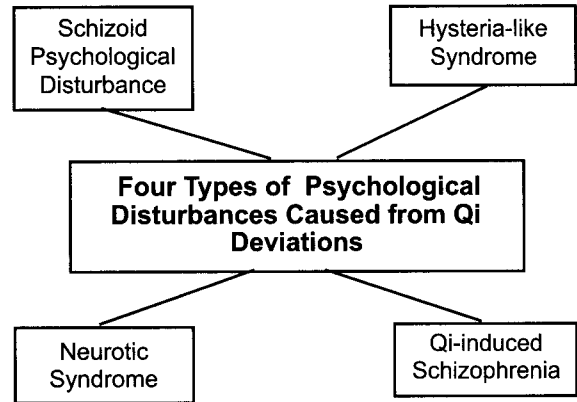


Figure 19.25. The Four Basic Types of Shen Disorders

cessive and the demons enter). Clinically speaking, this type of energetic state is developed when the patient's Heart becomes overheated by Liver Fire, which causes the patient's Hun to leave and the Po to take control of the body. This type of energetic deviation in turn can lead to chronic psychosis or even demon possession.

Shen disorders (energetic psychological disturbances) caused from Qi deviations can be divided into four basic types, described as follows (Figure 19.25):

1. **Schizoid Psychological Disturbance:** This disorder is characterized by the following symptoms: significant detachment from social relationships and restricted range of physical motion; manifesting through an agitated disease state.
The patient may speak deliriously or incoherently, have auditory hallucinations, be paranoid, or have delusional thoughts. Internally, the patient will feel uncomfortable, while externally their movements are somewhat chaotic and disturbed.
2. **Hysteria-like Syndrome:** This disorder is characterized by the following symptoms: laughing or crying, spasms and convulsions, decreased movement, decreased visual acuity, weakness of the body and extremities, and aphasia.
3. **Neurotic Syndrome:** This disorder is characterized by the following symptoms: worry, anxiety, depression, insomnia, profuse

dreams, headache, dizziness, etc.

- 4. Qi-Induced Schizophrenia:** This disorder is characterized by the following symptoms: visual and auditory hallucinations, delusional thinking.

JING SHEN DISORDERS

Traditional Chinese Medicine has, for centuries, recognized the fact that psycho-emotional states, energy, and physical health are all intertwined. In the *Huang Di Nei Jing*, the emperor's medical adviser, Qi Po, outlined the internal factors (emotions) as primary causes of disease.

Within the context of Traditional Chinese Medicine, Medical Qigong therapy is useful for treating many types of psycho-emotional disorders. Qi emission therapy can be used to calm the patients' Shen, as well as to accelerate the patients' recovery time. In China, psycho-emotional problems are commonly called Jing Shen disorders and are differentiated as follows: obstructed Shen, unsettled Shen, and weakened Shen. These disorders are described as follows (Figure 19.26):

- 1. Obstructed Shen:** This is a condition due to the Shen becoming obstructed with Phlegm, or in mild cases, becoming obstructed by Qi or Blood. Symptoms are characterized by confused thinking, clouding of the mind, and in severe cases, complete loss of touch with reality. Degrees of severity range from very mild disorders to severe schizophrenia or mania.
- 2. Unsettled Shen:** This is a condition due to the Shen becoming unsettled from Blood or Yin Deficiency (in mild cases), Qi stagnation, Blood Stasis, Fire, Empty Heat, Phlegm Fire, or Internal Wind. Symptoms are characterized by agitation, restlessness, and anxiety.
- 3. Weakened Shen:** This is a condition due to Deficiency of Qi, Yang, Blood, or Yin. Symptoms are characterized by depression, mental exhaustion, and melancholy (dysthymia).

ETIOLOGY

The causes of psycho-emotional disorders range from a variety of factors, including prenatal or postnatal constitutional imbalance, diet, unbalanced sexual activity, overwork, alcohol or

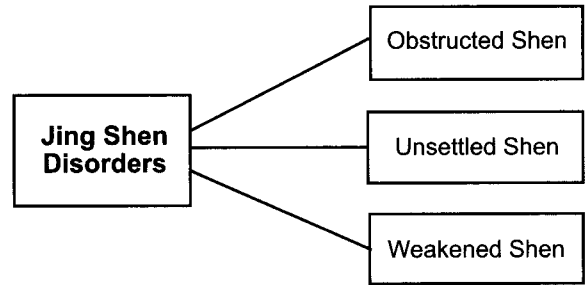


Figure 19.26. Jing Shen Disorders

drug abuse, trauma, stress, emotional immaturity and instability, as well as a lack of love or spiritual perspective.

TREATMENT PRINCIPLES FOR JING SHEN DISORDERS

There is a considerable degree of overlap among Jing Shen disorder symptoms. Therefore, the treatment principle must be based on a clear distinction between excess and deficiency, as well as the cause (root) and manifestation (branch) of the symptoms. The main treatment principles are described as follows:

- Nourish the Heart and calm the Shen to treat Shen weakness due to Qi, Yin, Yang, Blood, or Body Fluids Deficiencies.
- Purge the excess, move stagnation, and calm the Shen to treat Shen obstruction or Shen agitation (unsettled Shen) due to Excess conditions of Qi, Blood, Phlegm, and/or Fire stagnation.
- Purge the excess, nourish the Heart, and calm the Shen to treat Shen obstruction due to Yin Deficiency with Empty Heat.
- Resolve the Phlegm, open the Heart's orifices, and calm the Shen to treat Shen obstruction due to Phlegm or Phlegm Fire.
- Sink and calm the Shen to treat unsettled Shen due to rising Qi.

The term "calm the Shen" is used to describe the treatment principle common to all psycho-emotional disorders. It should be understood to mean not only calming the mind, as in anxiety, but also lifting the patient's mood (as in depression) or clearing the mind (as in schizophrenia or mania).

SHEN DISTURBANCES AND EMOTIONAL DYSFUNCTIONS

In ancient China, doctors believed that patients who are delirious or have fits of insanity were struck by evil spiritual entities or demons. Traditionally, these syndromes were known as “devil stroke fevers” or “fever delirium.” It was also believed that Evil Spiritual Entities could bewilder or confuse an individual’s Hun and remove his or her Shen. This would cause profound listlessness and an absence of mind, resulting in such symptoms as placid distraction, temporary mental derangement, madness without violence, and other types of harmless alienation.

Almost every medical doctor in ancient China viewed lunacy and frenzy as a consequence of an external evil possessing the patient’s Heart (the seat of his or her soul). All Shen disturbances relate to emotional energetic dysfunctions and often the root cause of Shen disturbances correlates to disharmony of the Heart organ or channel. Generally, Shen disturbances can be divided into two categories: Yin Disturbances (caused from Cold Phlegm Misting the Heart), and Yang Disturbances (caused from two conditions: Blazing Heart Fire, or Phlegm Fire Agitating the Heart). These disturbances are described as follows (Figure 19.27):

- **Yin Disturbances: Cold Phlegm Misting the Heart:** This is a Yin Excess pattern in which the Heart is obstructed by Phlegm. However, in this pattern, the Phlegm is associated more with signs of Cold rather than with signs of Heat. The pattern of Cold Phlegm Misting the Heart is generally seen either in children (causing mental retardation or speech difficulties) or in adults (generally after an attack of Wind Stroke, when the Wind associated with the Phlegm causes aphasia, paralysis or coma). The pathological patterns of Cold Phlegm Misting the Heart are reflected in Yin (inward) manifestations. Symptoms include aphasia, depression, muttering to oneself, staring at the walls, lethargic stupor, rattling sound in the throat and sudden loss of consciousness.
- **Yang Disturbances: Blazing Heart Fire:** This is a Yang Excess pattern of Full Heat in the

Shen Disturbances	
Yin	Yang
Qi is compressed.	Qi is expanded.
Patient is depressed, withdrawn.	Patient is manic, expressive, impulsive, volatile.
Patient is too quiet.	Patient is too loud.
Patient avoids feelings.	Patient inappropriately expresses feelings.
Patient is too introverted.	Patient is too extroverted.

Figure 19.27. Shen Disturbances

Heart, and can arise from patterns of Deficient Heart Yin. Blazing Heart Fire can form during a severe fever from an invasion of pathological Heat into the Pericardium, or it can originate from chronic emotional problems that lead to long term Qi Stagnation, which then turns into Fire and disturbs the patient’s Shen. The pattern of Blazing Heart Fire is associated with mental depression. Symptoms include irritability, restlessness, insomnia, feelings of heat, flushed face, tongue ulcers, bitter taste in the mouth, thirst, palpitations, and dark urine or blood in the urine.

- **Yang Disturbances: Phlegm Fire Agitating the Heart:** This is a Yang Excess pattern similar in origin to Blazing Heart Fire. However, in the pattern of Phlegm Fire Agitating the Heart, the pathogenic Fire and Phlegm obstruct the patient’s Heart orifices and disturb the Shen, resulting in violent behavior and insanity. The main manifestations arise from dysfunctions of the Heart, in addition to pathological patterns from Spleen Qi Defi-

ciency (allowing Phlegm to accumulate). The internal Heat can form during fevers caused from external Heat invading the Pericardium, or from chronic emotional problems that lead to long term Qi Stagnation, which turns into Fire and disturbs the patient's Shen. The excess consumption of hot and greasy foods creates both Heat and Phlegm and can add to this internal disharmony. The pathological patterns of Phlegm Fire Agitating the Heart are reflected in Yang (outward) manifestations; symptoms include palpitations, mental restlessness, confusion, agitation, violent behavior (shouting or hitting people), uncontrolled laughter or crying, mental depression, talking to oneself, aphasia, and coma (Figure 19.28).

Both Yin and Yang disturbances affect the patient's thoughts and emotions. A thought is energy that has been shaped by consciousness. Every experience (or change in experience) reflects intention, desire, and will. Any discrepancy between intention and emotions leads to a splintering reaction of the energetic self, which can cause a breakdown of the body's life-force energy and can ultimately lead to disease.

Emotional energetic currents have different frequencies resonating between low (fear, anger, worry, etc.) and high (love, forgiveness, joy, compassion, etc.). Lower frequencies deplete the physical body, draining it of its precious reserves of life-force energy. This deterioration begins to manifest in the spiritual fields of energy surrounding the body and percolates down through the emotional, mental, and finally the physical levels. Conversely, high frequency emotional energy raises the body's energetic frequency and radiates throughout and beyond the physical body.

This does not mean that the patient must learn to suppress feelings of anger, hurt, etc. These are natural emotions that serve a positive function of setting emotional boundaries needed to protect an individual from harm. It is only when emotions are suppressed, denied, and accumulated that they become highly toxic to the body. When this happens, new anger (for example) is fueled by old anger, and the new hurts are dramatized and suddenly

Type of Phlegm	Cold Phlegm Misting Heart (Phlegm Cold)	Phlegm Fire Agitating Heart (Phlegm Fire)
Yin and Yang	Yin, Cold Signs, Slow Pulse, White Tongue Coat	Yang, Heat Signs, Rapid Pulse, Yellow Tongue Coat
Mental Signs	Introverted, Depressed, Staring at Walls	Extroverted, Laughing & Crying, Incoherent Talking
Disease Patterns	Wind Stroke, Depressive Psychosis	Violent Insanity, Manic Psychosis

Figure 19.28. The Differences Between Cold Phlegm Misting the Heart and Phlegm Fire Agitating the Heart

blown out of proportion. Thus, experiences unrelated to the original event then become a trigger mechanism that awakens the repressed memories of emotional pain. When energy becomes disrupted in this manner, patients may become over-reactive and over-emotional when under stress, to the degree that the patient's physical body can become overwhelmed. Every emotional disturbance alters the breathing pattern, changing from slower to faster respirations, with specific variations occurring according to the internal organs involved.

According to *The Yellow Emperor's Inner Canon* (Spiritual Axis), the Blood, Ying, Jing, Qi, and Shen are stored in the Five Yin Organs (Liver, Heart, Spleen, Lungs, and Kidneys). An Excess condition will cause any of these components to leave their respected organs, which will in turn:

- Deplete the patient's Jing (Essence). The use of excessive amounts of Shen will deplete the patient's Qi, which in turn will deplete the patient's Jing.
- Cause the patient's Hun (Ethereal Soul) and Po (Corporeal Soul) to become unsettled.
- Cause the patient's Zhi (Will) and Yi (Intention) to become muddled.
- Cause the patient's Shen (Spirit) to leave the patient's body.

When emotionally upset, energy literally rises upwards, affecting the organs and releasing ad-

ditional emotions stored within the tissues. To become free from these emotional reactions, patients must be taught to relax and release the energetic charges of emotions. This will allow stagnant Qi to become energetically discharged from the body. By cultivating a healthy attitude and not holding onto or suppressing the emotions, the body will begin to seek its energetic balance naturally. This is initiated by having the patient sink his or her mind and breath deeply into the Lower Dantian to rebalance the life-force energy.

TREATMENT TECHNIQUES

When treating patients with Shen disturbances, the Qigong doctor categorizes the emotional and thought dysfunctions into Yin and Yang disturbances, described as follows:

- **In Yin Shen disturbances**, the patient's energy compresses inward. These patients have a tendency to avoid feelings, and to become quiet, withdrawn, and depressed. They also tend towards an introverted personality and posture.

When treating patients with a Yin Shen disturbance, it is important for the Qigong doctor to redirect the patient's Shen towards specific actions and encourage them to use spiritual mantras and affirmations to gain inner strength and confidence.

- **In Yang Shen disturbances**, the patient's energy expands outward. These patients have a tendency to express their feelings, are loud, impulsive, volatile, and manic. They also tend to be extroverted in personality and posture.

When treating patients with a Yang Shen disturbance, it is important for the Qigong doctor to redirect the Shen and set parameters and boundaries. A sudden awakening to the responsibility of personal actions will generally send the patient into emotional shock.

One treatment technique commonly used in the clinic to calm and restore harmony to the patient's Shen (due to a Deficient condition) is for the Qigong doctor to extend Qi into the patient's Middle Dantian and Yellow Court areas. Once these areas have been sufficiently balanced, the doctor then ends the treatment by rooting the patient's Qi into the Lower Dantian.

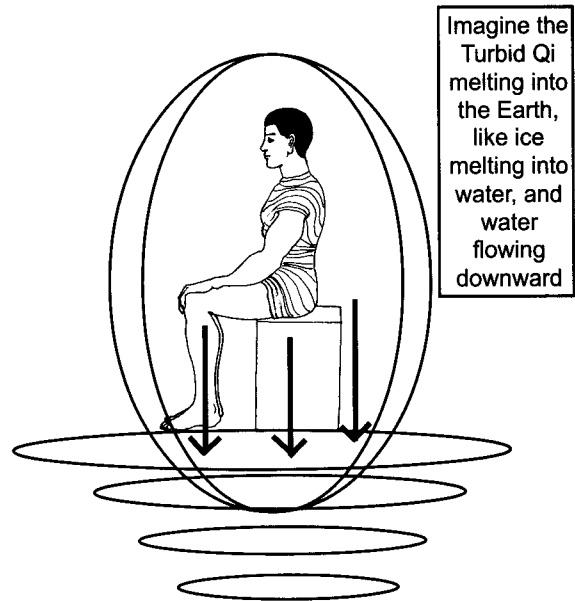


Figure 19.29. The Energy Melting Meditation

PRESCRIPTIONS AND HOMEWORK

Several of the most recommended meditations used for the purpose of calming the patient's Shen are described as follows.

1. **The Energy Melting Meditation:** This meditation is used to relax the body and reduce stress. It can also be used for dissolving bone spurs and treating osteoarthritis. Relax and imagine melting from the top of the head to the bottom of the feet, like ice melting into water, and water flowing downward into the Earth. This image centers, grounds, and roots the mind (Figure 19.29).

If the patients are lying down, have them feel the upper layers of their body melting through the lower layers and into the Earth. The ice melts into water and pours into the Earth.

2. **The Sun and Moon Meditation:** This meditation is used to detoxify emotional stagnation and establish physical, emotional, and spiritual clarity.

Begin from a sitting or Wuji posture (Figure 19.30). Inhale and exhale through the nose. Imagine the sun suspended above the head over the left eye and the moon suspended

above the head over the right eye. Feel their energetic presence over the Baihui point, at the top of the head. Imagine that the sun (on the left side of the body) pours down golden light, and the moon (on the right side of the body) pours down silver light. Both streams of light meet at the Baihui point on the top of the head, combining into white light energy. This white light energy pours into the body filling the entire body from the feet to the top of the head (like a pitcher of water filling a glass).

Once the body is completely full, the energy begins to spill out of the pores. At first a thick, black, sticky energy pours out the pores and flows down to the ground. This energy contains all the physical, mental, emotional, and spiritual toxins that are being released from the body. As more and more of these toxic substances leave the body, the flow of energy turns from black to gray, then from gray to white. Now feel the body radiate this white light energy outside the tissues, shining in all six directions (front, back, right, left, up, and down) and filling the entire room. After several minutes of purging and tonifying the body, relax the mind and focus the attention onto the Lower Dantian before ending the meditation.

3. **The Releasing Emotional Blockages and Energetic Armoring Meditation:** This meditation is used to dissolve emotional blockages from the internal organs. It utilizes imagination, visualization, affirmations, specific breathing patterns, and Daoist Hand Seals (Figure 19.31). When these blockages are released, the emotions are restored to balance.

Choose a quiet, comfortable place to practice, free from drafts and noises. Begin from a sitting posture, using the Natural Breathing method. Relax and breath slowly, inhale through the nose and exhale through the mouth.

- **Direct your attention to your Liver.** Close your eyes and visualize being in a grassy, green meadow, surrounded by an emerald green/blue forest. Place your attention on the vibrant green/blue color of the pine trees, and smell the fragrance of the pine needles.

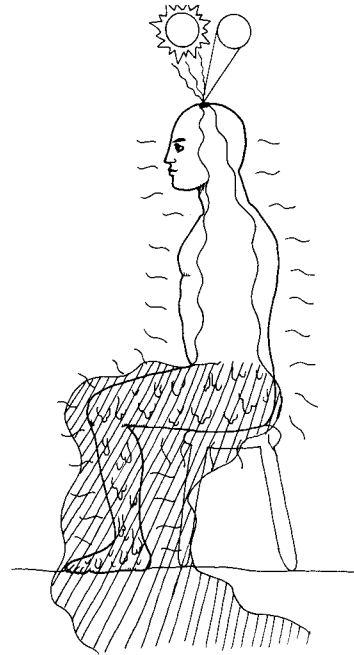


Figure 19.30. During the Sun and Moon Meditation imagine that white light energy is pouring down the body, purging toxins from the internal organs, and releasing Evil Qi out from the pores.

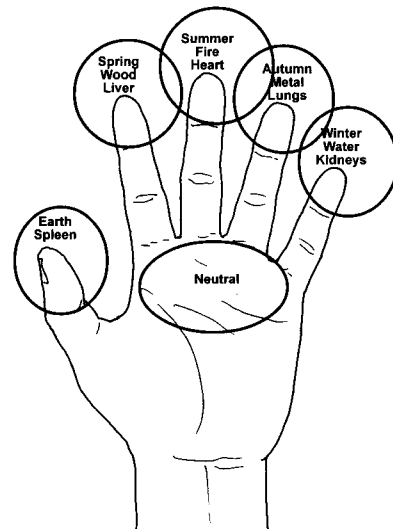


Figure 19.31. The Five Element Organ Energy Pattern was used to access the energy of the Prenatal and Postnatal Wu Jing Shen. This arrangement was also used to control the ancient Five Elements.

Press the tip of the thumb of the left hand on to the tip of the index (first) finger of the left hand. This Daoist Hand Seal is used to both store and release the green/blue color of the Liver and Wood Element.

Inhale the fragrance through the nose and see the green/blue color circulate throughout the body, like a renewing aroma. Follow the bright green color into your Liver. Imagine and feel the emotions of love, kindness and compassion entering into your Liver.

Next, exhale through the mouth and imagine releasing any feelings of anger, rage, irritation, and jealousy, along with a turbid green/blue color. Repeat for 18 breaths, until a bright green color is envisioned when the breath is exhaled, and a feeling of compassion remains.

- **Direct your attention to your Heart.** Close your eyes and visualize being in a beautiful rose garden. Place your attention on the vibrant ruby red color of freshly blossoming roses, and smell their fragrance (patients with high blood pressure should use the color pink during this meditation).

Press the tip of the thumb of the left hand on to the tip of the middle (second) finger of the left hand. This Daoist Hand Seal is used to both store and release the pink/red color of the Heart and Fire Element.

Inhale the fragrance through the nose and see the pink or red color circulate throughout the body, like a renewing aroma. Follow the bright pink or red color into your Heart. Imagine and feel the emotions of joy, contentment, peace and tranquility entering into your Heart.

Next, exhale through the mouth and imagine releasing any feelings of nervousness and excitement, along with a turbid pink or red color. Repeat for 18 breaths, until a bright pink or red color is envisioned when the breath is exhaled, and a feeling of peace and tranquility remains.

- **Direct your attention to your Spleen.** Close your eyes and visualize being in a beautiful yellow dandelion garden. Place your atten-

tion on the vibrant yellow color of freshly blossoming dandelions, and smell their fragrance.

Press the tip of the thumb of the left hand on to the base of the middle and ring fingers of the left hand. This Daoist Hand Seal is used to both store and release the yellow/light brown color of the Spleen and Earth Element.

Inhale the fragrance through the nose and see the vibrant yellow color circulate throughout the body, like a renewing aroma. Follow the bright yellow color into your Spleen. Imagine and feel the emotions of trust, openness, and acceptance entering into your Spleen.

Next, exhale through the mouth and imagine releasing any feelings of worry, remorse, regret, obsessiveness, and self-doubt, along with a turbid yellow color. Repeat for 18 breaths, until a bright yellow color is envisioned when the breath is exhaled, and a feeling of trust and acceptance remains.

- **Direct your attention to your Lungs.** Close your eyes and visualize being in a beautiful white chrysanthemum garden. Place your attention on the vibrant white color of freshly blossoming chrysanthemums (Ju Hua), and smell the fragrance.

Press the tip of the thumb of the left hand on to the tip of the ring (third) finger of the left hand. This Daoist Hand Seal is used to both store and release the white color of the Lungs and Metal Element.

Inhale the fragrance through the nose and see the white color circulate throughout the body, like a renewing aroma. Follow the bright white color into your Lungs. Imagine and feel the emotions of righteousness, dignity and integrity, entering into your Lungs.

Next, exhale through the mouth and imagine releasing any feelings of grief, sorrow, anxiety, and despair, along with a turbid white color. Repeat for 18 breaths, until a vibrant white color is envisioned when the breath is exhaled, and a feeling of dignity and integrity remains.

- **Direct your attention to your Kidneys.** Close your eyes and visualize being in a beautiful

orchid garden. Place your attention on the vibrant deep purple-blue color of freshly blossoming orchids, and smell the fragrance.

Press the tip of the thumb of the left hand on to the tip of the little (fourth) finger of the left hand. This Daoist Hand Seal is used to both store and release the dark purple-blue (black) color of the Kidneys and Water Element.

Inhale the fragrance through the nose and see the dark purple-blue color circulate throughout the body, like a renewing aroma. Follow the dark purple-blue color into your Kidneys. Imagine and feel the emotions of self-confidence, inner strength, and power entering into your Kidneys.

Next, exhale through the mouth and imagine releasing any feelings of fear, insecurity, and loneliness, along with a turbid purple-blue color. Repeat for 18 breaths, until a vibrant purple-blue color is envisioned when the breath is exhaled, and a feeling of self-confidence and inner strength remains.

- Finally, inhale, visualize, and feel the emotions of a full-bodied state of peace and divine love. As you exhale, ripple and resonate this feeling into the room, filling the surrounding energetic space with this divine emotional enlightenment. Repeat for 18 breaths.

MULTIPLE PERSONALITY DISORDER: DISSOCIATIVE IDENTITY DISORDER

Occasionally the Qigong doctor may encounter a patient with a multiple personality disorder. Statistically, 97 percent of patients with a multiple personality disorder generally have had a history of severe childhood trauma, often due to extreme sexual, physical, and emotional abuse; in some cases, demon possession may also occur. This is a condition in which the patient has developed a split in consciousness, resulting in the development of two or more distinct identities or personalities that alternately take control of the patient's behavior and consciousness.

It is believed that the original personality splinters during childhood (usually around the age of 6 or 7 years, but sometimes as early as 3)

creating several different personalities or personality states that are disassociated from the patient's original whole personality. The different personalities created can number as few as two or upwards of one hundred. They are often referred to as alternate identities or simply as 'alters.' These alters, in fact, often themselves give birth to more fractured alters, each with its own gender, age (corresponding to the fracturing trauma), and function (or role). Some alters may be very aggressive and protective; others will be more passive and submissive.

Some alters will have different medical conditions from the others, which inhabit the same body. As the patient changes personalities (alters), the internal and external energetic fields likewise undergo changes. Each personality can differ in age and stage of development. In most cases, the personalities are usually unaware of the words, actions, and feelings of the other personalities, especially at the beginning of the treatment. Each personality can exhibit a different set of symptoms, as well as diseases. One personality may have chronic asthma and allergies; but when switching to another personality, the patient may suddenly display healthy Lungs yet have nearsightedness or high blood pressure.

Usually one personality becomes a helper to the doctor, while another personality may be psychotic, indifferent, and so on. Some of the alters may have access to highly advanced transpersonal states of consciousness, such as a finely honed and active psychic realm which may have provided a haven or sanctuary during the abuse.

TYPES OF ALTERS

Over time, an alter's role in the patient's personality changes. There is a difference between an established personality which maintains both an internal and external role, and just a fragment personality (e.g., washes the dishes only). Also, there will usually be a number of child personalities included, as well as adult personalities. The patient's past experience with violence is the best indicator of whether there are dangerous alters. Some of the most prevalent personality types of alters are described as follows:

- **The first personality** encountered by the doctor, or psychologist, is usually the patient's host personality, not the patient's original personality.
- **The demonic or spiritual personality** type is generally found in very religiously oriented patients.
- **The persecutor personality** type is generally responsible for the patient's attempts at self mutilation (a very common syndrome with multiple personality disorder) or suicide. They tend to be children or teenagers. It is believed that these types of personalities are either interjections of the patient's original abuser, or have evolved from "helper" personalities.
- **The helper personality** type is generally responsible for providing the patient with emotional support to counteract some of the self-destructive behavior of the patient's persecutor personalities.
- **The administrator or obsessive-compulsive personality** type is often responsible for enabling the patient to earn a living. They generally appear cold and aloof.
- **The imitator, or impostor, personality** type generally mimics other personalities and is responsible for handling certain situations that are difficult for the patient to bear.
- **The autistic or handicapped personality** type generally emerges when the patient feels that he or she is under intense scrutiny or feels that he or she is being controlled or confined. They may manifest autistic or catatonic states or become functionally deaf or blind.
- **The promiscuous personality** type is generally responsible for any overactive or uncontrollable sexual urges (e.g., nymphomania).

When treating patients with multiple personality disorder, the therapeutic goal is usually to integrate all of the different personalities, merging them together through creative visualization (usually using hypnosis). This is achieved by having the patient imagine each personality and subset of alters merge into one.

Some patients, however, opt to remain mul-

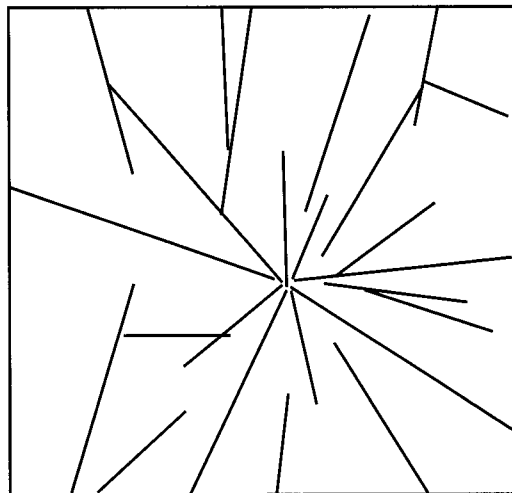


Figure 19.32. Alters are like a splintered mirror

tiply, as merging incurs the "death" of others. In such cases, contracts are made with the different alters to keep each other informed of events occurring during their "coming out," and some of the more responsible personalities keep watch over the more self-destructive ones. Due to the complexity of treating multiple personality disorder and the high potential of suicide in multiple personality cases, it is recommended that the Qigong doctor refer these types of patients to specialists who are familiar with such conditions. Alters can be clinically viewed, both energetically and emotionally, as a splintered, fragmented mirror (Figure 19.32). When the psyche fragments, it does not become a collection of broken pieces, but a collection of smaller "wholes," complete and self-contained. Each collection of the separate "whole" personalities have their own specific traits, desires and motives.

OVERVIEW OF SPIRITUAL DOMAINS

As mentioned before, once the Qigong doctor's Shen has reached a high state of sensitivity, he or she is able to transcend their conscious perceptions and sense, observe, and communicate with the spiritual world (Figure 19.33). This ability to see disembodied spirits or ghosts is a normal part of Medical Qigong training and a natural part of energy observation.

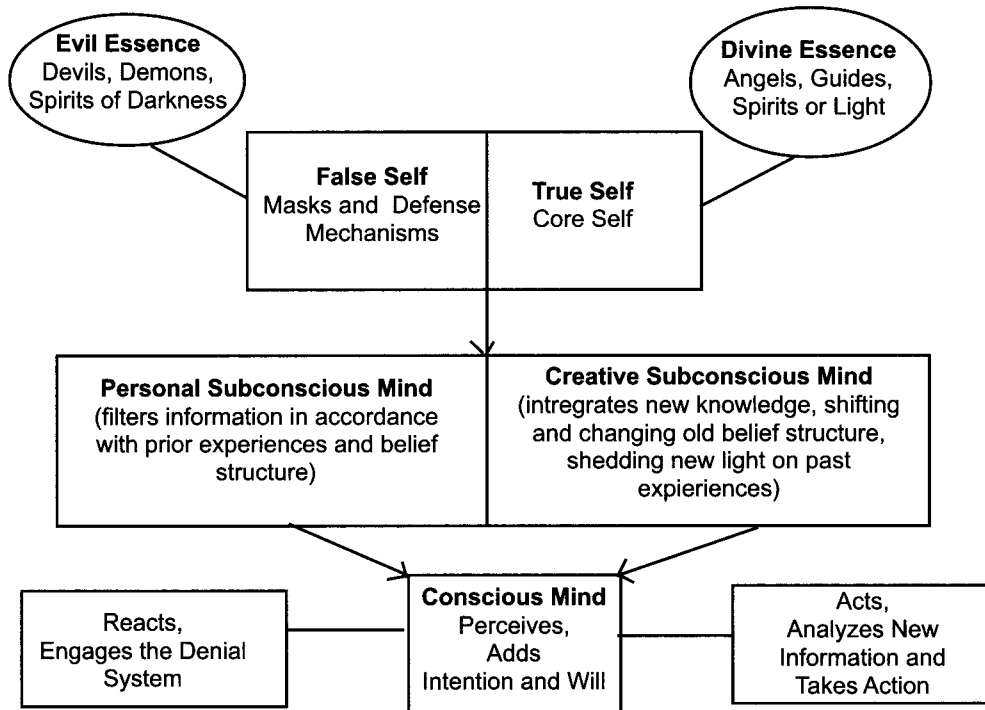


Figure 19.33. All human beings are subject to divine and evil spiritual influences. These influences can affect the subconscious and conscious mind, as well as sensory perceptions and physical performance.

These spiritual presences can be seen or felt for either brief moments in time (usually as a hovering image of light or a dark shadow) or for extended periods of time (usually an encounter). Some of these spiritual entities can also take the form of animals.

Some doctors view these energetic entities as either individuals who are astral-projecting (from the past, present, or future), forms of energy that can either be ascended spirits of light (considered to be divine guides, benevolent immortals, or angels), or fallen spirits of light (considered to be demonic spirits and hostile forces). In any case, encounters with such entities of the spiritual world should not startle or scare the Qigong doctor but should be expected as a natural part of the existence of the spiritual domain.

A final important note is that although demon possession is real, the location or type of the disease a patient may have has nothing to do with

demonic possession. Demonic possession is related to the disassociation from the Yuan Shen and the absence, or suppression, of the patient's Hun. It is generally not caused by obstructed tissue formations or physical disease unless severe psychological trauma is involved.

After helping the patient uncover any severe emotional trauma, the Qigong doctor should assist the patient in "Soul Retrieval" meditations in order to return the patient's Hun back into its residence (the patient's physical body) and to facilitate a strong re-connection to the Yuan Shen. During Soul Retrieval meditations, patients sometimes talk about viewing certain traumas from different visual perspectives, such as: watching the incident from above their body or watching from a different corner of the room. The reason for this change in visual perspective is that the patient's Yuan Shen is often displaced once the Hun leaves the body. Although the Yuan Shen and Hun are

outside the body, they continue to observe, listen, and record. This also accounts for the numerous cases of astral projection during surgery, as well as during near death experiences. Under anesthesia, many patients travel out-of-body and observe in fine detail what the doctors and nurses are saying and doing. They can accurately recall the doctors' and nurses' conversations and the experience of viewing the operation from above the body. These experiences are becoming increasingly documented, partly due to modern techniques in resuscitation that have made such experiences more frequent. First hand accounts of out-of-body experiences are abundant in "near death experience" literature.

Similar experiences have been recounted by many physically and sexually abused patients, who, as children, learned to disassociate from the body and observe the abuse from the ceiling or corner of the room. In most cases, these adults and children suppress their traumatic memories. In severe cases the patient's personality can fracture and become multiple.

SOUL RETRIEVAL AND MEDICAL QIGONG THERAPY

According to the Medical Qigong perspective, one of the major causes of illness is "soul loss," which consists of the loss of parts or memories of the human soul. On the spiritual plane, the human soul is the manifestation and sum total of the energetic associations and the energy of the Wu Jing Shen (see Chapter 2). The human soul serves as a middle point between the source and the organization of all life-force energy. The human soul is considered the seat of all emotions, feelings, and sentiments. As a crystal grows around a central matrix, so the body grows around the human soul.

The human soul radiates energy in all directions, like the sun, and is responsible for life, health, and the formation and growth of the body. The human soul expresses its innate qualities as energetic movement functioning through the physical form (led by the Shen). It is connected to

all parts of the body, and its light or energy is reflected through the eyes via the Hun. It is through the influence of the human soul that all of the body's energetic processes (organs and organ systems) seek wholeness. It knows exactly what is needed in every situation for survival and health preservation, and it takes action via the Po. Whole body consciousness is the main characteristic of the human soul. Without the process of the human soul, energy would have no specific direction and would remain in meaningless activity.

"Soul loss" is not demon possession, but is a spiritual illness that causes emotional, mental, and physical disease. When disturbed, the Hun leave the body and the Yuan Shen wanders on its own. A common experience in which the Hun leave and the Yuan Shen wanders for very short periods of time is called "disassociating" or "spacing out." When the Hun leave for extended periods of time, it is called soul or spirit travel, which is generally unconscious and happens when the patient is asleep. It is believed that if the Hun completely vacate the body, the patient will die. A coma is one example of a chronic physical state where the Hun have almost completely left but are still attached to the body through the Hun's connection with the patient's energetic Qi field. When a patient is in a coma, the Hun and Yuan Shen abandon their residence, wandering in the astral plane of existence.

The Hun and Po create the energy that sustains the Wu Jing Shen, which in turn provides the energy for the Yuan Shen. If the Qigong doctor can retrieve the lost parts of the patient's human soul (the suppressed memories attached to the Hun and Po), then the individual's Shen can be restored back to harmony and health.

WHY THE ETHEREAL SOUL LEAVES THE BODY

In ancient times, disease was sometimes attributed to the individual's Hun deserting the patient's body. It was believed that when the Hun would leave the body for extended times it would affect the individual's Yuan Shen. This happens through three main incidents: The Yuan Shen is Frightened Away, Wanders Off, or is Stolen, described as follows (Figure 19.34):

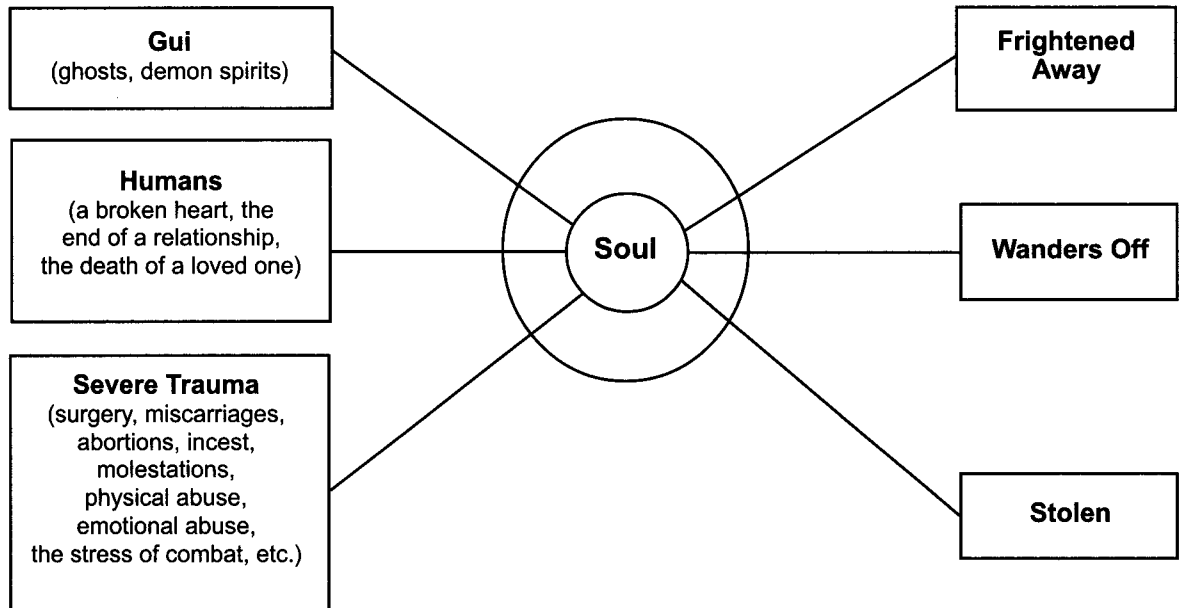


Figure 19.34. Reasons for the Yuan Shen Leaving the Body

- **Frightened Away:** From experiencing severe shock via trauma (physical or emotional) due to surgery, miscarriages, abortions, incest, molestations, physical abuse, emotional abuse, the stress of combat, etc., or encounters with Gui (ghosts, demons or evil spirits).
- **Wanders Off:** From falling into a waking dream state (also known as a “disassociation syndrome”), or due to starvation, sickness, coma, stroke, experiencing a broken heart due to the end of a relationship, the death of a loved one, or deep infatuation (becoming emotionally obsessive or “Heart sick”).
- **Stolen:** Also known as “soul theft” or “rape of the soul,” the ancient Chinese believed that the soul could be stolen by means of sorcery to be used for murderous intent, for manipulation and control, or other evil purposes. Sudden stupor, trance, catalepsy, epilepsy, or convulsions were believed to be forms of strikes initiated by a evil spiritual entity in order to steal away an individual’s soul.

In addition to Soul Retrieval techniques, the ancient Chinese doctors would sometimes utilize certain “charms” or talismans in conjunction with

tinctures containing specific herbal tea formulas in order to bring the patient’s Hun back into his or her body. Part of the ritual used to return the patient’s Hun also included the repetitive sprinkling or pouring of warm talismanic water over the patient’s body.

Soul retrieval is an essential part of Medical Qigong therapy. Without the Hun’s spiritual connection to the Yuan Shen, the body and mind remain in a suspended state of spiritual and emotional shock. When the spiritual needs of the human soul are neglected, the Yuan Shen begins to disassociate, and symptoms of addiction, obsessions, violence, or deep depression take over (see Volume 3, Chapter 34).

Because we are born with the understanding of hidden spiritual realities, patients will inevitably succumb to various mood swings; these are due to deep emotional pain and experiences that stay within their memory and touch their Heart. A spiritual life of some kind is absolutely essential for psychological health. Traditionally, the Hun are said to suspend themselves midway between the Conscious Mind and the Subconscious Mind; and the perceptual abilities of the Hun are neither the mind’s

nor the body's, but the imagination's (i.e., the Creative Superconscious).

Whenever trauma is experienced, the Hun, which are part of the vital spiritual essence of the Eternal Soul's (Shen Xian) Yuan Shen, separate from the body to survive and to escape the full impact of the pain. When patients become disassociated, aspects of their personality separate from the mainstream of their consciousness, resulting in gaps of memory loss. An extreme example of personality separation occurs in multiple personality disorders.

When a patient has been violated or wounded in some way and remains in an emotionally present state of mind within the body, the resulting state usually encompasses feelings of anger from past hurts, grief from present pain, or fear of future harm. If a harmful over-stimulation of the energetic organs occurs, it may wound the patient's Yuan Shen, causing the patient to seal off from the Shen in order to disconnect from the emotions. This energetic reaction is similar to that of a sea-anemone whose natural response (for the purpose of survival) is to immediately close itself upon being touched.

THE PURPOSE OF SOUL RETRIEVAL

The purpose of Medical Qigong soul retrieval therapy (called age-regression therapy in Western psychology) is to bring the awareness of emotions back into areas of the physical body, allowing the patient to express and release the feelings and reactions that are the cause or symptoms of his or her disease. This will help the patient transform the trapped, or frozen energy (stagnated Qi), back into its energetic potential to be reintegrated with the Shen.

A Qigong doctor will accompany and tend to the patient's human soul in times of emotional transformation, including times of crisis, illness, and emotional death and rebirth. This allows the patient to remain in the energetic present time mode. This also results in the relief from symptoms of illness and the return of the patient's personal power, creating the potential for fulfillment in work and relationship. Some patients may come to the realization that they must quit their job and find another that is more spiritually rewarding.

They may also find themselves discarding old friendships and making new ones as their energetic, emotional, and spiritual fields undergo growth and change.

WOUNDING AND CLOSING THE SPIRIT

The body's Yuan Shen is the main expression of the human soul as it moves from its inactive state to a state of dynamic activity. The Yuan Shen is the medium or active environment of the human soul. The Yuan Shen also expresses its energetic influence as a continual interchange between the personal-self and the higher-self through the act of breathing. The human soul expresses itself specifically through the Yuan Shen, and the Yuan Shen manifests itself through the physical body.

If a person's Yuan Shen becomes wounded (feels attacked, violated, taken for granted, etc.), it begins to close itself off from its environment. When the Yuan Shen "closes", the emotions begin to shut down, and the Hun wander. Depending upon the patient's set patterns, this entire process can occur within seconds. Once the Hun wander, the acquired (analytical) Shen Zhi and surviving Seven Corporeal Souls (Po) take over the body, and the patient responds like a machine (i.e., the patient can still think and function; reflexes remain intact, but he or she is void of interpersonal feelings). Patients whose Shen has closed down cannot form emotional attachments, and they live in a state of perpetual hunger. Patients go through three stages of isolation before their spirit leaves, described as follows (Figure 19.35):

1. The first stage involves anger and grief. Once a patient has been hurt (but before his or her spirit begins to close), his or her natural survival energy immediately affects the Liver and Lungs, causing emotional reactions that are a natural response to feeling attacked. Hurt, sadness, and anger are natural responses to feelings of rejection, betrayal, and abandonment. These emotions reflect a spiritual, emotional, and mental protest against feeling insignificant, excluded, and disempowered.
- The patient's congenital emotions of kindness and compassion, stored within their Liver, instantaneously shut down as the Liver Qi ex-

Three Stages of Emotional Transitions before the Spirit Closes

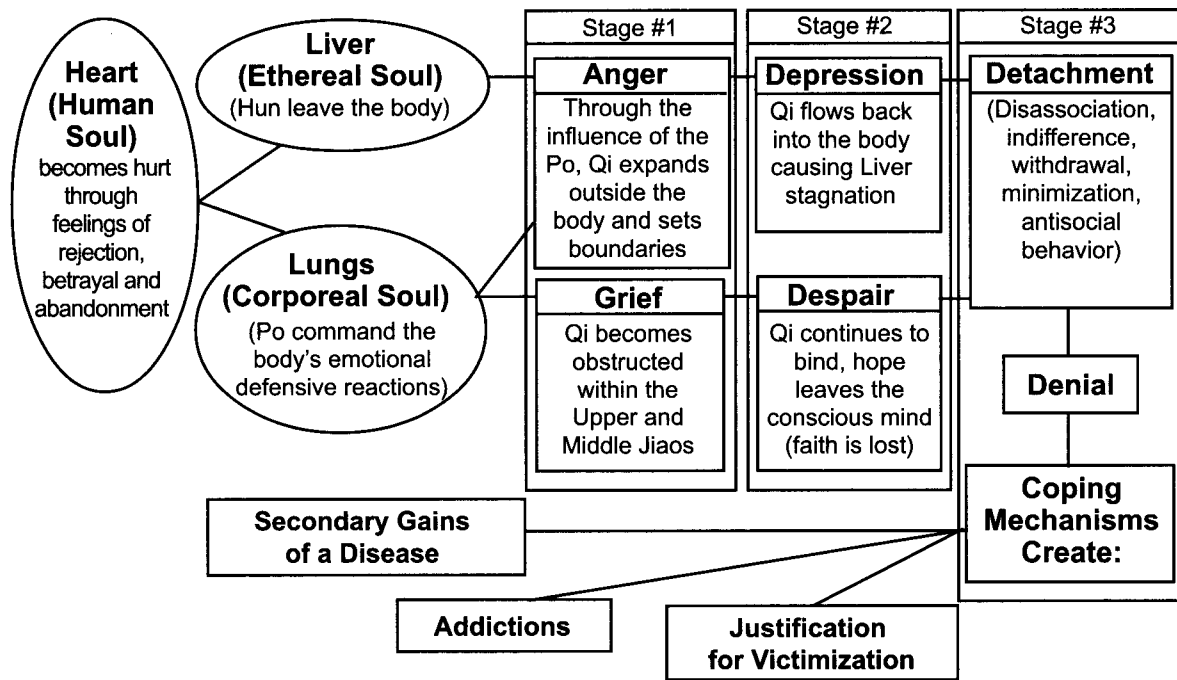


Figure 19.35. There are three stages of emotional transitions the patient must experience before the Shen closes and his or her denial system engages. After these stages, the patient's defense mechanisms take over.

pands violently outward. This energetic reaction gives way to releasing the patient's acquired feelings of anger and rage stored within the Liver. The energy of anger and rage is projected outward to protect the patient's emotional boundaries. If the patient has deep-seated emotional problems, however, the energy can also implode inward creating self-hate.

- If this protective emotional reaction is not effective in obtaining the needed results (being heard, honored, valued, etc.), the patient's energetic field rebounds inward affecting the Lungs. Once the congenital emotions of integrity and dignity stored within the patient's Lungs become affected, the Lung Qi becomes obstructed, and the acquired emotions of grief and sorrow are released. The energy of grief and sorrow is encapsulated internally to encase the patient's wounded spirit.
2. During the second stage, anger and grief

transform into depression and despair. As the patient begins to lose hope, the Shen begins to close, causing two reactions:

- The patient's Liver Qi becomes obstructed and stagnant. This in turn transforms the emotion of anger into depression.
- At the same time the patient's Lung Qi becomes obstructed and transforms grief into despair.

The patient slowly begins to feel helpless, hopeless, and empty inside. Because of the increased depression and despair, the patient becomes physically, mentally, emotionally, energetically, and spiritually tired and gives in to feelings of insignificance, unfulfillment, and loss of control over his or her life.

3. During the third stage, depression and despair transform into indifference and detachment. In this final stage, the patient has lost all hope of resolution and gives up entirely.

The Shen closes down, and the Hun wander. The patient feels emotionally detached from people, the surrounding environment, and his or herself. The patient wanders around “dead to the world,” isolated, internally unfulfilled, and alone. This creates what is known as a “depersonalization disorder.”

A depersonalization disorder involves persistent, recurring episodes of depersonalization, characterized by a feeling of detachment or estrangement from one’s self. The individual may feel as if he or she is living in a dream or movie and responds to life like a robot. He or she may also have the sensation of being an outside observer to mental processes, the physical body, or to just specific parts of the body. This feeling is often accompanied by sensory anesthesia, a lack of response, and a feeling of lack of control over actions, including speech.

Voluntarily induced expressions of depersonalization or derealization such as meditative or cultural trance practices should not be confused with this involuntary disorder. It is believed that approximately 50% of the population has experienced or will experience a single, brief episode of depersonalization, usually precipitated by severe stress. Approximately one-third of individuals exposed to life-threatening danger incur a brief episode of depersonalization. Depersonalization episodes may be accompanied by visual distortions (e.g., unusual shape or size of familiar objects), and other people may appear unfamiliar or mechanical. Other common associated features include: anxiety or depression symptoms, obsessions, somatic concerns, and time distortion. Depersonalization and derealization are some of the symptoms of panic disorders (not due to drugs or medication), which are usually caused by long-standing anxiety and stress. Panic disorder can also be brought on by emphysema and asthma due to difficulty in breathing.

When the human soul becomes wounded, the first two stages of closing down the Yuan Shen are caused by the patient trying to repress feel-

ings of anger (stored within the Liver) and sadness and grief (stored within the Lungs). This reaction occurs because the Liver stores the body’s Three Ethereal Souls (Hun), while the Lungs store the body’s Seven Corporeal Souls (Po). These two emotions are expressions of the patient’s natural protest against the lack of love that his or her Yuan Shen (which encompasses or contains both the Hun and Po) is experiencing.

HEALING THE WOUNDED SPIRIT

The first stage of healing in soul retrieval is to open the patient’s Yuan Shen by giving him or her hope and encouragement. Hope helps the patient towards a more positive perspective, and restores meaning to life. Once the patient has closed his or her Yuan Shen, it cannot be opened through argument or logic. Instead the Qigong doctor must use a gentle, soft tone of voice expressing compassion and high regard for the patient. The patient must feel honored and valued by the doctor in order to feel safe enough to release the hurtful and negative emotions. Praise must be used carefully and gradually, since some patients may be unable to accept a higher concept of themselves. Too much praise may cause the patient to feel “mocked” or “lied to”, as they often lack self-esteem. This type of healing only happens when the patient’s spirit is engaged, and the doctor stimulates the inner emotions and not just the patient’s intellect.

Once the patient’s Yuan Shen begins to open, it is important for the doctor to increase the patient’s hope for interpersonal relationships. This is initiated by using silent mental affirmation or prescribing positive affirmations in conjunction with vivid visualizations. The patient’s imagination can reengage his or her feelings and return them to the body’s organs and tissues. Instilling hope and giving encouragement allows the doctor’s influence on the patient to be increased.

As the patient’s Shen begins to open, it is important for the Qigong doctor to take the time to energetically and emotionally travel with the patient back into the memories of the past to encounter the precise moment in which the patient’s Hun left the body. The choice to return the emotional

spirit back into the body must come from the patient's desire to retrieve his or her original feelings, no matter how painful the process. The patient must be ready to re-experience and release these feelings. It is important that the patient's "adult observer" be present in retrieving these painful memories. The "adult observer" refers to the patient's ability to suspend his or her judgemental attitude towards his or herself and to observe the events that are being released with compassion (i.e., as if they were happening to a friend to whom loving support can be given). This allows the patient to experience true healing with the help of a compassionate companion (his or herself).

Tears often come as the memory of the original trauma releases from the patient's body or flows back into the mind. Many patients notice that after these experiences their dreams change significantly, becoming more vivid. Also, their life environment as well as their relationships tend to change drastically.

EMOTIONAL REBIRTHING PATTERNS OF DEEP SPIRITUAL TRANSFORMATIONS

Often, when patients experience and release deep emotional and spiritual traumas, they also experience physical sensations which reflect the trauma of their biological birth. These psycho-physical sensations are due to the physical, energetic, and spiritual connection each individual has with the mother while inside the womb. Although these experiences are natural, they can sometimes be disturbing and even frightening to patients who are unfamiliar with deep emotional and spiritual transitions. The following are but a few examples of physical rebirthing patterns and the emotional reactions related to these types of spiritual transformations:

- In patients born with the umbilical cord wrapped around their neck, each time they experience deep emotional and spiritual changes it will feel as if they are suffocating or being strangled.
- In patients born through C-section, each time they experience deep emotional and spiritual changes it will feel as if they are being torn asunder.
- In patients born through the natural birth canal, each time they experience deep emotional and spiritual changes it will feel as if they are falling through space with nothing to support them.
- In patients born breech, each time they experience deep emotional and spiritual changes it will feel as if they are being crushed in by all sides and suffocated.
- In patients with mothers who were heavily sedated, each time they experience deep emotional and spiritual changes they will feel mentally disoriented and unstable.
- In patients who were born with the use of forceps or clamps, each time they experience deep emotional and spiritual changes it will feel as if their head is being crushed.

STAGES OF SOUL RETRIEVAL

In order to assist the patient in retrieving lost memories, the Qigong doctor must lead the patient through a series of exercises designed to uncover the hidden emotional patterns established within the patient when he or she was a child. The doctor will first assist in uncovering the patient's personal value system, code of conduct, and life purpose. After the patient has established a secure understanding of these life patterns, the doctor will then lead the patient through the more advanced Soul Retrieval meditations.

The doctor should encourage the patient to also work with a psychotherapist or psychologist during this time of personal transition, as a professional support system is imperative when uncovering and facing emotional traumas.

QUESTIONS THAT ELICIT THE PERSONAL VALUE SYSTEM

The first step in unveiling the patient's personal value system is to uncover the active emotional patterning that is currently functioning deep within the patient's subconscious mind. To uncover these hidden emotions, the doctor will begin by asking the patient several questions (writing down on paper the patient's answers). These questions are used to elicit both the positive and negative emotions that are currently influencing the patient's life.

1. The first set of questions involves asking the patient what is the most important thing in his or her life. Once an answer is obtained (e.g., love, my family, etc.) the doctor now has a key from which to open the door to the patient's positive emotional patterning. The doctor will now begin extrapolating emotions from the patient by continuing to ask the following questions:

- What is important about that?
- How does that make you feel?

Each time the patient answers with an emotion the doctor will write it down on a list, trying to gather at least fifteen words. The doctor should also mark the times that the patient "hits a wall" (repeats the same word description, completely disassociates, or uses negative descriptions undermining the positive emotional patterning).

2. The second set of questions involves asking the patient what is the most important thing to avoid in life. Once an answer is obtained (e.g., rejection, abandonment, etc.) the doctor now has a key from which to open the door to the patient's negative emotional patterning. The doctor will now begin extrapolating emotions from the patient by continuing to ask the following questions:

- What is painful about that?
- How does that make you feel?

Each time the patient answers with an emotion the doctor will write it down on a list, trying to gather at least fifteen words. The doctor should also mark the times that the patient "hits a wall" (repeats the same word description or completely disassociates).

3. The doctor will now present both lists of emotions to the patient and ask the him or her to reorganize each list, placing the most powerful and influential emotions on top. Once both of the lists are completed the doctor will examine the top five emotions on each list. These first five emotions are the motivating forces which drives the patient's emotional needs.

4. Next, the doctor will begin to ask the patient about the origin of his or her list of five most powerful negative and positive emotions, the youngest age in which the patient remembers

feeling these emotions, and their specific needs and wants at the time. As the patient begins to uncover the specific time, place, and person associated with the origin of these emotional needs, the doctor can further deepen the patient's emotional and spiritual healing.

HISTORY OF THE PERSONAL VALUE SYSTEM

The next step in unveiling the patient's personal value system is to establish the "point of origin." The point of origin is discovered by asking the patient to write down on paper what is was he or she wanted to be when they were very young. Have the patient list the people that they imagined or fantasized being while they were still children (e.g., a super hero, doctor, fireman, teacher, etc.). This exercise allows the patient to access his or her emotional past and to feel and recover pleasant, lost memories and fantasies.

Next, have the patient link together all of the peak experiences of each imaginary character (e.g., a doctor and fireman possess power to save lives and can be considered heroes, and they are both admired for their skills, etc.). This knowledge reveals the underlying nature of each imaginary character and may also reveal hidden talents, passions, and ideas.

LISTING PERSONAL PRIORITIES

Have the patient write down a list of their personal priorities. This list should contain an honest account of the patient's present state of priorities and current value system (e.g., 1. God, 2. Mate, 3. Children, 4. Business, 5. Sports, etc.).

FINDING THE CODE OF CONDUCT

Have the patient write down his or her own personal "code of conduct," (i.e., their conscious value system). The patient's code of conduct represents the ethical standards by which he or she lives. This code of conduct influences feelings, thoughts, and beliefs. It affects the patient's personal priorities and reflects the quality and nature of his or her interpersonal relationships. It is from this personal code of conduct that the patient accepts or condemns him or herself and others. By physically writing down these moral codes, the patient can emotionally connect with new found feelings of moral integrity, as well as estab-

lish a stronger connection with his or her true self.

FINDING THE LIFE PURPOSE

Finding the purpose of the patient's life encourages interpersonal healing and fills the empty space deep within the patient's heart. This, in turn, increases the healing potential by providing the patient with hope.

In order to finalize the previous exercises, have the patient write down a "life purpose" statement that links together all the collected data gathered from his or her peak experiences of childhood fantasies, personal priorities, and code of conduct.

It is important that patients know and feel that what they are writing is a true and accurate account of their thoughts and emotions. The patient's life purpose statement can always be modified and changed as he or she undergoes personal transformation and spiritual growth through experience and expanding knowledge.

SOUL RETRIEVAL MEDITATIONS

The following comes from clinical experiences of working with patients who are very eager to heal but reluctant or unable to tolerate rapid change within themselves. The patients' family dynamics, as well as the quality, frequency, and intensity of traumatic and nourishing experiences they received while growing up, play an important role in shaping their individual personalities. It is an accepted fact within modern psychology that an individual's present emotional life is shaped by the events occurring in the "formative" years (especially the years before the individual can articulate his or her thoughts and feelings). These experiences sink deep into the individual's psyche, and are hidden from consciousness through repression and denial. This repression is generally due to the inability to understand and express in words the traumas he or she suffered.

This particular Shengong ("spirit work") technique involves creative visualization with a very relaxed and quiescent state of mind, and is used to gain access to the patient's unconscious past emotional experiences. The goal of this medita-

tion is to allow the patient to free him or herself from the repressed emotional remnants which constantly surface during daily life. These programmed emotional responses systematically affect the patient's behavior, causing neurotic symptoms, slips of the tongue, associated dreams, and fantasies.

Many patients believe that they are ready for this experience, when in reality they are not yet able to deal with such intense pain. These patients are likely to unconsciously choose the least painful memories in order to test how the doctor will handle their feelings, or to otherwise fail in the attempt to retrieve the lost parts of the soul. Gradually, as trust grows, these patients will be able to access more painful and relevant memories (this is similar to peeling an onion layer by layer). Sometimes patients try very hard to access these memories and obtain nothing, or very little information, leaving them feeling frustrated. This frustration must then be processed and resolved before trying again.

The doctor must instill hope and dispel this frustration by explaining to patients that they have made an important step forward by seeding the unconscious mind with the request or concept that past memories must be recalled. In time, this seed will sprout and give forth results. One must allow time for trust to incubate. It is extremely important that the doctor never show disappointment or take away the patients' hopes.

In such cases, patients must be reassured that their higher-self (the observer self) senses that the timing is not right. There may be current issues or events that must first be worked through before a successful soul retrieval can occur. To experience Soul Retrieval meditations and exercises at a tenuous, stressful time can result in more trauma, or more precisely, re-traumatization. The patients may need to strengthen themselves and develop more self-trust before trying again. Counseling may be recommended.

Some patients may need several sessions before feeling comfortable with the process of entering and surfacing from the trance states that provide access to successful Soul Retrieval meditations. It may be necessary to first retrieve pleas-

ant memories that build self-trust and self-confidence before attempting soul retrieval (i.e., learning to fly a kite, etc.).

The Qigong doctor should have some training in hypnosis and hypnotic trances before giving this type of trance-inducing meditation to the patients. The doctor should know what to do and be able to identify whether or not the patient is able to connect with his or her Yuan Shen or “higher self.” As the doctor induces trance in the patient through this meditation, the following changes in the patient may be noted:

- a change of color in the complexion
- a relaxation of the facial muscles
- a change in breathing patterns
- sporadic eye movement (behind closed eyes)

If none of the above signs are noted, the patient may need more time to relax deeply before continuing with the Soul Retrieval meditations and exercises. Suggestions of imagining and feeling the body’s tissues melting into the Earth may be given, along with suggestions of taking deep relaxing breaths to calm the patient’s Shen.

While performing this meditation, the patient may experience the sensory, emotional, and physical sensations of these repressed memories, causing specific core memories (that have been repressed from infancy and childhood) to be brought to the surface and relived. As the patient experiences these memories, his or her facial expressions and demeanor will often change, regressing to reveal the appropriate age and period of time during which the original trauma occurred.

This particular Soul Retrieval meditation is divided into two stages. The first stage involves locating the body’s three storage chambers for past, present, and future emotions. The second stage focuses on accessing the location of, and coming in contact with, the patient’s unconscious repressed emotional traumas.

This meditation must first be understood in depth before it is given to the patient. It is very complex and is not meant to be simply read through to the patient. Also, the doctor should set aside sufficient time after ending the Soul Retrieval meditation to process what the patient experienced.

STAGE 1: ACCESSING THE ENERGETIC CHAMBERS

The purpose of this Soul Retrieval meditation is to locate the patient’s three storage chambers that access his or her past, present, and future emotions. This meditation also allows the patient to acquire a starting point, or outlet, for removing these painful experiences.

In this meditation, the patient first concentrates on feeling his or her entire body. Begin by having the patient sit comfortably in a chair, both feet on the floor, hands resting on the thighs, eyes closed, tongue on the upper palate, and breathing naturally through the Lower Dantian. It is important that the patient relax, feel, and experience the body completely. The patient should also be encouraged to accept and feel everything as one unit in order to connect with the Yuan Shen or “higher self.”

The Storage Chamber of Past Emotional Memories

In order to find the chamber of past emotional memories, the patient begins to focus attention on remembering and feeling a painful childhood experience. Once the patient has retrieved the memory and is experiencing the painful trauma, he or she points to the tissue area of the body where the feelings are located. This area is considered to be the storage chamber where the patient stores the energy of past emotional memories (Figure 19.36).

The storage areas change over time, given the fact that the patient continues to process emotions throughout life. Each emotional healing causes the previous energetic holding pattern to die and a new pattern to be born within the patient’s energetic structure. The chamber of the patient’s past usually coincides with a tissue area where the patient is already experiencing disease or discomfort.

The Storage Chamber of Present Emotional States

In order to find the chamber of the present emotional states, the patient focuses attention on feeling the doctor’s voice within his or her body. As the doctor continues to speak, the patient feels where the sounds are resonating. Once the patient experiences and locates this tissue resonance, he or she points to that area of the body. This area is

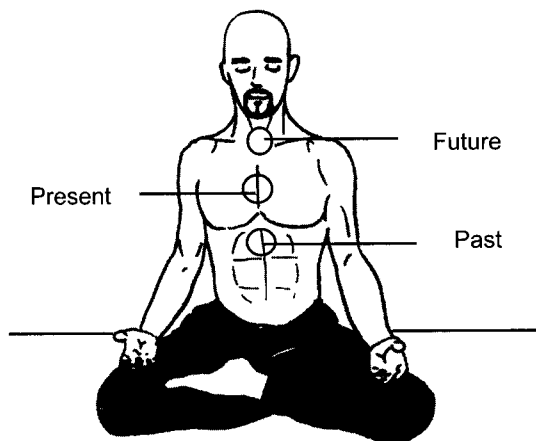


Figure 19.36. An example of the possible locations of the body's "Three Storage Chambers"

considered to be the current storage chamber where the patient stores the energy of present emotional states.

The Storage Chamber of Future Hopes and Desires

To find the chamber of future emotional states, the patient focuses on a specific project that he or she is planning to do in the near future. Once the patient experiences the slightest physical sensation, he or she points to the area where the sensation is located. This area is considered to be the current storage chamber where the patient stores the energy for future endeavors, hopes, and desires, as well as future expectations. The patient's current ambitions may change as the patient begins to heal from past emotional wounds and makes lifestyle changes.

STAGE 2: RETRIEVING THE LOST MEMORIES

The final part of this Soul Retrieval meditation explores the patient's unconscious feelings and reprograms the destructive subconscious patterning. It is used to access repressed memories stored within the patient's Subconscious Mind, which is hidden through his or her denial or defense mechanisms. Sometimes after practicing this meditation, patients will not only gain access to the repressed memories of their infancy and childhood, but may also remember their life within the womb, and their birth-process.

SOUL RETRIEVAL MEDITATION

1. Begin by having the patient sit comfortably in a chair, both feet should be placed on the floor, hands resting on the thighs, eyes closed, tongue on the upper palate, anal sphincter gently closed. The patient should breathe naturally, expanding the Lower Dantian with each inhalation, contracting the abdomen with each exhalation.
2. The patient focuses attention on the area of the body where the energy of the past emotions is stored. The doctor directs the patient to imagine opening the chamber of the past emotions, allowing the energy to release itself from this area, like steam. This steam flows outside of the body and is gathered to the left side of the room. Once all of the energy has been released, it begins to form into a cocoon-shaped cylinder of past emotional memories.
3. The patient then focuses attention on the area of the body that stores the energy of present emotions. The patient imagines releasing this energy outside the body like steam, creating a second cocoon-shaped cylinder. The patient places this second cocoon directly in front of the body, next to the first cylinder.
4. The patient then focuses attention on the area in the body that stores the energy of future hopes and desires. The patient imagines releasing this energy from the body like steam, forming a third cocoon-shaped cylinder. The patient places this third cocoon on the right side of the room, next to the second cylinder.
5. Next, the patient imagines that all three separate energetic cocoons are joined together. The energetic cocoons are to be connected end to end, in a straight line like boxcars, with the past on the left, the present in the middle, and the future on the right side of the patient's body.
6. The patient then focuses attention on his or her Taiji Pole, imagining the energy of the Upper Dantian descending and combining with the energy of the Middle Dantian (where the human soul is stored). Next, the patient imagines

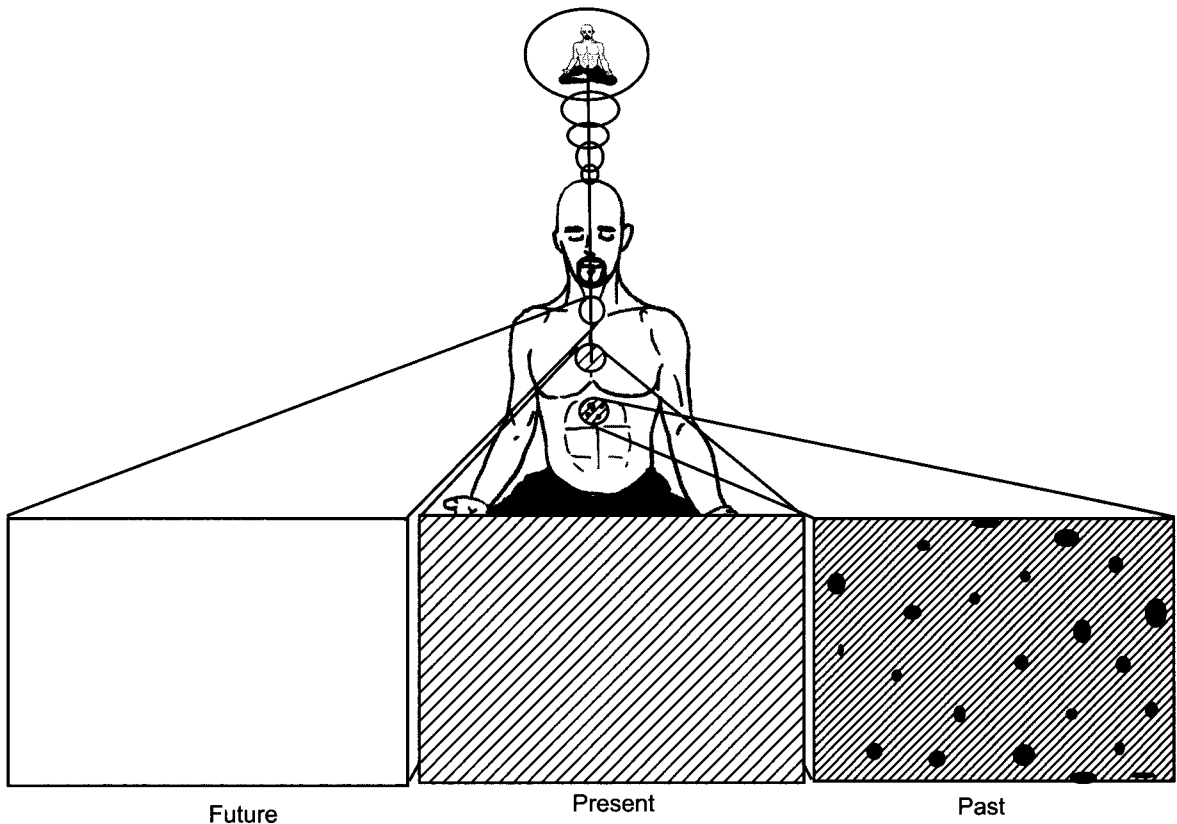


Figure 19.37. An example of using the body's "Three Storage Chambers" for Soul Retrieval

the collected energies of the Upper Dantian, Middle Dantian, and his or her human soul descending and combining with the energy of the Lower Dantian. The patient uses the collected energies of the Three Dantians to create an "energy bubble" within the Lower Dantian to surround the human soul. While focusing on the center of the energy bubble, the patient imagines the human soul transforming into a small energetic form of him or herself.

