

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

# CHINESE MEDICAL QIGONG THERAPY

**Volume 3:  
Differential Diagnosis,  
Clinical Foundations,  
Treatment Principles and  
Clinical Protocols**





































































































Type of Sign	Yin	Yang
General	<ul style="list-style-type: none"> <li>• Cool skin temperature</li> <li>• Pale, dark, dull, or yellow complexion</li> <li>• Cold hands and feet</li> <li>• Aversion to cold</li> <li>• Discomfort relieved by warmth and pressure</li> <li>• Five senses dull</li> <li>• Curled posture in sleep</li> </ul>	<ul style="list-style-type: none"> <li>• Warm skin temperature</li> <li>• Red, oily, shiny complexion</li> <li>• Warm hands and feet</li> <li>• Aversion to heat and pressure</li> <li>• Discomfort relieved by coolness</li> <li>• Five senses strong</li> <li>• Stretching posture in sleep</li> </ul>
Diet	<ul style="list-style-type: none"> <li>• Prefers warm food and drinks</li> <li>• Poor appetite</li> <li>• Poor sense of taste</li> <li>• Indigestion</li> </ul>	<ul style="list-style-type: none"> <li>• Prefers cold drinks and cold food</li> <li>• Strong appetite</li> <li>• Thirsty, dry mouth</li> </ul>
Energy	<ul style="list-style-type: none"> <li>• Tired</li> <li>• Weak</li> </ul>	<ul style="list-style-type: none"> <li>• Forceful, restless</li> <li>• Strong, stout</li> </ul>
Behavior	<ul style="list-style-type: none"> <li>• Underactive</li> <li>• Quiet, withdrawn</li> </ul>	<ul style="list-style-type: none"> <li>• Overactive</li> <li>• Noisy, outgoing</li> </ul>
Breath and Voice	<ul style="list-style-type: none"> <li>• Weak, shallow breathing</li> <li>• Weak voice, quiet</li> </ul>	<ul style="list-style-type: none"> <li>• Deep, heavy breathing</li> <li>• Loud, coarse voice, talkative</li> </ul>
Excretion	<ul style="list-style-type: none"> <li>• Copious clear urine</li> <li>• Watery stool</li> </ul>	<ul style="list-style-type: none"> <li>• Scanty dark urine</li> <li>• Hard solid stool</li> </ul>
Reproduction	<ul style="list-style-type: none"> <li>• Sexually underactive</li> <li>• Scanty, pale menses</li> <li>• White leukorrhea</li> </ul>	<ul style="list-style-type: none"> <li>• Sexually overactive</li> <li>• Profuse, red menses</li> <li>• Yellow leukorrhea</li> </ul>
Pulse	<ul style="list-style-type: none"> <li>• Deep, slow</li> <li>• Empty, weak</li> <li>• Fine</li> </ul>	<ul style="list-style-type: none"> <li>• Superficial, rapid</li> <li>• Full, strong</li> <li>• Flooding</li> </ul>
Tongue	<ul style="list-style-type: none"> <li>• Pale, fat body</li> <li>• Moist, thin white coat</li> </ul>	<ul style="list-style-type: none"> <li>• Red, solid, sharp body</li> <li>• Dry, thick yellow coat</li> </ul>

Figure 22.4. Signs of Yin and Yang Conditions

salad, ice cream, etc.) or drinks, for example, may lead to an excess of Yin, which gives rise to a Cold syndrome of the Spleen and Stomach. This manifests as abdominal pain, diarrhea, aversion to cold, and cold extremities.

To treat this excess, the doctor guides the Cold Qi out the body by way of St-36 and Sp-9 points, then projects Hot Yang Qi towards specific channel points on the patient's body, such as CV-12 and St-25.

### DIAGNOSING YIN AND YANG IN THE BODY

Every person has both Yin and Yang elements but will tend to be predominantly one or the other in terms of personality, physique, life-style preferences, speech patterns and mannerisms. Within a general constitution there will be more subtle fluctuations within the Yin/Yang continuum as the body reacts to external and internal energetic movements. In designing the patient's exercise program, diet, or herbal remedies, it is necessary

Attribute	Progression from Extreme Yang to Extreme Yin
Spirit	Aggressive, outgoing, joyful, sad, fearful, anxious, depressed (The degree of outward expression determines the yangness of the spirit, not so much the emotion itself.)
Body Type	Large and muscular, normal build, thin, emaciated
Posture	Stiff, erect, relaxed, hunched over, limp
Activity	Very animated, normally active, little movement, still
Respiration	Heavy and loud, loud sighing and stretching, breathing heavily through mouth, shallow light breathing, soft intermittent sighs
Voice	Loud, rough, high pitched, regulated and moderate, soft, murmuring, almost inaudible
Skin Color	Red, yellow, green, pink, white
White of Eye	Red, yellow, blue-green, pink, white
Lip Color	Red, yellow, blue-green, pink, white
Moistness of Lips	Cracked, dry, moist, overly wet
Sputum	Yellow and thick, white and thick, thin, clear
Smell of Breath	Strong, mild, faint
Body Odor	Strong, mild, faint
Urine	Thick, yellow, smelly, thin, whitish, no odor
Feces	Dark, strong smelling, soft, loose, light color

Figure 22.5. The Continuum of Yin and Yang Constitutional Signs and Symptoms

to first determine whether the patient is predominantly Yin or Yang in constitution.

**YIN/YANG CONSTITUTION CHART**

There are general indications that will help the doctor diagnose a patient’s condition as predominantly Yin or predominantly Yang. The patient’s basic Yin/Yang constitution and analysis of the current Yin/Yang balance of the body will play an important role in determining the type of exercise and the time of day that it will be performed. In most cases, a Yang condition should be balanced by a Yin exercise and vice versa.

There are varying levels of disharmony in the patient’s body. Yin and Yang are only relative terms, and they are often not enough to adequately describe the character of the body’s condition. Other factors such as Internal - External, Cold - Hot, Deficient - Excess, must be considered in more detail. Yin and Yang are never in a permanent state; there is always dynamic movement. All relationships based on Yin/Yang are relative, and their mutual interaction must be considered.

Yin and Yang theory is valuable because it provides a tool for understanding the patient’s constitution at a given point in time. This informa-

Pattern	Signs	Pulse	Tongue
<b>Internal</b>	Vomitting, high fever, gradual onset, chronic, long duration, Wind Invasion	Deep	Changes in texture and coating
<b>External</b>	Cold, flu, skin eruptions, sudden onset, acute, short duration	Superficial	Changes in coating
<b>Cold</b>	Diminished physiological function, decreased energy, lowered resistance, lowered immunity, white face, aversion to cold, cold extremities, lack of thirst, craving for warmth, clear urine, watery stool, desire for hot drinks, diarrhea, coolness of limbs, timid behavior, soft voice, slow movement, lack of motivation	Slow, Tight	White coat, pale body, moist fur
<b>Heat</b>	Physiological hyperfunction, increased energy, increased metabolism, acute pains, fever, thirst, desire for cold liquids, flushed face, red eyes, restlessness, irritability, dry stool, dark yellow urine, reduced urine secretions, aversion to warmth, hot red skin, constipation, warm extremities, loud voice, talkative, extroverted manner, aggressive behavior	Rapid	Red tongue with yellow fur
<b>Deficiency</b>	Fatigue, low symptomatic reactions, inconsistent energy, shallow and rapid respiration, less severe pain, pain characterized by soreness, weak or inconsistent voice, dull menstrual pain, withered face, low spirits, pain relieved with pressure	Empty, Thin	Little or no coat
<b>Excess</b>	Loud voice, coarse and full breathing, sharp and acute pain, extreme menstrual pain, pain worse with pressure	Strong, Full	Thick coat

Figure 22.6. Signs of Internal, External Cold, Hot, Deficient and Excess Conditions

tion enables the doctor to determine the best course of treatment, including exercise, food, or herbal formulas that the patient's body needs. Consideration of the patient's inherited and acquired attributes (developed through diet and lifestyle, environmental influences, natural energy cycles, and other miscellaneous influences such as sleep, work conditions, and relationships) should be based on observation and contemplation of the patient's physical, mental, emotional, and spiritual states of mind.

Designing a program to establish balance and harmony requires a keen awareness of energetic, physical, and mental states. In evaluating the patient's condition the doctor takes into account the location and nature of the disharmony, the severity of the condition, and the overall physical, mental, and emotional condition of the patient (Figure 22.4 and 22.5). Furthermore, the doctor may notice a combination of both Yin and Yang symptoms or any of the other contrasting pairs: Internal/External, Cold/Hot, Deficient/Excess. A combination of such

symptoms creates a challenge when diagnosing a patient, since symptoms and indicators tend to be more extreme in a person who is ill (Figure 22.6).

#### **YIN CONDITIONS**

Primary Yang generates primary Yin. Everything in the universe needs support from Yin. On a basic level, Yin conditions in the body tend to be Cold, Internal, Deficient, and degenerative in nature. If a condition becomes overly Yin, it may express some Hot or Yang symptoms. Extreme cold in the form of snow, for example, can cause frostbite. This is called a “false Yang” condition because the condition created is manifested as Yang instead of Yin.

Yin conditions are typically characterized by the following: watery stool; clear and copious urine; depression; pale, dull, and yellow complexion; weak, tired, and thin constitution; cool skin; cold hands and feet; dulled senses; curled lying posture when sleeping; soft voice; silent, shallow breathing; preference for warm food; and a tendency towards indigestion. A Yin condition will also be reflected in a deep, weak, fine, slow, or sluggish pulse and a fat, pale, moist, and smooth tongue with possibly a white greasy coating.

#### **YANG CONDITIONS**

Yang conditions tend to be Hot, External, and Excessive. A Yang disease is generative. Under certain conditions, an overabundance of Heat (Yang) may transform into Cold (Yin) to bring about a condition known as “false Yin.” Extreme heat and sun, for example, can cause sunstroke. This is called a “false Yin” condition because the condition created manifests as Yin instead of Yang. If an acute Yang condition persists, it will become Yin.

Yang conditions are typically characterized by the following: hard, solid, dry stool; yellow urine; outwardly excited appearance; strong, stout, muscular constitution; restless, active, irritable in character; warm hands and feet and overall warm skin and temperature; strong senses; tendency to stretch frequently; loud voice, talkative; heavy breathing; thirsty, and a preference for cold drinks. A Yang condition will also reflect a floating, flooding, fast, or strong pulse, and a red or yellow, solid, dry tongue with yellow coating.

#### **SIGNS OF YIN AND YANG**

Determining true from false Yang may seem confusing. Yin Deficient people who are very thin and emaciated are often quite hypertensive (this can be seen in their excessive or loud talking), and show signs of restlessness and insomnia. Such individuals can also develop erratically feverish symptoms which usually change from Hot to Cold.

Generally, a true Yin or Yang condition is determined by three or more symptoms that simultaneously manifest either one of those conditions.

False Yin symptoms occur when the Yang becomes overly strong and causes a weakening of the Yin. It is important to note that the overall condition should be assessed before making a differential diagnosis. False Yin symptoms include weakness, coldness, wetness, and other Yin symptoms in an otherwise Yang condition. One should bear in mind that there are seldom purely Yin or Yang symptoms because Yin and Yang are so interdependent on each other.

Furthermore, stages of Yin and Yang may change during the course of the day, or over the course of an illness. If a Yang stage is allowed to progress, it can degenerate into weakness described as a Yin stage. Therefore, if a Yang condition changes to Yin it is probably not a good sign, but if a Yin condition changes to an acute Yang condition it may be a positive sign of movement towards overall balance. The focus is to understand that it takes active energy (Yang) to manifest an acute condition, and the stronger the manifestation, the stronger the energy.

#### **YIN AND YANG TRAINING EXERCISES**

Chinese herbs and foods are typically classified in terms of Yin and Yang, as are Qigong exercises and meditations. With exercises and meditations the state of mind and level of relaxation during the exercise or meditation is critical in determining the Yin or Yang categorization. It is important to be aware of this when developing a patient’s program to provide the proper energy adjustments to maintain a healthy balance. If a disharmonious condition develops and the wrong prescription is given, the patient can be thrown further off balance, making it more difficult to restore good health.

## INTERNAL AND EXTERNAL PATHOGENIC FACTORS

Diagnosis according to internal and external pathogenic factors is not based on the etiology but on the basis of the disease's location. If a disease is caused, for example, by an "external" pathogenic factor but is currently affecting the internal organs, it is classified as an Interior condition. An Exterior condition affects the patient's skin, muscles, and channels, and is known as an "exterior pattern" of pathogenic factors. An Interior condition affects the bones and internal organs, and is known as an "interior pattern" of pathogenic factors.

### INTERNAL PATHOGENIC FACTORS

An interior disharmony is diagnosed when the internal organs have become affected by pathogenic factors, creating an Interior syndrome. Interior syndromes are the pathological conditions which have resulted from one of three factors: (1) the invasion of the channels by external pathogens which can be transmitted to the body's Yin and Yang organs; (2) the direct attack on the Yin and Yang organs by external pathogens; and (3) sudden emotional changes due to improper diet and stress which directly affect the body's Yin and Yang organs leading to functional disturbances.

1. **A Exterior Invasion By One of the Six Exogenous Pathogenic Factors:** This type of invasion can penetrate deep into the body, and can eventually create an Interior syndrome if it is not purged from the patient's tissues. This type of invasion occurs only when the external pathogenic evil is stronger than the body's Defensive Qi.
2. **A Direct Invasion of the Yin and Yang Organs:** This type of invasion can also occur from an Exterior Invasion of pathogens. In such cases, the affected organ will manifest as an Interior Excess or Interior Deficient condition depending on the syndrome.
3. **Emotional Factors:** This type of disharmony can likewise cause damage to one of the Yin organs, which in turn can cause damage to the other Yin and Yang organs. People encounter emotional turmoil in everyday activities.

Under normal circumstances, the Seven Emotions are good for health (see Chapter 21). Appropriate anger helps to disperse stagnant Liver Qi, preventing stasis of Liver energy and helps the patient to establish a healthy boundary system. Rage, on the other hand, leads to the abnormal increase and ascension of Liver Qi resulting in a flushed face and dyspnea (shortness of breath). If the pattern continues (i.e., the person is a rage-aholic), the violent and uncontrolled anger may lead to serious disorders of the Liver, including dryness of the eyes, blood-shot eyes, fainting due to inadequate Blood flow to the brain, cerebral hemorrhaging (stroke), or even death. Similarly, each of the seven emotions has an appropriate time and place, and each can also lead to imbalance and disease if the emotion is too intense or is experienced chronically. It is therefore believed that Internal conditions can arise from either an excess emotional condition caused by emotional suppression, or a deficient emotional condition caused by excessive emotional discharging.

It is also believed that a person's personal emotional history determines his or her biology (life processes). Each person creates this reality through his or her belief system. Hence the patient creates the disease by embracing traumatic past wounds and formulating belief structures that support these traumas. These energetic clusters are then fed via the major viscera by excessive emotional energy. This pathological emotional process can result in the formation of cysts, tumors, cancer, etc.

Any imbalance of the Seven Emotions leads to the unnecessary consumption of, or blockage of, the internal Qi flowing through the channels of the viscera (Figure 22.7). In either instance, the abnormal Qi activity creates a functional disorder within the cerebral cortex.

Emotional disharmony induces a vicious cycle which affects the mind, body, and spirit. Any factors (Yin and Yang disharmony, emotional disharmony, disturbed behavior, or environmental disharmony) can trigger the cycle (Figure 22.8). When caught in this cycle, the resulting unbalanced emotional energy can deplete the physical body.

The Seven Pathogenic Emotions			
Chinese Word	English Translation	Associated Organ	Energetic Manifestations
<b>Xi</b>	Excitement, Elation, Joy	Heart	Slows Down and Relaxes Qi
<b>Nu</b>	Irritation, Anger, Rage, Fury	Liver	Causes Qi to Rise
<b>Si</b>	Contemplation, Pensiveness, Worry, Mourning	Spleen	Causes Qi to Stagnate
<b>You</b>	Concern, Sorrow, Sadness, Anxiety, Depression	Lungs	Obstructe the Flow of Qi
<b>Kong</b>	Intimidated, Threatened, Fear, Dread, Terror	Kidneys	Causes Qi to Descend
<b>Jing</b>	Surprise, Fright, Alarm, Shock, Stupefied,	Heart then Kidneys	Scatters and Deranges the Qi
<b>Bei</b>	Melancholy, Sad, Sorrowful, Overcome with Grief	Lungs	Disperses (Acute) or Consumes the Qi (Chronic)

Figure 22.7. The Seven Pathogenic Emotions

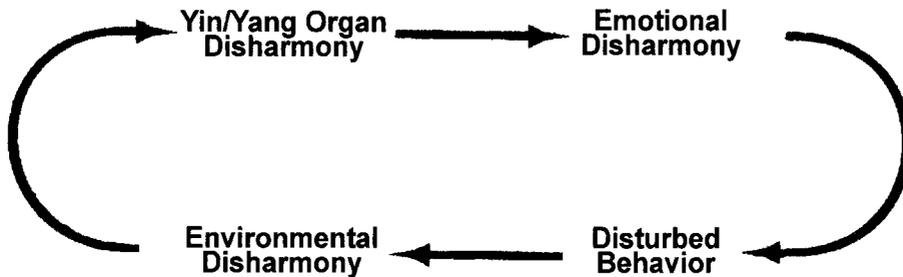


Figure 22.8. Cycle of Disharmony

Anger, for example, generally causes the Qi to rise; however, when anger turns inward it can transform into depression. Mental depression may obstruct the functional activities of Qi, and this stagnation may give rise to Fire. The Fire syndrome is caused by the disorders of the Seven Emotions and may burn up the fluid of the organ related to the predominant emotion.

In most cultures, people are generally not en-

couraged to acknowledge painful emotions; feelings are usually disregarded and conquered by a strong will. The storage of emotional energy in the muscles and organs of the body leads to tension, stress, and illness. The Qi cannot circulate with emotional blocks. Many specialists in Western medicine today agree that a large percentage of diseases being treated are, indeed, caused or aggravated by stress.

The Five Elements have a generating (creating) and controlling (restrictive) relationship. The sequence of the Generating Cycle of the Five Elements is: Wood creates Fire; Fire creates Earth; Earth creates Metal; Metal creates Water; Water creates Wood. This circle is endless.

The sequence of the controlling relationship of the Five Elements is: Wood controls Earth; Earth controls Water; Water controls Fire; Fire controls Metal; Metal controls Wood. This circle is also endless.

The controlling relationship of the Five Elements can be applied to problems with emotions. Anger, for example, belongs to the rising of Excess Liver energy and can be counteracted by descending the Lung's Qi (Figure 22.9). The Lungs control sadness, and sadness may lead to the consumption of abnormal rising Liver Qi (Metal controlling Wood).

Excessive sadness may lead to the consumption (and depletion) of Lung Qi, which damages the body's Yin and the Heart. The consumption of the Lung Qi can be stopped by the Heart's energetic release of the emotion of joy. Joy (excitement) causes the rapid rising of the Heart's Qi. Heart Qi can be regulated by fright and terror, which are controlled by the rapid descending energy of the Kidneys. Terror leads to the abnormal falling of Qi, it therefore counters the abnormal rapid rising of Heart's Qi. Excessive fright and terror may lead to the abnormal sinking of Gathering Qi, which damages the Kidney's Qi.

Because over-thinking can cause Qi to gather, it can be used as a tool to help bring back dispersed energy. Over-thinking and anxiety, however, may lead to the depression and stagnation of Qi, which weakens the transporting and converting ability of the Spleen's energy and causes a lack of appetite. Mild cases of this condition can manifest as dyspepsia (indigestion), abdominal distention, and diarrhea. In severe cases, the Qi and Blood stagnate in the chest and abdomen causing a feeling of fullness in the chest or upper abdomen. This stagnated, ever-sinking Spleen energy can be smoothed and aroused by anger (the Liver's energy expanding upward and outward).

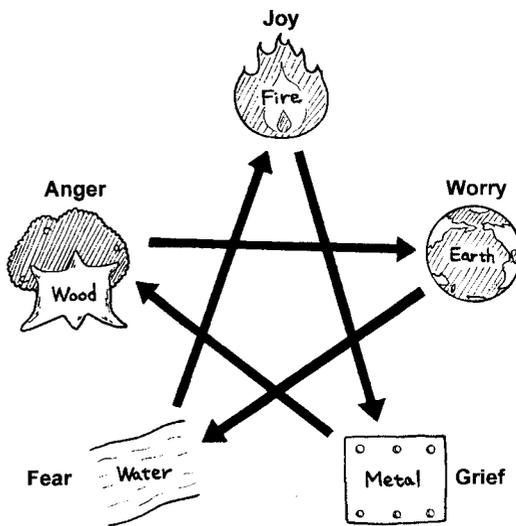


Figure 22.9. Five Element Controlling Cycle

In short, the hyperactivity of Yin is treated with Yang to check the unnecessary consumption of internal energy and to promote a mild Yin energy. Then, the Qi and Blood can flow without interruption and disease can be prevented.

One effective technique to avoid an emotional and energetic overload or depletion of a Yin organ's Qi is to apply the Five Element counter-emotion to restore emotional balance (see Volume 4, Chapter 55).

### SIX EXTERNAL PATHOGENIC FACTORS

The Six External Pathogenic Factors—Wind, Cold, Dampness, Fire, Summer Heat, and Dryness—are considered the “Six Evil Factors” that come from the surrounding environment (outside the body). Under normal circumstances these external environmental factors are considered good for the individual's health, however, they can turn harmful if they become excessive or occur suddenly without gradation (Figure 22.10).

It is important to note here that all of the Six External Pathogenic Factors (except for Summer Heat) can additionally be internally developed, and may sometimes be observed as “Internal Evils” depending on their origin.

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 22.10. When excessive, the natural transitions of weather become pathogenic factors

**ENVIRONMENTAL WEATHER FACTORS**

Unseasonable weather (weather that is extreme or erratic) can make people ill by impeding the normal flow of internal energy, thus making the body vulnerable to disease.

Each external factor, once it enters the body, can manifest as an internal factor (i.e., External Wind can penetrate and become Internal Wind, etc.). It is also important to know that an external invasion, once it penetrates the organ, can transform into another internal factor (i.e., an External Cold invasion can give rise to Internal Heat).

These external factors are seen as not only the cause of disease but also as manifestations of the disease. A disease may be due to any one of these Six External Pathogenic Factors or simply manifest as an external “evil,” even though that pathogenic factor was not present at the time the patient became ill (e.g., Damp-Heat). Treatment is, therefore, based on how the imbalance manifests itself, rather than the specific cause. However, it is wise to have a sense of the etiology of the disease to determine where to intervene and what might be anticipated.

In China, the six external pathogenic factors are categorized according to the Five Seasons, temperature, and climate; these are explained as follows.

**1. Summer (Heat):** This is characterized by temperatures that are usually above 90 degrees Fahrenheit; the Heart, Small Intestine, and Blood Vessels are the most vulnerable at this time. Summer Heat is only an Exterior pathogenic factor when it results from an extreme imbalance of Vital Qi in relation to the Exterior climate. Often, Summer Heat is associated with Damp symptoms.

Heat is a Yang pathogenic factor that rises and spreads excessively, consuming and diminishing the Prenatal (Yuan) Qi, Body Fluids and Lung Qi. As Heat rises, the body’s Qi is drawn upward and dispersed causing the body’s Yin Qi to be consumed. Symptoms can range from restlessness, anger, delirium, or loss of consciousness to even coma; this condition is most evident during the summer.

- **Mild Heat** created within the body causes an ascending action of Qi. This ascending action diminishes the Yin Body Fluids, creating an energetic imbalance.
- **Fire (Extreme Heat)** is a Yang pathogenic factor and spreads excessively, consuming and diminishing the Yuan Qi, Body Fluids, and the Lung’s Qi. It produces an explosive reaction

causing the Qi to flow up into the head and disturb the Blood. This action causes symptoms ranging from extreme irritation, easily angered, nosebleeds, blood-shot eyes, skin rashes, swelling, skin eruptions, thirst, hemorrhaging and vomiting Blood.

2. **Late Summer (Damp):** This is characterized by temperatures usually between 75 and 90 degrees Fahrenheit with high humidity. It most often affects the Spleen, Stomach, and muscles. Since Spleen Qi Deficiency and Spleen Yang Deficiency tend to lead to Dampness; Damp weather can impede the function of the Spleen and Stomach, also affecting the muscles. This is evident in the late summer during the rainy season in a continental climate.

Dampness is a Yin pathogenic factor that impairs the Yang and easily obstructs the body's production of Qi. It is considered a Yin pathogenic factor because, as the invasion of Dampness moves downward, it manifests as heavy and turbid energy with symptoms of a lack of appetite, greasy tongue coating, a feeling of heaviness, vaginal discharge, nausea, vomiting, and a sticky-sweet taste in the mouth. During the damp season, an invasion of Dampness may affect the urogenital organs causing stagnation of Qi. Once pathogenic Dampness enters the body, it becomes obstructive in nature. If the body's channels become obstructed, the result can become evident in skin diseases with abscesses and oozing ulcers with turbid, cloudy urination.

3. **Autumn (Dry):** This is characterized by temperatures that are usually between 60 and 70 degrees Fahrenheit with low humidity. The Lungs and skin are the most vulnerable at this time. This is most evident in autumn because of the lack of humidity.

Dryness is a Yang pathogenic factor because as the Heat rises, dryness consumes the body's Yin Fluids, especially in the Lungs. This results in dry, cracked skin, dry cough with or without dry sticky sputum, throat pain, or asthma.

4. **Winter (Cold):** This is characterized by temperatures that are usually below 60 degrees Fahrenheit. The Kidneys, Bladder, and bones

are most vulnerable at this time. This is most evident in the winter.

Cold is a Yin pathogenic factor characterized by astringency of the tissues. During the Cold season the Yin pathogenic factors predominate and can consume the Yang Qi. Cold slows the movement of Qi and Blood which can lead to pain, and can inhibit the function of the Heart as well as consume Kidney Yang. Pathogenic Cold also causes the channels and collaterals to contract, resulting in pain due to Qi and Blood stagnation. As the Yin energy moves downward consuming the body's Kidney Yang, the body's Yang is unable to generate heat; this leads to chills, pallor (from a lack of Qi and Blood circulation), shivering, cold hands and feet, diarrhea with undigested food, stiffness, pain, numbness, and clear urine. Internal Cold is characterized by conditions of overall coagulation, stagnation, and contraction.

5. **Spring (Wind):** This is characterized by temperatures that are usually between 60 and 70 degrees Fahrenheit. The Liver, Gall Bladder, and tendons are most vulnerable to the Wind during the Spring. Pathogenic Wind tends to move constantly, causing abnormal motion and rigidity in the trunk, limbs, and the nape of the neck.