7. Encapsulated within the energetic bubble, the small energetic form of the patient's self manifests within the physical body. The patient's human soul, now in small energetic form, begins slowly ascending the Taiji Pole, leaving the body through the Baihui GV-20 point. As the patient's human soul leaves, it is still connected to the physical body through a silver energetic cord (Figure 19.37).

8. The patient's human soul floats over the three energetic cocoons, hovering over the cocoon shaped cylinder on the left side of the body (to access the past emotional memories). Next, the patient observes the black, oval shaped cylinders imbedded within the structures of the energetic cocoon of past emotional memories. These dark cylinders are energetic emotional clusters. They contain the memories of hurtful feelings and specific times in the life of the patient when he or she felt humiliation, degradation, shame, rejection, or emotional deprivation.
9. The patient descends into the energetic cocoon of past memories and allows the human soul to find the particular cylinder which currently needs addressing. In choosing a specific area to work on, the patient's Yuan Shen automatically selects the most relevant material from the patient's Subconscious.

10. The patient then removes his or her human soul from the energetic cocoon, bringing with it a specific dark cylinder. The cylinder is removed from its webbing within the walls of the energetic cocoon and placed in front of the hovering soul. The cylinder is still connected to the energetic cocoon through an attached energetic cord. Through vivid concentration the patient focuses on the color of the cylinder emitting light from the Yin Tang (Third Eye) point from the spiritual body of the little energetic self. This projected light pulsates and changes the dark cylinder from black to white. As the cylinder pulsates and changes its color, it begins to open and reveal lost memories and unresolved feelings. These memories of emotional traumas are brought to the surface. Some of these experiences may be memories of events where the survival or integrity of the patient's physical body was threatened.
11. The patient connects with the divine (God or "higher power") and begins the process of feeling, expressing, understanding, forgiving, and letting go of the emotional charges attached to the memories. This process of emotional purging is connected to the emotions stored within the patient's Five Yin Organs, and usually progresses through the following stages:
 - Anger, blame, and resentment are released from the patient's Liver.
 - Hurt, pain, sadness, and disappointment are released from the patient's Lungs.
 - Fear and insecurity are released from the patient's Kidneys.
 - Remorse, regret, and responsibility for keeping the painful memories and feelings alive are released from the patient's Spleen.
 - Love, understanding, and forgiveness are released from the patient's Heart.
12. As the emotions begin to release themselves from the energetic cylinder, the energetic debris transforms into a vaporous cloud. After understanding and resolving the emotions contained within the energetic cloud, the patient divides the released energy into either a receiving or discharging cloud of energy.
13. At this point, the patient focuses on the energetic cloud, and begins separating the pain and hurtful memories from the knowledge and wisdom gathered from the experience.
 - First, the patient places those memories gathered from the knowledge and wisdom of the experience on the right side of the room, imagining them as sparkling gold, silver, and white light energy.
 - Second, the patient places those memories gathered from the pain and hurt of the experience on the left side of the room, imagining them as thick, dark, black energy.
14. The patient focuses on the right side of the room, imagining this energy as bright, pure, and illuminating. The patient then inhales, absorbing the knowledge and wisdom gathered from the past experience into his or her small energetic body. Since this is actually the energy of the patient's soul, the patient's body immediately feels the emotion, energy, and spirit becoming empowered, as it can now review these past experiences without the feelings of hurt, pain, and judgment.
15. The patient then focuses on the left side of the room where the feelings of hurt and pain are stored. The patient imagines this hurt and painful energy as a dark and turbid cloud. Because the cylinder has a direct lifeline connected to the patient's past, the energetic cord attached from the cylinder to the energetic cocoon must be severed. Once the cord connecting the cylinder to the patient's past is severed, the patient is then truly released from the spiritual and energetic connection of the memory. This is initiated by imagining an angelic being with the "sword of truth" severing the energetic lifeline connected to the patient's cylinder. The sword of truth represents the patient's decision to regain his or her power by deciding to no longer suppress and carry the painful memories. Once the energetic cord is severed, it causes the cylinder to vaporize, forming an energetic cloud. The patient then imagines severing any last connection or attachment to these toxic emotions

- and releases this cloud of hurt and pain, visualizing it floating up out of the room through the ceiling, into space.
16. The patient then imagines that God (the patient's divine healing power) is seated in the Heavens, and that ripples and pulsations of love and mercy are emanating from the center of this divine presence. The patient visualizes one of these waves of love and mercy from the divine descending towards the Earth. As the wave of love and mercy touches the ascending dark cloud of hurt and pain, it immediately explodes and destroys the dark cloud. The moment that this dark cloud explodes, the patient sees the cloud's negative energy transforming into blue crystal drops of divine healing energy.
 17. The patient visualizes these bright, fluorescent blue drops of pure, clean energy descending from the heavens and pouring down like rain on his or her small energetic self, saturating it completely. This energy immediately transfers into the patient's physical body. The patient inhales and absorbs this energy, feeling it flow into every tissue of the body, and allowing the divine healing light to penetrate and radiate throughout his or her entire being.
 18. The patient observes the changes created within the three energetic cocoons. The energy in each cocoon will have shifted slightly, revealing an energetic alteration of the patient's present state of mind and a change in the patient's future. By transforming the past, the patient has altered the present and initiated a change in the future course of events.
 19. The patient returns his or her energetic bubble (containing the small energetic self) through the Baihui point into the Taiji Pole, drawing the energy back into the Lower Dantian. From the Lower Dantian, the patient's soul energy will return to the Middle and Upper Dantians, as well as the surrounding tissues. Finally, the patient reabsorbs the energetic cocoons back into their residences within the body.

20. The patient then remains in a state of quiet meditation for at least five minutes in order to allow adequate time to process and integrate the energetic transformation.

DOOR TO THE CHAMBER OF MEMORIES

A simple visual meditation can also be used to access the patient's suppressed past memories. This exercise is a form of guided meditation in which the doctor leads the patient into the imagined hidden parts of his or her own soul.

- Begin by having the patient lie supine. Ask the patient to close the eyes and imagine walking down a flight of stairs. Lead the patient through three separate doors, with each door leading to a descending staircase. This is performed in order to arrive at the patient's "chamber of memories."
- After entering through the last door, the patient descends one final staircase until he or she reaches the chamber of memories. This is where all of the memories of the patient's past traumas have been kept, hidden deep within the subconscious mind.
- Inside the Chamber of Memories, the patient discovers dark cylinders of past emotional pain. Each cylinder represents a specific trauma experienced and stored within the patient's energetic field. The patient then makes a decision to heal and free the body of the enormous energetic field used to suppress certain memories. To heal and dissolve the energetic cylinder, the patient follows the same process of eliminating past memories (repeating sections 8 through 15 from the previous meditation).
- Once this process is completed, the Qigong doctor guides the patient back up the flights of stairs, through the three doors, and back to consciousness.

Because these meditations have a profound effect on patients' constitutions (affecting their physical, mental, emotional, energetic, and spiritual nature), it is important for the patients to be referred to a psychotherapist while undergoing this type of Qigong therapy in order to further facilitate healing transformation.

RECTIFYING QI DEVIATIONS USING TAIJI RULER REGULATING EXERCISE

If patients are experiencing excessive Heat, this is often the result of concentrating too much, and indicates a need to change the position of their tongue (e.g., from the Fire to Water position) and perhaps switch meditations. The Taiji Ruler is a very effective method of rectifying Qi deviations caused by inappropriate Tonification or Purgation, and it can be used to dredge the channels and collaterals to promote the flow of Qi and Blood.

When performing this exercise, the rotation of the Taiji Ruler upward and outward (away from the body) is generally used for leading and increasing the energetic flow of Qi and Blood in the upper extremities. The inward and downward rotation of the Ruler is generally used for leading and increasing the energetic flow of the Qi and Blood in the lower extremities.

The purgation of energy blocks is performed through downward movements (from Heaven to Earth). Tonification is implemented through upward movements (from Earth to Heaven). Using these methods, the patients can repair or heal their deviations and promote the increase of Qi (Figure 19.38).

STRESSFUL LIFE ACTIVITIES AND QI DEVIATION FORMATION

Stressful life activities create a flood of adrenaline within the body. This occurs not only from the core of the adrenal gland in the medulla (which responds to stress by releasing adrenaline into the blood stream) but, also from the nerve endings of the vertebral lumbar division, at the core nerve segments of the major internal organs. Adrenaline spreads throughout the body and activates the body's sympathetic nervous system. The Heart rate, respiratory rate, blood pressure, and Blood flow to the muscles are all increased as they respond to the "fight or flight syndrome."

When this happens, the immune system is called upon to balance the whole stress mechanism and is, therefore, called away from its normal activities which include monitoring cellular

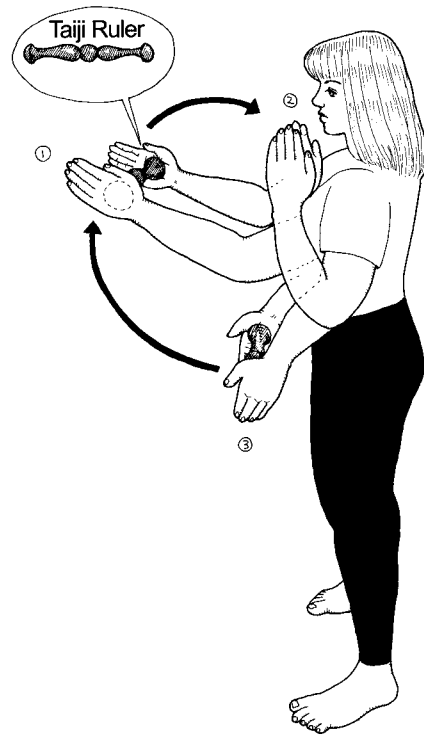


Figure 19.38. The Qi regulation exercises of the Taiji Ruler system are excellent for correcting Qi deviations.

activity and fighting the growth of disease. A life of constant stress, therefore, increases susceptibility to illness. Meditation shifts the patient out of the stress mode, thereby shutting down the adrenal glands and allowing the immune system to return to its normal functions.

Chronic stress wears down both the mind and body, thereby producing anxiety or depression. Stress begins with an overexcitement of the nervous system and then slowly works its way deep into the body like wet cement, causing the shoulders and upper back to become tense and rigid. Happy occasions (such as weddings) and other normally pleasant events also produce stress, which can be detrimental when the patient's lifestyle is not properly balanced. An unstable lifestyle is very stressful and can lead to depression, anxiety, and Qi deviations. The capacity to bear stress depends upon the individual's constitution, diet, support system (or lack thereof), the nature of the stress, and the congenital strength

of the nerves. When stress levels surpass the nervous system's capacity to handle them, the nerves break down, resulting in physical, mental, and emotional disturbances. Certain neurotransmitters are depleted due to chronic stress, leading to a chemical imbalance which can be further aggravated by self medication (e.g., alcohol or drug abuse). These disturbances, if unheeded, can eventually lead to organ malfunctions, cysts, tumors, cancer, and premature death. In order to avoid such states, a balance between work and rest must be maintained.

At a conference of the International Society for Neuro-immunomodulation (entitled *The Effects of Stress and Depression on Physical Disease*), Dr. Philip Gold, of the National Institute of Mental Health, stated that stress and depression cause the body to secrete high levels of hormones (for example, cortisol) into the bloodstream. These hormones, if unregulated, can destroy the appetite, cripple the immune system, shut down the processes that repair tissue, inhibit sleeping patterns, break down bone density, aid the onset of infection, and even instigate cancer cell growth.

An individual's emotional past determines his or her present state of health, both physical and emotional. Past emotional belief structures are responsible for creating and healing diseases. Just as thoughts drift through the mind but do not manifest until they reside within a belief structure, so emotional wounding resides within the tissues and cells waiting to be activated by emotional upheavals. Our thoughts materialize via choices, and then manifest within the body.

In many societies, sharing traumatic wounds is often the first act of intimacy and bonding. It provides a common ground for relationships and supports the "pain structure" that deepens the bond. People can become addicted to this empowering of their wounds which, in turn, supports and empowers the disease. This exchange of painful personal traumas is reinforced by receiving sympathy and strong empathy but does not necessarily fully release the pain from the tissues.

Although talking about past traumas can begin the process of healing, problems can still emerge when these past traumas manifest through

the following belief structures:

1. The individuals believe that they can only receive affection and attention when they suffer, they thus use their "neediness" to keep their significant other(s) from leaving or becoming more independent.
2. The individuals become stuck on one emotion, anger, grief, fear, worry, or hurt, and are unable to express a full and healthy range of emotions, creating Qi Deviations due to emotional suppression (Figure 19.39).
3. The individuals do not have an adequate support system.
4. The individuals do not have the incentive to heal themselves, or they do not believe that they can be healed.
5. The individuals bond to anyone, out of fear of being alone, as long as they receive the attention they crave.
6. The individuals have low self-esteem and do not seek help or work out their emotional issues; they have difficulty trusting anyone to understand their pain.

The desire for sharing one's pain in order to feel loved can lead to a habitual way of relating to those closest and dearest. When such individuals feel taken for granted or unappreciated, they may immediately resort to past traumas. If this fails to illicit the desired response, a new trauma or wounding may be unconsciously created to get back the attention and love and need. The individuals may, for example, physically injure themselves in an accident or manifest a physical illness. This, in turn, can become an addiction, empowering old wounds and creating new ones, and may lead to chronic illness. The Shen becomes divided to support the new belief structure, and the Qi deviates from its assigned job of protecting the body, thus creating illness. This is not a conscious process but an unconscious one which needs to be brought into the patient's awareness in order to be healed. Then, and only then, can the Yuan Shen and Shen Zhi act as one unit directing the body's Qi towards its proper function of healing.

Because energetic healing occurs in the present and not in the past, victims of past traumas will not heal if their energy continuously regresses to the

The Seven Emotions			
Chinese Word	English Translation	Associated Organ	Energetic Manifestations
Xi	Excitement, Elation	Heart	Slows Down and Relaxes Qi
Nu	Irritation, Anger, Rage, Fury	Liver	Causes Qi to Rise
Si	Contemplation, Pensiveness, Worry, Mourning	Spleen	Causes Qi to Stagnate
You	Concern, Sorrow, Sadness, Anxiety, Depression	Lungs	Obstructs the Flow of Qi
Kong	Fear, Dread, Terror, Intimidated, or Threatened	Kidneys	Causes Qi to Descend
Jing	Surprise, Fright, Alarm, Shock, Stupefied	Heart then Kidneys	Scatters and Deranges the Qi
Bei	Melancholy, Sad, Sorrowful, Overcome with Grief	Lungs	Disperses and Consumes the Qi

Figure 19.39. The Seven Emotions Chart

armored traumatic belief pattern. Both the doctor's and the patient's Yi (Intent) must, therefore, focus on forgiveness (of self, of others, and of the specific tragic situations) to free the patient from toxic wounds. The patients' desire and determination to be well must reach the degree that they are willing to do anything to get well, including giving up the "secondary gains" of illness (i.e., risking abandonment, or the loss of the extra attention received during the illness). Patients must be encouraged to find new ways to fulfill their needs and must be encouraged and supported through this difficult transition. This point is illustrated effectively in the following traditional Chinese story:

There once was a palace official named Cheng Guang Wei who owned a servant named Song Li. As the pressures of life wore on Director Cheng, he began to sink into a deep depression. Soon he began to lose all hope in life and desperately sought relief. Not content with the wine and festivities at hand,

his attention soon turned to his servant Song Li, who always seemed to be happy. Song Li was plowing the fields, up to his ankles in mud, singing, and seemed to enjoy his life. Upon observing this, Director Cheng walked up to the edge of the field and called out, "Song Li, why are you so happy? What is the secret of your contentment?" To which Song Li responded, "Sir, come into the field with me, and I will tell you." The director, not wanting to get himself muddy said, "No, tell me from where you are." To which Song Li replied, "I cannot explain everything to you if you do not come into the field." Director Cheng, aggravated by this reply, answered, "Very well, since you refuse to tell me, tomorrow you will work in the stables." Song Li answered, "If that is your wish, sir," and went about his work contentedly.

Two weeks went by, and the pressures of the palace were starting to take a serious toll on

Director Cheng. All of his problems, it seemed, were insurmountable. Locked in turmoil, he began to roam his property seeking peace until he heard singing coming from one of the stalls in the stables. Director Cheng went to investigate and sure enough, it was Song Li, now up to his knees in horse manure and still singing as beautifully and joyfully as a bird. At first Director Cheng was enraged at Song Li's contentment, but then became perplexed, because the duties of Song Li's new job were much more difficult than the previous work.

Director Cheng approached the edge of the stables and called, "Song Li, why are you so happy? What is the secret of this contentment you possess?" To which Song Li responded, "Sir come into the stall with me, and I will tell you." Repulsed by the stench of the horse manure and filth, not to mention feeling protective of his royal robe, Director Cheng answered, "Song Li, tell me the secret of this joy and contentment that you possess even in the midst of a barn full of stench and dung." Song Li answered, "I will tell you sir, but first you must come in to where I am." "If that is your answer, then tomorrow you will work in the hog pens!" shouted Director Cheng. To which Song Li answered, "If that is your wish, sir," and went about his work contentedly.

Things went from bad to worse for Director Cheng in the palace. Seeing that he was about to lose everything, he contemplated taking his own life. Making one last round of his property, he again heard singing, this time from the hog pens. Realizing it was Song Li, Director Cheng slowly approached. Sure enough, there was Song Li, up to his thighs in pig dung, slop, and filth, and still singing. Leaning against the fence, Director Cheng called out, "Song Li, why are you so happy? What is the secret of your contentment and joy?" To which Song Li responded, "Sir, come into the pen with me, and I will tell you." Director Cheng, now at the end of his rope, answered, "Very well, I will come in with you," and began to climb the fence to enter the hog pen. "Stop!" shouted Song Li, "I will come over to you, it is not right that you

defile yourself on my account. But now you will truly listen to what I have to share and are ready to hear the words I speak. For now you are willing to sacrifice all, even your physical comfort, to receive spiritual knowledge and insight."

One moral of the story is clear: unless we are ready to abandon all the masks (pretenses and defense mechanisms) of the emotional ego, it is extremely difficult to free ourselves from the toxic emotions that steal our life-force energy and direct our lives. If we are not intimate with our emotions, we cannot perceive the dynamics behind those emotions. After all, emotions are only energy currents which flow in, out, and through our bodies. Because our emotions reflect our intentions, any awareness of unprocessed emotions will lead to an awareness of deep-seated intentions. It is through this understanding that Qigong doctors train their emotions and mental thinking to regulate the Shen.

TOXIC RELEASES AND QI DEVIATIONS

When practicing Medical Qigong exercises and meditations, the internal organs gradually become healthier. As this happens, they will automatically "discharge" toxic pathogens from their tissues. It is important that Medical Qigong doctors understand that these are natural transformations and healthy releases of toxic Jing, Qi, and Shen. These normal physical, mental, emotional and spiritual reactions must therefore be differentiated from the patterns of Qi Deviations. This healthy type of "discharge" includes the release of: Toxic Jing, Toxic Qi, and Toxic Shen, described as follows:

- **Toxic Jing:** These are toxic Body Fluids, Phlegm, and Blood Stagnations that are dispersed and dissolved due to proper Medical Qigong training. They are released from the body through the lymphatic system, sweat, and urination.
- **Toxic Qi:** These are toxic gases that disperse and are released from the body due to proper Medical Qigong training. They are released through exhalation, flatus, and body odor.

- **Toxic Shen:** These are toxic emotions and memories that are released from the body due to proper Medical Qigong training. They are dispersed as the memories surface through emotional outbursts such as shouting, laughing, singing, crying, and groaning.

If the student is not prepared for such intense detoxification, he or she can panic and become emotionally, mentally, and physically disabled by the various transformations. This is one reason why Dr. Wong would first teach the Daoist Five Yin Organ exercises, then, after the student became proficient at these Tonification and Regulation exercises, he would immediately teach the "Old Man Searching For the Reflection of the Moon at the Bottom of the Tide Pool" exercise to purge the toxic emotions that were surfacing from the student's internal organs. This progression of training supports the fact that once the internal organ becomes healthy, it seeks balance by discharging older or deep-seated deposits of toxic Jing, Qi and Shen.

SPIRITUAL TRANSFORMATIONS AND QI DEVIATIONS

While practicing Medical Qigong exercises and meditations, Qigong doctors, as well as students will experience several physical, mental, emotional and spiritual transformations. When brought to a crescendo, each of these transformations can be experienced as a "mini-death." It is important that the Medical Qigong doctors understand that these "mini-deaths" are natural spiritual transformations and are considered healthy releases of the individual's physical, mental, emotional and spiritual boundary systems and not as Qi Deviations.

Most energetic practices speak of the need for a spiritual death and rebirth. This is essential for spiritual evolution, and is also needed for the avoidance of energetic and spiritual stagnation. Often quoted among Christians is the phrase, "you must be born-again," additionally, according to Daoist texts, Laozi wrote in the *Dao De Jing*, "Those who die without perishing live long." The actual meaning and experience of these popular phrases can be devastating to those who are unfamiliar with deep spiritual transformations. Many years ago, while deep in my training, I

started to experience several awkward "awakenings" which were actually the unveiling of intuitive and spiritual perceptions. When expressing my concerns, my teacher informed me that he expected me to experience three "deaths" (the death of the ego - fear); and after that, everything would be all right.

Needless to say, the experiences were devastating. As I continued to train in advanced Qigong and Shengong skills, I was overwhelmed with emotions of anger, rejection, betrayal, abandonment, loneliness, and finally feelings of devastation as I eventually energetically and spiritually "died." Although the death was spiritual, emotional, and mental, it had a strong physiopathological effect on my being, leaving me withdrawn, tired and weak.

With each death, I experienced the sensation of falling through a dark tunnel. My teacher informed me that through each "true spiritual death and rebirth" the individual would experience the physical sensations which reflect the trauma of their biological birth. These psychophysical sensations are due to the physical, energetic, and spiritual connection each individual has with his or her mother while inside the womb. Although these experiences are normal, they can sometimes be disturbing and even frightening to individuals who are unfamiliar with deep emotional and spiritual transitions. For example, the physical rebirthing pattern and emotional reactions related to the spiritual transformations occurring in individuals who were born through the natural birth canal, relate to the experience of falling through space with nothing to support them (refer back to "Emotional Rebirthing Patterns of Deep Spiritual Transformations").

After my third "death" I assumed that these experiences were finally over, and I expressed to my instructor my delight and understanding that I had finished my training. He simply smiled, and then explained that each "death" was important for me to experience in order to allow me to progress to a deeper level of intuitive and spiritual perception. He also explained that these "deaths" would continue until I left this gross physical realm. However, after the first initial three "deaths" I should now be aware of each impending

ing “death” transformation and could properly establish a secure environment in which to process these experiences and emotions.

Without these mini-deaths and rebirths, an individual will simply stagnate on the gross material (physical) realm. This is why tragedy and sometimes disease are used as vehicles of the divine to move an individual along his or her spiritual path.

THE DEATH OF THE BOUNDARY SYSTEM

Each “death” requires the dissolution of the individual’s physical, mental, emotional and spiritual boundaries. Think of each level of energetic boundary awareness as a four-sided perimeter containing teeth. Each tooth represents an individual’s belief system pertaining to the physical, mental, emotional and spiritual boundary system. Each side has its own set of teeth, which represent the collective pain threshold of that particular boundary system, described as follows (Figure 19.40):

- **If the physical boundary system becomes overloaded**, the individual can become physically weak, withdrawn, tired, and usually depressed.
- **If the mental boundary system becomes overloaded**, the individual can become intellectually taxed, articulation skills regress, and he or she can become mentally nonresponsive (information overload).
- **If the emotional boundary system becomes overloaded**, the individual can become emotionally uncontrollable, crying, screaming, etc.
- **If the spiritual boundary system becomes overloaded**, the individual can become dissociated with the surrounding environment.

Each “death” allows the individual’s four boundary systems to dissolve and creates for him or her a new set of beliefs, allowing a bigger box or boundary system to become established. This transformation occurs because the energy used to support the previous belief system is no longer needed and allows the unused Qi to express itself through greater physical intuition, stronger mental reasoning, greater emotional control, and stron-

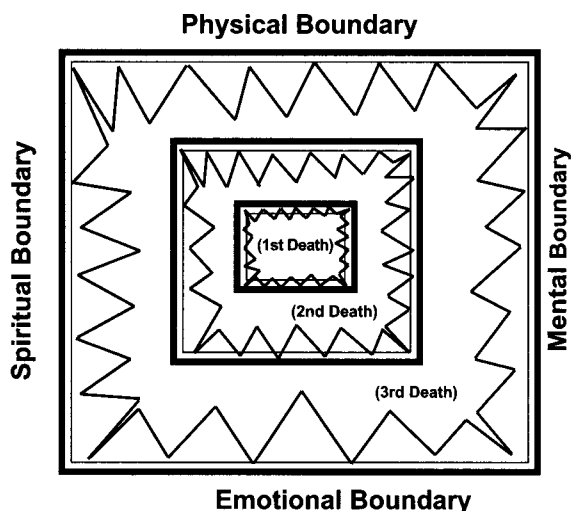


Figure 19.40. Each “Death” Represents the Dissolution and Rebirth of a New Boundary System

ger spiritual perceptions and insights.

With each “death” the boundary system expands. However, the size of the teeth on all four sides become larger, cutting deeper into the individual’s physical, mental, emotional and spiritual being. After each “death and rebirth” the individual not only increases in psychic perceptions, but also becomes innately aware of his or her own divine responsibility.

TREATING MENTAL QI DEVIATIONS WITH THE WINDOWS OF HEAVEN POINTS

If we observe the human body as a figure “8” pattern, with the head being the upper portion and the torso being the lower portion, the neck would represent the area where the two circles meet. The points and orifices of the head, face and neck are like great windows in which Qi and Shen move.

In ancient China, the trunk of the body was considered the receptor of the energy of Earth and the realm of the physical; the head was considered the receptor of the energy of Heaven and the realm of the spirit. The neck, being the junction between Heaven and Earth, is where most of the classic “window” points are located.

With the exception of Lu-3 (upper arm) and

Pc-1 (chest), all of the ten Windows of Heaven points are located on the neck itself, and seven of the ten points have the word Tian (Heaven) as part of their name.

Over the last quarter century, the Chinese have used the Windows of Heaven points in treating such psychological disorders as depression and phobias. In the Qigong clinic, we look for three indications before prescribing the Windows of Heaven points; these indications are described as follows:

1. According to the *Nei Jing*, the Windows of Heaven points are used when the Yang Qi is unable to ascend to the patient's head. The result is that the patient will have physical symptoms in the head or Heart (i.e., loss of hearing, feeling pain, inflammation, Excess Heat, or Stagnant Heat).
2. The second indication is that there is something missing in the Heavenly aspect of the patient's spiritual life. When the patient becomes stuck in negative patterns, or is spiritually disconnected from his or her life-purpose, these particular points can be used to open a window of hope by bringing into the patient's body the illuminating light from Heaven.

In these cases, the patient's disconnection from emotions and spiritual insight is due to the chronic negative patterns that block the descent of Heavenly light.

3. The third indication is a constant attitude of resignation or depression by the patient. This behavior is not in accordance with his or her own values and beliefs, but the patient cannot control this pattern. Some patients know that something is amiss but cannot discern the source of the problem.

The Window of Heaven points induce a hypnagogic state (a transitional state between asleep and being awake) that can allow some patients to experience out-of-body projection and past life regressions.

TREATMENT

When treating patients with the Windows of Heaven points, the Qigong doctor should use

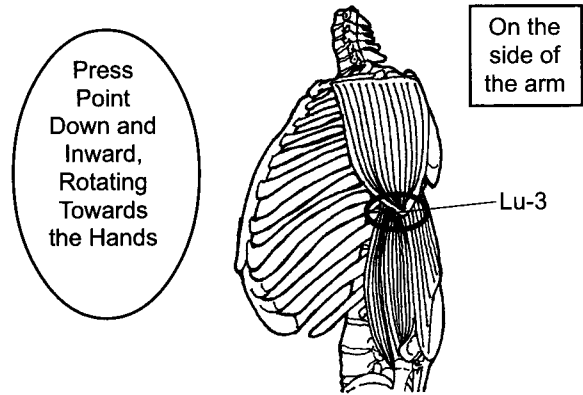


Figure 19.41. (1) Tian Fu (Heaven's Residence)

slow, gentle pressure on the skin to dip into the tissues, and then proceed with pure intention. The ten Windows of the Sky points are described as follows:

1. **Tian Fu (Heaven's Residence), Lu-3:** This point is sometimes called the Celestial Palace. The word "Heaven" represents divinity, clarity of vision, and the sense of the spirit (Figure 19.41). This point has a powerful psychological effect on all emotional problems deriving from Lung Qi disharmonies (e.g., depression, despair, claustrophobia, agoraphobia, mental confusion, and forgetfulness).

Treatment: Roll the arms towards the outside of the patient's body and softly compress the tissues surrounding the Lu-3 points with the thumbs, dilating the arm Yin channels. The rolling action of the arms should cause the patient's chest to slightly arch upward, allowing trapped emotions from the chest, Heart, Lungs, and Yellow Court to disperse. Focus the attention on directing the energy from the chest, Heart, Lungs, and Yellow Court to flow down the arms, away from the torso. This action will allow any trapped Turbid Qi to be released from the torso out through the patient's hands, and into the energetic vortex underneath the table.

2. **Fu Tu (Support the Prominence), LI-18:** This point is also known as "Support and Rush Out." It is used on patients who feel out of touch with their own inner strength (Figure

19.42). This point relieves coughing, resolves Phlegm, and disperses masses (cysts and tumors) in the neck area. It is also used to treat a patient's inability to speak.

Treatment: Pull upwards on the patient's occipital ridge (towards the top of the head) with the ring and little fingers, while simultaneously compressing the LI-18 points located on each side of the neck downwards with the thumbs. Feel the Qi and Shen melt from the LI-18 points, move through the tissues, and flow out the patient's body via the feet.

3. **Tian You (Heaven's Opening), TB-16:** This point can be used to calm anxiety and to soothe Heart palpitations (Figure 19.43). This point is also used for dizziness, sudden deafness, and diminished visual acuity.

Treatment: With the tips of the fingers, pull upwards on the TB-16 points, and feel the Qi and Shen move towards the outside of the patient's occipital ridge. Imagine and feel all of the patient's cranial sutures separating and filling with the Divine light from the Taiji Pole. Imagine and feel the divine light extend from the patient's head and shine outward into the treatment room, like a lighthouse.

4. **Tian Zhu (Heaven's Pillar), UB-10:** This is a Sea of Qi point. It is used to clear the brain, open the orifices, brighten the patient's eyes, and remove obstructions from the channels. The energy at these points relates to the patient's will, ambition, and inner fortitude (Figure 19.44). Energetic dysfunction located at the Heaven's Pillar may manifest as deep sadness or anxiety and be related to a lack of inner strength, or will. This point is also used when the patient's feet are unable to support the body.

Treatment: While supporting the UB-10 points, pull upwards on the patient's occipital ridge with the tips of the fingers, causing a slight traction to occur from the feet to the top of the head. Imagine a vibrant, dark blue liquid Qi flowing into the patient's head and filling the Sea of Marrow. After several breaths, imagine the Sea of Marrow overflow-

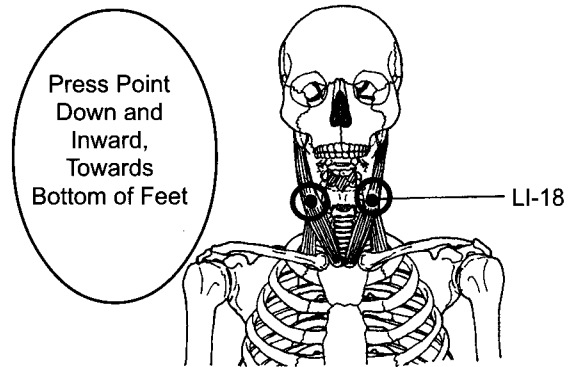


Figure 19.42. (2) Fu Tu (Support the Prominence)

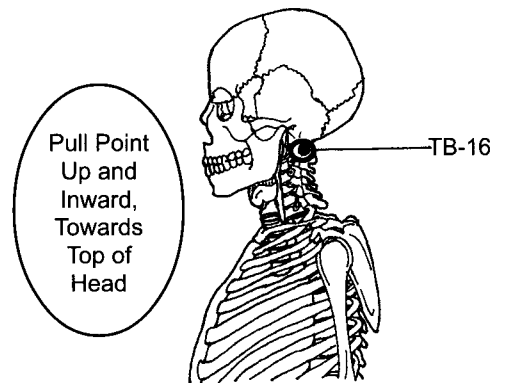


Figure 19.43. (3) Tian You (Heaven's Opening)

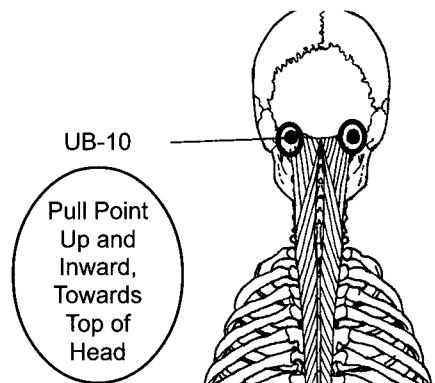


Figure 19.44. (4) Tian Zhu (Heaven's Pillar)

ing the Brain, spinal column, Kidneys, bones, and all three Wei Qi fields.

5. **Ren Ying (Man's Welcome), St-9:** This is a Sea of Qi point. The ancient Chinese associated this area of the body with Man in the triad of

Heaven, Man, and Earth. This point is known as a place where energy is being welcomed into the body (Figure 19.45). It is a very sedating point of Blood and Qi, and is used to either raise or reduce blood pressure. Energetically Opening this point allows the patient to become receptive to nurturing energy (Ying Qi). The doctor should be gentle and only treat one side at a time. This point is also used to disperse Lung Qi and Regulate Qi.

Treatment: Continue to apply slight pressure on the patient's occipital ridge, while simultaneously compressing the St-9 points downward with the thumbs moving towards the bottom of the patient's feet.

It is important to keep the flow of Qi and Shen directed downwards towards the bottoms of the feet and not straight downward into the throat and arteries. Strong pressure into the throat at the St-9 points may adversely affect the patient's cardiopulmonary system.

6. **Tian Tu (Heaven's Rushing Out), CV-22:** This point is also known as the Celestial Chimney, and is an area where the body's internal energy and spirit leave the body through sound (Figure 19.46). Heaven's Rushing Out is related to emotional and spiritual expression, and is relevant when the patient's spiritual self (i.e., the individual's life purpose) is not being supported by physical actions (his or her code of conduct). In other words, the patient's behavior is not in alignment with the patient's life purpose. This point can also be used to regulate the Lungs, stimulate the descending action of the Lung Qi, clear Heat, and resolve Phlegm.

Treatment: Slightly compress and roll the clavicles downward towards the treatment table with the outside ridges of the palms. This action allowing the collar bones to slightly arch the patient's chest upwards towards the sky. Then, with the thumbs, compress the CV-22 point and manubrium bone downward, towards the patient's feet. Imagine and feel the manubrium compressing into the sternum, keep a constant pressure moving downward, away from the throat. While compress-

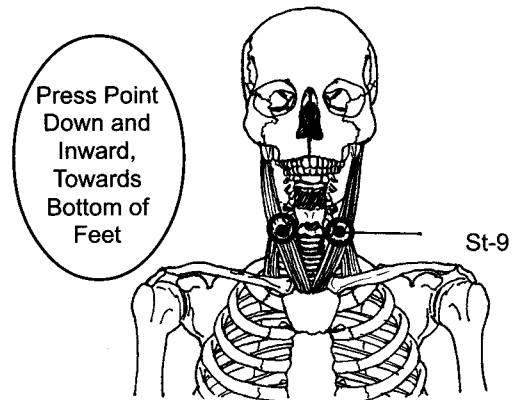


Figure 19.45. (5) **Ren Ying (Man's Welcome)**

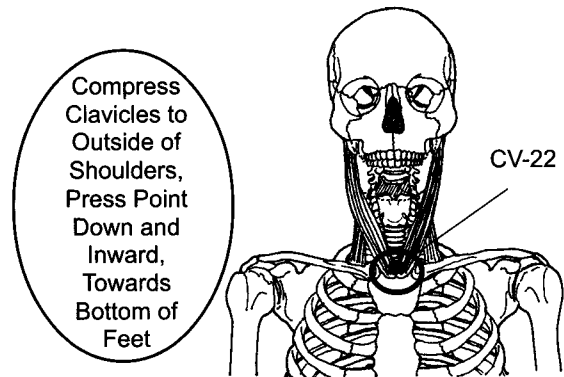


Figure 19.46. (6) **Tian Tu (Heaven's Rushing Out)**

ing the manubrium bone, begin to apply the vibrating technique, focusing your attention on the feet. Then, suddenly release the compression and allow the Qi to rush backwards towards the head, allowing the vibration to move throughout the patient's entire body.

It is important to apply pressure towards the feet and not compress the manubrium into the chest cavity. The action of Compression and Release (see Volume 3, Chapter 38) at the CV-22 point and manubrium area allows trapped Qi and Shen to free itself from the patient's chest, Heart, Lungs, and Yellow Court areas. Always avoid applying direct pressure into the patient's CV-22 point and manubrium area, as this action may adversely affect the patient's cardiopulmonary system.

7. **Feng Fu (Wind's Palace), GV-16:** This is a Sea of Marrow point and is also a very good point

for strengthening the body's Wei Qi (Figure 19.47). This point connects directly to the brain and is used to eliminate Wind, clear the mind, open the sensory orifices, and benefit the energetic function of the brain (e.g., for treating convulsions, epilepsy, or palsy).

Treatment: While supporting the GV-16 point, pull upwards on the patient's occipital ridge, causing a slight traction to occur from the feet to the top of the head. Imagine and feel the intracranial Qi begin to spiral upwards from the GV-16 point, forming two energetic vortices within the patient's brain. Direct each energetic vortex to simultaneously spiral through each half of the patient's brain, exiting through the Yin Tang (Third Eye) point via the Bright Hall, located inside the head, between the eyebrows.

8. **Tian Chuang (Heaven's Window), SI-16:** This point is used to open a window to Heaven, especially in patients who need help changing a negative behavior pattern into a productive and harmonious one (Figure 19.48). This point is used for dispersing the Liver's Qi and for eliminating tinnitus, pain, or deafness of the ears.

Treatment: Using the "flat" surface (fingerprint area) of the fingers, slightly pull upwards on both SI-16 and SI-17 points. Imagine and feel the energy moving towards the top of the head, allowing the Qi from both palms to increase the energetic flow into the Crystal Chamber, located in the center of the patient's Upper Dantian. Direct the energy from the Crystal Chamber to exit the patient's body through the Yin Tang (Third Eye) point via the Bright Hall, located inside the head, between the eyebrows (see Volume 1, Chapter 5).

9. **Tian Rong (Heaven's Appearance), SI-17:** This point is also known as the Celestial Countenance. This point is where the Small Intestine's Channel Qi is received by, and enters into, the Heaven's Body Chamber (the head or skull). It can be used to produce a strong movement of energy from the head downward into the body.

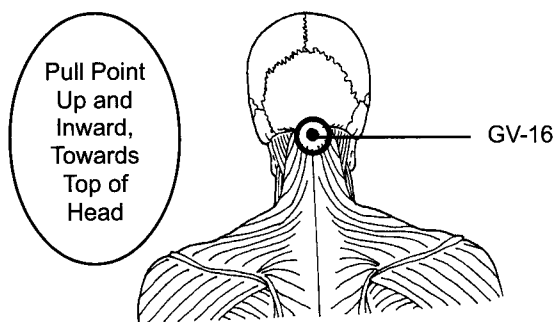


Figure 19.47. (7) Feng Fu (Wind's Palace)

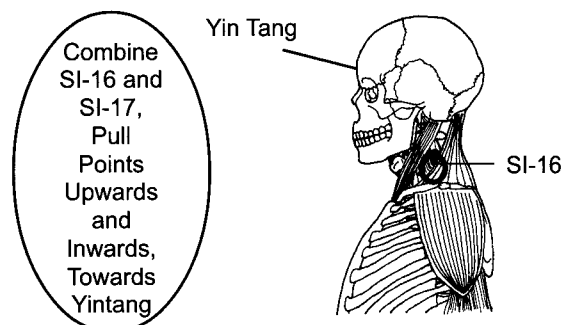


Figure 19.48. (8) Tian Chuang (Heaven's Window)

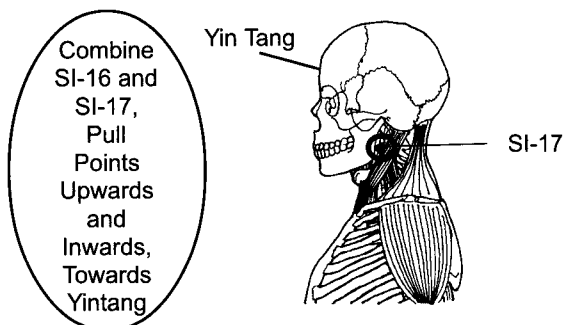


Figure 19.49. (9) Tian Rong (Heaven's Appearance)

This point is used in spiritual emergencies, when patients have lost their connection with Earth energy, and remain emotionally and spiritually disassociated, oblivious of reality. It is often used in cases of addictions, once the patient has become conscious of the addiction (Figure 19.49). This point is also used in order to expel Excess Fire and remove obstructions from the patient's channels.

Treatment: Using the “flat” surface (fingerprint area) of the fingers, slightly pull upwards on both SI-16 and SI-17 points. Imagine and feel the energy moving towards the top of the head, allowing the Qi from both palms to increase the energetic flow into the Crystal Chamber, located in the center of the patient’s Upper Dantian. Direct the energy from the Crystal Chamber to exit the patient’s body through the Yin Tang (Third Eye) point via the Bright Hall, located inside the head, between the eyebrows (see Volume 1, Chapter 5).

10. **Tian Chi (Heaven’s Pond), Pc-1:** This point is also known as the Celestial Pool. The term “pond” represents a source, resource, or reservoir of energy for the spirit. This point influences the area where the Shen gathers or pools in the chest region (Figure 19.50). It is capable of enhancing the transition from normal consciousness to feelings of being submerged in a sea of energy.

It affects the Heart and Pericardium which govern the Shen, and whose symbolic home is Heaven. The doctor uses this point to remove the patient’s energetic armor, and to begin the process of opening the patient’s Heart protector (Pericardium) at its source. This point is also used to disperse the Lungs’ Qi, expand and relax the chest, regulate Qi, and clear Heat.

Note: Because of the location of Pc-1 in the breast tissue, the Tian Quan (Heavenly Spring) points (Pc-2) are sometimes used in women instead of the Heaven’s Pond points. The Heavenly Spring point is located two inches below the armpit, on the anterior aspect of the arm, between the two heads of the biceps brachii muscle (Figure 19.51).

Treatment: Roll the arms towards the outside of the patient’s body and softly compress the tissues surrounding the Pc-1 or Pc-2 points, dilating the arm Yin channels. The rolling action of the arms should cause the patient’s chest to slightly arch upward, allowing clean energy to fill the patient’s chest, Heart, Lungs, and Yellow Court. Focus the

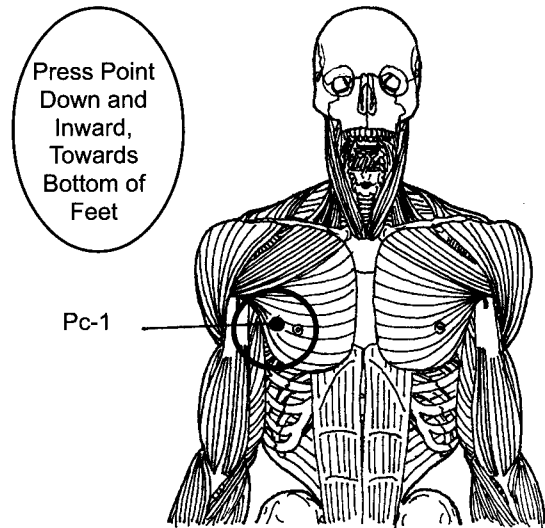


Figure 19.50. (10-A) Tian Chi (Heaven’s Pond)

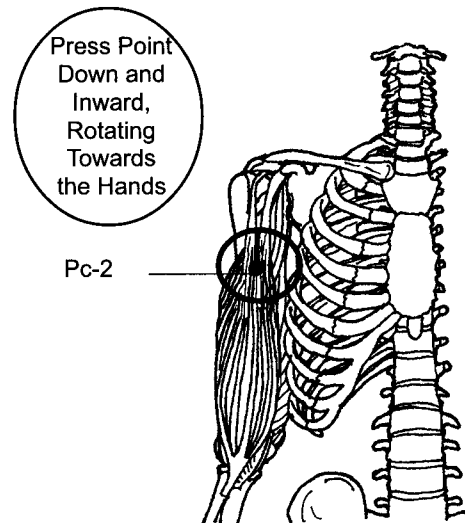


Figure 19.51. (10-B) Tian Quan (Heavenly Spring)

attention on directing the energy from the chest, Heart, Lungs, and Yellow Court to flow down the arms, away from the torso. This action will allow any residual trapped Qi to be released from the torso out through the patient’s hands, into the energetic vortex underneath the table.

CHAPTER 20

DISORDERS OF THE SOUL AND SPIRIT

INTRODUCTION TO CHINESE SPIRITUAL DIMENSIONS

For centuries, the energetic and spiritual dimensions of healing have always been an intrinsic part of Chinese energetic medicine. During the Northern Wei Dynasty (386-533 A.D.), the Imperial Medical College, devoted to the promotion and advancement of Chinese energetic medicine, divided its faculty into four departments (see Volume 1, Chapter 1), described as follows:

- Internal and External Medicine: This includes the study and application of surgery, traumatology, dermatology and antiseptic techniques
- Acupuncture and Moxibustation
- Massage
- Demonology

An accepted reality in Medical Qigong therapy is the body's relationship to both the physical and the spiritual world. The entirety of the spiritual world, like the energetic world, is as vast as the universe. The supernatural manifestations of the spirit world can include the ghostly apparitions of spirits, people, animals, and objects (Figure 20.1).

There is considerable documentation found in ancient Chinese literature concerning the departed soul of an individual revealing itself to the living in the shape and likeness of the physical body from which it left. So perfect was its shape and physical form that the departed soul often appeared to the unsuspecting man or woman as if it was still one of the living. In the Eastern Jin Dynasty (317-420 A.D.), the Daoist author Yuan Ming wrote *The Posterior Record of Researches on Spirits*, containing many events and encounters of this nature.

In ancient China, shaman healers (Wu Yi doctors), priests, and "invocators" would use songs, dances, spells, and talismans to communicate with spirits. These spiritual men and women would act as mediators between the invisible world of the



Figure 20.1. The supernatural manifestations of the Spirit World

spirits who governed nature and the visible world of Man.

The ancient Chinese believed that certain illnesses resulted from the victim being possessed or afflicted by evil spirits or demons and that a shamans' magical skills of talismans, incantations, and spiritual exorcism were required in order to dispel the illness. Psychologically, it was also believed that if an individual was possessed consistently by one strong emotion (e.g., irrational and sudden outbursts of rage or grief), it was likely that he or she was beset by an evil spirit or demonic forces; if the individual intermittently experienced the negative emotion, it was simply attributed to an energetic imbalance. Many aspects of the ancient Chinese, Indian, Mongolian, and Tibetan shamanistic skills were sought out or inherited by ancient Daoist healers in order to destroy or expel evil spirits or demons.

THE FIVE EXTERNAL CORPSE-DEMONS

During the Western and Eastern Jin Dynasties, Ko Hung (265-317 A.D.), famous for his medical text, *“Prescriptions Within Arm’s Reach for Use in Emergencies,”* wrote about external pathogenic invasions in the seventh section of this ancient medical classic titled, *“Prescriptions for Treating Corpse-Infestation and Ghost-Infestation.”*

According to doctor Ko, the condition known as “ghost or demon-infestation” is the same thing as “corpse-infestation,” which is characterized into five different types of pathogens. Doctor Ko called these pathogens “Sishi” (Death Corpse), and are described as follows (Figure 20.2):

- **Flying Corpse (Running Evil):** This type of spiritual pathogen moves within an individual’s skin and bores through the pores into the internal organs. Its symptoms include intermittent stabbing pain which constantly changes in form.
- **Hidden Corpse:** This type of spiritual pathogen attaches itself to an individual’s bones. It then burrows into the flesh and muscles and attacks the arteries and veins. Its symptoms are triggered by hearing the sounds of wailing and crying.
- **Wind Corpse:** This type of spiritual pathogen swiftly flows through all four of the individual’s limbs until he or she is unable to say where the exact location of the pain is. Its symptoms include dizziness, depression, and loss of consciousness, and are triggered by Wind and snow.
- **Penetrating Corpse:** This type of spiritual pathogen envelops the vital organs, striking against the Heart and ribs. Its symptoms include painful cramping or cutting sensation in the Heart and rib areas, triggered by encounters with Cold.
- **Corpse-Infusion or Corpse Infestation:** This type of spiritual pathogen causes the individual’s entire body to become paralyzed. Its symptoms include feeling heavy, sunken, and weighted down. The individual’s Shen is confused, constantly oppressed, and feels exhausted and dull. These symptoms inevitably lead to major illness and death.

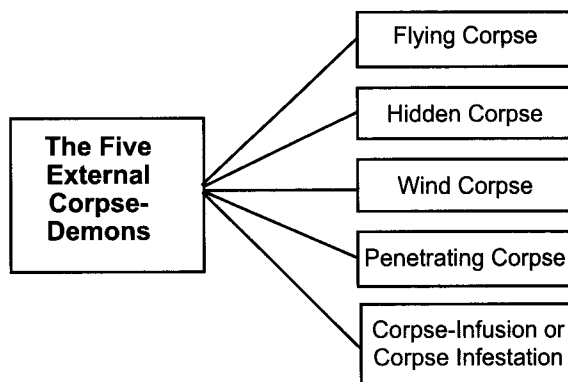


Figure 20.2. The Five External Corpse-Demons

During the “corpse-infestation,” the primary ghost or demon brings along a complete host of accompanying demons and ghosts in order to cause the individual pain and suffering. The external pathogenic invasion undergoes several stages of transformation, manifesting through such symptoms as extreme chills, heat, sweating, disorientation, and depression. Patients do not know of the origin of the disease or what it is that is specifically afflicting them; however, every part of their body is in continual pain and malfunctioning. Symptoms continue to mount until they die, at which point the disease is then passed on to someone else within their family. The pattern continues until the entire family has been annihilated.

THE THREE INTERNAL CORPSE-DEMONS

In ancient China, it was believed that evil spiritual entities could sometimes kill their victims by creeping into the intended individual’s food, thereby making their way into the internal organs via the Stomach (hence the tradition of blessing the food before consuming it in order to destroy any hidden pathogens).

Ko Hung observed that the external Five Corpse-Demons enter the individual’s body at the invitation of three internal corpse-demons, also known as the “Sanchong” (Three Worms) or “Sanshi” (Three Corpses), who reside within the body’s interior (Figure 20.3). The three corpse-demons are spiritual parasites, who live on decay

and death. They desire the individual to die early in order to feed on his or her body, and therefore they report all human behavior and transgressions to the "Heavenly Officials." A major transgression leads to the subtraction of one year from the individual's life, a minor transaction leads to the subtraction of one day.

The Three Corpses represent the deviant manifestations of a specialized energetic development of the Po's (Corporeal Soul) destructive inclinations. The Three Corpses represent an individual's primary connection to the material world. According to the ancient Daoist text *Central Scriptures on the Three Corpses*, the Three Corpses and are said to reside in each of the Three Dantians, described as follows:

- **The Lower Worm (Xueshi) "Bloody Corpse:"** This corpse-demon resides in the Lower Dantian (Qi Hai: Ocean of Qi) and abdominal area. It destroys Jing and Qi through lust and desire, in addition to causing intestinal distress.
- **The Middle Worm (Baigu) "White Maiden:"** This corpse-demon resides in the Middle Dantian (Jiang Gong: Vermillion Palace) and chest area. It destroys Qi and Shen by causing Heart and Lung anxiety and distress through the desires for fame, wealth, and glory. All disruptive emotional and intellectual tendencies can be linked to the Middle Worm.
- **The Upper Worm (Qinggu) "Old Blue:"** This corpse-demon resides in the Upper Dantian (Niwan Gong: Mud Pill Palace) and head area. It causes psychic distress by destroying Shen through judgments and attachments to worldly things.

Each of the worms feeds off of grains. The five grains (Wugu), internal organs, and their associated Elements are described as follows:

- Wood Element: Liver Organ - Wheat
- Fire Element: Heart Organ - Beans
- Earth Element: Spleen Organ - Rice
- Metal Element: Lung Organs - Oats
- Water Element: Kidney Organs - Millet

According to the teachings of ancient Daoist mystics, transformation into an "immortal" could only begin after an individual rids him or herself of the Three Worms. This was accomplished

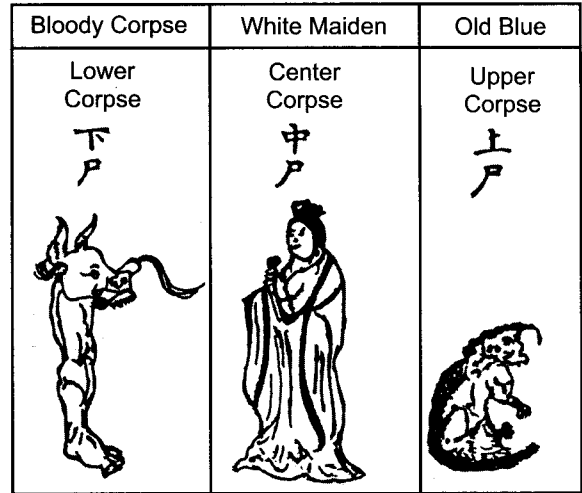


Figure 20.3. The Three Internal Corpse-Demons. Source: Taishang Chu Sanshi Jiuchong Baoshen Jing (Highest Scripture of the Great One and the True One)

through the use of a special diet (the ingestion of vegetables, mushrooms, sesame, the Five Sprouts, and the avoidance of specific grains), taking herbs, practicing specialized Qigong exercises, and performing good deeds.

YIN AND YANG STATES OF EXISTENCE

The physical world of the living is considered to be a Yang state of existence, when compared with the supernatural spirit world which is in a Yin state of existence. The living, being a manifestation of the Shen and Hun, are subject to the warmth of daylight when the Yang energy is the strongest. The dead, being a manifestation of the Gui and Po, are subject to the cold of night, when the power of Yin is the strongest (Figure 20.4).

Being associated with the Yin or dark side of the universe, ghosts are generally bound to confine their movements, actions, and influence to the night time. Specifically, the strongest part of the night was called the "third watch" in ancient China (the 11 p.m.-1a.m.). However, there are several types of ghosts that often perform mischievous deeds in broad daylight.

Once the Qigong doctor's Shen has reached a higher state of sensitivity, he or she can transcend the normal conscious perceptions and senses to ob-

serve and interact with the spiritual Yin world (see Six Transportations of Shen, Chapter 14). This was known, in ancient times, as having “Yin Eyes.” For example, individuals who possessed Yin Eyes could see and talk with the spirits of the dead.

THE VARIOUS SPIRITUAL REALMS OF EXISTENCE

The ancient Daoists divided the world into nine levels, known as “the Nine Realms.” Each of these realms can be subdivided into four additional Realms (for a total of thirty-six realms). Each realm is governed by an emperor, who oversees the activities of that realm. There are three primary realms of existence: The Celestial Realm, The Human Realm, and the Underworld. The Celestial Realm is considered the realm of Heavenly Immortals, Planetary Demigods, and the Jade Emperor. The Human Realm is considered the realm of minerals, plants, animals, and humans. The Underworld is considered the realm of the souls of the dead, hungry ghosts, demonic spirits, and the Three Judges of the Land of the Dead. These three primary realms of existence are described as follows (Figure 20.5):

THE CELESTIAL REALM

The Jade Emperor is believed to be the ruler of the Celestial Realm, and is the governor of human destiny. The ancient Daoists also believed that the Celestial Realm was comprised of the “Three Pure Realms,” which represents the three levels of Daoist enlightenment and immortality. The “Three Pure Realms” are described as follows:

- **The Jade Pure Realm:** Also known as the “Realm of Wuji.” This is the highest realm of immortality. Individuals who have reached this stage of transformation embody complete union with the Dao.
- **The Great Pure Realm:** Also known as the “Realm of Taiji.” This is the second highest realm of immortality. Individuals who have reached this stage of transformation live in a state where subject and object are distinguished from each other yet remain integral components of the Dao.
- **The High Pure Realm:** Also known as the “Realm of Bagua.” This is the third highest

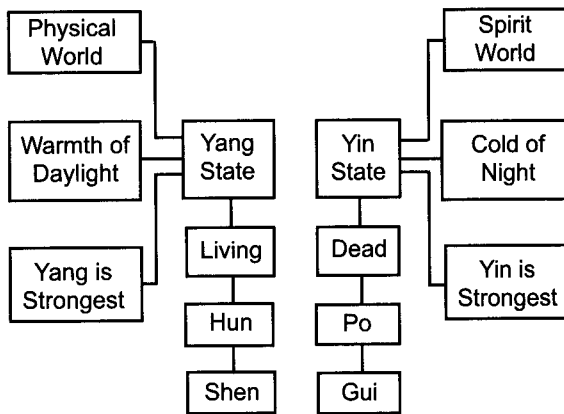


Figure 20.4. The Physical World of the Living is Considered a Yang State of Existence, While the Supernatural Spirit World is in a Yin State of Existence.

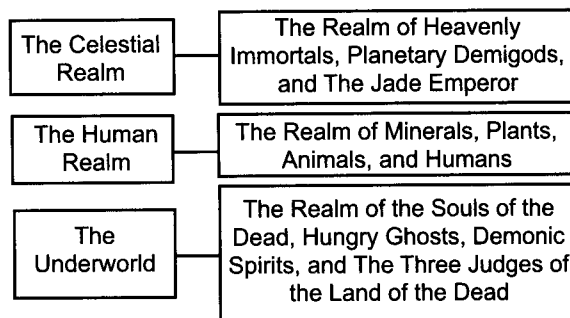


Figure 20.5. The Three Primary Realms of Existence

realm of immortality. Individuals who have reached this stage of transformation live in a balanced state in which, having achieved harmony with humanity and nature, they are capable of living a long and healthy life on Earth. Each of these realms is supervised by a Celestial deity. Together, they are collectively known as the “Three Pure Ones,” and they are said to reside within the Big Dipper and report to the Jade Emperor. These Celestial deities supervise human behavior in accordance with every thought and action (both benevolent and malevolent) committed by all individuals. All transgressions result in the subtraction of time from the guilty individual’s life span, according to the severity of misdeeds committed. For example, a major transgression was said to lead to the subtraction of one year from the individual’s life, while a minor transaction led

to the subtraction of one day.

In actuality, it was the quality of the individual's life that was lessened. This reduction in quality in turn affected his or her life-force energy, which lessened their time living on the physical realm (via poor decisions made, committed energy, knotted energy, dispersed energy, etc.).

THE HUMAN REALM

The Human Realm is the material dimension of time, space, and matter. Composed of tangible matter, energy, and spirit, the Human Realm is considered to be the training ground for an individual's Eternal Soul. It exists for the sole purpose of acquiring life experiences, and therein allowing the individual's Eternal Soul the ability to undergo deeper spiritual transformations.

The Human Realm has both form and substance, and is accessible through the individual's ordinary senses. It expresses itself through the physical, energetic, and spiritual interactions of people, things, and events. The Human Realm appears to be solid because it vibrates on the lower frequency level as matter.

FENG DU: THE UNDERWORLD

According to Daoist beliefs, there is a place in the afterlife similar to what is known in the West as "purgatory," known as Feng Du. Feng Du is the "Realm of the Dead" according to Chinese mythology. Unlike the hells in most traditions, Feng Du is not located underground, but is actually housed in Fengdu Mountain. Ruled by Yan Luo Wang (the God of Death and King of Hell), it is a maze consisting of 18 levels and numerous chambers where souls are taken to atone for their Earthly sins and new spirits are made ready for their next incarnation.

The Underworld was believed to be a dark and obscure realm; one that could not be entered by common individuals. Only priests or shamans were capable or daring enough to sojourn into the Underworld. The ancient Daoist mystics believed that every soul of the dead was destined to end up traveling into the Underworld, unless the individual became an immortal. When an individual dies, the first place his or her spirit goes is to the Underworld. The Underworld is a sort of waiting room for the

newly departed. Once they enter this holding area, the spirits cannot move on to a better or worse place until they meet the three "Judges of the Dead."

While waiting for judgment, the spirits congregate in small groups (usually composed of six to twelve individuals). At this point in time, there is no reason for spirits to suffer or be rewarded for their Earthly actions. Each spirit must wait for a different length of time before being judged. This waiting time period may last but a few minutes, a few hours, or even a few years, depending on the decision of the judges. When the moment of judgment finally arrives, the Yin-Yang Guards (the two fearsome guardians of the Underworld Ox Head and Horse Face) escort the spirit into the magistrate's chambers. As indicated by their names, one has the head of an ox, and the other has the head of horse. They are the first beings a dead soul meets upon arriving in the Underworld; in many stories they directly escort the newly dead to the Underworld (as some try to run away).

The Three Judges of the Land of the Dead

The ancient Daoists believed that the land of the dead was also the dwelling place and headquarters of the "Three Judges of the Dead," also known as the "Three Officials" (The Official of Heaven; The Official of Earth; and The Official of Water). The Three Officials oversaw the dissolution of each individual's human body into air, dust, and liquid (Heaven, Earth, and Water), and were also responsible for interrogating all new arrivals.

If the spirit was a bad person in life, the bailiffs would chain and drag it into the judge's quarters. However, if it was a good person, it would be allowed to travel into the judge's quarters without being inconvenienced by the Yin-Yang Guards.

After consulting the archives (known as the "Registers of the Dead") for all information pertaining to the life and actions of newly deceased individuals while they were on Earth, they would distribute punishments or rewards accordingly, before returning it back again to the material world.

The Underworld is the area where spirits are punished for the mild transgressions that they committed during their life in the material realm. Although these transgressions may prevent them from going to Heaven as an immortal, they are

not bad enough to cause them to be sent into the deeper levels and chambers of hell.

In Feng Du, punishment also varies according to Daoist and Buddhist beliefs, but most legends speak of highly imaginative chambers where wrongdoers are sawed in half, beheaded, thrown into pits of filth or forced to climb trees adorned with sharp blades. Additionally, most legends agree that once a soul (usually referred to as a 'ghost') has atoned for their deeds and repented, he or she is given the "Drink of Forgetfulness" by Meng Po (the Lady Immortal who's task is to ensure that souls who are ready to be reincarnated do not remember their previous life or their time in hell) and sent back into the world to be reborn.

The belief that spirit ghosts are held in the transforming realm of purgatory (Feng Du) lies at the root of most ancient cultures, wherein priests of many faiths perform rituals once a year in order to help such suffering souls. These ceremonies are designed to help the spirits leave the purgatory and reenter the cycle of reincarnation. In China, the day on which these rituals are performed is called "The Festival for Hungry Ghosts."

On this special day, captive ghosts are allowed to leave purgatory and mingle unseen with living people for a few hours. Since many of the ghosts have no living relatives who can pray to them, or are from countries where people do not believe in ancestor worship, they constantly suffer from cold, hunger, and thirst. On this holy day, they are allowed to wander from temple to temple, partaking of the food, fruits, incense, and spirit money that priests offer them. Once this special day is over (as the sun begins to rise on the following day), all wandering spirits must return to purgatory. There, they will continue to suffer until a charitable priest uses special rituals to free them from their isolation.

SPIRITUAL PATHOLOGY AND INHERITED KARMA

With regard to the origin of spiritual pathology, it was believed that the living could be held liable for all the good and bad actions of their ancestors ("the sins of the fathers visiting their descendants"). The mistreated malevolent dead could

complain to the Three Officials upon interrogation, initiating a "grievance from beyond the tomb." If the mistreated malevolent dead initiated a "burial lawsuit" (known as a "Zhongsong"), specific detrimental actions would immediately begin to affect the living.

This type of inherited "Karma" was known in ancient China as "Jicheng Zhongfu," or "received (inherited) burden," and was used to explain certain types of congenital diseases that were passed from one generation to another. The actual pathologies, or the physical symptoms created by the initiated "burial lawsuit," were commonly described as a "ghost or demon-infusion" or "ghost-infestation" (Gui Chu). The belief was that the ghostly pathogens would visit their victim and stay on, signifying a type of "demonic stasis."

Additionally, many ancient Chinese documents contain numerous recorded instances of individuals being haunted in their sleep by the souls of their murdered victims, or by dead men and women that they had formerly wronged. Such unwelcome visits were considered retributive justice performed by the murdered victim, with the intention of thoroughly disturbing the guilty individual's rest and health. This persistent energetic and spiritual torment could eventually cause the guilty party to:

- **Confess the Crime:** After the spirit has possessed the individual's body, it can influence his or her speech, and in a fit of mental derangement can cause him or her to confess to the crime so that earthly justice can prevail.
- **Become Ill or Mad:** After the spirit has possessed the individual's body, it can begin to destroy the Wu Jing Shen of his or her internal organ systems, driving the guilty person into illness or insanity due to overwhelming guilt and fits of mental derangement.
- **Commit Suicide:** After the spirit has possessed the individual's body, it can begin to destroy the Hun and Yuan Shen with overwhelming guilt, and intensify any preexisting mental and emotional depression, driving him or her to commit suicide.
- **Eventually Kills Them:** After many long years of causing painful suffering and mistreating the individual's soul, the vengeful

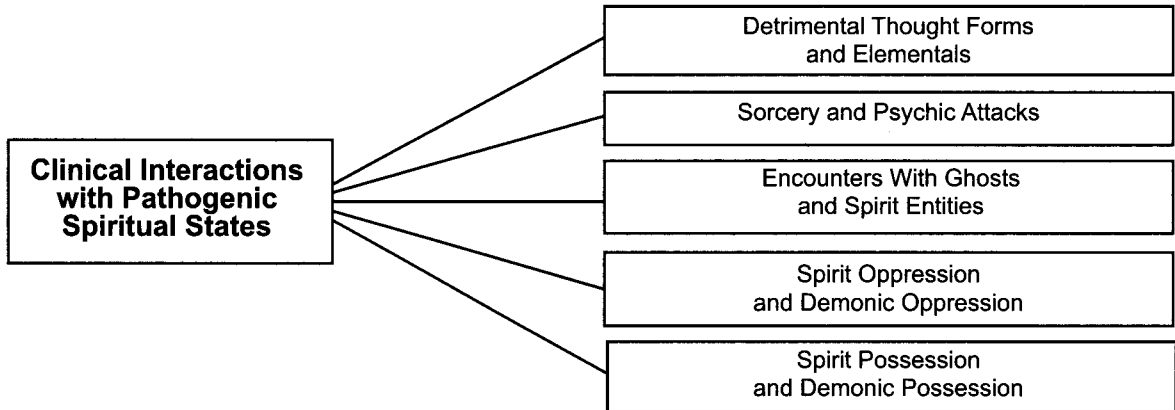


Figure 20.6. Clinical Interactions with the “Evil States” of the Spiritual World

spirit eventually causes the guilty party to die.

Spiritual vengeance may also manifest in several other forms of retribution, such as poverty, sickness, terminal disease, and death. These forms of spiritual vengeance may directly or indirectly affect the guilty party or the individual’s offspring. Accounts of experiences with vengeful ghosts exist in literature recorded through out the Han Dynasty (206 B.C.-220 A.D.).

CLINICAL INTERACTIONS WITH THE SPIRIT WORLD

Sometimes the “spirit world” itself can affect the physical body through the subconscious emotional connection with an individual’s Shen. These subconscious emotions can never be totally repressed because they will continually surface as dreams, visions, flashes of images, etc., and can only be redirected into either positive or negative actions.

According to research funded by the National Institute of Mental Health, and conducted by Dr. Erika Bourguignon and Dr. Felicital Goodman, behavioral patterns that are commonly labeled by modern psychiatry as psychotic (seeing visions, hearing voices and having contact with the dead) are not only considered normal, but are an integrated part of the religious practices of 96 percent of the 486 societies that were studied. Their

research concluded that individuals who are not capable of altering their consciousness to perceive energetic and spiritual states of altered reality were considered psychologically “defective.”

Additional research maintained that in a religious trance, there is a predetermined beginning and ending to each altered state of consciousness experience. Afterwards, the individual returns to an ordinary state of consciousness with a sense of purpose and meaning of the experience (and his or her self-aware ego still intact). This is in contrast to psychosis, which is an unpredictable and unwanted state of disoriented madness, void of meaning in ordinary reality.

Seeing a spiritual entity or ghost is a normal part of Medical Qigong training and is accepted as a natural energetic and spiritual occurrence. However, disorders such as schizophrenia and psychosis (delusions and hallucinations, etc.) are considered Qi Deviations and can be caused by improper Medical Qigong practice. These mental states are known as “evil states” and are sometimes difficult to correct. Clinical interactions with the spirit world include patients who have or are presently experiencing the following: detrimental thought forms, sorcery and psychic attacks, encounters with ghosts and spirit entities, spirit or demonic oppression, spirit or demonic possession. These pathogenic spiritual states are described as follows (Figure 20.6):

DETRIMENTAL THOUGHT-FORMS

A thought form is a specialized grouping of energetic substances, formed and crystallized together by the strong intention and emotional impulse vibrations of an individual. The thought form can generally be observed within an individual's second Wei Qi field before it is discharged into the environment. Thought form clusters, however, are spiritually and energetically created thought intentions, designed for a specific purpose (e.g., a blessing or curse). The power and duration of the thought form is dependent upon the degree of integration and force with which the manifested thought or feeling was created.

TWO WAYS TO CREATE THOUGHT FORMS

There are two ways that an energetic thought form or cluster can be created: unintentionally created through unbridled imagination, and purposefully created through willful intention, described as follows (Figure 20.7):

CLUSTERS THAT ARE UNINTENTIONALLY CREATED THROUGH UNBRIDLED IMAGINATION

This type of thought form is developed by allowing creative imaginations to become unbridled, especially if they are centered upon some type of material form. If the thoughts remain unbridled, the imagination of the mind can create unlimited energetic thought forms, whose main goal is to satisfy the individual's particular desires or emotions (creating obsessions). These types of thought forms can sometimes take an energetic form that resembles something similar to an octopus, whose coiling tentacles twist around people places or things that feed its energy or purpose.

- **Spiritual Parasite or Larva:** In certain schools of energetic medicine, students are taught about an additional variation of the energetic thought form cluster known as a "spiritual parasite" or "larva." A spiritual larva is considered an unintentionally created, self-induced thought form, with energetic features similar to that of a thought form cluster. However, spiritual larvae form themselves within the energetic world involuntarily, through severe emotional

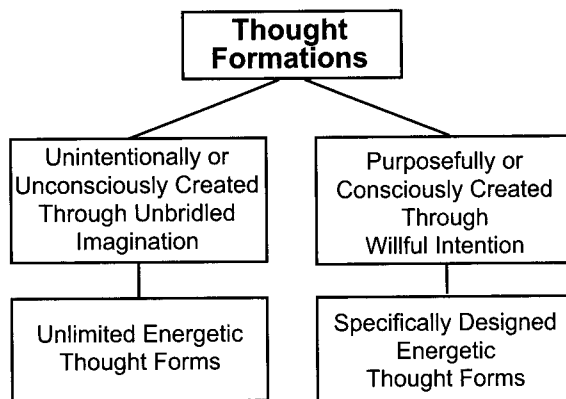


Figure 20.7. Two Ways to Create Thought Forms

or spiritual excitement.

These types of thought forms have no independent consciousness, and are generally inhabited by a spiritual type of energy, never progressing to the next developmental stage of self-awareness. They move about the energetic realm like spiritual jellyfish, floating on the currents of the mind.

However, the stronger the amount of released energy and level of severity the experience, the more powerful, energetically condensed, and viable the "larva" can become. The spiritual larva can eventually become stronger and more energized if its creator returns to the primary source of energetic excitement, and invests time and attention to "feed" the experience.

When a spiritual larva becomes powerfully charged, it can suddenly take on its own individual form for survival and self-preservation (similar to a thought form cluster). In order to expand its energetic life span, the spiritual larva can then incite the particular individual who created it by energetically drawing attention to the source of the original excitement (that formed the larva), becoming a spiritual parasite. Some Qigong doctors believe that many mental disturbances, fantasies, delusions and emotional disorders, are a result of energetic and spiritual influences caused from spiritual larvae that have become parasites.

The involuntary energetic formation of a

spiritual larva occurs in everyone. When the degree of energetic excitement ceases to exist and the individual no longer places his or her attention on the incident that created the excitement (fear, anger, grief sorrow, worry), the larva, now lacking its source of energetic nourishment, gradually dissolves into the energetic world, eventually vanishing completely. Some Qigong doctors believe that all of the various types of mass psychosis or mass hysteria have their origin within the creation of collective spiritual larvae becoming parasites and feeding.

CLUSTERS THAT ARE PURPOSEFULLY CREATED THROUGH WILLFUL INTENTION

This type of thought form is developed by willfully controlling the creation and formation of an energetic thought form. A highly disciplined mind is capable of consciously generating specific thought forms, whose main goal is to accomplish particular tasks. These thought form entities are deliberately created and brought into existence through either the group consciousness of a specific organization, or through the conscious focused intention of an energetically trained individual. Intentionally created thought form clusters are generally brought into existence as guardians or as energetic sources with specific energetic responsibilities.

There is a difference between the energetic actions of a purposely created thought form cluster that has been specifically formed from an individual's will, and a thought form cluster that is formed from the combined conscious energies of a group. The thought form cluster created by a group works with the organization's energy current and can possess its own form of intellect, and transform into a type of spiritual entity. When not activated, it generally stays within the group's energetic field.

A purposefully created thought form cluster can also possess its own form of intellect, and transform into a type of spiritual entity. However, this type of thought form cluster can become independent from its creator, and begin to wander about the physical plane, causing trouble.

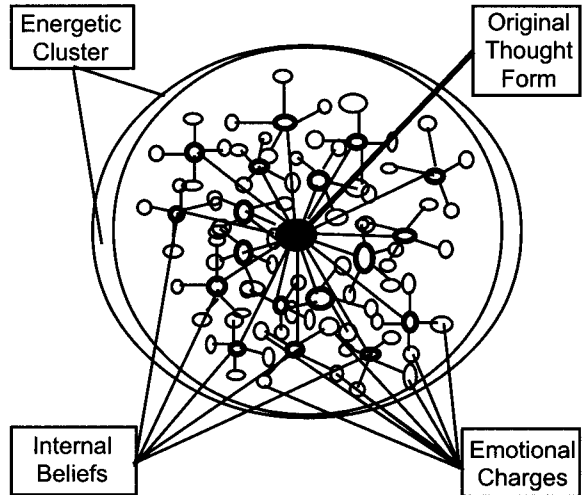


Figure 20.8. The Formation of an Energetic Cluster Developed Through Either Conscious or Unconscious Mental Concentration

ENERGETIC THOUGHT CLUSTERS

All thought forms, either benign or malignant, are composed of internal belief structures that create and mold energy. As the energy of the created thought form continues to gather it begins to mold, causing and forming energetic clusters (Figure 20.8).

An energetic cluster is considered to be a collapsed form of energy, in that thoughts and emotions combine and shrink together abruptly, forming an energetic mass.

The initial thought form is constructed from energy that has been gathered and created within the infinite space of the Wuji. The belief that formulated the thought form is created through the emotional charge attributed to an individual's mind (through conscious or unconscious intention). The energetic field surrounding the charged belief then collapses into what is and is not in alignment with that belief structure.

THOUGHT FORMS, SHAPES, AND COLORS

Prolonged and persistent internal thought forms create and form energetic patterns. When internal thought patterns become continuously impregnated with the energetic charge of unexpressed toxic emotions, the energetic clusters will thicken, grow, and can condense to the degree that

the imprinting of an energetic cyst or tumor begins to form (Figure 20.9). As this type of energetic cluster continues to grow it begins to cause energetic stagnation, eventually affecting cellular and tissue growth, as well as internal organ function. This energetic stagnation sets the foundation for the development of disease.

Thought form clusters can vary from one another in form and general appearance. Listed below are some of the more commonly observed thought forms:

- The most common form is that of a tiny series of waves, similar to those created by dropping a rock into a pond of water.
- Sometimes the thought form takes on the appearance of a spiraling tornado, either rotating around the center of an individual or projected outward from the individual and moving through space.
- Some thought forms are emitted like jet streams of puffy vapor, twisting outward like an dark energetic eel or snake.
- Other times a thought form can be projected outward like a cannonball or series of bombs projected from an individual's energetic field.
- Other thought forms have the appearance of semi-luminous globes, glowing like giant opals.
- Still other thought forms have the appearance of semi-luminous cords of bright white light

Many of these thought forms glow with a dull phosphorescence, instead of a bright brilliant light. These types of energetic thought forms are what psychic and energy sensitive individuals commonly see when observing another person's aura field. Generally, each thought form bears the same color that it possessed when originating from its creator. However, if the thought form is not energetically fed, as time progresses, the color begins to fade and eventually die.

Each projected thought form draws to itself little fragments of similar thought forms and emotional energy. After a thought form has been projected from its creator, as it returns, it generally brings with itself other energetic forms that are similar in construction to its original emotional and thought matrix. Every person, place, or thing has its own spe-

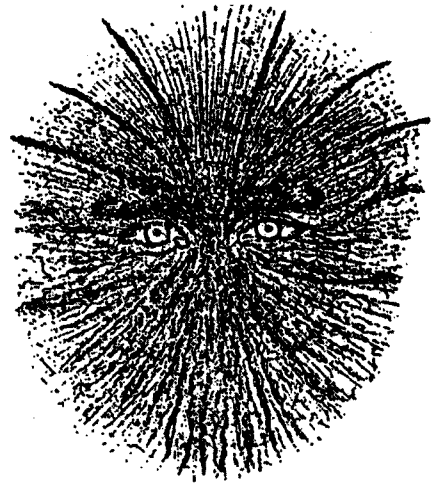


Figure 20.9. A Negative Elemental Thought Form (Inspired from the original artwork of M.D. Logan).

cific thought forms existing within and around its physical, energetic, and spiritual fields. Some of these people, places, and things have divine energetic clusters living and reenergizing themselves within the energetic field, and it feels very pleasant to be around such people and places (e.g., being in the presence of living saints and places of worship). Other areas are contaminated with dark energetic clusters that live within the surrounding environment's energetic field. These dark energetic clusters cause individual to feel uncomfortable when they are around such people or places.

THOUGHT FORMS, DISEASE, AND HEALING

Medical Qigong doctors believe that certain external pathogens can be effectively defeated through positive affirmation and benevolent thought influences that are consciously created as a way to dematerialize dark or unwanted energetic cluster formations. Chinese Medical Qigong therapy also maintains that a patient's negative thought forms can effectively influence the progression of an external pathogen by weakening the individual's immune system through internal emotional conflict.

When thought form clusters are consciously created by the Qigong doctor, they can be empowered with a certain degree of intelligence,

and can influence the thoughts and actions of an individual (e.g., changing friends into enemies and enemies into friends). A spiritually energized thought form cluster can strengthen or weaken the mental and intellectual powers of a individual, or protect a person from foreign or negative energetic influences.

Once created, thought form clusters can be imprinted and commanded to perform specific tasks, such as healing or psychic attacks. However, such artificially created negative spiritual entities when summoned, can attach themselves to the human aura of the creator's second Wei Qi field, and can become extremely difficult to control. Unless the thought form's energetic field is properly dismissed when it is no longer needed, it can act as an energetic vampire, perpetually draining the original creator's energetic field.

When improperly created or not adequately controlled, spiritually energized thought form clusters can become independent from their original energetic source, forming a separate spiritual entity. Thus, a created and spiritually empowered thought form can also exist as a self-sufficient life force, deriving sustenance from the energy created from the energetic fields of soil and minerals, trees and plants, and animals and people. These types of spirit entities are said to live in the woods, along seashores, and within certain households, and they have their own karmic evolutions, progressing towards higher forms of life.

SORCERY AND PSYCHIC ATTACKS

The invisible realms of nature are governed by specific energetic and spiritual laws that cannot be violated without serious repercussions. Since the beginning time, there have always existed men and women who were said to possess the supernatural ability to influence spiritual entities, either for good or for evil. In ancient China, powerful Daoist priests, by means of special Breath Incantations (using Mantras and sacred sounds), Hand Seals (using Mudras with single and double hand gestures), and Talismans (using

Icons with sacred symbolism), were able to control the various elements of nature, as well as the spiritual powers that governed life itself. Several of their miraculous feats have been recorded in China's ancient *Book of History*.

The science that focused on the control of the secret forces of nature was commonly known in ancient times as Daoist "magic" (Mofa: Evil Spirit Law, or Wushu: Wizard Skill). Magic is sometimes divided into two fields of expertise, or categories described as low magic and high magic.

- **Low Magic:** This is known as "the Magic of Occult Powers." It involves the direct manipulation of natural yet hidden energies, such as the occult powers inherent in herbs, gems and minerals, planet and star configurations, and the four original Elements (Air, Fire, Water, and Earth). This type of magic does not use the active assistance of spirit entities.
- **High Magic:** This is known as "the Magic of Spirits." It involves enlisting the active assistance of spirit entities, celestial immortals or demonic beings.

The categorization of the magician's skills were further divided into two distinct schools: The School of White Magic and the School of Black Magic. Both white and black schools of magic draw their power from the same great stream of energy that exists within the infinite space of the Wuji and emanates from the eternal Dao. The difference between the schools of White or Black Magic lies not in the amount of force used to influence the divine power contained within nature, but in the manner that this power is secured and empowered. The "evil" developed within the energetic and spiritual realms is actually the energetic and spiritual abuse or misuse of divine power.

The tendency has been to assume that the power contained within the esoteric arts, like the resources of the physical world, can be exploited without regard to consequence (e.g., the binding of invisible energies and spirits for the advancement of personal ambitions). Consequently, many innocent individuals have become involved in magical practices and disciplines which have become detrimental to their personal character and dangerous to their physical health.

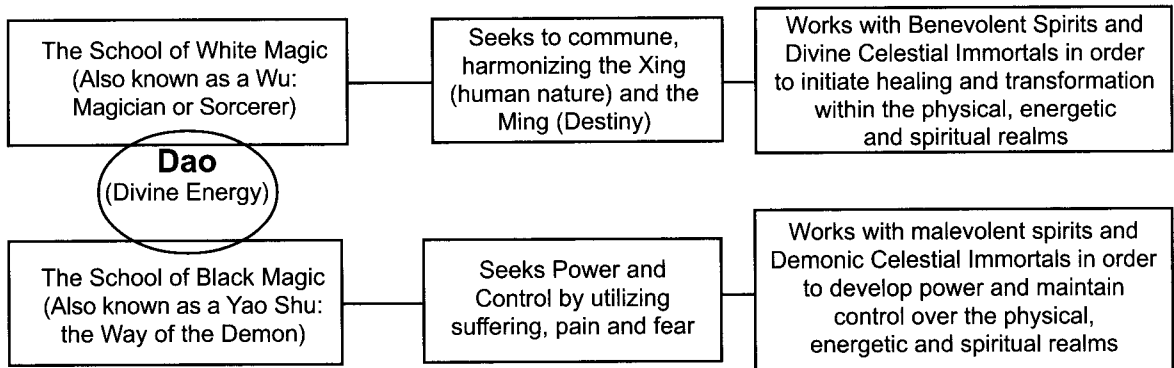


Figure 20.10. The ancient Chinese School of White Magic, and The School of Black Magic

After experiencing a spiritual “Awakening,” an individual’s soul must grow and mature with the knowledge and new insights that it gains. Otherwise, there is the potential of misusing the infinite power available within the teachings of esoteric knowledge. Without the guidance of and introduction to energetic and spiritual integrity, the innocence of the individual’s awakening internal soul enters into conflict as to how to use this power.

There is an ancient Daoist saying that states, “The White Magician seeks to gain control over himself, while the Black Magician seeks to obtain control over others.” The ancient Chinese Schools of White Magic and Black Magic both work with encounters of ghosts (Gui) and demons (Mo or Yao), and are described as follows (Figure 20.10):

SCHOOL OF WHITE MAGIC (MAGIC OF THE LIGHT: ZHENG DAO)

The sorcerer of the Zheng Dao (True Way) seeks to harmonize the individual’s Xing (human nature) and Ming (destiny), and produce happiness and spiritual integrity within mankind. The white sorcerer works with benevolent spirits and Divine Celestial Immortals by means of rites, seals, invocations and other spiritual practices in order to initiate healing (physical, energetic, and spiritual). This school of magic encompasses the principle functions of the divine priesthood. In ancient China, this type of sorcerer was generally known as a Wu (magician or sorcerer) and was an active part of both the Daoist and Buddhist traditions, acting as a professional priest (or priestess), ani-

mistic magician, and exorcist.

In this type of training, the white sorcerer was able to cause his or her own soul to leave the body in order to help or assist friends or patients. In ancient China, white sorcerers were also famous for their ability to use various types of herbs and drugs for healing. When this type of healing energy is projected into a patient (e.g., as a blessing), a cord of divine white light extends from the white sorcerer onto the patient’s external energetic fields. As the patient becomes more open, accepting of the healing, the cord of divine light gradually penetrates, sinking deeper into the patient’s body and initiates the healing.

It is important to note that although a sorcerer from the School of White Magic will ultimately triumph over a sorcerer from the School of Black Magic (as black sorcerers eventually fall victim to their own evil creations), the average so-called “good” person has absolutely no chance of withstanding the psychic attack of a black magician. Never think that a black sorcerer cannot injure you because you are “right,” or that he or she is weak because they are “evil.” This would be similar to placing a professional street fighter in the ring with a baby, and saying that the baby will win the fight because it is “pure of heart,” and possesses an undefiled soul. Only fools underestimate this danger. In order to resist the psychic and demonic attacks initiated from sorcerers of black magic, wise men and women of the school of white magic protect themselves through their training.

THE SCHOOL OF BLACK MAGIC (MAGIC OF DARKNESS: ZUO DAO)

The sorcerer of the Zuo Dao (Sinister Way) initiates the wrongful use of an individual's Gui (ghost) and Shen (spirit) and utilizes suffering, pain and fear in order to achieve the goals of acquiring power and control. The black sorcerer works with malevolent spirits and Demonic Celestial Immortals by means of ceremonies of pacts and agreements, rites, seals, invocations, possessions, and other spiritual practices in order to initiate anxiety, depression, disease or death (physical, energetic and spiritual). This practice constitutes the principle functions of the demonic priesthood. In ancient China, this type of sorcery was also called Yao Dao (the Way of the Demon), Yao Shu (Demon Skill), Yao Fa (Demon Law), or Xie Dao (the Evil Way), Xie Shu (Evil Skill), or Xie Fa (Evil Law).

Charms and spells were used as instruments of black sorcery against the Wu of the Han Dynasty (206 B.C. - 220 A.D.). However, the primary instrument of the black sorcerer is the use of a human soul, or some portion of it. In this type of training, the black sorcerer may either cause his or her own soul to leave the body in order to haunt or inflict evil on enemies. Alternatively, the sorcerer may use another person's or animal's soul substance by impregnating it with the sorcerer's own Qi and Shen in order to initiate attacks on other victims. The black sorcerer was also capable of "plucking out vitality" meaning energetically draining or stealing the victim's eyes, ears, viscera, extremities, and internal organ Qi. In ancient China, black sorcerers were also famous for their ability to use various types of poisons as an instrument of evil (known as "Ku" sorcery).

Additionally, when destructive energy is projected at a victim (e.g., as a curse), a dark cord of condensed animosity extends from the black sorcerer onto the victim's external energetic fields. As the victim becomes more susceptible to the curse (like attracts like, and the curse attaches itself to the dark or collapsed side of the individual's energetic nature), the cord of dark light containing the curse gradually penetrates, sinking deeper into the victim's body, initiating diseased states of mind, energy, and body.

The power of black sorcery lies largely in the sorcerer's ability to summon and direct demonic spirits (which can exert tremendous power over an individual's Jing, Blood, Body Fluids, Qi and Shen).

Two Types of Black Magicians

There are two primary types of black magicians, described as follows:

- Sorcerers who use the demons of the spiritual plane, which are invoked through necromancy and invocation, for their villainy. This first type of black sorcerer is driven to fulfill his or her conscious wants, desires, and acts. These types of black sorcerers cause great harm to the world through their utilization of the dark forces that already exist within the energetic and spiritual matrix of creation.
- Sorcerers who create their own demons and launch them against specific people, places, or things. These types of black sorcerers do great harm to themselves, as some are truly ignorant of what they are doing until the demons that they have energetically created return from the people to whom they were dispatched, seeking "food." Since the black sorcerers are a conscious channel for these dark forces, the created entities can feed on the sorcerer's own energetic and spiritual body in exchange for the powers that the demons provide for them.

An individual who takes the path of black sorcery slowly eliminates or destroys all of his or her finer principles of divine virtue (Wu Jing Shen). Having slowly destroyed the Hun's influence on the conscience, he or she becomes more desperate and confused, and begins to do evil for the enjoyment of it, becoming the incarnate manifestation of his or her own demonic influences.

UNDERSTANDING PSYCHIC INFLUENCE

"Psychic influence" is a term used to indicate when one individual's mind is purposefully directed towards influencing another. Every individual's mental state is accompanied by certain vibrations that resonate on the energetic and spiritual planes. The plane of physical vibrations arising from the human brain and nervous sys-

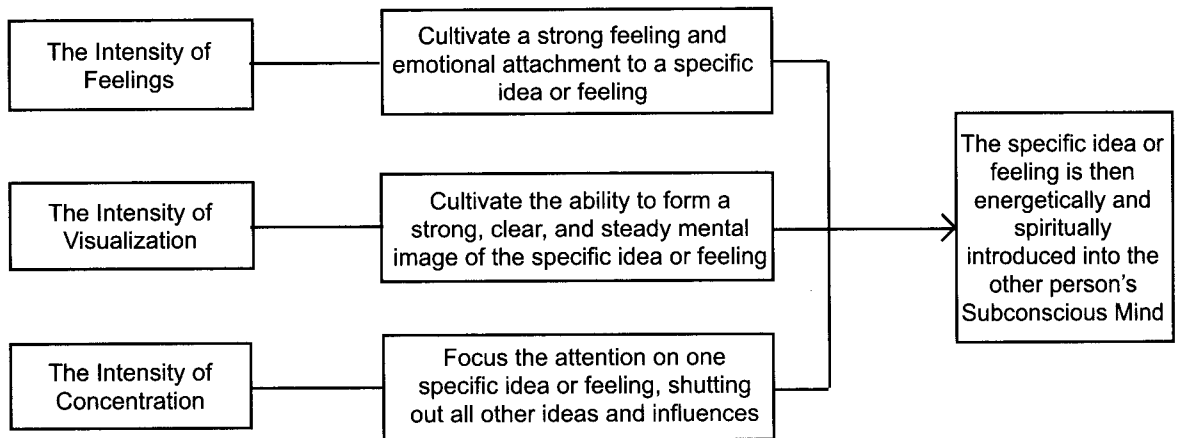


Figure 20.11. The Three Principle Factors of Psychic Influence

tem has energetic counterparts that manifest through the vibrational resonances of the energetic and spiritual planes.

The effect of an individual's psychic influence is initiated through the energetic principle of "induction," which manifests on all three planes (physical, energetic and spiritual). The principle of induction is described as "that inherent quality or attribute of energy by which the manifestation of energy tends to reproduce itself in a second object by setting up a corresponding vibration, even though there is no direct contact between the two objects." For example, the vibrational manifestation of heat generated in one object tends to induce the vibrational response of heat in other objects that are within its range of induction. Likewise, the vibrational resonance of light striking another object can render it capable of additionally radiating light; and through induction, a magnet can induce magnetism into a piece of steel suspended nearby, even though the two objects do not actually touch each other. In the same way, an object which carries electromagnetic charges can induce electricity in another object situated some distance away.

In every form or manifestation of energy, including thoughts and emotions, we can see the principle of induction in operation. It is commonly believed that no individual is able to influence another person through induction unless the indi-

vidual being influenced already possesses within him or herself a similar thought or emotion. Take, for example, two people sitting in a room. If the first individual has covertly suppressed feelings of hostility and the second person is sensitive to the energetic resonances of anger, the second person will begin to feel uncomfortable or suddenly act out the first person's suppressed hostility (even if the hostility does not originally involve or is not consciously being directed towards the second individual). The emotional discomfort or the sudden acting out of an emotional release seems to happen for "no apparent reason."

THE THREE PRINCIPLE FACTORS OF PSYCHIC INFLUENCE

Psychic influence can be directed towards another individual according to three principle factors: the intensity of feelings, the intensity of visualization, and the intensity of concentration. These three principle factors of psychic influence are described as follows (Figure 20.11):

1. **The Intensity of Feelings:** In order to exert an effective psychic influence through feeling, the projecting individual must first cultivate a strong feeling of interest in, or an emotional attachment to, a specific idea. This feeling is then energetically and spiritually introduced into the other person's subconscious mind.
2. **The Intensity of Visualization:** In order to exert an effective psychic influence through vi-

sualization, the projecting individual must cultivate the ability to form a strong, clear, and steady mental image of the specific idea or feeling that he or she is trying to induce.

3. **The Intensity of Concentration:** In order to exert an effective psychic influence through concentration, the projecting individual must learn to concentrate his or her mind and focus the attention on one specific idea or feeling, shutting out all other ideas and influences.

THREE GENERAL TYPES OF PSYCHIC INFLUENCE

Psychic influence may be divided into three general types, personal influence, distant influence, and indirect influence. These three general types of psychic influence are described as follows:

1. **Personal Influence:** This is the ability by which the mind of one individual is directly influenced by the psychic induction of another, while being in the physical presence of the person. Personal influence ranges from developing the power to influence others directly and personally through the utilization of strong and willful mind control (e.g., Yang: dominating personalities), to the development of subtle willful psychic influence (e.g. Yin: seduction and hypnotism, etc.).
2. **Distant Influence:** This is the ability by which the psychic induction is directly manifested when two individuals are in different locations.
3. **Indirect Influence:** This is the ability by which the psychic induction is manifested in the minds of various individuals who come in contact with the emitted thought projection. The projected thought vibrations emitted from the individual who is manifesting them can thereby affect the subconscious and conscious minds of other individuals, although no outward attempt is purposely made to directly influence them.

PSYCHIC ATTACKS

Each individual has the ability to create an energetic "being," through the directed thoughts and emotions of his or her Conscious Mind. Through specific intention, this energetic "being" can be directed to manifest the individual's desires. Once created, these thought form energetic

beings are aware of their environment and understand its sense of purpose.

The psychic attacks initiated by a black sorcerer are considered to be a type of paranormal assault that can be directed onto people, animals, places, or things, causing physical or mental distress, illness, injury, or death. In ancient China, unscrupulous sorcerers or dark Daoists would sometimes use advanced energetic and spiritual skills, known as Hun Shu (Skill of the Ethereal Soul), Mo Shu (Magic Skill), or Yi Shu (Skill of Intention) to energetically and spiritually attack certain individuals.

This dark skill of sorcery could also be initiated by creating an image or likeness of the intended victim and infusing it with breath and talismanic water so as to control, attack, or destroy the individual (similar to the Haitian practice of voodoo). The most common symptoms of a psychic attack include: inexplicable outbreaks of fire, poltergeist phenomena, nightmares, the presence of bruises on the body after a night of spiritual attacks, feelings of overwhelming dread and fear (which deteriorate into nervous exhaustion, mental breakdown, and a physical wasting away of body tissue), and awakening with a feeling of a crushing weight on the chest, and a feeling of paralysis (known as a "hag" syndrome).

A psychic attack is said to occur according to two main reasons, human direction and human assault, described as follows:

- **Human Direction:** This type of assault is directed by a sorcerer conjuring malevolent thought form clusters (curses), malevolent spirits, or demons through Spirit-Spell Incantations.
- **Human Assault:** This type of assault is directed by a malevolent individual who is Soul Traveling.

SPIRITUALLY INDUCED PSYCHOSOMATIC CONDITIONS CAUSED BY PSYCHIC ATTACKS

When observing psychic attacks in the form of projected thought forms or Spirit-Spell Incantations, it is important to understand the complex reality of spiritually induced psychosomatic conditions. The Chinese focus on the Spirit-Spell Incantations of the psychic attack affecting the body's three main treasures, Jing (Essence), Qi (Energy), and Shen (Spirit). All three bodily trea-

tures are crucial components of the human body's physical, mental, emotional, and spiritual well-being. Just as the energetic perversions of "stale breaths" are believed to account for a large number of the body's energetic pathological manifestations, so too are the "vital essences" of specific objects existing within the physical world believed to be responsible for a multitude of supernatural appearances and spiritual visitations from the energetic and spiritual Worlds. An individual's thoughts, feelings, and actions initiate corresponding reactions within the physical, energetic, and spiritual worlds.

The ancient Chinese believed that the "Essential Spirits" (Jing Shen) of both Earth (existing within stones, caves, plants, trees, water, animals, etc.) and Heaven (existing within the sun, moon, planets, and star constellations) were responsible for many of the pathological phenomena occurring within the human body that could not be otherwise explained. All of the components of the physical body's Jing, Qi, and Shen have subtle counterparts embodied within the energetic and spiritual worlds, and vice versa.

DEFENDING AGAINST PSYCHIC ATTACKS

It is important for the Medical Qigong doctor to develop his or her energetic defensive powers in order to resist the onslaught of a psychic attack. This will not only give the doctor powerful energetic and spiritual skills, but will also give the doctor confidence in handling psychic weapons, which only comes from constant practice.

Each of us attracts thought vibrations which resonate in accordance with our own thoughts and feelings. In the same way, our Yuan Shen (rooted in the functional characteristics of our internal "code of conduct"), acts to automatically repel offensive thoughts or emotions that are opposite or inharmonious to our innate character. It is exactly this duality that locks our individual identity into fixed, limited, and predetermined patterns of being.

As previously mentioned, the effect of a malicious individual's psychic influence or attack is initiated through the use of physical, energetic, and spiritual "induction." Therefore, becoming spiritually virtuous and righteous in thought and

deed allows you to be able to resist any negative psychic influence that may be directed towards your physical, energetic, and spiritual body.

In order to resist a psychic attack, begin by focusing on surrounding your body with an impenetrable energetic circle, created with the energetic power of divine healing light. Mentally reaffirm that this divine power that surrounds and fills your innermost being is indestructible and all powerful. Remember when creating the divine circle of light that there is no virtue in using mere words, the effect only comes from the internal belief and the power of thought and intention behind the words.

If you are experiencing a psychic attack and suddenly feel an impulse overtake you which is contrary to your natural thoughts or actions, pause for a moment and mentally say, "If this is an outside influence, I deny its power over me and return it back to its sender for his or her own confusion and defeat." You should then experience a feeling of relief and freedom.

It is important to refuse to admit into your mind any feelings of fear regarding the psychic influence of the individual initiating the psychic attack. This type of fear opens a "door of influence," and will eventually sabotage your success. The denial of the individual's psychic power acts as a positive neutralizer on the psychic attack, providing you completely believe that it is true. Know that you are immune to the psychic attack or influence, and believe that the energetic and spiritual attack directed onto your body is powerless against the light of the divine. Fully imagine and feel that the psychic powers of the dark forces directed towards you are effortlessly dissolving, and see them immediately melting into the infinite space of the void.

Keep this belief firmly entrenched within your mind. By denying the power of any person over you, his or her psychic power is effortlessly neutralized. The stronger and more positive your belief in your immunity to the psychic attack (and the denial of another's psychic power over you), the more you rob the other individual of any such power. This frame of mind is considered to be one of integrity and frequency coherence, and is developed by acting in relentless accordance with your deepest intentions, dreams, and desires, re-

ardless (and this is essential) of any external circumstances, causes, or conditions.

The initial goal is to neutralize all of the other person's psychic power so that it has no effect on your physical, energetic, and spiritual bodies. You cannot totally destroy the opponent's psychic power; however, you can render his or her attack futile.

ADDITIONAL ENERGETIC DEFENSES AGAINST PSYCHIC ATTACKS

When prescribing energetic defenses against psychic attacks, it is important to advise the patients as follows:

- Sever all contact with the energy surrounding suspected individuals, places, or paths of study
- Avoid going to the ocean; Water is the Element of psychic forces and can be used for energetic entry
- Get plenty of sunshine; replenish the Yang and recharge the Shen through fresh air. Most effective psychic attacks are launched on the new moon, which is the phase of the "left-hand" or "evil" path of energetic sorcery
- Keep the Stomach full; this shuts down the psychic centers, which serve as entry portals for energetic sorcery
- Avoid being alone; constant spiritual support strengthens the individual's energetic fields
- Undertake certain protective and banishing rituals (lighting candles, burning incense, and purifying the living area)
- Wear white colored clothing and spiritual talismans (specific icons used in one's personal religion) blessed by a priest

CASE STUDY

In 1993, I treated a individual who arrived in Monterey from the Los Angeles, California area. I proceeded to treat her, purging a large amount of external Evil Qi that had attached itself to her body and second Wei Qi field. I then began tonifying her with divine light. After I completed the treatment she thanked me and then boarded her private jet and flew to Rome to receive a "reading" from a world famous psychic. The psychic told her that she had been having an affair with a married man. His wife had found out about the liai-

son and had hired a sorceress to place a curse on her. The amazing thing about the reading was that he also said, "Just when it (the external energetic form) was beginning to take root, some man in Monterey, California pulled the curse off of you."

I have cautioned my students that, as Qigong doctors they will encounter various types of Qi Deviations and spiritual phenomena, ranging from the most "normal" clinically sound cases to those verging on the energetically bizarre. Since we generally do not choose our patients, but rather the divine brings them to us, it is important to understand the multidimensional worlds in which we live, and the various physical, energetic, and spiritual problems that we will be dealing with when operating a Medical Qigong clinic. Otherwise, your first encounter with such conditions could easily devastate your clinical practice.

USING MANTRAS FOR PROTECTION AGAINST SPIRIT-SPELL INCANTATIONS

There are certain Incantation Mantras that are believed to alter an individual's energetic and spiritual field, intrinsically connecting the one who utters the Mantra with the force of its divine power. These spiritual words, sounds, or phrases are believed to have accumulated enormous power over thousands of years through the energetic investment of many individuals persistently practicing the Mantra.

SPIRIT-SPELL INCANTATIONS

In ancient China, the term "spirit-spell" (Shenchou) refers to an energetic and spiritual pattern or state that is initiated by reciting the proper incantation of specific Mantras (Prayer Incantations). When practicing sound emission in the form of a Mantra, the Qigong doctor can repeat the Mantra either audibly (Jing), sub-audibly (Qi), or inaudibly (Shen). The decision to use either audible, sub-audible, or inaudible Mantras depends on the specific sound or phrase, and on the individual's intended goal (Figure 20.12).

There are several ways that a Mantra can be utilized as a means of protecting the Qigong doctor (see Volume 4, Chapter 42). Two of the more popular techniques used for the energetic and

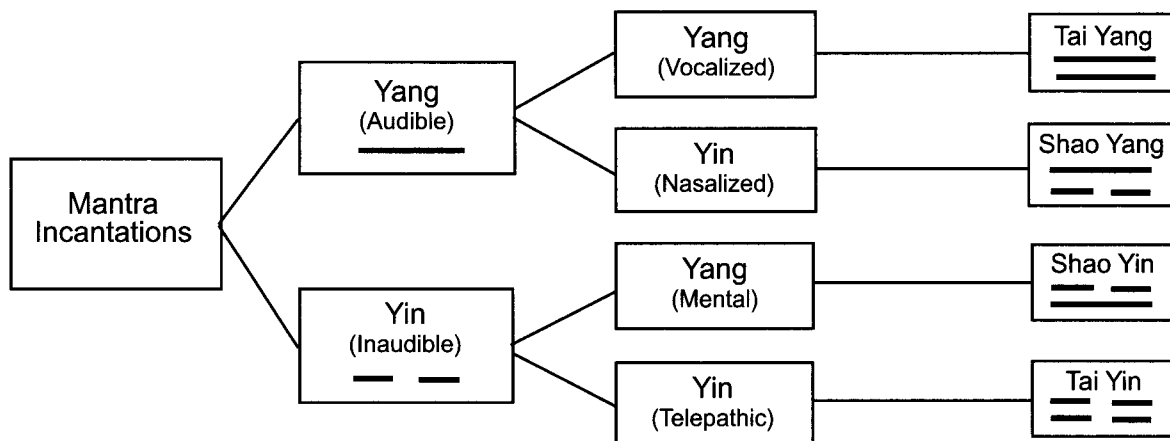


Figure 20.12. Yang (Audible Toning) and Yin (Inaudible Toning) Mantra Incantations

spiritual protection of the physical body are the Single Sound Mantra and Multiple Sound Mantra, described as follows:

SINGLE RESONANCE MANTRA

One advanced form of spiritual protection is to fill the doctor’s Wei Qi field with a particular divine Mantra sound or phrase, and allow it to repel any incoming destructive negative energetic attacks. This technique works especially well against dark sorcery and psychic attacks coming from Spirit-Spell Incantations. In ancient China, this technique was known as using a Divine energetic sound to combat a negative (destructive) energetic sound.

- Begin by performing the 1-10 Meditation and the Three Invocations (See Volume 3, Chapter 28). After performing the third invocation, focus the mind’s attention on gathering divine healing light into the Lower Dantian. Imagine and feel the divine light energizing the physical body, energetic body, and spiritual body. Hold this image until you feel all three bodies completely filled with the divine healing light.
- Next, reconnect with the divine and imagine creating an Energy Ball between the hands. Both hands are to be positioned facing each other, with the base of the palms roughly located at the height of the middle of the chest, with the fingers pointing upwards (Figure 20.13).
- Create a talisman at the roof of the mouth with

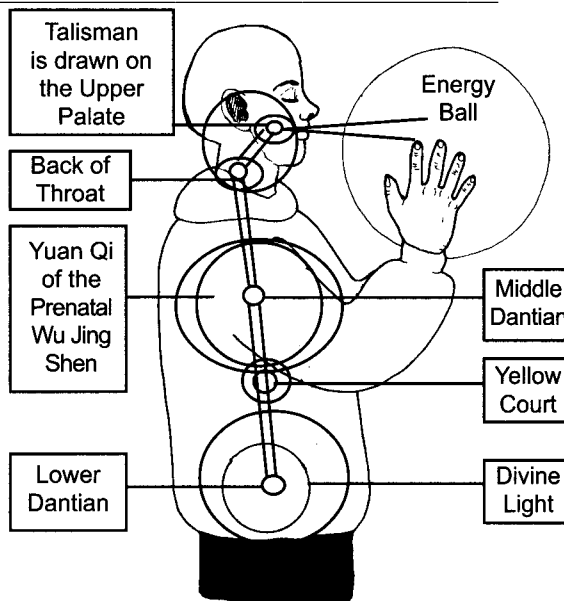


Figure 20.13. The Qigong doctor directs the Lower Dantian Qi into his or her palms and imagines creating a ball of divine healing white light.

the tongue. As the tongue draws the talisman on the upper (soft) palate, begin to chant the Mantra in your mind that you wish to use for generating divine power and sacred protection. It is important to have a powerful emotional connection to the specific Mantra or phrase used for spiritual protection. By emotionally focusing on the Mantra’s specific energetic and spiritual powers, the doctor en-

sure a powerful fusion of Qi and Shen.

- As you inhale, imagine divine light flowing in through the nose, stimulating and energizing the talisman (the image of which is now drawn on the top of the mouth at the upper soft palate). While continuing to inhale, imagine pulling the energetic and spiritual power of the talisman into the chest, Heart, and Middle Dantian area.
- Begin to connect and fuse the energetic and spiritual powers of the specific Mantra with the energetic and spiritual powers of the Five Yin Organs, specifically the five prenatal virtuous energies residing within the Wu Jing Shen (i.e., compassion from the Hun and Liver; peace and order from the Yuan Shen and Heart; integrity from the Po and Lungs; trust and truthfulness from the Yi and Spleen; and willpower and wisdom from the Zhi and Kidneys).
- After combining and fusing the spiritual and energetic power of the Mantra with the spiritual and energetic powers of the Wu Jing Shen and five internal organs, focus your attention on bringing the Divine light up from the Lower Dantian into the Middle Dantian. Imagine and feel all of these energetic and spiritual powers combining and fusing within the area of your Yellow Court.
- Next, bring the Qi upwards from the Yellow Court into the back of the throat, and exhale this infused spiritual energy combined with the specific Mantra phrase or sacred sound into the energy ball between your hands. Audibly or Inaudibly speak the divine sacred sound as a Breath Incantation, and completely fill and empower the energy ball with the spiritual energy and power of the divine word.
- Focus your mind and intention on feeling the power of the Mantra vibrating between your hands. Imagine and feel the energetic and spiritual vibration becoming extremely bright and powerful. Then, raise the energy ball upwards in front of your Yintang (Third Eye area), and release its light and power to expand outward, filling your three Wei Qi fields (Figure 20.14).
- Imagine and feel the divine light and power of the energy ball Mantra vibrating through-

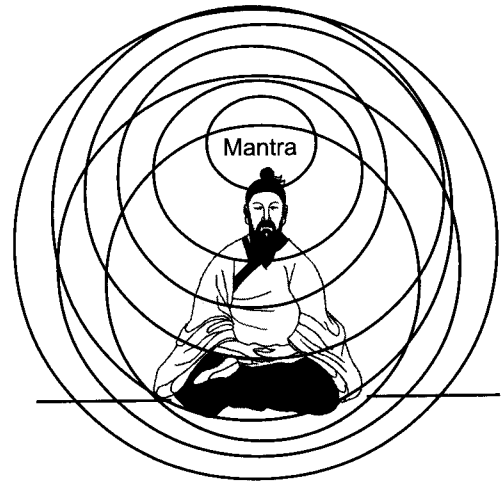


Figure 20.14. The doctor's Wei Qi field if filled with a particular Mantra, enabling it to repel any incoming destructive negative energy

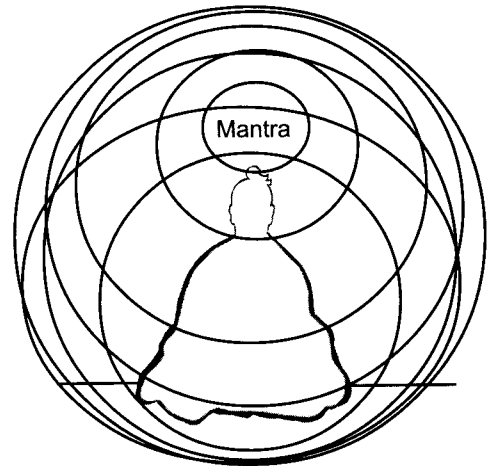


Figure 20.15. Imagine and feel the physical, energetic, and spiritual bodies dissolving into the light and vibration of the Mantra until all that inhabits the space of the three Wei Qi fields is the energetic light and sound of the divine vibration.

out your three Wei Qi fields, expanding light and sound vibration against the front, back, right, left, above and beneath your torso (protecting all six directions of space).

- Focus on your body being completely submerged and bathed in the vibrational resonance and power of this divine Mantra, until you feel the physical body slowly dissolve into this powerful energetic field of light and sound.

- Next, feel your energetic body dissolve into this energetic field. Then finally, feel your spiritual body dissolve until all that inhabits the space of your three Wei Qi fields is the energetic light and sound of the divine vibration (Figure 20.15).

MULTIPLE RESONANCE MANTRA

Another variation used to counter Spirit-Spell Incantations, is to encircle the divine Mantra sound or phrase in several energetic spheres and place them in six directions, surrounding the Qigong doctor's body. Each energetic orb resonates outward, saturating the doctor's Wei Qi field with the energetic vibration of the Mantra. Each of the energetic orbs will also resonate with the other energetic spheres, creating a multilayered reciprocal vibrational field. This multidimensional energetic field allows the doctor to be protected through the three Wei Qi fields and the six directions of space (Figure 20.16).

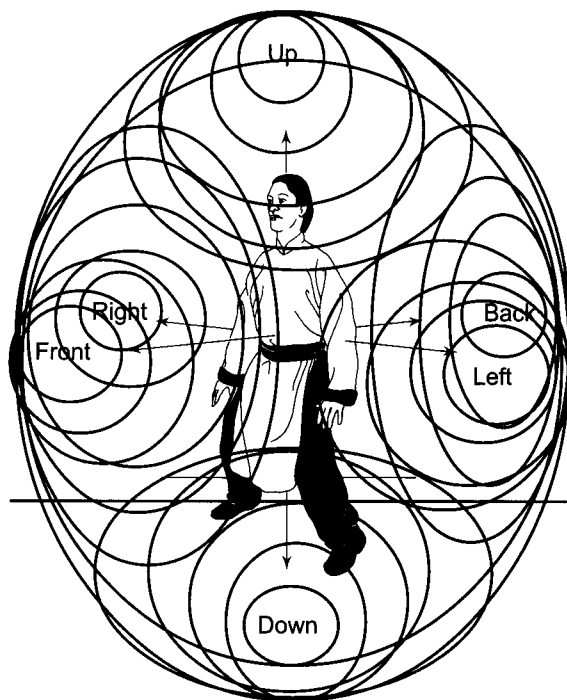


Figure 20.16. The doctor's Wei Qi field is filled with six energetic Mantra orbs which repel any incoming destructive negative energy

ENCOUNTERS WITH GHOSTS AND SPIRIT ENTITIES

The spirit world was believed to contain both spirits (usually benevolent ancestors) and ghosts (angry and malevolent ancestors). It was therefore believed that at death, a ghost normally returned to the Earth with the Po, while a spirit dwelled at its grave site (at the family shrine) and within the other-world. If one's soul was not properly cared for, it would exist as a Gui and cause problems for the living.

Within the subtle realm of the spiritual world, the existence of spiritual entities and ghosts can be divided into the two divisions of Yin and Yang (Figure 20.17). The difference between spiritual entities and ghosts is described as follows:

THE DIFFERENCE BETWEEN GHOSTS AND SPIRIT ENTITIES

A "Gui" or ghost is formed from the untransformed energy of the human soul, manifested from the individual's Po (see Volume 1, Chapter 2). A "Shen" or spirit is formed from the

transformed energy of the human soul, manifested from the individual's Hun.

The ancient Chinese considered death to be a separating of Yin and Yang. As an individual ages, for example, the Yin increases at the expense of the Yang, and death marks the total separation of the two. Likewise, the human soul also contains elements of both Yin and Yang. The Yin aspect of the soul is called a Gui (ghost) the Yang aspect of the soul is called a Shen (spirit).

ENCOUNTERS WITH GHOSTS

The Yuan Shen emanates from the individual's human soul. The Yuan Shen consists of Yang substance and is associated with the body's Qi and the Hun of Heaven; the individual's Gui consists of Yin substance and is associated with the Po and Earth. The union of the energetic and spiritual substances of the individual's Gui and Shen constitutes the matrix of his or her internal being, allowing for the connection to and absorption of the universal and

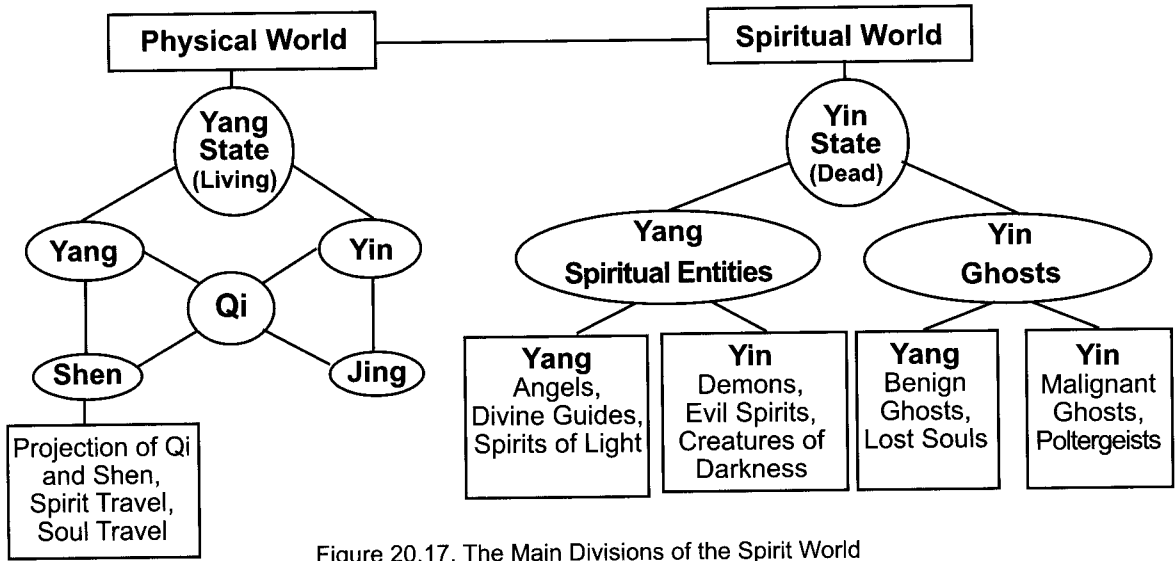


Figure 20.17. The Main Divisions of the Spirit World

the environmental Five Element energies. According to writings from Wei Liaoweng during the Yuan Dynasty (1260-1398 A.D.), "The Hun joins and gathers energy into a mass, while the Po unites and consolidates it."

The ancient Chinese believed that an individual's Shen possesses the qualities of expansion and dilation, while the Gui possesses the qualities of contraction and recession. The sun and daylight are associated with light and warmth; they influence the individual's Shen, causing growth, production, and life. The moon and night are associated with darkness and coldness; they influence the individual's Gui, causing decline and death.

In ancient China, the word "Gui" was also used to denote ghosts, demons, and sometimes lesser deities as well. Ghosts belong to the Yin category of the subtle realm, and are considered to consist of a much heavier energy than spirits, but are more subtle than physical matter.

Ghosts are developed from the subtle form of the combined spiritual essence of an individual's human soul. When the body dies, the energies of the Corporeal Soul (Po) enter into a state of rest, returning back to the Earth, thus, allowing the Ethereal Soul (Hun) to return back to Heaven. The individual's Eternal Soul (Shen Xian) then fuses with the energies, memories, and experiences

stored within the individual's Three Dantians (within the Taiji Pole), and is projected outside the body, entering the tunnel of light to return to the Divine. Sometimes, however, unprocessed emotional issues, traumatic death, unfinished business, or extreme attachment to people, places, or possessions, can cause an individual's human soul to wander the Earth, becoming a Gui or ghost.

Generally, it is believed that it takes three days for the Po (Corporeal Soul) to withdraw its energy completely from a deceased body. Ghosts (Gui) are considered Eternal Souls that have departed from human tissue, but who are still unable to detach from life experiences; they are bound by their unprocessed issues. It is believed that seven days are needed to allow a new Gui to completely withdraw its energy from a deceased body. Ghosts can also be separated into two divisions, Yang (good) and Yin (evil):

- **Yang Ghosts** are commonly referred to as benign ghosts, phantoms, and free floaters. These disembodied souls can either be lost, confused, delusional, or they may purposefully return in order to guide and protect the living.
- **Yin Ghost** are commonly referred to as malignant ghosts, or poltergeists. They are known the world over by various names according to geographic location. These disem-

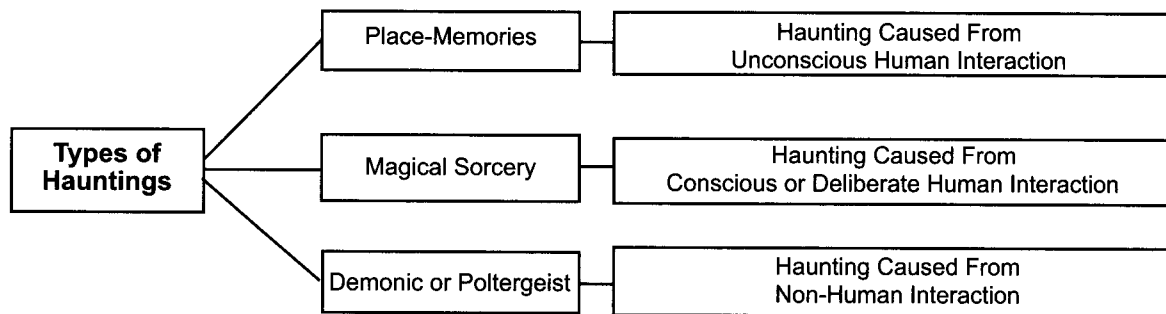


Figure 20.18. The Three Categories of Hauntings

bodied souls are angry, malicious, mischievous, and destructive. They manifest through such antics as making noises, vile smells, strange lights, moving objects, interfering with telephones and electrical equipment, turning lights and appliances on and off, and assaulting animals and people (pinching, biting, hitting, or sexually assaulting). This paranormal activity almost always occurs at night, usually starting and stopping abruptly, sometimes lasting from several hours to several months or years.

In many cases, the paranormal activity is focused through an “agent” (an individual who acts as a magnet for the activity). Generally, most agents tend to be children and adolescent teenagers who are psychic, clairvoyant or otherwise still “open” or susceptible to interactions with spirit world.

MANIFESTATIONS OF GHOSTS

Ghosts are found in every culture, and all spiritual authorities agree on the structural form of a ghost’s energetic appearance (e.g., sometimes translucent, sometimes as shadows, or take on a white misty appearance with rippling edges surrounding their form). They may change in appearance while being watched, or vanish completely. Some appear as human or spiritual beings (of all classes), some as animals, and some as phantom objects (trees, houses and bridges, etc.). Since ghosts retain their own personalities, they are as benevolent or wicked as they were in life.

The presence or influence of a ghost can come through a thought, or as an intuitive sense. However, a ghost can also manifest as a disembodied

voice or an energetic ball of light. Because ghosts are considered to be spirits of the dead, when materializing, a ghost will always take on the appearance of their original form (be it human, animal, or thing).

It is generally believed that ghosts are trapped within the lower physical realm for one of two reasons. First, their attachment to desires or unhealed memories which act as energetic shackles to their vaporous form prevent them from evolving beyond their current energetic form. Second, they have become “lost shadows,” trapped by a distorted understanding of their death, and are therefore confused and spiritually unable to reach the “other side.”

When a ghost enters a room, you will feel the temperature of the room drop, and generally experience a chill. If a ghost touches your body or passes through your body, you will also experience the feeling and shock of extreme cold.

TYPES OF HAUNTINGS

According to the *Exorcism Report*, written by Dom Robert Petitpierre, extensive research has confirmed that each type of “haunting” activity reported can be generally divided into one of three categories: unconscious human interaction, conscious or deliberate human interaction, or non-human interaction. These three categories form a framework to study not only the various types of hauntings, but also the specific types of energy behind them, described as follows (Figure 20.18).

- Haunting Caused From Unconscious Human Interaction (Place-Memories): Place-Memory Hauntings account for 90 percent of all reported hauntings, including stored emotions, sounds,

smells, images, and even observed film-like sequences. In a place-memory, the energetic field of the haunted house or place is impregnated with an underlying emotional discharge that is trapped within the area's psychic field. The general mood of the house or place is then manifested and expressed through any individual susceptible to the subconscious influence of the trapped emotions or thoughts stored directly within the energetic fabric of the place. On occasion, extremely destructive and violent emotions can energetically force their way to the surface, causing repeated thoughts and even actions which become an environmentally triggered reflex.

Ghosts from old houses and ancient places have been known to relocate to new houses that incorporate material from the haunted location. Under certain circumstances, an item containing a fragment from the haunted location can possess enough information to reconstruct the whole image or emotional thought pattern. This energetic reaction is similar in response to that of a hologram, in that, a small piece of the hologram can maintain the complete imprinted pattern of the original image.

Rarely, but on occasion, benevolent and loving thoughts and emotions can also be stored within a house or place (spiritual sanctuary), allowing an individual to feel and experience the release of spiritual light and joy.

- **Haunting Caused From Conscious or Deliberate Human Interaction (Magical Sorcery):** In magical sorcery, rituals are conducted at sacred sites or houses with the intention of deliberately constructing a type of super spiritual entity (usually a guardian) for specific tasks. The thoughts and desires of these specific sorcerous become fused and impregnated within the energetic field of a spiritual guardian, who will live and exist within the psychic field of the particular haunted house or sacred place. The protective function of the spiritual guardian, who possesses a certain amount of intelligence, becomes extremely dangerous to deal with for any outsider.

Unlike place-memories, which are uncon-

sciously left in an area, a spiritual guardian is purposely created and then implanted into a specific house, place, or object, through some form of ritualistic ceremony. It is generally left at the sacred site or house to be activated by anyone who happens to fulfill certain conditions or commit transgressions.

- **Haunting Caused From Non-Human Interaction (Demonic or Poltergeist Activity):** Non-Human Interaction refers to a haunting caused from demonic or poltergeist activity.

HUNGRY GHOSTS

In ancient China, the Daoist concept of the various levels of hell was one of imprisonment within the "Ten Kingdoms of the Underworld." A ghost that was imprisoned in hell could only leave by special permission of its king (e.g., if the ghost received no offerings to provide for its welfare by the living). Since the Chinese spirit world bears a striking similarity to the physical world, spirits need food, clothing, and shelter to exist comfortably.

In ancient China, there were numerous possible circumstances that could cause the Gui to become the dominant factor in an individual's soul, rendering them a homeless and hungry ghost. The most common circumstances surrounding the origin of a Hungry Ghost are described as follows:

- If the individual has not received a proper burial or has received none at all: Burial represents the first stage in sending an ancestor to the underworld. If the individual was executed, died away from home, or was killed as part of a group, his or her spirit could be left homeless and wander about as a hungry ghost.
- **Unresolved anger or grief:** If the deceased individual still feels the strong emotional charges of rejection, betrayal, or abandonment towards his or her living family or special acquaintances.
- If the individual has been violently murdered or unjustly executed.
- **Obsession:** If the individual has become obsessed, jealous or possessive about a certain person, place or thing.
- If the individual had died homeless and dejected.

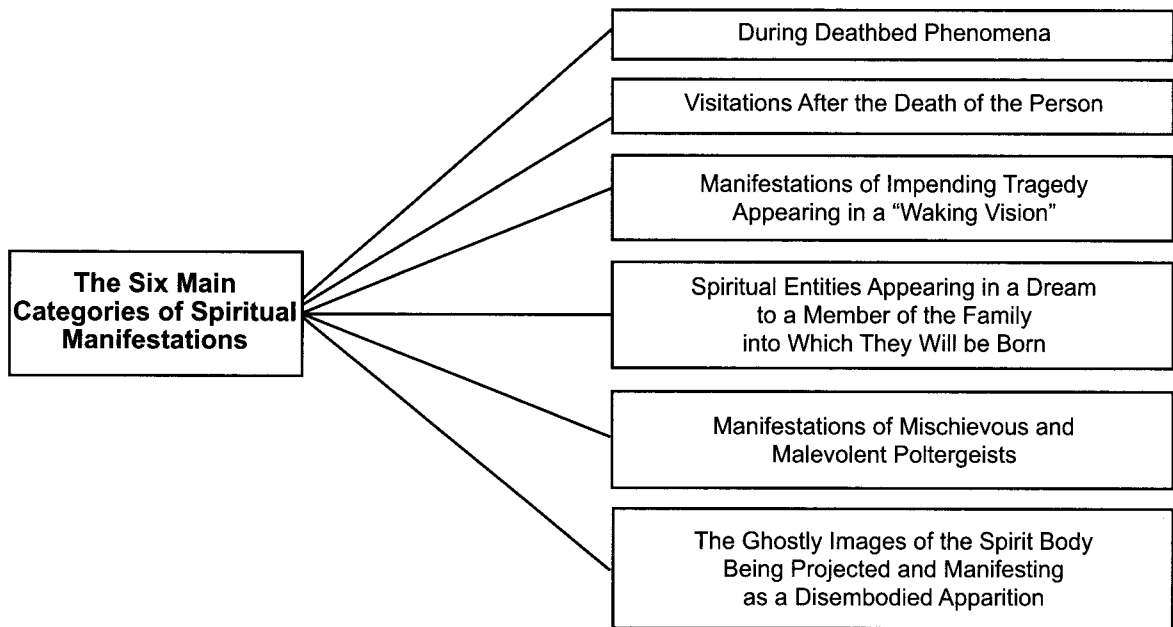


Figure 20.19. The Six Main Categories of Spiritual Manifestations

BENEVOLENT GHOST AND SPIRIT MANIFESTATIONS

It is difficult, if not impossible, to be immune to the influence, or encroachment, of the spiritual world. Examples of spiritual manifestations are audible sounds, unusual unexplainable smells, extreme cold, and the displacement of objects. Other phenomena include tactile sensations, visual images, voices, and the apparent psychokinetic movement of objects. Spiritual entities seem to move through solid matter and can appear or disappear abruptly. They can also cast shadows and be reflected in mirrors; some seem corporeal, while others are luminous, transparent, or ill-defined. Many spiritual entities have jerky or limited movements, while others are lifelike in movement and speech. Encounters with spiritual entities can be divided into six main categories, described as follows (Figure 20.19):

1. Deathbed Phenomena: These are encounters with divine beings, religious figures, or luminous apparitions. Visions of previously deceased loved ones who have come to guide the dying soul into the next level of existence, are common occurrences.

2. Spiritual manifestations of the Dead: These occur within a short time after the death of an individual. The visitation from the departed spirit is usually to bring comfort, communicate information, announce their role as a guardian, or to complete unfinished business. If an individual's life ends in an untimely manner, or so violently that the soul does not realize the body is dead, the disembodied soul often goes about its daily routines oblivious to the death of the physical body. Occasionally these souls will manifest as mischievous entities, attempting to get the attention of the living; but they lack the malevolence of an evil poltergeist manifestation.

Additionally, a departed soul could also exist as a perfect duplicate of the physical body, visible and tangible in material form. The Chinese believed that this type of ghost could manifest with a solid and substantial material body. In ancient times, this supernatural phenomenon was sometimes reported as encounters with terrible spirits with great strength.

In the Han Dynasty (206 B.C.-220 A.D.), the ancient Chinese also believed that a departed human soul may either pass into the body of a recently deceased individual and thus resuscitate it, or make its way into a Uterus and obtain a new body by being reborn through a mother (known as Tou Tai). Individuals who are reborn through a second mother may sometimes have a clear recollection of their former life. These individuals may also sometimes contain marks on their new body pertaining to past experiences. Because certain characteristics of the first body imprint themselves onto the Eternal Soul, the soul in turn impresses these characteristics onto its second material form.

Several doctrines on the reincarnation of the Eternal Soul into beings of a higher or lower order stress that the type of birth depends on the momentum of the acquired merits or demerits obtained during the previous incarnation. In the Buddhist system, for example, souls may be reincarnated into beasts as a form of punishment for their demerits in life, and then later be reborn back into the human body as a reward for their virtuous life and conduct while in animal form.

3. **Manifestations of Impending Tragedy:** These are usually “visual” images, in which an entity will appear in a “waking vision” or in a dream state at the moment of a crisis. When they appear, these spiritual entities often communicate about the death or severe crisis of a loved one or give warning of an impending tragedy. In ancient China there are numerous tales of spiritual visitations from benevolent spirits who appear with the intention to give useful advice in emergencies, prescribe medicines for the sick, or to escape misfortune.
4. **The Spiritual Entity of a Human Soul:** Sometimes an individual’s spirit will appear in a dream to a member of the family into which he or she will be born. Such dreams are referred to as “announcing dreams.”
5. **Manifestations of Poltergeists:** These are mischievous and often malevolent spirit beings. They may be either disembodied souls or demon-like entities. These disembodied

souls were often extremely dissatisfied and bitter while living and may be unable to either reintegrate into the Earth after death or to ascend into the Heavens. This may cause spiritual haunting, either around the location of their death or around a person (or persons) whom the disembodied souls blame for their life’s misery. They sometimes appear in the company of malicious demons. They make their presence known by assaulting the living, including both humans and animals. The most common phenomena include: battering with a rain of small stones or sand, throwing or moving objects, loud noises and shrieks, strange lights, and vile smells.

Additionally, in ancient China it was believed that when a man or woman lives in a chronic state of anger, opposes Heaven, or wrongs living beings, disembodied souls or demon-like entities are immediately drawn to the individual in order to perform “retributive justice,” including the creation of disasters and misfortunes. It was therefore believed that sometimes such evil conditions were a product of the individual’s Karma.

6. **The Ghostly Images of the Soul Body:** The soul body can be projected and manifested in distant locations as a disembodied apparition, even while that soul’s physical body remains alive. Sometimes the soul body can travel to other locations and actually appear like a holographic form to others. This image is not considered a ghostly apparition (although it may appear so), as it is actually the extension and material form of an individual’s human soul. Sometimes, a multiple manifestation can occur, wherein an individual can energetically appear to several people in different locations simultaneously.