Wind is considered Yang in nature and has a tendency to injure an individual's Blood and Yin. Wind breaks up the internal connection between the Ying Qi (Nourishing Energy) and the Wei Qi (Protective Energy), disturbing the natural movement of the Liver. In the Wind season the Yang pathogenic factors invade the upper portion of the body, weakening and obstructing the circulation of the body's Defensive Qi (Wei Qi), causing derangement of the opening and closing of the pores on the body's surface, resulting in stiffness and pain along the channels (usually along the back of the neck). External Wind will generally attack the most superficial channels first (Shao Yang: Urinary Bladder and Small Intestine).

#### **External and Internal Wind**

In Traditional Chinese Medicine, Wind is generally considered the "Mother of One Hundred Diseases." This belief is held due to the fact that it is through the medium of the Wind that the other

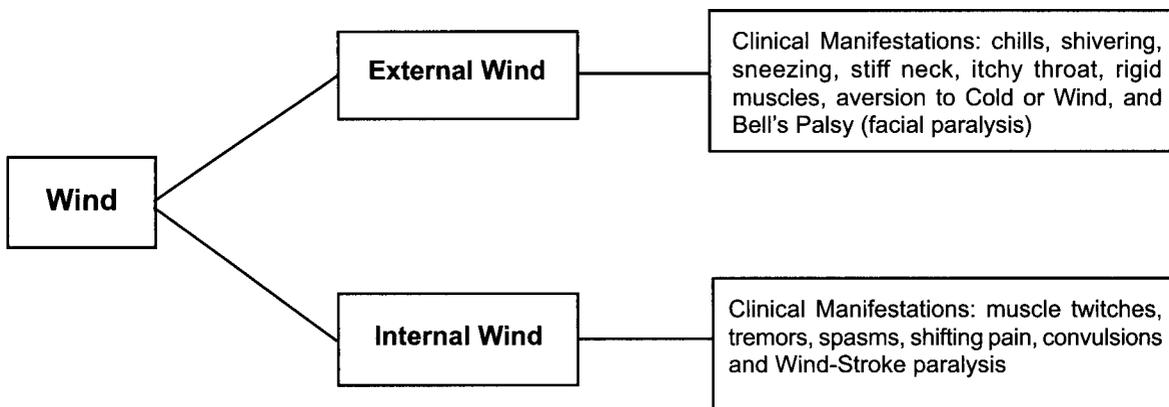


Figure 22.11. The External and Internal Clinical Manifestations of Wind

climatic factors most often invade the body (e.g., Wind-Cold, Wind-Damp, Wind-Dry, and Wind-Heat). Pathogenic Wind is classified into two forms, External Wind and Internal Wind, described as follows (Figure 22.11):

- **External Wind:** The clinical manifestations of External Wind Invasion mimic the swirling and sometimes unpredictably rapid changes of wind flowing in nature. One Medical Qigong instructor at the Hai Dian University in Beijing China gave the analogy of External Wind affecting the upper part of the body, shifting and moving the pain like a blown leaf.

As External Wind penetrates the skin it interferes with the circulation of the body's Wei Qi, creating chills, shivering, sneezing and an aversion to Cold or Wind. When External Wind attacks the upper part of the body, it often lodges within the patient's throat causing itchy sensations within the throat. It can also invade the Yang Channels, settling within the patient's joints causing pain (sometimes known as "Painful Obstruction Syndrome"). This pain will typically "wander" through the body, moving from joint to joint depending on the weather.

Once External Wind invades the body, it can cause such symptoms as pain and stiffness at the nape of the neck, itchy or sore throat, rigid muscles, watery eyes, headache, nasal obstruction, facial puffiness, aversion to Wind, irritability, abnormal sweating, migrating joint

pain, tremors, convulsions, rigidity, and Bell's Palsy (facial paralysis).

- **Internal Wind:** The internal manifestation of Wind moves intermittently through the body, flowing like a mist pouring quickly through a bamboo forest. Internal Wind may be indicated through symptoms that exhibit unpredictable changes of energetic movement.

Internal Wind manifests from chronic conditions, often manifesting from a Liver Yin or Liver Blood Deficiency. Chronic patterns of Liver Blood Deficiency or Liver Yin Deficiency can lead to Liver Fire, Liver Yang Rising, or Internal Wind. Since the Liver rules the tendons, if the Liver Yin or Liver Blood does not nourish the tendons, symptoms such as muscle twitches, tremors, spasms, shifting pain, convulsions, difficult speaking, throbbing headaches, tinnitus, and paralysis throughout the body (with the exception of Bell's Palsy, which is due to External Wind invasion or stroke) can occur.

#### OVERVIEW OF INTERNAL AND EXTERNAL CONDITIONS

The Internal and External diagnostic parameters locate the depth of the pathogen or condition of the disharmony, and are fairly easy to distinguish relative to the other pairs of opposites. Thus, determining the internal and external nature of a disorder is usually the first step in diagnosis.

Many times Internal conditions will develop when an External condition moves inward. This represents a further weakening of Wei Qi and the body's natural immune system. Before the condition has developed into a full Internal sickness, it can go through a stage of being half-external and half-internal, known as a Shao Yang Syndrome.

Symptoms of conditions which may be considered as being half-internal and half-external are: alternating fever / chills, heaviness in the chest, restlessness, nausea, vomiting, bitter taste in mouth, no appetite, dry throat, irritation of the mouth, and dizziness. A bounding pulse is also an indication of this type of condition.

Internal conditions can be caused by internal disharmonies, such as excessive emotional energy in the form of anger, excitement, sorrow, anxiety, fear, and mourning, or other imbalances associated with the Seven Emotions. Excessive thinking and stress can also lead to an imbalance that is characterized as internal. Internal conditions are often chronic and tend to have a gradual onset and a longer duration.

When treating extreme cases, such as internal injuries and shock, conserve the patient's Yang Qi by keeping them warm.

Conditions of External disharmony are typically caused by the external influences on the body, known in Chinese medicine as the "six pernicious influences." They are Wind, Cold, Damp, Dryness, Summer Heat and Fire. Pernicious influences usually invade the body when the body's Wei Qi is weak.

Typical External diseases are colds, influenza, skin eruptions, or diseases caused by injury or shock. Excessive amounts of eating, drinking, working, and sexual activity can also lead to both Internal and External disharmony. External conditions are often acute, with sudden onset, and of short duration.

This is one reason why treatment of an External disease (colds and flu) requires sweating therapy to encourage the disease to remain external. The contractile mechanism of the skin is a specific external representation of the body's Yang immune system at work.

## COLD AND HOT

Cold and Hot describes whether the condition is the result of a Cold or Hot state and is determined by Cold or Hot sensations. The nature of this clinical manifestation depends on whether it is combined with a Full or Empty condition.

### FULL COLD CONDITIONS

Cold conditions usually arise when there is excess activity of the body's Yin functions, or if there is an insufficiency of Yang Qi in the body. A Cold condition can be further divided into either Full Cold or Empty Cold, described as follows (Figure 22.12):

A Full Cold condition manifests as the following physiological and mental/emotional symptoms.

#### PHYSICAL SYMPTOMS INCLUDE:

- diminished physiological function and lowered immunity
- decreased energy
- aversion to cold and craving for warmth
- cold extremities
- lack of thirst
- clear urine, watery stool
- desire for hot drinks
- white face
- a slow pulse and a pale, white tongue with moist fur

#### MENTAL AND EMOTIONAL SYMPTOMS INCLUDE:

- timid behavior and soft speech
- slow movement
- a lack of motivation

Generally, discomfort is increased by Cold and reduced by warmth. Cold symptoms may also appear at later stages of fevers and chronic peptic ulcers, denoting a weakening of the body's ability to overcome the disease.

These Full Cold symptoms arise when there is an excess of Yin Qi in the body. Excess Yin Qi can be caused from the direct invasion of External Cold into the body's interior. In this particular condition, the External Cold can either invade the Stomach causing vomiting and epigastric pain, invade the Intestines causing diarrhea and abdominal pain, invade the uterus causing dysmenorrhea, or it can

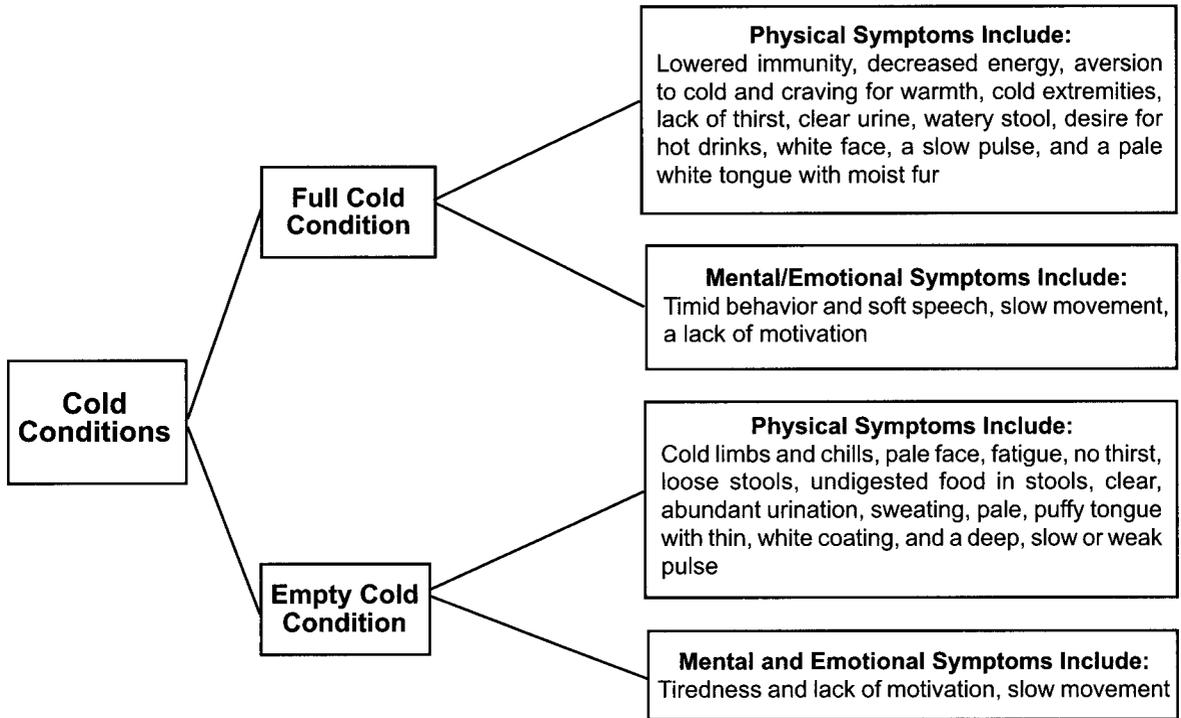


Figure 22.12. The Clinical Manifestations of Cold Conditions

invade the Liver Channels causing pain and swelling in the scrotum. One of the main manifestations of Interior Full Cold is abdominal pain caused from the Cold constricting and obstructing the circulation of Yang Qi. Full Cold can also develop from the invasion of other external pathogenic factors which have later transformed into Cold.

**EMPTY COLD CONDITIONS**

An Empty Cold condition manifests as the following physiological and mental/emotional symptoms.

**PHYSICAL SYMPTOMS INCLUDE:**

- cold limbs and chills
- pale face
- fatigue
- no thirst
- loose stools
- undigested food in stools
- clear, abundant urination
- sweating
- pale, puffy tongue with thin, white coating

and a deep, slow or weak pulse

**MENTAL AND EMOTIONAL SYMPTOMS INCLUDE:**

- tiredness and lack of motivation
- slow movement

An Empty Cold disharmony usually arises when the Yang Qi of the body is insufficient and fails to warm the body. This is caused by a deficiency of Spleen Yang, Kidney Yang, or Heart Yang (sometimes Lung Qi Deficiency). The most common cause is related to the Spleen Yang Deficiency, which fails to warm the muscles and thereby causes chills. If the Spleen does not receive heat for its function of transforming food, the result will also be loose stools, undigested food in the stools, abdominal distension and lack of appetite.

**HOT CONDITIONS**

Hot conditions usually arise when there is excess activity of the body’s Yang functions, or if there is an insufficiency of Yin Qi or Fluids in the body. A Hot condition can be further divided into either Full Heat or Empty Heat (Figure 22.13):

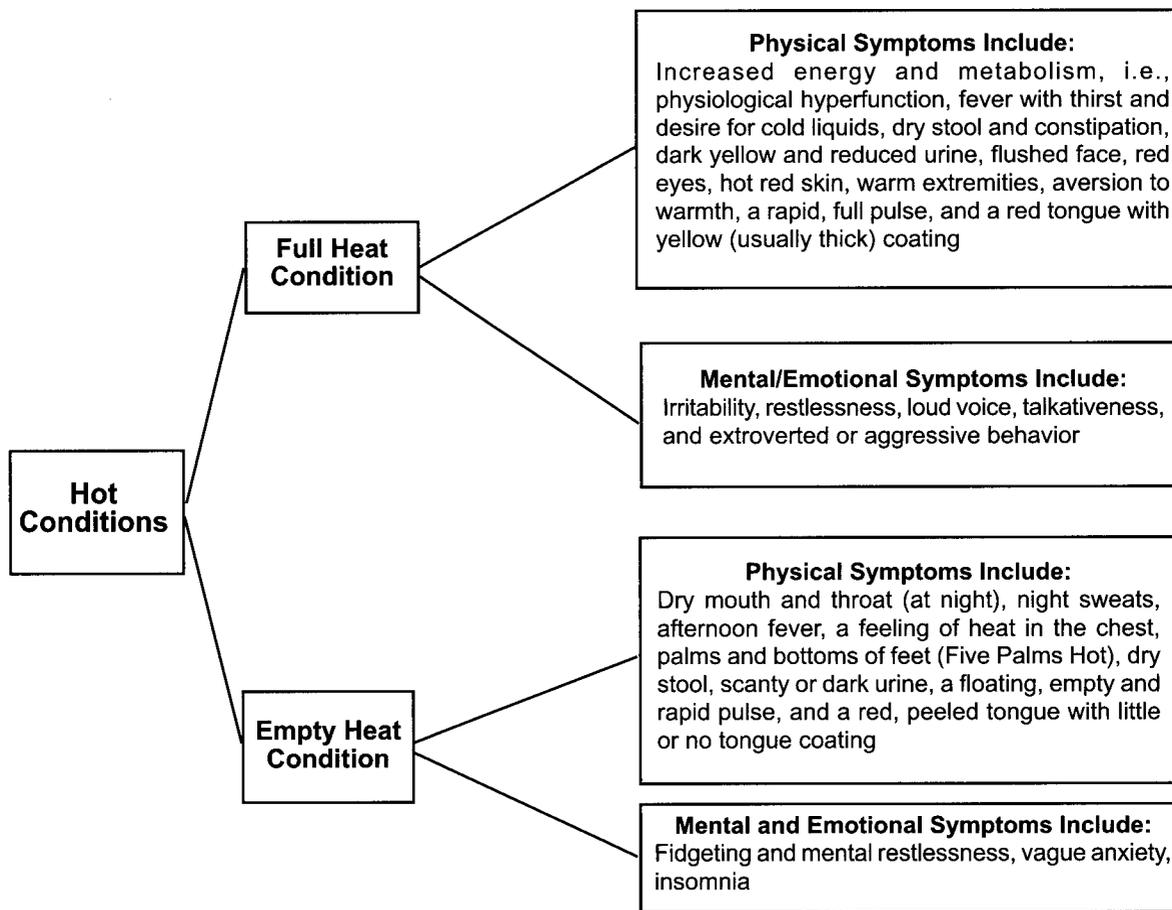


Figure 22.13. The Clinical Manifestations of Hot Conditions

**FULL HEAT CONDITIONS**

A Full Heat condition manifests as the following physiological and mental/emotional symptoms.

**PHYSICAL SYMPTOMS INCLUDE:**

- increased energy and metabolism, i.e., physiological hyperfunction
- fever with thirst and desire for cold liquids
- dry stool and constipation
- dark yellow and reduced urine
- flushed face, red eyes, hot red skin
- warm extremities
- aversion to warmth
- a rapid, full pulse and a red tongue with yellow (usually thick) coating

**MENTAL AND EMOTIONAL SYMPTOMS INCLUDE:**

- irritability
- restlessness
- loud voice, talkativeness
- extroverted and aggressive behavior

Inflammations, ulcers, and infections are typical of Full Heat diseases. There are many other symptoms depending upon which organ is affected.

These Full Heat symptoms arise when there is an Excess of Yang energy in the body. Excess Yang energy can be caused from over-consumption of Hot foods (which cause Stomach or Liver Heat), or long-standing emotional problems (which cause Liver or Heart Heat) due to Qi stagnation. Full Heat can also develop from the inva-

sion of external pathogenic factors which have transformed into Heat.

### EMPTY HEAT CONDITIONS

An Empty Heat condition manifests as the following physiological and mental/emotional symptoms.

#### PHYSICAL SYMPTOMS INCLUDE:

- dry mouth and throat (at night)
- night-sweats
- afternoon fever
- a feeling of heat in the chest, palms and bottoms of feet (Five Palms Heat)
- dry stool
- scanty, dark urine
- a theadry, empty and rapid pulse and a red, cracked tongue
- little or no tongue coat

#### MENTAL AND EMOTIONAL SYMPTOMS INCLUDE:

- fidgeting and mental restlessness
- vague anxiety
- insomnia

There are many other symptoms depending upon which organ is affected.

These Empty Heat symptoms arise from a deficiency of Yin. If the patient's Yin becomes deficient (usually due to a deficiency of Kidney Yin), this affects the Yin of the Liver, Heart, and Lungs and causes a relative Excess Yang condition.

### COMBINATION OF COLD AND HOT SYMPTOMS

While distinguishing Cold diseases from Hot diseases may appear to be fairly straightforward, the doctor may find that there are many circumstances where both Cold and Hot symptoms appear simultaneously. The use of sensory input is just a general indicator, however, because it provides the doctor with only partial data; the symptoms can sometimes be misleading if other considerations are not taken into account. The doctor needs to consider the other symptom characteristics according to Yin-Yang or Deficient-Excess patterns.

1. **An External Cold with Internal Heat Syndrome:** These type of symptoms manifest when a patient has a pre-existing internal Heat con-

dition and is subsequently invaded by External Wind Cold. This condition can also occur in attacks of latent Heat combined with the invasion of Wind Cold. Symptoms can include fever with an aversion to cold, body aches, irritability, and thirst.

2. **An External Heat with Internal Cold Syndrome:** These type of symptoms manifest when a patient with a pre-existing Cold condition is attacked by exterior Wind Heat. Symptoms can include fever with an aversion to cold, chills, headache, sore throat, and thirst.
3. **A Heat Above-Cold Below Syndrome:** These type of symptoms manifest when a patient's pathogenic Heat rises resulting in Heat above and a Cold syndrome below. Symptoms can include thirst, bitter taste, sour regurgitation, irritability, borborygmus (intestinal rumbling), loose stools, pale and profuse urination, insomnia, and dysmenorrhea.

Qigong patients must be aware of these signs of Hot and Cold disharmony. If a patient's training routine is too Yang, this will burn the body's Fluids, thus diminishing the Yin Qi's ability to contain the Excess Yang, which in turn produces a Hot condition. An overactive metabolism can also induce a Hot condition, while a sluggish metabolism can produce a Cold condition. Less extreme conditions are classified as warm, cool, or neutral.

### DEFICIENT AND EXCESS

The capacity of an individual to maintain resistance to the invasion of pathogens is dependant upon the strength of the disease relative to the strength of the individual. For example, an Excess condition is characterized by the presence of a pathogenic factor (interior or exterior) and by the fact that the body's Qi is still functioning normally. The battle against the pathogenic factors results in the symptoms and signs of an Excess condition.

A Deficient condition is characterized by a weakness of the body's Qi in relationship to a pathogenic factor. For example, if the body's Qi is weak, but the pathogenic factor is strong and

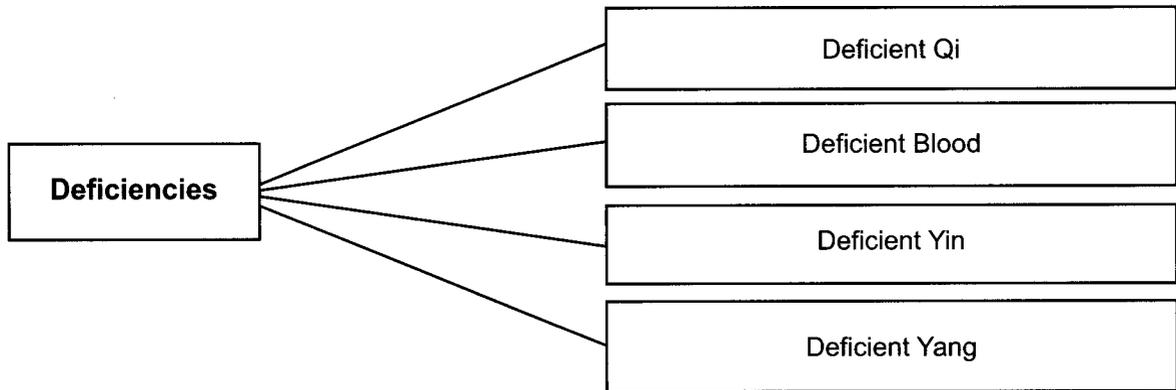


Figure 22.14. The Four Types of Deficiencies

continues to attack, the energetic condition is considered Deficient.

#### DEFICIENT CONDITIONS

Although deficiency is characterized by insufficient Jing, Qi, Shen, Blood, and Fluids, it does not generally mean a lack of some nutrient as it does in Western medicine. It is more a statement about the body's inability to find, or produce, what is necessary for optimal balance to provide functional integrity in the body. Deficiency, therefore, is taken in a more general sense and denotes the overall condition of the patient or of the disease.

Conditions which linger are usually due to Deficiencies or when an External pathogen is relatively too strong. The general indications are: fatigue, inconsistent energy, shallow and rapid respiration, pain characterized by soreness, weak or inconsistent volume of voice, moderate menstrual pains, withered face, pallor skin, low spirits, and abdominal pain. A Deficient condition will generally respond well to pressure. A weak or thin pulse can also be an indication of a Deficient condition. There are four types of Deficiencies: Deficient Qi, Deficient Blood, Deficient Yin, and Deficient Yang, described as follows (Figure 22.14):

1. **Deficient Qi** is the first and least severe stage of deficiency. Most symptoms arise from a weakness of Lung Qi (which fails to control the breathing) and a weakness of Spleen Qi (which fails in its function of transforming and transporting nutrients). Symptoms include lethargy (abnormal drowsiness), shortness of breath, spontaneous perspiration, and a disinclination to speak.
2. **Deficient Blood** is caused from trauma with hemorrhage, postpartum (after birth), or a dysfunction of various internal organs to produce Blood. Most symptoms arise from a weakness of the Liver, Heart, Kidneys, and Spleen, and include pale lips and fingernails, pale complexion, insomnia, poor memory, dizziness, dry skin, palpitations, numbness in the limbs, amenorrhea, blurry vision, and a light menstrual flow with light colored blood.
3. **Deficient Yin** can emanate from chronic Excess Yang syndromes that consume the Yin, causing a dysfunction of various internal organs. Most symptoms arise from a deficiency of Yin within the patient's Liver, Heart, Stomach, Lungs, or Kidneys, and include scanty urine, dry throat, dry cough, palpitations, insomnia, constipation, night sweats, five palms hot, red tongue with no coating, rapid pulse, and afternoon fever.
4. **Deficient Yang** can emanate from chronic Excess Yin syndromes that consume the Yang, causing a dysfunction of various internal organs. Most symptoms arise from a deficiency of Yang in the patient's Liver, Heart, Spleen, Lungs, or Kidneys, and include fatigue, shortness of breath, disinclination to speak, a desire to curl up in bed, a dislike of cold, excessive sleeping, cold extremities, undigested food in the stools, loose stools, lack of thirst,

clear urine, pale complexion, puffy pale tongue, and a deep slow pulse.

In Tonicifying Deficiencies, it is most efficacious for the patient to cooperate with the Qigong doctor by implementing focused concentration on their inhalation as the doctor emits Qi. This technique will cause the doctor's energy to quickly rebuild and strengthen the patient's weakened area.

### EXCESS CONDITIONS

An excess condition will usually occur when a bodily function becomes overactive or Qi accumulates unnaturally due to a blockage. It is characterized by strength, buoyancy of spirits, and often acute symptomatic reactions. Disharmonious conditions which begin and end suddenly are due to Excess. Yang Excess can be quickly improved, in most cases, with proper Medical Qigong prescription exercises and meditations, a diet that focuses on ingesting foods with cooling properties, and herbs.

Some indications of an Excess condition are as follows: loud voice, coarse and full breathing, acute pain, extreme menstrual pains, a tender abdomen, or pain which worsens with the application of pressure. A strong pulse can also be a sign of an Excess condition.

Any interior pathogenic factor (Heat, Cold, Damp, Wind, Fire, and Phlegm) can give rise to an Excess condition, including the stagnation of Qi and stasis of Blood.

In cases of Excess, to expel pathogenic evils, the patient imagines that the Toxic Qi is being expelled from specific channel points during exhalation. The results are always more effective when Medical Qigong prescription exercises are given in conjunction with the treatments.

### COMBINED DEFICIENT AND EXCESS CONDITIONS

Sometimes Excess and Deficiency conditions can occur simultaneously. Although Excess is one of the characteristics of a Yang disease, this condition can also give rise to certain symptoms of Deficiency (e.g., Excess Heat toxins left unchecked can consume Body Fluid leading to Yin Deficiency). Another aspect of Excess turning into

Deficiency is when the Qi becomes blocked and unable to effectively utilize the body's nutrients (e.g., the Ying Qi or Blood becoming obstructed to a certain tissue area).

## PULSE DIAGNOSIS OF THE EIGHT ENERGETIC PRINCIPLES

The body's pulse is considered another form of energy manifestation. In Chinese Medicine, the pulse is conceived of as waves of various fluids flowing within the body, originating from within the Heart, where the Shen resides. Pulse diagnosis can give the Qigong doctor detailed information on the state of the patient's internal organs, as it reflects the patient's flow of Qi and Blood, as well as Yin and Yang energy. The pulse is felt at the radial artery, which is divided into three areas (Cun, Guan, and Qi), by three different levels (superficial, middle, and deep), creating "nine regions" of pulse diagnosis (Figure 22.15).

The three areas of the wrist also relate to the energetic manifestations of the Triple Burners. The front position corresponds to Heaven and reflects the diseases from the head to the chest; the middle position corresponds to Man and reflects the diseases from the diaphragm to the umbilicus; the lower position corresponds to Earth and reflects the diseases from the umbilicus to the feet (Figure 22.16).

The three different levels relate to the energetic manifestations of the body's diseases. The superficial level corresponds to exterior diseases, the body's Qi, and the body's Yang organ energy; the middle

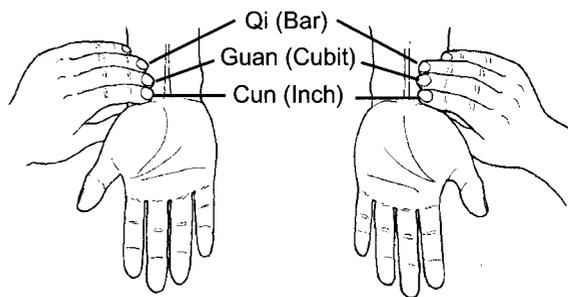


Figure 22.15. The Nine Regions of Pulse Diagnosis

level corresponds to the condition of the Blood, as well as the energy of the Stomach and Spleen; the lower level corresponds to interior diseases, the body's Yin energy and Yin organ energy.

It is important to diagnose how the body's energy is flowing, taking into consideration the manifestation of Yin and Yang in the pulse, i.e., whether it is superficial or deep, fast, or slow, Excess or Deficient. The quality of the pulse may also vary according to the patient's:

1. **General Constitution and Body Build:** Bigger frame patients generally have a stronger pulse than smaller frame individuals.
2. **Level of Activity:** Patients who engage in heavy physical work have a stronger pulse than those who engage in mental work.
3. **Exposure to Seasonal Weather:** A deeper pulse is generally felt in the winter and a more superficial pulse is felt in the summer.

**PULSE QUALITIES AND CLASSIFICATIONS**

In China, attention is placed primarily on the overall quality of the pulse. While reading the superficial pulses, it is important to note that they indicate the condition of the patient's Qi and Yang Organs. The deep pulses indicate the condition of the patient's Jing and Yin Organs. Pulses can be divided into three main classifications, which are related to either Yin and Yang qualities: The Depth, The Speed, and The Strength (Figure 22.17 - 22.18).

**DEPTH**

The Depth at which the pulse can be felt is considered first.

- A. **Superficial/Floating Pulses:** These pulses are felt with a light touch, barely touching the artery. They indicate an Exterior syndrome (e.g., Wind-Cold or Wind-Heat), chronic illness, or a general weakness. This informs the doctor that there is an Excess at the patient's Qi level.
- **Superficial and Weak (Empty) Pulses:** These pulses are felt in Yang Excess diseases (superficial diseases) when the patient's Wei Qi is fighting the pathogenic factors at the superficial level.
- **Superficial and Forceful (Full) Pulses:** These pulses are felt in interior diseases due to Yin or Jing Deficiency.

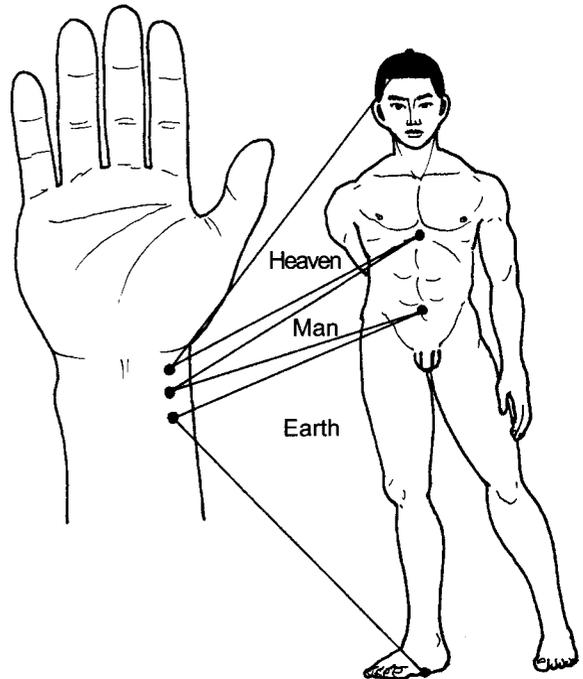


Figure 22.16. Pulse Correspondence with the Triple Burners

	YANG	YIN
<b>DEPTH</b>	Superficial — Exterior	Deep — Interior
<b>SPEED</b>	Rapid — Hot	Slow — Cold
<b>STRENGTH</b>	Forceful — Excess	Weak — Deficient

Figure 22.17. The Eight Energetic Principles are manifested through the body's pulses.

	LEFT HAND Superficial - Deep	RIGHT HAND Superficial - Deep
<b>Cun (Inch)</b>	Small Intestine - Heart	Large Intestine - Lungs
<b>Guan (Cubit)</b>	Gall Bladder - Liver	Stomach - Spleen
<b>Qi (Bar)</b>	Urinary Bladder - Kidney Yin	Triple Burner/Pericardium - Kidney Yang

Figure 22.18. Hand Correspondences according to one Pulse System

**B. Deep Pulses:** These pulses are felt on heavy pressure near the bone. They indicate an interior syndrome (problems within the Yin Organs), and relate to the patient's Jing.

- **Deep and Weak (Empty) Pulses:** These pulses are felt in diseases due to a Deficiency of Qi, Yang and Blood.
- **Deep and Forceful (Full) Pulses:** These pulses are felt in deep diseases (when the disease has penetrated into the patient's internal organs). They confirm an Excess at the Yin level, or Deficiency at the Qi level, and point to a stasis of Qi or Blood, and to a Cold or Heat condition.

**SPEED**

The Speed of the pulse is considered next.

- A. Slow Pulses:** These pulses are less than 4 beats per the patient's breath; they indicate a Cold syndrome.
- **Slow and Weak (Empty) Pulses:** These pulses indicate Empty Cold and Yang Deficiency.
  - **Slow and Forceful (Full) Pulses:** These pulses indicate Full Cold and Yin Excess.
- B. Rapid Pulses:** These pulses are more than 4-5 beats per patient's breath and indicate a Heat syndrome.
- **Rapid and Weak (Empty) Pulses:** These pulses indicate Empty Heat and Yin Deficiency.
  - **Rapid and Forceful (Full) Pulses:** These pulses indicate Full Heat and Yang Excess.

**STRENGTH**

The Strength of the pulse is considered last.

- A. Weak (Empty) Pulses:** These pulses are weak and disappear on heavy pressure; they indicate a Deficient syndrome.
- B. Forceful (Full) Pulses:** These pulses are forceful and are felt on deep pressure; they indicate an Excess syndrome.
- **Forceful (Full) and Rapid Pulses:** These pulses indicate Full Heat.
  - **Forceful (Full) and Slow Pulses:** These pulses indicate Full Cold.

**THE CLASSICAL PULSE DIAGNOSTIC POSITIONS AND DEPTH**

Traditionally, the best time to take a patient's pulse is when the patient is calm and relaxed.

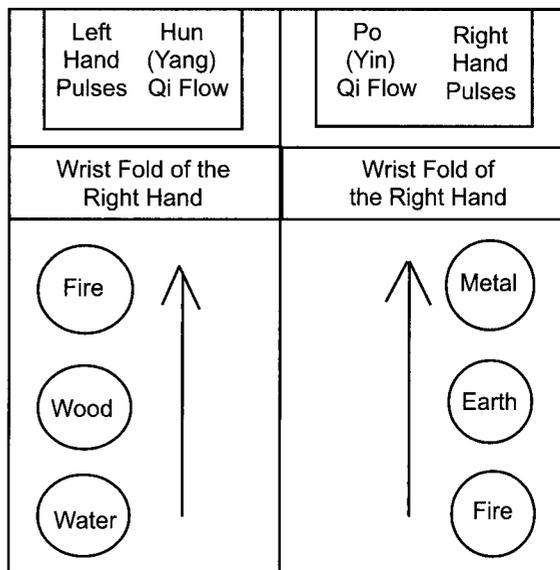


Figure 22.19. Hun and Po Hand Correspondence

There are several schools of pulse diagnosis, each with its own specific methods of approach to understanding the patient's symptoms. The most important aspect in listening to the patient's pulse is to feel the strength, quality, and spirit of the pulse. Only then can the doctor receive accurate information about the patient's condition.

Usually, in men, the pulse on the left (Yang) side of the body should be slightly stronger than that of the pulse on the right (Yin) side, and vice versa for women. Also in men, the front (Yang) positions should be slightly stronger, while in women the lower (Yin) positions should be stronger.

**THE HUN AND PO CORRESPONDENCE**

In ancient China, it was believed that the movement of the patient's left hand pulses (from Water to Wood, to Fire) involves drawing the patient's stored genetic potential (Jing, Qi and Shen) from the Water and manifesting it in the world. This energetic transformation corresponds to the ascension of the Hun into Heaven.

The right hand pulses correspond to the expression of life returning back to empower the potential of the Jing (from Earth to Metal). This energetic transformation corresponds to the descent of the Po into the Earth (Figure 22.19).

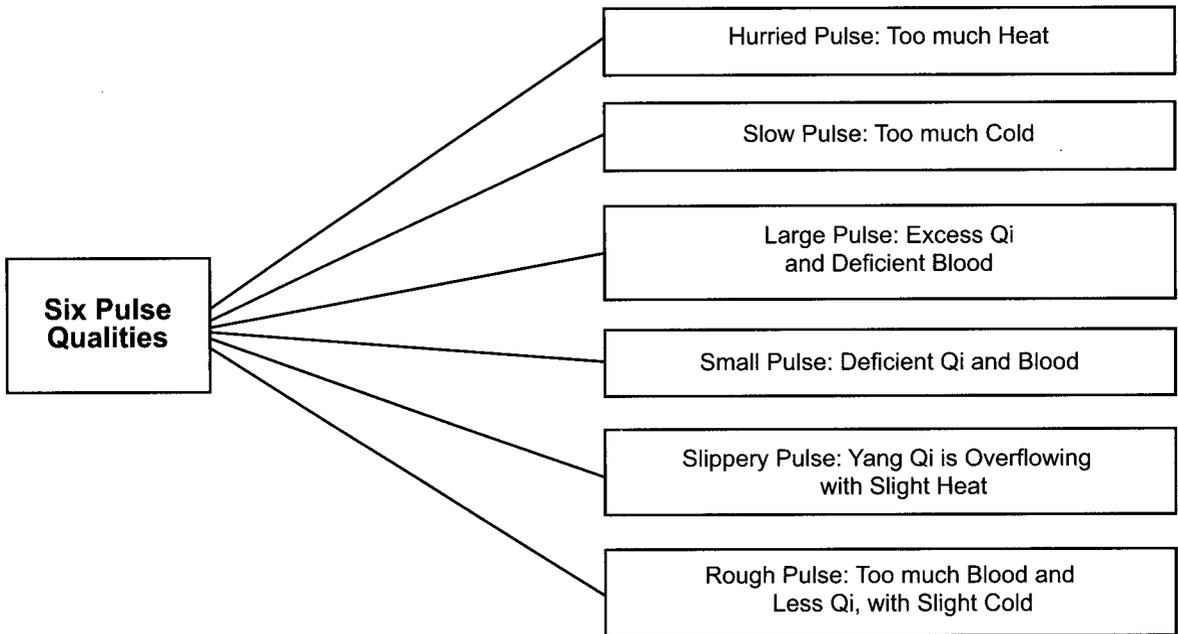


Figure 22.20. Each of the Five Organ Pulses Express Themselves Through Six Pulse Qualities

### CLINICAL OVERVIEW OF THE FIVE PULSES

In the clinic there is a saying, “Where the Qi goes, the Blood flows.” Although a patient’s pulse is produced by the movement of Blood in the arteries, the activity of that movement is initiated by the force of the patient’s Qi. By feeling the movement of Blood in the vessels, the quality of the patient’s Qi, Blood, and Body Fluids can be diagnosed. In ancient China, it was believed that a person’s color and pulse were energetic measures, and have mutual resonances, like the beat of a drum. The tone of the sounds mutually resonates within each internal organ’s energetic vibration. The *Magical Pivot* states that, “color, pulse, form and flesh cannot be separated. To be able to diagnose by one approach is to possess technique, to be able to diagnose by two approaches is to possess spirit, to be able to diagnose by three approaches is to possess spirit as well as vision.” The doctor was encouraged to first determine the correspondences between the Five Organ Colors (Qing: green/blue, Chi: red, Huang: yellow/light brown, Bai: white, and Hei: black) and

the Five Organ Pulses (Liver, Heart, Spleen, Lungs, and Kidneys) before determining the cause of the patient’s disease.

According to the *Magical Pivot*, each of the Five Organ Pulses expresses itself through six pulse qualities: hurried, slow, large, small, slippery, and rough energetic rhythms (Figure 22.20). These six pulse rhythms can further be divided into twelve energetic rhythms (Six Yin and Six Yang).

### THE LIVER PULSE

The six pulse rhythms of the Liver can be described as follows:

1. **Hurried Pulse:** This pulse indicates too much Heat.
  - **Extremely Hurried:** This pulse manifests in conditions of evil speeches.
  - **Moderately Hurried:** This pulse manifests in patients with “fatty Qi below the flanks,” like an inverted cup.
2. **Slow Pulse:** This pulse indicates too much Cold.
  - **Extremely Slow:** This pulse manifests in conditions of vomiting.

- **Moderately Slow:** This pulse manifests in patients with difficulty in urination or retention of urination.
- 3. **Large Pulse:** This pulse indicates Excess Qi and Deficient Blood.
  - **Extremely Large:** This pulse manifests in conditions of internal ulcers, and vomiting.
  - **Moderately Large:** This pulse manifests in patients with dysfunctions of the Liver with a contraction of Yin, or coughing with abdominal strain.
- 4. **Small Pulse:** This pulse indicates Deficient Qi and Blood.
  - **Extremely Small:** This pulse manifests in conditions of great thirst.
  - **Moderately Small:** This pulse manifests in conditions of exhaustion.
- 5. **Slippery Pulse:** This pulse indicates Dampness or Phlegm. It can also indicate pregnancy.
  - **Extremely Slippery:** This pulse manifests in conditions of hernia.
  - **Moderately Slippery:** This pulse manifests in conditions of incontinence of urine.
- 6. **Rough Pulse:** This pulse indicates too much Blood and Less Qi, with slight Cold.
  - **Extremely Rough:** This pulse manifests in conditions of excessive water drinking.
  - **Moderately Rough:** This pulse manifests in conditions of convulsions, cramps and the tightening of the muscles.

### THE HEART PULSE

The six pulse rhythms of the Heart can be described as follows:

1. **Hurried Pulse:** This pulse indicates too much Heat.
  - **Extremely Hurried:** This pulse manifests in conditions of madness and convulsions.
  - **Moderately Hurried:** This pulse manifests in patients with Heart pain, strained back, and food that does not descend.
2. **Slow Pulse:** This pulse indicates too much Cold.
  - **Extremely Slow:** This pulse manifests in conditions of wild laughter.
  - **Moderately Slow:** This pulse manifests in patients with distention of the Heart and spit-

- ting of Blood when waking and sleeping.
- 3. **Large Pulse:** This pulse indicates Excess Qi and Deficient Blood.
  - **Extremely Large:** This pulse manifests in conditions of obstruction of the throat.
  - **Moderately Large:** This pulse manifests in patients with cardiac pain syndrome, strained back, and crying.
- 4. **Small Pulse:** This pulse indicates Deficient Qi and Blood.
  - **Extremely Small:** This pulse manifests in conditions of frequent hiccups.
  - **Moderately Small:** This pulse manifests in conditions of exhaustion.
- 5. **Slippery Pulse:** This pulse indicates Yang Qi is Overflowing with slight Heat.
  - **Extremely Slippery:** This pulse manifests in conditions of thirst.
  - **Moderately Slippery:** This pulse manifests in conditions of angina pectoralis and borborygmus.
- 6. **Rough Pulse:** This pulse indicates too much Blood and Less Qi, with slight Cold.
  - **Extremely Rough:** This pulse manifests in conditions of aphasia.
  - **Moderately Rough:** This pulse manifests in conditions of an overflow of Blood, cold limbs, tinnitus, and madness.

### THE SPLEEN PULSE

The six pulse rhythms of the Spleen can be described as follows:

1. **Hurried Pulse:** This pulse indicates too much Heat.
  - **Extremely Hurried:** This pulse manifests in conditions of convulsions and spasms.
  - **Moderately Hurried:** This pulse manifests in patients with conditions of fullness of the diaphragm with regurgitation of food and mucous in the stools.
2. **Slow Pulse:** This pulse indicates too much Cold.
  - **Extremely Slow:** This pulse manifests in conditions of impotence and weakness.
  - **Moderately Slow:** This pulse manifests in patients with muscular weakness (from Wind invasion), uselessness of the limbs, and the mind is in a lucid fever.

3. **Large Pulse:** This pulse indicates Excess Qi and Deficient Blood.
- **Extremely Large:** This pulse manifests in conditions of sudden fainting.
  - **Moderately Large:** This pulse manifests in patients with hernias, abdominal distension, and pus and Blood in the Stomach and Intestines.
4. **Small Pulse:** This pulse indicates Deficient Qi and Blood.
- **Extremely Small:** This pulse manifests in conditions of chills and fever.
  - **Moderately Small:** This pulse manifests in conditions of exhaustion.
5. **Slippery Pulse:** This pulse indicates Yang Qi is Overflowing with slight Heat.
- **Extremely Slippery:** This pulse manifests in conditions of hernias and weakness of the scrotum.
  - **Moderately Slippery:** This pulse manifests in conditions of parasites and poison from intestinal ulceration.
6. **Rough Pulse:** This pulse indicates too much Blood and Less Qi, with slight Cold.
- **Extremely Rough:** This pulse manifests in conditions of prolapse and ulceration of the colon.
  - **Moderately Rough:** This pulse manifests in conditions of interior ulceration of the colon with much discharge of pus and Blood.

### THE LUNG PULSE

The six pulse rhythms of the Lungs can be described as follows:

1. **Hurried Pulse:** This pulse indicates too much Heat.
  - **Extremely Hurried:** This pulse manifests in conditions of insanity.
  - **Moderately Hurried:** This pulse manifests in conditions of the Lungs being Hot or Cold, fatigue, coughing and spitting Blood, polyps and obstructions of the nose, or strained loins, back and chest.
2. **Slow Pulse:** This pulse indicates too much Cold.
  - **Extremely Slow:** This pulse manifests in conditions of profuse sweating.
  - **Moderately Slow:** This pulse manifests in patients with paralysis, scrofula, hemiplegia and

- continuous sweating in the area below the head.
3. **Large Pulse:** This pulse indicates Excess Qi and Deficient Blood.
    - **Extremely Large:** This pulse manifests in conditions of swollen shins.
    - **Moderately Large:** This pulse manifests in patients with numbing of the Lungs chest, back strain, and patients who experience fear of seeing sunlight.
  4. **Small Pulse:** This pulse indicates Deficient Qi and Blood.
    - **Extremely Small:** This pulse manifests in conditions of diarrhea.
    - **Moderately Small:** This pulse manifests in conditions of exhaustion.
  5. **Slippery Pulse:** This pulse indicates Yang Qi is Overflowing with slight Heat.
    - **Extremely Slippery:** This pulse manifests in conditions of dyspnea.
    - **Moderately Slippery:** This pulse manifests in conditions of nose and rectal bleeding.
  6. **Rough Pulse:** This pulse indicates too much Blood and Less Qi, with slight Cold.
    - **Extremely Rough:** This pulse manifests in conditions of vomiting Blood.
    - **Moderately Rough:** This pulse manifests in conditions of scrofula which occurs between the neck and armpits.

### THE KIDNEY PULSE

The six pulse rhythms of the Kidneys can be described as follows:

1. **Hurried Pulse:** This pulse indicates too much Heat.
  - **Extremely Hurried:** This pulse manifests in conditions of bone and mental diseases.
  - **Moderately Hurried:** This pulse manifests in conditions of sinking deficiency (known as running piglet), stiffness in the feet, retention of urine, and constipation.
2. **Slow Pulse:** This pulse indicates too much Cold.
  - **Extremely Slow:** This pulse manifests in conditions of scoliosis.
  - **Moderately Slow:** This pulse manifests in patients with diarrhea of undigested food, and vomiting of undigested food.

3. **Large Pulse:** This pulse indicates Excess Qi and Deficient Blood.
  - **Extremely Large:** This pulse manifests in conditions of impotence.
  - **Moderately Large:** This pulse manifests in patients with “stone-like” water retention (edema), with swelling beginning at the navel and descending to the abdomen.
4. **Small Pulse:** This pulse indicates Deficient Qi and Blood.
  - **Extremely Small:** This pulse manifests in conditions of persistent diarrhea.
  - **Moderately Small:** This pulse manifests in conditions of exhaustion.
5. **Slippery Pulse:** This pulse indicates Yang Qi is Overflowing with slight Heat.
  - **Extremely Slippery:** This pulse manifests in conditions of hernias.
  - **Moderately Slippery:** This pulse manifests in conditions of weakness of the bones so that

one cannot stand.

6. **Rough Pulse:** This pulse indicates too much Blood and Less Qi, with slight Cold.
  - **Extremely Rough:** This pulse manifests in conditions of a large ulcer.
  - **Moderately Rough:** This pulse manifests in conditions of amenorrhea and bleeding piles.

#### **TO MASTER THE PULSE READING**

In ancient China, a doctor who has mastered the “true” technique of pulse diagnosis is said to be able to accurately read and diagnose each internal organ from the beginning stage of its congenital formation, to its present state of existence by “listening” to the patient’s pulse. This advanced diagnostic skill also included the ability to comprehend the patient’s entire physical (Jing), emotional (Qi) and spiritual (Shen) history and was developed through the Medical Qigong diagnostic skill known as “Inner Vision” (see Chapter 26).



The Six Functions of Qi	Energetic Manifestation	When Qi is Deficient
<b>Transforms</b>	Transforms matter into energy and vice versa	The Clear and Turbid Do Not Separate, Resulting in the Formation of Turbid Qi
<b>Transports</b>	Transports Qi, Blood, and Body Fluids	Qi, Blood, and Body Fluids Stagnate
<b>Holds</b>	Holds and Contains Energy, Blood, and Body Fluids within the tissues, Vessels and Organs,	Energy and Blood Leak Out of the Vessels, Resulting in Hemorrhaging and Profuse Sweating
<b>Warms</b>	Warms the Body and the Extremities	The Internal Organs, Tissues, Joints and Extremities Cannot Retain Heat
<b>Protects</b>	Protects Against Pathogens and Assists the Tissues in Recovery from Trauma	Pathogenic Factors Invade the Body's Channels, Organs, and Organ Systems; Recovery from Infection, Disease or Injury is Prolonged
<b>Elevates</b>	Keeps the Internal Organs in Place	Prolapse of the Internal Organs

Figure 23.3. The Six Primary Functions of Qi

### DISORDERS OF THE QI

In the Medical Qigong clinic, disorders of Qi are categorized into Deficient Qi, Excess Qi, Qi Stagnation, Rebellious Qi, and Turbid Qi. Traditional Chinese Medicine is a collage of interwoven energetic factors, therefore an imbalance of Qi in one area of the body can lead to a Qi disorder in another area. For example, Deficient Spleen and Stomach Qi can lead to Rebellious Stomach Qi, resulting in vomiting.

Additionally, the *Yellow Emperor's Classic on Internal Medicine* states that, "Qi is the commander of Blood and Blood is the mother of Qi;" therefore, disorders of Qi may also manifest from a disharmony of Blood.

To help refine the Qigong doctor's diagnosis, the cause and progression of these disorders can be further broken down and classified according to their energetic dysfunctions.

The six primary functions of Qi are to transform, transport, hold, warm, protect and elevate. These six functions preserve both the internal and external health of the tissues. A deficiency of Qi can

lead to a disorder of Qi function, described as follows (Figure 23.3):

### DEFICIENT QI DISORDERS

Deficient Qi exists when the entire body, or a particular organ, is not being sufficiently nourished by the Qi. This results in there being too little energy to maintain proper organ function. This condition is usually caused by a weakness of the Lungs, Spleen, or Kidneys, by chronic illness, a weak constitution, poor diet, or overwork. When Qi is Deficient, the Qi is unable to:

- **Transform:** This results in the formation of Turbid Qi
- **Transport:** This results in Qi, Blood, and Body Fluid Stagnation
- **Hold:** This results in Energy and Blood leaking out of the Vessels causing hemorrhaging and profuse sweating
- **Warm:** This results in the internal organs, tissues, joints and extremities not being able to retain Heat

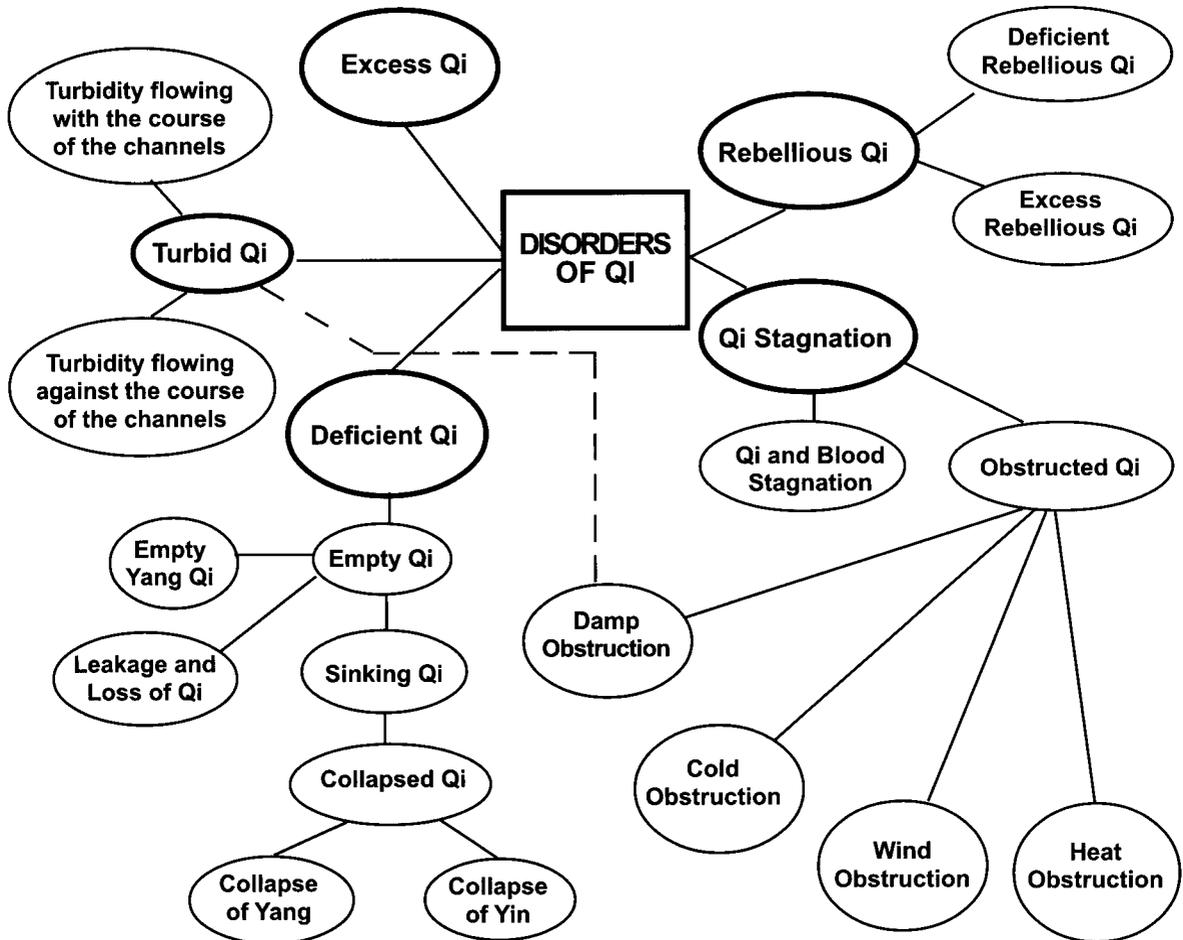


Figure 23.4. Disorders of Qi are Categorized into: Excess Qi, Deficient Qi, Turbid Qi, Rebellious Qi, and Qi Stagnation

- **Protect:** This results in pathogenic factors invading the body's channels, organs, and organ systems; recovery from infection, disease, or trauma becomes difficult or prolonged
  - **Elevate:** This results in internal organ prolapse
- Deficient Qi is divided into three subcategories from which the patient can suffer. These subcategories are Empty Qi, Sinking Qi, and Qi Collapse. Each of these subdivisions can further be divided into Yin and Yang types, described as follows (Figure 23.4):

**EMPTY QI**

Empty Qi is considered the first type of Defi-

ciency. If not treated, Deficient Qi may progress to a condition known as Empty Qi. Diseases that are classified as Empty Qi are characterized by a serious weakness or Deficiency of the body's Qi. Empty Qi, especially Empty Yang Qi, manifests as a weakness in the function of holding, moving, and transforming Qi.