Another type of soul body projection is known as a “reciprocal apparition.” This is an energetic state in which two people, separated from each other by distance, experience each other simultaneously. It is believed that this type of phenomenon is created by the individuals’ strong desire or impulse to see and reconnect with each other.

One example of this type of phenomenon was demonstrated in France in 1908 by the scholar Hector Durville, who was researching “traveling clairvoyance.” In one series of tests, Mr. Durville and a colleague hypnotized a female psychic to facilitate the use of her soul body, projecting its spiritual form to a different location. An observer was placed in another part of the house and was surrounded by witnesses. The psychic, while in her soul body was instructed to touch, hit, or pull at the observer’s body. The observer had no idea what to expect but felt the touches, strikes, and pulling on his body by invisible hands. The soul body was even visible as a whitish apparitional figure to some of the other people Durville used as witnesses.

ENCOUNTERS WITH SPIRIT ENTITIES

A spiritual entity belongs to the Yang category of the subtle realm and can come from either the energetic formation of nature or exist as an ethereal being. Certain spiritual entities are considered universal, ethereal beings, who depend on the absorption of natural energy for survival, and are affected by the energetic cycles of the Earth. Other spiritual entities are conscious beings, able to transform themselves into any size, shape, animal, or being (shape-shifting).

Spirits are able to generate sensory metaphors that appear to the observer as actual states. In reality, our relationship with the entire world is generated within our own mind and projected into our environment. Because we relate and interpret life from our projected environment, it is not too difficult for a spirit entity to overlay an image or other sensory metaphors into that imagined environment.

A spiritual entity can effect changes in electrical current within the body’s energy fields or control certain areas on the body’s nervous system. For the sake of simplicity, spiritual entities can be categorized into two divisions, Yang (good) and Yin (evil):

- **Yang spiritual entities** can be further divided into numerous orders and classes. They are the administrators of divine will, and are com-

monly referred to as immortals, enlightened masters, guides, spirits of the light, angels, and other similar positive beings. These spiritual entities assist mankind (communicating through the body’s Hun) in our quest for enlightenment. They assist individuals in making beneficial decisions that promote spiritual growth and maturity. In ancient China, the Yang spiritual entities were known as the “protectors,” or “hidden ones,” who acted as guardians of houses, villages, cities, kingdoms, or entire regions.

- **Yin spiritual entities** can be further divided into numerous orders and classes. They are generally malevolent (working evil with full conscious intent) and are commonly referred to as evil spirits, demons, spirits of darkness, devils, and other similar negative spiritual manifestations. Yin spiritual entities challenge mankind by confusing the human spirit (communicating through the body’s Po). If given the opportunity, these spiritual entities can oppress or even possess an individual, becoming extremely territorial.

During the Eastern Jin Dynasty (317-420 A.D.), ancient Daoist scriptures began referring to “devil kings” (Mo Wang), the rulers of demons. Ancient Buddhist texts use a similar demonic division and also allude to eight classes of supernatural beings. There are demons that haunt caves and trees, demons that roam about at night, astral demons that attack children, and demons that transform into animals (especially foxes, snakes, dogs, and tigers), humans, or hideous monsters.

CLASSIFICATIONS OF THE SPIRITUAL REALMS

During the Zhou Dynasty (1028-221 B.C.), the ancient Chinese divided spirits into three classifications: Heavenly Spirits (Celestial Immortals), Human Spirits (Human Immortals who have transformed themselves through spiritual enlightenment, and those individuals who have died), and Earthly Spirits (Nature Spirits and Earth Immortals). This belief later became the source of Daoist polytheism (the worship of several gods).

CLASSIFICATIONS OF IMMORTALS

The Chinese ideogram used for Immortal “Xian,” can be translated as “celestial being, immortal, and heavenly soul.” It is depicted by two characters. Positioned on the right is a character for “mountain” (sometimes exchanged with the character for “flying.” Positioned to the left is a character depicting “man”. The ideograph depicts the “immortals” said to have lived in ancient times, high in the sacred mountains of China (Figure 20.20).

During the Qin Dynasty (221- 206 B.C.), the ancient Chinese divided the list of spirit classifications to include five categories of “Immortals.” These five classes were divided as follows: Ghost Immortals, Human Immortals, Earth Immortals, Spiritual Immortals, and Celestial Immortals (Figure 20.21).

- **Ghost Immortals (Gui Xian):** These are immortals who have not yet transcended and who remain on Earth in the form of a ghost. The Ghost Immortals are considered to be spirits of the Underworld. They are different from ordinary ghosts in that they are able to communicate spiritually with other immortals and with their environment.
- **Human Immortals (Ren Xian):** These are immortals who remain in human form, eating and drinking like mortals, however, they can avoid the calamities of aging, sickness, and death.
- **Earth Immortals (Di Xian):** These are immortals who remain in the external world forever, as they cannot transcend or permanently project their spirits into the next realm. They are not affected by cold or heat, nor by hunger or thirst.
- **Spiritual Immortals (Shen Xian):** These are immortals who are capable of supernatural powers and transformations. They can come and go at will, transform from being into non-being (dissolve into energy or solidify into form), create duplicates of their bodies, and are capable of spirit travel. Spiritual Immortals can assist mankind in our spiritual transformations (Figure 20.22).
- **Celestial Immortals (Tian Xian):** These are immortals who have progressed the furthest in their spiritual transformation, and are able



Figure 20.20. The Chinese Characters for “Xian,” Immortal

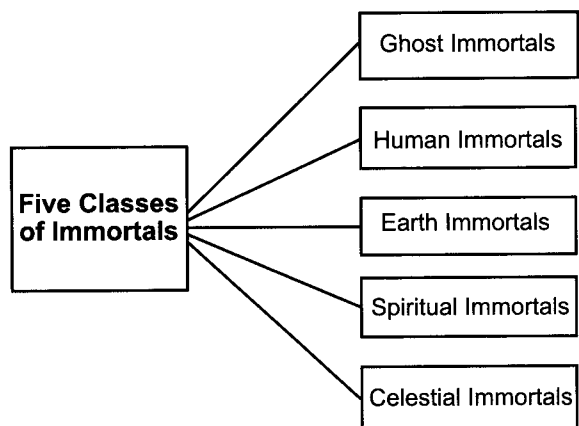


Figure 20.21. The Five Classes of Ancient Chinese Immortals



Figure 20.22. The Spiritual Immortals can assist mankind in our spiritual transformations

to transcend into the highest spiritual dimensions and worlds. The Celestial Immortals were believed to be able to fly, travel between the various realms of existence (physical, energetic and spiritual realms), perform miracles, levitate, bilocate, heal, cast out demons, and teach hidden esoteric knowledge to qualified individuals, enabling them to ascend to higher spiritual attainment. The Celestial Immortals were believed to be able to appear in either human or animal form to interact with mankind. The spirit beings that are commonly called “angels” were known in ancient Daoist traditions as “Celestial Immortals.”

The word angel means “messenger.” Angels are messengers of the divine, bringing communications of hope and information in times of need, and according to Christian theology, angels are divided into two main categories: Seraphim and Cherubim.

When materializing, an angel or Celestial Immortal will generally manifest its luminous presence through radiating waves of warmth, light, and brilliant colors, or through the unbearable bright white light emanating from its being.

Traditionally, each individual is believed to possess a minimum of 2 guardian angels or guardian spirit entities, which are responsible for protecting and directing his or her journey through the lower physical realm. If, however, the individual chooses to follow the path of spiritual transformation, then more guardian spirits are added to his or her entourage. The greater the individual’s position and spiritual responsibility, the more powerful and diverse his or her guardian spirit entities become.

CLASSIFICATION OF SPIRIT ENTITIES

Spirit beings are also divided into the following two main types: those that feed on the patient’s energy (parasites), and those that protect the patient (guardians). Additionally, there are also spirit entities that may simply exist within an individual’s dwelling place, but do not normally interact with the person.

The type and energetic intensity of the spirit

being that will enter an individual corresponds to the type and energetic intensity of the denial that the patient maintains. Patients with very deep traumas often carry around psychotic beings (these spirit beings are not as intense and are less powerful versions of demons) that feed on the patient’s unresolved traumas and energetically encourage the patient to continually repeat and relive similar traumatic experiences.

It should be noted that many social, cultural, religious, and family structures and energetic spiritual patterns involve and depend on the presence of various spirit beings from both of the above mentioned categories, and these can be a major factor in the continuation of the patient’s energetic imbalances.

Occasionally, the presence of ghosts or spirit entities may be beneficial. In such cases, the spirit entity may be assisting the individual towards completing his or her destiny, and is thus exerting a beneficial influence on the individual’s fate. The ancient Chinese viewed these types of spiritual entities as good spirits that nurture the individual’s Yang Shen.

Normal encounters with spiritual entities can also include powerful interactions with either benevolent, neutral, or hostile spirits. In ancient China, spirit entities were normally classified as follows: seductive spirits, animal spirits, plant spirits, nature spirits, or Element spirits, described as follows (Figure 20.23):

SEDUCTIVE SPIRITS

On rare occasions, individuals may encounter seductive spirits. Erotic unions occurring between humans and spiritual entities have been recorded in history since ancient times. In some cultures, these spirits are sometimes known as Incubus (male), Succubus (female), Dakinis, Gandharvas, Apsaras, etc., and tend to manifest in dreams. These dreams can range from pleasant, romantic, and seductive, to dreams of rape and sodomy. Although these encounters occur during the individual’s sleep, physical sensations are always a large part of the encounter. Often, once the individual has awakened, the physical sensations continue.

Even though spiritual entities lack physical form, they are able to have sexual intercourse with

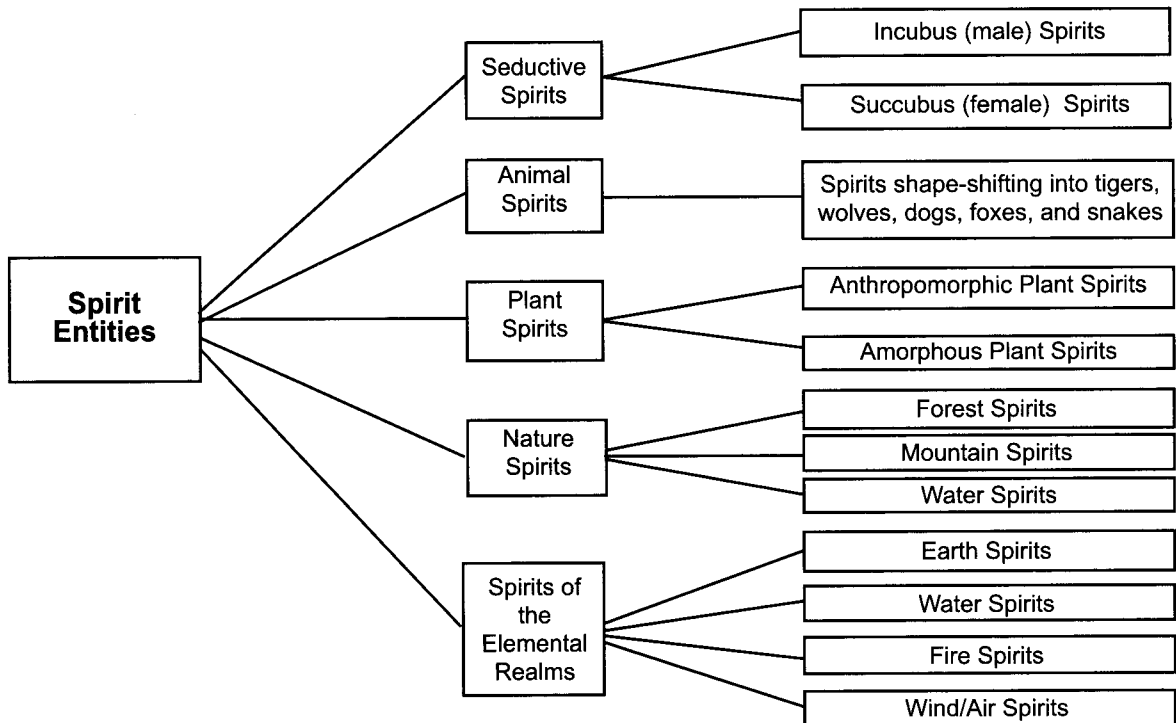


Figure 20.23. The Classification of Spirit Entities

their chosen mate nonetheless. Initially, the act of sex occurs on three planes (physically, energetically, and spiritually). There are two primary ways that a spirit entity can have sex with an individual: indirectly (through possession of a mate), and directly (through energetic contact). Both are described as follows:

- **Indirectly (Through Possession of a Mate):** Encounters of this kind can range from powerfully gross animal passion to angelic embraces, depending on the type and nature of spirit entity that possesses your mate while having sexual intercourse.
- **Directly (Through Energetic Contact):** When a spirit entity visits a human being in bed, it usually descends like a soft, yet heavy blanket. This feeling of pressure on the body is followed by the sexual encounter. For the most part, the spirit entity frequently lies on top during the entire sexual act. This type of sexual union results in pleasurable sensations that flow throughout the entire physical body,

which feel almost like a narcotic. The genital area is strongly aroused followed by rippling waves energy that cause the whole body to tremble, and the extremities to vibrate. After the encounter, there is a high pitched buzzing sound, similar to the sound heard just before one spirit travels.

Spirit entities that directly come to sleeping men and women and arouse them during the night, or indirectly possess a mate are considered spirits of rape, in the sense that the individuals involved in such acts have never had the opportunity to give their consent.

Additionally, since spirits have no gender, it is possible for an Incubus (male) to transform itself into a Succubus (female) and vice-versa, as there is no essential difference between the two types of sexual spirits. Because gender is an attribute of the physical body, and spirits have no physical body, they are able to assume either male or female forms at will in order to suit their purposes of energetically feeding through the act of

sexual encounters. Sexual energy feeds the spirit entity with a more powerful type of energetic nourishment. This form of energetic nourishment is more concentrated than the generally released charges of thoughts and emotions.

ANIMAL SPIRITS

The ancient Chinese believed that since an individual's energetic body and spirit body can be transformed into other human bodies, it can also, in certain cases, be transformed into animals, birds, fish, or insects (before and after the individual's death). During the Han Dynasty (206 B.C. - 220 A.D.) this belief in transmutations of men into beasts was maintained and well-documented by Daoist monks, recorded in the *Standard Histories*. Additionally, they believed that after many years of existence the essence of an ancient animal could be transformed, assuming a human shape in order to bewilder and beguile the minds of both men and women, tempting them continuously. Such energetic transformations commonly included shape-shifting into tigers, wolves, dogs, foxes, and snakes.

In ancient China, the most popular of the seductive spirits were known as "fox spirits" and were believed to live high in the misty mountains. The fox spirits could take human form by transforming themselves through the aid of human bones (especially the skull). Once the transformation was complete, the fox spirit (generally in female form) would travel throughout the countryside looking for individuals to seduce. When the fox spirit connected with an unsuspecting individual, it would then become an energetic parasite, absorbing the victim's life-force energy.

Two recipes found in the Ma Wang Tui medical manuscript "*Fifty-Two Medical Prescriptions*," found in a tomb during the Qin Dynasty (221-206 B.C.) documented the active role of fox spirits in pathological possession.

PLANT SPIRITS

As established in Chapter 13, according to Daoist teachings of the Song Dynasty (906 -1279 A.D.), living plants and trees have their own unique vibrational expressions of Jing, Qi, and Shen, which live, grow, and die like humans. The

Shen substance is infused into plants by the cosmos as an extension of its Yang Soul, which bestows onto the herbs, plants, and trees a certain amount of "Ling" or magical power. Plant spirits, trees, shrubs, and herbs all contain soul substance. According to the ancient Chinese, there are two categories of plant spirits: Anthropomorphic Plant Spirits and Amorphous Plant Spirits. Each category has a powerful influence on mankind, described as follows:

- **Amorphous Plant Spirits:** These consist of plants which contain an amorphous Shen substance, and can possess a health giving power for humans. These beneficial plant spirits can either cure a person of physical and mental anguish and disease, or prolong life, and in rare cases even allow an individual to live as an immortal.

The focus of studying this category of plant spirit is placed on understanding each plant's Shen substance, which has been infused into the herb, plant, or tree by the Yang energetic and spiritual light of the cosmos. The study of the Amorphous Plant Spirits constitutes the investigation of the life or Jing of the plant, in addition to the energetic content of the plant's Ling or soul power. The ancient Chinese believed that if the plant's Ling was strong enough, it could invigorate the consumer's vital Qi and Shen, and considerably or indefinitely prolong his or her life. The belief that plants possessed such powerful Jing, Qi, Shen, or Ling qualities contributed to the clinical foundation and formation of herbal medicine, whereby a patient could have health restored by consuming and interacting with the soul substances of the plant. Initially, by ingesting extra doses of the universal Shen contained within the Plant Kingdom, the individual could indefinitely invigorate his or her own Shen.

- **Anthropomorphic Plant Spirits:** These consist of plants which are possessed of spirits in human or animal form. The Anthropomorphic Plant Spirits are generally protective, and if approached properly with respect, they can be very useful to the individual seeking botanical

understanding. However, when disrespected, these plant spirits can also be malicious, and in some cases create physical and mental anguish or disease. Similar to fox spirits, demonic plant spirits were sometimes known to bewilder their victims, making them become mad or ill, as well as sometimes physically abducting them or abducting their souls.

The identification of plant spirits with humans or animals appears in one of the oldest records, finding its way into the archives of the *Standard Histories of China*. Within this ancient text are recorded cases of trees and plants speaking, chanting or humming, all with human voices. The ancient Chinese believed that a plant could receive the indwelling of a human spirit, especially if the plant or tree came in close contact with the corpse. This energetic and spiritual transformation could occur especially if the individual had cultivated a powerful Shen before his or her death.

Additionally, ancient trees that grow in the mountains were believed to possess the ability to speak. The Jing of such trees were commonly known as “cloud Yang,” and were believed to contain the Yang of Heaven’s Shen.

The most common destructive type of Anthropomorphic Plant Spirit was that of the “Tree Devil,” responsible for more serious types of mischief. Believed to be the dwelling place or the house of a demon, this type of tree was considered very dangerous to disturb or attack, as one could incur the unbridled wrath of the indwelling spirit.

If, while in human form, the tree spirit is wounded, the wound would show on the corresponding part of the tree. Once the tree was chopped down, the ancient Chinese believed that the tree demon could appear as various types of monsters (generally huge snakes), often in gigantic black forms.

NATURE SPIRITS

There are various types of spirits that are said to dwell in the Nature Kingdom (which includes the three energetic fields of minerals, plants and animals). These spirits possess supernatural pow-

ers and are usually invisible to humans. Nature spirits come in countless shapes, sizes, and dispositions. Some are regarded as benevolent towards humans, while others are mischievous or malevolent. Some are human-like in appearance, while others assume the shapes of animals, or have half-human and half-animal forms. Nature Spirits are usually attached to an object or place in nature (hence their name) and can inhabit a particular forest, tree, plant, river, stream, mountain, cave, etc. Traditionally, the ancient Chinese believed that Nature Spirits were not immortal, and could only live a number of centuries or millennia.

- **Forest Spirits:** This type of spirit lives in the deep forests. They are believed to be tree dwellers. Although these spirits generally have a human shape, they can also take other forms (e.g., a one legged demon whose hands and feet have nails as sharp as hooks) and they belong to the class of Gui (ghosts) and Mei (evil spirits). When attacked, Forest Spirits can cause their assailant to drop into convulsions and experience hot and cold fevers.
- **Mountain Demons:** This type of spirit lives deep in the mountains. Although these spirit entities generally have a human shape, they can also take other forms (for example, they are generally believed to be nine feet long). Mountain Demons are notorious in China for playing dangerous tricks. They have been known to transform themselves into various objects for evil purposes, employ tigers to kill men, and set fire to cottages and houses. Mountain Demons are also believed to cause drought and the destruction of crops, resulting in hunger and famine.
- **Water Ghosts:** This type of spirit lives in the shallow brooks, pools, mires, marshes, quagmires, and muddy bogs. According to the ancient Daoist Gwan Chung, who lived during the Zhou Dynasty (1028-221 B.C.), “water is the lifeblood of the Earth. It courses through the ground like arteries resonating its energetic pulse. Sometimes the things that mankind sees produce Xing Qi (energy of shape, form, and substance) and the things that remains unseen engender Gui (ghosts).

When the bed of a quagmire has not been displaced for centuries and its waters have stagnated for a very long time, it produces Xing Qi. This Water Ghost's energy takes the shape, form, and substance of man (but with one head and two bodies). These are the energetic forms of shallow brooks, produced by the Water Ghosts." In the Han Dynasty (206 B.C.-220 A.D.), it was believed that tabooed (stagnant) water contained poisonous vapors. The ancient Chinese believed that Water Ghosts were curious in nature, and were always searching for human lives.

- **Water Spirits:** This type of spirit inhabits the seas, rivers, and streams. The common belief is that they are mostly the souls of drowned victims. Because they are not usually given a proper funeral, and the water must serve as their coffin. These ghosts roam the seas, cold and fearful, and can cause problems for the living unless they are exorcised. It is said that having spent some time in their wet abode in servitude and bondage to the water-god, Water Spirits can only be redeemed by substitution and therefore lie in ambush, waiting for victims to draw into the water to take their place. Therefore, Water Spirits are believed to cause individuals to fall into and drown in rivers, lakes, and streams, or to sink and drown in quicksand or muddy marshes. Additionally, they are believed to be the cause of water paralysis (swimmer's cramps) and drowning swimmers.
- **Water Demons:** This is a very powerful type of spirit entity. In ancient China, there are many tales of Water Demons who possessed supernatural powers and created much evil, capsizing ships and drowning crews. It is interesting to note that the most powerful class of Water Demons is made up of aquatic animals such as otters, crocodiles, tortoises, and fish.
- **Ground Demons:** Also known as Di Shen (Earth Spirits) and Tu Shen (Ground Spirits), these spirit entities exist within the dark confines of the Earth. In the Han Dynasty (206 B.C.-220 A.D.), the author Han Ying wrote a

compilation of material concerning strange incidents that occurred during the period, entitled "*Han's Extra Traditions Concerning the Odes.*" In these writings were several encounters with Ground Demons. These demonic influences sometimes haunt or harass humans. They seem to be connected with grave sites and were believed to be devourers of the buried dead. They also reside in any object attached firmly to the ground (in the corners of dwellings and buildings). The ancient Chinese believed that if the soil is disturbed or big rocks moved, the Ground Demon would arise and cause turmoil and evil effects upon the breath and soul of the unborn fetus, resulting in deformities and miscarriages.

SPIRITS OF THE ELEMENTAL REALMS

Elemental Spirits, or "Elementals," are believed to be the guardian forces of the Elements of Nature, and they exist within an infinite variety of classes. They are superior to humans in intuition and magical powers and are said to only exist within the energetic fields (realm) of the four ancient Elements (Fire, Water, Earth, and Wind/Air). Elemental Spirits can never exist or act beyond the energetic fields of their own particular energetic currents. Their initial function is the routine "maintenance" of the active operational power of their associated Element (Figure 20.24).

Elemental Spirits are composed only of the purest substance of their particular Element, and thus they maintain a long life span. They do not however, possess an immortal spirit, and will eventually dissolve back into their own particular Element.

The ancient Daoist shamans were taught to transform their energetic body and spirit body, shape-shifting into the energetic form of each of the Element's energetic natures. The ancient shamans would then project themselves into the "kingdom" of each particular Element in order to initiate contact with, and eventually control, these Elemental beings. The Daoist shamans would later summon these beings into the physical world in order to initiate control over the natural environment, causing rain, hail, snow, etc.

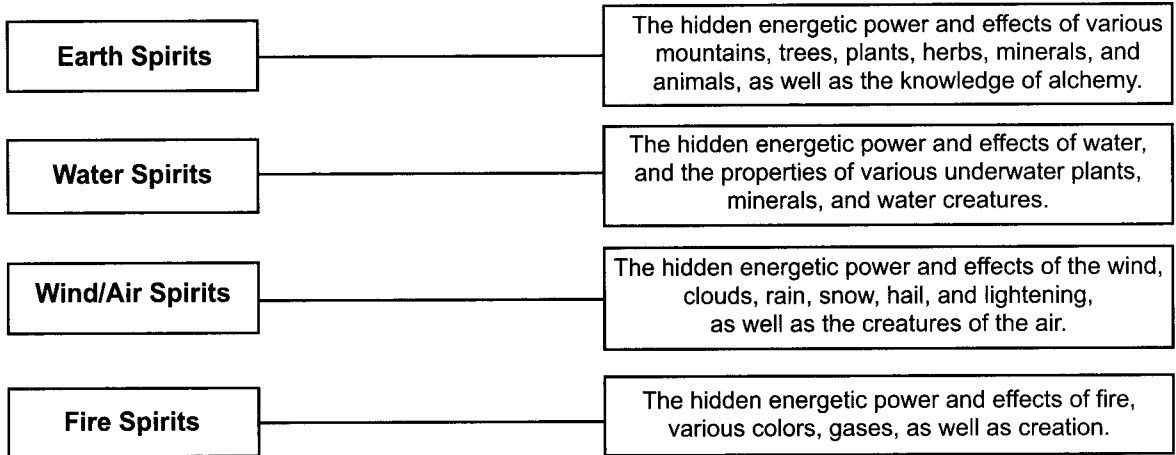


Figure 20.24. The Four Categories of the Elemental Spirits

The following is a description of each of the four ancient Elemental Realms and the spirits that inhabit them:

Earth Spirits

These energetic forms are said to exist within the dark, subterranean realm of the Earth Kingdom. When manifesting in human form, they tend to have short, solid bodies, usually two to four feet in height, and are commonly known as the “little people.” Earth Spirits often have deeply tanned skin, long black hair, with flashing dark brown or hazel eyes. They have broad faces, round cheeks, wide noses, heavy chin, full lips, wide shoulders and hips, short limbs, short but powerful fingers, and thick ankles.

Earth Spirits possess the understanding of the hidden energetic power and effects of various mountains, trees, plants, herbs, minerals, and animals, as well as the knowledge of alchemy.

When first traveling into the kingdom of the Earth Spirits, a Daoist shaman would never speak or make any remark to an Earth Spirit until the spirit first spoke directly to him or her. They would instead observe the various energetic activities of the Earth Spirits, but never be the one to ask a question. Otherwise, the shaman ran the risk of having the Earth Spirits gain control over him or her, instead of the shaman gaining control over the Earth Spirit. If the Earth Spirits gained control over the shaman, the shaman would have a diffi-

cult time returning into his or her body. After a certain period of time, the silver cord between the soul body and the physical body would sever, resulting in the death of the shaman (caused by a heart attack). If, however, the Earth Spirits initiated a conversation, they would regard the shaman as a being on a higher level than they are and will seek to become friends. Once a relationship has been generated, the Earth Spirits would naturally seek to become obedient servants of the Daoist shaman.

Water Spirits

These energetic forms are said to exist within the aquatic realm of the Water Element. The ancient Daoists believed them to be the guardian immortals of springs and subterranean treasures. When manifesting in human form, they tend to be predominantly female and are very close to human form in appearance, shape, and height. This kingdom possesses the most attractive energetic forms in the realm of the Elements. The Water Spirits are very beautiful, fluid and graceful.

They are generally receptive, empathic, and intoxicatingly erotic beings. Constantly seeking love and approval, they delight in praise and affection.

Water Spirits often have long, straight or wavy dark hair that, with green or light brown eyes. They have narrow faces, hollow cheeks, long noses

that tend to curve upwards, small teeth, small mouths with thin lips, long necks, and thin hands with elongated fingers. When in their presence, the touch of their hands or lips feels chilly and damp.

Water Spirits possess the understanding of the hidden energetic power and effects of water, and are versed in the properties of various underwater plants, minerals, and water creatures.

When first traveling into the kingdom of the Water Spirits, a Daoist shaman would never speak or make any remark to a Water Spirit until the spirit first spoke directly to him or her. They would observe the various energetic activities of the Water Spirits, but would never be the one to ask a question. Otherwise, the shaman ran the risk of having the Water Spirits gain control over him or her, instead of the shaman gaining control over the Water Spirit. If the Water Spirits gained control over the shaman, the shaman would have a difficult time returning into his or her body. After a certain period of time, the silver cord between the soul body and the physical body would sever, resulting in the death of the shaman (caused by a heart attack). If, however, the Water Spirits initiated a conversation, they would regard the shaman as a being on a higher level than they are and would seek to become friends. Once a relationship has been generated, the Water Spirits would naturally seek to become obedient servants of the Daoist shaman.

Wind/Air Spirits:

These energetic forms are said to exist within the vaporous realm of the Wind/Air Element. When manifesting in human form, they are predominantly female and are small and slender in appearance. They have soft, graceful, vaporous bodies that are quick and elusive, in constant motion, and difficult to follow with the senses. They are shy, restless, intelligent, witty, curious, and generally avoid contact with humans.

Wind/Air Spirits often have curly blond or light brown hair, a golden complexion, with large wide-set gray or blue eyes. They have long noses, a small chin, a wide mouth, a narrow waist and hips, and a deep chest.

Because they shift and change constantly,

Wind/Air Spirits are more difficult to see with the eyes than the other Elemental Spirits. When in their presence, there is always a feeling of gentle breath upon the skin, which causes the small hairs to rise and gives one goose-bumps.

Wind/Air Spirits possess the understanding of the hidden energetic power and effects of the wind, clouds, rain, snow, hail, and lightening, as well as the creatures of the air.

When first traveling into the kingdom of the Wind/Air Spirits, a Daoist shaman would never speak or make any remark to a Wind/Air Spirit until the spirit first spoke directly to him or her. They would observe the various energetic activities of the Wind/Air Spirits, but would never be the one to ask a question. Otherwise, the shaman ran the risk of having the Wind/Air Spirits gain control over him or her, instead of the shaman gaining control over the Wind/Air Spirit. If the Wind/Air Spirits gained control over the shaman, the shaman would have a difficult time returning into his or her body. After a certain period of time, the silver cord between the soul body and the physical body would sever, resulting in the death of the shaman (caused by a heart attack). If, however, the Wind/Air Spirits initiated the conversation, they would regard the shaman as a being on a higher level than they are and would seek to become friends. Once a relationship has been generated, the Wind/Air Spirits would naturally seek to become obedient servants of the Daoist shaman.

Fire Spirits

These energetic forms are said to exist within the spiritual realm of the Fire Element. When manifesting in human form, they tend to have slender bodies with small hands and feet. Fire Spirits often have curly red or strawberry-blond hair, and a flushed complexion, with intense golden or gray eyes. They have smaller triangular faces, with wide foreheads, high cheekbones, small or snub noses, small ears, arching eyebrows, thick red lips, and abnormally thin, long necks.

They are generally restless, quick, in constant motion, and continually flickering about, moving like flames. They are sometimes forward, aggressive, confrontational, independent, and difficult

to control. When in their presence, there is always a feeling of warmth and power, charged with electricity (similar to the feeling one gets just before a thunderstorm).

Fire Spirits possess the understanding of the hidden energetic power and effects of fire, various colors, gases, as well as creation.

When first traveling into the kingdom of the Fire Spirits, a Daoist shaman would never speak or make any remark to a Fire Spirit until the spirit first spoke directly to him or her. They would observe the various energetic activities of the Fire Spirits, but would never be the one to ask a question. Otherwise, the shaman ran the risk of having the Fire Spirits gain control over him or her, instead of the shaman gaining control over the Fire Spirit. If the Fire Spirits gained control over the shaman, the shaman would have a difficult time returning into his or her body. After a certain period of time, the silver cord between the soul body and the physical body would sever, resulting in the death of the shaman (caused by a heart attack). If, however, the Fire Spirits initiated the conversation, they would regard the shaman as a being on a higher level than they are and would seek to become friends. Once a relationship had been generated, the Fire Spirits would naturally seek to become obedient servants of the Daoist shaman.

CLOSING THE GHOST GATE TO PROTECT AGAINST GHOSTS AND SPIRITS

There are certain Daoist Incantations, Hand Seals, and energetic patterns that are believed to paralyze and imprison ghosts and lower level spirit entities. These spiritual words, gestures, or patterns are believed to have accumulated enormous power over thousands of years through the energetic investment of many individuals persistently practicing the skill of exorcism.

Any item of spiritual worth releases a higher resonance of divine light (including the personal cultivation of one's internal power). These subtle luminous fields attract ghosts and spirit entities (both compassionate and malevolent). In certain cases, it is important for the individual to "Close the Ghost Gate" in order to stop or prevent any unwanted ghost or spirit entity from entering the

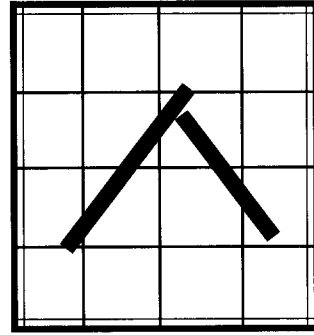


Figure 20.25. The Pattern of Closing the Ghost Gate

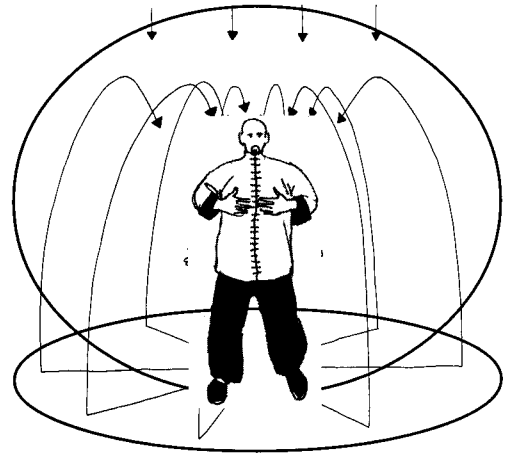


Figure 20.26. Using imagination, create an energetic circle surrounding the physical body

meditation room. The following pattern for Closing the Ghost Gate is a popular technique used by the Maoshan priests, from the Zheng Yi Daoist traditions. This specific pattern of Closing the Ghost Gate resembles the image of an individual placed into a jail-cell, and is drawn by making 12 separate strokes, described as follows (Figure 20.25):

- Begin from a Wuji posture, with both feet standing slightly wider than shoulders' width apart. Perform the One Through Ten Meditation and the Three Invocations (see, Volume 3, Chapter 28).
- After completing the Three Divine Invocations, imagine and feel the intense internal heat and divine light shine forth from the Taiji Pole. Using imagination, create an energetic

circle surrounding the physical body (Figure 20.26). Once the energetic circle has been created, locate its center and then step back five paces. The doctor should now be standing outside the center of the energetic circle, at its rim. This action forms an energetic Talisman that defines the energetic space for the ritual.

- Once you are secure at the rim of the circle, adopt the standing “Immortal Post” posture (see Chapter 16) and begin to imagine and feel your entire body creating ripples that constantly vibrate and emanate from your center core like water. Slightly bounce on your heels allowing your body to increase its external projection of resonant vibration, causing the rings of ripples within the energetic circle to become larger and expand outward (Figure 20.27).
- While bouncing on your heels, imagine the light and vibration of the energetic rings expanding outward to the edge of the universe. The vibrating waves will automatically stir up all of the Ling Qi within the surrounding area, causing all of the spiritual entities, ghosts, and demons to arise. According to Daoist master Dr. Baolin Wu, this is the central practice of the initiates of the Zheng Yi Sect that perform exorcisms.
- Once the spiritual entities have been brought out, place them a minimum distance of three feet outside the energetic field of your circle. Each type of spiritual entity is assigned a specific distance and location outside of the energetic circle; the darker the spiritual force, the further away it should be placed (Figure 20.28). There are 18 different levels of spirit entities, the four most common are human spiritual influences (thought form clusters and psychic attacks), evil spirits and ghosts (spirits from departed humans), nature spirits (spirits that live within the realm of nature, trees, rocks, rivers, etc.), and demonic spirits. In ancient Daoist teachings, it was believed that the nature of the spirit was revealed by the form it adopted. The lowest (less powerful) spiritual manifestations appeared as in-

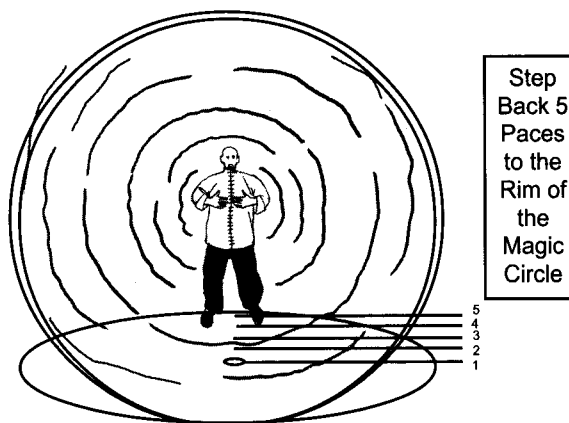


Figure 20.27. Slightly bounce on your heels allowing your body to increase the external projection of resonant vibration, causing the energetic circle to become larger as it ripples outward

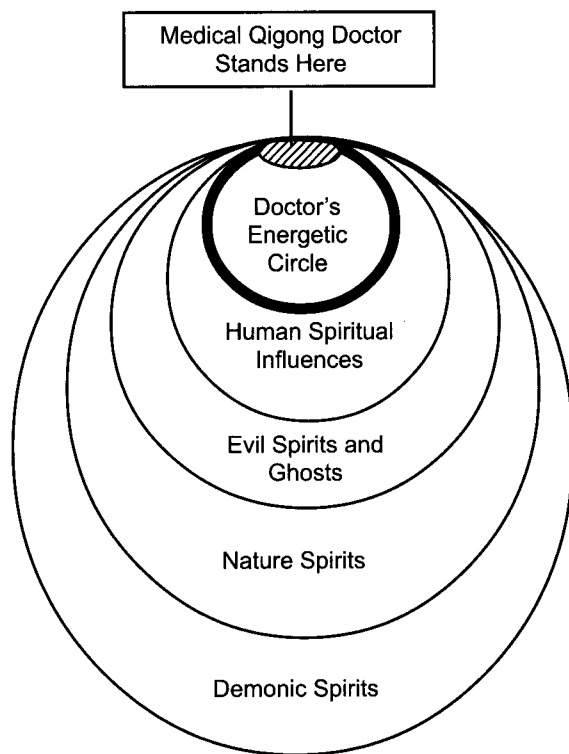
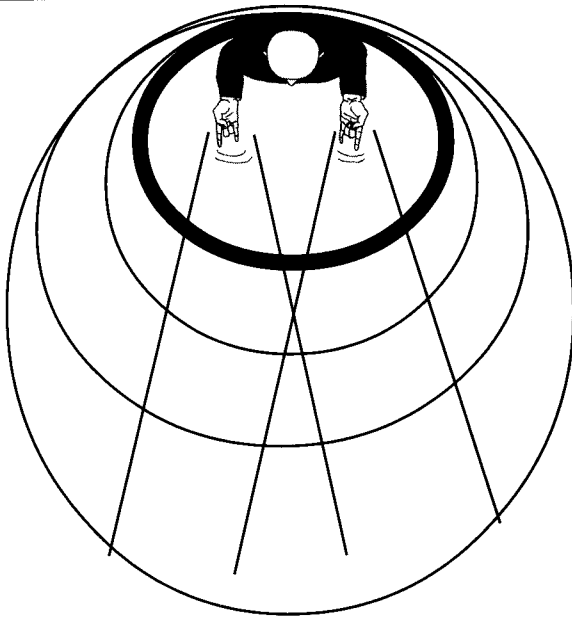


Figure 20.28. Each type of spiritual entity is assigned a specific distance and location outside of the energetic circles, the darker the spiritual force, the further away it should be placed

This first Daoist Hand Seal is used for detecting the presence of spirit entities



This second Daoist Hand Seal is used for detecting and dissolving the energetic fields of evil spirits. Once the doctor forms this particular Hand Seal, he or she should concentrate on dissolving the presence of the evil spirits with divine light.

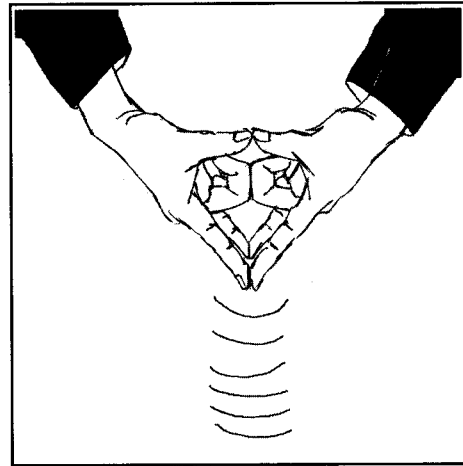


Figure 20.29. Hand Seals Used in Daoist Exorcisms

animate objects such as stones, household items, etc. Slightly more complex spiritual manifestations would appear as living plants. Even more advanced spiritual manifestations would appear as beasts, and the most advanced spiritual manifestations would appear in human form, ranging from children, men and women, to immortals (angels and demons).

- It is important not to allow any of these spiritual entities to penetrate the shield of your energetic circle. Place your attention and focus on their energetic and spiritual presence, connect with the divine light of compassion, and begin to purify the space by either shrinking them until they dissolve or causing them to disappear.
- In ancient China, some Daoist masters would also use the "Bouncing on the Heels" technique after creating the Energetic Circle, in order to unveil any malevolent spiritual influences that may try to hinder the treatment of

the patient. Spiritual purification was sometimes accomplished by bouncing on the heels in order to bring the patient's spiritually influenced sickness to light, and then placing the spiritually induced sickness outside, beyond the boundaries of the energetic circle.

- The Daoist master would sometimes use specific Hand Seals for detecting the presence of Evil Spirits, while bouncing on his or her heels. These specific Hand Seals acted as a type of unveiling device, and were used in order to bring to light any spiritual entities that were hiding within the environment's energetic and spiritual realms (Figure 20.29).
- Before you can imprison a ghost or spiritual entity, it must first be captured with a special Breath Incantation. The incantation "Rang Yang" (to accuse and command the spirit to make an appearance) is audibly repeated in a constant streaming undertone sound until the evil spirit makes its appearance. It is then frozen by shouting "Kong" (to freeze or para-

lyze), causing it to be trapped and rooted in one spot (Figure 20.30). This Mantra acts as a sounded Talisman; its vibrational impact is used to freeze and control the spiritual entity. Such spells are especially powerful if orally repeated by divine men or women whose power and virtue naturally tend to paralyze spiritual entities.

1. Rang - Come, let it be (angry)
2. Yang - Nourish, let it feel good
3. Kong - Freeze it

In ancient China the same Breath Incantation, “Rang Yang Kong” is audibly repeated to treat tumor growth. The ancient Daoists believed that by saying these words the tumor was frozen, stopping it from growing bigger or metastasizing.

- To form the pattern of Closing the Ghost Gate, start by making three horizontal lines in the air directly over the ghost or spirit entity (or over the energetic portal through which they entered the room). Starting at the top and begin working downward. Use the right-handed Sword Fingers (Figure 20.31), and move from the right towards the left direction three times.
- Next, make three vertical lines in the air, directly over the three horizontal lines. Starting at the top and working towards the bottom, use the right-handed Sword Fingers, and move from the left towards the right direction three times.
- Form the image of a box (symbolic of a jail) in the air, surrounding the energetic grid of three horizontal and three vertical lines. Starting at the left side of the jail, and working from the left towards the right, use the right-handed Sword Fingers, and move according to the following pattern: left, top, right, and bottom (Figure 20.32).
- Finally, form the image of a person (the Chinese character “Ren”) in the air inside of the jail. Using the right-handed Sword Fingers, the first stroke moves from the bottom left corner towards the top-middle; the second stroke moves from the top-middle towards the lower right corner.

Rang Yang, Rang Yang, Rang Yang, Rang Yang, Rang Yang, Rang Yang,
 Rang Yang, Rang Yang, Rang Yang, Rang Yang, Rang Yang, Rang Yang,
 Rang Yang, Rang Yang, Rang Yang, Rang Yang, Rang Yang, Rang Yang,
 Rang Yang, Rang Yang

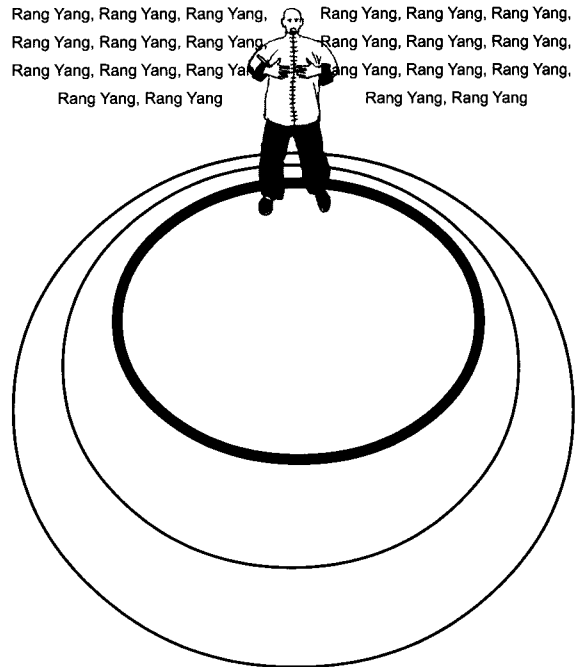


Figure 20.30. The Incantation “Rang Yang” is audibly repeated until the ghost or evil spirit appears, and then “Kong” is shouted in order to freeze it.

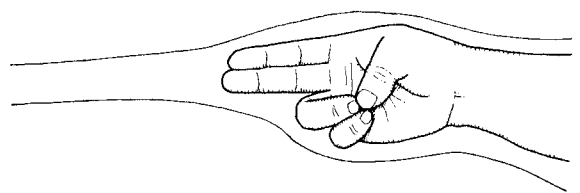


Figure 20.31. Right Handed Sword Fingers

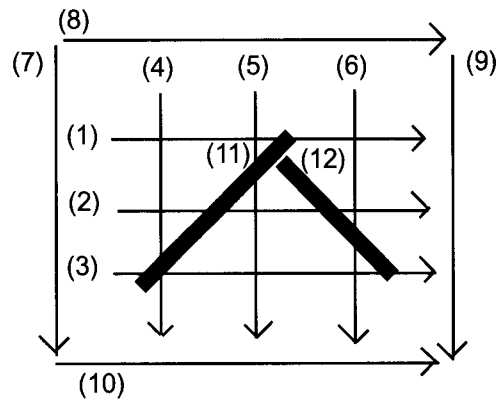


Figure 20.32. The Pattern of Closing the Ghost Gate

DEMONIC AND EVIL SPIRIT OPPRESSION AND POSSESSION

There are four major types of external, pathogenic spirit invasion that a Medical Qigong doctor can encounter while in the clinic: Spirit Oppression or Spirit Possession, and Demon Oppression or Demonic Possession. These toxic “evil states” are caused by spiritual encounters which adversely affect the patient’s Jing, Qi, and Shen.

When a spirit oppresses or possesses an individual, symptoms can include disorientation, mood swings, and extreme shifts in emotional temperament. However, when a demon oppresses or possesses an individual, symptoms can include extreme disorientation, wild mood swings, change in voice, powerful manifestations of physical strength, and dramatic displays of energetic and psychic powers.

TYPES OF SPIRIT PATHOGENS

In the Medical Qigong clinic, the knowledge of the various types of spiritual entities allows the Qigong doctor to understand and correctly diagnose the origin of the spiritual pathogen. In ancient China, it was important for the treating doctor to understand if he or she is dealing with a Qi deviation, Shen disturbance, evil state (schizophrenia, psychosis, delusions and bewitchment), or one of the following spirit pathogens: spirit oppression, spirit possession, demon oppression, or demonic possession. The following chart (Figure 20.33) is used to assist Medical Qigong doctors in understanding the various categories of spiritual entities.

DEMONOLOGY

The word “demon” translates as “full of wisdom,” and contact with such a spirit was sometimes initiated to use the demon as an advisory spirit. The ancient Chinese believed that demons could be summoned, controlled, dispatched on tasks, or expelled by qualified individuals such as a priest or shaman.

ABSORBING LIFE-FORCE ENERGY

The healing virtue of the divine light and energy emanating from the Heavenly Yang facilitates

the reenergizing of an individual’s Yang Shen and also stabilizes the power of his or her Shen Ling (spiritual power). Consequently, the reenergizing of an individual’s Yang Shen can be further obtained through the absorption of the pure Jing, Qi, and Shen that is contained within the mineral, plant and animal kingdoms. Practiced properly, this absorption will supplement and nourish an individual’s diminished life-force energy. Since the demonic realm exists within the Yin energetic and spiritual realm, it does not ingest divine Yang Qi for nourishment, and must instead subsist by absorbing dark or turbid energetic elements contained within the mineral, plant, animal, and human kingdoms. Therefore, demons and spirit entities generally exist by absorbing the life-force energies contained within nature, as well as those contained within the emotional and mental outbursts stemming from the human body (hence the existence of spirit or demon possession within people, animals, places, and things).

In the eight scrolls of the *Demon-Statutes of Nuqing*, written during the Han Dynasty (206 B.C.-220 A.D.), demons are itemized and cataloged according to position, power, location, influence and origin. Methods are described for avoiding or gaining control over the demon-hoards. Also included are twenty-two rules of good behavior to be followed by all Daoists in order to reduce susceptibility to demonic attack (e.g., avoid gossiping, speaking evil of others, mocking the elderly, cursing parents or spouse, transmitting the Dao to unsuitable persons, etc.).

Also found in a bibliographical catalogue uncovered during the Han Dynasty were several systematic treatises on demonology in the imperial library that gave detailed descriptions of specific demons in order to aid in correct identification (e.g., fifty-one of the dangerous Mei-Gui, or goblin-demons), as well as specific methods for conjuring, capturing, and punishing them.

There is ample evidence that the ancient Chinese possessed a specialized science of demonology. In 1976, a number of manuscripts written on bamboo slips were uncovered from an ancient tomb located in Hubei China, dating back to the Han Dynasty (206-220 A.D.). One of the manuscripts had

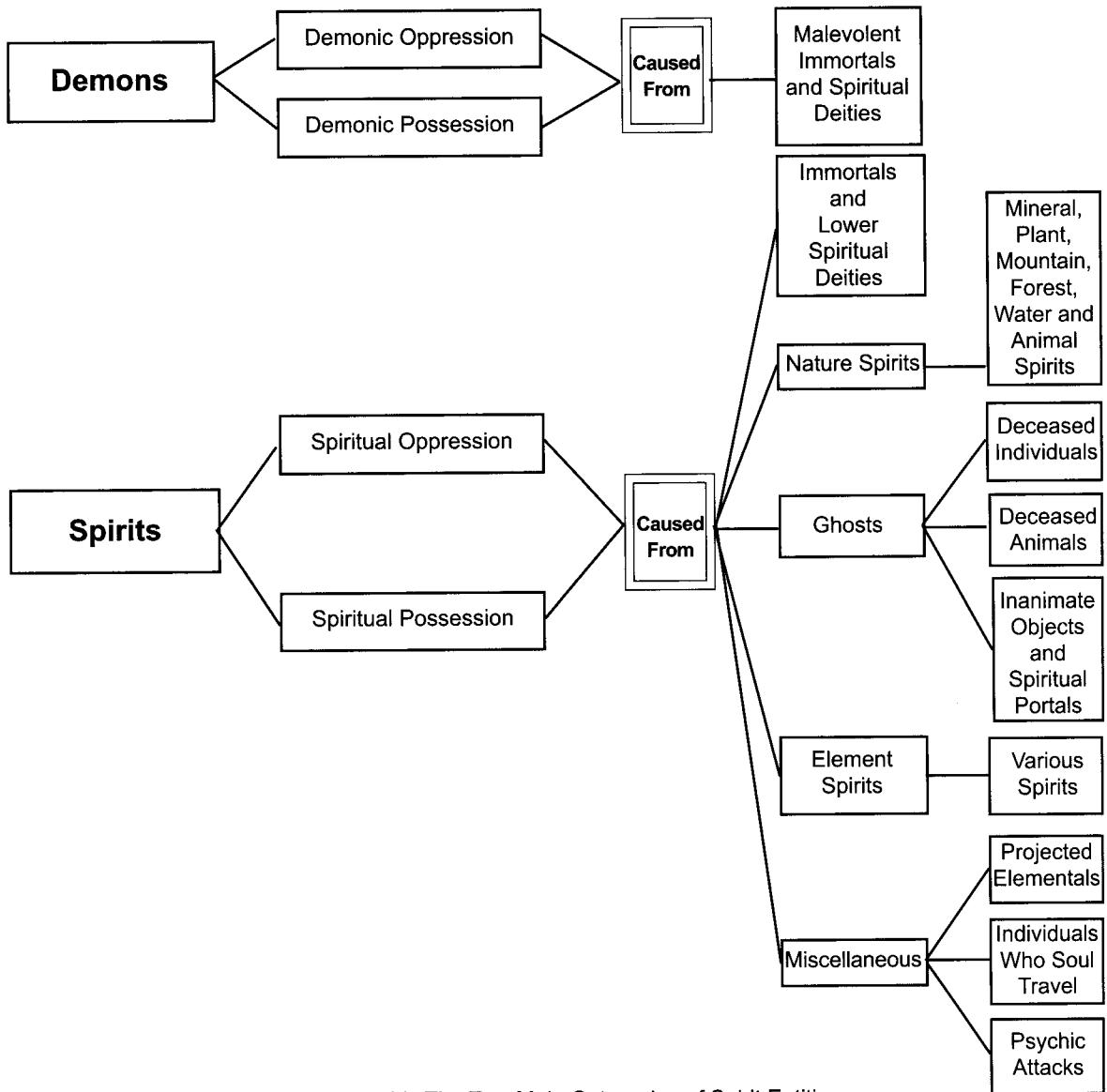


Figure 20.33. The Two Main Categories of Spirit Entities

no title, however, it contained a subheading that was titled, "Spellbinding," and contained the practice of operative demonology (Figure 20.34). It described different types of demonic attacks and the specific measures needed to be taken in order to successfully overcome such states. It also described some of the categories of "hungry ghosts" as well as a variety of serpentine demons.

One of the most massive Daoist books on de-

monic encounters and demon-dispelling incantations is a collection of twenty chapters entitled, "*Spirit-Spells of the Abyss*," written during the Six Dynasties period (420 A.D.-581 A.D.). The names of the first ten chapters include: Conjuring Devils, Banishing Demons, Binding Demons, Killing Demons (Part 1), Banning Demons, Conjuring Spooks, Beheading Demons, Summoning Demons, Pursuing Demons, and Killing Demons (Part 2).

DEMONOLOGY ACCORDING TO CHRISTIAN MYSTICISM

From a Christian mystical point of view, it is believed that God created all angelic beings. These supernatural creatures are mostly created and formed as half-human and half-animal spirit entities. Lucifer (known as the "Bright Morning Star"), was the most beautiful and powerful of the angels. He was created different from the other angelic beings in statue and form. His voice was like music, beautiful, melodic, and hypnotic. Popular and charismatic, he initiated a revolt in the uppermost divine Heavenly realm to overthrow God. This revolt was quickly squelched, resulting in Lucifer (also known as Satan) and one-third of the angelic beings being cast out of the divine Heavenly realm into the lower Earthly realm of existence.

In Christian theology, it is taught that after God had created the angels, He then created man and woman. Seeing this new creation pleased God, so He commanded that the angels bow down to mankind, revere, and care for them. It is believed by some theologians that it was this commandment from God that brought about the "Battle of Heaven," and the fall of Lucifer, who, out of pride or jealousy refused to obey the task. According to other theologians, the demonic realm was already in existence long before the creation of man and woman.

As punishment for their rebellion, God initiated a decree that these Earthbound angels would no longer be allowed to receive divine light for nourishment, and must therefore find an alternative means of sustenance for existence. Some of these fallen angels entered into the various mountains, rivers and forests in order to "feed" off of the energy existing within nature. These angelic beings became later known as some of the more powerful demonic Nature Spirits. Other fallen angels followed Lucifer and initiated a pact to "feed" off of the negative (and passionate) energetic discharged thoughts and emotions of humans. These angelic beings became later known as demons, and are responsible for the clinical states of demonic oppression and demonic possession.

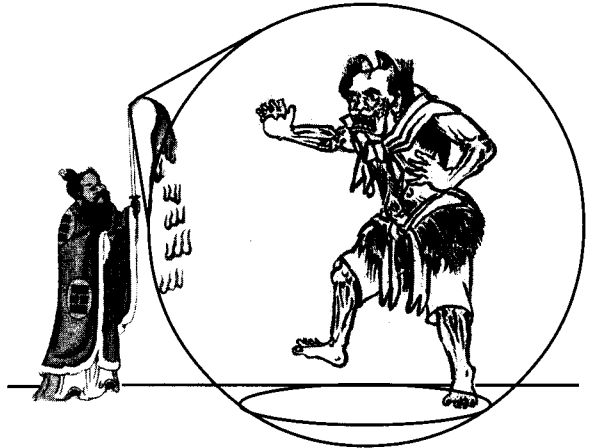


Figure 20.34. The ancient Chinese believed that demons could be summoned, controlled, dispatched on tasks, or expelled by qualified individuals such as a priest or shaman.

Demons are considered "Spirits of the Darkness," because they are forbidden to ingest divine light, and must exist off of the various energetic fields of Earth and Mankind. Therefore, the most powerful weapon Mankind has against the demonic realm is the unconditional healing love of divine light.

HISTORICAL FACTS

According to archeologists, the earliest accounts pertaining to the existence of angels was recorded from the city of Ur, in the Euphrates Valley, about 140 miles from the city of Babylon. The city of Ur was settled around 4,000 B.C. and flourished around 2,500 B.C. The prophet Zoraster, who lived between 1,000 and 600 B.C., is credited for introducing the theology of a monotheistic deity, and transforming the old Babylonian and Assyrian gods into archangels, which was incorporated into ancient Jewish theology during this time period. By the time of the Babylonian exile of the Jews (occurring in 598 B.C., 586 B.C., and 582 B.C.), the belief of archangels surrounding the throne of God had become irrevocably grafted into Judaism and later became part of Christian theology. In Zoroastrianism, goodness and the spirit of divine light is ruled by the One Supreme God (Ahura Mazda), who is considered to be the God of Supreme Pure Light. Against Him is the spirit

of Darkness Angra Mainyu or Ahaitin (Satan), who is surrounded by his demon (or Daevas) hosts.

DIFFERENCE BETWEEN ANGELS AND DEMONS

The word “cherubim” means, “fullness of God’s knowledge,” which is similar in respect to the translation for demon, which means, “full of wisdom.” The angelic cherubim are also similar in appearance to that of a demon, as both angelic species are depicted as winged creatures with either human or lion faces, and bodies of animals (e.g., eagles, ox, or sphinxes). It is believed that an angel or demon can transform, at will, into any particular image or form it wishes. This is why, during an exorcism, the demonic spirit is commanded to take the appearance and form of a benevolent image (so as not to shock or terrify the priest).

Both angels and demons are also known to be able to have intercourse with humans, and can thereby produce supernatural offspring. Additionally, both angels and demons are also known to be able to take the form of people or animals to interact with humans. When experiencing a personal encounter with an angel, the individual is usually left with a feeling of calm, peace, and loving serenity, as opposed to the unsettled feeling of encountering a demonic Entity.

DEMONIC ATTACKS

In ancient times, demonology was not only an immediate concern of the laymen, but also to the Buddhist monks and nuns who were constantly exposed to demonic attacks. Initially, the monks and nuns were especially subjected to demonic assaults due to their dedicated anti-demonic lifestyle.

A favorite pastime for demons was to trouble the monks and nuns during their time of meditation. This was known as “meditation sickness” and was recognized as an occupational hazard of monastic life. The consistent demonic attacks could eventually cause the meditator to go mad, flee the hermitage and run wildly about, losing control of his or her senses.

When encountering an evil spirit entity of any sort, it is important for the Qigong doctor to understand that within his or her physical bound-

aries and Wei Qi fields, the doctor has absolute seniority, or energetic ownership. This seniority, however, can be surrendered, as each individual has free will. Through the experiences of deep emotional trauma, severe Qi deficiency, or denial, the patient can unconsciously withdraw his or her energetic claim to certain areas of the body that feel too painful or difficult to experience. This, in turn, creates an energetic vacuum that can be quickly filled by energy from another source, usually the co-dependent energy of family or close friends. However, sometimes the vacuum is so emotionally intense that it draws into the individual a more substantial foreign energetic presence. This energetic presence can either originate from a very heavy controlling energy existing within the patient’s immediate family (certain families possess controlling spirits that dominate and control the family’s social environment), or alternately from one or more of the many varieties of spirit or demonic beings.

In ancient times, it was believed that demons, as well as Nature Spirits, occupied springs, rivers, mountains, stone formations and trees. These spirit entities could cloak themselves in deceptive appearances and impose their will upon spiritually “dead” individuals. Demons or evil spirits were believed to be able to occupy people, places and situations, and were responsible for tormenting individuals, causing bad luck, and creating disease and death.

When an individual is in a state of “displaced consciousness” and considered spiritually “dead,” it becomes possible for demons, departed human spirits, energetically created thought form clusters, and other entities to prevail upon and enter the individual’s energetic and spiritual body. Once this has occurred, the foreign entity could lay claim to the individual and influence his or her actions. This was known as demon or spirit possession.

When a demon or disembodied spirit enters an individual’s body, it can take possession of his or her center core, thereby taking control of the individual’s body, mind, emotions, and spirit. After it has entered and claimed a body, one of the first things a demon or disembodied spirit seeks to do is to fulfill its sensual appetite, which can range from gorging on food and drink, perverted

sexual pleasures, to homicidal rage.

A demon or disembodied spirit normally lacks the ability to feel physical sensations due to the disconnection with its bodily senses (touching, feeling, smelling and tasting). Thus, it can only satisfy these cravings through someone else's living tissues. Consequently, if a patient is disassociated from the Divine, or has little or no boundary system, a condition of demonic or spirit possession may occur. In China this condition is commonly described as "the Spirit (the Yuan Shen and Hun) leaves and the demon enters, uniting with the body's Po." This type of condition must be rectified using spiritual atonements, and sometimes "soul retrieval." It is important to note that when rectifying a pathogenic state through specific atonements, the spiritual atonements must be based on the foundation of the patient's personal spiritual belief system and not that of the treating doctor.

ENCOUNTERS WITH DEMONS OR EVIL SPIRITS IN CLINICAL PRACTICE

An encounter with patients who have been clinically diagnosed with demonic or spirit oppression or possession rarely occurs during Medical Qigong treatment; however, it is essential to adequately address the possibility of such conditions. Demon or spirit oppression and possession describes the specific state of mind attributed to a patient who has come under the influence of a foreign spiritual entity. This darkened spiritual state can either inhabit or influence a patient's thoughts and bodily actions, affecting anyone who becomes open to their influence. Generally, any practice or situation which opens the individual's subconscious mind may increase the person's vulnerability to such states. Demonic or spirit oppression and possession can occur from:

- misguided or improper use of meditations
- misguided or improper use of hypnosis or self-hypnosis
- misguided or improper practice of Soul Projection
- misguided or improper meditations that cause adverse psychological side-effects
- misguided or improper practice of channeling or attempts at spirit contact

- misguided or improper practice of deviant psychosexual encounters (e.g., having Tantric sex with the wrong individual)
- general anesthesia
- drug or alcohol abuse
- deep emotional or physical traumas
- exposure to cemeteries and places that are haunted by evil spirits when the individual is very stressed, deeply fatigued, or energetically depleted
- indulging in the practice of "black magic"

When the patient's connection to his or her Yuan Shen becomes extremely deficient, to a point that they surrender their will, the patient's Hun may leave the body and wander, making the individual vulnerable to the possibility of spirit or demon oppression or possession.

Although such encounters in the clinic are rare, it is still important to recognize and treat these conditions when they do occur. In Medical Qigong clinics in China, encounters with these types of spiritual states are divided into two categories: projected spirits and demons from the Subconscious Mind, and actual encounters with spirits and demons, described as follows (Figure 20.35):

PROJECTED DEMONS OR EVIL SPIRITS FROM THE SUBCONSCIOUS MIND

In ancient China, it was believed that demonic and evil spirits could enter the body via the energetic vehicle of wind, cold, dampness, or heat. It was also believed that an individual's spirit belongs to the category of Yang, therefore, when an individual's Yang becomes weak, demonic spirits may avail themselves and attack the individual. This is why it is written in the *Nan Jing* that, "when the Yang influences have left, one sees demons."

Sometimes through meditation, the Subconscious Mind will release visions into the Conscious Mind in the form of ghosts, phantoms, spirits, and demons, etc. These energetic visions are subjective projections of part of the self, released through emotional arousal. Each color image represents certain feelings of repressed memories stored within each organ, and the Subconscious Mind is attempting to communicate these feelings to the

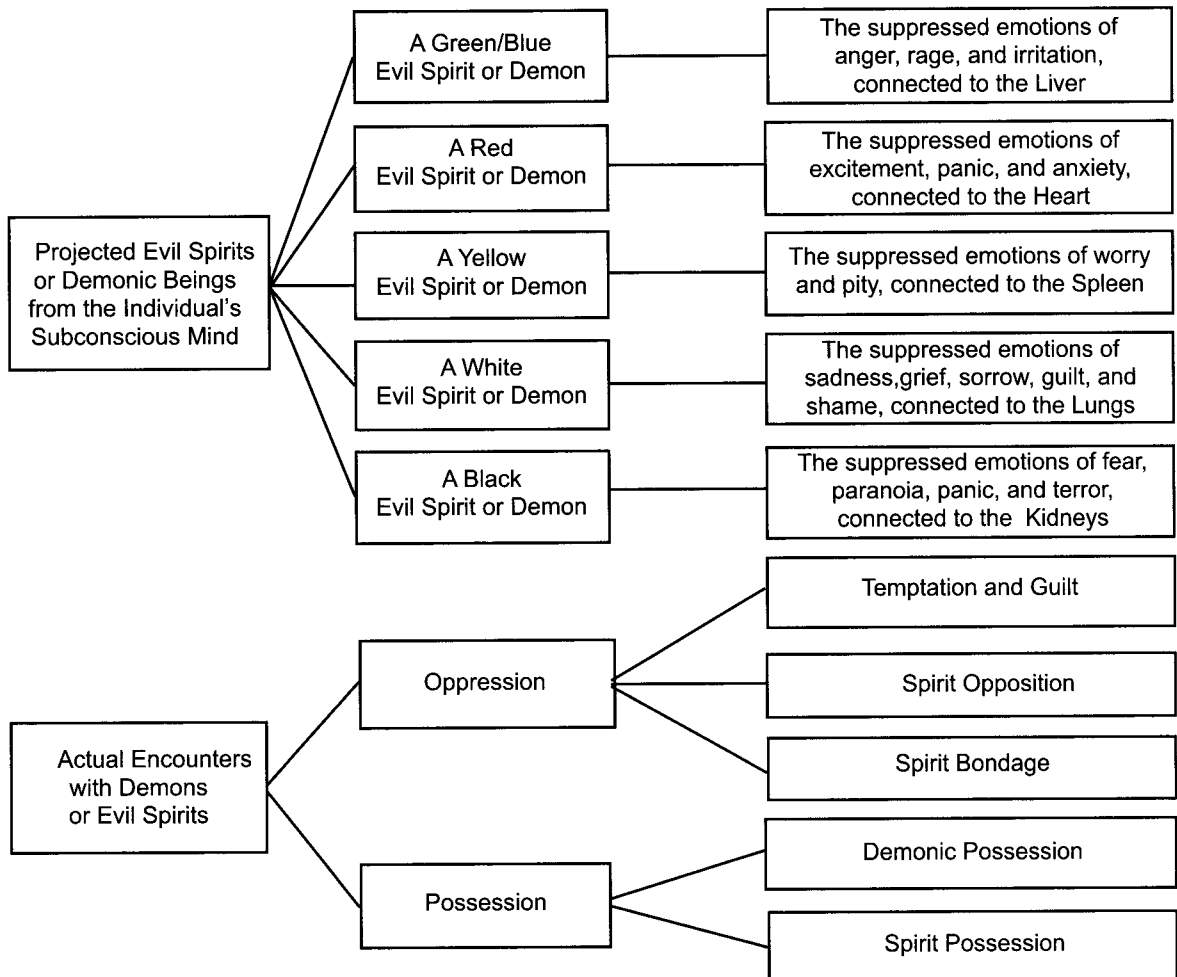


Figure 20.35. The Two Categories of Encounters with Demons or Spirits

individual's Conscious Mind. This also applies to dreams and nightmares in which the patient is continually being haunted by certain spirits, demons, or monsters. The *Huangdi Neijing* has a passage that states, "in case of illness occurring within the five viscera, demons appear in the respective five colors. The five projected demonic images and their colors are described as follows:

- **A green/blue demon** represents the deeply suppressed emotions of anger, rage, and irritation which are connected to the Liver. This type of subconscious influence can arise and flourish with the Wind, causing irritation, headaches, and diminished vision.