Empty Qi originates primarily from the patient's constitution. It can stem from weak Prenatal Qi, improper Postnatal Qi habits or both. Empty Qi manifests through such symptoms as malnutrition, fatigue, premature aging, and emotional excess.

### Leakage and Loss of Qi

Leakage and Loss of Qi is a subcategory of Empty Qi and can occur during or after Medical Qigong training practice, or from unresolved trauma (physical or emotional). The patient may feel that Qi is continuously and uncontrollably leaking out the body from the genitalia and anus, or anywhere else on the body. This loss of Qi can lead to Qi Deficiencies and may manifest through the following symptoms: emaciation, weakness of the limbs, grayish and dull complexion, nervousness, mental disturbances, distractibility, failing memory, spontaneous sweating, disinclination to speak, seminal emission, lassitude, and sluggishness.

#### EMPTY YANG

Empty Yang Qi belongs to the category of Yang disorders. Because Yang Qi has the function of warming, Empty Yang manifests as an inability to adequately warm the body, resulting in Cold symptoms. Empty Yang is generally caused by a weak constitution, poor diet (excessive raw food, cold food, cold drinks, or processed food), overwork, old age, and an excess of sex. Symptoms of Empty Yang may vary according to the particular internal organs that are deficient.

- **Empty Yang in the Stomach and Spleen:** This can manifest as subtle consistent pain in the epigastric region (the pain will be relieved by warmth or pressure), undigested food in the stools, loose stools, or lack of appetite.
- **Empty Yang in the Small Intestine:** This can manifest as gurgling sounds in the abdomen.
- **Empty Yang in the Large Intestine:** This can manifest as gurgling sounds in the large intestine with cramping and discharge.
- **Empty Yang in the Gall Bladder:** This can manifest as vertigo, indecisiveness, and unclear vision.
- **Empty Yang in the Urinary Bladder:** This can manifest as frequent urination, waking up at night to urinate, or incontinence.

#### SINKING QI

Sinking Qi is also a subcategory of Deficient Qi and is considered the second type of Deficiency. If not treated, Empty Qi may progress to a more serious Deficient condition known as Sinking Qi.

This condition results in symptoms such as tiredness, fatigue, listlessness, and mental depression or a withdrawn personality. Sinking Qi may eventually lead to the prolapse of one or more of the organs.

#### COLLAPSED QI

Collapsed Qi is a subcategory of Deficient Qi and is considered the third and most severe type of Qi Deficiency. Qi Collapse exists when the Qi is so Deficient that it can barely move, raise, or transform the Clear from the Turbid. This type of Qi depletion not only causes a weakness of the body's Righteous Qi, which leads to the prolapse of the organs (Stomach, Uterus, intestines, rectal area, or Urinary Bladder), but also induces prolonged diarrhea, upper abdominal distention, extreme fatigue, shortness of breath, dizziness, blurry vision, pale tongue, and feeble pulse.

- **The Collapse of Yin:** This extreme type of deficiency results in creating pure Fire. The main manifestation is abundant perspiration and external tissue (skin) which is hot to the touch.
- **The Collapse of Yang:** This extreme type of deficiency results in creating pure Cold. The main manifestations are chills and external tissues which are cold to the touch.

#### EXCESS QI DISORDERS

An Excess Qi condition is caused from too much Qi, which overacts on an organ, affecting its function. Excess Qi usually produces too much Heat in a given organ and can give rise to Rebellious Qi or create stagnation. This can be due to over-energizing the organs and channels, from excessive Qigong exercises and meditations, or from too much energy stimulation during a Qigong doctor's treatment.

#### QI STAGNATION DISORDERS

Qi Stagnation exists when the Qi is not flowing smoothly and becomes sluggish when moving within the body's channels, organs, or tissues. Qi stagnation can be caused by many different factors such as: suppressed emotions, trauma, Blood stagnation, parasites, poor diet, stress, Phlegm retention, and weak digestion. Qi stagnation, over time, results in localized pain, dis-

Organ	Normal Flow	Rebellious Flow	Symptoms
Liver	Upwards	Excessively Upwards	Dizziness, Headache, Irritation
		Horizontally to Stomach	Nausea, Belching, Vomiting
		Horizontally to Spleen	Diarrhea
		Horizontally to Intestines	Dry Stool
		Downwards	Burning Urination
Heart	Downwards	Upwards	Insomnia, Mental Restlessness
Spleen	Upwards	Downwards	Diarrhea, Prolapse of Organs
Stomach	Downwards	Upwards	Hiccup, Nausea, Belching, Vomiting
Lungs	Downwards	Upwards	Coughing, Asthma
Kidneys	Downwards	Upwards	Asthma

Figure 23.5. Chart of Rebellious Qi Flow

tention, cysts and tumors. Qi stagnation disorders have two subcategories: Qi and Blood Stagnation, and Obstructed Qi.

#### QI AND BLOOD STAGNATION

Qi and Blood Stagnation refers to the sensation of pain, heaviness, soreness, distention, and compression which are caused by stagnant Qi and Blood in certain areas of the body. These sensations do not disappear by themselves. This stasis may occur during or after Medical Qigong training practice from Qi disorders that have not been cleared.

#### OBSTRUCTED QI

Obstructed Qi is also considered a subcategory of Qi stagnation and exists when the Qi becomes so stagnant that it no longer flows. At this stage the Qi cannot move the Blood. This can be caused by trauma, surgery, and acute Qi stagnation from stress and suppressed emotions.

When Qi becomes obstructed inside the body, certain clinical manifestations result, such as:

- **Cold Obstruction:** This causes Qi to become fixed, with local numbness or pain that improves with heat.
- **Damp Obstruction:** This causes Qi to become fixed, with local swelling and a feeling of heaviness.

- **Heat Obstruction:** This causes the body's tissues to become inflamed, red, and swollen.
- **Damp Heat Obstruction:** This is a combination of Damp and Heat. It results in poor appetite, dizziness, diarrhea, heaviness, greasy tongue coat, and slippery pulse.
- **Wind Obstruction:** This causes migrating pain that moves from joint to joint.

#### REBELLIOUS QI DISORDERS

Clinically, Rebellious Qi disorders manifest when Qi flows in the wrong direction (a direction counter to its normal Qi flow). This causes a disturbance within the harmonious flow of energy and affects the organs' vital functions. The symptoms have to be analyzed according to the internal organ which is involved (Figure 23.5). There are two types of Rebellious Qi stemming from either Excess or Deficient conditions, described as follows:

#### DISORDERS OF EXCESS REBELLIOUS QI

Disorders of Excess Rebellious Qi occur when the vital Qi of an internal organ either overreacts affecting other organs (impeding their functions), or interferes with its own organ function by moving against its proper Qi flow. Most clinical symptoms of Rebellious Qi manifest from the Stomach, Liver, and Lungs.

During Medical Qigong practice, if the patient forces the Qi to move against its proper energetic flow (through strong intention), it can lead to local sensations of pain, soreness, distention, heaviness, cold or heat, which can develop as a result of forced Qi Deviations.

#### **DISORDERS OF DEFICIENT REBELLIOUS QI**

Disorders of Deficient Rebellious Qi refers to the disorderly flow of Qi and Blood occurring during or after the Medical Qigong training practice. When Qi is Deficient, it can lose its ability to transform or transport, leading to Rebellious Qi. Symptoms such as dizziness, shortness of breath, shaking limbs, trembling of the hands and feet, fainting or mental dullness can arise during or after Qigong practice.

#### **TURBID QI**

Turbid Qi is also called Evil or “pathogenic Qi.” While transforming and transporting energy, the body divides ingested and absorbed food substances into Clear and Turbid energy. After separating the Clear Qi from the Turbid Qi, the body keeps and redistributes the Clear Qi and disposes the Turbid Qi through the Yang organs. Turbid Qi refers to any murky energy which can originate within, or from outside of the body’s organ system. Turbid Qi attaches to the body’s wounds (physical, emotional, or spiritual), manifesting as dark, discolored clouds of energy. This energy can adversely affect the body’s physical, emotional, and energetic balance, especially when combined with any pathogenic internal or external factor.

#### **PATHOGENIC SENSING OF TURBID QI**

Feeling the sensations of Turbid Qi is referred to as “pathogenic sensing.” This skill is acquired by the doctor while scanning the energy of his or her patient. While emitting energy, the Qigong doctor can sense the patient’s Yuan Qi, as well as the Turbid Qi inside the patient’s body. This enables the doctor to diagnose and categorize the patient’s imbalance according to the various sensations, density, and location of the Turbid Qi. The flow of Turbid Qi within the patient’s channels is characterized as follows:

- Turbidity flowing with the course of the chan-

nel indicates transference of Turbid Qi towards the body’s interior.

- Turbidity flowing against the course of the channel indicates the beginning production of Turbid Qi.

Turbid Qi differs from the pathogenic factors of infectious diseases as referred to by Western medicine. Based on Medical Qigong clinical experience, the pathogenic sense of Turbid Qi can be classified as: dry or hot sensations, cold or chilly sensations, soreness or numbing sensations, impure or foul sensations, the sensations of the Seven Emotions, and the sensations of the Six Climate Conditions, described as follows:

1. **Dry or Hot Sensations:** These sensations are considered Yang signs or symptoms of Heat. This type of Turbid Qi feels feverish and flaccid; it can cause perspiration and irritation. The sensations of Dry-Heat on the body or hands of the doctor often cause the doctor to fidget, as if being scorched by a Fire. It may also serve as an indicator of syndromes of Excess Heat and hyperactivity of Fire due to a Yin Deficiency.
2. **Cold or Chilly Sensations:** These sensations are considered Yin signs or symptoms of Cold. This type of Turbid Qi feels cold, rigid, and stagnant. It may be so cold that the doctor’s fingertips turn cold immediately. This coldness transmits from the doctor’s fingertips upward, causing shivering and contractions of the sweat glands (“goose-bumps”). This gives the doctor a particular feeling of Cold and discomfort. Cold feelings often serve as a message of Deficiency and Cold syndromes such as rheumatism, rheumatoid disease, or Deficiency of the Kidney Yang.
3. **Soreness or Numbing Sensations:** These sensations often indicate syndromes of hyperactivity of the Liver Yang, Excess of Wind, Cold, Dampness, Phlegm or Blood Deficiency. The doctor may experience an uncomfortable feeling of local soreness or pain, heaviness, numbness, tingling, and itching.
4. **Impure or Foul Sensations:** These sensations can be felt when the doctor is standing opposite the patient, or when extending energy to-

wards the patient. It is an toxic, unpleasant, cloying feeling that is often felt by the doctor when his or her open palm and fingers are used to detect a disease.

5. **The Seven Emotional Sensations in Excess:** The sensations of the Seven Emotions (excitement, anger, worry, anxiety, fear, shock, and grief) can cause discomfort to the doctor. During treatment, the doctor may detect and feel the different natures of these emotional pathogenic Evils flowing through the doctor's body. For example, the doctor may have a specific feeling of anger if the disorder of the patient is due to excessive anger. Once these pathogenic emotions are discovered, the doctor must purge or disperse them, as well as determine their origin, and cause.
6. **The Six Climate Conditions:** The six external climate conditions (Wind, Cold, Summer Heat, Dampness, Dryness, and Fire) can also cause discomfort to the doctor. During treatment, the doctor may detect and feel the different natures of these pathogenic Evils. For example, the doctor may have a specific feeling of slippery wet ooze if the disorder of the patient is due to Dampness.

### RECTIFYING QI DISORDERS

The primary treatment principles for rectifying Qi Disorders are as follows:

- for Qi leakage - tonify
- for Deficient Qi - tonify
- for Empty Qi - tonify
- for Sinking Qi - raise Qi and tonify
- for Collapsed Qi - tonify
- for Excess Qi - reduce
- for Stagnant Qi - move
- for Obstructed Qi - move
- for Rebellious Qi - subdue and redirect
- for Turbid Qi - remove, dredge, and purge

These disorders are often found in combination with other patterns. Here are some examples of treating combined patterns:

- for Excess and Rebellious Qi - reduce Excess and calm Rebellious Qi.
- for Deficient and Rebellious Qi - tonify Deficient and calm Rebellious Qi.

- for Excess and Stagnant Qi - reduce Excess and move the Stagnant Qi.
- for Deficient and Stagnant Qi - move the Stagnant Qi and tonify Deficiency.
- for Excess and Deficient Qi - drain Excess and tonify Deficient Qi.
- for Rebellious and Stagnant Qi - calm Rebellious and move the Stagnant Qi.

### BLOOD: XUE

The Chinese word "Xue" translates as "Blood." Its ancient character is composed of a pictograph representing a small, wide-lipped clay vessel used for collecting Blood (during the Shang Dynasty the vessels were crafted of bronze). Contained within the bowl is a horizontal line used to represent Blood (Figure 23.6).

In ancient China, red Blood was believed to be the seat of the soul, and that magical powers could be imbued into any object that was ritually smeared with Blood. This is why when statues or pictures of gods or goddesses are being consecrated, the eyes are painted over with Blood. In this way, the picture or statue is energetically animated and given a soul. Additionally, the ancient Daoists believed that when performing an exorcism, if a

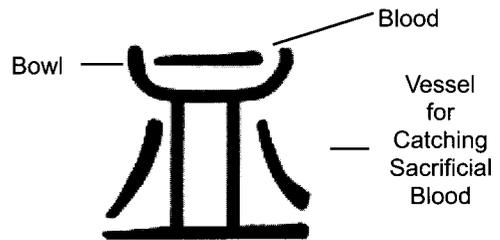


Figure 23.6. Ancient Chinese character for Blood "Xue"

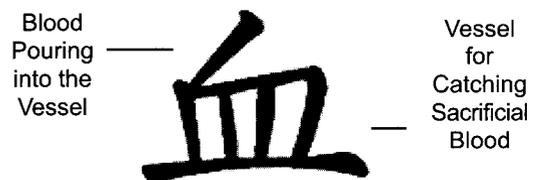


Figure 23.7. Modern Chinese character for Blood "Xue"

demon can be successfully smeared or sprinkled with Blood, it is forced to assume its true form.

The modern character for Blood is composed of two parts: positioned on the top is a line representing the flow of Blood as it pours into a sacrificial vessel; positioned to the bottom is a radical “Min,” meaning a vessel for catching sacrificial Blood (Figure 23.7).

In ancient China, it was believed that the Blood becomes red only because the Heart puts its “Imperial Stamp” onto the liquids, and penetrates the Body Fluids with the power of the Heart’s Shen. This “Imperial” action transforms the liquids into Blood. The energetic and spiritual component Blood now receives its red color of fire and has the ability to bring life to the body. This is why the ancient medical texts state, “the Blood houses the Shen (spirit) of the Emperor’s Heart.”

In Traditional Chinese Medicine, the Lungs are responsible for the oxygenation of the Blood, and the Spleen and Kidneys have the function of assisting in forming the basic composition of the Blood. The Blood in its natural form is only liquid, composed of Body Fluids and very rich juices.

Additionally, male semen is believed to be transformed Blood, and if too much semen is expended, the man’s health suffers. Likewise, a mother’s milk is also considered Blood in a different form.

### DISORDERS OF THE BLOOD

To understand Blood disorders it is important to understand the concept of Blood from the perspective of Traditional Chinese Medicine. In Traditional Chinese Medicine, the understanding of Blood is different in concept, characteristics and function from that of Western medicine.

Blood originates from Gu Qi and Kidney Essence. The formation of Blood initiates from the transformation of food and drink by the Spleen, which then transfers the refined food energy (Gu Qi) to be further enhanced by the Heart and Lungs. Blood is therefore considered a transformation of constructive energies.

Disorders of the Blood can relate to disorders of the Qi. Qi and Blood flow together, Qi being the active force which makes the Blood circulate

and keeps it within the Blood Vessels. Both Qi and Blood flow within the channels and Blood Vessels, continuously circulating throughout the body nourishing, maintaining, and moistening the tissues. Qi is an energetic form and is considered a Yang substance, while Blood is a liquid form of energy and considered a Yin substance. The cause and progression of Blood disorders can be further broken down and classified according to their energetic dysfunction. There are several types of Blood disorders observed in the clinic: Deficiency of Blood, Blood Stagnation, Blood Heat, and Blood Cold, described as follows (Figure 23.8):

### BLOOD DEFICIENCY

Blood Deficiency exists when the entire body, or a particular organ, is insufficiently nourished by the Blood, or not enough Blood is present to nourish the organs and channels and support the Qi. Blood Deficiency is usually caused from trauma, loss of Blood, chronic illness, poor diet, Spleen Qi Deficiency, Yin Deficiency or Kidney Deficiency. This in turn affects the Liver (causing symptoms of dizziness, blurred vision, dry eyes, night blindness, amenorrhea, and numbness) and the Heart (causing symptoms of mental disturbance, palpitations, insomnia, and poor memory).

### LOSS OF BLOOD

Loss of Blood is considered a subcategory of Blood Deficiency. Loss of Blood can be caused by Spleen Qi failing to control the Blood resulting in the Blood spilling out of the vessels and organs. Loss of Blood is divided into two main types:

- **Deficient loss of Blood:** This is caused by an inability of the Qi to hold the Blood (due to Qi Deficiency).
- **Excess loss of Blood:** This can be caused by Blood Heat consuming the Blood; Blood Heat pushing the Blood out of the vessels; and Blood Stagnation or Yin Deficiency which can cause the Blood to pool.

### EMPTY BLOOD

Although “Empty Blood” is a subcategory of Blood Deficiency, it is considered a serious Deficient condition, mostly due to the Blood of the whole body becoming Deficient. Empty Blood corresponds to a Deficiency of Qi caused by:

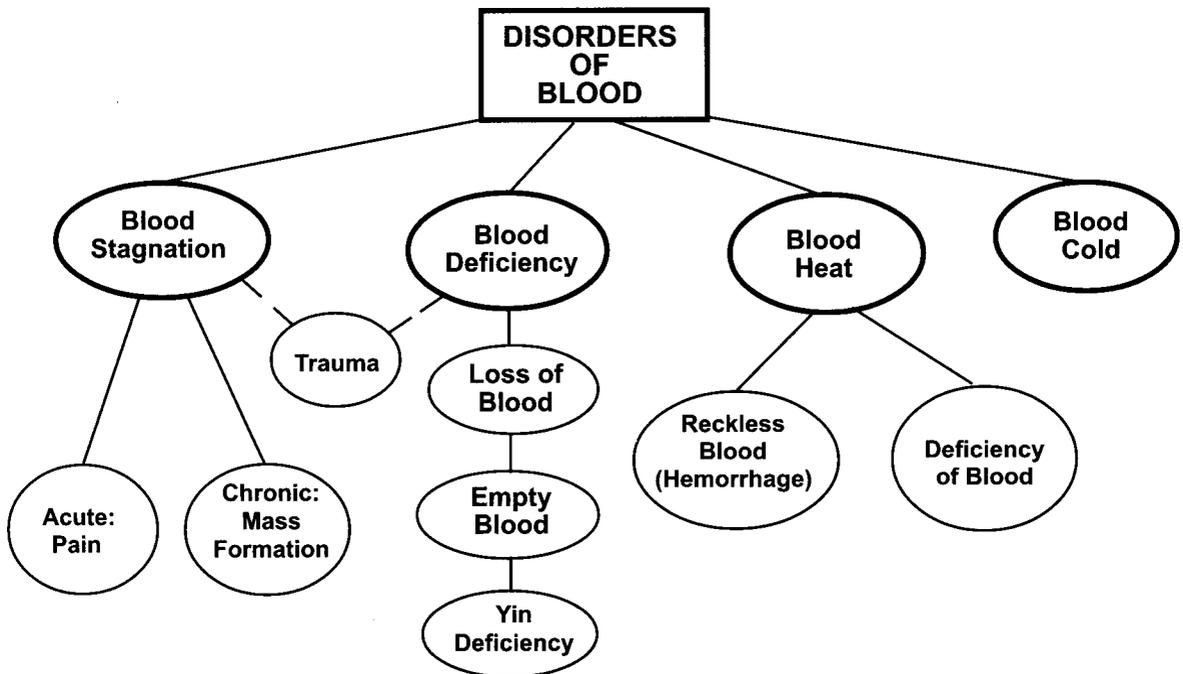


Figure 23.8. Disorders of Blood are categorized into: Blood Stagnation, Blood Deficiency, Blood Heat and Blood Cold. Whenever Blood movement is overly invigorated or impeded, disorders in Blood function and circulation occur.

- Inadequate nutrition
- Loss of Blood through accident or disease
- Loss of Body Fluids through excessive sweating, urination, vomiting, or diarrhea
- Extreme emotions (e.g., rage, terror, or shock)
- Blood stagnation which leads to poor Blood circulation

Since the Empty Blood fails to nourish the tendons and muscles, it results in tremors or shaking in the extremities and head, dizziness, and blurred vision.

### Empty Yin

Blood belongs to the category of Yin. Because Yin Qi has the function of cooling and moistening, when a Yin Deficiency is present, the symptoms manifest as Excess Heat and Dryness. Yin Deficiency can be caused by a weak constitution, a poor diet (hot, spicy foods, excess alcohol, and a lack of Yin nourishing foods), Excess Yang, or External Pathogens. The organs most likely to be affected by the Empty Yin condition are the Kidneys, Lungs, Heart, Liver, and Stomach.

### BLOOD STAGNATION

Blood Stagnation exists when the Blood is unable to flow smoothly, becomes obstructed, or congeals. Blood Stagnation is usually caused by an impact trauma, Blood Deficiency, Blood Heat, Blood Cold, or Stagnant Qi. It results in sharp, localized, stabbing pain, swelling of the internal organs, cysts, and tumors. The organs most often affected by Blood stasis are the Liver and Uterus.

### BLOOD HEAT

Blood Heat can emerge from external pathogenic factors, improper diet, and internal pathogenic factors. Blood Heat often manifests as Liver Fire. When toxic Heat enters the Blood, it may cause "Reckless Blood" which seeps out of the vessels causing: nose bleeds, hemorrhages, and broken Blood Vessels. Heat consumes the Blood and Yin, thus preventing the tendons and muscles from being nourished, causing spasms and rigidity.

Blood Heat also injures the Governing Vessel, Pericardium, and Shen. As stated in the *Nei*

*Jing*: “Blood is the Mind of the person,” thus prolonged Blood Heat consumes the Yin of the Blood. Having Blood and Yin Deficiency, the Mind is no longer rooted and calm; symptoms of insomnia, restlessness and anxiety emerge. Since the Pericardium protects the Heart, and the Heart houses the Shen, Blood Heat exhausts the root of the Yin allowing the Mind and Shen to wander.

### BLOOD COLD

Blood Cold is mostly due to invasion of external Cold or Yang Deficiency. Chronic Blood Cold often leads to Blood Stagnation. Symptoms of Blood Cold may manifest as cold limbs, desire for hot fluids, discoloration of fingernails and lips with cyanosis (a bluish tinge), and a tight pulse.

#### The Five Main Treatment Principles

- for Deficiency of Blood - tonify
- for Empty Blood - tonify
- for Blood Stasis - move Stasis
- for Blood Heat - cool the Blood
- for Blood Cold - warm the Blood

### BODY FLUIDS: JIN AND YE

To understand disorders of the Body Fluids, it is important to understand the concept of Body Fluids from the perspective of Traditional Chinese Medicine. Body Fluids (also called Jin Ye) depend on Qi for transformation and transportation. Qi occupies and directs the movement of Blood and Body Fluids. The function of the Body Fluids is to moisten and nourish the tissues, as well as thin the Blood to prevent stasis. Body Fluids are formed from ingested food and drink and are then transported by the energy of the Spleen to the Lungs, Small Intestines and Triple Burners for distribution.

Disorders of the Body Fluids can relate to disorders of the Blood. There is a constant interchange between Body Fluids and Blood; for example, a Deficiency of Body Fluids can develop from a heavy loss of Blood. Body Fluids are divided into two categories: Jin fluids and Ye fluids, described as follows:

#### JIN FLUIDS

The body’s Jin fluids refer to the light, thin,



Figure 23.9. Chinese character for “Jin” Body Fluids, meaning secretion, and to moisten

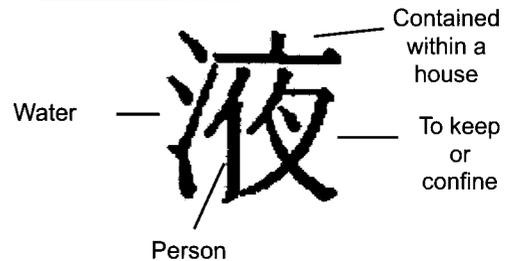


Figure 23.10. Chinese character for for “Ye” Body Fluids, meaning spittle, sweat, and juice

watery, clear, quick-moving fluids. The Jin manifest in the body in the form of sweat, tears, saliva, mucus, and parotid serum. The Jin fluids are considered Yang.

The Chinese character for Jin fluids describes water that holds and impresses its image upon the surface of things (Figure 23.9). The character Jin can also be translated as a ford (a place where a stream may be crossed by wading).

The Jin fluids are under the control of the Lungs which circulate them with the Wei Qi. The Jin fluids also permeate and moisten the skin and have the function of warming and nourishing the muscles. The Upper Burner is responsible for controlling the Jin transformation and moving it towards the skin.

#### YE FLUIDS

Ye Body Fluids refer to the heavier, thicker, turbid, dense, slow moving fluids. Ye fluids are considered Yin.