- **A red demon** represents the deeply suppressed emotions of excitement and panic which are connected to the Heart. This type of subconscious influence can cause the body to progressively waste away, resulting in sluggishness and lethargy.
- **A yellow/light brown demon** represents the deeply suppressed emotions of worry and pity which are connected to the Spleen. This type of subconscious influence can cause a deficiency within the Spleen and Stomach, producing ulcers and diseases of the thorax.
- **A white demon** represents the deeply suppressed emotions of sadness, grief, sorrow,

guilt, anxiety, and distress which are connected to the Lungs. This type of subconscious influence can arise and flourish with the Po, affecting the teeth and head, and the flow of Blood.

- A **black demon** represents the deeply suppressed emotions of fear, paranoia, horror, panic, and terror which are connected to the Kidneys. This type of subconscious influence can cause alternating Heat and Cold, and produce fevers, diarrhea and inflammation of the mucous membranes.

The patient's subconscious demonic images may tend to be culturally influenced. Each patient may find himself or herself observing something quite different, but with the same underlying emotion. In modern Western culture, for example, individuals are likely to dream of thugs and assassins that are threatening and pursuing them, in addition to dreaming of various types of spiritual monsters.

ACTUAL CLINICAL ENCOUNTERS WITH DEMONS OR EVIL SPIRITS

Sometimes, in the clinic, problems attributed to physical, mental or emotional factors are actually spiritual in origin. The external manifestations of these problems are sometimes obscured, hiding their true spiritual root. Spirit encounters can affect the physical body, the mind, and the emotions, manifesting as clinical pathologies.

These spirit entities exist outside and independent of an individual's thoughts or feelings. A demonic or spiritual entity can bother any individual who resonates at the same frequency as its energetic vibration. Therefore, for obvious reasons, it is extremely important for Medical Qigong doctors to have a strong spiritual foundation, and a solid connection to the divine. Without such a foundation and powerful connection to the divine, the doctor risks absorbing the patient's pathogenic Qi, and may become more vulnerable to "evil states." This may eventually place the Qigong doctor in a position in which he or she is at the mercy of disembodied evil spirits or demons who seek to dominate, control, and feed off the negative emotions of the human body.

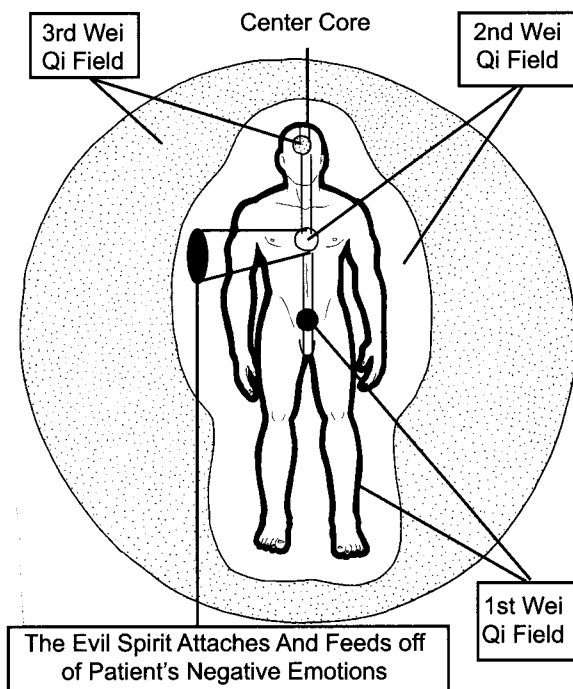


Figure 20.36. Demonic or Spirit Oppression

The spiritual template used in the Medical Qigong clinics in China for initiating energetic dominance and control over the body's tissues is described as follows: "The spiritual state of the energetic field controls the emotional field; the emotional field in turn controls the mental field; the mental field controls the physical." When there is a spiritual interaction involved, the emotions manifest the outcome. There are two ways a disembodied spirit or demon can attach itself to the body: oppression or possession.

DEMON OR SPIRIT OPPRESSION

Spirit or demon oppression is the experience of evil spirits externally pressuring an individual, creating heaviness, discouragement and depression. Demonic or spiritually oppressed patients tend to have previously experienced severe emotional trauma resulting in extremely low self-esteem, depression, despair, fear, and rage (these are the emotional energies on which the evil spirit feeds). The spirit or demon becomes attached to the patient's second field of Wei Qi, drawing en-

ergy and sustenance from the patient's chronic release of negative emotions.

These types of spirits or demons are external energy feeders. They are spiritual parasites which provoke and increase negative emotional reactions (Figure 20.36). Once the patient discharges these intense negative emotions into their second field of Wei Qi, the spirit or demon ingests and absorbs this energy as food. If, for any reason, the spirit or demon leaves or abandons the patient's second field of Wei Qi, it will, like a predator, continue to look for its next feeding ground. This is why, in certain families, spiritual or demonic oppressive dynamics are passed from generation to generation along with congenital spiritual and emotional patterns.

FIVE REASONS WHY A DEMON OR EVIL SPIRIT WILL INTERACT WITH AN INDIVIDUAL

Generally, there are five reasons why a demonic entity or disembodied spirit will begin to oppress people: attraction, improper handling, curiosity, conjuring, and channeling, described as follows (Figure 20.37):

1. **Attraction:** Sometimes, troublesome spirits are attracted to the vibrational resonance of troublesome people.
2. **Improper Handling:** In certain cases, a mild encounter with a spirit entity improperly handled (through fear or lack of respect) can escalate and worsen the situation, resulting in extreme mayhem.
3. **Curiosity:** Sometimes, spiritual naivete and curiosity can invite spirit problems.
4. **Conjuring:** Willfully summoning spirit entities to render them captive, to control their power, or to use them as weapons against others.
5. **Channeling:** Wilfully inviting disembodied spirits into the body in order to acquire information (i.e., using automatic writing, receiving auditory messages, or acting as a spirit oracle).

THREE MANIFESTATIONS OF DEMON OR SPIRIT OPPRESSION

When studying demonic or spirit oppression, the patterns of energetic and spiritual turmoil observed within the clinic can be triggered and acti-

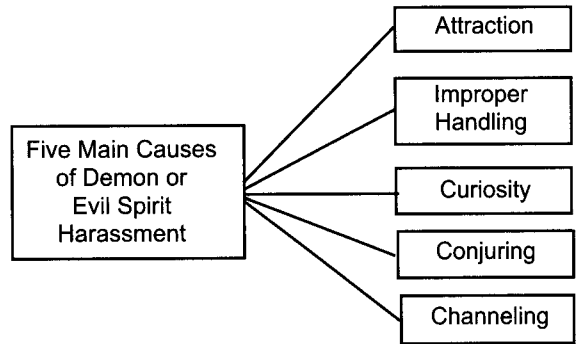


Figure 20.37. The Five Main Causes of Why a Demon or Evil Spirit Will Begin ToTrouble People

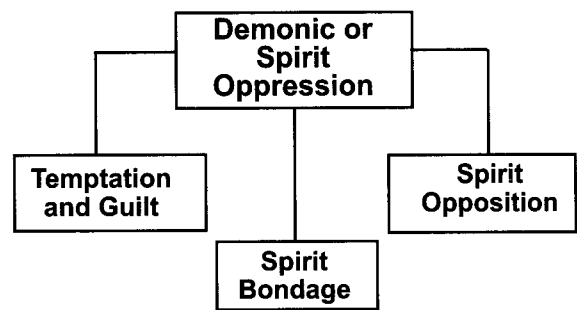


Figure 20.38. Three Categories of Demonic or Spiritual Oppression

vated through three main categories: temptation and guilt, spiritual opposition, and spiritual bondage, described as follows (Figure 20.38):

TEMPTATION AND GUILT

In this first type of oppression, the demonic or spirit entity works in conjunction with the body's Po to create spiritual unrest and internal conflict. The constant mental and emotional bombardment of temptation and guilt begin to wear on the individual, eventually exposing his or her weaknesses and eroding his or her moral character.

The demonic or spirit entity entices the individual by tempting and luring him or her into a desirable place or situation through which unethical actions produce desired goals. The demonic or spirit entity then creates distress in the form of guilt for the individual having violated his or her personal "code of conduct," which in turn generates shame. The demonic or spirit en-

tity then creates anxiety for fear of being discredited, dishonored, or disgraced, and then immediately generates the foregone conclusion that attempting to correct or rectify the situation is fruitless.

At its most profound level, spirit temptation and guilt can develop into spirit bondage. This results in addictions to certain energetic and emotional patterns, to the extent that they dominate the individual's life. Demonic temptation can range from simple everyday thoughts and expressions, to powerful, energetic, compulsive outbursts that can arise suddenly and without provocation. Small irritations, for example, can instantly escalate into full-blown rage, or envy can suddenly become transformed into destructive jealousy and obsession.

SPIRIT OPPOSITION

In this second type of oppression, the demonic or evil spirit entity creates obstacles and attempts to block the individual's connection with the divine. The demonic or evil spirit entity is able to influence people and events by connecting with similar negative energy in the environment. They can thus create a specific mood (hostility, mistrust or despair), or can directly control a few people in order to influence others (mob mentality). One example of spirit opposition is that of blinding the mind of an individual so that he or she feels alone and unsupported. Without this much needed support system, the individual feels rejected, betrayed, and abandoned and is kept in a mental and emotional state of depression or despair. In this state the individual feels that he or she has no real power to act or change his or her life, and thus easily gives into the will of the oppressing spirit or demon.

Spirit opposition creates strife and disharmony in an individual's life. It is a form of demonic or spirit harassment, with the primary goal of keeping divine spiritual intuitions, insights, and even blessings from enlightening or positively influencing the individual's life.

Another form of spirit opposition previously mentioned involves energetic distractions occurring during times of meditation, known as "medi-

tation sickness." The demonic or spirit entity will sometimes generate an emotional field of lethargy, spiritual heaviness, or restlessness occurring at times of needed prayer and meditation. This can occur as the individual begins to transform his or her spiritual life, or tries to move deeper into his or her spiritual relationship with the divine.

SPIRIT BONDAGE

Of the three types of oppression, spirit bondage is the most dramatic and crippling, and can lead to demonic or spirit possession. In this type of spirit oppression, the individual has become enslaved by his or her own passions and desires for lust, greed, or power, to a state of obsession.

When an individual's mind and emotions have been brought into demonic or spiritual bondage, the individual will experience a chronic state of bizarre daydreaming, unstable thoughts or desires, undisciplined thinking, uncontrollable impulses, or loss of contact with reality.

Demonic or spirit entities can also bring an individual into spirit bondage by attacking some aspect of his or her physical body, usually the digestive, reproductive, vascular, nervous, or endocrine systems. Clinically, this type of demonic or spirit attack has been known to create certain forms of epilepsy, arthritis, allergies, skin problems, and terminal illnesses.

The mind is the linking point between mankind and the divine. When individuals become subject to the bondage of anything, they lose the spiritual direction of their lives.

BINDING AND BANISHING TECHNIQUES USED TO REMOVE EVIL SPIRIT ENTITIES

Spirit Binding is used to restrain demons or evil spirit entities. In ancient China, Daoist priests would use charms, talismans, lights, sounds, words, names, and invocations in order to energetically and spiritually bind (contain) demons or evil spirit entities. They would then banish them, preventing the entity from harming an individual, specific area, or animal.

The ancient Daoists believed that all things could be energetically changed, attracted, hindered, or bound, to the extent of the cultivated virtue, intention, desire, and passion of the indi-

vidual initiating the action. An example of energetically and spiritually binding something in Medical Qigong is when the Qigong doctor is energetically imprinting an Energy Ball and impregnates it with the task of sealing and protecting certain internal organs from cancer metastasis.

Spirit banishing is used to physically, energetically and spiritually rid a person, place or animal of unwanted energetic or spiritual influences or to disperse specific negative forces. When the ancient Daoists wanted to banish a demon or evil spirit entity, it was commonly known as an exorcism. In the most general sense, banishing is performed in order to establish a clean and pure environment, creating an energetic “void” within the surrounding environment for the divine to fill and inhabit. One simple technique used to bind and banish evil spirits is described as follows:

- This Binding and Banishing technique requires the Qigong doctor to visualize and draw a counterclockwise magic circle around the entity in order to freeze and bind it. This energetic movement acts like a spirit lasso (Figure 29.39).
- Then a second field of divine energy is visualize, created, and placed directly over the evil spirit entity. This second field of divine energy was used to act as a counter polarity and immediately banishes the evil spirit entity, propelling it across the cosmos (Figure 29.40).

When using the energetic skills of Binding and Banishing, it is important for the Qigong doctor to understand that an internal thought and word is a formulated concept of the mind and the dictated action of his or her soul. When speech is used as a tool to propel the individual’s internal thoughts, the released energy is passionately pronounced with the tongue (via the Heart) and becomes the speech of the spirit (Shen) projected outward towards the listener.

DEMON OR SPIRIT POSSESSION

When an individual is demon possessed, there is an innate knowledge that something is wrong, as if another force were gripping him or her internally. Some individuals feel that their body, mind, and spirit have somehow gone out of control, as if some-

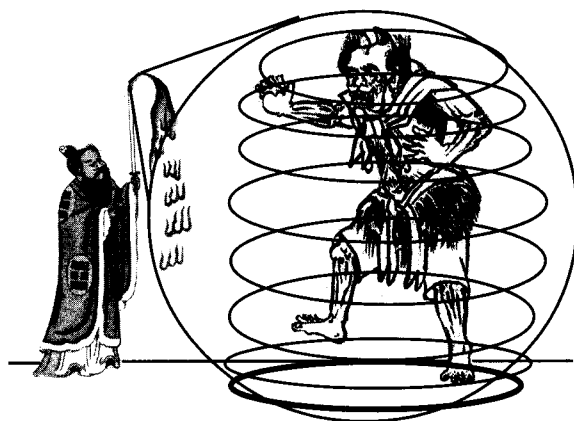


Figure 20.39. Drawing a counterclockwise magic circle around the evil spirit in order to bind and restrict its energetic movements within the physical realm.

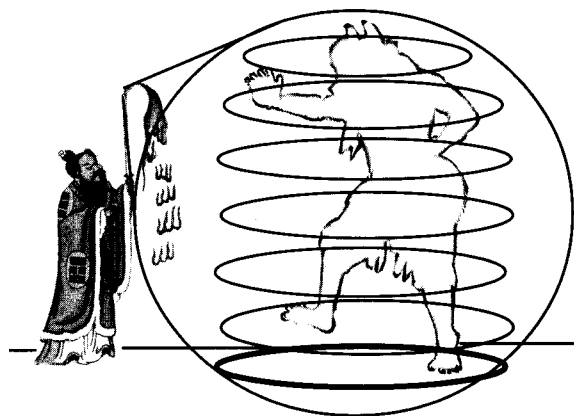


Figure 20.40. When a second field of divine energy is visualize, created, and placed directly over the evil spirit, it acts as a counter polarity and immediately banishes the entity, propelling it across the cosmos.

thing is living under their skin. Others feel pain, isolation, intolerable anguish, outbursts of ferocious fear or rage, or a combination of the two.

Demon or spirit possession can occur if the patient’s Shen becomes too obsessed with something; in extreme cases it may leave the patient’s body, become a wandering spirit, and not return. The vacuum that is left when the original consciousness vacates its residence can become filled by the spirit of other beings or demonic spirits. These alien spirit energies tend to enter the

patient's body and replace the original consciousness (Yuan Shen) which is now lost. The resulting state is one of demonic or spirit possession. Because the spiritual quality and stability of the patient's mind is lost, the patient will become increasingly dependent on the alien spirit consciousness for orientation towards others and the outside environment (Figure 20.41).

When a demon or spirit entity possesses a patient's body, it tends to be extremely territorial and protective. This is because, as the demon or spirit entity surrounds the very core of the patient's energetic body, it initially has a strangle-hold on the patient; feeding, and distorting the patient's reality. This results in dramatic shifts in the individual's personality (such as wild mood swings), and sometimes displays of extraordinary intuitions, perceptions, and incredible physical powers.

In most cases the spirit entity causing the pathology is not of a high order of intelligence; it is more on the level of spirit bacteria, virus, or parasite. In some cases, however, demon or spirit entities can be of a high order of demonic intelligence, such as depicted in the movie "The Exorcist."

An individual can be either spirit-possessed or demon-possessed, described as follows:

SPIRIT POSSESSION

In China, during the Song Dynasty (906-1279 A.D.), "Spirit Possession" was commonly known as "Pingfu," meaning to "lean on and adhere to," and was defined as a "trance of identification" (this type of identification being that of a foreign spirit and not the original host). The *Record of Hearsay* (Yijian Zhi), written during the Song Dynasty by Hong Mai (1123-1202), includes nearly 200 descriptions of spirit possession, which can be divided into two categories: ritualized spirit possession and non-ritualized spirit possession, described as follows (Figure 20.42):

Ritualized Spirit Possession

Ritualized spirit possession is spirit possession that was consciously used in religious rituals and specific cult ceremonies, and can itself be further divided into three additional categories:

- **Spirit Possession Used in Cults:** This type of spirit possession was employed by village

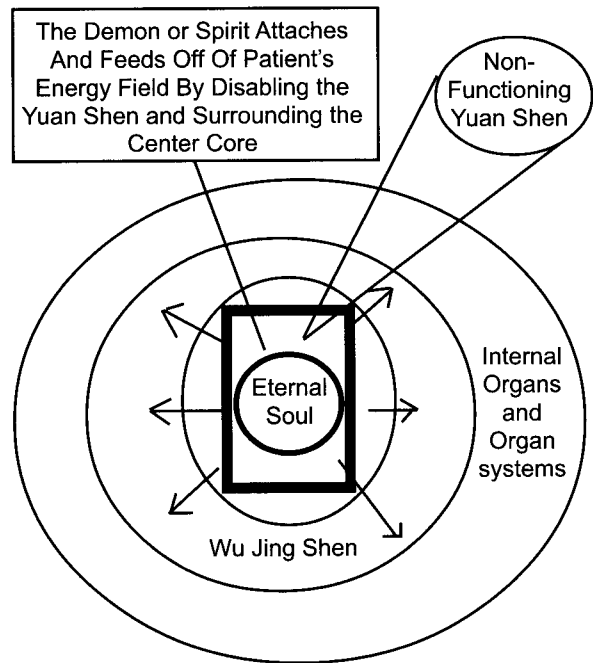


Figure 20.41. Demonic Possession: The intuitive perceptions of the patient's Yuan Shen is replaced by the demon's spiritual power.

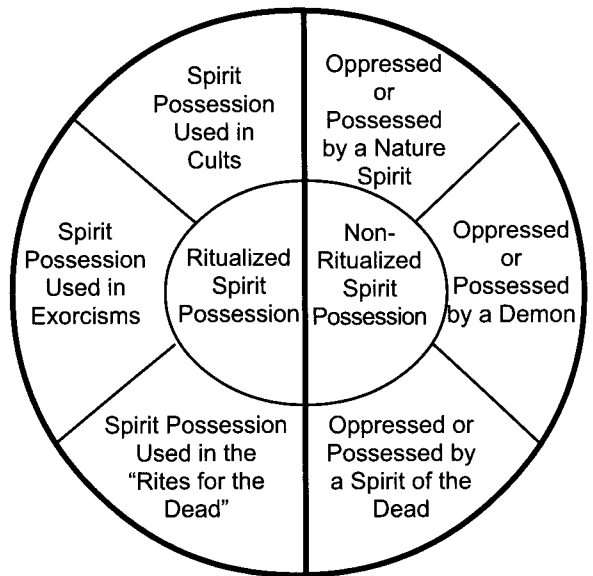


Figure 20.42. Spirit Possession is divided into two categories: Ritualized Spirit Possession, and Non-Ritualized Spirit Possession.

spirit-mediums, who would become possessed by Earth Spirits or Nature Spirits. This type of spirit possession was commonly used in oracle trances.

- **Spirit Possession Used in Exorcisms:** This type of spirit possession was employed by Daoist priests or Buddhist monks, who caused one or more young boys (acolytes) to become possessed by the spirit that was afflicting a patient (or by a guardian spirit). This type of spirit possession was commonly used for “summoning for investigation” (kaozhao). It was the Daoist exorcist’s primary means of communicating with the spirit world, used for interrogation and acquiring information about the history and intention of the afflicting demon or spirit.
- **Spirit Possession Used in the “Rites for the Dead:”** This type of Spirit Possession was employed by Daoist priests or Buddhist monks, who used one of the relatives or family members of the deceased, as a vehicle through which to converse with the living.

Non-Ritualized Spirit Possession

Non-ritualized spirit possession is when someone becomes harassed and ultimately possessed by a spirit, ghost or demon. Symptoms can range from delirium and madness, to premature death.

In ancient China, it was also believed that in spirit possession, the foreign spirit could be a jealous or vengeful spirit of the dead. The spirit attacker can also prove to be the soul of a living enemy or rival, known as a “soul attack.” In this case, an individual’s soul has left his or her body (often without conscious awareness) to attack someone against whom they have harbored specific feelings of jealousy or resentment.

DEMONIC POSSESSION

In demonic possession, the demonic spirit is no longer hidden within the individual’s second Wei Qi field. The demonic spirit has now entered the individual’s body and is in control of the individual’s mind and emotions. The spirit influences of demon possession are said to create problems such as unexplained mood swings and be-

havior, chronic pain and illness, mental illness (chronic depression, chronic aggression), suicidal urges, and drug and alcohol abuse. In some cases, it is not a demon that will possess an individual, but the spirit of a deceased human who has not left the energetic plane of the Earth.

TREATING DEMONIC OR SPIRIT OPPRESSION AND POSSESSION

When treating patients who are demon oppressed or possessed, it is important for the Qigong doctor to discern how and when to treat. Traditionally, there are six main factors in determining treatment: knowing what type of evil spirit is involved, the activity of the evil spirit, deciding where to begin, the pace of the treatment sessions, knowing if the evil spirit is gone, and additional treatments needed (Figure 20.43). These factors are described as follows:

1. **Knowing What Type of Evil Spirit is Involved:** There are different types of spirits that can possess an individual’s body. The parasitic intruder can range from a spirit consciousness of a deceased individual, to a nature spirit, or one or more demonic spirits. Sometimes these spirits can be ancestral, inherited from a family’s karma.
2. **The Activity of The Evil Spirit:** The doctor must determine what, if any, physical, mental or emotional activities are being generated by the demonic spirit.
3. **Deciding Where to Begin:** Locating the origin or spiritual root assists the Qigong doctor in knowing where to begin and what progress to expect.
4. **The Pace of the Treatment Sessions:** After ascertaining the type of spirit, its location and activity, the doctor can develop a treatment plan while observing the patient’s progress. The expulsion of an evil spirit, demon or other nonphysical entity is known as an exorcism. The word “exorcism,” is derived from the Greek word *exousia*, meaning “oath,” and refers to “placing the demon on oath,” or invoking a higher authority to bind the entity and compel it to act in a way contrary to its wishes.

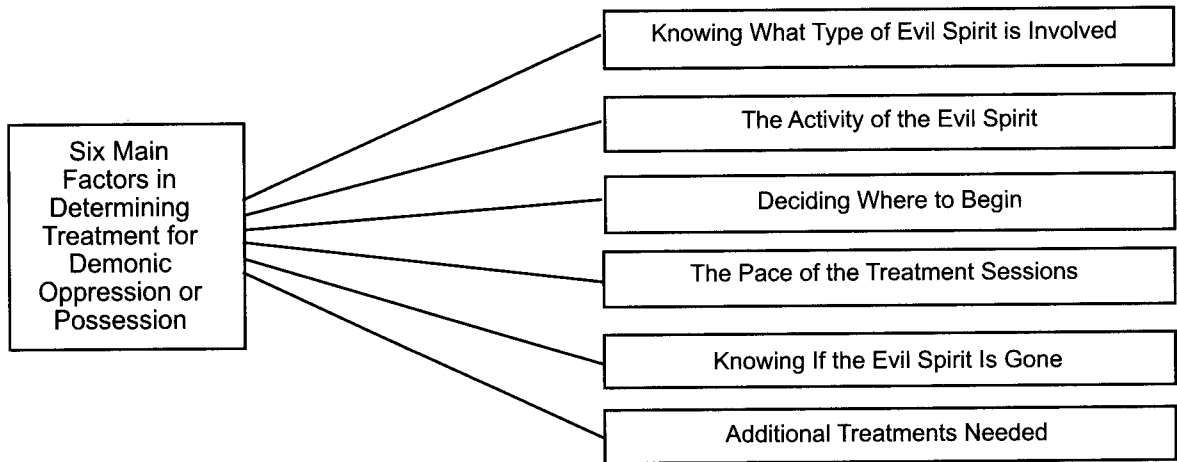


Figure 20.43. Treating Demonic Possession

5. **Knowing If The Evil Spirit Is Gone:** Sometimes spirit oppressed patients also struggle with severe depression and despair. There are several types of emotional and mental manifestations relating to hormonal or chemical imbalances that are not in any way related to spiritual interactions. Sometimes emotional and mental imbalances are related to an unbalanced diet. In cases of bipolar and schizophrenic patients, the doctor must also determine if the energetic disharmony originated from a spiritual, mental or emotional pattern.
6. **Additional Treatments Needed:** The doctor may sometimes have to refer the patient to a priest, psychotherapist, or nutritionist for further treatment therapies.

REMOVING A SPIRIT OR DEMONIC-ENTITY FROM A PATIENT

Before removing a spirit being from a patient, it is important to remember that sometimes the energetic presence of the spirit being is only a manifestation of a deeper unresolved issue. The patient may have unconsciously given seniority to an energetic presence that is not his or her own, and has surrendered a certain degree of control of his or her life. This energetic surrender can result in negative, self-deprecating emotions, usually unconscious, which will further lock these energetic patterns into place.

When removing spirit beings from a patient, especially negative spirits, it is very important that the Qigong doctor maintain an exceptionally strong energetic and spiritual connection with the divine. The doctor's energetic spiritual seniority must be maintained at all times in order for the treatment to be effective. If the spirit entity that is trying to be removed has a more established spiritual connection with the energetic domain of the Wuji than does the treating doctor, the doctor will be unable to remove the entity and also will put himself or herself at risk.

Another common pattern that is observed in the clinic is when a spirit being has been invited into the energetic core of the host. This can occur either consciously or unconsciously, to protect a certain area that the patient is not ready to deal with. This condition often occurs during childhood, when a child will look to one of his or her "invisible friends" for help during a difficult or traumatic period or event. Often the spirit entity will engage itself in protecting the child, and will continue to do so throughout the child's life. As the individual matures, the need for childhood protection disappears, but the being still remains within the patient. Usually, if this is the case, all that is required is a simple, imagined communication between the individual and the spirit being. As the spirit being leaves, the sheltered trauma resurfaces and must be accepted and integrated into the patient's personality.

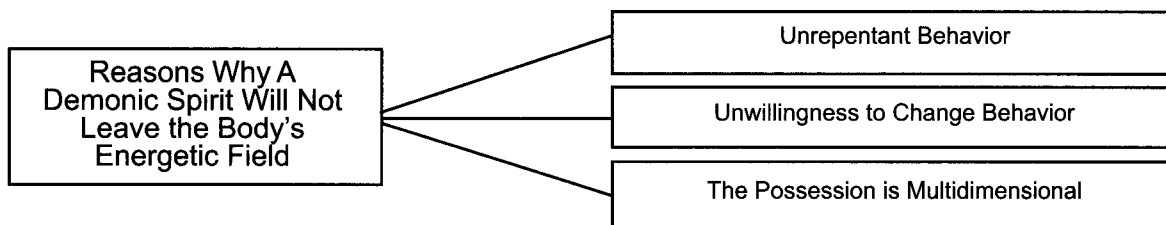


Figure 20.44. Treating Demonic Possession

WHAT TO DO AFTER THE DEMON OR SPIRIT ENTITY LEAVES THE BODY

After a patient has been through an exorcism, he or she may experience a few days of disconcerting turmoil, confusion and sometimes depression. During this time, it is important for him or her to receive plenty of quiet rest and spiritual nurturing. The individual is encouraged to be surrounded by a strong mental, emotional, and spiritual support system. The support system must stay with and protect the individual until he or she regains spiritual, emotional, and mental equilibrium, and is able to experience a new found freedom.

WHEN THE DEMON OR SPIRIT ENTITY WILL NOT LEAVE THE BODY

There are certain times when a demon or spirit entity refuses to leave the individual's body. This occurs because of the following conditions: Un-Repented Behavior, Unwillingness to Change Behavior, and The Possession is Multidimensional (Figure 20.44). These conditions are described as follows:

1. **Unrepentant Behavior:** If the individual has created an "evil" state (due to his or her previous actions) and is unrepentant for the past behavior, or unrepentant in conscious or unconscious thoughts and actions, the demon or spirit entity can have a stronger hold on the individual's core self. It is said that in this unapologetic state, the demon or spirit entity has a right to access and possess the individual. Spiritual repentance brings all thoughts and actions to light and allows the individual to intercept karma by being accountable for all his or her actions and non-actions.

In ancient China, it was believed that sometimes the possessing spirit entity or demon is acting as an avenger of wrongs, inflicting onto the individual just punishment for previous misdeeds. During the "Interrogation and Investigation" stage of exorcism (used to ascertain the spirit's name and reason as to why it has caused the particular ailment), if it is determined that the demonic oppression (harassment) or possession is from "Karmic" reasons, exorcisms, and medicine generally prove ineffectual.

2. **Unwillingness to Change Behavior:** Spiritual transformation is rooted in the desire to change energetic, emotional, and mental patterns. If the individual is unwilling to change his or her behavior, then the demon or spirit entity will have a stronger resistance due to its attachment to the individual's core self.
3. **The Possession is Multidimensional:** Sometimes a demon or spirit entity will have a multidimensional attachment to the individual's life, anchored and firmly rooted in several emotional and mental areas at once. If there is a demonic cluster (several demons at once), the main demonic force must be addressed first. The ruling spirit will generally have a controlling influence over the other spirits inhabiting the individual's body.

EXAMPLES OF DEMONIC POSSESSION FROM CLINICAL EXPERIENCE

In my personal clinical practice, I have treated several patients who were actually demon possessed or demon oppressed. One example occurred in 1992 when a patient came to me with a tumor located on her pituitary gland. The West-

ern doctor who was treating her had suggested that she receive immediate surgery; so, as a last resort she came to me for treatment.

I always begin each Medical Qigong treatment with a “hook-up,” or connection to the divine. After the initial “hook-up” with the divine, the energy of the treatment room changes, causing the treatment room’s environmental energetic field to transform into a divine energetic field.

Immediately upon “hook-up” something in the patient shifted. Although her eyes were closed, the patient began to thrash about on the table like a wild animal, literally snarling and gnashing her teeth. The energetic power radiating from her small frame was incredible. I knew and believed that if she wanted to, this frail 87 year old woman could now lift my body up and toss it across the room like a rag-doll. I was quite aware of the supernatural power and spiritual demonic forces that I was now facing, and knew that my 27 years of martial arts training would not serve me in this situation.

At first I was quite startled. I was aware of the energetic and spiritual procedures which were needed to free this woman from demon possession. To my advantage, I had previous exposure to such spiritual demonic states (through both Chinese and Western spiritual and energetic training) and had been successful in dealing with demon possessed individuals. Having participated in several demonic exorcisms, I believed that the current healing work was part of my personal “ministry” and “life purpose.”

This particular individual did not have only one, but several powerful demons attached to her core self. Through her entire life she had removed the Hun’s internal connection of her “true self” from her Yuan Shen (Human soul) and had hidden in the powers of her Po and Shen Zhi (Acquired Intellect). This was established in order to survive chronic childhood sexual traumas, and she had additionally developed an incredible perceptual ability that she readily utilized in her work as a psychotherapist.

As I began to work, I re-established my physical, energetic and spiritual connection with the divine, and surrendered my will over to Divine Will

(Zhi Yi Tian). Then, I went to the head of the table and started dredging and casting out the demons one by one, claiming each portion of her body in the Blood of Christ (my personal divine authority). This procedure continued for six weeks. Each treatment involved reclaiming certain areas of her body. Beginning at her head, I continued treatment down the patient’s body. On the sixth week, when I reached her Lower Dantian, the last spirit demon left her body and she immediately curled up into a fetal position and began to cry.

At that point, I received a flood of images, unveiling her life as a little child and revealing the history of the initial trauma. I continued to wash and cleanse her in the “Blood of Christ” and administer divine forgiveness, purification, and spiritual healing. As her Hun returned to her body, for the first time in many years, the patient began to feel loving emotions again.

It is important to note that while the treatments were being administered, the patient was not consciously aware that anything out of the ordinary was happening. She had been so completely detached from her body that she had no conscious recollection of her own emotional-spiritual field of existence or its effect on her physical body.

She had literally hid within the confines of her intellect, where she felt safe. She was also not aware of being demon possessed or even that her body thrashed about during each treatment. In effect, she had disassociated from her Hun and Yuan Shen during childhood and, thus, became disassociated from her emotions. After six weeks of treatment her brain tumor had completely dissolved. Far more remarkable was the change in her personality, for she became both friendly and courteous.

TREATMENT FOR PHOBIA OR ANXIETY OF BEING SPIRIT OR DEMON OPPRESSED

These unique Medical Qigong treatments are used in China to rectify specific mental and emotional disorders that lead patients to imagine that they are being haunted by a demon or spirit entity. It is important to understand that this particular Medical Qigong treatment deals with patients who have emotional phobias or anxieties

about being oppressed by a demon or spirit entity and is not a specific treatment designed for those individuals who are actually demon or spirit oppressed. In rectifying this type of Shen Disturbance (psycho-emotional disorder), proceed as follows (Figure 20.45):

- Begin with the patient lying supine and perform Channel Point Therapy on the Master-Couple Points (see Volume 1, Chapter 6). When stimulating Yang channels, rotate the patient's arms and legs inward, towards the medial aspect of the body; when stimulating Yin channels rotate the patient's arms and legs outward, towards the lateral aspect of the body (Figure 20.46). This beginning approach is used to open the energetic flow of the Eight Extraordinary Vessels, connecting the patient's wrist to the opposite ankle.
- Press and knead the Baihui GV-20 at the top of the patient's head. Stimulate the Dazhui GV-14, Feishu Bl-13, and Lingtai GV-10 points that surround the patient's Shendao area. Then apply the Extended Fan Palm or Sword Fingers method (see Volume 3, Chapter 35), using Pulling and Shaking manipulations (see Volume 3, Chapter 36) to emit and conduct Qi along the Governing Vessel into the Lower Dantian (Figure 20.47).
- Press and knead the patient's Baihui GV-20 point. Next, stimulate the patient's Yintang (Third Eye) point.
- Stimulate the Tinggong SI-19, Jiache St-6 points (located by the ears), and the Renzhong GV-26 point (at the base of the upper lip),
- Stimulate the Quchi LI-11 points (on the elbow), the Hegu LI-4 points (located between the thumbs and index fingers).
- Stimulate the Weizhong UB-40 points (behind the knees), and the Chengshan UB-57 points (located in the lower calf).
- Apply the Sword Finger technique, using Vibrating and Shaking manipulations to emit Qi into the patient's Yellow Court by stimulating the Jiuwei CV-15 and Zhongwan CV-12 points. Then, lead the Qi along the Conception Vessel to return it to the Lower Dantian.

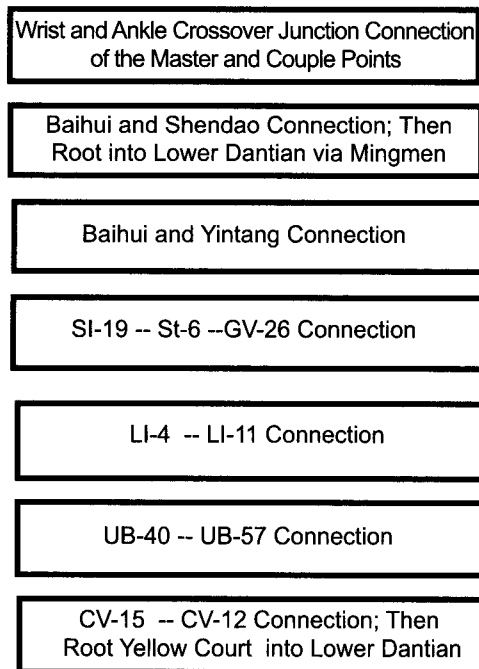


Figure 20.45. Medical Qigong Channel Point Therapy Protocol for the Treatment of Energetic Delusions

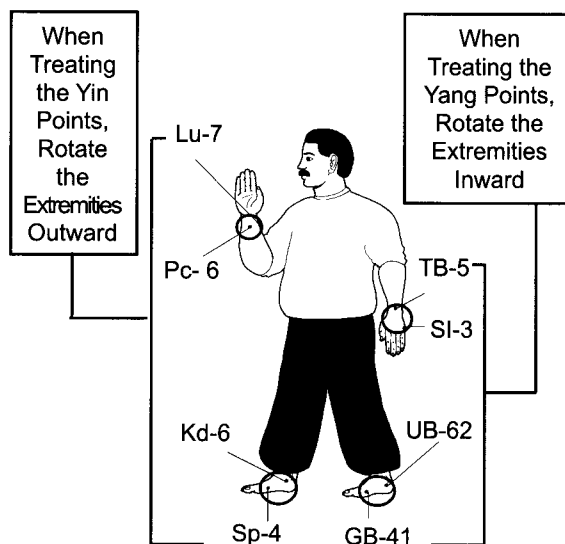


Figure 20.46. Locations of the Body's Master and Couple Points

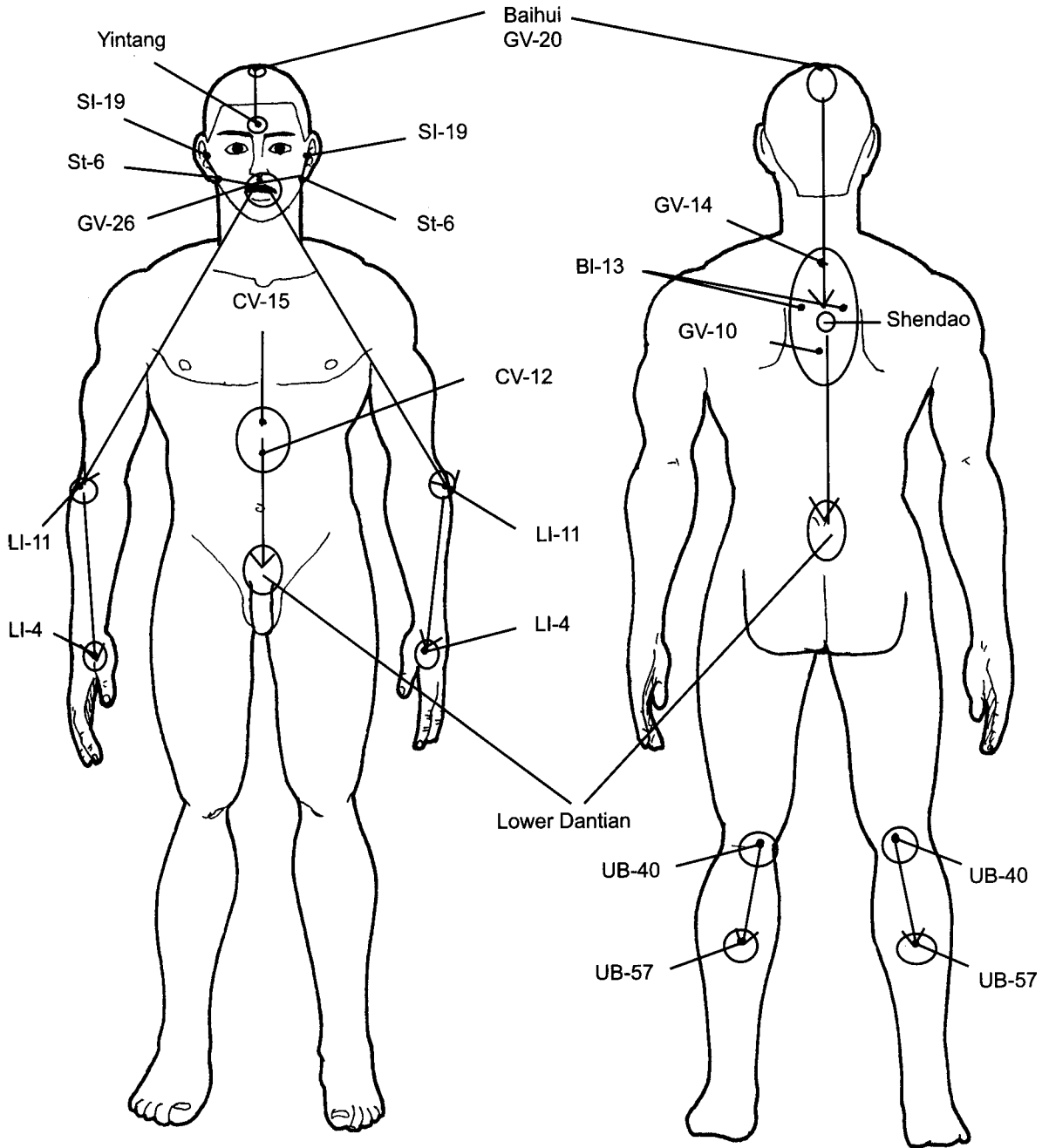


Figure 20.47. Medical Qigong Channel Point Therapy for the Treatment of Energetic Delusions

MEDICAL QIGONG TREATMENT FOR SPIRIT AND GHOST HALLUCINATIONS

These unique treatments are also used in China to treat specific mental and emotional disorders that lead the patient to see spirit and ghost hallucinations. The Qigong doctor may additionally treat the patient according to the following therapeutic point stimulation:

- If the patient is disoriented, sees and hears floating corpse ghosts, or hears crying ghosts, treat the Tianfu (Palace of Heaven), Lu-3 points located at the base of the deltoids (Figure 20.48).
- If the patient is manic-depressed, sees and hears ghosts talking, treat the Tianchuang (Window of Heaven), SI-16 points located on the sides of the neck (Figure 20.49).
- If the patient is having seizures, sees and hears ghosts talking, treat the Tianzhu (Pillar of Heaven), UB-10 points located just lateral to the base of the occiput (Figure 20.50).
- If the patient is manic, or suicidal with incessant wild talking and actions, treat the Fengfu (Palace of Wind), GV-16 point located at the base of the occiput (Figure 20.51).
- If the patient experiences chronic nightmares, confused dreaming, and restless sleep, treat the Tianyou (Window of Heaven), TB-16 points located just lateral to the base of the occiput (Figure 20.52).

TREATMENT USING THE THIRTEEN GHOST POINTS

Since the creation of Traditional Chinese Medicine in the People's Republic of China, the notion of spirits and demons has been down-played. However, in the Medical Qigong clinics, educated Medical Qigong doctors understand and teach the causes, effects, and treatments of demon and spirit possession. These following Thirteen Ghost Points (Shi San Gui Xue) are listed in the *Thousand Ducat Formulas*, prescribed by the famous physician and esoteric alchemist, Dr. Sun Simiao (590 - 682 A.D.). In ancient China, in the 7th century, these points were once used for the treatment of demonic oppression and possession. Today in the People's Republic of China, these points are now used in Traditional Chinese

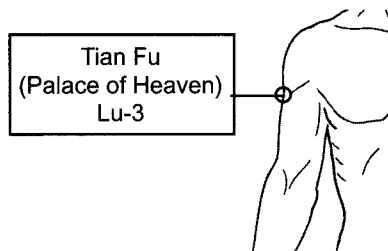


Figure 20.48. Patient is disoriented, sees and hears floating corpse ghosts, or hears crying ghosts

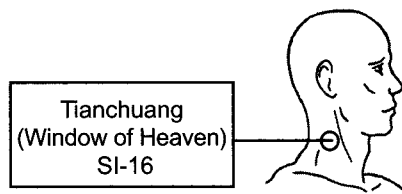


Figure 20.49. Patient is manic-depressed, sees and hears ghosts talking

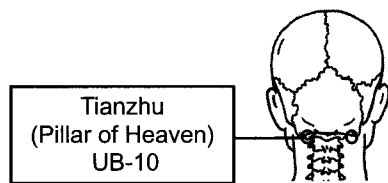


Figure 20.50. Patient is having seizures, sees and hears ghosts talking

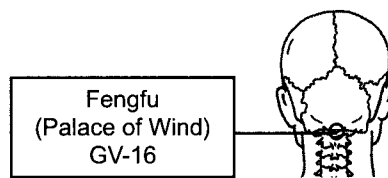


Figure 20.51. Patient is manic and suicidal with incessant wild talking and actions

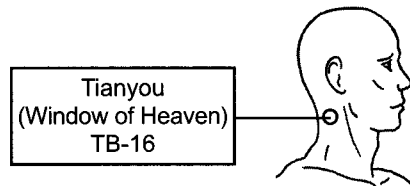


Figure 20.52. Patient experiences chronic nightmares, confused dreaming, and restless sleep

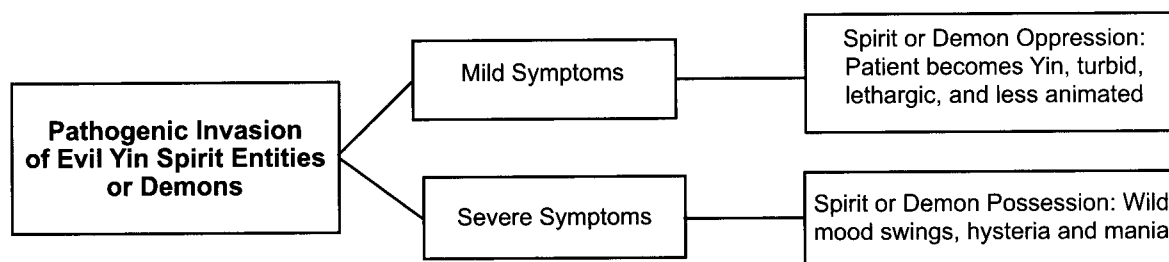


Figure 20.53. The Pathogenic Invasion of Evil Yin Spirit Entities or Demons

Medical clinics for the treatment of manic and depressive mental disorders, as well as for treating epilepsy. In extreme manic cases (with Heat) the doctor bleeds these points as well as all twelve Jing-Well points on the patient's hands. Classically, the patient is treated by bleeding each of these points, or by inserting an acupuncture needle into each point and then immediately withdrawing it.

The Ghost Points are designed to treat conditions of Yin (spiritual) phenomena. It is believed that demonic entities can reside in the patient's body attaching themselves to the patient's Yin (or turbid) nature. The world of Yin entities exists within the Earth's energetic fields. These Yin entities are expressed through the energetic manifestations of mountain spirits, plant spirits, water spirits, and animal spirits, etc. The entire world of Yang spirit entities on the other hand, is expressed through the energetic manifestations of Heaven's energetic fields.

In China, it is still believed that when walking in the mountains, one should be careful of the mountain and water spirits that reside there. Also, throughout China, fox spirits are still believed to "shape-shift" from an animal spirit to a human form, especially within central China.

During the Han Dynasty (206 B.C. - 220 A.D.), the Thirteen Ghost Points were used in combination with externally applied aromatic, spicy herbs (harsh expellents) to forcefully extricate an Earth-bound spirit. Today, such practices are still being used by numerous Daoist priests and shamans.

The Thirteen Ghost Points were prescribed in order to eliminate the energetic and spiritual binding effects of the pathogenic invasion of these evil Yin spirit entities or demons. This condition results in either mild or severe symptoms, described

as follows (Figure 20.53):

- **Mild Symptoms** (as in spirit or demonic oppression): The patient becomes Yin, turbid, lethargic, and less animated.
- **Severe Symptoms** (as in spirit or demonic possession): Wild mood swings, hysteria, and mania.

The doctor must learn to palpate, sense, and energetically resonate into each of these Thirteen Ghost Points at their location. The Thirteen Ghost Points represent a sequence through which spirits or demons have been observed to gain access to the patient's energetic core. For example, as the demon first comes in contact with the patient's Wei Qi field (as experienced in demon oppression), it becomes more Earth-bound; at this stage the demon or spirit entity can be controlled using the first of the Ghost Point points (Ghost's Palace). Likewise, each of the Ghost Points can be used to treat different progressive stages of demon or spirit possession. These points can become more powerful when used in specific sequences according to the nature of the patient's condition. Thus, the Thirteen Ghost Points are also stimulated in a sequence of progressive point therapy, wrapping and enfolding the patient's body in five consecutive circles, described as follows (Figure 20.54):

1. **The Guigong (Ghost's Palace) Point**, also known as the Renzhong GV-26 (Middle of Man) point, is a major influential point that affects the entire chest area. In Chinese Reflexology, this area on the face is related to the Middle Burner and diaphragm. It also represents the Water Yin Canal of the Uterus in ancient Daoist writings. It is the first Ghost Point to be stimulated and is treated to calm the Shen and clear the Brain.

At this stage in energetic and spiritual pathology, the demon has come in contact with the patient's body through the Wei Qi field (demon oppression), and is becoming more Earth-bound causing the patient to experience uneasy changes in their sensory perceptions. This beginning point is used in the treatment of demon oppression and in the initial stage of demon possession, the primary goal being to ground or stabilize the patient's senses.

2. **The Guixin (Ghost's Faith) Points**, also known as the Shaoshang Lu-11 (Little "Shang" - the Five Element Metal's musical note) points on both thumbs are treated to calm the Shen and restore Collapsed Yang.

At this stage in energetic and spiritual pathology, the demon has come in control of the patient's voice which can be noted by unusual changes in voice fluctuations. The demon has now gained the patient's unconscious trust, and has grown deeper into the body. The patient now experiences heightened sensory perceptions, accepting this demon influenced state as normal.

3. **The Guilei (Ghost's Fortress) Points**, also known as the Yinbai Sp-1 (Hidden Clarity) points on the medial aspects of both big toes, are treated to calm the Shen, clear Heat, and clear the Brain, in order to instill clarity of thought and mind.

At this stage in energetic and spiritual pathology, the demon has come in control of the patient's spirit, affecting how the individual sees life. The patient has developed "Ghost Eyes" and now begins to "see" life from the demon's perspective. The patient dreams excessively, with eyes in constant movement during sleep. The patient may experience "Hot Blood" resulting in headaches, increased menses, hemorrhoids, nosebleeds, etc.

These first three points are used to complete the energetic pass of the first circle, covering the head, the tips of the thumbs, and the tips of the big toes. The GV-26 point is considered the meeting point of Yin and Yang in the body, while the Lu-11 points on both hands and the Sp-1 points on both feet are located on the body's Hand and

Foot Tai Yin Channels.

Next, the following two points are used to complete the second circle:

4. **The Guixin (Ghost's Heart) Points**, also known as the Daling Pc-7 (Big Mound) points on both wrists, are treated to calm the Shen and clear the Brain.

At this stage in energetic and spiritual pathology, the demon has come in control of the patient's body. The demon has also gained control of the patient's desires, passions, and wants. The patient now displays symptoms such as manic depression and unpredictable mood shifts (anger, shouting, grief, crying, and hysterical laughter). These unpredictable mood shifts are caused from the energetic turmoil created within the patient's Liver (Hun: Ethereal Soul), Lungs (Po: Corporeal Soul), and Heart (Shen: Spirit).

5. **The Guilu (Ghost's Path) Points**, also known as the Shenmai UB-62 (Extending Vessel) points under both outside ankles (the Master Point for the Yang Heel Vessel), are treated to calm the Shen.

At this stage in energetic and spiritual pathology, the demon has come in control of the patient's constitution, now becoming a "demonic being." The demon has now gained control of the patient's physical movements. The patient now displays symptoms such as dizziness, severe headaches (especially at night), and sometimes convulsions.

The Ghost's Heart and Ghost's Path points complete the energetic pass of the second circle, covering and wrapping the patient's wrists and ankles. The Pc-7 points on the wrists are located on the body's Hand Jue Yin, and the UB-62 points on the outside of the ankles are located on the body's Foot Tai Yang Channel points.

The following set of four points are stimulated to complete the energetic pass of the third circle:

6. **The Guizhen (Ghost's Pillow) Point**, also known as the Fengfu GV-16 (Wind's Palace) point just below the occiput, is treated to clear the Brain.

At this stage in energetic and spiritual pathology, the demon can now travel within the

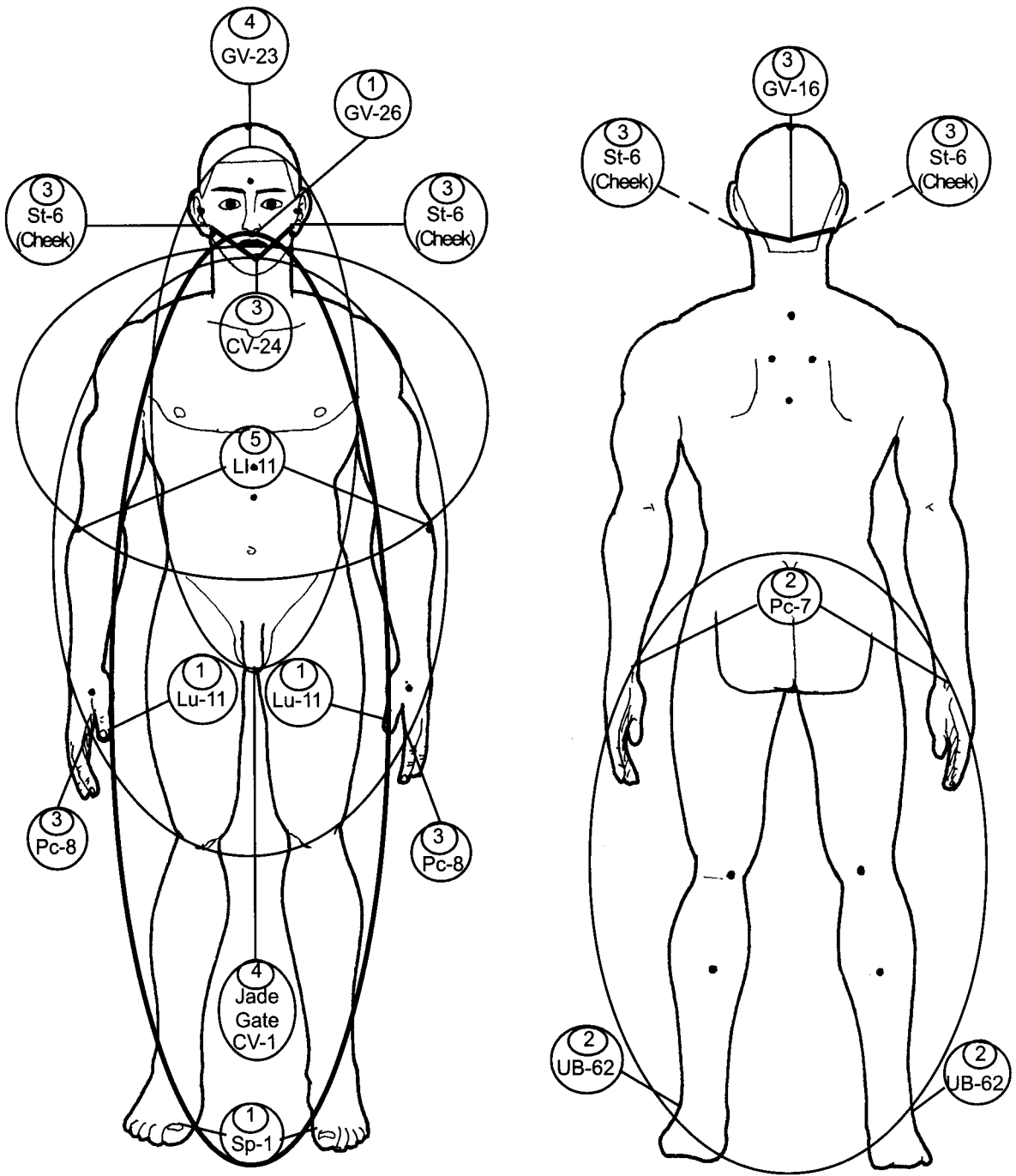


Figure 20.54. Medical Qigong Treatment for Spirit or Demon Possession

patient's body. The demon can access the patient's spirit at will, and can cause physical spasms, convulsions, and even lockjaw whenever the demon desires.

7. **The Guichuang (Ghost's Bed) Points**, also known as the Jiache St-6 (Jaw Vehicle) points on both sides of the jaw, are used to treat neurological and psychological problems, as well as to dispel Wind and Cold, and clear Heat.

At this stage in energetic and spiritual pathology, the demon has come in control of the patient's internal and external boundaries, resulting in a multiple-personality constitution. The demon has now gained control of the patient's psychological self. The patient displays symptoms such as neurological problems, eyes twitching, spasms, anxiety, and grinding of the teeth. The demon has also captured the patient's Prenatal Wu Jing Shen (Hun, Po, Shen, Yi, and Zhi) and the patient, having now lost contact with the environment, generally becomes self-destructive.

8. **The Guishi (Ghost's Market) Point**, also known as the Chengqiang CV-24 (Receiving Liquid) point under the lower lip, is stimulated to treat mental disorders, dispel Wind and Cold, clear Heat, and to transform Dampness and Phlegm.

At this stage in energetic and spiritual pathology, the demon can now begin to gather other demonic spirits in order to grow stronger. The demon actively absorbs the patient's Body Fluids and Kidney Yin. The patient, losing fluids, displays such symptoms as sweating, drooling, foaming at the mouth, and incontinence.

9. **The Guicu (Ghost's Cave) Points**, also known as the Laogong Pc-8 (Palace of Labor) points at the center of both palms, are stimulated to treat mental disorders and to clear the brain.

At this stage in energetic and spiritual pathology, the demon comes in control of the patient's "Heart Protector" (Pericardium). The demon now moves to gain control of the patient's soul. The patient displays symptoms such as extreme fears, phobias, shivering, sweating, extreme introversion, and vomiting. These four points complete the energetic pass

of the third circle, by covering and wrapping the patient's head, then drawing the energy into the center of the patient's palms. The GV-16 point on the back of the patient's head corresponds with the back gate of the Upper Dantian, the St-6 points are located on the sides of the mandible, and the CV-24 point is located in the depression in the center of the patient's mentolabial groove (below the bottom lip).

The next two points complete the energetic pass of the fourth circle:

10. **The Guitang (Ghost's Hall) Point**, also known as the Shangxing GV-23 (Upper Star - Polaris) point, is treated to brighten the Shen and clear Heat.

At this stage in energetic and spiritual pathology, the demon has come in control of the patient's soul. The patient's symptoms include difficulty in breathing, as well as wheezing.

11. **The Guicang (Ghost's Store) Point**, also known as the Huiyin CV-1 (Meeting of the Yin) point is used to treat mental disorders. In ancient Daoism this area of the body was known as Yumentou (Jade Gate) located at the opening of the vagina in women, and Yinxiang (Below the Hidden Seam) located below the scrotum in men.

At this stage in energetic and spiritual pathology, the demon has now buried itself deep inside the patient's body and has come in control of the patient's "Root of Life" and "Sea of Yin and Yang." The demon has now attached to and gained control of the patient's entire being; it can now feed its own passions. The patient now displays extreme psychological symptoms similar to schizophrenia.

These two points complete the energetic pass of the fourth circle, by covering and wrapping the patient's body from the head to the lower perineum. The GV-23 point is located at the center of the anterior hairline, on the top of the patient's forehead, and the Ghost's Store point (CV-1) is located in the lower perineum.

The following two points are stimulated to complete the fifth energetic pass:

12. **The Guitui (Ghost's Leg) Points**, also known as the Quchi LI-11 (Pool at the Bend) points,

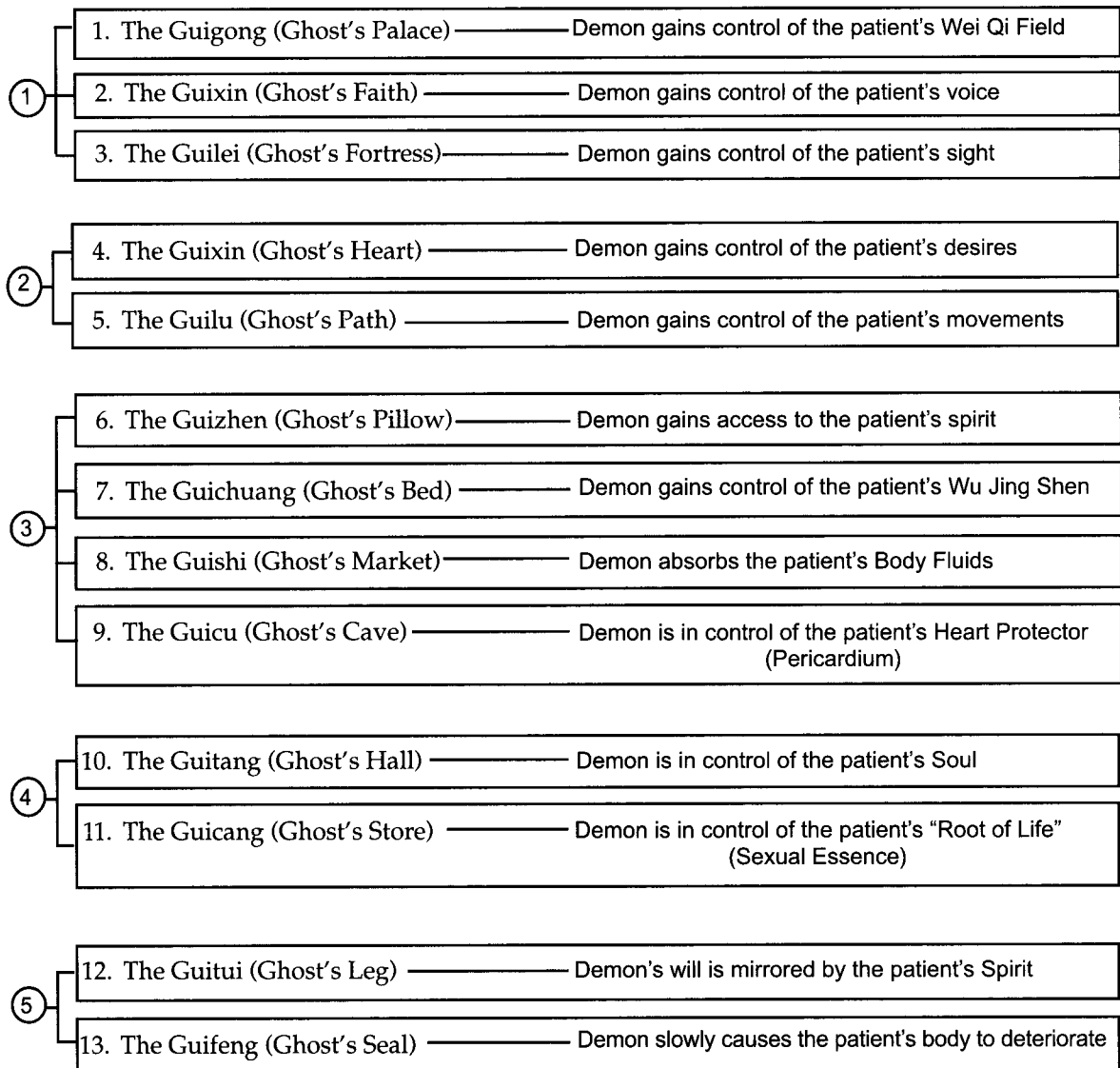


Figure 20.55. Progression of Spirit or Demonic Possession

are treated in order to drain the pathogenic influences from the Lungs and Large Intestine, remove Heat and calm the Po (Corporeal Soul).

At this stage in energetic and spiritual pathology, the patient's own spirit has become a mirror of the demon's will. The demon controls the patient's body by moving and directing the patient's spirit, which has now been reprogrammed.

13. The Guifeng (Ghost's Seal) Points, also known as the Haiquan (Sea Spring) and She Xia Zhong Feng (Under Tongue Middle Frenulum) Points, are two Extra points located below the tongue. They are stimulated in order to treat mental disorders.

At this stage in energetic and spiritual pathology, the demon slowly begins to destroy the patient's body; absorbing life-force energy

from the tissues and causing the destruction of the physical body, eventually to the point of deterioration.

These final two points complete the energetic pass of the fifth circle, by covering and wrapping the patient's body from the arms to the head. The LI-11 points are located in the depression on the lateral end of the elbow crease, and the Haiquan Sea Spring points are located under the tongue.

A summary of the Thirteen Ghost Points and the progression of the spirit or demonic influence is charted in Figure 20.55.

EXORCISM

Since the time of creation, mankind has always been engaged in a great spiritual war, waged against the demonic realm. The ancient Chinese believed that a Daoist doctor (Dao Shi) possessed the power to exorcise according to his or her attainments in the Dao, and was therefore known as a devil-expelling physician.

The ancient Chinese also believed that the demonic realm belonged to the Yin or dark side of the universe. Therefore, the darkness of the night was believed to be the primary time when the demonic realm dominated, and the time in which Gui (or ghostly spirits) moved about freely.

The living belonged to the Yang or bright side of the universe, and thus the universal Yang light and fire of the sun was naturally believed to expel and destroy demonic beings, dark spiritual entities, and ghosts.

Exorcism is the physical, energetic, and spiritual act of freeing an individual from a hostile demonic or spiritual entity. The entire ceremonial act originated from ancient times for the shamanistic purpose of expelling certain diseased patterns of evil spirits and dark energy. Throughout their vast history, the ancient Chinese have used a variety of terms to describe the skill of "exorcism."

Sometimes known as the Wushu (magic art of the Wu), or "Shu fangfa," (magical methods), the ancient skills of exorcism were energetic and spiritual methods of defense or attack that were inherited from the older generations of shaman healers. These ancient energetic and spiritual

methods were used to control, dominate, paralyze, destroy, or even kill spirits of the demonic realm.

The main doctrine in Chinese Demonology consists of the belief that humans can expel and destroy demons, spiritual entities, and ghosts, by means of wit and intelligence, and also by their vary nature. The innate connection of an individual's Yang Soul (or Yang Shen) to the Divine, endows a person with exorcising capacities, especially if the soul has been well-developed, and manifests itself through the divine qualities of virtue, honor, integrity, trust, and truthfulness (contained within the Wu Jing Shen and supported by the Yuan Shen). These refined virtues enable mankind access to the strength, courage, intellect, and magical power contained within his or her Ling Shen. This imparted power also enabled him or her the ability to see into the spirit world.