The Chinese character for Ye fluids describes water that is contained within a house and confines things (Figure 23.10). Ye fluid lubricates the joint cavities (synovial fluid), nourishes and lubricates the Brain, spinal cord (cerebrospinal fluid), Bone Marrow, and the orifices of the sen-

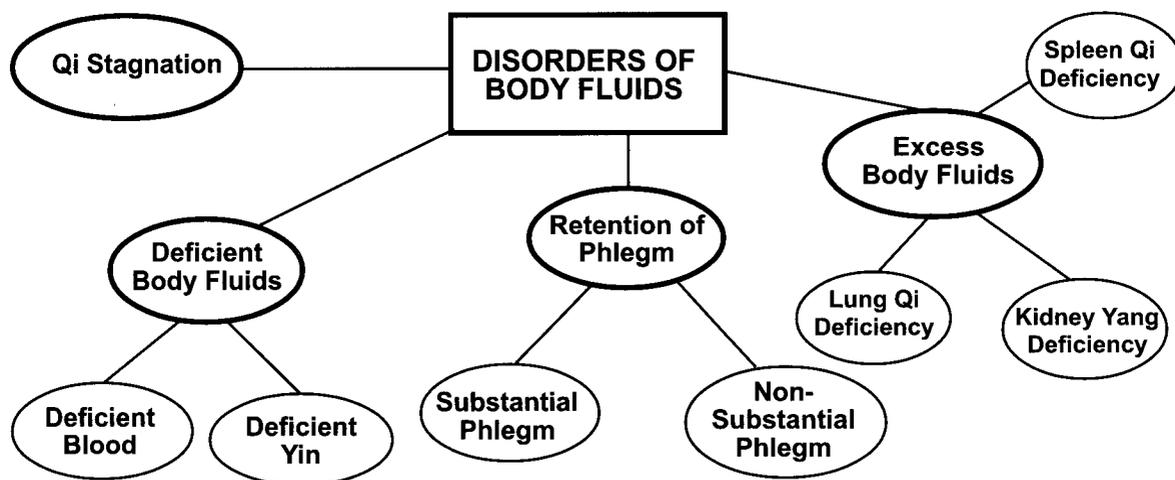


Figure 23.9. Qi Stagnation, Deficient Body Fluids, Retention of Phlegm and Excess Body Fluids Are the Four Primary Causes of Disorders of the Body Fluids

sory organs (eyes, ears, nose, and mouth).

The Ye fluids are under the control of the Middle and Lower Burners, which circulate the Ye with the Ying Qi. The Spleen and Kidneys are responsible for controlling the Ye transformation.

#### FOUR PRIMARY CAUSES OF DISORDERS OF THE BODY FLUIDS

There are four primary causes for disorders of Body Fluids observed in the Medical Qigong clinic: Disorders Caused From Qi Stagnations, Disorders Caused From Deficient Body Fluids, Disorders Caused From Retention of Phlegm, and Disorders Caused From Excess Body Fluid, described as follows (Figure 23.9):

#### DISORDERS CAUSED FROM QI STAGNATIONS

Qi Stagnation can also lead to Deficient Body Fluids. Since Qi is responsible for transforming and transporting Body Fluids, chronic Qi Stagnation will eventually lead to Deficient Body Fluids.

#### DISORDERS CAUSED FROM DEFICIENT BODY FLUIDS

Deficient Body Fluids exist when the entire body, or a particular organ, is insufficiently nourished by Body Fluids. This is generally due to insufficient Yin to create or nourish the body's organs or joints. Deficient Body Fluids are usually

caused by prolonged loss of Fluids (sweating, diarrhea, and vomiting), prolonged illness, a Heat condition, or by Deficient Blood or Deficient Yin which leads to Dryness. A Deficiency of Body Fluids usually affects the Lungs, Kidneys, Stomach, Liver, Heart, and Large Intestines.

#### DISORDERS CAUSED FROM RETENTION OF PHLEGM

Retention of Phlegm is due primarily to a Deficiency of the Spleen failing to transport and transform the Body Fluids. If Phlegm is retained for long periods of time, diseases of the organs (Substantial Phlegm), channels, skin, or joints (Non-Substantial Phlegm) can form into nodules and cysts.

#### DISORDERS CAUSED FROM EXCESS BODY FLUID

Excess Body Fluids are primarily caused from a Deficiency of the Lungs, Spleen or Kidneys which leads to edema, described as follows:

- **A Lung Qi Deficiency:** This type of Body Fluid Excess affects the top of the body, face, and hands.
- **A Spleen Qi Deficiency:** This type of Body Fluid Excess affects the middle part of the body and abdomen.
- **A Kidney Yang Deficiency:** This type of Body

Fluid Excess affects the lower part of the body, legs, and ankles.

If there is a Deficiency within one or all three of these organs and the Body Fluid is not able to transform properly, it will overflow into and out the channels, settling under the skin.

**THE FOUR MAIN TREATMENT PRINCIPLES**

- for Qi Stagnations - move
- for Deficient Body Fluids - moisten
- for Retention of Phlegm - transform
- for Excess Body Fluids - purge, dry or drain

**TYPES OF PHEGM: TAN**

The Chinese word for Phlegm is “Tan” is depicted by the “Yen” character (two fire radicals expressing the action of ascending flames) surrounded by the radical used to represent sickness or disease (Figure 23.12).

The concept of Phlegm is an important pathological and etiological element in Traditional Chinese Medicine, and is different from the Western concept. Although Phlegm is a progression of Damp (a wet, heavy, slow moving liquid substance), and is usually associated with it, Phlegm is considered heavier and thicker than Damp and is more likely to cause obstructions or blockages. If Phlegm is allowed to accumulate within the



Figure 23.12. Chinese character for Phlegm “Tan”

body and becomes a chronic condition, it can also lead to disease (Figure 23.13).

The main cause of Phlegm formation is Spleen Qi or Spleen Yang Deficiency. Generally, a preceding condition of Excess Yin or Deficient Yang exists before Phlegm manifests. If the Spleen Qi becomes weak and fails to transform and transport the Body Fluids, the turbidity will accumulate and transform into Phlegm. Phlegm formation can also occur if the Lungs fail to disperse and lower Fluids, or if the Kidneys fail to transform and excrete Fluids.

In Traditional Chinese Medicine, there are two types of Phlegm: Substantial Phlegm and Non-Substantial Phlegm, described as follows:

**SUBSTANTIAL PHEGM**

Substantial Phlegm is described in ancient texts as “having a form.” It can be observed as the thick mucus that collects within the Lungs, Large Intestines, and Stomach. It is Substantial Phlegm that is expectorated during bronchial infections

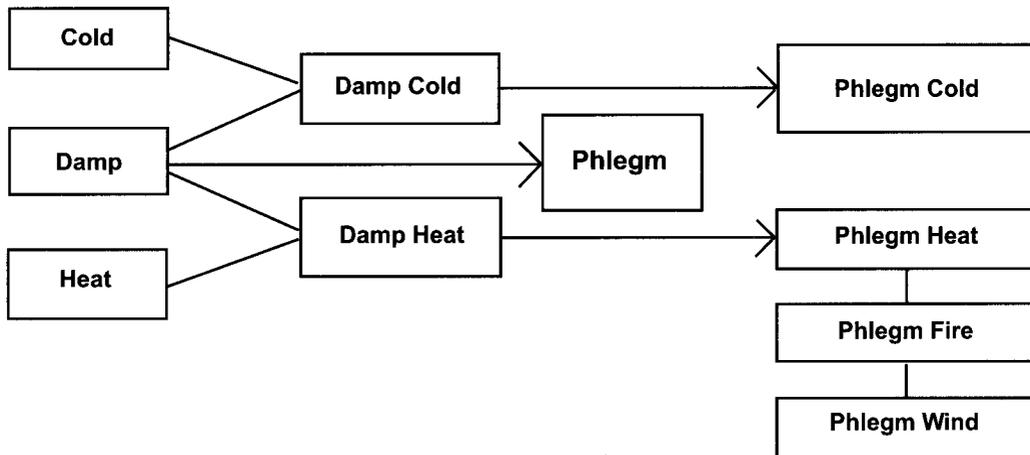


Figure 23.13. Types of Phlegm

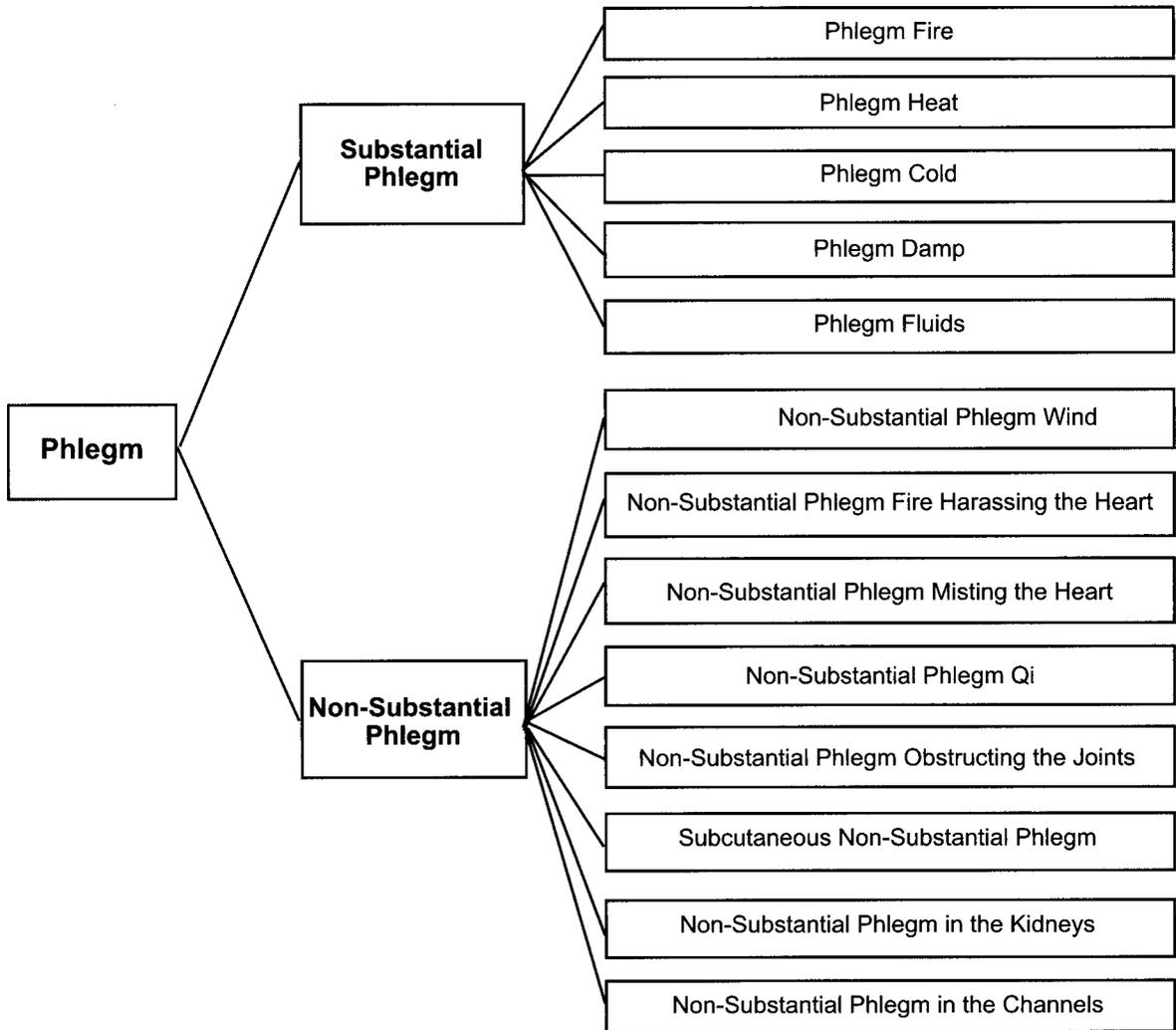


Figure 23.14. Both Substantial and Non-Substantial Phlegm can assume different disease patterns.

and other Lung diseases. Substantial Phlegm is relatively denser than Insustantial Phlegm ; as it has a grosser form, Substantial Phlegm can be identified by observation and auscultation.

**NON-SUBSTANTIAL PHLEGM**

Non-Substantial Phlegm is described in ancient texts as “having no form.” Although invisible, Non-Substantial Phlegm does exist as a form of Turbidity, arising from the Spleen, Lungs, or Kidneys not properly transforming Water Fluids. Non-Substantial Phlegm can accumulate within:

- the body’s organs, forming stones
- the joints, forming arthritic bone deformations
- the skin, forming lumps or cysts
- the channels, causing stagnation of Qi and Blood, resulting in numbness

**PHLEGM DISEASE FORMATIONS**

Both Substantial and Non-Substantial Phlegm can assume different forms of disease, developing in accordance to its associations with Fire, Heat, Cold, Damp, Wind, Qi, and Fluids, described as follows (Figure 23.14)

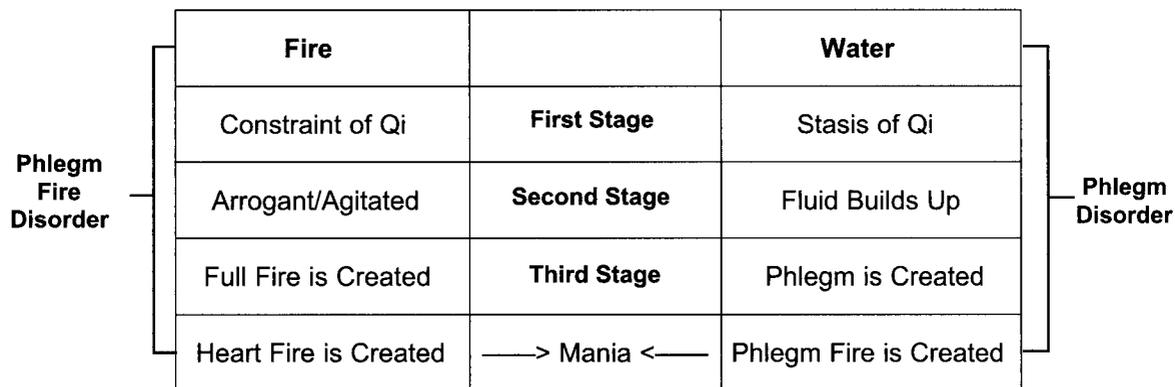


Figure 23.15. Phlegm can cause obstruction in the flow of Qi resulting in either Phlegm Fire or Phlegm Cold obstruction

**SUBSTANTIAL PHEGM**

- 1. Phlegm Fire:** This is a type of Substantial Phlegm that affects the Heart, Lungs, or Stomach. The long term accumulation of Phlegm can lead to Phlegm Fire, which can agitate the Heart (obstructing the orifices of the Mind), creating mania (Figure 23.15). When Phlegm and Fire converge in the Lungs, the symptoms may include expectoration of green Phlegm (possibly tinged with Blood).
- 2. Phlegm Heat:** When Substantial Phlegm and Heat combine, the Lungs, Heart, and Stomach are mostly affected. For Phlegm Heat in the Lungs, symptoms include cough, sticky yellow expectoration, flaring nostrils, expectoration of Blood, and reddish urine.
  - **For Phlegm Heat in the Heart:** Symptoms include restlessness, vexation, palpitations, and agitation.
  - **For Phlegm Heat in the Stomach:** Symptoms include poor appetite, nausea, and irritability. The pulse is slippery and rapid. The tongue is red with a yellow greasy or sticky coat.
- 3. Phlegm Cold:** This is a type of Substantial Phlegm that affects the Lungs and Stomach. It manifests as watery white phlegm expectoration, coldness in the lumbar region, coldness in the extremities, and a pale tongue with a white and wet coating.

This type of Substantial Phlegm can be sub-categorized into patterns of Yang Deficiency and External Wind Cold, described as follows

- **Yang Deficiency:** Prolonged Yang Deficiency leads to symptoms of Cold. Yang Deficiency of the Lungs, Kidneys, and Spleen impairs their ability to transform water and Body Fluids, resulting in Dampness and Phlegm. Cold Phlegm from Yang Deficiency includes symptoms of aching knees, pain in the joints that is relieved by warmth, lumbar pain, Cold extremities and abdominal dissension. The pulse is deep, slippery, or slow. The tongue is pale with a wet or shiny coat.
- **External Wind Cold:** External Wind Cold is contracted by a pathogenic Wind invasion. Symptoms include sneezing, cough, runny or stuffy nose, clear thin Phlegm, and ache at the nape of the neck. The pulse is floating and tight. The tongue is either normal or has a thin white coat.
 

Additionally, Cold Phlegm can also be seen in certain children who are mentally retarded or have speech impediments; Phlegm Cold can also be seen in adults suffering from Wind Stroke associated with paralysis, mental confusion, stroke, coma.
- 4. Phlegm Damp:** This is a type of Substantial Phlegm that affects the Lungs. It manifests as a profuse white sticky phlegm, feelings of stuffiness in the chest and epigastrium region, and a greasy tongue coating.

Damp Phlegm is a Substantial Phlegm that is often associated with Spleen Qi Deficiency

failing to transform Body Fluids. Symptoms affecting the Lungs include copious white or yellow Phlegm that is easy to expectorate.

- **Phlegm Damp in the Spleen:** Symptoms include feeling of heaviness, fatigue, abdominal dissension, poor appetite, and loose stools.
- **Phlegm Damp in the Kidneys:** Symptoms include lumbar pain, diarrhea, and joint pain that is aggravated by moist damp climate. The pulse is slippery.

The tongue has a greasy coat in its center position for the Spleen and has a greasy coat in its rear position for the Kidneys.

5. **Phlegm Fluids:** This is a type of Substantial Phlegm which has a fluid or watery nature and is called “Yin” in Chinese medicine. This diluted and watery form of Substantial Phlegm is characterized by the various locations of concentrated Phlegm Fluids. These Phlegm Fluids can be categorized into four types of patterns, described according to their location:

- **Phlegm Fluids located in the Stomach, Small Intestine, and Large Intestine:** Symptoms manifest as abdominal fullness, distension, and vomiting.
- **Phlegm Fluids located above the Diaphragm:** Symptoms manifest as coughing, asthma, edema, and dizziness.
- **Phlegm Fluids located within the Hypochondrium:** Symptoms manifest as distension in the hypochondrium area, with pain and coughing.
- **Phlegm Fluids located in the Four Limbs:** Symptoms manifest as heaviness, numbness or pain in the muscles.

#### NON-SUBSTANTIAL PHLEGM

1. **Non-Substantial Phlegm Wind:** This is a type of Non-Substantial Phlegm that is a combination of Wind and Phlegm. Its disease patterns can arise from either contact with Exterior Evil Wind or depressed Interior Wind Heat. Symptoms include dizziness, nausea, vomiting, and numbness. Wind Phlegm can be a component of Wind Stroke and symptoms include aphasia, paralysis and coma.

2. **Non-Substantial Phlegm Fire Harassing the Heart:** This is an excess mixture of Fire (Full Heat) and Non-Substantial Phlegm impeding the Heart. Excessive Heat transforms into Fire and condenses Body Fluids; combined with the lack of Spleen Qi needed to transform and transport the clear from the turbid, Phlegm is produced. Phlegm Fire Harassing the Heart often manifests as a form of Non-Substantial Phlegm (or Invisible Phlegm); however later severe cases may reveal Substantial Phlegm such as a rattle in the throat.

- Mild cases include palpitations, insomnia, and profuse dreaming. Later symptoms include mental confusion, muttering, manic behavior, cursing, reddish urine, constipation, shouting, and abstracted breathing. Severe cases include incoherent speech, abnormal laughing and crying, schizophrenia, hitting objects or people, and coma. The pulse can be slippery and rapid. The tongue color can be red or dusky, sometimes with red dots. The tongue coating can be either yellow or nonexistent in cases involving Heart Yin Deficiency.

3. **Non-Substantial Phlegm Misting the Heart:** This is an Excess Non-Substantial Phlegm that “obstructs the Heart orifices” and affects the Mind and speech. As the Heart is associated with both the Spirit and tongue, symptoms include mental depression, dull complexion, soliloquy, manic-depressive behavior, schizophrenia, mental debility, epilepsy, and dementia. In children, speech impediment, epilepsy, and mental retardation may occur. When combined with Wind, Phlegm Misting the Heart can lead to Wind Stroke with symptoms of aphasia, paralysis, and coma. The pulse is slippery. The tongue coat is wet or moist.

This condition parallels “Phlegm Fire Harassing the Heart,” with only symptoms of Fire differentiating them. Symptoms of Phlegm Fire in the Stomach include mucus in the bowel movement, insomnia, manic depression, and fullness in the epigastrium.

4. **Non-Substantial Phlegm Qi:** This is a type of Non-Substantial Phlegm that affects the throat area, manifesting as a “plum pit” syn-

drome. When Non-Substantial Phlegm combines with Liver Qi Stagnation, emotional problems are created as the Liver Qi rises and becomes trapped within the throat.

Also known as “Qi Phlegm Stagnation,” it can manifest as an uncomfortable knot lodged at the base of the esophagus, at the CV-22 (Heaven’s Chimney) area. Symptoms include difficulty in swallowing, irritability, tightness at the base of the esophagus, stiffness in the chest and diaphragm, and feeling like a “Plum Pit” is stuck in the throat. The pulse is wiry or slippery. The tongue coat is wet or moist.

5. **Non-Substantial Phlegm Obstructing the Joints:** This is a Non-Substantial Phlegm that accumulates in the joints can lead to chronic rheumatoid arthritis. Long term Phlegm around the joints may further lead to bone growths around the joints. The pulse is slippery. The tongue coat is wet or moist.
6. **Subcutaneous Non-Substantial Phlegm:** This is a Non-Substantial Phlegm that can

manifest as lumps or cysts under the skin, swelling of the nerve ganglia, swollen lymph nodes, and lipomas. In cases of Phlegm Fire, Subcutaneous skin boils may emerge as Fire Toxins attempt to erupt from the Blood. The pulse is slippery. The tongue coat is wet or moist.

7. **Non-Substantial Phlegm in the Gallbladder:** As chronic Non-Substantial Phlegm combines with Heat in the Gallbladder, gallstones may take form.
8. **Non-Substantial Phlegm in the Kidneys:** As chronic Non-Substantial Phlegm combines with Heat in the Kidneys, Kidney stones may take form.
9. **Non-Substantial Phlegm in the Channels:** This is a Non-Substantial Phlegm that obstructs the channels, primarily causing numbness; this condition more commonly occurs in later years of life and is associated with Wind Stroke.

# CHAPTER 24

## DIAGNOSIS ACCORDING TO THE FIVE ELEMENT THEORIES

### INTRODUCTION TO THE FIVE ELEMENTS

The ancient Chinese concept of the Five Elements is one of the foundational frameworks of Traditional Chinese Medicine. The energetic theories of the Five Elements apply both to the External Macrocosm of the universe, and to the Internal Microcosm of the individual. The Five Elements are represented by the physical, energetic and spiritual natures of the Wood, Fire, Earth, Metal, and Water Elements (Figure 24.1).

This method of diagnosis is based on the interpretation of clinical manifestations (signs and symptoms) according to the creative, controlling, invading, and insulting sequences of the Five Elements. The Five Elements are five phases of transition used in Chinese Medicine and are sometimes referred to as the Wu Xing. “Wu” translates as the number five; “Xing” is translated as a process of movement, manifestation or phase. Together, the term “Wuxing” is generally translated as “Five Elements,” but should be considered an energetic template based on the study of five manifestations, phases or processes of Qi transformation (Figure 24.2).

### CLASSIFICATIONS

The Five Elements classify all tangible and intangible substances into five specific categories (five senses, five viscera, five postnatal emotions, five prenatal virtues, five flavors, five seasons, five directions, and five phases of energetic transition). These categories and their interactions can then be utilized for observation, study, diagnosis, and treatment (see Volume 1, Chapter 2).

The Five Elements can additionally be classified according to three levels of energetic manifestation and influence. These three levels pertain to the crude, subtle and ethereal states of Jing, Qi and Shen, and are described as follows:

- **The Material Components of Five Elements:**

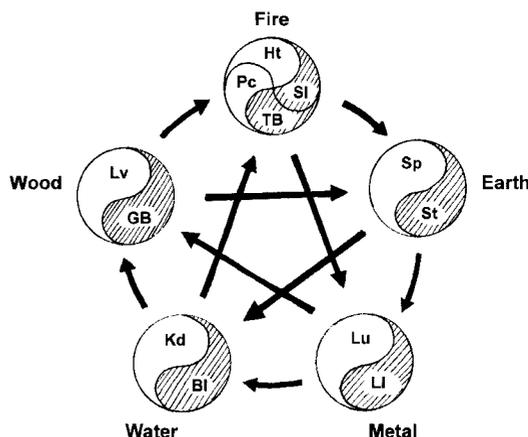


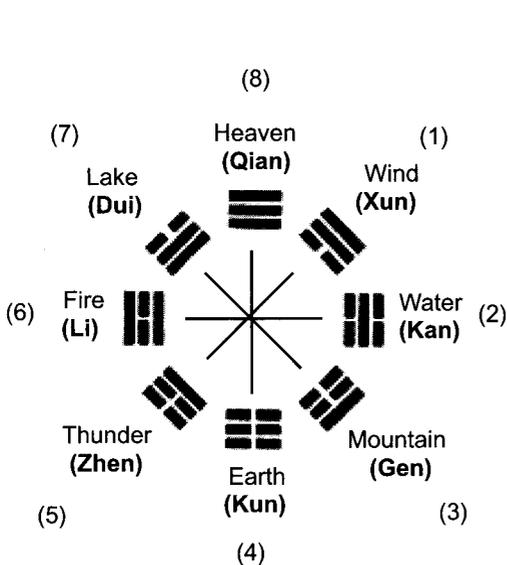
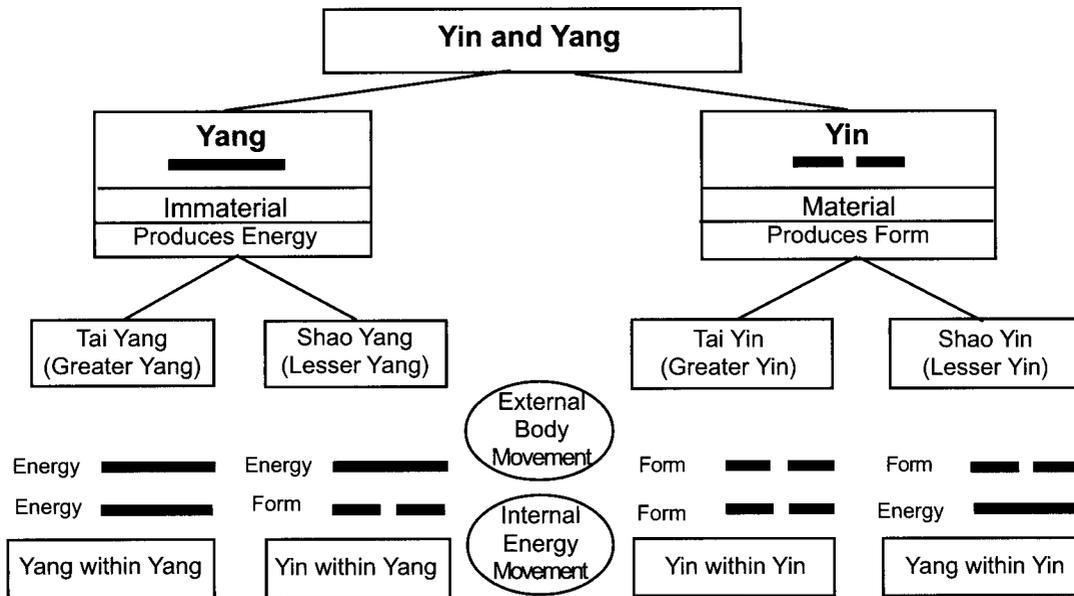
Figure 24.1. The Energetic Movement of the Five Elements



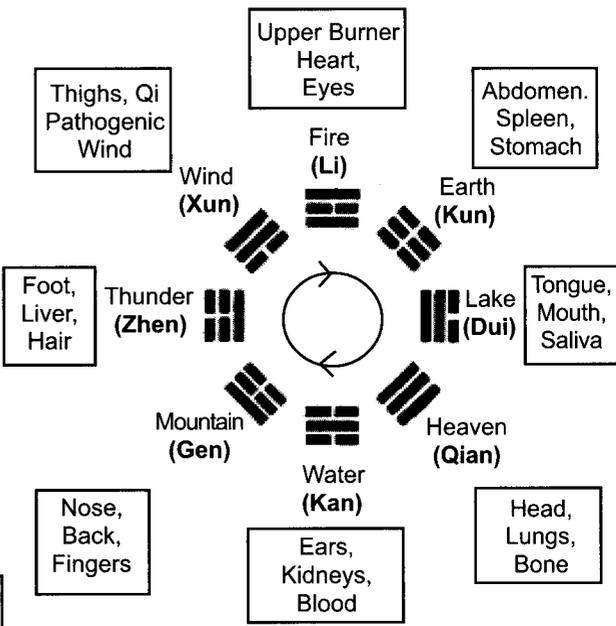
Figure 24.2. The Chinese Characters for Wu Xing, the “Five Elements”

These relate to the gross material realm, and correspond to the waking state of consciousness. The material aspect of the Five Elements refers to the most dense and material forms of the Five Element natures; they affect the individual’s physical body.