An individual's exorcising power is fused with the Qi of his or her breath, and can be extremely powerful when combined with Breath Incantations (Volume 3, Chapter 26). Being Yin in nature, the chilling breath or cold chills experienced when encountering a spirit entity were believed to be detrimental to an individual's life-force. The ancient Chinese believed that in encounters such as this, an individual of high divine qualities may drive away and even destroy the evil spiritual entity by using Breath Incantations and blowing Divine Breath onto the evil spirits.

Also considered effective in combating demons and spirit entities was human spittle. According to the ancient Chinese, this liquid substance was produced by the mouth through the vital breath and was therefore called "Ling Fluid" or "Shen Water."

The most effective tools used against the demonic realm when removing or "exorcising" spirit entities were weapons constructed of fire and light (the most Yang or luminous aspects of the universe). Additionally, in religious Daoism, specific types of herbs and incense, as well as lances, bows, and staves carved from peach wood, swords carved from peach wood or of mulberry wood, double-edged swords of steel, and coin swords (bearing the coins of the same dynasty, in the reign of one emperor) were also used to ward off evil spirits.

FUNCTIONALITY OF EXORCISM

The ancient Chinese believed that dark sorcerers could use spells, charms, talismans, and incantations to command or incite demons or spiritual entities to work evil. This evil work could also be fought and driven off by employing the same means of influence and control. This meant that the cultivated energetic and spiritual power of the Wu or Daoist priest could drive the demonic or evil spiritual influence away from the afflicted individual by means of divine orders. These divine orders were administered through the release of certain spells, charms, talismans, and incantations. Later in China, the control of this universal order of the Yang (Shen) and Yin (Gui) became known as Daoist religious magic (also known as "Mifa" or "secret law").

The ancient Daoists believed that spells, charms and talismans were the principle means for commanding the Shen, expelling or killing Gui, and for exercising influence over Heaven and Earth (e.g., controlling the weather, preventing or averting pestilence, delivering the souls of the dead from misery and distress, etc.).

Several of the effects attributed to the specific spells, charms, and talismans used by the Wu were categorically recorded (for example, invoking spirits, banishing demons, endowing people with clairvoyance, etc.) in the *Standard History of the Qin Dynasty* (221 - 206 B.C.). In the Han Dynasty (206 B.C.-220 A.D.), certain spells were considered powerful mandates. They were viewed as official threats, commands, and orders issued by the "Son of Heaven." Because they were extremely effective in controlling spirit entities, they were viewed as the official standard to be used for exorcism.

FOUR PRIMARY STAGES OF EXORCISM

Exorcistic Medicine was used in cases where mental illnesses or Shen disturbances occurred suddenly, and in which the pathology was viewed as an explicit type of demon or spirit possession. In the Later Han Dynasty (25 A.D. - 220 A.D.), the rite of exorcism generally involved four primary stages: Detection, Summons and Investigation, Accusation and Reproach, and Removal, described as follows (Figure 20.56):

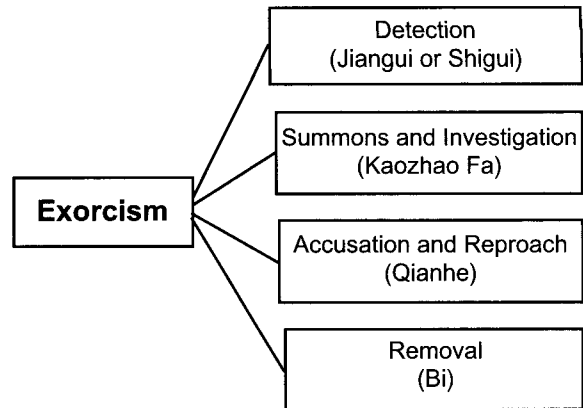


Figure 20.56. The Four Primary Stages of the "Rite of Exorcism"

- 1. Detection (Jiangui or Shigui):** When perceiving the active presence of a spirit, sometimes the exorcist will ask the patient if he or she sees the demon, nature spirit, or soul of the dead. Symptoms of demon, ghost, or spirit possession can manifest as auditory and visual hallucinations, conversations with imaginary people, fixations on inanimate objects (trees, rocks, water, etc.), loss of appetite, lassitude, highly erratic and demonstrative behavior, extreme mood swings, uncontrolled laughter, and insulting speech.
- 2. Summons and Investigation (Kaozhao Fa):** Also known as "investigating demons and summoning spirits" (Kaogui Zhaoshen), this stage is divided into two parts:
 - **Summoning** the demon, ghost or spirit into the ritual area. There is an ancient Daoist text which states, "a man's body is naturally visible and there are methods for making it invisible; spirits and demons are naturally invisible and there are procedures for making them visible." In ancient China, the meditation called the *True Form of the Original Heavenly Changes* was used to initiate this transformation. It is by virtue of mastering this transforming principle that metamorphosis is possible. This type of metamorphosis which linked with the idea of observing the "true form," which involves making something that already exists in a given form appear in a new form.

Keeping this concept in mind, when summoning a demon or evil spirit to appear, it is important to specify the “form” that you require the entity to take when manifesting. Certain demonic forms are so terrible that the shock of seeing them has been known to cause individuals of nervous temperament to literally go insane. The demon, knowing each individual’s nature and constitution, understands which images can terrify the exorcist and which appearances he or she can tolerate.

Additionally, when summoning a demon or evil spirit to appear, it is important that the exorcist adopt a serious tone of voice and air of authority. Always maintain the authority as the master in order to make the demon or evil spirit obey, and never become submissive to the power of the entity. Any act of submission will cause the demon to either immediately attack or initiate a pact for control by offering specific powers. The demon, being vengeful and resentful, will constantly and intuitively try to comprehend the exorcist’s dispositions and inclinations, always looking for an avenue to control him or her.

- **Interrogation and Investigation** is used to ascertain the spirit entity’s name and reason as to why it has caused the particular ailment (known as Tong Xingming and Tongzhuang). The ancient Chinese maintained the belief that no demon could harm an individual without the authority of Heaven, or at least without Heaven’s silent consent. Therefore the executions and executors of divine justice were sometimes believed to be the work of demonic or evil spirits. The interrogation and investigation also determined if these attacks of demon oppression (harassment and illness) or possession were personal in nature (singled out according to malicious demonic cruelty), or were a result of Karmic reasons (incurred according to the individual’s own acts of malicious cruelty).

Because of the evil spirit’s ability to penetrate an individual’s mind and understand his or her actions, it is extremely important for the exorcist to monitor and control all

thoughts and actions. When faced with survival, the evil spirit’s ability to manipulate the exorcist manifests in full power. It can be extremely cunning, and will sometimes offer the exorcist its services, which is a subtle attempt to initiate control over the exorcist.

One favorite trick is for the demon to inform the exorcist of many “secret” and “important” things until the exorcist’s mind becomes so completely over-clouded with information that he or she know longer knows what to believe or who to trust. Therefore, it is important that the exorcist stay focused on the interrogation and never offer personal information concerning his or her personal life.

3. **Accusation and Reproach (Qianhe):** This is the request that “celestial soldiers” apprehend the demon, ghost, or spirit, and that it be taken and placed in confinement, incarcerated in a “spirit prison.”
4. **Removal (Bi):** Also known as the “Rite of Depossession,” the patient’s Three Hun (Ethereal Soul) are first to be reunited with their Yuan Shen (Original Spirit). Then, the demon, ghost or spirit is to be sentenced. It can either be driven away and sent to a particular place for relocation, or be executed depending on the nature of its crime (generally, a host of ferocious guardian spirit-generals and soldiers seize, devour or trample to death the afflicting demon, ghost, or spirit).

MEDICAL QIGONG TREATMENT PROTOCOL FOR SPIRIT OR DEMON POSSESSION

When treating a patient who is spirit or demon possessed, the Qigong doctor must place special emphasis on the Divine Hookup and Three Invocations (see Volume 3, Chapter 28), or otherwise risk being attacked by the foreign spirit. Often the entity being removed will resist, and will look for any available opening from which to harass the treating doctor. It is also important to make the distinction between a communication received from the patient, and one received from the foreign entity.

In certain ancient Daoist traditions, before performing an exorcism, the Daoist master would

peel back the patient's eyelids in order to observe the Blood Vessel patterns. The eyelid was divided into four quadrants, representing the four quadrants of Heaven. By observing which quadrant the demon originated from, the Daoist master could correctly choose which specific Talismans and Mantras would work best to remove the spirit entity.

THE MAGIC CIRCLE

In certain schools of ancient Daoism, before beginning the exorcism ceremony it was important to create a safe haven from which to detect, summon, investigate, accuse, reproach, and remove the entity. This physical, energetic and spiritual sanctuary was graphically represented by drawing a circle on the ground surrounding the Daoist priest. Its form represented the divine sacred space of the Dao existing within the Wuji (Figure 20.57). Later, this energetic and spiritual boundary was known as the "magic circle" in certain esoteric Chinese traditions and it provided stability, protection, insulation, and focus for the Daoist priest performing the exorcism.

When a magic circle was used during specific invocation or evocation practices, it was important for the individual performing the ritual to be standing in the center of this magical circle. The energetic and spiritual matrix of the magic circle was considered not only a diagram used for protection against undesirable negative influences, but it was also an expression of the Daoist priest's untouchability and invincibility due to his or her conscious fusion with the Dao.

The true significance of the creation of the magic circle is its symbolic representation of the energetic fusion of both the macrocosm (universe) and the microcosm (humanity). Generally, the energetic nature of a circle represents the seed from which all of creation has evolved, and into which all of creation will return. It specifically expresses the process of the beginning (creation) and ending (dissolution) of all things, and symbolizes unity, eternity, and perfect order. It is a field of power that lives, breathes, and moves with life, through which the powers of the divine can be invoked and expressed.

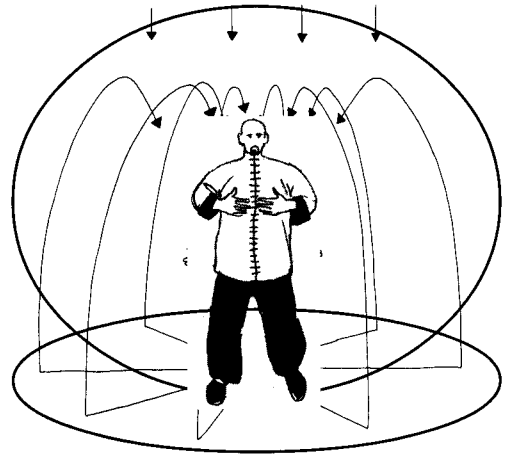


Figure 20.57. Using imagination, create an energetic circle surrounding the physical body

In ancient Daoist esoteric traditions, the magic circle depicts the eternal matrix of the Wuji, which has no beginning or end. Therefore, when the Qigong doctor energetically draws a magic circle used for exorcism, he or she views the circle as a symbolic diagram of the infinite Dao, and all its divine aspects. For the Qigong doctor, the magic circle thus represents and reinforces a powerful connection with the macrocosm on the highest level of his or her consciousness.

While standing in the center of the circle, the Qigong doctor represents the divine authority of the Dao, and the energetic and spiritual matrix of the magic circle represents the infinite space of the Wuji being impregnated and sustained through the power of the Dao. Therefore, as the doctor stands within the energetic and spiritual realm of the magic circle, he or she rules over all of the various beings existing within the different realms of the universe, and may exercise absolute power over them. Demons or evil spirit entities must now be obedient to the doctor's consummate authority and the procedure for the exorcism may begin. The doctor's will has now become the will of the infinite Dao (God).

The integrity of the energetic and spiritual matrix of the magic circle always depends on the faith, understanding, and belief of the Qigong doctor's own personal concept and relationship with the divine (God, Dao). Should the Qigong doctor fail to have or maintain this divine attitude

when drawing the magic circle or when performing the exorcism, he or she will face the danger of failing to gain the respect of the demon or evil spirit entity, and may be ridiculed, attacked, possessed, or struck dead (such sudden deaths generally manifest through symptoms presenting themselves as epilepsy, heart attack, stroke, or strangulation).

Additionally, it is extremely important when encountering demons or evil spirit entities that the Qigong doctor never step out of the safe space created and contained within the divine energetic and spiritual matrix of the magic circle. Once the magic circle has been drawn, the exorcist must also carefully guard against passing over, stooping, or leaning beyond its energetic sanctuary during the exorcism. This rule especially applies to the exorcist before he or she commands the evil spirit to depart. Should the exorcist incautiously leave the circle without having previously bound and removed the evil spirit, the evil spirit can and sometimes will invoke revenge on the exorcists for having disturbed it.

EXAMPLES OF USING THE MAGIC CIRCLE FOR PROTECTION AND DEFENSE

The energetic and spiritual matrix of the magic circle offers the Qigong doctor many possible uses, and can be initiated as protection against any harmful invisible influences projected onto the doctor by "black" sorcerers or evil-intending individuals. For example, the energetic and spiritual matrix of the magic circle can occasionally be drawn in the air surrounding an individual and utilized as a weapon to counter a spirit assault. This type of magic circle directly expresses itself either on the energetic or spiritual plane and indirectly manifests on the physical plane. The "binding" power of this type of magic circle is so intense that it is commonly known as a "magnetic circle" because it naturally accumulates other projected elements and light, thus fortifying the energetic and spiritual matrix of the magic circle.

In recent years I have only shared the following experience with a few friends and certain students, however, after much encouragement, I now feel that it is appropriate to share this with the reader.

In 1995, I was finishing the clinical requirements for the Master of Medical Qigong degree from the Hai Dian University in Beijing, China. Simultaneously, I was also completing my required internship hours for the Doctor of Medical Qigong license with the Ministry of Health, at the Xi Yuan Hospital. It was late in September, and for the last few months the clinical examinations and internship rounds at the hospital had been both extremely successful and quite intense. This was due to the fact that some of the Chinese doctors were not use to foreign doctors treating patients in their hospital, and a strong rivalry arose between certain Chinese Medical Qigong doctors and myself (including two of my I.I.M.Q. graduates).

Because we were quite successful in the clinical diagnoses and treatment of the patients, after the first month many of the resident and newly interning Chinese doctors were beginning to "lose face," and become quite agitated with us.

One day, as we entered the outpatient clinic at the Xi Yuan Hospital, one of the resident Qigong doctors approached us saying, "Johnson, today we have something different. Please follow me." So we followed the doctor to a separate room where four chairs were positioned in a small circle in front of a long wooden desk. The resident doctor said, "Johnson, you sit here," and positioned me with my back to the desk facing him. My student Seth Lefkowitz was positioned on my left side, and my senior student Arnold Tayam was positioned on my right.

As the doctor began to ask us what seemed to be meaningless questions about clinical practices, a second Qigong doctor entered the room and sat at the desk directly behind me. I felt him enter the room so I turned to acknowledge his presence with a smile, but he just glared at me, closed his eyes and began to position his hands forming a Buddhist Power Mudra used for invoking and projecting Qi and Shen. I thought that his actions were peculiar but was distracted by the first doctor grabbing my arm and saying, "Johnson, you look here!" As I turned around to face the first Qigong doctor and engage in further conversations, "WHAM!!!" I was suddenly hit with a energy blast aimed at the back of my head,

GV-16 to be exact. I immediately turned to address the second Qigong doctor who was initiating the attack. Both of his eyes had rolled upward into the Crystal Chamber of his Upper Dantian (only the whites of his eyes were visible), his hands holding the Buddhist Power Mudra were positioned in front of the Yintang (Third Eye), and he was inaudibly chanting a Mantra (I could see his lips moving). Immediately the first doctor pulled my arm again saying, "Johnson, you look here!"

I realized that I had been set up, and that I was now under a serious psychic attack initiated by the second Qigong doctor. I was also concerned for the health and safety of my two students, Seth and Arnold. I immediately closed my eyes and dropped my Qi and Shen into the Earth. I transferred and rooted the projected energy from the second doctor's psychic attack into the ground, while simultaneously fortifying my own external Wei Qi fields. Next, using my intention, I immediately connected to the divine and quickly created an energetic magic circle surrounding Seth, Arnold, and myself. As I created the magic circle, I also surrounded and enveloped the first Qigong doctor and began to spiral the energy in a counterclockwise direction. Because I felt that he was a co-conspirator, I focused on absorbing and drawing energy out from the first Qigong doctor's body and diverted it into the energetic field of the spiralling magic circle. I did this in order to strengthen the energetic and spiritual matrix of the magic circle. I also used the spiralling energetic field of the magic circle to divert and absorb the Qi and Shen being projected into the back of my head from the second Qigong doctor. At this point in time, the second Qigong doctor's energetic attack to the back of my head remained consistent and relentless.

I therefore created a "magnetic magic circle" using the combined energies flowing from myself and the first and second Qigong doctors. After increasing the spinning rotation of the combined energies within the magnetic magic circle, I closed my eyes and immediately compressed the accumulated energies to form a powerful "Energy Ball," which I then shot directly into the groin of the second Qigong doctor using my right palm. All this was

performed while sitting in the chair and still facing the first doctor.

Immediately the second Qigong doctor screamed and jumped out from behind the desk. Everyone turned to watch him quickly run out of the room. Next, I turned to focus my attention onto the first Qigong doctor who was now shouting, "No more questions! No more questions! We go now! We go now!" Having said that, the first doctor immediately sprang up and ran out of the room, leaving the three of us sitting there, staring at each other. As we got up to leave Seth looked at me and said, "What was that all about?" I simply smiled and said, "We'll talk about it later," and we left to start our clinical rounds.

TREATMENT FOR SPIRIT OR DEMON POSSESSION

The treatment protocol for spirit or demon possession is described as follows:

1. Begin with the One Through Ten Meditation, and then perform the Three Invocations. While performing the third invocation, envelop the patient and connect him or her with the divine using strong intention.
2. Connect with the divine and draw down another cord of divine light into the patient and connect it to them through the Baihui (at the top of the patient's head). This will connect the patient strongly to the higher self. It is essential at this stage to silently ask the patient's permission for the removal of the foreign entity, as the patient may or may not yet be ready to release it. If permission is not given, do not attempt to remove the entity unless it is within the will of the divine.
3. Once permission is given to remove the spirit entity or demon, draw a cord of light down from the divine, envelop the spirit entity, sealing it completely within a divine energy bubble. Ask the entity to leave and to end all present, past, and future karma it has with the patient. Additionally ask the divine to resolve and forgive the debt of the karma that exists between the patient and the spirit entity.
4. Then draw a second cord of light down from the divine and attach it to the spirit entity it-

self and slowly begin to remove the entity from the patient's body and Wei Qi fields and return it back to the divine.

5. As you remove the spirit being, look for the demonic energetic cords that it has been using to secure itself to the patient's energetic and emotional matrices.
6. Remove the demonic energetic cords from the Five Yin Organs by proceeding in the following manner:
 - The energetic attachments must be released first from the patient to the spirit entity; and then from the spirit entity to the patient.
 - The doctor should softly tug or pull on the energetic cord while observing the patient's facial features. By pulling on the energetic cord, the doctor will be able to observe the chronological age of the patient at the time that the energetic cord originated.
 - Once the doctor has located an energetic cord the next step is in dislocating its energetic roots from the Five Yin Organs, as well as from the primary affected organ (for example the Uterus). Beginning at the base of the energetic cord (the Uterus), the doctor will continue to remove its energetic connection to the patient's Liver and disconnect the anger related to the experiences manifested within the energetic cord (Figure 20.58). Next, go to the Lungs and disconnect the feelings of grief manifested within the energetic cord. Then, go the Kidneys and disconnect the feelings of fear and insecurity manifested within the energetic cord. Go to the Spleen and allow the patient to experience a sense of responsibility to arrive at a state of resolution. Finally, go to the patient's Heart allowing the patient to forgive and heal.
 - To remove the energetic cord, the doctor dredges and purges the patient's body, while silently communicating to the patient through his or her Creative Subconscious mind. The doctor will encourage the patient to let go and fully release the toxic cords (along with the memories that sustain them) to the divine. Sometimes, the doctor will feel an electric shock as the cord is removed.
7. Next, Purge the patient's spinal cord and cen-

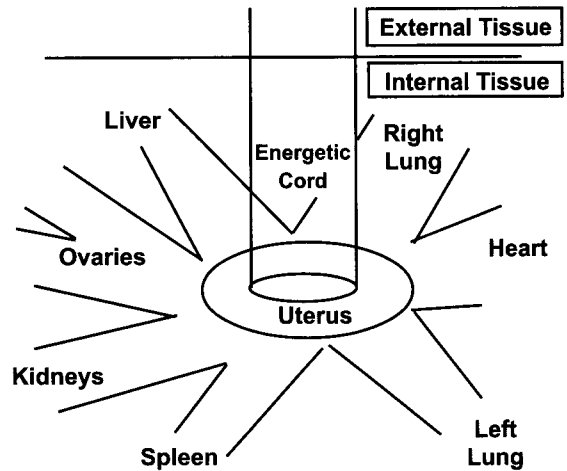


Figure 20.58. The Attachment of an Energetic Cord

tral nervous system, carefully removing any demonic energetic cords that may have been embedded in the patient's neural and neuromuscular patterning. Throughout this process the spirit being should be gradually disconnecting from the patient, regardless of its desire. If the Qigong doctor has difficulty in removing the energetic cords from the patient, it may be necessary to fill each area while simultaneously performing the purification.

8. Purge and purify the patient's Kidney Orb and the Sea of Marrow.
9. Pull another cord of divine light into the patient's Taiji Pole and imagine divine white light overflowing into the patient's Taiji Pole, filling each Chakra and Chakra Gate with a solid connection to the divine light.
10. Standing at the top of the patient's head, radiate divine light through the Taiji Pole, taking time to fill each of the Chakras, then the Sea of Marrow, and then all the internal organs and their orbs. Fill the patient completely, allowing the divine light to eventually radiate out through the pores, expanding into and filling the patient's three Wei Qi fields.
11. Seal the patient by wrapping him or her in an energetic bubble of divine light, and then disconnect from the patient's energetic field. This will seal the patient's body and prevent the demon or spirit entity from reentering.

12. At this point at the end of the treatment, the Qigong doctor should remain in silent prayer and gratitude, inhaling and exhaling quietly through the nose.

HOMWORK PRESCRIPTIONS

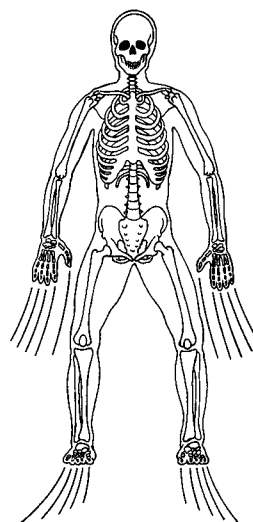
- Homework prescriptions are generally both Tonifying and protective. The Qigong doctor may, for example, prescribe Medical Qigong Meditations such as:
 - The Ren Wu Zang Meditation (see Volume 3, Chapter 30)
 - The Releasing Emotional Blockages and Energetic Armoring Meditation (see Volume 4, Chapter 55)
 - Medical Qigong Exercises that Tonify the patient's Kidney Orb (see Volume 4, Chapter 41), and exercises that Tonify the Three Dantians (see Volume 4, Chapter 43)
- Have the patient practice positive affirmations, meditations, and visualizations that will transform any of the patient's remaining negative emotions. This prescription is given to prevent the evil spirit entity or demon from re-entering the patient's energetic field. Evil spirit entities and demons tend to live off of the negative emotions that people create, embody, and release.

DAOIST EXORCISM: STAGE #1

The following is an example of an ancient Daoist approach to removing or "exorcising" demons or unwanted spirits.

THE PREPARATION

- Begin from a Wuji posture, with both feet standing slightly wider than shoulder's width apart. Perform the One Through Ten Meditation and the Three Invocations (see, Volume 3, Chapter 28).
- Inhale slowly through the nose using the Long and Deep Abdominal Breathing Method (see chapter 17) and gently fill the body with Qi. Focus on gathering the Qi into the Lower Dantian. While exhaling through the nose, imagine any pathogenic Qi leaving the tissues and body via the arms, legs, fingers, and toes (Figure 20.59). The Qigong doctor continues



This image is used to purge the patient's body and cleanse the tissues

Figure 20.59. As the Qigong doctor inhales, he or she imagines the divine white healing light flowing into his or her body through the fingers and toes.

to perform this cleansing meditation for several minutes until he or she feels that the body has been completely purified.

- Next, using gentle and slow Natural Breathing, focus the Qi on circling the Lower Dantian by leading it up from the Huiyin CV-1 area (located at the base of the lower perineum), to the Shenque CV-8 area (located at the navel), and then begin to circle rotate the Lower Dantian Qi. Starting from the Shenque area, lead the Qi to the Mingmen area GV-4 (located directly in line with the navel at the second lumbar vertebra) then to the Huiyin area, and finally back to the Shenque area (Figure 20.60). Repeat the energetic circle rotation for 36 times, each time ending at the Shenque area. The circle rotation follows the natural flow of the Microcosmic Orbit Water cycle; it is initiated through the mind and it need not follow the doctor's respiration.
- Starting from the Shenque area, begin a second circular rotation of the Lower Dantian by directing the Qi to flow in a clockwise direction around the waist to the Mingmen then back to the Shenque, circling along the center hub of the Belt Vessel 36 times (Figure 20.61).
- Next, using the Abdominal Breath Holding

Method (see chapter 17), inhale three quick breaths through the nose and condense the gathered Qi into the Lower Dantian. Blend the gathered Qi with the energy contained within your Upper Dantian and Middle Dantian. Then, using the Aspirating Breathing Method, exhale the breath through the mouth with the “Ha” sound. Repeat this respiratory pattern (three inhales through the nose and one exhalation through the mouth) nine times in order to awaken your inherent Ling Qi and spiritual light.

- After completing the breathing methods, you should feel intense heat as the body’s Ling Qi and internal light is energized and brought forth from the Taiji Pole. Next, using imagination, create an energetic circle surrounding the physical body (Figure 20.62). Once the energetic circle has been created, locate its center and then step back five paces. The doctor should now be standing outside the center of the energetic circle, at its rim. This action forms an energetic Talisman that defines the energetic space for the ritual.
- Once you are secure at the rim of the circle, adopt the standing “Immortal Post” posture (see Chapter 16) and begin to imagine and feel your entire body creating ripples that constantly vibrate and emanate from your center core like water. Slightly bounce on your heels allowing your body to increase the external projection of resonant vibration, causing the rings of ripples within the energetic circle to become larger and expand outward (Figure 20.63).
- While bouncing on your heels, imagine the light and vibration of the energetic rings expanding outward to the edge of the universe, the vibrating waves will automatically stir up all of the Ling Qi within the surrounding area, causing all of the spirit entities, ghosts, and demons to arise. According to Daoist master Dr. Baolin Wu, this is the central practice of how the initiates of the Zheng Yi Sect perform their exorcism.
- Once the spirit entities have been brought out, place them a minimum distance of three feet outside the energetic field of your circle. Each

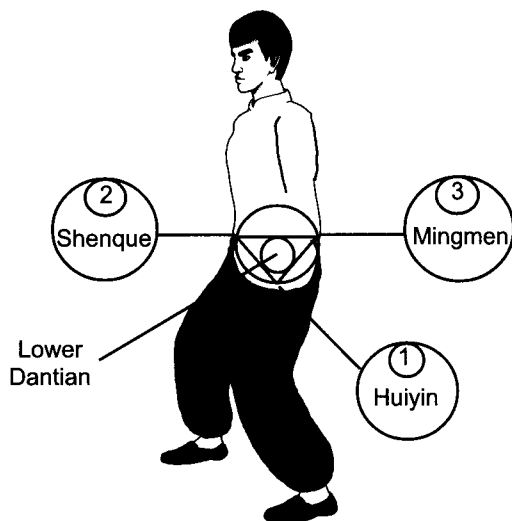


Figure 20.60. Connect the perineum with the navel and the Mingmen 36 times, ending at the Shenque Point

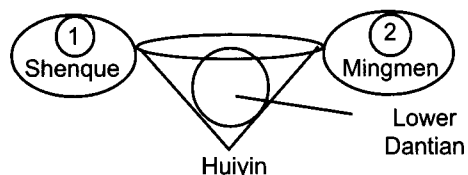


Figure 20.61. Connect the Shenque (navel) with the Mingmen in a clockwise horizontal direction, circling the center hub of the Belt Vessel 36 times

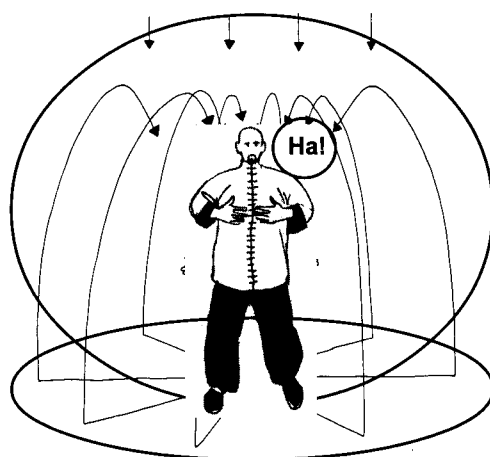


Figure 20.62. Using imagination, create an energetic circle surrounding the physical body

type of spirit entity is assigned a specific distance and location outside of the energetic circle; the darker the spirit force, the further away it should be placed (Figure 20.64). There are 18 different levels of spirit entities, the four most common are human spiritual influences (thought form clusters and psychic attacks), evil spirits and ghosts (spirits from departed humans), nature spirits (spirits that live within the realm of nature, trees, rocks, rivers, etc.), and demonic spirits. In ancient Daoist teachings, it was believed that the nature of the spirit was revealed by the form it adopted. The lowest (less powerful) spiritual manifestations appeared as inanimate objects such as stones, household items, etc. Slightly more complex spirit entities would appear as living plants; even more advanced spirit entities would appear as beasts; and the most advanced spirit entities would appear in human form, ranging from children, men and women, to immortals (angels and demons).

- It is important not to allow any of these spirit entities to penetrate the shield of your energetic circle. Place your attention and focus on their energetic and spirit presence, connect with the divine light of compassion, and begin to purify the space by either shrinking them until they dissolve or causing them to disappear.
- In ancient China, some Daoist masters would also use the Bouncing on the Heels technique after creating the energetic circle in order to unveil any malevolent spirit influences that may try to hinder the treatment of the patient. Spiritual purification was sometimes accomplished by bouncing on the heels in order to bring the patient's spiritually influenced sickness to light, and then placing the spiritually induced sickness outside, beyond the boundaries of the energetic circle.
- The Daoist master would sometimes use specific Hand Seals for detecting the presence of evil spirits, while bounced on his or her heels. These specific Hand Seals acted as a type of unveiling device, and were used in order to bring to light any spirit entities that were hid-

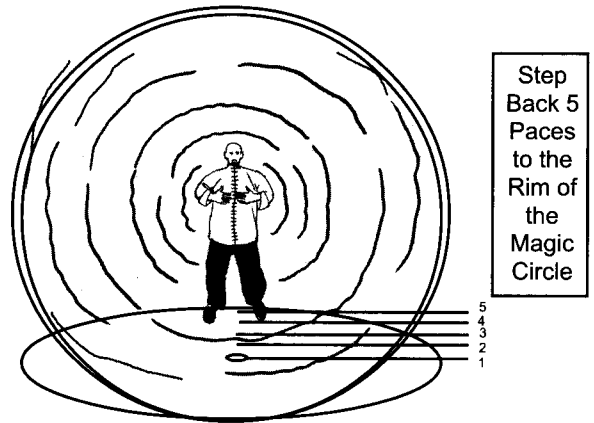


Figure 20.63. Slightly bounce on your heels allowing your body to increase the external projection of resonant vibration, causing the energetic circle to become larger as it ripples outward

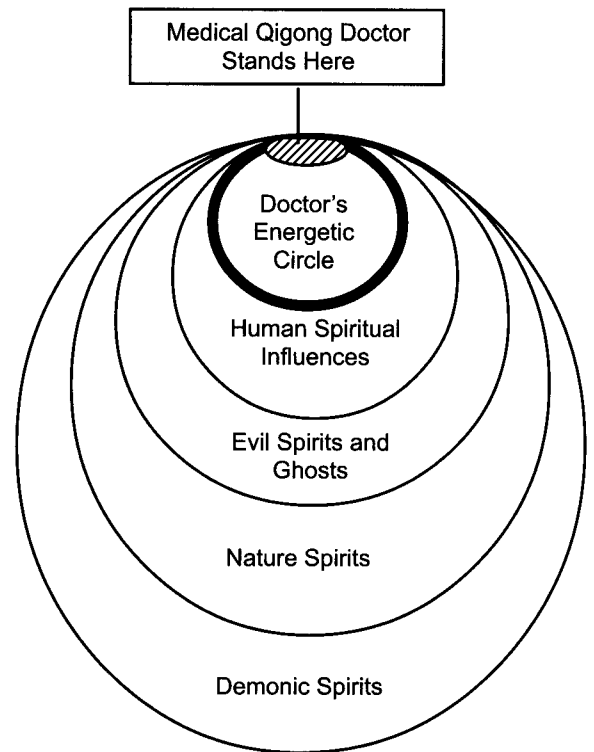
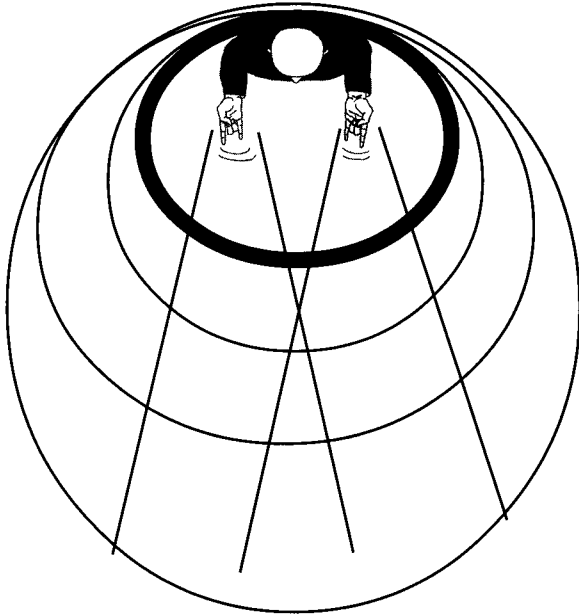


Figure 20.64. Each type of spiritual entity is assigned a specific distance and location outside of the energetic circles; the darker the spiritual force, the further away it should be placed

This first Daoist Hand Seal is used for detecting the presence of spirit entities



This second Daoist Hand Seal is used for detecting and dissolving the energetic fields of evil spirits. Once the doctor forms this particular Hand Seal, he or she should concentrate on dissolving the presence of the evil spirits with divine light.

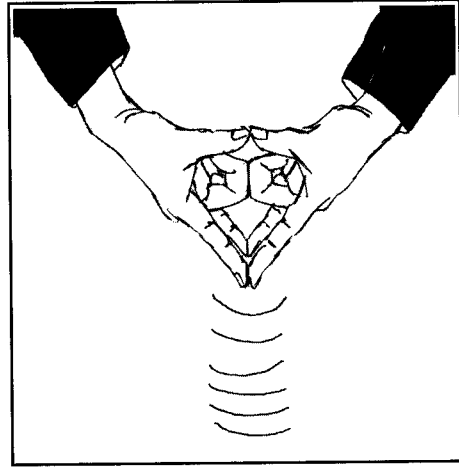


Figure 20.65. Hand Seals Used in Daoist Exorcisms

ing within the environment's energetic and spiritual realms (Figure 20.65).

ADVANCED DAOIST EXORCISM: STAGE #2

Certain spirit entities will not respond to the previous methods of exorcism, and the Qigong doctor may thus be required to employ more advanced and intense methods to deal with the invading demons or spirits. It is important to note before proceeding further that not all spirits cause harm and therefore it is not always necessary to destroy them.

However, the Medical Qigong doctor is encouraged to immediately destroy certain types of demons, such as those that are in the category of mentally created phantoms (Demonic Elementals). These evil and malevolent spirit entities, as well as poltergeists, must first be frozen, then captured and burned with sacred fire, described as follows:

- Before you can imprison a ghost or spirit entity, it must first be captured with a special Breath Incantation. The incantation "Rang

Yang" (to accuse and command the spirit to make an appearance) is audibly repeated in a constant streaming undertone sound until the evil spirit makes its appearance. It is then frozen by shouting "Kong" (to freeze or paralyze), causing it to be frozen, trapped, and rooted in one spot (Figure 20.66). This Mantra acts as a sounded Talisman; its vibrational impact is used to freeze and control the spirit entity. Such spells are especially powerful if orally repeated by divine men or women whose power and virtue naturally tend to paralyze spiritual entities.

1. Rang - Come, let it be (angry)
2. Yang - Nourish, let it feel good
3. Kong - Freeze it

In ancient China the same Breath Incantation, "Rang Yang Kong" is audibly repeated to treat tumor growth. The ancient Daoists believed that by saying these words the tumor was frozen, stopping it from growing bigger or metastasizing.

- Once the spirit entity has been frozen, it is

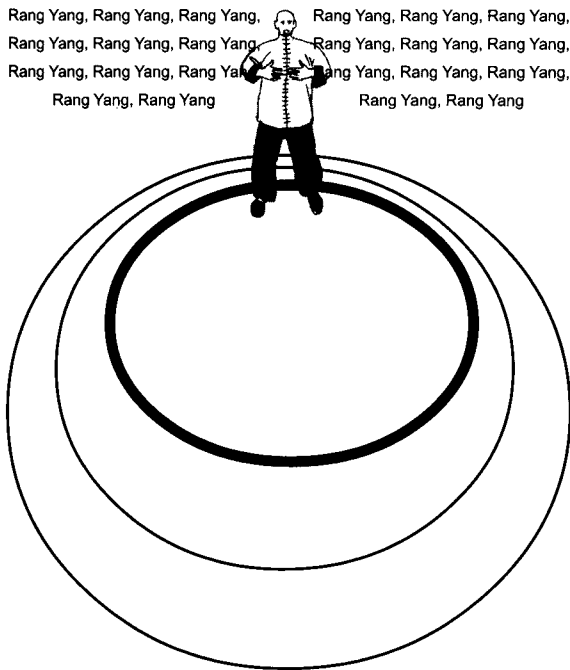


Figure 20.66. The Incantation “Rang Yang” is audibly repeated until the evil spirit appears, then “Kong” is shouted in order to freeze it.

important to seal it in a special Talismanic container in order to prevent its escape. Still standing on the rim of the energetic circle, begin by sealing the “front door” of energetic space: the “front door” of energetic space is sealed by visualizing the image of the Heaven Trigram and saying the Mantra “Qian” three times, while simultaneously imagining the Heaven Trigram forming in front of your body (Figure 20.67). Next, begin to seal the “back door” of energetic space: the “back door” of energetic space is sealed by visualizing the image of the Earth Trigram and saying the Mantra “Kun” three times, while simultaneously imagining the Earth Trigram forming in back of your body. It is important to imagine and feel the energetic natures and specific powers of the Trigrams when you invoke them.

It is very important to note that the Qigong doctor should still be positioned at the rim of the energetic circle (known as Yu Wei, a place of energetic defense and resistance) while proceeding to the next step. The doctor’s body

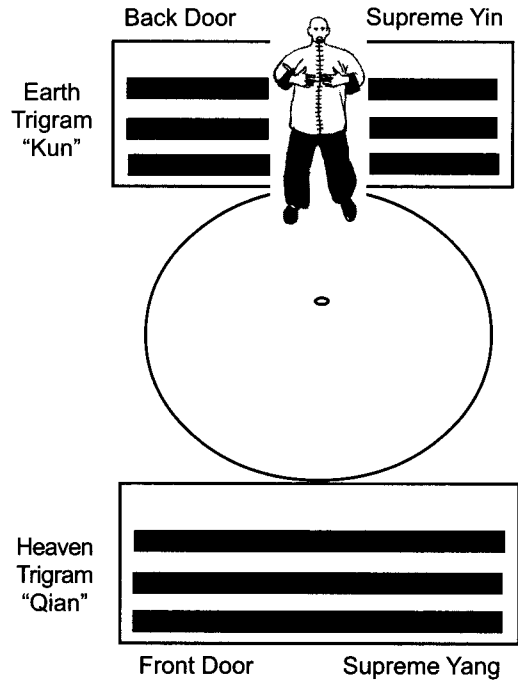


Figure 20.67. Sealing the Front Door and Back Door of Energetic Space

must be perpendicular to the spirit entity which should now be trapped in the middle energetic space, between the energetic fields of the front and back doors. Never directly face the spirit entity or ghost, and always avoid turning your back to it.

- Now that the spirit entity has been frozen and essentially “captured,” the Qigong doctor must completely avail him or herself of the infinite power of the divine. Imagine and feel that you are at the center of time and space and are beginning to dissolve into the infinite ocean of light and energy that exists within the Wuji. As your spiritual body, energetic body, and physical body dissolve, imagine and feel that your energetic fields are transforming into the sparkling Element of Water. Maintain this intention until you completely embody it (dominating and manifesting within your whole Heart, mind, soul, and strength).
- The next step is very important. Nine energetic wells must be dug by using the Qi from your breath. Begin by inhaling divine energy through

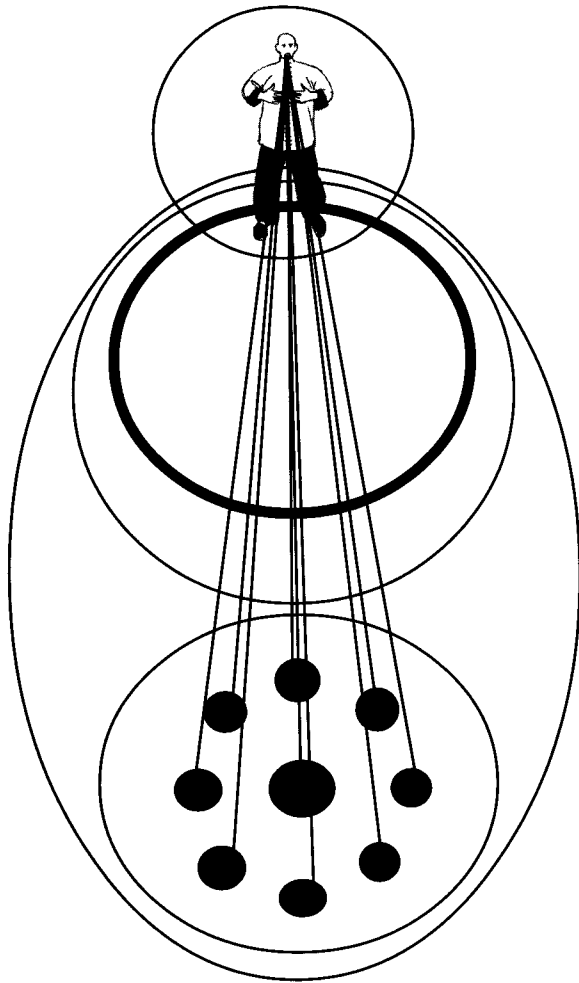


Figure 20.68. Nine energetic wells must be dug via the Qi from your breath

the nose, and swallowing the Qi, allowing it to flow into the Lower Dantian and fuse with the infinite power contained within the Wuji. Exhale the “Ha” sound into the energetic field of the Earth. As the projected sound reaches the ground, a well is immediately dug. Continue in this manner until all nine wells are dug (Figure 20.68). Eight wells must first be dug surrounding the spirit entity, with the final well being placed directly in the middle of the eight wells with which to bury and seal the ghost.

- After all nine wells have been dug (the first

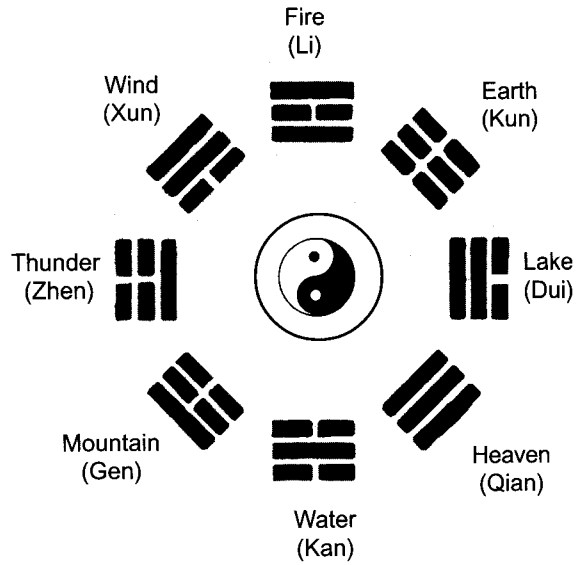
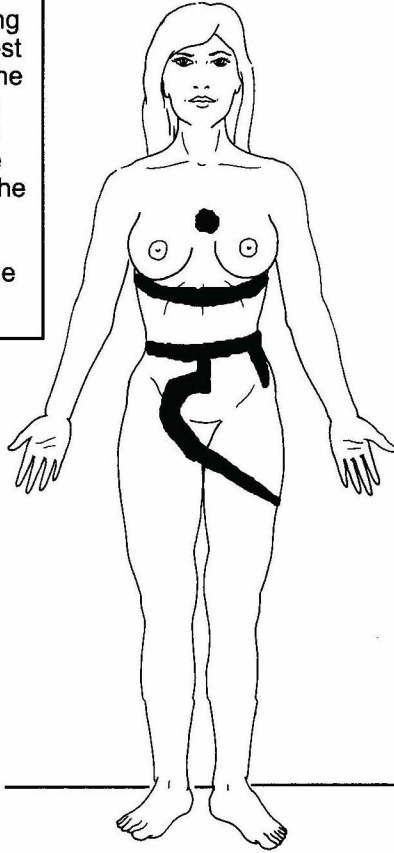


Figure 20.69. Imagine and feel the eight wells that surround the ghost transforming into the eight powers of the Postnatal Bagua Trigrams

eight surrounding the ghost, and the ninth in the center encapsulating it), imagine and feel the eight wells that surround the ghost transforming into the eight powers of the Postnatal Bagua Trigrams (Figure 20.69). The center well (containing the ghost) is immediately transformed into a Daoist Bagua Lu (a Daoist furnace used for transformation and purification).

- Once the spirit entity has been sealed within the Daoist Bagua Lu it is ready to be transformed by the divine fire known as the Wu Ming Huo (“Nameless, Indescribable Fire”). To begin the burning process, empty your mind of all thoughts. There must only be a complete and pervasive peace of mind and Heart. From within this state of tranquility, the Righteous Fire radiates from the Heart and heats the furnace until the evil spirit entity dissolves back into the Wuji.
- To end the exorcism, first return to Wuji posture and allow the Qi to return to the Lower Dantian. As the body, mind and spirit return to normal, it is important to finish the ritual by drawing a Daoist energetic Faith Talisman of

When drawing the lower crest for women, the line curves around the groin to the right side of the body, then descends ending on the left thigh



When drawing the lower crest for men, the line curves around the groin to the left side of the body, then descends ending on the right thigh

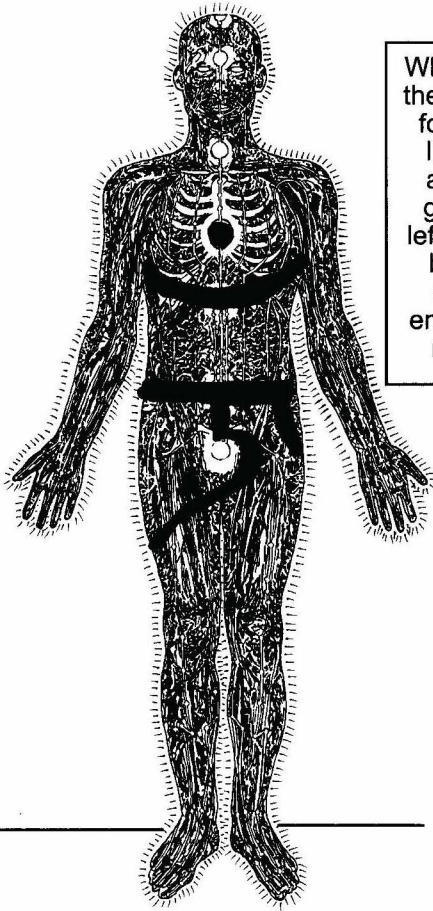


Figure 20.70. According to the Zheng Yi Sect of Daoist Exorcism, the Faith Talisman is drawn by both men and women, with the first two fingers of the left (Yang) hand, or with the mind (Inspired from the original artwork of Alex Grey).

peace and protection on your body. Traditionally, according to Zheng Yi teachings, the Faith Talisman is drawn with the mind or left (Yang) hand (Figure 20.70). Begin by drawing a dot on the Middle Dantian area, and a semicircle on the solar plexus area. Draw from the left side

moving across the Shenque (navel area) to the right hip. Then, beginning at the Shenque, the first two fingers draw line down the center of the abdomen to the Lower Dantian and then curve the line around the groin towards to right thigh (left thigh for women).

APPENDIX 1

THE FOUR TRANSITIONS OF INTERNAL TRAINING

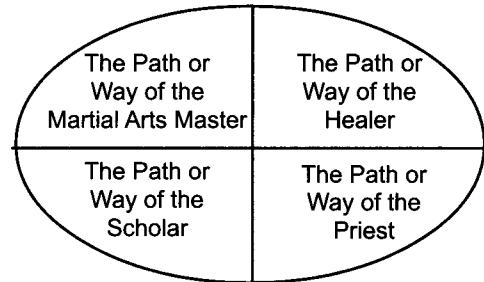
INTRODUCTION

Many years ago, I embarked on a quest to understand my true self, internal power and the energetic interactions of the physical, energetic, and spiritual worlds. I was taught that when refining any internal martial, medical or spiritual Dao Yin type of training, the student will naturally increase and empower their Jing, Qi, and Shen. When training in Chinese martial arts, for example, my Shaolin and Wu Dang instructors informed me that through this refinement (Jing, Qi and Shen), the student will naturally progress through four levels or paths of transformation. These four levels or paths of transformation are known as follows:

- The Dao De Wu Shu Shifu (The Path or Way of the Martial Arts Master)
- The Dao De Yi Sheng (The Path or Way of the Healer)
- The Dao De Xue Zhe (The Path or Way of the Scholar)
- The Dao De Shen Fu (The Path or Way of the Priest)

Each of these four paths specifically work with the cultivation and development of the student's body, mind, emotions, and spirit. Each level of transformation teaches students something unique about themselves and encourages them to progress further into higher states of enlightenment, in every aspect of their lives. In ancient China, traditionally a monk would walk all of these paths during some point in his or her training, specializing in particular or specific areas of attention according to his or her own personal needs, interest and personality.

When progressing through all four stages,



The Four Paths of Transformation

there are two elements at work within each level of transformation. These two powerful elements are in a constant state of competition with each other. For the sake of simplicity, we can divide these two elements into Yang and Yin characteristics, described as follows:

- 1. The Yang (True or Congenital) Self:** This is the internal manifestation of the individual's Prenatal Wu Jing Shen. It is the expression of the individual's Original Spirit (Yuan Shen), as influenced by the spiritual direction of the Hun. The Yang Self is also known as the Divine Self, Spiritual Self, or the Divine Nature. This spiritual state relates to the energetic manifestation of "Light," which is considered Yang.
- 2. The Yin (False or Acquired) Self:** This is the internal manifestation of the individual's Postnatal Wu Jing Shen. It is the expression of the individual's Acquired Spirit (Shen Zhi), as influenced by the spiritual direction of the Po. The Yin Self is also known as the Ego, Primal Self, or Animal Self. This spiritual state relates to the energetic manifestation of "Darkness," which is considered Yin. When practicing any internal art, be it mar-

tial, medical, or spiritual, both sides of the energetic potential are called into existence, appearing at each of the four levels of transformation within the practitioner. Although both levels co-exist simultaneously, generally one side will dominate on a consistent basis, either the "Light" or "Dark" side of one's internal self.

Generally, in each level of training a specific internal organ dominates. The challenge is for the student to learn how to control both Yang and Yin sides of energetic and spiritual development. The internal organ manifestations of the four states are described as follows:

- **The Martial Arts Master:** Liver organ is the first internal organ whose energetic and spiritual influence the student must learn to control. The Liver expresses the acquired emotions of impatience, frustration, irritability, rudeness, stubbornness, blame, anger, rage, jealousy and depression, all of which are fed and maintained by the Po. It is only through a spiritual death that an individual can overcome a past abusive history that maintains control of the Liver's energetic and spiritual states. The student can then progress further, spiritually transforming into the next level of divine evolution, which manifests through the Hun's influence of benevolence, compassion, and love for self and others. This also allows the martial arts student time to mature before progressing to the Healer stage of training.

In order to assist the student in this transformation, the master generally teaches him or her the particular martial arts school's "Code of Conduct," and "Wu Shu Dao" (Martial Arts Way). Otherwise, without this internal guidance, the students become "stuck" by interpreting all martial training according to the same old thought patterns, which can feed their past anger and mistrust.

- **The Healer:** The Lung organ is the second internal organ whose energetic and spiritual influence the student must learn to control. The Lungs express the acquired emotions of grief, sorrow, sadness, shame, disappointment, self-pity, guilt, and despair, all of which

are fed and maintained by the Po. It is only through a spiritual death that an individual can overcome a past abusive history that maintains control of the Lung's energetic and spiritual states. The student can then progress further and spiritually transform into the next level of divine evolution, which manifests through the Hun's influence of justice, righteousness, integrity, dignity, and social responsibility. This also allows the Healer time to mature before progressing to the Scholar stage of training.

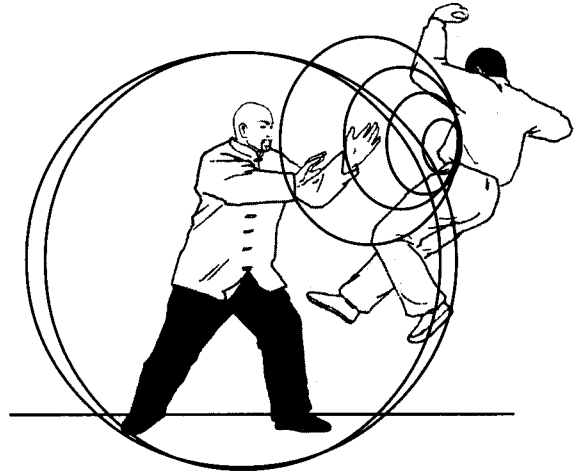
- **The Scholar:** The Kidney organ is the third internal organ whose energetic and spiritual influence the student must learn to control. The Kidneys express the acquired emotions of fear, paranoia, terror, panic, horror, loneliness, and insecurity, all of which are fed and maintained by the Po. It is only through a spiritual death that an individual can overcome a past abusive history that maintains control of the Kidney's energetic and spiritual states. The student can then progress further and spiritually transform into the next level of divine evolution, which manifests through the Hun's influence of rationality, clear perception, self-understanding, self-confidence, and wisdom. This also allows the Scholar time to mature before progressing to the Priest stage of training.
- **The Priest:** The Heart organ is the fourth internal organ whose energetic and spiritual influence the student must learn to control. The Heart expresses the acquired emotions of nervousness, excitement, shock, overexcitement, heartache and mania, all of which are fed and maintained by the Po. It is only through a spiritual death that an individual can overcome a past abusive history that maintains control of the Heart's energetic and spiritual states. The student can then progress further and spiritually transform into the next level of divine evolution, which manifests through the Hun's influence of peace, pleasure, joy, contentment, tranquility, and healthy boundary setting.

DAO DE WU SHU SHIFU

THE PATH OF THE MARTIAL ARTS MASTER: YANG STATE

The first level of transformation is often developed during the initial stages of combat training. It is called the Path of the Martial Arts Master. When training in combat skill, the student will develop and refine patterned movements of the hands, legs, and body through kinesthetic space. This causes the same sort of physical and energetic extension and expansion of awareness and skill that a Xue Zhe (Scholar) would use when practicing his or her brush strokes. In a complete martial arts form, you have all of the experiences and alchemic movements necessary to open the body's energetic gates. The action of opening the body's energetic gates has the potential of allowing a practitioner the ability to experience the inflow of the energy of the Wuji, elevating the individual into certain stages of enlightenment. The path of the Martial Arts Master not only requires the individual to practice and master the physical movements of combative forms, weapons and applications, but it also requires the mastery of specific internal training skills such as Qigong (energy skill), Neigong (internal skill) and Shengong (spirit skill). All of these types of combined internal martial skills are further culminated within the student through the subtle spiritual empowerment provided by the teacher.

Through specific body movements it is possible to initiate physical, energetic and spiritual alchemical transformations. For example, when an individual is practicing any physical movement, he or she is also combining energy from the Lower, Middle and Upper Dantian cauldrons, and extending Qi outward from the body's tissues throughout the physical, energetic and spiritual realms. The blending of external environmental energy with the internal prenatal energy allows the body's physical energy (which has been purified) to gather and increase its energetic potential, moving the Qi and Shen through the body's higher energetic and spiritual centers. The specific skill of refinement and cultivation that is de-



During the first level of transformation, the Path of the Martial Arts Master, the student focuses on developing speed, endurance, strength and power.

veloped will depend on the focus of the student's intention. For example, once the physical level is supported and stabilized, the student will begin to build up enough energy to support the next level of training (the energetic level). The focus of this next stage is to take the energy from the emotional realm and move it to the intellectual realm, cleansing and refining the mind. The final level focuses on opening the individual's Shen, which allows him or her the ability to access the infinite energy flowing from the Taiji Pole and all three Dantians, thereby moving into the spirit world which results in opening and increasing one's inner perceptions. All Daoist (Wu Dang) and Buddhist (Shaolin) training methods came out of the monastery with the goal of each student becoming a priest of enlightenment (Shen Fu). In martial arts training, fighting is only a vehicle used to teach the students about their true-selves and to discipline them to grow and change.

In the Daoist Wu Dang internal martial arts systems, the initial forms are very simple, yet their energetic potential is both profound and mysterious. Within each internal system, the ancient form acts as an energetic icon. Through constant and correct practice, the student will be able to experience the energetic potential and spiritual states

that the particular forms were designed to cultivate. The energetic imprinting contained within a form's unique pattern has been maintained throughout the centuries, being energized or "fed" through the constant practice of thousands of students who have invested their energy in training the specific martial arts form. Some examples of the hidden energetic and spiritual potential contained within each of the Daoist internal martial arts forms are described as follows:

- In Taijiquan, there are thirteen original postures. Twelve of these postures correspond to the energetic flow of the body's Twelve Primary Channels, and the thirteenth posture corresponds to the energy existing within the infinite space of the Wuji.
- In Baguazhang, the eight guas not only relate to the prenatal and postnatal patterns of celestial and terrestrial energetic powers, but also relate to the body's energetic patterns existing within the Eight Extraordinary Vessels (also known in ancient times as the eight psychic channels).
- In Xing-Yi Quan, the five forms correspond to the celestial and terrestrial energetic powers of the Five Elements, which relate to the body's five Yin internal organs. These five forms also correspond to the energetic patterns inherent within the Ten Heavenly Stems (Liver, Gall Bladder, Heart, Small Intestine, Stomach, Lungs, Large Intestine, Kidneys and Bladder).

When practicing any of these three Daoist internal martial arts systems, as students begin to build power and develop more energy and stamina, they will naturally begin to modify the physical patterns of the initial form. The result of these modifications becomes evident as the student's physical movements begin issuing energy into more powerful and dynamic applications, with more subtle complexity.

While training in Baguazhang, I once told Master Wong that I was amazed that all of our techniques were extremely vicious and were developed for killing or maiming. He then stated that I was completely wrong, and that the tech-

niques were only for health purposes. I asked him, "How can gouging out a person's eye or snapping a neck be for health?" He looked at me, smiled, and replied, "You misunderstand. All martial arts are for health. It is not healthy to be beaten up. It is bad for you physically, mentally, emotionally and spiritually. So we learn to protect our bodies because they are the temples of our souls. If I place a fan on that table and its blades are whirling quickly, you do not push your finger into it. If you do, it will chop off your finger, and just keep whirling. However, the fan will not chase you around the room just because you pushed your finger into its blades. It does what it is supposed to do. Nothing more, nothing less. I am teaching you to be a fan."

At that point, I began to realize that it is the internal attitude of the individual that determines the application of one's training and the outcome of a situation. The attitude of the martial artist who has trained in the "Light" is one based on the development of health and self-preservation. One could argue that a spiritually enlightened soul would not be concerned with self-protection. However, even Gandhi when asked what he would do if he were to be slapped answered that he would turn the other cheek, but when asked what he would do if his wife was slapped, quickly answered that he would do everything in his power to stop such an attack.

THE PATH OF THE MARTIAL ARTS MASTER: YIN STATE

In the Path of the Martial Arts Master, when one has succumbed to the seduction of the "Dark Side," the student's focus and desire are completely different from those of the Yang state. The type of training in the "Dark Side" is molded and influenced by the "blood lust" of hostile forces. These hostile forces, or "Darker Spirit Entities," are an energetic and spiritual reality, and each student will encounter their influence to some extent on each path of transformation. Because the Daoists believe that everything comes from the Dao, they also envision the hostile forces as part of the Dao as well. They believe that the hostile

forces are agents that will help the student's growth of consciousness by providing obstacles to test their faith, devotion and integrity. Many times these hostile forces serve to also test the individual's spiritual endurance.

In the lower physical plane of existence, the hostile forces generally do not bother individuals too much, because they are considered of no real threat or influence to the energetic and spiritual realms. However, as students progress in the development of internal skills and techniques, gaining more energetic and spiritual powers, the hostile forces suddenly become interested in their energetic potential. Therefore, during the energetic and spiritual stages of development, the hostile forces will try to influence the student to a much greater degree, seeking to disrupt their training or initiate an unquenchable thirst for the darker side of energetic power.

For the martial arts student training from the "Dark Side," all attention, focus and desire is placed on killing or maiming for pure gratification. Although the techniques and application are exactly the same as those taught to students training martial arts skills in the "Light," the motivation behind each application is extremely different. Instead of a focus and attention being placed on self-preservation, the primary goal is placed on killing, paralyzing or maiming an opponent for the sake of ego gratification, revenge, or personal power. After some time of constant physical, mental, emotional and spiritual application, the martial arts students training from the "Dark Side" begins to live in a world of hate, fear and paranoia.

At the beginning of most martial arts training, an individual filters combative thoughts through the emotional history of his or her ego-based fears, each person or acquaintance the student meets generally becomes an opponent in his or her mind. For martial arts students training on the "Dark Side," the quest for power fuels their existence and must be jealously guarded at all costs. They are therefore left alone in their own worlds, filled with anger, fear, suspicion, and isolation.



During the second level, the Path of the Healer, the student experiences the understanding of his or her own energetic fields, and how one's Qi interrelates with the energetic fields of people, places, and things.

DAO DE YI SHENG

THE PATH OF THE HEALER: YANG STATE

The second level of transformation occurs once the student's combat training has been developed. This level of transformation is called the Path of the Healer, and is the initial point where the student's desire to learn more about the functional aspects of his martial forms and combat applications leads him into the study of the subtle aspects of the body's physical and energetic anatomy and physiology. The path of the healer is designed so that the student can reach a level of clarity and understanding of Qi by first becoming aware of his or her own body's interactions with surrounding energy fields. This is accomplished by having the student experience how his or her energy is affected by external energetic fields, herbs, diet, tissue manipulation, as well as physical, energetic and spiritual exercises and meditations. In this type of training the emphasis is placed on the experience, and not on the memorization of specific external patterns or book learn-

ing. It requires very deep levels of concentration, which can only be obtained when the mind has transcended its current level of relationship with matter and begins to feel and recognize that it vibrates at the subtle frequency levels of pure energy.

Once the student has an experiential understanding of his or her own energetic fields, he or she can then work to understand how this Qi interrelates with the energetic fields of people, places and things. At a higher levels of practice, the student's personal internal training begins to focus on Qigong exercises and meditations, both designed to maximize health. Additionally, Shengong exercises are practiced to open up the individual's psychic chambers and develop healing energies. It is sad to note that these higher levels of practice are seldom taught to medical students today, even in China. The fusion of Western Medicine and Traditional Chinese Medicine, and the attempts by the Chinese government to gain credibility in the West by suppressing the study of subtle energetic and spiritual training methods has diluted the traditional essential practices of ancient Chinese medicine.

Identification with the archetypal models of the major organs of Traditional Chinese Medicine can be directly developed through Shengong exercises and meditations. This will provide the student access, through psychic methods, to the physical, energetic and spiritual conditions of him or herself, or another person. These classic energetic and spiritual projections are the basis for clinical diagnosis and treatment as described in the *Yellow Emperor's Classic on Internal Medicine*. Experiential understanding of the body's Three Dantians, the Prenatal Eight Extraordinary Vessels, Postnatal Twelve Primary Channels, Ten Celestial Stems and their relationship to the Yin and Yang organs, and Five Element Organs, traditionally gave students training in the martial, medical or spiritual arts access to esoteric diagnostic and healing knowledge, which was needed for the individual to progress to higher, more advanced internal practices.

This abundant internal knowledge can be used for healing, and has a direct effect on the stu-

dent as a martial artist, both in form (because of his or her advanced knowledge in body structure and channel alignment) and in combat (because of nerve, tendon, bone, and energy knowledge). As internal knowledge increases, the student's desires slowly begin to transform from self preservation and martial survival, to one of helping and healing others.

THE PATH OF THE HEALER: YIN STATE

A healer on the "Dark Side" will also begin the study of the body's anatomy and physiology, however, the initial goal will be fueled by the desire of destroying or maiming an opponent simply for the sake of pure pleasure. Study of the body's channels and points will be initiated with the sole desire of paralyzing and causing death. When studying herbal formulas, a student on the Dark Side will specifically focus on the use of different poisons and power elixirs. The only real healing the student of the Dark Side is concerned with at this stage is for self-survival, with no true consideration for others. When sparring with another individual, the student of the Dark Side will consciously try to injure his or her partner, by noting weaknesses manifesting in the partner's energetic fields and then attacking the corresponding weak internal organs. At this stage, "Dark Side" healers are usually experienced in tissue regulation, energetic manipulation and herbology, however, their internal attitude has become one of selfishness and cruelty, with an obsession for power.

DAO DE XUE ZHE

THE PATH OF THE SCHOLAR: YANG STATE

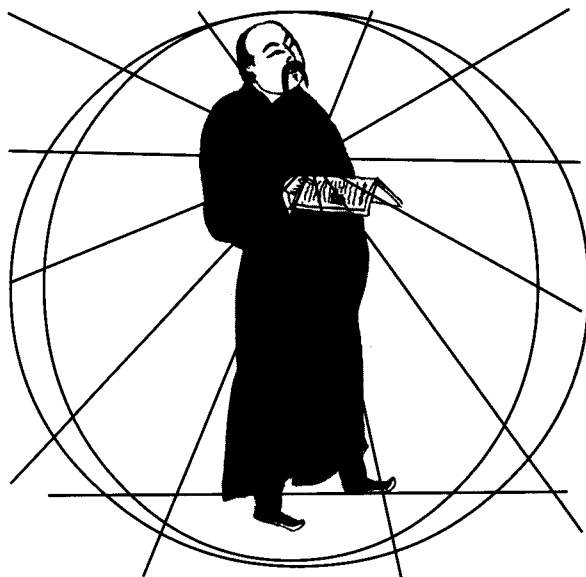
The third level of transformation is called the Path of the Scholar. This is the stage where the energy gathered from Neigong, Qigong, and Shengong training creates a relaxed state within the body to the degree that the cells and internal fascia begin to release the student's innermost emotions stored within the tissues. The student

becomes aware of these emotions and begins a breaking down process of releasing and healing from past traumas. This energetic sequence of events also begins the stage known as "the death of the ego fear." The emotional experiences which students have been avoiding for most of their lives now come to the surface. Students begin to realize that by facing and healing unaddressed wounds from the past, they can change their present state of being and break through the pre-existing emotional patterns. This change and transformation will completely alter the future course of events in their lives. As students desire to change and grow, they begin to embrace a deeper love of spiritual knowledge and wisdom, and their eyes become open to new dimensions of truth, which are unveiled. At this point students befriend, help, and counsel other students in their own transformations, becoming a support for them in their times of need.