- **The Energetic Components of Five Elements of Energy:** These relate to the energetic realm, and correspond to the dream state of consciousness. The energetic aspect of the Five Elements refers to the subtle Five Element natures; they affect the individual’s energetic body.



**The Prenatal Bagua Trigram**  
 Eight Dimensions or Phases of Energy  
 Polar Opposites, Yin (1-4) across from Yang (5-8).  
 This Cycle of Harmony relates to the World of Thoughts and Ideas. The Opposite Energetic Forces are Responsible for the Creation of All Phenomena



**The Postnatal Bagua Trigrams**  
 The Energetic Cycles of Forces are the External Manifestations of Divine Thought (the World of Phenomena or Senses)

Figure 24.3. The Ancient Daoist Concept of Yin and Yang Expressing the Four Phases of Universal Energy and Manifesting Through the Prenatal and Postnatal Bagua Trigrams (Pre-Five Element Theory)

- **The Spiritual Components of the Five Elements:** These relate to the spiritual realm, and correspond to the sleeping state of consciousness. The spiritual aspect of the Five Elements refers to the most subtle of the Five Element natures; they affect the individual's spirit body.

**FIVE ELEMENT HISTORY**

Historians confirm that the concept of the Five Element theory began to appear in ancient documents in China during the Shang Dynasty (1600 - 1028 B.C.). However, it was not fully encapsulated by the Chinese as a clinical diagnostic system until the philosopher Zou Yin (350 -270 B.C.) popularized the Five Element Generating, Controlling, Overcontrolling, Insulting, and Mother - Child energetic patterns, during the Zhou Dynasty (1028 - 221 B.C.). At the time of Zou Yin's writing, the term "Wu Xing" was not in common usage. Zou Yin referred to the energetic changes as the Wu Ren "Five Virtues" (the Creative Cycle) and the Wu Sheng "Five Conquerors" (the Destructive Cycle).

According to research conducted by Professor P. Huard (Medical Facility, Paris, France) and Dr. Ming Wong (Medical Facility, Rennes, France) of the International Academy of the History of Medicine, the ancient Chinese borrowed the concept of the Wu Xing from India. In India, the Ayurvedic system of medicine describes in the "Vedas" (a series of ancient Indian texts written about 7,000 years ago), the clinical uses of Ayurvedic medicine, including the Six Solid and Six Hollow Internal Organ System, Twelve Primary Channels (plus the Governing and Conception Vessels), Needle Therapy, Moxa, Herbology and Five Element diagnosis and treatment methods. This was 2,500 years before the reign of the Chinese "Yellow Emperor" Huang Di (2696 - 2598 B.C.), who was credited for the writing of twelve scrolls, which were later compiled into a two-part medical text known as: "the Yellow Emperor's Classic of Internal Medicine."

Research conducted by Professor P. Huard and Dr. Ming Wong also revealed that prior to Zou Yin's influence, only the ancient Daoist concepts of Yin and Yang and the energetic configurations of the Prenatal and Postnatal Bagua (Eight Trigram) were used by the Wu Yi doctors (see Vol-

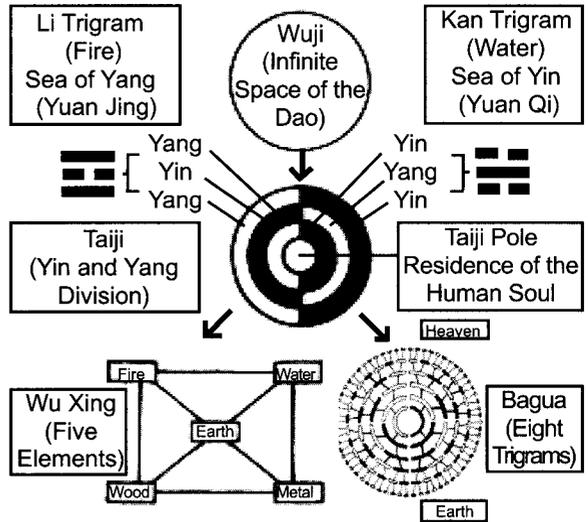


Figure 24.4. The introduction of the Five Element Theory allowed the Ancient Chinese to expand their understanding of energetic interactions existing within the universal and environmental energetic fields.

ume 1, Chapter 1) to account for the perpetual transformation of all things (Figure 24.3).

Beginning around 500 B.C., a huge influx of Indian ideas and religious philosophies (including Buddhism) was brought into ancient China. However, researchers believe that much of the medical knowledge contained within both ancient India and ancient China was lost during the formative years of both of these countries. This was primarily due, to political and religious influences, as well as war (the burning of certain libraries and medical texts, and the extermination of certain teachers).

Some of this ancient knowledge survived through secret cults and family systems. Researchers also believe that knowledge from ancient India and ancient China was introduced into Tibet. However, much of this ancient knowledge was also lost due to the ravishes of war.

**ANCIENT BUDDHIST FIVE ELEMENT THEORY**

The influence of the Five Element Theory from India allowed the ancient Chinese to expand their understanding of the energetic interactions existing within the universal and environmental energetic fields (Figure 24.4). The ancient alchemists

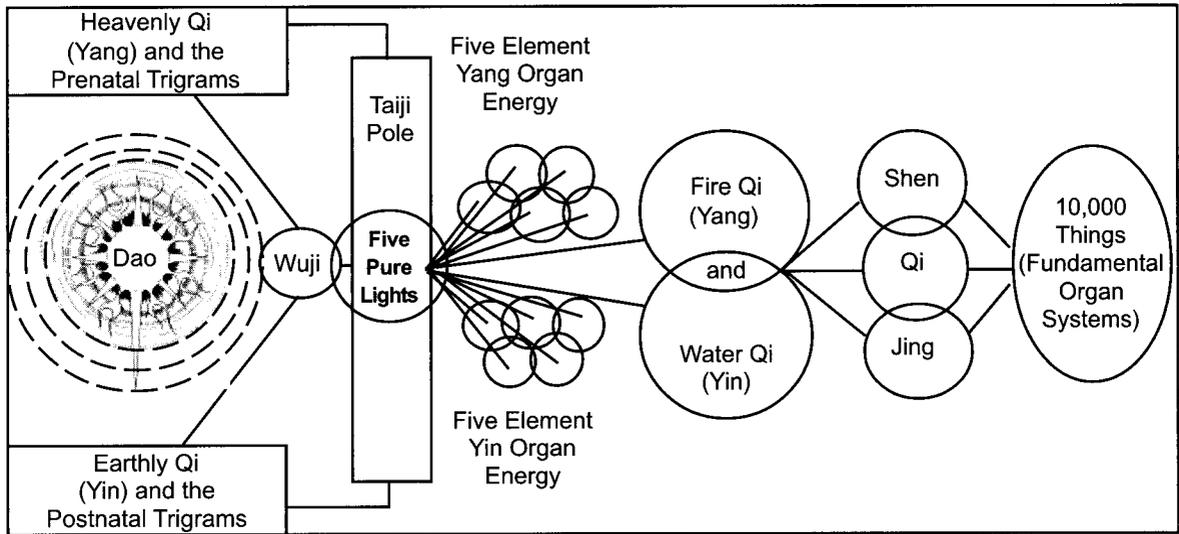


Figure 24.5. Stages of Energetic Transformation within the Human Body

taught that in order to progress towards higher spiritual experiences, an individual must first refine the basic Elements from which all spiritual experiences unfold. Since matter is considered nothing more than an extension of consciousness, in order to transcend the experience of matter, it is imperative that the individual obtain a thorough knowledge of the foundational internal principles that control and regulate the body's subtle energetic fields. This quest for understanding the building blocks of the body's energetic matrix led to the study of the physical, energetic, spiritual, and Divine components of the universal Elements as part of mastering ancient alchemy. Ancient Chinese alchemists taught that the human body is a composition of many Elements, existing from the gross physical, energetic and spiritual planes, to the most subtle Divine Elements, known as the "Five Pure Lights" (see Volume 1, Chapter 2), which combine to constitute the individual's Jing, Qi, and Shen (Figure 24.5).

Therefore, it is important for the Medical Qigong doctor to understand the differences between the most ancient theories of the Five Elements introduced into ancient China from India and the current Five Element theories commonly circulating in most modern Traditional Chinese Medical colleges and clinics.

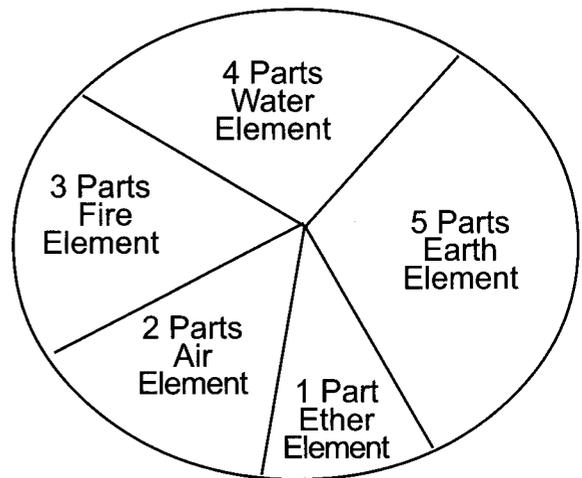


Figure 24.6. Within the creation of the Physical Body, the Five Elements can be organized in order of energetic progression, totaling 15 in number, which is the ancient Chinese number used to depict Man (as expressed in the Magic Square): 1 part Ether Element, 2 parts Air Element, 3 parts Fire Element, 4 parts Water Element, and 5 parts Earth Element.

**ANCIENT CHINESE FIVE ELEMENT THEORY**

According to research conducted by Professor P. Huard and Dr. Ming Wong of the International Academy of the History of Medicine, the ancient theories introduced into China from the Vedas of India contained the following Elements:

Ether, Air/Wind, Fire, Water, and Earth. It is important that these Five Elements not be confused or mistaken for physical or chemical elements. Rather, they should be regarded as a manifestation of light and sound emanations which are created by different energetic vibrations.

All of creation takes place due to the combination of these Elements and through these Elements are all things sustained. Each of these Elements permeate an individual's entire physical, energetic and spiritual matrix (see Chapter 27). For example, within the creation of the physical body, the Five Elements can be organized in order of energetic progression, beginning from the most subtle and refined, and moving to the slower states of vibrational energy; 1 part Ether Element, 2 parts Air Element, 3 parts Fire Element, 4 parts Water Element, 5 parts Earth Element (Figure 24.6). The total of these Element numbers of influence and material formation is 15, which is also the ancient Chinese number used to depict Man, as expressed in the Magic Square (Figure 24.7).

The ancient concepts of the Five Element Theory form part of a connected series in which each successive Element is derived from its predecessor, described as follows:

1. **The Ether Element:** The first Element to evolve from the divine is associated with the infinite space (Wuji) of the Dao, existing within all matter. This is the most subtle of the Five Elements and is considered the energetic space or matrix in which to house Qi. The Ether Element is also the energetic field from which everything within the universe is manifested and the space in which events occur.
2. **The Wind/Air Element:** As the energy inherent within the infinite space of the Ether Element begins to vibrate, movement is created, and the next Element emerges in the form of Air. The energetic particles of the Air Element have greater movement, therefore, the Air Element is seen as an Element of all-pervading motion. The Air Element is also associated with the gaseous state of matter, creating movement and keeping everything alive.

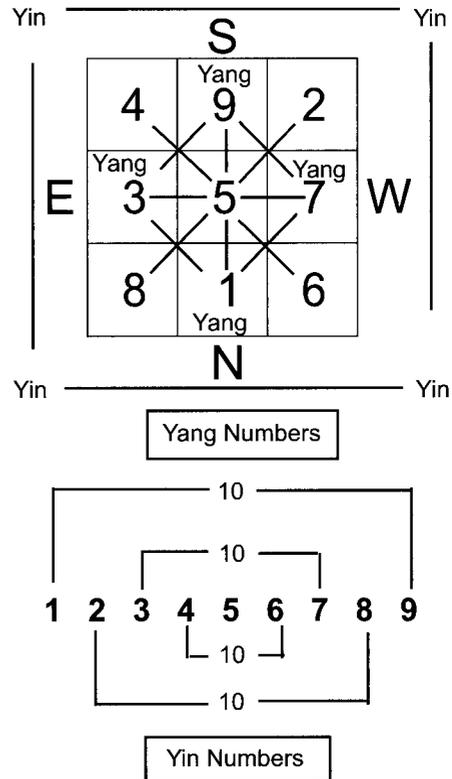


Figure 24.7. The numbers of the Magic Square: The sum of any two numbers opposite each other in a row, column, or diagonal (with the number "5" between them) equals 10; thus the sum in any of these rows, columns, or diagonals equals 15. Fifteen is the number that represents "Man," who lives between Heaven above (the number for Heaven is 20, which equals the sum total of the four primary directions) and Earth below (the number for Earth is 20, which equals the sum total of the four secondary directions). The numbers in the four primary directions (North, South, East and West) are odd and represent Yang Heaven Energy, while the numbers on the corners are even and represent Yin Earthly Energy.

3. **The Fire Element:** As the energy of the Air Element continues to move, the excess motion generates heat, and the next Element emerges in the form of Fire. The Fire Element has no physical form.
4. **The Water Element:** The Fire Element's movement of energy is less active than that of the Air Element. This decrease of motion enables the Fire Element to dispel part of its radiative

heat and cools to form the next Element, which emerges in the form of Water. The Water Element provides the cohesive medium that enables the other Elements to fuse. However, with the birth of the Water Element, the complete freedom of movement of the Air Element and the partial freedom of movement of the Fire Element are lost, and the particles of these Elements are now confined within a definite space, moving only within a small radius.

**5. The Earth Element:** The last Element to form evolves out of a further decrease in energetic vibration, which causes the Water Element to solidify into the Earth Element. It is within the Earth Element that the limited movement within the Water Element is lost. Each particle of the Earth Element has its own assigned place, and any vibration within this Element is confined to the specific space it occupies. The Earth Element is associated with form and the solid state of matter, and is the basis on which most physical things are built. The Earth Element provides stability and allows for the growth of energy.

**CLASSIFICATIONS AND CHARACTERISTICS**

The ancient Five Element theory was also used to explain the classifications, characteristics, and laws of universal cycles (creating, controlling, invading and insulting).

According to the ancient Ayurvedic medicine, the human body is composed of the energetic matrix of Five Elements. The continuous interaction of the Prana (Qi) of these Five Elements manifests through two opposite and interdependent energetic forces called Guna-Dvandva, or Yin and Yang (Figure 24.8) and produce within the body a duality of interaction within the Six Solid and Six Hollow organ energies.

**THE THREE PRIMARY FUNCTIONS OF THE ANCIENT CHINESE FIVE ELEMENT THEORY**

As previously stated, the Elements of Ether, Air/Wind, Fire, Water and Earth take the primary role in the formation of matter. These Five Elements are held together through the conscious will of the infinite Dao. The ancient Daoist sha-

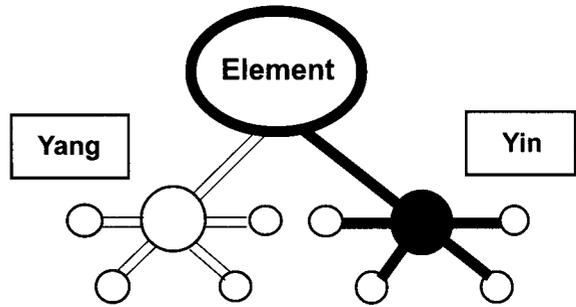


Figure 24.8. Each Element is divided into two equal parts, the second part of each Element is further divided into four equal parts for a total of eight energetic manifestations.

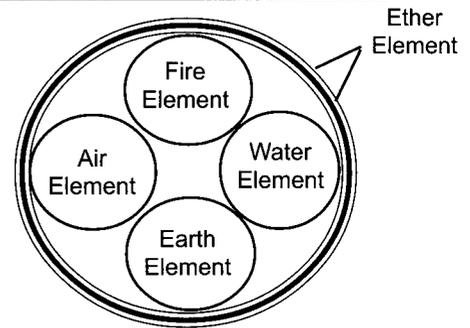


Figure 24.9. Each of the Five Elements Stands Alone

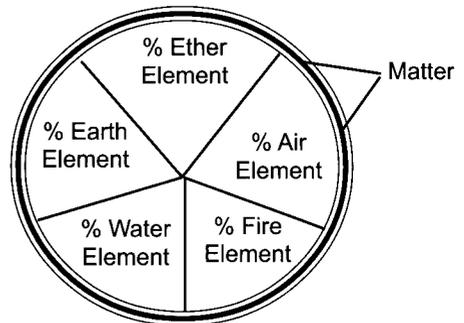


Figure 24.10. Compounded Degrees of each of the Five Elements Compose Matter

mans believed that through the mastering of these Five Elements, all things in nature can be spiritually, energetically and physically bound, (contained and controlled), released (freed), and transmuted (the alchemic transformations of matter, energy and spirit) according to the individual's skill and ability.

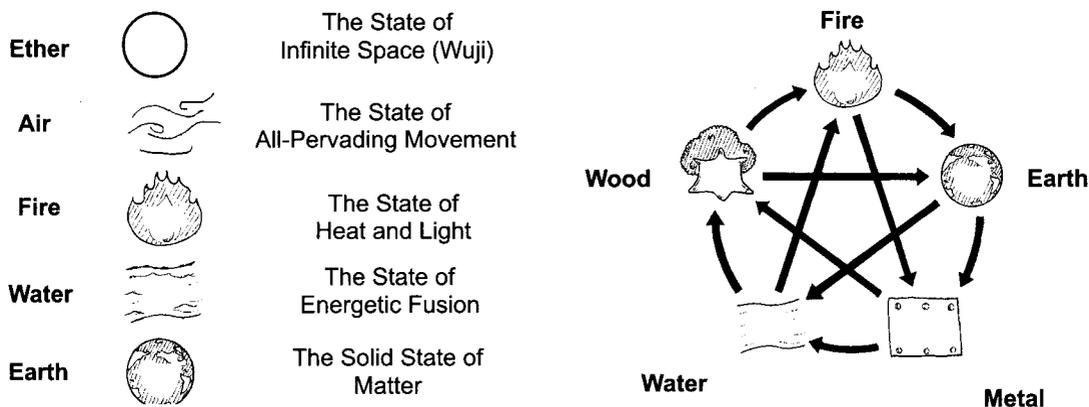


Figure 24.11. After being adopted by the ancient Chinese, several of the energetic properties of the Five Element Theory of ancient India were changed to more easily adapt to China's unique culture

These Five Elements can furthermore be categorized into three primary functions, described as follows:

- 1. Each of the Five Elements Stands Alone:** This is the ancient description of the specific powers contained within each individual single Element. These spiritual powers and energetic conditions are unique to each individual Element's manifestation (Figure 24.9).
- 2. Compounded Degrees of each of the Five Elements Compose Matter:** Each substance, whether material or immaterial is a composition of varying degrees of each of the Five Elements. Therefore, the various textures and compositions of all material or immaterial things owe their existence to the specific Element combinations that help to form, create and maintain their spiritual, energetic and physical matrix (Figure 24.10).
- 3. Manifestations of the Five Elements Combinations:** Each of the Five Elements manifests powers through various mediums, including sound, light, heat, coldness and electromagnetic fields. For example, the Fire Element in all things gives it light and heat and makes it active.

#### MODERN CHINESE FIVE ELEMENT THEORY

It has been speculated by several researchers that the ancient Chinese adopted the Five Element teachings from India and adjusted two of the Elements in order to fit their cultural beliefs. The new

evolutionary order of the Five Elements was taught as follows: Fire, Earth, Metal, Water and Wood. These Five Element theories became an integral theme of virtually every discipline in ancient China (medicine, martial arts, military strategy, politics, painting, poetry, architecture, etc.). This theory allowed the Chinese to classify tangible and intangible substances into five categories for observation and study, as well as for diagnostic and treatment modalities (i.e., five senses, viscera, emotions, virtues, flavors, etc.). The Chinese concept of the Five Element Theory is described as follows (Figure 24.11):

- 1. The Wood Element:** This Element is associated with the distinctions made by the mind in perceiving duality. It is energetically associated with curvature, straightness, and the active functions of birth (in nature's growth stage of development). The energetic nature of this Element refers to expansion and harmony.
  - **Excess of Wood:** This refers to explosive growth.
  - **Deficiency of Wood:** This refers to deficient growth.
- 2. The Fire Element:** This Element is associated with the activation of a newborn child's Shen and self-awareness. It is energetically associated with heat, ascent, and the maximum functional activity (in nature's growth stage of development). The energetic nature of this Element refers to rising and illuminating.

- **Excess of Fire:** This refers to intense daylight.
  - **Deficiency of Fire:** This refers to subdued light.
3. **The Earth Element:** This Element is associated with the center, balance, and integrity through transitions. It is energetically associated with sowing, reaping, and the function of stabilization (in nature's growth stage of development). The energetic nature of this Element refers to completeness and transformation.
- **Excess of Earth:** This refers to richness.
  - **Deficiency of Earth:** This refers to instability.
4. **The Metal Element:** This Element is associated with the return of all things back to the harmony and oneness with the primordial Dao. It is energetically associated with adaptation, change (and nature's declining functions of the growth stage of development). The energetic nature of this Element refers to alignment and leveling.
- **Excess of Metal:** This refers to hardness.
  - **Deficiency of Metal:** This refers to flexibility.
5. **The Water Element:** This Element is associated with the origin of life, and is identified as the internal seed of the individual's inherited constitution. It is energetically associated with moisture, descent, and the maximum state of rest in nature's growth stage of development. The energetic nature of this Element refers to quiet and obedience.
- **Excess of Water:** This refers to overflowing.
  - **Deficiency of Water:** This refers to evaporation of flow.

The Chinese Five Element theory was used to explain the classifications, characteristics, and laws of the universal cycles (creating, controlling, invading and insulting). These interactions are studied today in Traditional Chinese Medicine to assist the doctor in diagnosing and comprehending the growth and development of the body's energetic anatomy, physiology, disease processes, and symptom development. The Chinese Five Element solid and hollow internal organ energies are described as follows:

- **Wood:** Liver (solid) and Gall Bladder (hollow).

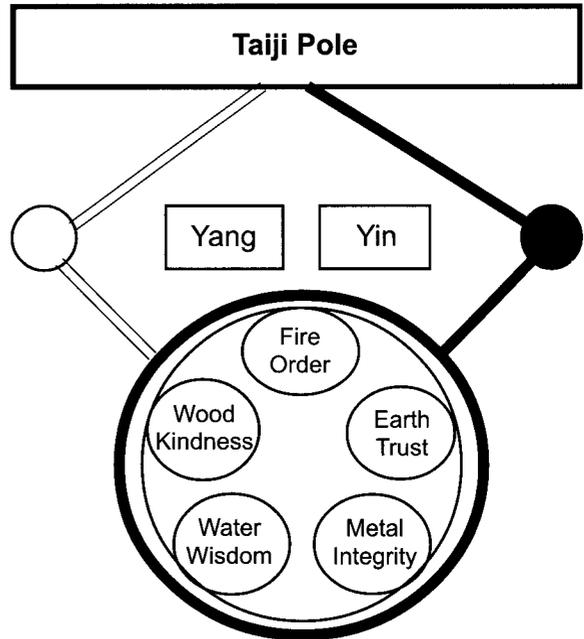


Figure 24.12. The Five Elemental Virtues

- **Fire:** Heart (solid) and Small Intestine (hollow), Pericardium (solid) and Triple Burners.
- **Earth:** Spleen (solid) and Stomach (hollow).
- **Metal:** Lungs (solid) and Large Intestine (hollow).
- **Water:** Kidneys (solid) and Urinary Bladder (hollow).

#### FIVE ELEMENTS AND THE FIVE VIRTUES

In ancient China, it was a common belief that an individual's Taiji Pole gave birth to the formation of the body's Yin and Yang. After the energetic formation of the body's Yin and Yang, each of the individual's five virtues were then activated. Each virtue resides in one of the Five Yin Organs, energetically effecting a Heavenly (divine) influence on the individual's human soul (Figure 24.12).