Traditionally, the path of the scholar was believed to be the embodiment of those disciples who have mastered all five Chinese Classics (*the Book of Odes, Book of Rites, Book of Changes, Book of History, and Music*), which contain all of the divine wisdom from the Yellow Emperor. The five Chinese Classics are described as follows:

- **The Book of Odes:** This contains descriptions of all of the possible emotional states.
- **The Book of Rites:** This contains all of the possible ways to approach the spirit world.
- **The Book of Changes:** This contains all of the possible transformations that can occur in personal and social processes.
- **The Book of History:** This contains all of the possible political and social transformations that can occur in the civil life.
- **Music:** This is the fifth discipline and study, and is considered the harmonizer.

The practitioner on the path of the scholar was required to copy these classics over and over until they were memorized. The imperial examinations required that each of the books be written with perfect calligraphy. In calligraphy practice, the kinesthetic movements of the hand and brush merged with the extension of Qi and Shen from the three Dantians. As a scholar's brush strokes



During the third level of transformation, the Path of the Scholar, the student focuses on self-understanding.

move within the energetic fields of three dimensional space, they internally evoked the energetic experience of the writing.

The practitioner learned at the intellectual level by writing the characters and interpreting their meaning, and on the spiritual level by actually experiencing what had been written through the meditative presence of mind created through the calligraphy practice. Through this practice, the ancient Chinese scholars were able to directly preserve and transmit esoteric knowledge. The brush strokes generated analogous kinesthetic processes in the brain. This allowed subtle alchemical transformations to become initiated when the left and right sides of the brain were balanced through correct calligraphy practice.

Anything that deals with spatial awareness, spiritual vision, kinesthetic movement and artistic endeavors can be accessed through the right side of the brain. Anything that deals with linear thought, digital processes and analysis can be accessed through the left side of the brain. By intellectually studying the classics (a left brain activity) through an artistic, kinesthetic movement or meditative process (right brain functions), the scholar

could effectively attain a balance of mind. In the energy of the movements required to construct the characters, a master teacher could see every nuance of the physical, mental, emotional, and spiritual energy of the student and thus would know what the student needed to work on.

THE PATH OF THE SCHOLAR: YIN STATE

The “Dark Side” scholars also become aware of the existing emotions and memories of the past trapped deep inside of the body’s tissues. However, by studying and applying this skill, they begin to learn how to control and manipulate other people. They become intrigued with the study of the emotional factors affecting the energetic fields for the sole purpose of dominating the environment and everyone in it. If for some reason they lose control of the situation or people surrounding themselves, they become enraged and blame everyone else, not accepting responsibility for their own actions. The dark side scholar is usually very cunning, extremely manipulative, and covertly or overtly dominant.

DAO DE SHEN FU

THE PATH OF THE PRIEST: YANG STATE

The fourth and final level of transformation is called the Path of the Priest. At this stage, the student begins to realize that all of the physical, energetic and spiritual gifts that he or she has acquired are but simple gifts from the divine and possessions to be owned. He or she begins to understand that it was the quest to know the true-self and the divine that has allowed the student the ability to reach the higher levels of insight and self-awareness. As long as the student continues to share his or her life and healing abilities with others, he or she will not stagnate, and will enrich the lives of other individuals. Once students begin to know and understand their life purpose and divine calling (their personal reason for existence) they will begin to walk in peace and har-

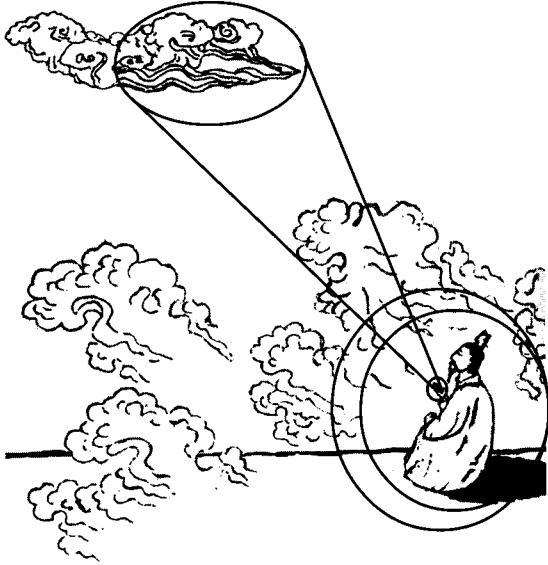
mony with those around themselves.

In the path of the priest, instead of using physical movements to enable energy, students use their intention. Once the monks had refined certain physical, mental, energetic and spiritual empowerments, they used their intention to initiate energetic and spiritual transformation, and were able to project and move energy in specific ways.

It is possible to create these energetic types of alchemic transformation through movement alone, as in the path of the martial artist, but the priests mainly utilize meditation to transform energy from the physical level to the spiritual level. This was achieved by practicing visualizations and using special images that would activate certain celestial energies and their corresponding energies in the physical body. When that happens, the student will be able to focus and condense the body’s energy, moving it in prescribed patterns in order to open up different channels within their body. Once all of the body’s channels are open, the student can then condense the body’s Five Element energies into a ball of white light energy or “pearl.” This energetic pearl is then used to heal the internal organs and body’s tissues. The student can also take this refined energy and transform it into building a “body of light.” This is accomplished through focused intention, and the transformation and projection of consciousness.

In ancient times, priests were not introduced to these advanced methods until their physical body was strong and stable through the use of Neigong and Qigong training. If an attempt was made to generate this type of spiritual energy before the body, mind, and the emotions could support it, the student would create something that they couldn’t support or sustain, resulting in a breakdown in the body’s energetic structure. Therefore, the path of the priest was not usually transmitted to a student until he or she had built a sufficient physical, mental, and emotional foundation through practicing one or more of the other three pathways.

Through the study of each individual pathway or level, the student will begin to understand



During the fourth and final level of transformation, the Path of the Priest, the student focuses on self-enlightenment.

the initial attachment to the power of the pathway's energetic potential. Any compulsions toward misusing this power and the struggle to do what's right will always be a challenge for the student of the Light.

THE PATH OF THE PRIEST: YIN STATE

The fourth and final level of transformation on the "Dark Side" is also called the Path of the Priest. At this point in time, the body's energy begins to manifest its innate power within the "Dark Side" practitioner. At this stage, he or she has become quite adept in the energetic and spiritual skills of conjuring and projecting.

Through years of feeding emotions with anger, fear, suspicion, and jealousy, they have become energetically and spiritually enmeshed in envy and bitterness. They have also become both invincible (in their own mind), and paranoid (full of slander, jealousy and envy towards everyone). They often hurt their own students and those around them for

the sole purpose of entertainment or ego gratification, and their mind becomes energetically and spiritually distorted. Unfulfilled in their spiritual life, they seek to fill this void with unquenchable desires (feeding on such things as power, sex, money, alcohol, or food), and are still alone within themselves. These unprocessed emotions will eventually take control of their body, as the energy turns inward and begins to attack the liver, causing the Qi and Blood of the major internal organs to begin to overheat. Without divine spiritual intervention, this increased energy culmination will usually overload the body's internal systems. If this pattern is left unaltered, the priest of the Dark Side will usually die of a heart attack or stroke, occurring between the ages of fifty and sixty (during the time of the body's energy peak).

CONCLUSION

In each stage of training, students will face both the Yin and Yang sides of themselves. Generally, one side will dominate, either the "Light" or "Dark" side, whichever side is energetically fed. In each stage the student is a warrior. In the first stage, as the martial artist, he or she trains to preserve the body against physical aggression. In the second stage, as the healer, they train to battle against the unseen forces of nature in the form of diseases, infections, viruses and energetic obstructions. In the third stage, as the scholar, they face the lies and deceptions of ego-fears, and fight to develop a foundation of truth and faith within their own inner-selves. In the fourth and final stage, as the priest, they battle between ego desires and following the direct calling of the divine. They will either choose to follow divine guidance, influenced by the Hun, and accept divine will their life, becoming a blessing to all those whom they encounter; or choose to follow the innate actions of their primal-self, influenced by the Po, becoming consumed in their own selfish desires and ego gratifications, misusing their innate internal powers. The choice has been, and always will be, up to each individual.

GLOSSARY OF TERMS

A

Abdominal Breathing - to breathe from the abdomen (expand with inhalation, contract with exhalation).

Acupuncture - one of the Four branches of Traditional Chinese Medicine, which involves treating patients through the use of needling, cupping, Bloodletting, moxa and magnets in order to stimulate energy flow.

Acupuncturist - a doctor of acupuncture therapy.

Acquired Essence - also called Postnatal Jing, is acquired energetic tissue substance, developed after birth.

Acquired Force - energy pertaining to the earth and surrounding environment.

Acquired Qi - also called Postnatal Qi, is the body's energy derived from food, air and drink, acquired after birth.

Acquired Rational Mind - also called Postnatal Mind, are thoughts and feelings derived from the acquired experiences of one's environment.

Acute - a rapid onset and short duration of a particular condition.

Adenoma - a neoplasm (abnormal formation of tissue) of glandular epithelium.

Adenocarcinoma - a malignant tumor arising from a glandular organ.

Affirmation - a word, phrase or sentence that is repeated frequently to influence, or change, a belief held deeply within the unconscious mind.

Agoraphobia - fear of places or situations from which escape might be difficult or embarrassing. Symptoms include panic like symptoms and a precondition towards panic attacks.

Akashic Records - a Sanskrit term used to describe the detailed knowledge of all the historical events of the world recorded within the "all-pervasive space of the universe" or "Wuji," also called the "knowledge of the infinite Void."

Alchemy - internal transformation of body and energy brought about by: Nei Dan (inner alchemy) through internal Qigong training, and Wai Dan (external alchemy) using herbal formulas.

Amenorrhea - the absence or suppression of menstruation.

Ancestral Channel - a term used to describe one of the Eight Extraordinary Vessels.

Ancestral Qi - energy inherited from both parents at the time of conception, responsible for innate talents and skills.

Ancestral Traits - pertaining to the ancestral spiritual influence which affects the patient's body. Ancestral traits are developed according to the geographic location at the time of conception.

Anemia - a reduction in the number of circulating red Blood cells.

Angina Pectoris - severe pain and a sensation of constriction about the Heart.

An Jing - see Hidden Power.

Ankylosing Spondylitis - inflammation of the vertebrae, giving rise to stiffness of the back and neck.

An Mo Therapy - a tissue manipulation therapy that focuses primarily on the treatment of internal organ disorders.

Anorexia - loss of appetite.

An Sound Resonation - hidden or inaudible sound resonance.

Antibody - any of the numerous proteins produced by the immune system that defend against antigens.

Anxiety - emotional distress, resulting in Heart palpitations, inability to concentrate, muscle tension causing muscle aches.

Aphasia - the absence or impairment of the ability to communicate through speech, writing, or signs, due to a dysfunction within the Brain center.

Aplastic Anemia - anemia caused by deficient red cell production, due to Bone marrow disorders.

Apoptosis - the disintegration of cells into membrane-bound particles that are then phagocytosed by other cells.

Archetypes - a term coined by the psychiatrist Carl G. Jung to describe the collective unconscious images and motifs (e.g., warrior, healer, priest, etc.). An inherited idea or mode of thought derived from the experiences of the race which is present in the unconscious of the individual.

Arrhythmia - an irregularity or loss of rhythm pertaining to the Heart.

Arteriosclerosis - term pertaining to a number of pathological conditions in which there is a thickening, hardening, and loss of elasticity of the artery walls.

Arthralgia - pain in the joints.

Arthritis - pain and inflammation of the joints, followed by progressive stiffness.

Arthropathy - pertaining to any joint disease.

Ascariasis - infestation of ascaris lumbicoides parasite (pinworm).

Ascending Qi - the action and flow of energy moving upward.

Ashi Points - also called "Trigger Points" are places on the body which are tender spots or painful areas near diseased or injured tissue.

Asthma - a disease caused by increased respon-

siveness of the tracheobronchial tree within the Lungs, due to various stimuli, causing severe difficulty in breathing.

Astral Body - also called the soul body, describes the energetic vehicle in which the eternal soul can journey outside of the physical body. The astral body is connected to the Middle Dantian by a silver "cord of life."

Astral Matter - the energetic substance located within the second field of the body's external Wei Qi and attributed to the emotional energy body.

Astral Plane - an energetic and spiritual plane of existence parallel to the physical plane.

Astral Travel - also called soul travel (or astral projection) describes the condition of the eternal soul journeying outside of the physical body, connected to the Middle Dantian by a silver "cord of life."

Astringent - any substance or agent that causes tissues to contract or that inhibits secretion of Body Fluids such as mucus or Blood.

Antigens - any substance able to provoke an immune response in the human body.

Atelectasis - pulmonary collapse.

Atrophic - pertaining to atrophy.

Atrophy Syndrome - a disorder characterized by flaccidity and weakness of the limbs and a progressive loss of strength and muscle tone.

Attention Deficit Disorder - a learning disorder manifesting through the following symptoms: habitual failure to pay attention, easily distractible, inability to organize, extreme impulsiveness, difficulty in studying, often accompanied by hyperactivity.

Aura - the energetic field which radiates light and circulates around the second field of the body's external Wei Qi

Aura Colors - the body's energetic luminous colors ranging from red, orange, yellow, green, blue, violet to white.

Auspicious Powers - the energy potential contained within the Five Yin Organs.

B

Ba Gan - eight diagnostic principles used in Traditional Chinese Medicine in order to differentiate symptoms.

Bai Dai - leukorrhea or white vaginal discharge.

Baihui Point (One Hundred Meetings) - the Governing Vessel point at the top of the head (GV-20).

Bellows Palm Technique - a palm technique in which the thumb and little finger compress and release like a bellows.

Bells Palsy - unilateral facial paralysis of sudden onset.

Benign - gentle or kindly, not aggressive, the opposite of malignant.

Bile - a secretion stored in the gall bladder released into the duodenum as a digestive juice.

Bio-Rhythm - three distinct cycles and energy flow that pertain to the body's physical, emotional and intellectual rhythms.

Bipolar Personality Disorder - formerly known as manic depressive personality disorder, a state of extreme euphoria or pervasive irritability, with racing thoughts, inability to sleep, and impulsive behavior (that may last for days or months), that alternate with morbid depression with suicidal ideation or attempts at suicide (see depression). During the manic phase there may be hallucinations.

Bird's Bridge - pertaining to the energetic connection between the tongue and the upper "hard" palate, behind the teeth.

Birth Energetic Patterns - pertaining to the energetic patterns developed according to the influence of the time and geographic location of the patient's birth.

Blended Originals (Hun Yuan) - the body's "internal combined energy" fused into the Lower Dantian area.

Bloated and Expanded Stagnation - stagnation with a characteristically expansive or bloated appearance, can be caused from an accumulation of phlegm and Body Fluids (in addition to Qi and Blood) in the adjacent tissue areas of the body.

tion to Qi and Blood) in the adjacent tissue areas of the body.

Blood (Xue) - the dense fluid which nourishes the body, transmits Qi, and provides the material for the mind and emotions.

Blood Heat - a condition categorized by Heat and Blood signs (retching of Blood, expectoration of Blood, Bloody stool or urine, nosebleeds, and menstrual irregularities).

Bloodletting - a technique used in acupuncture therapy which entails pricking the skin to release and remove Blood Heat and Blood stagnation.

Blood Stagnation - the impairment or cessation of normal Blood flow.

Blood Stasis - the impairment or cessation of normal Blood flow.

Blood Vessels - the body's transportation system for Qi and Blood nutrition and regeneration. The Blood Vessels are one of the Eight Extraordinary Organs, its function is to moisten the body's tissues.

Body Fluids (Ye) - these are clear, light, and watery. They originate from food and drink and are transformed and separated by the Spleen (aided by the Kidneys) and dispersed by the Lungs and Triple Burners. (i.e., perspiration, tears, saliva, and mucus.)

Body Liquids (Jin) - these are a heavier, denser form of Body Fluids, compared to the Body Fluids (Ye). Their function is to nourish the joints, spine, Brain, and Bone marrow. They lubricate the orifices of the sensory organs.

Bone - the body's skeletal material related in essence to the Kidneys. The Bones are one of the Eight Extraordinary Organs, its function is to store the body's Marrow.

Bone Marrow - sustains and nurtures the Bones, composed of Kidney Jing (Essence) and Marrow. The Marrow is one of the Eight Extraordinary Organs.

Book of Commentaries - consisting of ten commentaries from Confucius and his disciples,

pertaining to the study of the eight Trigrams, sixty-four hexagrams, and the Yi-Jing.

Book of Oracles - written by King Wen and the Duke of Zhou, pertaining to the study of the eight Trigrams, sixty-four hexagrams, and the Yi-Jing.

Borborygmus - a gurgling, rumbling sound heard over the Large Intestine, caused by the passing of gas through the liquid contents of the intestines.

Borderline Personality Disorder - a psychological disorder characterized by a pervasive pattern of intense, unstable relationships, and an unstable self-image. Such patients suffer from chronic feelings of emptiness stemming from abandonment issues. They exhibit self-destructive behavior and transient paranoia, or dissociative symptoms.

Brain - pertaining to the Sea of Marrow issuing from the Kidneys that collects within the cranium. The Brain is one of the Eight Extraordinary Organs.

Brain Tumor Point - Shimien Point located on the heel of each foot.

Bronchial Asthma - asthma caused by a hypersensitivity to an allergen.

Bronchiectasis - chronic dilatation of a bronchus or bronchi, with a secondary infection (usually involving the lower portion of the Lungs).

Bronchitis - inflammation of mucous membrane of the bronchial tubes.

C

Caduceus - medical insignia picturing double snakes wrapping a winged staff.

Calculi - the plural of calculus or stones, usually composed of mineral salts.

Cancer (Carcinoma) - an obstruction of Qi and Blood circulation resulting in stagnation and the formation of a malignant tumor that tends to spread.

Carbuncle - a circumscribed inflammation of the skin and deeper tissues.

Carcinogens - any substance or agent that pro-

duces or increases the risk of developing cancer.

Carcinoma (Cancer or Tumor) - a malignant growth or tumor that occurs in the epithelial tissue (the outer surface or first layer of tissue that lines the body's cavities, as well as the principal tubes and passageways leading to the exterior of the body)

Catatonic - totally withdrawn, almost unconscious, frozen and unable to move.

Celestial Stems - see Ten Celestial Stems.

Center Core - pertaining to either the core of light within the Taiji Pole which joins the body's three Dantians through the center of the body, or the True Self (the essence of a person's spirit).

Cerebral Embolism - a condition which occurs when an embolus (bubble of air, or piece of a thrombus) detaches from a thrombus and obstructs a cerebral artery.

Cerebral Hemorrhage - bleeding caused from a rupture of a sclerosed or diseased vessel in the Brain.

Cerebral Thrombosis - an obstruction of a cerebral artery by a thrombus (Blood clot).

Cerebro-Vascular Accident (CVA) - in the clinic, conditions referred to as stroke (or Wind-stroke) include cerebral hemorrhage, cerebral thrombosis, cerebral embolism, and cerebrovascular spasm. These four conditions are termed in Western Medicine as "Cerebro-Vascular Accident."

Cervical Spondylosis - a degenerative arthritis (osteoarthritis) of the cervical vertebrae and related tissues.

Chakra - an energetic vortex, spiraling out from the body's Taiji Pole, manifesting in the body and extending through the external field of Wei Qi.

Chakra Gates - the twelve major energy gates located on the center line of the anterior and posterior aspects of the body, as well as at the lower perineum and the top of the head.

- Chakra System** - the seven major Chakra or energy centers that connect to the Taiji Pole. Five Chakras extend to the front and back of the torso, with one located at the top of the head and the other located on the perineum.
- Channels** - the body's energetic rivers responsible for transporting Qi, also called "meridians."
- Channel Points** - areas or points (similar to small pools of Qi) found along the streams of a Channel, through which energy of the Yin and Yang (Zang/Fu) organs and channels are transported internally and externally.
- Channel Qi** - pertaining to the Qi found within the energetic flow of a channel.
- Cholangioles** - pertaining to small terminal portions of the bile duct.
- Charts of the Hall of Light** - ancient diagram depicting the body's internal organs and channels.
- Chemotherapy** - the application of chemical agents that have a specific and toxic effect upon the disease-causing microorganism, as well as the patient's tissues, energetic fields and immune system.
- Chicken Pecking Palm Technique** - a palm technique wherein the doctor's hand resembles the head of a chicken while manipulating the energy flow of the Invisible Needle.
- Chi Dai** - red vaginal discharge.
- Child Element** - pertaining to the Five Element Creative Cycle of Traditional Chinese Medicine, the primary organ is considered the Mother and its sequential organ is considered the Child.
- Chinese Massage** - one of the four branches of Traditional Chinese Medicine, which involves treating patients through the use of tissue manipulation, including Jie Gu Therapy for Bone disorders, Tui Na Therapy for muscle disorders, Gua Sha Therapy for febrile diseases and Blood Stagnation, An Mo therapy for internal organ disorders, and Jing Point Therapy for channel and internal organ regulation.
- Cholecystitis** - inflammation of the Gall Bladder.
- Cholelithiasis** - formation of calcium, i.e., bile stones in the Gall Bladder.
- Cholestasis** - an infection of the biliary tract.
- Chronic** - the long duration of a specific disease or condition, showing slow or little improvement.
- Chronic Fatigue Syndrome** - debilitating fatigue that is not the result of physical or mental exertion, and is not relieved by resting.
- Chrono-biology** - the science that deals with the study of the body's biological clocks and fluctuations in accordance with the cycles of the sun, moon and nature's rhythms.
- Chyluria** - the passing of fat globules in the urine.
- Circle of Willis** - the union of the anterior and posterior cerebral arteries, forming an anastomosis at the base of the Brain.
- Circulating Energy Technique** - this method refers to rotating Qi in a circular pattern (clockwise or counterclockwise) to move Qi and Blood stagnation, or to gather energy for tonification.
- Cirrhosis** - Cirrhosis is a generalized Liver disease marked by hepatic lesions, characterized by the formation of dense lobular connective tissue, degenerative changes in the parenchymal cells, structural alterations in the Liver lobules, and sometimes fatty and cellular infiltration within the Liver.
- Clairaudience** - the ability to hear sounds, music, and voices not audible to normal hearing (for example, receiving Messages and/or inspirations from the divine).
- Clairsentience** - the ability to perceive smells, taste, touch, emotions and physical sensations that contribute to an overall psychic and intuitive impression.
- Clairvoyance** - the ability to perceive current objects, events and/or people that may not be discerned through the body's normal senses. Both time and space are perceived on a clairvoyant spiritual dimension.

Clean Qi - Energy which has been purified.

Clinical Ethics - the moral principles and standards governing the doctor's conduct with patients in or away from the clinic.

Coccyx Pass (Wei Lu Guan) - is located on the lowest segment of the spine just posterior to the anus, near the Chang Qiang (GV-1) point.

Colitis - the inflammation of the colon.

Cold - one of the Six Evils

Cold Constitution - pertaining to a physical body innately prone towards coldness.

Collapsed Qi - this is considered a subcategory of Deficient Qi, and is regarded as the third and most severe type of Deficiency.

Collaterals (Luo) - the body's energetic streams that branch off the Twelve Primary Channels and the Conceptional and Governing Vessels.

Collective Unconsciousness - concept of psychiatrist Carl G. Jung pertaining to the memories of mental patterns that are experienced and shared by all mankind.

Coma - an abnormal deep state of unconsciousness with some possible awareness of surroundings, but a total inability to communicate with the outside environment. Comas result from a Qi obstruction to the Brain caused by illness or injury.

Common People's Fire - pertaining to the generated Heat originating from the Urinary Bladder Fire, located in the perineal area of the body.

Compressed Stagnation - a type of stagnation caused by the patient's energy contracting (externally moving inward); Compressed Stagnation feels energetically armored and hollow.

Conception Vessel - one of the Eight Extraordinary Vessels, also known as the "Sea of Yin"

Concentrative Meditation - keeping the mind focused and under control.

Congeaed - when Qi and/or Blood become thick and solid within the body's tissues, energetic fields, or both.

Congenital Qi (Prenatal Qi) - energy existing

before the fetus is born, acquired from the mother's, father's energies, as well as from the environmental and universal energies. It is sustained through prayer, meditation and sleep.

Conscious Mind - acquired mental reasoning, created through learning via the five senses and interactions with other people.

Constipation - difficulty or infrequent defecation, with the passage of unduly hard and dry fecal material.

Constitutions - see Five Elemental Constitutions.

Contracted Stagnation - stagnation caused by the patient's energy pulling inward, feels armored and solid.

Contraindications - any symptom or circumstance indicating the inappropriateness of a form of treatment that would be otherwise advisable.

Controlling Cycle - pertaining to the Five Element Cycle, where one elemental organ controls the second elemental organ in the Five Elements' Circle.

Corporeal Soul - associated with the Lungs, see Po.

Coryza - the inflammation of the respiratory mucous membranes.

Cosmology - the study of the universe.

Countertransference - this is the process whereby a doctor loses objectivity and unconsciously projects feelings, thoughts, beliefs and patterns of behavior onto the patient.

Couple Point - the Master Point's secondary point of connection affecting the Eight Extraordinary Vessels.

Cranio-Sacral Rhythm - Western term given to the fluctuating rhythm of the Sea of Marrow flowing from the Kidneys.

Creative Cycle - pertaining to the Five Element Cycle, where one organ creates the energy for the next.

Creative Subconscious Mind - the part of the mind that maintains the patient's reality by making him or her act like the person they believe themselves to be.

- Creative Visualization** - the process of using visualization as a tool for transforming energy and spirit.
- Crown Center** - the name given to the Baihui Point (GV-20) and Upper Chakra Gate, at the top of the head.
- Crystal Palace** - the energetic field of Qi located within the third ventricle of the Brain.
- Cupping** - a technique used in acupuncture therapy in which wooden, clay, or glass cups adhere to the patient's skin by suction, to drain or remove pathogenic Qi from the body's pores.
- Curious Organs** - the body's Six Extraordinary Yang Organs which function like Yin Organs as they store Yin Essence (i.e., Blood, Marrow, or Kidney Essence), but look like Yang Organs (because they are hollow). These organs consist of the Uterus, Brain, Marrow, Bones, Blood Vessels and Gall Bladder.
- Cycle of Disharmony** - an emotional state which induces a vicious cycle of physical, mental, emotional, energetic and spiritual disharmony.
- Cyst** - a closed sac that forms in tissue or a body cavity.
- Cystitis** - inflammation of the Urinary Bladder, usually occurring secondary to ascending urinary tract infection.
- Cytotoxic Treatments** - treatment containing toxins which attack the cells of the body (for example: radiation, chemotherapy and toxic herbs).
- D**
- Dacryorrhea** - excess tear flow.
- Damp** - a internal pathogenic condition relating to the storage of Damp or Wet toxins; Damp is one of the Six Evils; long-term Dampness may lead to Phlegm.
- Dantians** - the body's three main energetic pools, or reservoirs of Qi located in the head, chest and lower abdominal areas.
- Dantian Regulation** - the principle of balancing the energy governing the body's Three Dantians.
- Dao** - pertaining to God or divine consciousness.
- Daoist** - a student of the "Dao" or way of life, pertaining to living in harmony with the universe and environment.
- Dao Yin** - energy regulation exercises consisting of training the body, mind, and breath.
- De** - pertaining to an individual's personal Virtue.
- Defence Mechanisms** - see Ego Defence Mechanisms.
- Deficiency (Xu)** - a condition relating to the inadequate degree of a particular substance, e.g., Qi, Blood, Yin, Yang, Heat, etc.
- Delusions** - refers to the occurrence of a mental derangement in the patient resulting in a false belief based on incorrect inference about external reality. Regardless of the evidence to the contrary, the belief is strongly maintained.
- Demon or Spirit Oppression** - the condition of having a foreign spirit attach to a patient's external Wei Qi field, resulting in emotional disharmony.
- Demon or Spirit Possession** - the condition of having a foreign spirit invade and inhabit the patient's body, mind, emotion, and spirit.
- Denial** - a conscious refusal of an impulse-evoking fact, feeling or memory.
- Depersonalization Disorder** - persistent, recurring episodes of depersonalization, characterized by a feeling of detachment, or estrangement from one's self.
- Depression (Major)** - a psychological disorder resulting in major sadness and pessimism, feelings of worthlessness, helplessness and hopelessness. Symptoms include overeating or under-eating, insomnia or hyper-insomnia, difficulty concentrating, and fatigue. In Traditional Chinese Medicine, depression often emanates from Liver Qi Stagnation.
- Descending** - the action of energy moving downward.

- Diabetes** - a general term used to describe diseases characterized by excessive urination and a sugar imbalance in the Blood.
- Diaphoresis** - profuse sweating.
- Diastolic** - the resting phase of the Heart.
- Diathermy** - the therapeutic use of a high-frequency current to generate Heat within a certain area of the body.
- Di Qi** - Earth (Environmental) Energy.
- Disharmony** - pertaining to a lack of adequate balance of energy.
- Disorder** - an abnormal state of physical, mental, emotional, energetic or spiritual disharmony.
- Dispersing** - the spreading of Qi to other parts of the body, or purging of pathogenic energy from the body.
- Displacement** - the shifting of impulses aroused by one person, or situation to a safe target.
- Dissociated Identity Disorder** - new terminology used for multiple personality disorder.
- Distance Therapy** - also called External Qi Therapy, Qi Emission and Outgoing Qi Therapy, is defined as extending or projecting energy into a patient from a distance.
- Divergent Channels** - twelve secondary channels that parallel the Twelve Primary Channels.
- Divine** - pertaining to God.
- Divine Center** - referring to the North Star's stable position in the sky.
- Divine Hook-Up** - the Qigong doctor's initial preparation for therapy, wherein he or she connects with the divine for guidance.
- Divine Therapy** - long distance Qigong healing.
- D.M.Q.** - a licensed Doctor of Medical Qigong Therapy, presently only obtainable in China.
- Dong** - the Yang method of dynamic Postural Dao Yin training.
- Dragon's Mouth Palm Technique** - hand technique wherein the thumb touches the other four fingers of the hand, forming an image of the head of a dragon. This hand manipulation is used for leading and pulling the Qi.
- Draining Qi** - drawing off or releasing pathogenic energy from a specific organ area or channel of the patient's body.
- Dredging** - a type of energetic purging, used to clean the patient's energetic fields and channels.
- Drilling Energy Technique** - this method refers to rotating Qi in a spiraling pattern (clockwise or counterclockwise) to access the energy deep inside the patient's body.
- Dry** - one of the Six Evils
- Dryness** - a internal pathogenic condition relating to the storage of Dry toxins (i.e., dry mucus membranes resulting from a lack of Body Fluids).
- Dynamic Qigong** - energy gathering which utilizes active movements of the body.
- Dysmenorrhea** - painful menstruation.
- Dyspepsia** - painful digestion.
- Dyspeptic** - one afflicted with dyspepsia.
- Dysphagia** - difficulty in swallowing.
- Dysphoria** - exaggerated feeling of depression, anxiety and unrest.
- Dysplasia** - the abnormal development of tissue.
- Dyspnea** - air hunger, resulting in difficult breathing, shortness of breath, sometimes accompanied by pain.
- Dysthymia** - a chronic, form of depression (lasting at least two years), for children and adolescents the mood can be irritable rather than sad.
- E**
- Earth Element** - one of the Five Elements, pertaining to the Spleen and the Stomach.
- Earth Energy (Qi)** - Energy pertaining to the Earth and surrounding environment.
- Earth Jing** - energy that supervises the maturation phase of the fetus's ability for emotional and spiritual bonding during the seventh month of pregnancy.
- Earthly Branches** - twelve energies of the Earth

represented in the human body as the Twelve Primary Channels.

Earth Transpersonal Point - pertaining to the body's energetic connection to the Earth, located several feet beneath the feet.

ECG (or EKG) Eletrocardiogram - a graphic record made by an instrument that measures the Heart's electrical activity; usually used to confirm a diagnosis of a Heart condition.

Eclampsia - coma and convulsive seizures (between the 20th week of pregnancy and first week postpartum). Symptoms result in edema of the legs and feet, puffiness of the face, hypertension, severe headaches, dizziness, epigastric pain, nausea, sudden convulsive seizures and coma.

Eczema - an acute or chronic inflammation of the skin.

Edema - an acute or chronic cutaneous inflammatory condition.

EEG Electroencephalogram - a graphic record made by an instrument that measures the brain's electrical activity and records it as patterns of fluctuating waves.

Ego - the ego is the mediator between the id and the superego. According to Dr. Sigmund Freud's psychoanalytical theory, the superego combines the critical inner parent aspect with the idealistic aspect of the individual's conscience; the id consists of unconscious drives and instincts. The ego as mediator is responsible for ensuring rational behavior.

Ego Defense Mechanisms - according to Dr. Sigmund Freud's psychoanalytical theory, the ego defence mechanisms include: Repression, Displacement, Projection, Intellectualization, Regression, Fixation, Denial, Reaction-Formation, and Sublimation.

Eight Confluent Points - the areas where the Eight Extraordinary Vessels and Twelve Primary Channels intersect with each other.

Eight Energetic Principles (Eight Principle Theory) - a system of differential diagnosis using four pairs of opposites (Yin and Yang,

Cold and Hot, Deficient and Excess, Internal and External).

Eight Energetic Touches - pertaining to the somatic tissue response to energy stimulation (tingling, sensations of Heat, coldness, expansiveness, contracted, heaviness, lightness, and vibration).

Eight Extraordinary Vessels (Ancestral Channels)- the primary channels responsible for the formation of the fetus, which after birth, are considered the body's reservoirs for collecting the overflow energy from the Twelve Primary Channels.

Eight Miscellaneous Factors - eight factors that can off set the patient's Yin and Yang balance (diet, overexertion, excessive sex, child bearing, traumatic injuries, exposure to poisons, parasites, and iatrogenic disorders).

Eight Trigrams (Bagua) - eight cosmological patterns of three lines (solid and/or broken), called Yaos, used to diagnose as well as predict future transitions.

Emaciation - the state of being malnourished and extremely lean.

Embolus - a plug, composed of a thrombus or vegetation, mass of bacteria, or other foreign body obstructing a vessel.

Embolism - the obstruction of a Blood Vessel by foreign substances or a Blood clot.

EMG Electromyogram - a graphic record made by an instrument that measures the muscle's electrical activity and records its function.

Emitting Qi - the Qigong doctor extending energy outside the body for the purpose of treating a patient.

Emotional Energy Body - is the external energy existing in the body's second field of Wei Qi, which is attached to the internal organs.

Emotional Spirit - pertaining to the Emotional Energy Body.

Empathic Communication - the doctor's ability to experience the feelings and thoughts of his/her patients.

- Empty Qi** - a serious weakness or Deficiency of the body's Qi.
- Encephalomyelitis** - acute inflammation of the Brain and spinal cord.
- Endometrial Hyperplasia** - excessive proliferation of the cells within the lining of the Uterus.
- Energetic Armoring** - a condition resulting from the patient protecting specific tissues, organs, or areas of the body. Energetic armoring is initiated when the patient freezes certain emotional feelings to maintain the denial system.
- Energetic Barriers (Energetic Boundaries)** - the protective barriers existing within and outside of the body's tissues.
- Energetic Complications** - pertaining to energetic imbalances within the patient's tissues (e.g., compressed energy stagnation, energetic armoring, migrating Qi deviations, etc.)
- Energetic Cords** - energetic bands of light and vibration which form an emotional attachment, connecting the patient to certain people, places, or things.
- Energetic Grids** - an energetic net covering the surface of Heaven, Earth or the human body.
- Energetic Leakage** - a condition resulting from the leaking of Qi from the joints, due to an injury or unconscious sabotage.
- Energetic Medicine** - any and all medicine having to do with the stimulation, cultivation, tonification, purgation, balance and maintenance of the body's Qi.
- Energetic Point Therapy** - Emitting Qi into specific channel points or vessels on the patient's body.
- Enteric Nervous System** - pertaining to the nervous system of the Small Intestine.
- Enuresis** - the involuntary discharge of urine.
- Environmental Energy (Qi)** - Energy pertaining to the Earth and surrounding environment.
- Environmental Force** - energy pertaining to the Earth and surrounding environment.
- Epigastric Pain** - pain in the region over the pit of the Stomach.
- Epileptiform** - having the form of epilepsy.
- Epistaxis** - bleeding of the nose.
- Epithelial Hyperplasia** - excessive proliferation of the cells within the outer surface of the body, including the secreting portions of the glands and ducts.
- Essence (Jing)** - referring to either Prenatal and Postnatal energetic tissue mass.
- Eternal Soul** - the individual's True Self, which is always connected to the divine. It is absorbed into the mother's egg at the time of conception, and is rooted within the body's Taiji Pole.
- Ethereal Souls** - associated with the Liver, see Hun.
- Etiology** - the causes of a disease.
- Eustachian Tubes** - the auditory tube, extending from the middle ear to the pharynx.
- Evil Embryo** - pertaining to a toxic formation in the form of a tumor or cancer mass.
- Evil Influences** - pathogenic factors that can be either physical, mental, emotional, energetic or spiritual.
- Evil Qi (Xie Qi)** - also called Pathogenic Qi, Perverse Qi, Toxic Qi, and Heteropathic Qi, is energy that causes disease or harmful effects to the body.
- Evil States** - a condition wherein the patient experiences mental delusions, obsessions, infatuations with the doctor, spiritual oppression or possession.
- Evil Wind** - toxic Wind that invades the body, tissues or organs.
- Excess** - a condition relating to the over abundance of a particular substance. (e.g., Heat, Wind, Damp, Cold, etc.).
- Exopathogenic** - a disease or pathogen originating outside of the body.
- Extended Fan Palm Technique** - hand technique where the fingers separate like a Chinese fan, used for extending energy through the doctor's palm.

External Pathogenic Factors - an external invasion of Heat, Damp, Cold, Dryness, or Wind, or a combination thereof.

External Qi Therapy - a technique used in Medical Qigong therapy which pertains to Qi being emitted onto a patient.

Extraordinary Organs - also called Curious Organs, these six organs are shaped like Yang (Hollow) organs but function like Yin organs. The Brain stores Marrow, the Marrow stores Kidney Jing, the Bones store Marrow, the Blood vessels store the Blood, the Gall Bladder stores the bile, and the Uterus stores Kidney Jing, Blood, and Qi.

Extraordinary Vessels - secondary channels that flow in conjunction with the body's Twelve Primary Channels.

Extra Point - a point with a definite location, but not originating on the fourteen main channels.

F

False Cold (Pseudo Cold) - a clinical condition wherein Heat has become stagnated within the Interior of the body and the patient experiences symptoms of cold in the extremities.

False Heat (Pseudo Heat) - a clinical condition wherein an overabundance of Cold is transformed into Heat within the Interior of the body and the patient experiences symptoms of Heat in the extremities.

False Self - pertaining to the dark emotional side of the self, i.e., the masks and defence mechanisms that serve to protect the individual from dealing with his or her issues.

Fascia - a fibrous membrane covering, supporting, and separating the muscles, as well as uniting the skin with the body's underlying tissues.

Febrile Diseases - any and all diseases which cause the body to produce a fever.

Feng Shui (Wind and Water) - the study of harmonizing the energetic flow of Wind and Water, and the healing art of adjusting the person's environment to create improvements in the person's health and life.

Fetal Education - regulating the mother's behavior to improve her child's physical, emotional, and mental health is called "fetal education" in Traditional Chinese Medicine, and is important in the development of the child's Prenatal Essence, Energy, and Spirit.

Fetal Leakage - after conception, if a small amount of Bloody fluid discharges from a woman's vagina, it is known as Tai Lou or fetal leakage.

Fibroadenoma - a tumor with fibrous tissue, forming a dense covering.

Fire - one of the Five Elements, pertaining to the Heat and can be transformed into a pathogenic condition

Fire Element - one of the Five Elements, pertaining to the Heart, Small Intestine, Pericardium, and Triple Burners.

Fire Jing - energy that controls the development phase of the fetus's emotional and spiritual well-being during the fifth month of pregnancy.

Five Agents - the five energies that are linked to the moral qualities of a person's inner characteristics (the five virtues stored within the body's Wood, Fire, Earth, Metal and Water elements).

Five Elements - Wood, Fire, Earth, Metal and Water.

Five Element Animals - Green Dragon, Red Phoenix, White Tiger, Black (Indigo) Turtle, and Yellow Phoenix.

Five Elemental Constitutions - physical constitutions based upon the observation of the Five Elemental formations within the human body.

Five Element Organs - the organs related to the Five Elements, including: Wood - Liver and Gall Bladder; Fire - Heart and Small Intestine (Pericardium and Triple Burners); Earth - Spleen and Stomach; Metal - Lungs and Large Intestine; Water - Kidneys and Urinary Bladder.

Five Energetic Fields - pertaining to the body's five levels of energy, including: The External Wei Qi Fields, Internal Ying Qi Field, Sea of

- Blood, Sea of Marrow, and Center Core of Light (Taiji Pole).
- Five Flavors (Five Tastes)** - sour, bitter, sweet, pungent, and salty.
- Five Major Yang (Fu) Organs** - also called the Five Bowels, they are the body's five hollow organs: Gall Bladder, Small Intestine, Stomach, Large Intestine, and Urinary Bladder.
- Five Major Yin (Zang) Organs** - are the body's five solid organs: Liver, Heart, Spleen, Lungs and Kidneys.
- Five Orbs** - pertaining to the 5 Yin internal organs (Liver, Heart, Spleen, Lungs and Kidneys), their complete organ system, and the surrounding areas that they influence.
- Five Palms Hot** - a condition in which the patient feels a hot sensation in the palms and soles of the feet, accompanied by Heat and agitation of the chest and/or head area.
- Five Passes** - five important gates on the Governing Vessel located at the coccyx, Mingmen, Shendao, occiput and Baihui, where energy tends to stagnate.
- Five Portals of the Earthly Yin Gate** - pertaining to the five points at the bottom of the perineum through which the Qi of Earth enters into the body.
- Five Portals of the Heavenly Yang Gate** - pertaining to the five points at the top of the head through which the Qi of Heaven enters into the body.
- Five Sense Organs** - eyes, tongue, mouth, nose and ears.
- Five Thunder Fingers Technique** - hand manipulation technique wherein the fingers and thumb are rapidly extended from a closed soft fist, to strike with Qi for dispersing stagnations.
- Five Thrusting Channels** - see Thrusting Channels.
- Five Tissues** - tendons, Blood vessels, muscles, skin and Bones.
- Five Zhi** - in connection with the five mental aspects of the Mind, the Hun (Ethereal Soul), Po (Corporeal Soul), the Shen (Spirit), the Yi (Intellect), and the Zhi (willpower) are sometimes referred to as the Five Zhi.
- Fixation** - has the same result as regression, but the person becomes fixated at a particular stage of mental and emotional development.
- Flat Palm Detection** - an extended palm technique used for sensing and diagnosing.
- Four Bigs** - pertaining to severe excess of fever, sweating, thirst, and pulse.
- Four Doors** - the center of each palm and foot.
- Four Winds** - pertaining to the Energy of the four compass points. (North - back, South - front, West - right, and East - left.)
- Fu Organs** - Yang or hollow organs (Gall Bladder, Small Intestine, Stomach, Large Intestine, and Urinary Bladder). The Fu Organs operate primarily to relieve the Zang (Yin) Organs of toxic energies and wastes.
- ## G
- Gallow's Syndrome** - laughing at a very painful experience instead of grieving or crying.
- Gastritis** - the inflammation of the Stomach.
- Gastroptosis** - the downward displacement of the Stomach.
- Gate of Access** - the passageway between life and death, believed to be related to the stars of the Big Dipper.
- Gate of the Moon** - the western energetic region, which the sun must pass through in order to create Autumn.
- Gathering the Immortal's Water (Juice of Jade)** - pertaining to the energetic production of the saliva used to create the "Immortal Pill."
- Gathering Qi** - also called Respiratory Qi, Collection Qi, Chest Qi, Pectoral Qi, and Big Qi of the Chest. It is derived from the conversion of the purest and most potent forms of the body's Jing (particularly sexual fluids, hormones, and neurochemicals).
- Ghosts (Gui)** - disembodied spirits.
- Ghost Points** - points used for the treatment of emotional and spiritual disorders.

Gland - an organ that produces a hormone or other secretion.

Golden Gate in the East - the Eastern energetic region, which the sun must pass through in order to create Spring.

Gong - meaning skill or study.

Gout - sudden intense pain in a joint, usually the big toe or ankle, followed by swelling, inflammation and Heat in the joint (in extreme cases alternating chills and fever are experienced).

Grandmother Element - pertaining to the Five Element Creative Cycle of Traditional Chinese Medical, the primary organ is considered the Mother and its previous organ is considered the Grandmother.

Grain Qi (Gu Qi, Nutritive Energy) - Energy derived from food and drink and processed by the Spleen and Stomach.

Grounding - see Rooting.

Gua Sha Therapy - an external "surface" tissue scraping technique commonly used to clear Excess Heat from the body and remove stagnation.

Guiding Qi - the technique of leading Qi.

Gu Qi (Grain Qi, Nutritive Energy) - Energy derived from food and drink and processed by the Spleen and Stomach.

Gui - ghosts or spirits.

H

Hai - means sea.

Healing Tones - resonant sounds used to purge the body of pathogens.

Heart Fire - pertaining to the energy of the Heart, which is responsible for transforming the body's Energy into Spirit. This occurs in the chamber of the Heart's courtyard (the Yellow Court).

Heaven Qi - also known as Heavenly Qi, this energy pertains to the Heavens, the divine and the celestial influences.

Heavenly Stems - the ten energies of Heaven represented in the human body as the Yin and

Yang aspects of the Five Elements or ten major internal organs.

Heavenly Transpersonal Point - pertaining to the body's energetic connection to the Heavens, located two to five feet above the head.

Hei Xia - dark brown or black vaginal discharge.

Hematuria - Blood in the urine.

Hemiparalysis - paralysis on one side of the body

Hemiplegia - paralysis on only one side of the body.

Hemoptysis - the expectoration of Blood.

Hepatitis - inflammation of the Liver.

Hepatolithiasis - calculi or concretions in the Liver.

Hepatomegaly - enlargement of the Liver.

Hepatosplenomegaly - the enlargement of both the Spleen and Liver.

Herbal Therapy - one of the four branches of Traditional Chinese Medicine, which involves treating patients through the use of formulas created through teas, soups, tinctures, wines, oils, balms, liniments and pills to stimulate energy flow.

Herbalist - a doctor of Herbal Therapy.

Herpes Simplex I - an infectious disease caused by the herpes simplex virus. This disease is characterized by thin-walled vesicles that occur in the skin, usually at a site where the mucus membrane joins the skin, above the waist area.

Herpes Simplex 2 - an infectious disease caused by the herpes simplex virus. This disease is characterized by thin-walled vesicles that occur in the skin, usually at a site where the mucus membrane joins the skin, below the waist area.

Hexagram - a six line symbol representing the function and flow of Yin and Yang energy, formed by stacking two Trigrams on top of each other.

Hibernation Breathing - a breathing method which includes inhaling and exhaling through

every pore on the body's surface, from the body's Center Core (Taiji Pole).

Hidden Power (An Jing) - techniques that emphasize stretching and twisting the tendons and ligaments (known as Reeling and Pulling the Silk) to cultivate resonant vibration within the body for striking and breaking up energetic stagnations or tissue masses.

Hollow Organs - the body's Yang organs, which consist of the Gall Bladder, Small Intestine, Stomach, Large Intestine, Urinary Bladder. Also included in this list are the Triple Burners.

Hologram - pertaining to the body's energetic three dimensional image.

Hook-Up - see divine Hook-Up.

Hostile Forces - dark spiritual forces which seek to influence the physical, mental, emotional, energetic and spiritual life of an individual.

Hot Constitution - pertaining to a physical body innately prone towards Heat.

Hot Evil - also known as Evil Heat, a pathogenic condition causing Excess patterns that are Hot and Yang in nature.

Hou Tian Zhi Qi (Postnatal Qi) - translates to mean "after the baby sees the Heavens."

Hua Jing - see Mysterious Power.

Huang - any membranous tissue.

Hua Sound Resonation - Mysterious or Spiritual Sound Resonation.

Huang Dai - yellow vaginal discharge.

Hui Yin Point (CV-1) - Conception Vessel point located between the scrotum (or vagina) and the anal sphincter.

Human Force - the energy or force manifesting from inside of the human body, as well as within the human energetic field.

Humor - any fluid or semifluid substance in the body.

Hun (Ethereal Soul) - the Three Ethereal Souls which are the spiritual part of man that ascends to Heaven upon the death of the body. The Hun is stored in the Liver.

Hunter Killer Cells - the body's neutrophils and macrophages, as well as the interferons and antibodies.

Hun Yuan - the body's internal energies that has been combined and fused into the Lower Dantian area.

Hyperbilirubinemia - excessive amounts of bilirubin (the orange-colored or yellowish pigment in bile) in the Blood.

Hyperhidrosis - excessive sweating due to an over-activity of the sweat glands.

Hypertension - high Blood pressure.

Hyperthyroidism - a condition caused by excessive secretions of the thyroid glands, resulting in an increased metabolic rate and the consumption of food to support this increased metabolic activity.

Hypertrophy - the increase in the size of an organ or structure that does not involve tumor formation.

Hypochondriac Pain - pain in the upper lateral region on each side of the body below the thorax and beneath the ribs.

Hypomania - a milder form of mania and excitement with moderate change in behavior.

Hyposmia - a deficient sense to smell.

Hypotension - low Blood pressure.

I

Iatrogenic Disorders - any adverse mental or physical disorder induced in a patient from the treatment by a doctor or surgeon.

I-Ching - see Yi-Jing

Id - Dr. Sigmund Freud's terminology for one of the three divisions of the psyche in Psychoanalytic Theory that is the unconscious source of psychic energy responsible for the body's drives and instincts.

Immortal's Pill - pertaining to the energetic production of Heaven and Earth Qi, in conjunction with the saliva.

Immortal's Water - when meditating, another word for energized saliva.

Incontinence - an inability to control urination, involuntary urination when coughing, laughing, sneezing, running, or performing some other physical activity. This condition can also refer to involuntary defecation.

Indole - A solid, crystalline substance found in feces. It is the bases of many biologically active substances formed in degeneration of tryptophan and is largely responsible for the odor of feces.

Infatuations - refers to the patient feeling intensely amorous towards the doctor.

Influenza - an acute contagious respiratory infection, characterized by a sudden onset, with chills, fever and headache.

Inner-vision - the skill of observing images of the internal organs, and energetic fields relating to the body, mind, emotion and spirit, and their transition stages.

Insight Meditation - focusing on sensual stimuli (sounds, smells, colors, etc.) while meditating.

Insomnia - a sleeping disorder resulting in the inability to sleep.

Insulting Cycle - pertaining to the Five Elemental Cycle, wherein the Child Element counter attacks the Grandmother Element.

Intellectualization - an elaborate rationalization of a naked impulse, to justify it.

Interferons - a group of proteins released by the white Blood cells and fibroblasts, responsible for fighting infection.

Interjection - the insertion or interpose the energetic pattern.

Internal Dialogues - internal conversations, which are part of the patient's personal belief structure.

Internal Pathogenic Factors - pertaining to diseases originating from the body's internal organs and emotions (e.g., anger, fear, grief, worry, etc.).

Internal Viewing - technique used by the Qigong doctor to view the patient's internal organs.

Interpersonal Relationships - close personal relationships, relating to self and others.

Invading Cycle - pertaining to the Five Elemental Cycle, wherein the Grandmother Element overcontrols the Child Element.

Invisible Needle Therapy - the insertion of invisible energetic needles into the patient's body to stimulate energy flow.

Invisible Needle Palm Technique - Qi emission in which energy is emitted in a very fine line, to stimulate specific channel points.

J

Jaundice - a condition due to deposition of the bile, characterized by the yellowing of the skin, eyes, mucous membranes and Body Fluids.

Jia Ji Guan (Spinal Pass) - two points located on the lateral sides of the Mingmen (GV-4) where Qi can become stagnant.

Jie Gu Therapy - a tissue manipulation therapy that focuses on the adjustment of Bones and ligaments.

Jin - Body Fluids whose function is to moisten.

Jing - the human body's Essence, divided into Prenatal and Postnatal Essence.

Jing Luo - the body's channels and collaterals.

Jing Point Therapy - the original term for Channel Point Therapy or Acupressure.

Jing Shen Bing - pertains to all types of mental illness.

Jiu Wei (Yellow Court) - located in the center of the diaphragm, below the xiphoid process of the sternum. Its function is that of being the access point to release emotional memories from the body's internal organs. Its location is attributed to the 3rd Chakra.

Jue Yin (Reverting Yin) - associated with the most severe diseases, indicates Yin Qi developing its final stage and then reverting into Yang. Jue Yin is categorized with the Liver and Pericardium Channels.

Juice of Jade - Energized saliva produced in meditation practices.

K

Karma - the manifestation of consequences to our actions and beliefs: "As you sew, so shall you reap."

Karmic Related Illness - pertaining to spiritual illnesses, which can be either congenital or acquired.

Ketheric Matter or Substance - pertaining to the spiritual energy located within the third external field of Wei Qi.

Kidney Fire (Mingmen Fire) - the energy that heats the body's Essence (Jing), and dominates all Twelve Primary Channels. It is the motivating force of the body.

Kinetic Communication - the intuition of the physical body, felt by the Qigong doctor as a movement in or of his or her own body.

Kneading Tiger Palm Technique - hand manipulation technique resembling the movement of a tiger kneading the ground, used for dispersing Qi stagnations.

Kyphotic - the exaggeration or angulation of the normal posterior curve of the spine (humpback).

L

Laogong (Pc-8) - Pericardium Channel point located at the center of each palm.

Large Heaven Cycle (Macrocosmic Orbit) - Qigong Meditation which connects the Qi of the extremities to the Qi within the Governing and Conception Vessels.

Leading Qi - technique of manipulating the patient's Qi by using a guiding gesture with the hands.

Leukocyte - the body's white Blood corpuscles, which included lymphocytes and other immune system cells.

Leukorrhea - an acute or chronic disease caused by the unregulated clonal proliferation of stem cells within the Blood forming tissues.

Ley Lines - the energetic pathways that connect energy spots on the planet.

Life Force Energy - Qi.

Light Energy Therapy - color, light projection and visualization used for healing.

Light of the Dao - divine healing light energy.

Lipid Bilayers - the outer membrane of most cells, includes two layers of lipid molecules.

Lithotripsy - crushing of a calculus in the Urinary Bladder or urethra.

Liver Wind - terminology used to describe excess Heat generated from a toxic Liver condition which can cause pathogenic symptoms. Liver Wind often stems from Liver Blood and Yin Deficiency.

Lobular - composed of small lobes.

Lords of the Three Dantians - three spiritual energies used to describe the energetic aspects of the human soul (Tai Yi, Si Ming and Xia Tao Kang).

Lo Scroll (Magic Square) - a tool used for diagnosis and treatment of disorders through number configurations, which correspond to the Late-Heaven sequence of the Trigrams of the Yi-Jing (I-Ching).

Lower Burner - area of the body in the Lower Dantian, responsible for the separation of Clean and Dirty Fluids. It also facilitates the production of urine.

Lower Dantian - area in the center of the lower abdomen, attributed to the body's chamber of Heat and physical power. The Lower Dantian is also known as the Sea of Energy, Pill of Immortality, Root of life, Source of Generating Qi, Five Qi Collection Seat, Progenitor of Life, Stove of Spirit, Root of Heaven, and Cinnabar Field.

Lower Unconsciousness - pertaining to the acquired mind which is connected to the primal senses.

Lumbago - dull, aching pain in the lumbar region of the lower back.

Luo - translates as "a net or web," and in Traditional Chinese Medicine it refers to the Connecting Vessels (i.e., the Fifteen Collaterals).

These vessels are the major “passage ways” for the circulation of the body’s channel energy, emerging out of the Luo (pathway) points on the Twelve Primary Channels (plus the Governing and Conception Vessels).

Luo Points - are the major intersecting points of the Fifteen Collaterals. The Luo points are located below the elbows and knees and provide an additional energetic barrier to keep Evil Winds from affecting the Twelve Primary Channels, being somewhat deeper than the Muscle/Tendon Channels.

Lymphocytes - immune cells present in the Blood and lymphatic tissue.

Lymphoma - a group of malignant solid tumors of the lymphoid tissue.

Lymphosarcoma - a sarcoma of the lymphatic system.

M

Macrocosmic Orbit - Qigong Meditation which connects the Qi of the Governing and Conception Vessels with the extremities of the body.

Macrophages - the major phagocytic cells of the immune system (also known as Hunter Killer Cells).

Magic Square - also known as the Lo Scroll, a tool used for diagnosis and treatment of disorders through number configurations corresponding to the Late-Heaven sequence of the Trigrams of the Yi-Jing (I-Ching).

Magnetic Energy Therapy - magnetic energy affecting the body’s channels and points via electromagnetic field stimulation.

Malar Flushes - pertaining to flushed skin along the cheeks.

Malignant - detrimental; growing worse; threatening to produce death.

Man Qi - general term used to describe the energy relating to the body, mind, emotion, energy and spirit of both men and women. In the body, the area between the navel and the lower sternum correspond to “Man.”

Manic Depressive Personality Disorder - see Bipolar Personality Disorder

Mantra - a Sanskrit word, meaning a spiritual phrase or sound repeated internally or externally, used as a tool in meditation to induce an altered state of consciousness.

Marrow - derived from the Kidneys, nourishes the Brain, spinal cord and forms the Bone Marrow.

Master Point - the main point of energy interaction on a specific channel, used to affect another organ system or channel energy flow.

Mastitis - inflammation of the breast.

Medical Qigong - one of the four branches of Traditional Chinese Medicine.

Menorrhagia - excessive bleeding during the time of menstruation.

Menoxenia - the pathological changes of menstruation occurring in a woman’s cycle, affecting the color, quantity and quality of Blood flow.

Mental Delusions - the occurrence of mental derangement in the patient resulting from a false belief based on an incorrect inference regarding external reality. This belief is firmly sustained despite incontrovertible evidence to the contrary.

Meridians - the body’s channels or rivers of Energy.

Mesenchymal - a diffused network of cells forming the embryonic mesoderm, and eventually creating the connective tissues, Blood and Blood Vessels, lymphatic system and the cells of the reticuloendothelial system.

Message (Xin Xi) - knowledge stored within the Wuji or the Void.

Metal Element - one of the Five Elements, relating to the Lungs and Large Intestine.

Metal Jing - Energy that supervises the development phase of the fetus’s ability for emotional attachment and bonding during the sixth month of pregnancy.

Metrorrhagia - bleeding from the Uterus.

Microcosmic Orbit - energetic orbits that circulate the Qi within the body's energetic channels; divided into Fire, Water and Wind pathways.

Micturition - discharging urine.

Middle Burner - area of the body pertaining to the body's digestive system, responsible for transporting Gu Qi (derived from food and drink).

Middle Dantian - area in the center of the chest, attributed to the body's chamber of emotional and vibrational power. The Qi of the Middle Dantian is called Zong Qi. Zong Qi is translated as Gathering Qi, Ancestral Qi, Genetic Qi, or Essential Qi. The Middle Dantian is also known as Middle Field of Elixir, Scarlet Palace, Central Altar, Middle Sea of Energy, Courtyard of the Heart, Opening of Suspended Gold, and the Seat of Emotion.

Middle Emotional/Mental Barrier - the second and middle energetic barrier of the Wei Qi fields.

Mind Regulation - the principles governing the conduct, action or functions of the mind.

Ming Jing - see Obvious Power.

Mingmen (Gate Of Life, GV-4) - area in the lower back responsible for heating the body, in particular the Kidneys and Lower Dantian.

Mingmen Fire (also known as Kidney Fire, Advisor Fire, or Ministerial Fire,) - the Energy that heats the body's Essence (Jing), and dominates all Twelve Primary Channels. It is the motivating force of the body.

Ming Sound Resonation - Obvious or Audible Sound Resonation.

Ministerial Fire - pertaining to the Energy responsible for heating the Middle Burner.

Monocytes - A mononuclear phagocyte white blood cell derived from the myeloid stem cells.

Moon Essence - energy gathered during meditation from the moon's Essence in the form of cool light.

Morphogenic Field - pertaining to the form of the energetic field of Jing.

Mother and Child Therapy - the Traditional Chinese Medical description of the primary organ (Mother) and its sequential organ (Child) in the Five Elemental Creative Cycle.

Mother Element - pertaining to the Five Element Creative Cycle, the primary organ is considered the "mother."

Moxa Therapy (Mugwort, Ai Ye) - herb heated and applied in a clinical setting for tonification of Yang.

Multiple Personality Disorder - also called Identity Disorder, is a mental state in which the patient develops "alter" personalities as a coping mechanism in dealing with severe emotional traumas.

Multiple-Sclerosis (MS) - an inflammatory disease of the central nervous system in which infiltrating lymphocytes degrade the myelin sheath of nerves.

Muscle/Tendon Channels - channel connections to the body's muscles, tendons, ligaments and other connective tissues.

Myalgic Encephalomyelitis - acute inflammation of the Brain and spinal cord.

Myocarditis - the inflammation of the cardiac muscle (located in the middle layer of the walls of the Heart).

Myoma - a uterine tumor that is a solid benign growth in the myometrium, often called a fibroid, containing muscle tissue.

Myophagism - a condition where the macrophages destroy (eats) muscular tissue.

Mysterious Pass - the space between Yin and Yang where infinite space and time (Wuji) exists.

Mysterious Power (Hua Jing) - techniques which emphasize training and conditioning the mind's imagination and intention, to project and utilize the power of the individual's Shen (Spirit).

N

Nebula - a translucent fog-like opacity of the cornea.

Necrosis - part of an area of tissues or Bone that is dying or dead and may spread to healthy tissues or Bones.

Nei Dan Shu - internal elixir cultivation, that focuses on cultivating Qi from within the individual's body.

Nei Gong (Internal Skill) - the training of the body's tendons, Bone, breath, mind, emotion, and spirit to facilitate internal power.

Nei Guan (Internal Viewing) - see inner vision.

Nei Jing - the Yellow Emperor's classics on Chinese internal medicine.

Neoplasm - a new or abnormal formation of tissue, as in a tumor growth.

Nephritis - inflammation of the Kidneys.

Neurasthenia - unexplained chronic fatigue and lassitude.

Neutrophils - the most common type of granulocytic white Blood cell, responsible for fighting infection.

Nine Dantian Chambers - the nine internal cavities established within the energetic matrix of each Dantian.

Nine Palaces - the Later-Heaven sequence of the Trigrams of the Yi-Jing (I-Ching), represented in the human body as the Eight Extraordinary Vessels and the Taiji Pole.

Nine Star System - pertaining to the total development of the three periods of life and the three star developmental sequence.

Noxious Qi (Turbid Qi) - coarse, Toxic, Evil, unrefined, polluted, or dirty Energy.

O

Objective World - pertaining to the spiritual world existing outside an individual's thoughts or feelings.

Obstructed Qi - Energy that is immobile.

Obstruction - the inhibition of the flow of Qi or

Blood, caused by Cold, Damp, Heat and Wind, etc.

Obvious Power (Ming Jing) - techniques that emphasize the training and conditioning of the muscles, strengthening the Bone structure, and increasing the individual's overall stamina. This school also includes such techniques as pounding the body (arms, hands, legs, and torso) to strengthen and toughen the tissues.

Occipital Pass (Yu Zhen Guan) - the area located just inferior to the occipital Bone where the Brain originates (according to energetic embryology), known as a specific point where Qi often stagnates.

Oliguria - diminished amount of urine formation.

Omniscient Sight - the ability to see 360 degrees simultaneously.

One Finger Skill Technique - clinical modality involving Energy extension employed through a single finger.

Ontology - the study of the historical development of an individual.

Opening and Closing - the method of leading Qi into and out of specific internal organs, the Triple Burners areas, or one of the Three Dantians, via the hands.

Opisthotonos - a form of spasm in which the patient's head and heels are bent backwards, and the body is bowed forward.

Organ Dysfunction - the impaired or abnormal function of an internal organ.

Organ Regulation - technique for balancing the action or functional principles of the internal organs.

Organ Qi - Energy of the body's Yin and Yang organs.

Original Spirit (Yuan Shen) - see Prenatal Spirit.

Original Qi (Yuan Qi) - pertaining to the body's Prenatal Qi acquired from both parents at conception, and from the mother during gestation.

Original Force - pertaining to the Heavenly energy, manifesting as the energy of the entire cosmos.

Original Yang - pertaining to the body's Prenatal Kidney Yang.

Original Yin - pertaining to the body's Prenatal Kidney Yin.

Osteoarthritis - a chronic disease involving the joints and the deterioration of the articular cartilage.

Osteoporosis - a general term used for describing any disease process that results in the reduction of Bone mass.

Osteosarcoma - a sarcoma of the Bones.

Outer Spiritual Barrier - the third and furthest energetic barrier of the Wei Qi fields.

Overcontrolling Cycle - pertaining to one of the Five Elemental Cycles, where one organ overcontrols the second elemental organ in the Five Elements' Circle.

P

Palace of Eternal Frost - the northern energetic region, which the sun must pass through in order to create Winter.

Palace of Universal Yang - the southern energetic region, which the sun must pass through in order to create Summer.

Palpitations - an abnormal rapid, throbbing, or fluttering of the Heart.

Pancreatitis - inflammation of the pancreas.

Panic Attack - overwhelming panic and sense of impending doom, resulting in hyperventilation (breathlessness), Heart palpitations and visual distortions.

Papillary Masses - small, nipple-like protuberances or elevated tissue masses.

Paraplegia - paralysis on both sides of the body.

Parenchymal Cells - the essential parts of an organ's cells that are concerned with the organ's function.

Parkinson's Disease - a chronic nervous disease characterized by muscular weakness, rigidity and a fine, slow tremor.

Past Life Regression - pertaining to the patient's exploration and experiences of previous lives.

Pathogenic (Evil) - disease-causing; see Internal Pathogenic Factors and External Pathogenic Factors.

Penetrating Wind - pertaining to the external pathogen of Wind invading the tissues.

Peptones - pertaining to the term applied to intermediate polypeptides products, formed in partial hydrolysis of proteins, that are soluble in water, diffusible, and not coagulable by Heat.

Peribronchial - surrounding the windpipe (bronchus).

Perineural Cells - the sheath of cells around a bundle of nerve fibers within the perineurium.

Peristalsis - a progressive wave like movement that occurs involuntarily in the hollow tubes of the body.

Peritonitis - inflammation of the abdominal cavity.

Pernicious Influences (Evil) - pertaining to the Six External Factors that cause disease.

Personal Subconscious Mind - part of the mind associated with the recording and storing of personal interpretations of reality.

Peyer's Patch - an aggregation of lymph nodes found chiefly in the ileum.

Phagocytes - cells that have the ability to destroy and ingest bacteria, protozoa, unhealthy cells and cell debris.

Phantom Embryo - an energetic thought form in the shape of an embryo created through the woman's feelings of grief, guilt or remorse after a surgical abortion.

Phantom Organ - the energy of a particular organ which still exists, even after surgical removal.

Phantom Pain - the feeling of pain relating to a particular organ which still energetically exists, even after surgical removal.

Phlegm - pathogenic factor responsible for the formation of diseases including tumors.