##### 1. The Wood Agent (the Virtue of Kindness):

This Agent represents the congenital Virtues of love, benevolence, kindness, patience, unselfishness and compassion. This agent is connected to the Hun (Three Ethereal Souls) and is stored in the Liver. Wood affects the Liver and Gall Bladder organs and channels' energetic flow, tendons, ligaments, small muscles, peripheral nerves, iris of the eyes, vision, tears,

bile, nails, and external genitalia. After birth, the Liver will also store the acquired emotions of frustration, irritability, stubbornness, anger, blame, rage, resentment, rudeness, impatience, jealousy and depression. When excess anger is eliminated, benevolence, compassion, and love for others is allowed to flourish from the Liver Orb.

2. **The Fire Agent (the Virtue of Order):** This Agent represents the congenital Virtues of joy, peace, pleasure, contentment, order, tranquility, propriety, and boundary setting to foster social harmony. This agent is connected to the Shen (Spirit) and is stored in the Heart, affecting the Heart, Small Intestine, Pericardium and Triple Burner organs and channels' energetic flow, blood vessels, complexion, perspiration, and the tongue. After birth, the Heart will also store the acquired emotions of mania, heartache, shock, nervousness, and excitement. Eliminating excess nervousness allows joy, forgiveness, and peace to be experienced. The environment is then conducive to contentment and orderliness, which allows self-esteem to grow.
3. **The Earth Agent (the Virtue of Trust):** This Agent represents the congenital Virtues of faith, honesty, openness, acceptance, virtue and truthfulness. This agent is connected to the Yi (Intention, thoughts, and ideas) and is stored in the Spleen, affecting the Spleen and Stomach organs and channels' energetic flow, large muscles, lymph, saliva secretions, mouth, lips, and taste. After birth, the Spleen will also store the acquired emotions of worry, remorse, regret, obsessiveness, self-doubt, self-centeredness, and suspicion. Eliminating excess worry allows trust and peace of mind to exist.
4. **The Metal Agent (the Virtue of Integrity):** This Agent represents the congenital Virtues of righteousness, dignity, integrity, generosity and social responsibility. This agent is connected to the Po (Seven Corporeal Souls: the material aspect of the spirit) and is stored in the Lungs, affecting the Lungs and Large Intestine organs and channels' energetic flow, skin and mucous membranes, body hair, nose,

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 24.13. The Five Agents and Emotions

the sense of smell and the Large Intestine. After birth, the Lungs will also store the acquired emotions of grief, sorrow, sadness, shame, disappointment, self-pity, guilt, anxiety and despair. Once excess sorrow is relieved, a deeper sense of justice, righteousness, integrity, dignity, and social responsibility exists.

5. **The Water Agent (the Virtue of Wisdom):** This Agent represents the congenital Virtues of rationality, clear perception, self-understanding, self-confidence and wisdom. This agent is connected to the Zhi (Will, mental drive, and determination) and is stored in the Kidneys, affecting the Kidney and Urinary Bladder organs and channels' energetic flow, brain, inner ear, hearing, spinal cord, cerebrospinal fluid, bones, bone marrow, ovaries, testes, head and pubic hair, anus and urethra, and sexual fluids. After birth, the Kidneys will also store the acquired emotions of fear, terror, panic, horror, loneliness, and insecurity. Once excess fear is eliminated, wisdom can flourish (Figure 24.13).

#### THE FIVE ELEMENTS AND THE YIN AND YANG THEORY

It is important to understand the Five Element theory's energetic origin and its interaction with Yin and Yang Qi to appreciate its energetic categorizations.

The ancient Chinese Qigong masters believed that the creation, development, and declining

transitions of all things throughout the universe were the result of the interaction of Yin Qi and Yang Qi. The Yin and Yang theory was therefore used to describe the opposing, interdependent, and waxing and waning transitions of all things, especially the interactions of the Five Elements (Wood, Fire, Earth, Metal, and Water). Fire and Wood are considered active Yang Elements, while Water and Metal are considered quiescent Yin Elements. The Earth is considered a balance point between Yang and Yin.

Qigong doctors assign the Five Elements to the body's organs and tissues. The Five Elements are considered the Jing of the body's Yin and Yang energy pools. Imagine each Element's internal organ as a pool of liquid energy. The energetic movement, like water, flows from Element to Element. This flowing movement of liquid energy is considered the body's energetic pulse, moving Qi to and from these pools.

The rivers of Qi cannot exist without the pools of Jing to nourish their flow and function; the pools of Jing cannot act without the rivers of Qi stimulating their action. Therefore the principle action of the Five Elements is the circulation of the Yin and Yang Qi.

The human body is like a living Taiji symbol (see Chapter 21). Its back channels are considered Yang; its front channels are considered Yin; and its center channel is contained through the energetic actions of the Taiji Pole. The Taiji Pole produces Yang Qi by the inhalation of life-force energy through the breath. When Yang Qi reaches its peak, it rests, while the Yin Qi begins to increase. When the Yin Qi reaches its peak and comes to rest, then the Yang Qi begins to increase once more. This continuous interaction of Yang energy with Yin energy produces within the body the Five Element organ energies of the Liver (Wood), Heart (Fire), Spleen (Earth), Lungs (Metal), and Kidneys (Water).

The first stage of Qigong exercises and meditations creates an energetic transformation which regulates, refines, and reduces these Five Element organ energies into two primary Yin and Yang energies known as Fire and Water Qi. The second stage of transformation consists of combining the

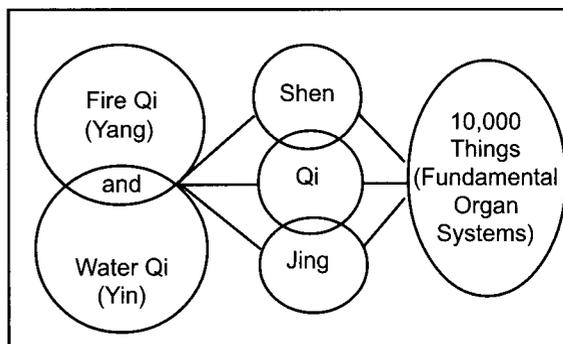


Figure 24.14. The Five Element organ energies assist in forming the body's Yang (Fire) and Yin (Water) Qi.

Water and Fire energy into one union of Three Human Treasures (Jing, Qi, and Shen). This energetic transformation is responsible for "bringing 10,000 things into being" (Figure 24.14). In China, these meditation stages are used for exploring the stimulation of the energetic functions of the central nervous system, the peripheral nervous system, cardiovascular system, digestive system and reproductive system.

The Five Element theory assists the Qigong doctor as an examination tool, used to determine which internal organs are deficient and excessive. However, this is only one phase of clinical observation and should always be applied with the Yin and Yang theory.

### THE CREATIVE CYCLE

With the Creative Cycle (also known as the Generative Cycle), each Element is creating or being created. This Creative Cycle is life-giving, as one Element gives birth to the next Element. When arranged within a circle, the creative Element is called the Mother, and the Element created by the Mother Element is called the Child. This is the "Mother and Child" relationship referred to in Traditional Chinese Medicine.

The ancient Chinese "River Chart" (Hetu) is a graph of the Five Elements as they exist in the Prenatal "Yang" Element Creative order. Legend has it that during the reign of Fu Xi, a Dragon Horse emerged out of the river with the specific patterns of the Prenatal Five Elements on its back (Figure 24.15).

The diagram inscribed on the back of the Dragon Horse was believed to contain the spiritual template of Heaven, Earth, Yin, Yang, the Five Elements and the unveiling of creation. It was organized with numbered patterns associated with specific directions and energetic powers (Figure 24.16). It was from this pattern that Emperor Fu Xi received the inspiration to formulate the design for the Prenatal Bagua (Eight Trigrams) (refer to Figure 24.3). The diagram is also considered a mathematical model of the universe and is widely accepted as one of the most ancient of symbols, dawning from the beginning of the Chinese civilization. The Hetu Chart is designed as a system of congenital opposites, of Yin and Yang copulating; wherein the Elements of Fire and Water, Wood and Metal are joined in pre-creative union in order to produce and generate life. Therefore, the Hetu Chart represents Heaven and is regarded as the physical aspect and the congenital structure of matter, energy and spirit.

The Creative Cycle (Xiang Sheng) is generally used for Tonification, as the stimulation of one organ enhances the function of the next (Figure 24.17). The Five Element Creative Cycle and its organ correspondences are as follows.

1. **The Liver's Element is Wood**, which is used to create the Heart's Element Fire. The Liver is the Mother of the Heart, which is the Child of the Liver. The Liver stores the Blood and the Blood houses the Shen. If the Mother (Liver) becomes Stagnant, the Child (Heart) Shen will suffer. Clinical manifestations include indecision, timidity, lack of courage, palpitations, and early morning insomnia.
2. **The Heart's Element is Fire**, which is used to create the Spleen's Element Earth. The Heart is the Mother of the Spleen. The Heart's Qi pushes the Blood, thereby helping the Spleen in its function of transporting. If the Mother (Heart) becomes stagnant, the Child (Spleen) will suffer, creating a Spleen Yang Deficiency. This is due to the Heart Fire failing to provide adequate Heat to the Spleen. Clinical manifestations include chills, weakness in the limbs, and loose stools.



Figure 24.15. The Dragon Horse of the Hetu River Chart

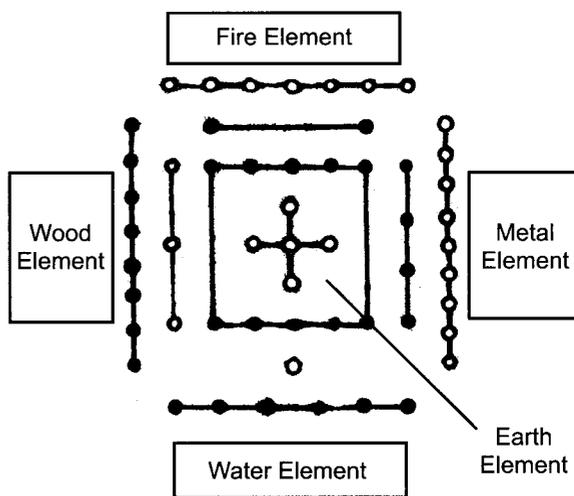


Figure 24.16. The Five Element "Yang" Creative Cycle According to the Design of the Hetu River Graph

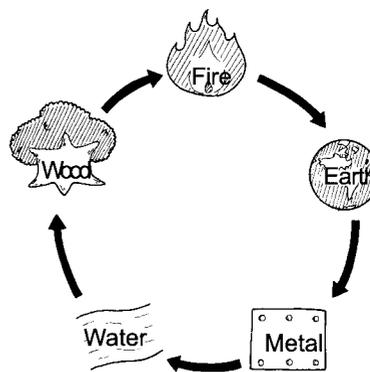


Figure 24.17. The Five Element Creative Cycle

3. **The Spleen's Element is Earth**, which is used to create the Lungs' Element Metal. The Spleen is the Mother of the Lungs. The Spleen Qi provides Gu Qi (food energy from the Earth) to the Lungs where the Gu Qi combines with air (energy from Heaven) to form Gathering (Zong) Qi. If the Mother (Spleen) becomes Deficient, the Child (Lungs) will suffer, creating Phlegm which obstructs the Lungs. Clinical manifestations include Phlegm in the chest, coughing, and general weakness.
4. **The Lungs' Element is Metal**, which is used to create the Kidneys' Element Water. The Lungs are the Mother of the Kidneys. The Lungs send Qi down to meet the Kidney Qi, as well as Fluids to nourish the Kidneys. If the Mother (Lungs) becomes Deficient, the Child (Kidneys) will suffer due to the Kidneys not receiving enough Qi. Clinical manifestations include breathlessness, loss of voice, coughing, and asthma.
5. **The Kidneys' Element is Water**, which is used to create the Liver's Element Wood. The Kidneys are the Mother of the Liver. The Kidneys' Yin nourishes the Liver Blood. If the Mother (Kidneys) become Deficient, the Child (Liver) will suffer (Liver Yin Deficiency). Clinical manifestations include headaches, trembling hands or feet, blurred vision, dizziness, dry eyes, and vertigo.

### THE CONTROLLING CYCLE

The Controlling Cycle (Xiang Ke), also known as the Restrictive Cycle, is a system where one Element controls or restrains a corresponding Element, thus ensuring that a dynamic balance is maintained among the Five Elements. In the process of growth and development, both creative and controlling patterns are needed. Without creation, growth would have no origin, and growth without control can create harm.

The Element that restricts is considered successful when the Element being controlled is kept in check. It is commonly referred to as "the strong (Yang) controlling the weak (Yin)" and is generally used for sedation and to ensure that the Creative Cycle does not over-create and cause imbalances.

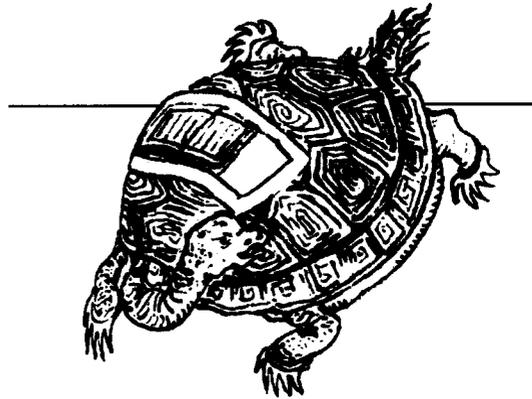


Figure 24.18. The Luo patterns imprinted onto the back of a turtle.

The ancient Chinese River Chart (Lou Shu) is a graph of the Five Elements as they exist in the Postnatal "Yin" Controlling Element or "Destructive" order. The Lou Shu configuration is also known as the "Magic Square of the Yellow River" (see Chapter 33). Legend has it that the specific patterns were derived from the markings on the back of the shell on a turtle that crawled out of the river when Emperor Yu was draining off the flood waters (2200 B.C.) (Figure 24.18).

The diagram inscribed on the back of the shell was believed to contain the spiritual template of Heaven, Earth, Yin, Yang, the Five Elements, and the unveiling of life; it was organized with numbered patterns associated with specific directions and energetic powers. It was from this pattern that Emperor Wen received the inspiration to formulate the design for the Postnatal Bagua (refer back to Figure 24.3). The diagram is also considered a mathematical model of the universe and is widely accepted as one of the most ancient of symbols, dawning from the beginning of the Chinese civilization (Figure 24.19). The Lou Shu Chart is designed as a system of understanding evolution and the exchanges of Yin and Yang, wherein the application of the Elements of Wood, Earth, Water, Fire, and Metal bring about the growth and development of the universe. Therefore, the Luo Shu Chart represents Earth and is regarded as the applicational aspect and the acquired structure of matter, energy, and spirit.

In the Postnatal “Yin” Controlling Element Cycle, when arranged within a circle, the Element prior to the Mother is commonly referred to as the Grandmother. Generally, in the ancient Chinese culture, as well as within the Controlling Cycle, it is the Grandmother who controls the Child (Figure 24.20).

Whenever a particular Element’s energy grows too strong, it tends to exert an excessive stimulating influence over the following Element in the Creative Cycle (like a domineering Mother over a Child). At this point, the Grandmother Element, which regulates and controls the excessive energy, subjugates the domineering Mother and restores harmony. If the Wood Element, for example, flourishes to an Excess state, providing so much fuel that the Fire burns out of control, the Metal Element steps in and cuts down the supply of Wood, thereby allowing the Fire to return to normal balance.

In understanding the transformational aspects of Yin and Yang, the concept of Yin and Yang is not fixed, but relative; and changes according to the properties of the items or subjects being observed. The Five Element Controlling Cycle and its organ correspondences are explained as follows:

1. **Wood (Yin) Controls Earth (Yang):** The Liver (Grandmother) controls the Spleen and its paired organ the Stomach (Child). Two of the Liver’s energetic functions are to help the Stomach “rot and ripen” the food and the Spleen to transform and transport the Gu Qi (digested food).
2. **Earth (Yin) Controls Water (Yang):** The Spleen (Grandmother) controls the Kidneys (Child). Both the Spleen and Kidneys control the transformation of Body Fluids.
3. **Water (Yin) Controls Fire (Yang):** The Kidneys (Grandmother) control the Heart (Child). The energetic aspect of the Kidneys’ Water controls the energetic balance of the Heart’s Fire.
4. **Fire (Yin) Controls Metal (Yang):** The Heart (Grandmother) controls the Lungs (Child). The Heart governs the Blood, while the Lungs

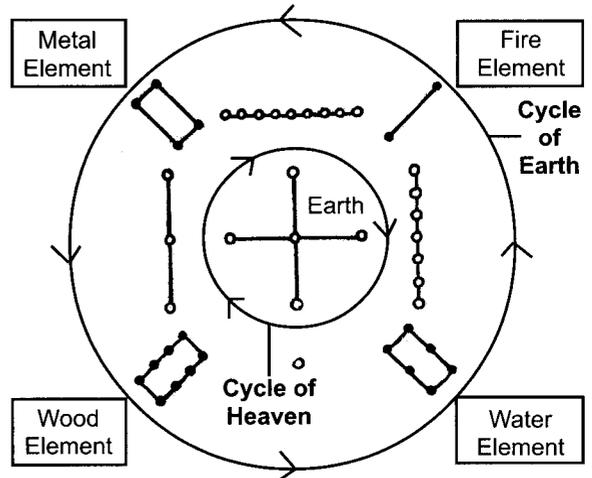


Figure 24.19. The Five Element “Yin” Controlling Cycle, according to the design of the Luo River Graph

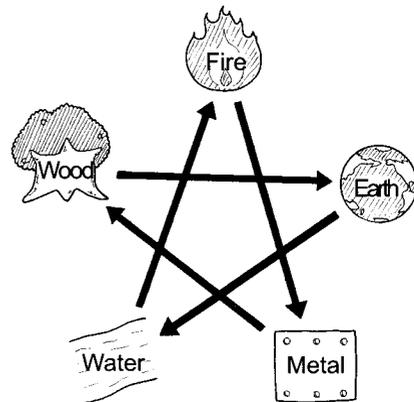


Figure 24.20. The Five Element Controlling Cycle

govern Qi (both Qi and Blood mutually assist and nourish each other).

5. **Metal (Yin) Controls Wood (Yang):** The Lungs (Grandmother) control the Liver (Child). If the Lungs’ Qi is weak it will not descend thus allowing the Liver Qi to rise.

#### THE OVERCONTROLLING CYCLE

The Overcontrolling Cycle, also known as the Invading Cycle (Xiang Cheng), is a condition where an Element overcontrols and invades the Element it is supposed to keep in check (Figure 24.21). Instead of the role of controlling and restraining, the Element severely attacks the other

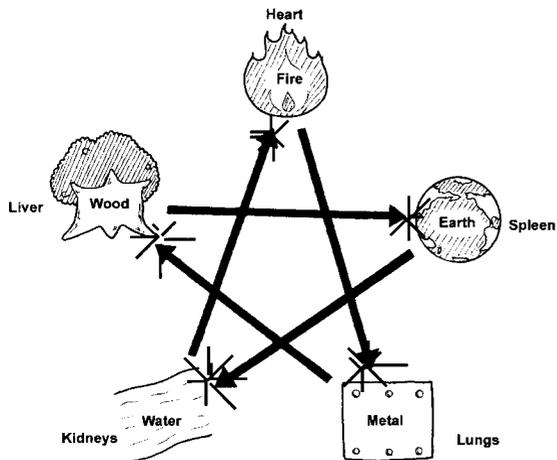


Figure 24.21. The Five Element Overcontrolling Cycle

Element, stealing Qi from its energetic pool. This is generally observed in cases of Excess or Deficient conditions of the organs. The Five Element Overcontrolling Cycle and its organ correspondences are as follows.

1. **Wood Overcontrols Earth:** The Liver (Grandmother) overcontrols the Spleen (Child) and its paired organ the Stomach. In the clinic, this is commonly called “Liver invading the Spleen.” Clinical manifestations include hypochondriac and epigastric pain and distension, irritability, poor appetite, loose stool, nausea, vomiting, and a green face color.
2. **Earth Overcontrols Water:** The Spleen (Grandmother) overcontrols the Kidneys (Child). This occurs when a Deficient Spleen fails to transform and transport Fluids. These Fluids accumulate and obstruct the Kidneys’ function of transforming and excreting Fluids. Clinical manifestations include edema, difficulty urinating, and a yellow face color.
3. **Water Overcontrols Fire:** The Kidneys (Grandmother) overcontrol the Heart (Child). This pattern is almost never seen in clinical practice since the Kidneys are rarely in Excess.
4. **Fire Overcontrols Metal:** The Heart (Grandmother) overcontrols the Lungs (Child). This results in Full Heat in the Lungs. Pulmonary disease can be caused by cardiac disorders;

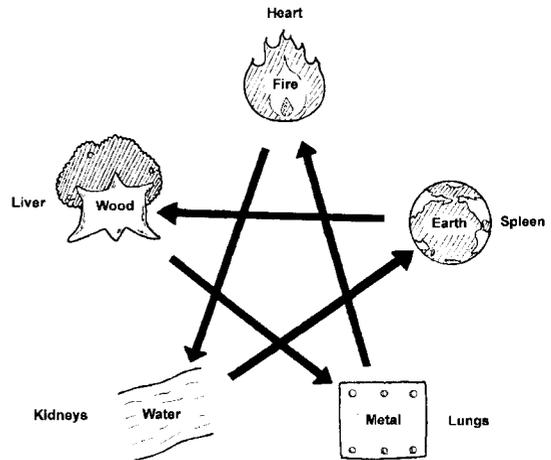


Figure 24.22. The Five Element Insulting Cycle

this is known as “Fire Overacting on and Invading Metal.” Clinical manifestations include cough with yellow sputum, a feeling of Hot sensations, and a red face color.

5. **Metal Overcontrols Wood:** The Lungs (Grandmother) overcontrol the Liver (Child). Clinical manifestations include irritability, a feeling of distension, fatigue, and a white face color.

### THE INSULTING CYCLE

The Insulting Cycle (Xiang Wu), also known as the Counteracting Cycle, is a condition where the Elements reverse their restrictive cycle and the Child insults and counteracts on to the controlling Element, the Grandmother (Figure 24.22). The Chinese character “Wu” is translated as rebellion, and literally means to insult, humiliate, cheat, or encroach upon.

The Insulting Cycle is generally observed in cases of Excess or Deficiency within the Five Elements. The Five Element Insulting Cycle and its organ correspondences are as follows.

1. **Wood insults Metal:** The Liver (Child) insults the Lungs (Grandmother). If the Child (Liver Qi or Liver Fire) becomes stagnant, it can obstruct and prevent the Lung’s Qi (Grandmother) from descending. Clinical manifestations include coughing, a feeling of distension in the chest and hypochondrium area, and asthma. If pulmonary disease is due to

the impairment of the Liver, it is explained as “Wood Insulting or Counteracting Metal.”

2. **Metal insults Fire:** The Lungs (Child) insult the Heart (Grandmother). If the Child becomes Deficient, it can cause the Heart Qi (Grandmother) to become Deficient. Clinical manifestations include palpitations, breathlessness, and insomnia.
3. **Fire insults Water:** The Heart (Child) insults the Kidneys (Grandmother). If the Grandmother (the Kidneys’ Yin) becomes Deficient, then the Heart (Child) can become excessive, giving rise to Heart Empty Heat. Clinical manifestations include dizziness, lower back pain, night sweating, insomnia, malar flushes, and dry mouth (at night).
4. **Water insults Earth:** The Kidneys (Child) insult the Spleen (Grandmother). In this case, the Child (the Kidneys’ Yang) becomes Deficient, causing the Grandmother (Spleen) to become Deficient. Clinical manifestations include weak limbs, fatigue, edema, and loose stools.
5. **Earth insults Wood:** The Spleen (Child) insults the Liver (Grandmother). If the Spleen (Child) fails to transform Fluids, a Damp condition can result. This Dampness can accumulate and begin to obstruct the flow of the Liver’s Qi (Grandmother). Clinical manifestations include hypochondriac pain and distension, bile obstruction, and jaundice.

#### FIVE ELEMENT TONIFICATION CYCLE

The Five Element Tonification Cycle can be used for balancing the life-force energy of the body with nature. Wood corresponds to spring, Fire corresponds to summer, Metal corresponds to autumn, Water corresponds to winter, and Earth corresponds to the late stage of each season (late spring, late summer, late autumn, and late winter). In this arrangement, the Element Earth is centrally placed, and is associated with the 18 days of transformation at the end of each of the four seasons. The object of using the Five Element Tonification Cycle is to support and strengthen the next organ in the cycle via the Earth Element (Figure 24.23).

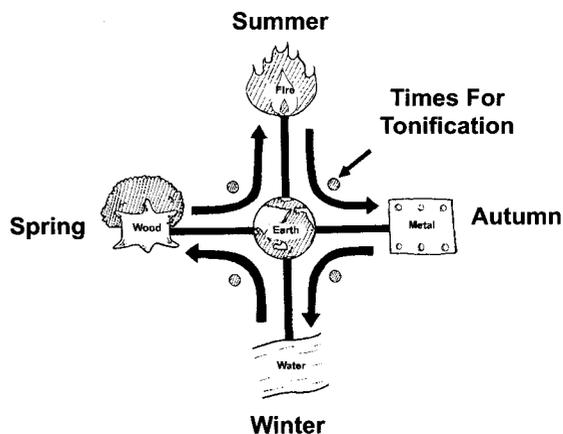


Figure 24.23. The Five Element Tonification Cycle

#### FIVE YIN ORGAN MANIFESTATIONS

The Five Element energies are manifested within the physical body through five different directions of 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 used to diagnose the patient’s energetic disposition. After being in a meditative state for thirty minutes to an hour, the patient’s organs will manifest their energetic disposition. When the body’s internal organ system becomes energized, certain physical reactions are evident indicating which particular Element is out of balance.

1. Wood or Liver Qi is responsible for the dispersing effect of Qi and manifests through expansive outward movements in all directions, causing the body to sway with gentle and soft motions. When the Liver’s energy is out of balance, the torso makes a gentle, soft movement like a pine tree swaying in the wind. This is caused by the sprouting and branching manifestation of the Liver Qi’s rising warm current (Figure 24.24).
2. When Fire or Heart Qi is out of balance, it is evident through the physical manifestation of the upward ascending actions 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

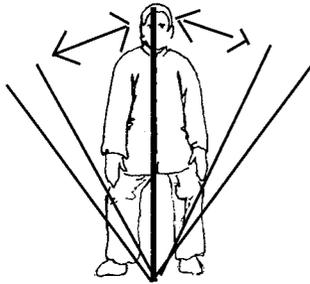


Figure 24.24. Wood Qi Causes the Body to Sway like a Bamboo Reed

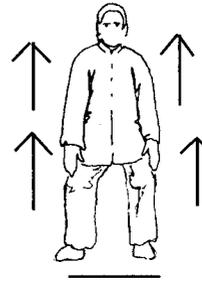


Figure 24.25. Fire Qi Causes the Body to Rise like a Raging Fire

actions, like a flame crackling in a fire (Figure 24.25).