Physical Barrier - the first level and closest to the

- body of the three Wei Qi energetic barriers.
- Piezoelectric** - pertaining to the electricity created from pressure, especially pressure on or within the Bones.
- Po (Seven Corporeal Souls)** - sometimes called the Seven Turbid Demon Natures, this spiritual energy manifests as the physical or material soul of the human body that returns to the Earth at death. The Po are associated with the Lungs.
- Points** - specific areas on the body where energy can intersect to travel externally to internally, or visa versa.
- Point Respiration** - exercise which requires breathing into a specific channel point, organ, or area of the body.
- Polarity** - opposite negative and positive qualities of power.
- Polergeists** - malevolent spiritual entities. Parapsychology research indicates that poltergeist activity is often the manifestation of a psychokinetic ability.
- Polydipsia** - excessive thirst.
- Polyphagia** - eating abnormally large amounts of food at a meal.
- Polyuria** - the excessive secretion and discharge of urine.
- Portal Hypertension** - the increased pressure in the portal vein resulting from an obstruction of the Blood flow through the Liver.
- Postnatal Essence (Postheaven Jing)** - sometimes called the Acquired Essence, it is the Essence acquired after birth from food, air and drink.
- Postnatal Qi (Postheaven Qi)** - sometimes called the Acquired Qi, it is the Energy acquired after birth from food, drink, and air.
- Postnatal Spirit (Zhi Shen)** - also called the body's Mental Spirit, Acquired Spirit, and Conscious Spirit. This spiritual essence is acquired after birth through the refinement of one's Qi.
- Post Traumatic Stress Disorder** - characterized by the reexperiencing of an extremely traumatic event or events, accompanied by symptoms of increased arousal, and by avoidance of stimuli associated with the traumas. This includes the general numbing of the patient's emotional responsiveness.
- Prenatal Essence (Yuan Jing)**- also called Preheavenly Essence, Original Essence, Inherited Essence, Congenital Essence, Primordial Essence, and Ancestral Essence. It is the Original Essence existing before the fetus is born, acquired from the mother and father.
- Prenatal Qi (Yuan Qi)** - sometimes referred to as Congenital Qi, Pre-Heaven Qi, Inherited Qi, Source Qi, Ancestral Qi, Primordial Qi, Genuine Qi, and Kidney Qi. It is energy existing before the fetus is born, acquired from the mother's, father's, environmental and universal energies, and sustained through prayer, meditation and sleep.
- Prenatal Spirit (Yuan Shen)** - also called the Intuitive Spirit, Perceptual Spirit, Primordial Spirit, Congenital Spirit, and the Original Subconscious. It is the Spirit essence existing before the fetus is born, acquired from fusing the mother's, father's, environmental and universal energies. The Prenatal Spirit also relates to the individual's ability to perceive and intuit information.
- Prescriptions** - directions given to the patient with regard to the manner of Medical Qigong exercises and meditations that must be practise after the initial Medical Qigong treatment.
- Primal Senses** - pertaining to the gross physical, animalistic survival senses (seeing, hearing, feeling, smelling, etc.).
- Primary Channels** - the body's twelve main channels, containing six Yin and six Yang rivers of Energy.
- Primary Posture** - the main posture, in a series of Medical Qigong prescriptions, that the patient focuses on.
- Primitive Unconsciousness (Lower Uncon-**

- sciousness**) - pertaining to the acquired mind and related to the primal senses.
- Projection** - the attribution of unacceptable impulses within oneself to other people.
- Proliferative Arthritis** - the rapid reproduction and growth of arthritis.
- Prostatitis** - the inflammation of the prostate.
- Protective Qi (Wei Qi)** - the body's external field of defensive, protective energy (divided into three external fields of Qi).
- Pruritus** - severe itching.
- Psychogenic** - a condition developed from the beliefs originating within the mind.
- Psychogenic Polyuria** - pertaining to the belief that one must frequently secrete and discharge urine.
- Psychometry** - the act of sensing the thoughts, images and so on, with which the object has been imprinted.
- Psychoneurosis** - emotional disfunction caused from unresolved unconscious conflicts.
- Psychosexual Qi Deviation** - a condition resulting from an immediate energetic tissue overstimulation of the sexual organs. Patients with this condition experience intense sexual undulations and orgasms when being treated in a safe clinical environment.
- Psychosis** - a term formerly applied to any mental disorder, but now generally restricted to those conditions resulting from personal disintegration and loss of contact with reality.
- Psychosomatic** - pertaining to the relationship between the physical tissues and the emotions.
- Pulling Down the Heavens** - an opening and closing meditation used to energize and clear the body from the top of the head to the bottom of the feet, with breath, mind and hand movements.
- Pulmonary Emphysema** - a chronic disease of the Lungs characterized by a destructive increase in the normal size of air spaces distal to the terminal bronchiole.
- Purpura** - a condition characterized by hemorrhages of the internal organs, skin, mucous membranes and other tissues, with various manifestations and diverse causes.
- Purgation (Purging)** - technique used in order to reduce Excess and expel pathogenic Evils located within the energetic fields and tissues of the body.
- Pyelonephritis** - the inflammation of the Kidneys and pelvis.
- Q**
- Qi** - the energetic medium existing between matter and spirit (also known as Life Force Energy, when pertaining to the physical body).
- Qi Collapse** - pertaining to the complete absence (void) of either Yin or Yang Qi.
- Qi Compression** - using the Qi to press the tissues.
- Qi Deviations** - an alteration of energetic patterns and flow of energy that affects the body, mind, emotion and spirit, resulting in disease.
- Qi Dysfunction** - the impaired or abnormal function of the body's energy.
- Qi Extension** - the emission of energy from the body.
- Qigong (Energy Skill)** - pertaining to exercises and meditations that cultivate Life Force Energy. There are three primary schools of Qigong training - Martial, Medical and Spiritual.
- Qigong Clinic** - a facility for diagnosis and treatment of outpatients with Medical Qigong therapy.
- Qigong Doctor** - in China, a person who medically treats patients for mental or physical disorders using Qi.
- Qigong Massage** - soft tissue regulation wherein the Doctor's hand lightly skims the patient's body. This gentle surface tissue stimulation is used to energize, stimulate or dredge the patient's Wei Qi fields. It is used with purging and tonifying techniques.

Qigong Therapy - one of the four branches of Traditional Chinese Medicine, which involves treating patients through the use of Energetic Point Therapy, Qigong Massage, Distance Therapy, Self-Regulation Therapy, and Invisible Needle Therapy, to stimulate energy flow.

Qigong Therapist - in North America, a person who medically treats patients for mental or physical disorders using Qi.

Qi Hai - Sea of Qi point (CV-6).

Qi Manipulations - techniques used to treat or influence the flow of energy in the body.

Qing Dai - green-blue vaginal discharge.

Qi Projection (Energy Extension) - the emission of energy from the body.

Qi Regulation - energetically balancing the action or functions of the body's Yin and Yang energies.

Qi Stasis - the total stagnation of energy.

Quiescent - a meditative state wherein the individual's mind and body becomes quiet and peaceful.

R

Rachialgia - spinal inflammation.

Reaction-Formation - the conversion of one feeling into its opposite, typically seen in love turning into hate, or vice versa.

Rebellious Qi - energy that does not follow the correct flow or current, acting recklessly.

Reconstructive Qi Therapy - pertaining to the reconstruction and energizing of the body's energetic fields and organ systems (especially after surgery).

Reducing Qi - to lessen or decrease an organ or channel's energy.

Reflexology - the skill of pressing specific areas of the body's hands and feet to initiate internal energetic movement.

Regression - the return to an earlier childhood stage of behavior to reduce the demands on the ego.

Regulating - pertaining to the balancing of the body's Yin and Yang Energies.

Reinforcing Qi - to strengthen and support the body's organ or channel Energy.

Repression - the pushing down of unwanted ideas and emotions into the unconscious.

Respiratory Qi - Energy of the chest.

Restrictive Cycle - pertaining to the Five Elemental Controlling Cycle, where one organ restricts the energy of another organ (as depicted in the pentagram drawing).

Retrobulbar Neuritis - inflammation of the nerves behind the eyeball.

Returning To The Origin - see Rooting the Lower Dantian.

Reverse Breathing - opposite of abdominal breathing, wherein the patient will contract the abdomen with the inhalation, and expand the abdomen with the exhalation.

Rhabdomyosarcoma - a sarcoma of the muscles.

Rheumatic - pertaining to an rheumatism (a general term used to describe an acute or chronic condition characterized by inflammation, soreness and stiffness of the muscles, and pain in the joints and associated structures).

Rheumatoid Arthritis - a form of arthritis, characterized by inflammation of the joints, swelling, stiffness, cartilaginous hypertrophy, and pain.

Rheumatoid Spondylitis - a chronic, progressive disease, characterized by inflammation of the joints between the articular processes, costovertebral joints, and sacroiliac joints.

Rheumatosis - an acute or chronic condition characterized by inflammation, soreness and stiffness of the muscles, and pain in the joints.

Rhinitis - the inflammation of the nasal mucosa.

Righteous Qi (Zheng Qi) - is also called Upright Qi and Correct Qi. It is energy that heals the body and fights disease.

Rigor - a sudden, chill with high temperature, followed by Heat and profuse perspiration.

Can also be referred to a state of hardness and stiffness, as in the muscles.

Root - the original cause of a disease; or to energetically secure into the Earth by extending the body's Energy deep into the ground, as if growing tree roots.

Rooting - the process of extending the body's Qi into the Earth to either establish a solid energetic foundation, or if need be, disperse Toxic Qi.

Rooting the Lower Dantian (Returning to the Origin) - returning the body's collected Qi back into the Lower Dantian.

S

San Bao (Three Treasures of Man) - pertaining to Jing (Essence), Qi (Energy) and Shen (Spirit).

San Jiao (Triple Burners) - corresponding to three main body cavities, responsible for heating the body and transporting the Body Fluids. The Triple Burner Channels are considered on of the Twelve Primary Channels.

Sarcoma - a malignant growth, or tumor, that occurs within the connective or mesenchymal tissue. It may affect the muscles, Bones, fat, Blood Vessels, lymph system, Kidneys, Bladder, Liver, Lungs, Spleen, and/or parotid glands.

Schizophrenia - a mental disorder, that induces hallucinations - usually auditory - through can also be visual, accompanied by very disordered thinking, delusions, disorganized speech, irrational or catatonic behavior, such as stupor, rigidity, or flaccid movement of the limbs. The ability to interact with others is greatly impaired.

Sclera - a tough white fibrous tissue that covers the white of the eyes.

Sea of Blood (Sea of the Twelve Channels) - pertaining to the Energy located in the Thrusting Vessel.

Sea of Energy - Energy located in the Lower Dantian, or Qi Hai area.

Sea of Grain and Water (Sea of Nourishment) - pertaining to the Energy located in the Stomach.

Sea of Marrow - pertaining to the Energy flowing in the spinal column and Brain, originating from the Kidneys.

Sea of Qi - the chest center. Some Medical Qigong schools maintain that there are two reservoirs of Qi: the Middle Dantian, being the Sea of Postnatal Qi, and the Lower Dantian, being the Sea of Prenatal Qi (which is regulated by the Qihai CV-6 point).

Sea of Yang Channels - pertaining to the Governing Vessel.

Sea of Yin Channels - pertaining to the Conception Vessel.

Secondary Gains of Disease - pertaining to the subconscious psychological empowerment of a patient's disease and its sabotaging potential.

Self Regulation Therapy - pertaining to the patient's Qigong prescriptions (meditations and/or exercises).

Seven Emotions - see Seven Internal Factors.

Seven Essential Stars - the Sun, Moon, Mars, Venus, Mercury, Saturn and Jupiter, associated with the body's seven orifices.

Seven Internal Factors - pertaining to the seven emotional pathogenic factors that cause disease, when in an Excess condition (Joy, Sorrow, Worry, Grief, Fear, Fright, and Anger).

Seven Material Souls - pertaining to the seven Earthly spirits that reside in the body as the Po.

Seven Orifices - ears, eyes, nostrils, mouth, anus and urethra, which are considered the gates and windows of Essence, Energy and Spirit.

Seven Turbid Demon Natures - see Po.

Shaman - an ancient Tungus term meaning "between the worlds." A Shaman is a tribal priest or priestess who heals the physical, mental, emotional, energetic and spiritual aspects of the patient.

Shao Yang - Small Yang, also called Lesser Yang,

- Minor Yang, or Young Yang, is affiliated with the sunrise and the waxing-moon phase. Modern physicists associate the Lesser Yang with a light force and electromagnetism.
- Shao Yin (Small Yin)** - also called Lesser Yin, Minor Yin, or Young Yin, is affiliated with the sunset and the waning-moon phase. Modern physicists associate the Lesser Yin with a heavy force, and gravity. Shao Yin is associated with the Kidney and Heart Channels.
- Shen** - meaning Spirit; when speaking about physical development, it is derived from Qi, and can be divided into both Prenatal and Postnatal Shen.
- Shen Deviations** - mental and emotional disorders which have caused the Three Ethereal Souls (Hun) to leave the patient's body.
- Shengong** - training of the spirit through meditation and visualization.
- Shening Out** - terminology used to describe the Ethereal Soul (Hun) wandering away from the body.
- Shi Qi (Turbid Qi)** - also known as Evil Qi, Toxic Qi, and Pathogenic Qi, it is coarse, unrefined, polluted or dirty energy.
- Shou Zhen (Hand Diagnosis)** - a form of diagnosis, wherein, the doctor assess the "energetic blueprint" of the patient's body transformed onto the doctor's left hand.
- Shu Points** - five specific points below the elbows and knees identified as the Well, Spring, Stream, River and Sea points. Each point has an affect on the quantity of the energy of an organ.
- Sishencong (Four Spirit Hearings) Points** - also known as the "Four Alert Spirit Points," they are a group of four points located at the top of the head (surrounding the Baihui point), used for absorbing Heavenly Qi into the body through the Taiji Pole.
- Six Evils (Six External Factors)** - also known as the Six Pernicious Influences, these factors pertain to the six climatic changes (Wind, Summer Heat, Heat, Damp, Dryness, Cold, and Fire).
- Six Extraordinary Organs** - also called Curious Organs, these six organs are shaped like Yang (Hollow) organs but function like Yin organs. The Brain stores Marrow, the Marrow stores Kidney Jing, the Bones store Marrow, the Blood vessels store the Blood, the Gall Bladder stores the bile, and the Uterus stores Kidney Jing, Blood, and Qi.
- Six Storage Areas** - the body's Yang organs constantly fill and empty, and include the Urinary Bladder, Gall Bladder, Stomach, Large Intestine, Small Intestine, and Triple Burners.
- Skatol** - Beta-methyl indole, formed in the intestine by the bacterial decomposition of L-tryptophan and found in fecal matter, to which it imparts its characteristic odor.
- Skin Zones** - twelve dermal-zones, based upon the surface location of the body's Twelve Primary Channels.
- Soaring Dragon Technique** - hand technique for Qi emission, where the energy is emitted through the middle finger bent and pointing downward, while the other fingers are extended straight outwards.
- Solid Organs** - the body's Yin organs, which include the Liver, Heart, Spleen, Lungs, and Kidneys (also included in this list is the Pericardium).
- Soul** - immaterial Spiritual Essence of an individual's life, stored within the Heart and Middle Dantian.
- Soul Body** - see Astral Body.
- Soul Extensions** - the Shen develops and contains Twelve Soul Extensions. These Twelve Soul Extensions contain the body's different personality characteristics.
- Soul Loss** - the loss of parts of the Eternal Soul.
- Soul Retrieval** - to spiritually search for and bring back one's forgotten memories (soul), which have been isolated from consciousness due to trauma and shock.

Soul Travel - see Astral Travel.

Sound Energy Therapy - sound projected as audible and inaudible tone resonance, used for healing.

Sound Resonation - healing tones used for tonifying or dispersing the patient's Energy.

Spider Nevus - a branched growth of dilated capillaries on the skin, that resemble a spider.

Spinal Pass (Jia Ji Guan) - two points located on the lateral sides of the Mingmen (GV-4), where energy has a potential to stagnate.

Spinous Process - the single midline posterior projection arising at the junction of each vertebra.

Spiraling Energy Technique - hand manipulation, that extends and spirals the doctor's projected energy.

Spirit - the energetic manifestation of the Eter-
nal Soul.

Spirit Body - the energetic vehicle in which the body's Shen can travel throughout the Astral Plane. The Spirit Body can manifest through many forms (Body of Light, animal forms, etc.).

Spirit Demons - see Demon Possession and Oppression.

Spirit Soul - the Three Ethereal Souls, accompanied by the individual's consciousness, acting as one unit for spirit travel.

Spirit Travel - the spirit (Hun) journeying outside of the physical body.

Splenomegaly - the enlargement of the Spleen.

Squamous Metaplasia - the conversion of tissue into a form of scalelike cells, that is abnormal for that tissue.

Stacking the Bones - allowing the Bones to stack upon each other from the bottom of the feet to the top of the head.

Stagnation (Yu - Stasis) - not moving, inactive; pertaining to Qi, Blood, or thought patterns.

Static Qigong - the process of stationary, quiescent Energy gathering.

Stroke (Wind Stroke) - caused by the buildup of Excess Liver Fire creating Internal Wind. This Internal Wind causes Qi and Blood to rebel upwards causing Phlegm to form and obstruct the cavities and vessels, creating Penetrating Wind or Stroke.

Subarachnoid Hemorrhage - bleeding internally, within the spaces at the base of the Brain, between the pia proper and arachnoid contain the cerebrospinal fluid.

Subconscious Mind - part of the mind associated with the recording and storing of personal interpretations of reality (not readily accessible to the conscious mind).

Sublimation - the channeling of unacceptable impulses into acceptable, refined social forms and is the only defence mechanism considered to be a healthy reaction.

Substances - pertaining to the body's essential parts of physical and energetic material.

Sui - Marrow.

Summer Heat - one of the Six Evils.

Super Ego - Dr. Sigmund Freud's terminology for the division of the psyche in psychoanalytic theory, responsible for the psychic reward and punishment system.

Sun's Essence - energy gathered from the sun, ingested as warm light.

Sword Fingers Technique - hand manipulation that emits Qi through the extended index and middle fingers.

Symptoms - a subjective manifestation of a pathological condition, reported by the patient.

Syndromes - a grouping of signs and symptoms, based on their frequent reoccurrence, that may suggest a common underlying pathogenesis.

Systemic - affecting the entire body.

Systolic - vascular Blood pressure relating to the contraction of the Heart.

T

Taiji Pole - the Center Core of light which joins

- the body's three Dantians and the Eternal Soul together originating at the Baihui at the top of the head and extending through the center of the body, terminating at the Huiyin, located at the base of the perineum.
- Tai Yang** - Great Yang, also called Strong Yang, Major Yang, or Old Yang, is affiliated with high noon and the full-moon phase. Modern physicists associate the Strong Yang with a strong nuclear force. Associated with the Urinary Bladder and the Small Intestine Channels.
- Tai Yi** - meaning Great Divinity or God.
- Tai Yin** - Great Yin, also called Strong Yin, Major Yin, or Old Yin, is affiliated with midnight and the new-moon phase. Modern physicists associate the Great Yin with a weak nuclear force. Associated with the Spleen and the Lung Channels.
- Ten Heavenly Stems** - the ten energies of Heaven that rule the changes of the Five Elemental seasonal transitions, and are represented in the human body as the Yin and Yang aspect of the Five Elements (represented in the human body as the ten major internal organs).
- Ten Thousand Voices** - pertaining to the state of open receptivity of the Qigong doctor's Heart, after rooting the mind.
- Ten Wings** - consisting of ten commentaries from Confucius and his disciples, pertaining to the study of the eight Trigrams, sixty-four hexagrams, and the Yi-Jing.
- Tenesmus** - spasmodic contraction of the anal or vesical sphincter combined with pain.
- Third Eye Point (Yin Tang- Extraordinary Point)** - located in the center of the forehead, between the eyebrows, responsible for spiritual intuition and communication.
- Thought-forms** - images of concentrated thought patterns that manifest on the vibrational resonance of the Astral Plane.
- Three Ethereal Souls (Hun)** - pertaining to the three heavenly spirits that reside in the body.
- Three Fires** - the Heat in the body, generated from the energy radiating from the Heart Fire, Kidney Fire, and Urinary Bladder Fire.
- Three Outer Forces** - pertaining to the three natural powers of Heaven, Earth and Man.
- Three Parts Wisdom** - knowledge obtained through the doctor's connection and communication with his or her Upper, Middle, and Lower Dantians.
- Three Periods of Life** - the developmental stages of the patient's Jing, Qi and Shen divided into the womb, childhood and adulthood.
- Three Stars** - pertaining to the three periods of life, each period is divided into three stages of development, known as the Three Stars.
- Three Treasures of Earth** - pertaining to the energy of Soil, Water and Wind, and the study of Feng Shui (Wind and Water).
- Three Treasures of Heaven** - pertaining to the energy of the sun, moon and stars, and the study of Chinese astrology.
- Three Treasures of Man** - pertaining to the energetic interaction of the body's Essence, Energy and Spirit, and the study of the Yi-Jing (I-Ching or Book of Changes).
- Three Wonders** - Clinical manifestations of Qi, categorized as Subtle, Mysterious and Incredible Wonders.
- Thrombosis** - the formation and development or existence of a Blood clot (thrombus) within the walls of the vascular system.
- Thrusting Channels** - the Five Energy Channels which surround and penetrate the body's center core via the Taiji Pole.
- Thrusting Vessels (Chong Mai)** - they are the Five Energy Vessels which originate from the center of the body and internally transverse the legs and torso. The Thrusting Vessels are responsible for the connection between the Conception and Governing Vessels.
- Ti** - referred to as the Divine Center.
- Tian Qi (Heavenly Energy)** - the transformed energy of the Yuan Qi and the divine.

Tian Shen (Heavenly Spirit) - the transformed energy of the Yuan Shen and the divine.

Tie Bi (Iron Wall) - the areas of the body where it is most difficult for the energy to pass through when circulating the Microcosmic Orbit.

Tinnitus - a ringing, tinkling, or buzzing sound in the ear. In Traditional Chinese Medicine, tinnitus can originate from either an Excess or Deficient condition.

Toe Raised Stepping - pertaining to energetic walking therapy, wherein the toes are stretched when stepping in order to facilitate the increase of Qi flowing into the body via the leg channels.

Tonification (Tonify) - to supplement the insufficiency and strengthen the body's resistance.

Traditional Chinese Medicine - Chinese Energetic Medicine, divided into four branches of healing modalities (Acupuncture, Herbal Therapy, Medical Qigong Therapy, and Tissue Regulation Therapy (Chinese Massage)).

Transference - the process whereby a patient unconsciously transfers feelings, thoughts, beliefs and patterns of behavior that had been previously experienced with others onto the doctor.

Transient Ischemic Attacks (TIA) - temporary interference with the Blood supply to the Brain. Multiple TIA can lead to a stroke.

Treatment - the medical care given to a specific condition.

Trigger Points (Ashi Points) - places on the body which are tender spots, or painful areas near diseased or injured tissue.

Trigram - pertains to three Yao lines stacked upon one another forming a specific symbol, which represents certain characteristics.

Triple Burners (San Jiao) - also known as the Triple Heaters and Triple Warmers, they correspond to three main body cavities (perineum to navel, navel to base of solar plexus, solar plexus to throat), and are responsible for heating the body and transporting Body Fluids.

True Fire - the original Heat or Fire Energy that regulates the body's Yin and Yang Qi, created from the radiating energy of the Heart's Fire, Kidneys' Fire and Urinary Bladder's Fire.

True Nature - one's innate nature in harmony with life.

True Qi - the energy that circulates in the body's channels and collaterals which nourishes the Yin and Yang organs and fights disease.

True Self - one's true nature, connected to the subconscious mind.

True Spirit - pertains to the spiritual nature of the True Self. The Hun and Po are expressions of the body's True Spirit.

Tsou Hou Ru Mo ("the Spirit leaves and the Demon enters") - describes self induced psychosis, pertaining to improper Qigong training, wherein the patient's Hun leave the body and the Po take over.

Tui Na Therapy - a tissue manipulation therapy that focuses on the adjustment and/or stimulation of the muscles and tendons.

Tumor - an abnormal growth, either benign or malignant, caused by a retention of mass due to stasis of Qi, Blood and Phlegm, etc.

Turbid Qi - also called Evil Qi, is coarse, unrefined, polluted, and dirty energy.

Twelve Pi Hexagrams - the twelve symbols pertaining to the twelve time periods of the day and year.

Twelve Primary Channels - the body's twelve main energetic rivers (Liver, Lungs, Large Intestine, Stomach, Spleen, Heart, Small Intestine, Urinary Bladder, Kidneys, Pericardium, Triple Burners, and Gall Bladder).

Twelve Earthly Branches - twelve energies of the Earth that determine the six Qi factors of the seasonal transitions (represented in the human body as the Twelve Primary Channels).

Two Breathings - pertaining to the abdominal breathing method of holding the breath.

U

Umbilications - a depression resembling a navel.

Universal Qi - energy pertaining to the Heavens, the divine and the celestial influences.

Upper Burner - pertaining to the body's complex system of Fluid distribution via the Lungs and located within the upper chest cavity.

Upper Dantian - area within the center of the head, attributed as the body's chamber of light and door to psychic and intuitive powers. The Upper Dantian is also known as Seal Palace, Ancestral Opening, Calm Fountain, Heaven's Valley, Inner Source, and Clay Pill Palace.

Urinary Bladder Fire - also called Common Peoples' Fire, or Perineal Fire, is located in the lower abdomen by the perineum, and is responsible for evaporating water.

Urodynia - painful urination

Uterus - female reproductive organ, one of the Eight Extraordinary organs.

V

Vasculitis - the inflammation of a Blood or lymph vessel.

Vertigo - the sensation of moving in space, resulting in such symptoms as dizziness and light-headedness.

Virtue (De) - pertaining to the function of the divine in man.

Virtue of Dao - pertaining to the commendable quality of the divine.

Viscera - the body's internal organs.

Void - also called Wuji, it pertains to the infinite space between matter and energy.

W

Wai Dan Shu - external elixir cultivation, that focuses on cultivating Qi from outside the individual's body.

Wai Qi - external, extended energy.

Walking Therapy - Postoral Dao Yin walking exercises and dynamic "moving" meditations used for the treatment of organ Deficiencies.

Wandering Bi - migrating pain within the body's cavities.

Waning - to grow smaller.

Water Element - one of the Five Elements, pertaining to Kidneys and Urinary Bladder.

Water Jing - energy that controls the genetic development phase of the fourth fetal month.

Waxing - to grow larger.

Wei Lu Guan (Coccyx Pass) - located on the lowest segment of the spine just posterior to the anus, near the Chang Qiang (GV-1) point.

Wei Qi - the body's external field of Defensive and Protective energy, which is subdivided into three fields of Qi.

Wen Huo - pertaining to the gentle breathing method of Respiratory Dao Yin training.

White Blood Cell - any of a group of Blood cells that have no hemoglobin and migrate into tissues to fight infection and digest cell debris.

Wind - one of the Six Evils.

Wind Bi - pain in the body created by toxic Wind invasion.

Wind Stroke - Stroke caused by the buildup of Excess Liver Fire creating Internal Wind. This Internal Wind causes Qi and Blood to rebel upwards causing Phlegm to form and obstruct the cavities and vessels, thus creating Penetrating Wind or Stroke.

Windy Breathing Method - pertaining to the method of breathing through the nose.

Wood Element - one of the Five Elements, pertaining to the Liver and Gall Bladder.

Wood Jing - energy that controls the development phase of the direction of the fetus's emotional and spiritual aspects during the seventh month of pregnancy.

Wu Guan (Five Passes) - five important gates on the Governing Vessel located at the coccyx, Mingmen, Shendao, occiput, and Baihui areas where energy tends to stagnate.

Wu Huo - pertaining to the vigorous breathing method of Respiratory Dao Yin training.

Wuji - pertaining to infinite space or the formless Void.

Wuji Posture - a quiet standing posture used in meditation to allow the practitioner to return to a state of tranquility.

Wu Jing Shen (Five Essence Spirits) - the spiritual energy radiating from the core of the Five Yin Organs. Combined, these energies create the foundation of the body's Shen (Spirit).

Wu Se Dai - pertaining to the five colors of vaginal discharge - white, yellow, red, green-blue, and dark brown or black.

Wu Wei - a state of "no mind," i.e., no thoughts.

Wu Zang - the Five Yin Organs. Wu translates to mean "five," Zang translates to mean "to store or hold."

X

Xie Qi (Evil Qi) - energy that causes disease or harmful effects to the body.

Xin Xi (The Message) - knowledge stored within the Wuji or the Void.

Xiphoid Process - the lowest part of the sternum Bone (sometimes referred to as the Doves Tail).

Xue - Blood.

Y

Yang - the positive charged energetic polarity, opposite of its companion Yin, pertaining to man, hard, light, hot, etc.

Yang Channels - the body's Yang energetic rivers, consisting of the Governing Vessel, Belt Vessel, Yang Linking Vessels, Yang Heel Vessels, Large Intestine Channels, Triple Burner Channels, Small Intestine Channels, Stomach Channels, Gall Bladder Channels, and Urinary Bladder Channels.

Yang Fire - also called Emperor's Fire, energy of the Heart Fire.

Yang (Fu) Organs - also known as Hollow Organs, that consist of the Gall Bladder, Small Intestine, Stomach, Large Intestine, Urinary Bladder. Also included in this category are the Triple Burners.

Yang Shen Disturbances - an emotional Yang state of energetic dysfunction.

Yang Ming (Yang Brightness) - indicates Yang Qi developing its final stage and then reverting into Yin. Associated with the Stomach and Large Intestine Channels.

Yao - a solid or broken line which is representative of either Yang or Yin energy, used in combination of three as Trigrams or six as Hexagrams.

Yao Cycles - the progression of twelve hexagrams (six Yang and six Yin) flowing in a waxing and waning cycle.

Ye (humor) - thick, turbid Body Fluids; its function is to nourish the tissues.

Yellow Court - located in the center of the diaphragm, just below the xiphoid process of the sternum. Its function is that of being the access point to releasing the body's internal organ emotional memories. Its location is also attributed to the 3rd Chakra.

Yi - the intention or thought (the cognitive mind).

Yi Jing - Chinese "Book of Changes," pertaining to the natural transitions of life.

Yin - the negative charged energetic polarity, opposite of its companion Yang, pertaining to woman, soft, dark, cold, etc.

Yin Channels - Yin energetic rivers, consisting of the Conception Vessel, Thrusting Vessel, Yin Linking Vessels, Yin Heel Vessels, Lung Channels, Pericardium Channels, Heart Channels, Spleen Channels, Liver Channels, and Kidney Channels.

Yin (Zang) Organs - also known as the Solid Organs, that consist of the Liver, Heart, Spleen, Lungs and Kidneys. Also included in this category is the Pericardium.

Yin Shen Disturbances - an emotional Yin state of energetic dysfunction.

Yin Tang (Third Eye Point) - located in the center of the forehead between the eyebrows, responsible for projecting the Spirit for psychic intuition and communication.

Yu (Stagnation) - an obstruction.

Ying Qi (Nutritive Qi) - the body's nourishing energy.

Yu (Surplus) Vessels - secondary vessels that branch away from the energetic flow of the major Linking Vessels (at the chest and back), connecting the Linking Vessels energetic flow to the hands.

Yuan Jing (Original Essence) - the Original Kidney or Prenatal Essence.

Yuan Shen (Original Spirit) - the Original Prenatal Spirit.

Yuan Qi (Original Energy) - the Original Kidney or Prenatal Qi.

Yun - the Yin method of dynamic postural Dao Yin training.

Yu Zhen Guan (Occipital Pass) - the area located just inferior to the occipital Bone where the Brain originates, known as a specific point where Qi often stagnates.

Z

Zang Organs - Yin or solid organs (Liver, Heart, Spleen, Lungs, Kidneys and Pericardium).

Zang/Fu Organs - the body's Yin and Yang organs.

Zhang Xiang Xue Shou - in Chinese medical science, the study of energetic physiology.

Zhen Qi - see True Qi

Zheng Qi - Righteous Qi, pathogenic fighting Energy.

Zhi - the Will power, mental drive and determination.

Zhong Qi - Center Qi, Energy of the chest.

Zhou Qi - Turbid Qi, Evil Qi, Impure Qi

Zong Qi - Gathering Qi, and/or Respiratory Qi.

Zygomatic Facial Regions - pertaining to the sides of the cheeks below the eyes.

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INDEX

A

abdominal breath holding 309-312
abdominal breathing 304, 305, 309-312, 375
absorbing qi 80, 82, 89, 110
acquired mind (acquired mind) **142**, 144, 151, 164,
165, 170, 172, 185, 316, **324-325**, **330**, **332**, **337**,
338, 343, 347, 442
acupuncture 91
adrenaline 411
affirmation 150, 328, 367, 368, 402
alchemy 3-4, 7, 16, 55, 56, 58, 60, 61, 62, **68-70**,
72-74, 88, 100, 109, 192, **256-258**, 293,
323, 336, 338, 339, 341, 343, 457-460
anal sphincter 62, 160, 220-221, 222, 407
ancient Daoist five tongue positions 236
anemia 384
anesthesia 398, 465
anger 179, 349, 391, 400, **401**, 402, 466
anxiety 296, 349, 389, 394, 402, 411, 418, 467, 475-476
arthritis 277
aspirating breathing 313-314
asthma 239, 275, 395
astrology 9-10, 58, 64-70
aura 137
autumn equinox 32, 34
awakening 367, 392

B

Babylon 463
back 226-227
back pain 374
bagua 58
bagua eight trigrams 246-247
bagua trigrams meditation 250-251
baihui (one hundred meetings) 43, 56, **61**, 62, 77, 145,
155, 228, 302, 393, 410
Baolin Wu 458
being in the present 345-346
being mentally and emotionally stable 345
being self-confident 345
belt vessel (dai mai) 281, 491
benevolent ghosts 446-448
Bian Que 91
Big Dipper 23, **50-56**, 57, 60, 63, 150
angle of 51-53
energy of 50-51
nine dark stars of 55-56
pole star of 56

spiritual power of 52-54
stars of 54-55
biorhythm 19, 26, 27, 28
birth 27-28
black magic 435
blood **138-139**, 162, 269, 276
blood pressure 26, 241, 271, 273, 295, 308,
309, 411, 419
blood stasis 316, 317, 389
blood vessels 137, 272, 273, 295, 297,
301, 302, 308, 309, 325, 349
body fluids (jin and ye) 115, 120, 129, 142, 147,
208, 389, 482
bone 124, 165, **215**, 218
bone marrow 48, 115, 120, 122, 133, **139**, 162, 215, 307
book of commentaries 18-19
book of oracles 17-18
brain 162, 181, 280, 307, 325, 344, 348, 479, 480
breast cyst 280
breath 77, 180, 237, 292, 298,
Bridge of Light 364-365
bronchitis 239, 275
Buddhism 178, 252
Buddhist greeting posture 243

C

cancer 276, **278-279**, 317, 470
categorization of herbs 93-94
caves 87-88
celestial realm 426-427
celestial stems 65, 67
center core (tai ji pole) 56, 57, 61, 62, 63, 104,
139-140, 155, **162**, 177, 179, 223, **358-359**
cerebral cortex 39, **383**
charkas 55, 69, 177, 183, 258
channel dredging 266-267
channel point therapy 476, 477
chest 226
chin 228-229
Chinese chronograph 37-38
Chinese massage 91
chong 5
chronic fatigue 238
chronograph 37-38
clairaudience 165, 172-173, 179
clairvoyance 165, 170-171, 185, 448

- classification of spirit entities 450-457
 - animal spirits 452
 - closing the gate 457-460
 - plant spirits 452-453
 - nature spirits 453-454
 - seductive spirits 450-451
 - spirits of the elemental realms 454-457
- Cleary, Thomas 336, 339
- clouds 110-113
 - gathering qi from 110-111
 - pulling clouds out of sky 111-113
 - training cloud qi 111
- Compass School 11, 12
- comprehending past, observing future 168-169
- concentration 349-351
- conception **26-27**, 125, 127, 142, 154, 336
- conception vessel (ren mai) 43, 60, 68, 160, 233, 282, 385, 476
- congenital mind 339
- conscious mind 165, 321, 396
- contemplation 360-361
- convulsions 420, 480, 482
- corporeal soul (po) 104, **153-158**
- creating the immortal pill 235
- creative cycle 117
- creative subconscious 362, 364, 367
- crystal chamber 123, 230, 489
- cycles of the moon 43-47
- cycles of the sun 28-29

- D**
- dai mai (belt vessel) 281, 491
- daily qi, blood, heat cycle 35-36
- dampness 482
- dantian (field of cinnabar)
 - lower 57, 136, 171, **221-222, 266**, 271-274, 347, 348, 357
 - middle dantian 60, 62, 91, 136, 145, **169**, 177, 271-273, 357
 - upper dantian 40, 42, 48, 49, 60, 137, 141, 145, 162, 174, 184, 223, 266, 271, 357, 382, 385, 407, 410, 482
- Dao **4-6**, 7, 8, 16, 62, 118, 131, 135, 142, 191, 329, 330, 487
- Dao as the chong 5
- Dao within the body 5-6
- Dao Yin Breathing Techniques 303-316
 - abdominal breath holding 309-312
 - aspirating 313-314
 - deep exhalation 308-309
 - hibernation 315-317
 - long and deep 305-307
 - natural 303-305
 - reverse 307-308
 - windy 312-313
- Dao Yin Hand Techniques (Mudras)
 - Bagua hand seals 255
 - Buddhist hand Seals 252
 - combined with incantations 246
 - Daoist hand seals 253
 - double hand seals 246
 - five thunder hand seals 258
 - Mao Shan hand seals and incantations 259
 - Three Dantians hand seals 254
 - used in sitting meditation 240
 - used in standing meditation 241-243
 - used with walking therapy 276-278
 - used with Yi Jing divination 248
- Dao Yin Mental Techniques 319-368, **343-367**
 - being in the present 345-346
 - being mentally and emotionally stable 345
 - being self-confident 345
 - contemplation 360-361
 - imagination and visualization 361-365
 - mental concentration 349-360
 - physiological patterns of meditation 344
 - relaxing the mind 345
 - stages of training mental Dao Yin 344-348
 - stillness of the mind 346-348
 - tools for meditation 365-368
- Dao Yin Postural Training 213-282
 - ancient Daoist five tongue positions 236
 - Buddhist greeting posture 243
 - channel dredging 266-267
 - creating the immortal pill 235
 - dynamic postural Dao yin training 262-282
 - eighteen rules of proper Dao yin posture 218-233
 - embracing lower dantian posture 243
 - energetic transformation of the standing postures 244
 - extended palm standing posture 243
 - gathering the saliva 234-236
 - hand and foot massage 263-265
 - head massage 265-266
 - heaven and earth standing posture 243-244
 - immortal standing post posture 242
 - internal organ massage 263
 - lying postures 238-239
 - sitting postures 239-241
 - standing postures 241-244
 - static postural Dao yin training 237-244
 - stationary regulating exercises 274
 - therapeutic movement 267-270
 - three levels of structural awareness 214-215
 - three types of posture 215-216

- training the body's structure 216-217
 walking, preparation before 271-274
 walking techniques 271
 walking therapy 270-282
 - energized walking meditation 278
 - heart tonification 277-278
 - kidney tonification 276-277
 - liver and spleen tonification 277
 - lung tonification 275-276
 - three stepping methods 278-282
 - whole body massage 266
- Daoist alchemy 16, 55, 56, 58, 60, 61, 62, **68-70**,
 72-74, 88, 100, 109, 192, **256-258**, 293,
 323, 336, 338, 339, 341, 343, 457-460
- Dao Yin 133, 176, 177, **199-211**
- deafness 418
- death 8, 11, 21, 27, 51, 136, 144, 154,
 166, 367, 396, 398, 399, 400, 412,
 415-416, 427-429, 443, 447
- deep exhalation breathing 308-309
- delusions 429, 476, 477
- demon
 - oppression 465, 461-462, 467-468
 - possession 395, 397, 398, 470-472, 475
 - removing demonic entity 473
 - treating 472-473, 486-487, 489-497
 - treatment using thirteen ghost points 478-484
- demonic attacks 464-465
- demonic projection 465-467
- demonology according to Christian mysticism 463-464
- denial 387, 400, 405, 407
- depression 148, 160, 349, 385, 389, 399, **401**,
 411, 412, 413, 417, 467, 482, 484
- diet 91-93, 373, 389, 411
- digestion 92, 142
- dividing cloud meditation 113m
- dizziness 349, 418, 480
- DNA 121
- dragon veins 83
- dreams 147-148, 149, 159, **186-194**, 403,
 405, 429, 447, 466
 - application of 188
 - control 189
 - difference between dreams and projections 194
 - energetic form of 193
 - five subdivisions of dream training 190-191
 - hun and po 187
 - karmic traces 187-188
 - recognizing karmic traces 189-190
 - spiritual dreaming 191-192
 - yin and yang of 192-193
- du mai (governing vessel) 68, 302, 383
- Durville, Hector 179-180, 448
- dynamic postural Dao yin training 262-282
- dynasty
 - Eastern Han 335
 - Han 21, 24, 102, 144, 214, 245, 429, 447,
 479, 452, 454, **461**
 - Jin 187
 - Ming 97
 - Qin 101, 449, 452
 - Qing 110
 - Shang 100, 191
 - Song 21, 90, 96, 245, 329, 452, 471
 - Southern Liang 214, 300
 - Spring and Autumn 25
 - Sui 264
 - Tang 91, 245
 - Warring States 18, 199
 - Wei 423
 - Yuan 443
 - Zhou 91, 99, 448, 453
- E**
- ears **173**, 232
- earth 14-15, **71-98**, 185
 - energetic fields 75-76
 - gathering qi from mountains 83-85
 - gathering qi from trees 77-80
 - heat and light 74
 - inner core 73
 - outer core 73
 - soil and land 75
- earth energetic grid 15-16
- earth environmental qi meditation 103-104
- earth qi **10-16**, 72, 74, 83, 106, 133, 239, 240,
 274, 276, 281
- earth spirits 455
- earthly branches 8, 9, 13, 36, 37, 52, 68-70, 258
- edema 276, 296, 376
- eight extraordinary vessels 47, 61, 141, 476
- eight supernatural powers 174-177
- eight trigrams 13, 18, 46, 101
- eighth lunar month 122-123
- eighteen classifications of qi 128
- eighteen rules of proper Dao Yin posture 218-233
- ego 140, 158, 165, 328, 414
- elbows 227
- elementals 454-457
- elements 8, 9, 23, 29, 56, 58-59, 96, 145
- elixir 97
- embracing lower dantian posture 243
- embryo 336

emphysema 239
energetic armoring 393
energetic barriers 135
energetic transformation of standing postures 244
energy projection 134, 178, **194-195**, 315
 projection of thought 195-196
 thoughts and feelings 195
 ways to create thought forms 196
energy regulators 86-87
environmental energy 7, 62, 76, 77, 135, 158
equinox 34-35, 58
eternal soul 140, 174, 321, **398-400**
ethereal soul (hun) 25, 55, **62**, **144-150**, 162, 166, 174, **187**
 321, 324, 397, 398-400, 480
 five agents of shang ling 145-146
 functions of 147-150
 assist shen in mental activities 148-149
 control planning and sense of direction 150
 control sleep and dreaming 147-148
 control spirit travel 150
 influence courage 150
 maintain balance of emotions 149
 responsible for the eyes 149-150
 spiritual souls 150
 ideogram of the hun 145
 spiritual awareness of hun 150
evil qi 56, 129, 131, 133, 201, 271
examining the universe meditation 173-174
excess qi 95, 266, 271, 316, 317, 352
exorcism 484-486, **491-497**
 four primary stages of 485-486
extended palm standing posture 243
external pathogenic factors 130, 131, 135, 136
eyes 149, 174, 229, **230**

F

fear 136, 139, 147, 157, 179, 225,
 331, 343, 391, 400, 412, 467
feet 218-219, 266
feng shui (wind water) 11, 12, 83
fengfu (wind palace) 61, 196
fetus 9, 27, 116, 117, 122, 125, 129, 158
fibromyalgia 238
fifth lunar month 122-123
fire cycle 57, 60, 70, 258
fire spirits 456-457
five agent spirits (wu jing shen) 54, **142-159**, 174,
 326, 338, **340**, 364, 482
five directions of heaven 24-25
five elements 9, 20, 56, **340**
five essence spirit (wu jing shen) **142-159**, 160, 174
 326, 338, **340**, 364, 482

five external corpse demons 424
five major clinical application of herbs 94-95
five phases of growth 37
Five Portals of the Earthly Gate 61
Five Portals of Heavenly Yang Gate 62
Five Yin Organs 54, 62, 138, 143, 155, 160,
 161, 162, 165, 236, 271, 391, 409
forest spirits 453
Form School 11
four directions of heaven 50
four pillars of destiny 21
four principal times for Qigong practice 31-32
four respiratory patterns 296-297
four seasonal peak transitions 32-33
four transitions of internal training 499-500
four winds meditation 102-103
fourth lunar month 122-123

G

gall bladder (dan) 146, 280
gallstones 277
gate of destiny 52-53
gate of the moon 32-34
Gates, Elmer 322
gathering moon's essence meditation 48-49
gathering qi 77, 83, 129, 131, 133, 292, 382, 386
gathering sun's essence, sitting mediation 42
gathering sun's essence, standing mediation 40-41
gathering the saliva 234-236
ghost points 478-484
ghosts (gui) 145, 153, 186, 396, 398, **442-448**, 465, 478
 benevolent ghosts 446-448
 differences between ghosts and spirit entities 442
 encounters with ghosts 442-444
 encounters with spirit entities 448
 hungry ghosts 445
 manifestations of ghosts 444
 types of haunting 444-445
 yang ghosts 443
 yin ghosts 443-444
ghosts gate 457-460
ginseng 78
Giudice, Emilio 107
governing vessel (du mai) 68, 302, 383
golden gate 32-34
Grad, Dr. B. 107
grief 147, 156, 331, 343, 400, 401, 402, 412, 466, 467
ground demons 454
gu qi (food energy) 91, 92, 123, 124, **128**, 133
gui (ghosts) 145, 153, 186, 396, 398, **442-448**, 465, 478
gynecological disorders 276

H

Hai Dian University 488
 hand and foot massage 263-265
 hand diagnosis 264
 hand seals 245-259
 bagua single hand seals 255-256
 combining hand seals and incantations 246
 double hand seals 246
 eight trigram double hand seals 248-249
 Daoist double hand seals 246-247
 Daoist eight trigram double handed seals 249-251
 Daoist five thunder fingers 258
 Mao Shan hand seals 259
 single hand seals 253-256
 hallucinations 478
 head 228
 head massage 265-266
 headache 297, 349, 385, 480
 healer 500, 503-504
 healing sound therapy
 hearing the sounds of the universe meditation 172-173
 heart (xin) 57, 62, 104, 139, 141, 146, 151, 152, 160, 187
 195, 277, 278, 304, 324, 354, 377, 394, 411, 500
 heat 74, 94, 288, 391, 417, 419, 480, 482
 heaven and earth standing posture 243-244
 heaven energetic grid 10
 heavenly dial plate 13-15
 heavenly omens 70
 heavenly qi 7-8, 23-26, 90, 133, 144, 275, 281
 heavenly stems 8, 13, 36, 46, 64-66, 68
 hemorrhoids 375, 480
 hepatitis 276, 385
 herbology **93-97**
 herbs
 alchemical classification of herbs 96-97
 categorization of herbs
 five major clinical applications 94-95
 internal life elixirs 97
 yin or yang aspect of food 92-93, 95-97
 hexagram 29-31
 hibernation breathing 315-317
 hips 220, 267
 hologram 133, 135, 159
 hormones 25
Huangdi Neijing **67-68**, 124, 199
 huiyin (meeting of yin) 43, **61**, 155, 183
 human realm 427
 hun (ethereal soul) 25, 55, **62, 144-150**, 162, 166, 174, **187**
 321, 324, 397, -399, 480
 hungry ghosts 445

hunmen (gate to heart) 150
 hypertension 269, 308, 349, 384, 395
 hypotension 269, 295, 308, 384
 hypothalamus 39, 174

I

I-Ching (Yi Jing) **16-19**, 248-249
 imagination and visualization 361-365
 immortal standing post posture 242
 immortals 176, **449-450**
 classification of immortals 449-450
 classification of spirit entities 450
 seductive spirits 450-452
 animal spirits 452
 amorphous plant spirits 452
 anthropomorphic plant spirits 452-453
 celestial immortals 449-450
 earth immortals 449
 forest spirits 453
 ghosts immortals 449
 ground demons 454
 human immortals 449
 mountain spirits 453
 nature spirits 453
 plant spirits 452
 spiritual immortals 449
 water demons 454
 water ghosts 453-454
 water spirits 454
 immune system 26, 38, 129, 279, 304, 349, 411, 412
 incantations 439-440
 incontinence 482
 inflammation 417
 inner vision 133, 229
 insomnia 130, 148, 314, 265
 intention 31, 70, 141, 262, 430-431
 internal organ massage 263
 internal pathogenic factors 131
 intuition 47, 137, 149, 165

J

jin ye (body fluids) 115, 120, 129, 142, 147, 208, 389, 482
 Jing-Luo 130
 jing (essence) **121-124**, 162
 jing formations 122-123
 jinsuo (sinew contraction) 61
 joy 343, 391, 414
 jupiter 55, 57

K

karma 8, 187-190, **329**, 339, **341-343**, 428, 489
defining 341-342
group 343
personal 342-343
polly-karma 343
understanding 341
kidney 57, **124**, 147, 152, 159, 271, 276-277, 324,
378, 394-395
kinetic communication 174
knees 218, **219-220**, **375**, 414

L

laogong 77, 242
large intestine (da chang) 28, 147, 155, 225, 264, 276, 281
Lashley, Dr. Karl 159
ley lines 15
Liao Zhong-Chun 97
light 135, 162, 365, 397
limbic system 39
ling 90
ling ming (magical light) 55
liver (gan) 21, 26, 29, 34, 57, 64, 104, **144-150**, 174,
188, 229, 276, 277, 309, 324, 377, 393-394, 400, 409
long and deep breathing 305-307
lower dantian 57, 136, 171, **221-222**, 271-274,
347, 348, 357
lungs (fei) 57, 147, 154, 155, 158, 183, 275-276,
286-290, 292
lying postures 238-239

M

magic circle 487-489
magic square 255
mania 478
man's energetic grid 19-20
man's qi 16-20
mantra 328, 355, **439-442**
marrow 48, 115, 120, 122, 133, **139**, 162, 215, 307
mars 56, **57**
martial arts master 500, 501-503
martial qigong 203-207, 500
ming jing 205
an jing 205-206
hua jing 206-207
mastering energetic powers 177
medical qigong 141, 153, 199, **207-210**, 270-282
medical qigong walking therapy 270-282
meditation 29, 34, 41, 47, 48, 55, 57, 60, 61, 62, 63,
77, 79, 81, 85, 89, 102, 103, 110, 117, 118, 119,
134, 140, 141, 142, 162, 165, 166, 199, 210, 223,

241, 244, 263, 271, 298, 328, 349, 362, 365-366, 371,
372, 373, 377, 378, 383, 384, 385, 392, 393, 397, 405,
406, 407, 410, 411, 465, 491

meditations

bagua trigrams 250-251
comprehending past, observing future 168-169
dividing cloud 113
earth's environmental qi 103-104
examining the universe 173-174
four winds 102-103
gathering moon's essence 48-49
gathering sun's essence, sitting 42
gathering sun's essence, standing 40-41
hearing the sounds of the universe 172-173
moon 392-393
mountain 83
observing the present 167-168
obtaining clairvoyance 171
pulling clouds out of sky 111-112
solstice and equinox 34-35
soul projection 184
soul retrieval 405-410
sun 392-393
tian wu zang 60-62, **63-64**
tree 79-80

memory 124, 138, 151, 152, 153, 159,
160, 314, 399, 400, 403, 406, 409
menstruation 25, 244
mental concentration 349-360
mental distraction 346
mercury 56, **57**
microcosmic orbit 57, 69, 70, 229, 256, 258
middle dantian 60, 62, 91, 136, 145, **169**, 177,
271-273, 357
migraine 308, 353
ming shu 21
mingmen (gate of life) 61, 155, 221, 223, 276
mingtang 56, 62
moon **43-50**, 54, 56, 58, 60, 141
moon energetic essence 47-48
moon meditation 392-393
mountain demons 453
mountain meditation 83
mudras 245-259, 459
muscles 214-215
mysterious pass 295

N

natural breathing 273, 239, 243, 298, **303-305**
nature spirits 453
neigong 204, 205, 206, 207

ni wan palace (crystal chamber) 162, 171, 310
 347, 359, 366-367
 nine chambers 54, 55, 63
 nine palaces 64, 65, 255
 nine treasures 6-7
 north star (pole star) 56
 nose 231, 287
 nutrition 76-77

O

observing the present meditation 167-168
 obstacles in mental concentration 359-360
 obtaining clairvoyance meditation 171
 omens 70
 opening and closing three dantians 271-274
 orifices 272, 389, 416, 418, 420
 original essence 121, 139
 original spirit 119, 371
 ox herding pictures 329-335

P

Palace of Eternal Frost 32-34
 Palace of Universal Yang 32-34
 palpitations 184, 277, 418
 past life 166, 417
 path of healer 503-504
 path of martial arts master 501-503
 path of priest 506-507
 path of scholar 504-506
 perceiving a person's destiny 170
 pericardium (xin zhu) 146, 269, 278, 421
 perineum 43, 61, 62, 140, 160, 183, 220, 222
 241, 305, 306, 311, 482
 phlegm 418, 419, 482
 phlegm cold misting the heart 390
 phlegm fire agitating the heart 390-392
 pineal gland 174, 225
 pituitary 174, 225, 312, 474
 plant spirits 452-453
 plants and shen 90-92
 po (corporeal soul) 25, 55, 62, 104, 143, 147, **153-158**, 161,
 166, 174, 324, 330, 389, 391, 398, 402, 442, 465, 480
 anus considered po men 155
 closely linked to breathing 154-155
 connected to sexuality 155
 functions of 153-155
 ideogram of 153
 related to weeping 154
 responsible for all physiological processes 154
 somatic expression of human soul 154
 negative attributes of po 157-158

spiritual awareness of 158
 po hu (door of po) 158
 po men (gate of po) 155
 pole star (north star) 56
 postnatal **25-27**, 76, 123-128
 jing 117, 120, **123-126**, 133, 142
 mind 324, 325, 326
 qi 92, 125, 126, 127, 128, 142, 153
 shen 142, 145, 148, 149
 priest 500, 506-507
 pregnancy 26, 27, 127
 Preparata, Giuliano 107
 prenatal 46-47, 115-118, **121-127**
 eight trigrams and the moon 46-47
 energetic transformations 117-119
 essence 116-117
 jing 116-117, 120, **121-126**, 133, 142
 patterns 25-27
 qi 31, 117, 125, 126, 127, 128, 142
 shen 117, 142, 145
 primary channels 36, 37, 48, 64, 266
 primordial Dao 5
 prolapse 239
 psychometry 169-170
 psychic attacks 433, 437-439
 psychic influence 435-439
 physiological patterns of meditation 344
 pulling clouds out of sky meditation 111-112
 pulling down the heavens 41, 49
 purgation 46, **266-267**, 297, 302, 366, 371, 409

Q

qi **125-140**, 162, 307, 325, 371-421
 blood, heat cycle 35-36
 energetic medicine 133
 five energetic fields 134-145
 life force energy 125
 nineteen classifications of qi 128-131
 center qi 129
 channel qi 130
 clear yang qi 128
 divine qi 131
 earth qi 128
 evil qi 131
 food qi 128
 gathering qi 129
 heaven qi 128
 nourishing qi 129
 organ qi 130
 postnatal qi 128
 prenatal qi 128

protective qi 130
 righteous qi 131
 spiritual qi 131
 true qi 129
 turbid qi 128
 turbid yin 128-129
 postnatal 127
 prenatal 125-127
 six functions of 131-133
 three energetic barriers 135-136
 wei qi 135-137
 qi deviations 80, 82, 89, **371-421**
 causes 372-373
 Dao Yin mental 383-385
 Dao Yin respiratory 380-382
 Dao Yin postural 374-377
 death of boundary system 416
 emotional rebirthing patterns 403
 establishing strong energetic foundation 371-372
 healing the spirit 402-403
 improper hand movements 375-376
 jing shen disorders 389
 main causes 372-373
 multiple personality disorder 395
 purging turbid qi 372
 rectifying qi deviations 411
 severe psychological disturbances 388
 shen disturbance 385-391
 soul retrieval meditations 405-410
 spiritual transformations and 415-416
 stressful life activities 411-414
 toxic releases 414-415
 transference 387
 treatment principles 389
 treating with window of heaven points 416-421
 uncontrolled muscle 377-379
 wounding and closing the spirit 400-403
 qi of earth 10-11, 15, 77-92
 qi of heaven 7-8, 23-26
 qi of man 16-17
 qi regulation 126, 127, 269, 317, 410
 qigong **203-211**
 qimen (seven gates) 62
 quiescent 29, 109, 166, 199, 345

R

radiation 23, 361
 rain 25
 rebellious qi 133, 379
 regulation 366
 relaxation 363

relaxing the mind 345
 ren mai (conception vessel) 302
 reprogramming the mind to heal 367-368
 reverse breathing 222, 272-273, **307-308**
 rocks 85-87

S

sacred watercourses 110
 sadness 156, 400, 402, 409, 418, 466, 467
 saliva 133, **162**, 183, **234-236**, 282
 saturn **56**, 57
 scholar 500, 504-506
 sea of blood 138-139
 sea of marrow 139
 self-massage 266, 271, 275, 276, 277, 278
 seven corporeal souls 145, 153, 155, 157, 158,
 161, 220, 324, 400, 402
 seven emotions 413
 seven steps to transform the mind 328-329
 seventh lunar month 122-123
 shaman 57
 shangzhong (center altar) 61
 shao yang 200
 shao yin 200
 shen 90, **141-196**, 321, 325, 347, 480
 cultivation 159-164
 ideogram 151
 postnatal 142
 prenatal 142
 shengong schools of meditation 141
 six transportations of 165-166
 spiritual awareness of 151
 Shen, Dr. Wei Lin 372
 shengong 119, 134, 141, 162, 164-177, 178, 196, 210, 405
 shen xian (eternal soul) 144-145, 153, 165, 166, **443**, 449
 shen zhi (acquired mind) **142**, 144, 151, 164, **165**, 170, 172,
 185, 316, **324-325**, **330**, **332**, **337**, 338, 343, 347, 442
 shendao (spirit path) 61, 195
 shenfu (spirit storehouse) 61
 shenque (spirit palace gate) 61
 shoulders 227
 shu points 263-264
 shui 72
 silver cord 180, 182
 sinusitis 275
 sishencong 61, 62, 160
 sitting postures 239-241
 six internal combinations of shengong 164
 six principal seasons of transition 36-37
 six transportations of shen **165-166**, 174, 348
 sixth lunar month 122-123

sixty year cycle 9-10
 skin 214-215
 sleep 26, 130, 142, 147, 148, 151, 265,
 333, 345, 373, 398, 412, 478, 479
 small intestine (xiao chang) 128, 146, 280
 solstice 34-35, 58
 solstice and equinox meditation 34-35
 sorcery 433-434
 soul projection **176-185**
 breathing 180
 charkas 183
 contraindications 184-185
 flight 181
 meditation 184
 telekinesis 180
 uninitiated soul projection 182
 soul retrieval 398-410
 soul retrieval meditation 405-410
 sound 315, 350, 353
 space clairvoyance 173
 spirit oppression 461-507
 spirit possession 461-507
 spirit projection 178, **185-186**
 contraindications 186
 dreaming 186-187
 encounters with spiritual beings 186
 spirit travel 147, **150**
 spirits of elemental realms 454-457
 earth spirits 455
 fire spirits 456-457
 water spirits 455-456
 wind air spirits 456
 spiritual dreaming 191-192
 spiritual qigong 210-211
 spleen (pi) 47, 54, 56, 63, 122, 146, 152, 156, 264, 274, 275,
 277, 280, 324, 324, 378, 394, 466
 spring equinox 32, 33
 stages of training mental Dao Yin 344-348
 standing postures 241-244
 stars 50-70
 static postural Dao Yin training 237-244
 stationary regulating exercises 274
 stillness of the mind 346-348
 stomach (wei) 56, 146, 225, 280, 309, 349
 subconscious mind 149, 169, 322, 326, 345, 364, 367, 387,
 396, 410, 465, 467, 490
 summer solstice 32, 34
 sun 28-29, **38-42**, 56, 58, 60, 74, 98, 141
 sun energetic essence 38-39
 sun meditation 392-393
 Sun Simao 91, 478
 sword fingers 476

T

tai yang 200, 272, 480
 tai yin 200, 480
 taiji pole 34, 43, 49, 56, 57, 61, 62, 63, 104, **139-140**, 155,
162, 177
 179, 182, 223, 225, 258, 281, 315, 316, **358-359**, 407,
 408, 410, 443
 taiji ruler 410, 411
 talisman 34, 57
 tea 94-95
 telekinesis 180
 telepathy 169, 179
 ten heavenly stems 64-65, 68
 ten thousand voices 347
 tendons 215
 tenth lunar month 337
 thalamus 174
 therapeutic movement 267-270
 theta wave 179
 thirteen ghost points 478-484
 thought
 benign and malignant 326
 clusters 196, 430-433
 emotions 325
 thoughtforms
 clusters 430-433
 disease and healing 432-433
 ways to create 430
 three energetic subdivisions of the Dao 4-5
 three ethereal souls 144, 149, 150, 153
 three initial stages of tranquility 347-348
 three internal corpse demons 424-425
 three levels of structural awareness 214-215
 three powers 3-4
 three realms of earth energy 72-73
 three treasures **7-20**
 three treasures of earth 71-72
 three treasures of heaven 23
 three types of posture 215-216
 thrusting vessel (chong mai) 57, 60, 162
 thyroid 225
 tian wu zang meditation 60-62
 tiantu (heaven's chimney) 61
 tian zhi (will of heaven) 159
 time periods for qigong practice 31-32
 tinnitus 172
 tongue 225, 233, **236**
 tonification 366
 tools for meditation 365-368
 toxic releases 414-415
 Traditional Chinese Medicine 7, 19, 127, 141, 324, 389, 478

transformation 66, 68, 118, 119, 120, 124, 125, 128,
129, 152, 210, 330, **335**, 367, 371, 400, 403, 405, 410
training the body's structure 216-217
tree meditation 79-80
trees 77-80
trigrams 54
triple burner (san jiao) 128, 146, 268
true-self 140, 228, 396
turbid qi 41, 48, 77, 297, 301, 371, 372
twelve charka gates 69, 70, 256, 258
twelve earthly branches 8, 13, 36, 52, 62-64, 66-68, 258
twelve pi hexagrams 29, 31
twelve primary channels (jing jin) 36, 37, 48, 64
twenty-eight star constellations **57-60**, 61, 63

U

underarm 228
underworld 427-428
universal qi 127, 274
upper dantian 40, 42, 48, 49, 60, 137, 141, 145, 162,
174, 184, 223, 266, 271, 382, 385, 407, 410, 482
urinary bladder (pang guang) 147
uterus 225, 479, 490

V

valleys 88-89
venus 56, **57**
Vierra, Dr. Waldo 182
virtue 8, 141, 143, 144, 159
visualization 148, 150, 166, 228, 328, **358**, 361, **362-365**
void 118, 140, 237

W

waist 225-226
walking, preparation before 271-274
walking techniques 271
walking therapy 270-282
 energized walking meditation 278
 heart tonification 277-278
 kidney tonification 276-277
 liver and spleen tonification 277
 lung tonification 275-276
 three stepping methods 278-282
water 77, **106-124**, 185
 body's need for 107-108
 gathering qi from 109-110
 in science 106-107
 voice of 108-109
water demons 454
water spirits 454, 455-456
weather 33, 34, 36, 56, 58, 71, 104, 130

wei qi field 74, **135-137**, 168, 187, 195, 365, 418,
430, 468, 472, 480

white magic 434

whole body massage 266-267

willpower 153, 159, 161, 181

wind 25, 72, **98-105**, 185

 calling the 104-105

 eight directions of 100-101

 gathering qi from 102-103

 messenger of change 99-100

 postheaven eight trigram 101

 whirlwind 101-102

wind air spirits 456

wind cold 89

wind damp 89

wind spirits 456

window of heaven points 416-421

windy breathing 312-313

womb 336-337

worry 156, 179, 343, 349, 391, 412, 466, 467

wounding and closing the spirit 400-402

wrists 228

wu jing shen (five agent spirits) **142-159**, 160, 174
326, 338, **340**, 364, 482

wuji 7, 57, 62, 141, 165, 168, 173, 174, 179, 237, 295
322, **341**

wuji posture 241-242

wu yi (shaman) 319

X

Xi Yuan Hospital 77, 354, 488

xia tao kang 156

Xu, Dr. 354

Y

yang 17, 57, 121, **337**, 340-341

yang organs 217

 gall bladder 146, 280

 large intestine 147, 155, 280

 small intestine 146, 280

 stomach 56, 146, 280, 309, 349

 triple burners 146, 268

 urinary bladder 147

yao 29-35

yellow court **169**, 417, 421

Yellow Emperor 61, 62, 124, 199

yi 146, **151-153**, 324, 328, 350, 361, 391, 413
 memory 152-153

 spiritual awareness of 153

yi jing **16-19**, 248-249

yin 17, 57, 121, **337**, 340-341

- yin organs 217, 231
 heart 57, 62, 104, 139, 141, 146, 151, 152, 160, 187,
 195, 277, 278, 304, 324, 354, 377, **394**, 411, 500
 kidney 57, **124**, 147, 152, 159, 271, 276-277,
 324, 378, 394-395
 liver 21, 26, 29, 34, 57, 64, 104, **144-150**, 174, 188,
 229, 276, 277, 309, 324, 377, 393-394, 400, 409
 lung 57, 147, 154, 155, 158, 183, 275-276,
 286-290, 292
 spleen 47, 54, 56, 63, 122, 146, 152, 156, 264, 274,
 275, 277, 280, 324, 324, 378, 394, 466
 yin tang 61, 141, **169**, 174, 184, 189, **195-196**, 229, 359, 365
 ying qi 129, **137-138**, 419
 yongkuan (bubbling well) 77, 157
 yuan jing 118, 133, 139, 142
 yuan qi 31, 117, 118, 120, 125, 128, 129, 133, 142,
 225, 226, 276, 282, 292, 295
 yuan shen **142**, 151, 163, 164, 165, 166, 170,
 172, 316, **324-325**, 330, 337, 347, 442

Z

- zang fu (yin and yang organs) 180
 zhen qi 47, 129, 133
 zhi 147, **158-159**, 324, 328, 350, 353
 ideogram 158
 memory 159
 willpower 159
 zong qi 122, 129
 Zoraster 463

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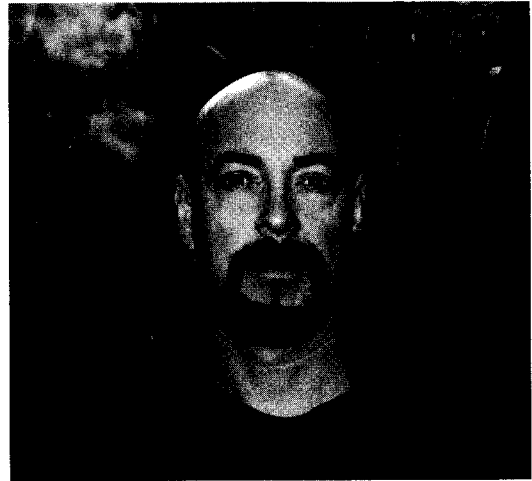
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