3. Earth or Spleen Qi is generally manifested by stable movements. However, when out of balance, it is evident through movements that are both smooth and swift. This allows the body to progress in a limber, flexible, and free moving action; similar to that of a spinning ball (Figure 24.26).
4. When Metal or Lung Qi is out of balance, 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; similar to that of a metal bell being violently struck (Figure 24.27).
5. When Water or Kidney Qi is out of balance, it is evident through the clumsy, awkward, heavy downward moving action of the torso; similar to that of a waterfall descending onto rocks (Figure 24.28).

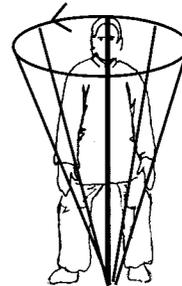


Figure 24.26. Earth Qi Causes the Body to Rotate like the spinning rotation of the Earth

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 consciously tries to force relaxation or augment the movement of his or her body while meditating, he or she will be tired by the end of the meditative session.

Note: While interning at the Medical Qigong Ward at the Xi Yuan Hospital in China, I found it fascinating to observe meditating patients displaying the results of both energetic organ manifestations or consciously induced augmentation of movement. All the above listed energetic manifestations became evident.

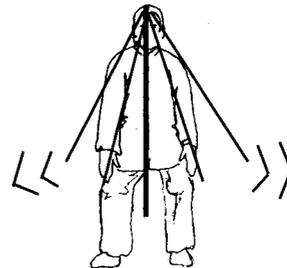


Figure 24.27. Metal Qi Causes the Body to Shake like the ringing of a Bell

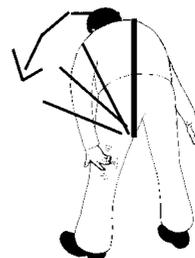


Figure 24.28. Water Qi Causes the Body to Sink Downward like a Waterfall

Balancing the Diet					
	Liver	Heart	Spleen	Lungs	Kidneys
Excess	Sour	Bitter	Sweet	Pungent	Salty
Controlled By	Pungent	Salty	Sour	Bitter	Sweet
Counteracts	Sweet	Pungent	Salty	Sour	Bitter

Figure 24.29. The Five Flavors and their Controlling and Counteracting Cycles

Five Elemental Cycle					
Element	Wood	Fire	Earth	Metal	Water
Season	Spring	Summer	Late Summer	Autumn	Winter
Organ	Liver	Heart	Spleen Pancreas	Lungs	Kidneys
Bowel	Gall Bladder	Small Intestine	Stomach	Large Intestine	Urinary Bladder
Superficial Organ	Tendons Nerves	Blood Vessels	Muscles	Skin	Bones
Release Point (Sense Organ)	Eyes	Tongue	Mouth	Nose	Ears
Taste	Sour	Bitter	Sweet	Pungent	Salty

Figure 24.30. The Five Flavors in Relationship to the Body's Internal Organs, the Seasons, and the Elements

### USING THE FIVE FLAVORS OF FOOD

The energetic properties of the Five Flavors of food (sour, bitter, sweet, pungent, and salty) can be used to balance and control the energy of each organ or organ system. Any Excess or Deficiency of one flavor affects not only the organ to which it corresponds, but the other internal organs as well (Figure 24.29). In the clinics in China, the theory of the Five Flavors or tastes is combined with the theory of the Five Elements to describe the interaction of the different "flavors" on the

body's internal organs and energetic systems (Figure 24.30). The Five Flavors and their effect on the body are described in the following sections.

#### **SOUR TASTE, WOOD ELEMENT**

The Liver organ benefits from sour tasting food. Some examples of sour foods include: lemons, pickles, liver, vinegar, wheat, salad oils, and sour cream. Sour foods affect the Liver, eyes, and tendons. They are also excellent for stimulating the energy of the Liver and Gall Bladder.

1. Sour foods are astringent, contractive, and can be prescribed to achieve the following treatment goals:
  - to prevent or reverse the abnormal leakage of Qi and Fluids
  - to counteract diarrhea and excessive perspiration by slowing the movement of fluids
  - to drain the Liver of Excess Qi, thereby indirectly strengthening the Lungs
  - to correct an irregular, slow heartbeat
2. An excess of sour foods can cause:
  - injury to the muscles
  - hardening and wrinkling of the skin
  - stiffness spreading along the tendons which are controlled by the Liver. As the Liver controls the tendons, patients with tendon trouble should also eat less sour food

**BITTER TASTE, FIRE ELEMENT**

The Heart organ benefits from bitter tasting foods which directly stimulate and enhance the Heart's Qi. Some examples of bitter foods include: black and green teas, asparagus, celery, turnips, leeks, cabbage, broccoli, and cauliflower. Bitter foods affect the Heart, tongue, and Blood. They are also excellent for stimulating the energy of the Heart and Small Intestine.

1. Bitter foods are used for draining and drying and can be prescribed to achieve the following treatment goals:
  - to stimulate the energy of the Heart
  - to clear the Heart Fire
  - to reduce fever and Excess body Heat
  - to stimulate digestion
  - to drain Excess Spleen Qi
  - to remove obstructions in the upper respiratory tract
2. An excess of bitter foods can cause the following dysfunctions:
  - dryness and congestion of the Spleen and Stomach
  - hyperactivity of the Heart Fire and the consumption of Kidney Yin fluids

**SWEET TASTE, EARTH ELEMENT**

The Spleen organ benefits from sweet tasting food. Some examples of sweet foods include: honey, dates, sugar cane, tangerine juice, pecans,

snow peas, corn, milk, and sweet potatoes. Sweet foods affect the Spleen, mouth, and muscles. They are also excellent for stimulating the energy of the Spleen, Stomach, and pancreas.

1. Sweet foods are used for tonifying, regulating, and sometimes for moistening; they can also be prescribed to achieve the following treatment goals:
  - to stimulate the digestive Fire
  - to tonify the Spleen, Stomach, and pancreas
2. An excess of sweet foods can cause the following dysfunctions:
  - an imbalance in the Kidneys
  - an aching in the bones
  - hair loss from the head
  - muscle dysfunctions
  - injury to the Spleen and Stomach. The sweet flavor spreads through the muscles, so patients with diseases of Spleen, Stomach, or muscles (diabetes, hypoglycemia, systemic candida, fibromyalgia, chronic fatigue) should limit their intake of sweet foods

**PUNGENT TASTE, METAL ELEMENT**

The Lungs themselves benefit from pungent tasting foods, which directly stimulate and enhance the Lung's Qi. Some examples of pungent foods include: garlic, onions, ginger, black and white pepper, mustard, and chilies. Pungent foods affect the Lungs, nose, skin, and body hair. They are also excellent for the stimulating the energy of the Lungs and Large Intestine. Because the Lungs control the Qi, the Lungs are very quick in absorbing the energy of pungent foods.

1. Pungent foods are used for dispersing and moving and can be prescribed to achieve the following treatment goals:
  - to induce perspiration
  - to improve circulation of Qi and Blood
  - to stimulate the digestion
  - to activate the Lung energy and promote the Lung's function
  - to expand the Lung Qi
  - to drain the Lungs of Excess Qi
  - to increase Fluids and saliva secretions
2. An excess of pungent foods can cause the following dysfunctions:

- great loss of Lung energy and damage to the Lung organs
- knots in the muscles
- withering or decay of the fingernails and toenails

**SALTY TASTE, WATER ELEMENT**

The Kidneys themselves benefit from salty tasting foods which directly stimulate and enhance the Kidney’s Qi. Some examples of salty foods include: shellfish, cheese, soy sauce, seaweed, salt, and ham. Salty foods affect the Kidneys, ears, and bones. They are also excellent for stimulating the Kidney Qi and Urinary Bladder Qi.

1. Salty foods are used for purging and softening and can be prescribed to achieve the following treatment goals:
  - to soften hard nodules such as cysts
  - to purge inflamed lymph glands
  - to soften knotted muscles
2. An excess of salty foods can cause the following dysfunctions:
  - damage to the Kidneys and Urinary Bladder
  - changes in the complexion
  - Blood diseases
  - cause the Blood to coagulate or clot

**SEASONAL GUIDELINES FOR THE FIVE ELEMENTAL TASTES**

During each season, the five separate flavors serve as a catalyst to draw Qi into the deficient organ. Overexposure to the seasonal elements (Cold, Wind, Damp, etc.) is responsible for external pathogenic factors that invade the body and affect the body’s Jing, Qi, and Shen. The development of disease is due to an imbalance in the struggle between the body’s health preserving Qi and the pathogenic influences. If the pathogenic factors are excessive, they can obstruct the body’s normal physiological function, creating illness. However, if the body’s Qi is strong, the pathogenic factors will have a difficult time causing any energetic imbalances.

Traditional Chinese Medicine divides the effects of these tastes into five seasons, each with its own unique function and flow of energy affecting the human body. One example of the ef-

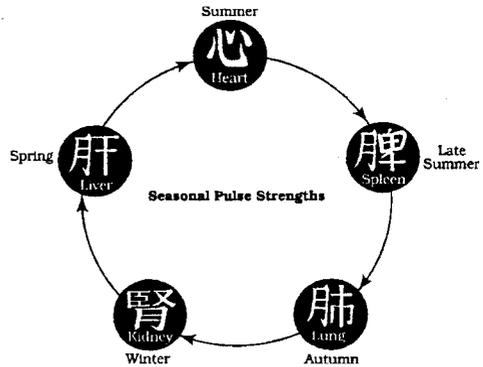


Figure 24.31. The quality of the body’s pulse is constantly changing according to the rhythm of the five seasons.

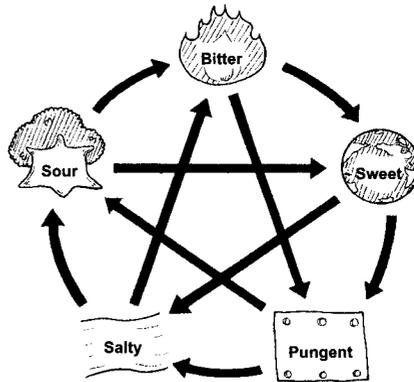


Figure 24.32. The Five Elements’ Interaction of the Five Flavors

fects of nature’s rhythms on man is that the pulse quality in the viscera constantly changes in accordance with the five seasons (Figure 24.31). The Liver pulse is relatively strong in spring, compared to the other organs; in the summer the Heart is stronger, in the late summer - the Spleen, in the autumn - the Lungs, and in winter - the Kidneys.

Basic guidelines are developed for eating in accordance with the flow of the Five Element cycle. These guidelines will help train the body to recognize what foods it needs. The food types and tastes are divided into five categories which relate to the five seasons of the year, the Five Elements, and the Yin and Yang organs (Figure 24.32).

To achieve overall balance, food and energy must be equally balanced. If the Liver is weak, for example, eating Sour flavored food will help cor-

In the Creative or Generating Cycle—			In the Controlling Cycle—		
Salty Kidney (Water)	generates	(Wood) Sour Liver	Salty Kidney (Water)	controls	(Fire) Bitter Heart
Sour Liver (Wood)	generates	(Fire) Bitter Heart	Bitter Heart (Fire)	controls	(Metal) Pungent Lungs
Bitter Heart (Fire)	generates	(Earth) Sweet Spleen	Pungent Lungs (Metal)	controls	(Wood) Sour Liver
Sweet Spleen (Earth)	generates	(Metal) Pungent Lung	Sour Liver (Wood)	controls	(Earth) Sweet Spleen
Pungent Lung (Metal)	generates	(Water) Salty Kidney	Sweet Spleen (Earth)	controls	(Water) Salty Kidneys

Figure 24.33. The Creative (or Generating) and Controlling Cycles of the Five Flavors

rect it and Salty flavored food will also help. This prescription is based on the Five Element theory which focuses primarily on two cycles—the Generating Cycle and the Controlling Cycle (Figure 24.33).

**OVERVIEW OF FIVE ELEMENT TASTES**

The overall understanding of the Five Element tastes empowers the Qigong doctor to accurately assist in prescribing better eating habits for his or her patients. By understanding the seasonal eating patterns (i.e., in the winter eating root food, which is grown under the ground, and in the summer eating food that is grown via branches and flowers) the doctor can observe whether the patient is further compounding his or her disease condition through improper diet. The TCM theory

of diet and the Five Elements stems from the ancient Daoist concept of eating only what is in season, according to the specific region where one resides.

**SUMMARY**

In comprehending the energetic relationships of the Five Elements, the Qigong doctor will be able to effectively evaluate the patient’s eating patterns and living conditions, and the specific effects these have on the patient’s disease. Through this understanding, the doctor can then formulate an effective treatment strategy. This includes prescribing the Medical Qigong exercises, meditations, diets, eating habits, and lifestyle changes needed in order to support and maintain the doctor’s treatments.

## CHAPTER 25

# DIAGNOSIS ACCORDING TO THE SIX STAGES AND FOUR LEVELS

### INTRODUCTION

In ancient China, the pattern for diagnosing according to the Six Stages was formulated for diseases induced by Cold invasion. Similarly, the pattern for diagnosing according to the Four Stages was formulated for diseases induced by Heat invasion.

### DIAGNOSIS ACCORDING TO THE SIX STAGES

This system of diagnosis was formulated by Dr. Zhang Zhong Jing in the early Han Dynasty (206 B.C. - 220 A.D.). The application of the Six Stages of diagnosis provides the key link in treating febrile diseases. The Six Stages are described as Tai Yang, Shao Yang, Yang Ming, Tai Yin, Shao Yin, and Jue Yin. Essentially, symptoms are distinguished according to the depth, severity, progression, and regression of an external pathogen.

In ancient China, the energetic progression of Yin and Yang was incorporated within the models of the six stage progression. The major and minor progressions of Yin and Yang give way to the final manifestations of energetic light.

- **Yin's Energetic Movement:** Yin, in energetic movement, retreats or shrinks. Hence its progression flows from Greater (Tai) Yin, Lesser (Shao) Yin, to Shrinking (Jue) Yin.
- **Yang's Energetic Movement:** Yang, in energetic movement, advances or brightens. Hence its progression flows from Greater (Tai) Yang, Lesser (Shao) Yang, to Bright (Ming) Yang.

### THE THREE YANG SYNDROMES

When using the Six Stages method of diagnosis, the signs and symptoms of pathological changes are seen as resulting from attacks by exogenous factors. The first three syndromes de-

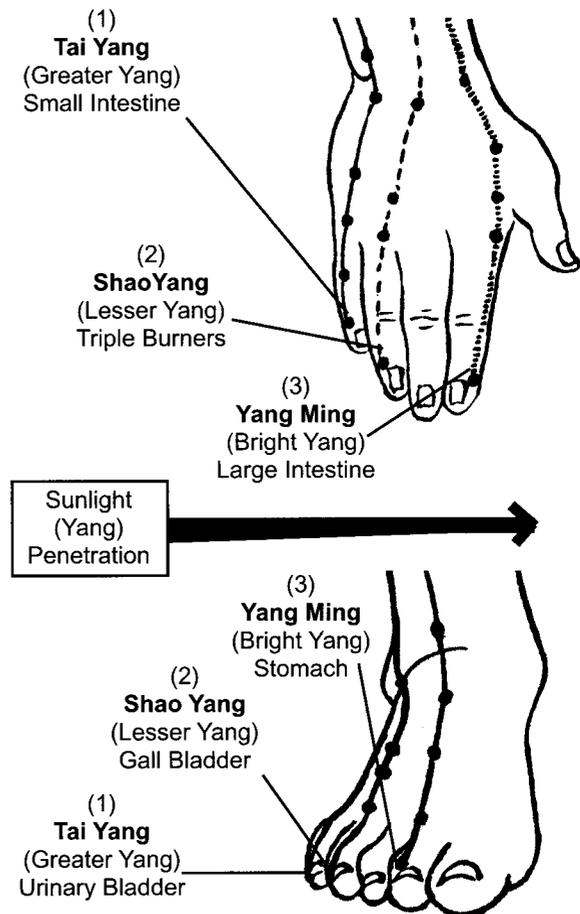


Figure 25.1. The Three Yang Stages

scribe the pathological changes occurring in the six Yang organs and channels (Small Intestine and Urinary Bladder, Triple Burners and Gall Bladder, Large Intestine and Stomach) and are called the "Three Yang Stages" (Figure 25.1).

- **Tai Yang (Greater Yang):** The Small Intestine and Urinary Bladder Channels are considered to be the outside Yang channels. They are located on the most lateral aspects of the little

fingers and little toes. They are located on the appendages that are furthest away from the center of the body. They represent and receive the maximum amount of Yang Qi via the external sunlight shining on the external tissues of the body. They are the first line of defense against external pathogenic invasion.

- **Shao Yang (Lesser Yang):** The Triple Burners and Gall Bladder Channels are considered to be the middle Yang channels. They are located on the lateral aspect of the fourth fingers and fourth toes. They are also located on the appendages away from the center of the body, representing and receiving a smaller amount of Yang Qi via the external sunlight shining deeper into the tissues from the outside of the body. They are the second line of defense against external pathogenic invasion.
- **Yang Ming (Bright Yang):** The Large Intestine and Stomach Channels are considered to be the inside Yang channels. They are located on the second fingers and second toes. They are located on appendages that are closer to the center of the body, representing and receiving the deeper penetration of Yang Qi via the external sunlight shining deeper into the tissues from the outside of the body. They are the third line of defense against external pathogenic invasion.

In the Three Yang Stages, the pathogenic factors predominate, but the body's energy is still relatively strong. The major symptoms are signs of Heat, and the treatment is directed at eliminating the pathogenic factors. These are the external conditions which can progress from the superficial Tai Yang Stages to the deeper Yang Ming Stages.

#### THE TAI YANG OR GREATER YANG STAGE

The Tai Yang or Greater Yang Stage affects Qi on the exterior surface of the body and all three Wei Qi levels. This energetic disturbance affects the Small Intestine and Urinary Bladder Channels and organs that govern the exterior of the body. Because they are the most superficial channels, they are very rich in Wei Qi.

The Tai Yang syndromes can be divided into

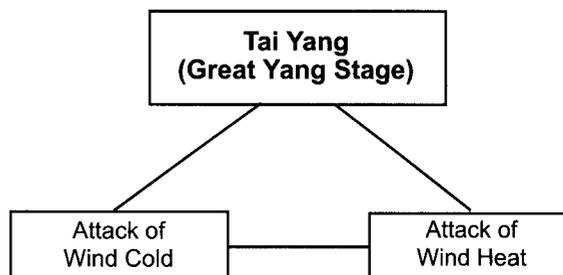


Figure 25.2. Tai Yang (Greater Yang) Syndromes

two clinical manifestations, those pertaining to an Attack of Wind Cold and those pertaining to an Attack of Wind Heat (Figure 25.2).

- **Attack of Wind Cold:** These clinical manifestations include aversion to cold, stiff neck, headache, no sweating, fever, body aches, floating-tight pulse, and shortness of breath.  
For an attack of Cold at the Tai Yang stage, the focus of the Qigong treatment is to first open the pores to eliminate pathogenic factors by purging and dispersing, followed by tonification of the Lungs.
- **Attack of Wind Heat:** These clinical manifestations include aversion to wind, stiff neck, sweating, body aches, sore throat, floating pulse, and fever.

For an attack of Wind at the Tai Yang stage, the focus of the Qigong treatment is to first open the pores to eliminate pathogenic factors by purging and dispersing, then to relax the muscles for diaphoresis (profuse sweating) in order to regulate the Ying and Wei Qi, and finally, to prescribe herbs (or refer out for herbal treatment).

#### THE SHAO YANG OR LESSER YANG STAGE

The Shao Yang or Lesser Yang Stage affects the interior and exterior levels of the body equally. This energetic disturbance affects the Triple Burners and Gall Bladder organs and channels.

- **Clinical Manifestations of the Shao Yang Channel Stage:** These symptoms include an alteration of fever and chills, fullness of the costal and hypochondriac regions, bitter taste in the mouth, blurred vision, loss of appetite,

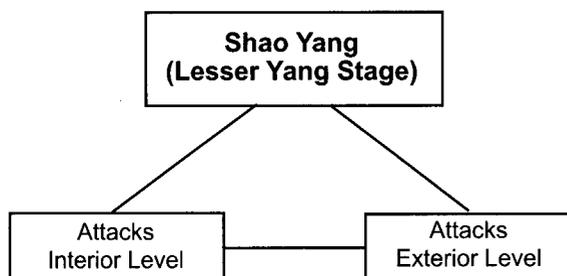


Figure 25.3. Shao Yang (Lesser Yang) Syndromes

nausea, vomiting, irritability, dry throat, a wiry pulse, and a white-greasy tongue coating.

For invasion of pathogens at the Shao Yang stage, the focus of the Qigong treatment is on dispersing Heat with purging techniques and on promoting the production of Body Fluids using herbs (Figure 25.3).

#### THE YANG MING OR BRIGHT YANG STAGE

The Yang Ming or Bright Yang Stage affects Qi at the interior level of the body. The Yang Ming stage represents a pathogen that has penetrated deeper than the Shao Yang stage and manifests primarily as an Excessive Heat Syndrome. This energetic disturbance affects the Large Intestine and Stomach organs and channels. At this stage, the pathogenic factors have transformed into Heat.

The Yang Ming syndromes can be divided into two clinical manifestations: those pertaining to an attack of the patient's channels and those pertaining to an attack of the patient's organs (Figure 25.4).

- **Clinical Manifestations of the Bright Yang Channel Stage:** These symptoms include Pure Interior Heat known as the "Four Bigs" (big fever, big thirst, big sweating, and big pulse). In addition, the patient also experiences an aversion to heat and has a red tongue with a yellow dry coating.

For invasion of pathogens at the Yang Ming channel stage, the focus of the Qigong treatment is on dispersing Heat with purging techniques and on promoting the production of Body Fluids through herbs.

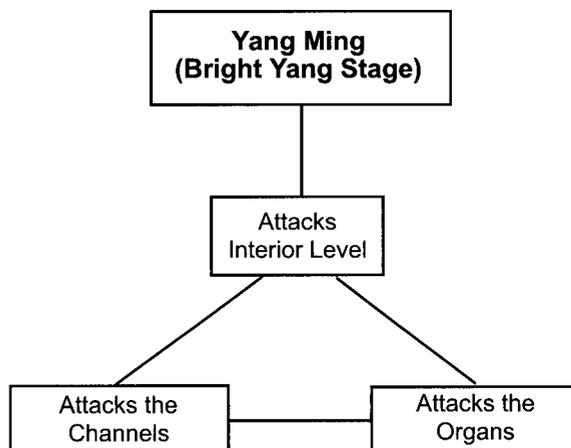


Figure 25.4. Yang Ming (Bright Yang) Syndromes

- **Clinical Manifestations of the Bright Yang Organ Stage:** These symptoms include Interior Heat and the "Four Bigs" with constipation, profuse sweating, high fever which worsens in the afternoon, fullness and pain in the abdomen (which becomes worse with pressure), and a red tongue with a dry, yellow or black coating.

For invasion of pathogens at the Yang Ming organ stage, the focus of the Qigong treatment is on eliminating pathogenic factors with purging and dispersing techniques and on relieving constipation.

#### THE THREE YIN SYNDROMES

The second set and deeper three syndromes are those of the Three Paired Yin Channels. They are based on the pathological changes of the Six Yin Organs and channels (Lungs and Spleen, Heart and Kidneys, Pericardium, and Liver). These syndromes are the reflection of pathological changes within the Yin and Yang organs, channels, and collaterals. In the three Yin stages, the pathogenic factors are still present but diminishing. The body's Qi has become weakened, and there are deficient signs still present. The treatment is focused on strengthening the body's Qi and Body Fluids. These are internal conditions that progress from the Tai Yin stages and move deeper into the body until they reach the Jue Yin stage.

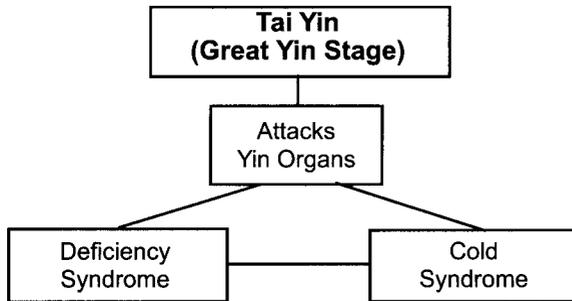


Figure 25.5. Tai Yin (Greater Yin) Syndromes

**THE TAI YIN OR GREATER YIN STAGE**

The Tai Yin or Greater Yin Stage affects the Yin organs as the penetration of pathogenic factors flow deep into the energetic layers. This energetic disturbance affects the Lung and Spleen organs and channels resulting in a deficiency and Cold syndrome (Figure 25.5).

- **Clinical Manifestations of the Greater Yin stage:** These symptoms include vomiting and diarrhea, abdominal fullness, absence of thirst, a feeble pulse, and a pale tongue.

For invasion of pathogens at the Tai Yin stage, the focus of the Qigong treatment is on heating and energizing the Middle Burner and on dispersing the Cold using herbs. It is also important to tonify the patient’s Spleen Qi.

**THE SHAO YIN OR LESSER YIN STAGE**

The Shao Yin or Lesser Yin Stage affects the Heart and Kidney organs and channels.

The Shao Yin syndromes can be divided into two clinical manifestations, those pertaining to the transformation of Cold Deficiency to Kidney Yang Deficiency, and those pertaining to the transformation of Heat Deficiency to Kidney Yin Deficiency (Figure 25.6). Clinical manifestations are as follows:

- **The Transformation of Cold Deficiency to Kidney Yang Deficiency:** These symptoms include aversion to cold, preference for hot drinks, chills, cold limbs, diarrhea, palpitations, listlessness, lethargy, somnolence, abundant-pale urine, deep-fine pulse, and a pale tongue.

For invasion of pathogens at the Shao Yin stage caused by the transformation of Cold Deficiency to Kidney Yang Deficiency, the focus

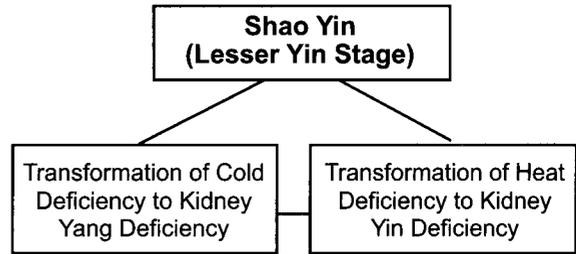


Figure 25.6. Shao Yin (Lesser Yin) Syndromes

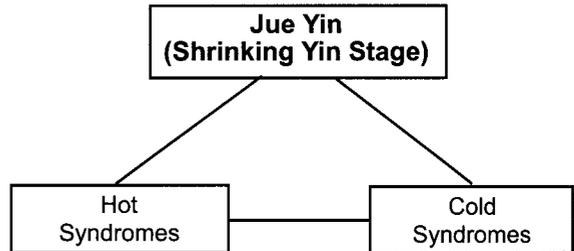


Figure 25.7. Jue Yin (Shrinking Yin) Syndromes

of the Qigong treatment is placed on tonifying the patient’s organ Qi, preventing the Yang from collapsing, and treating with herbs.

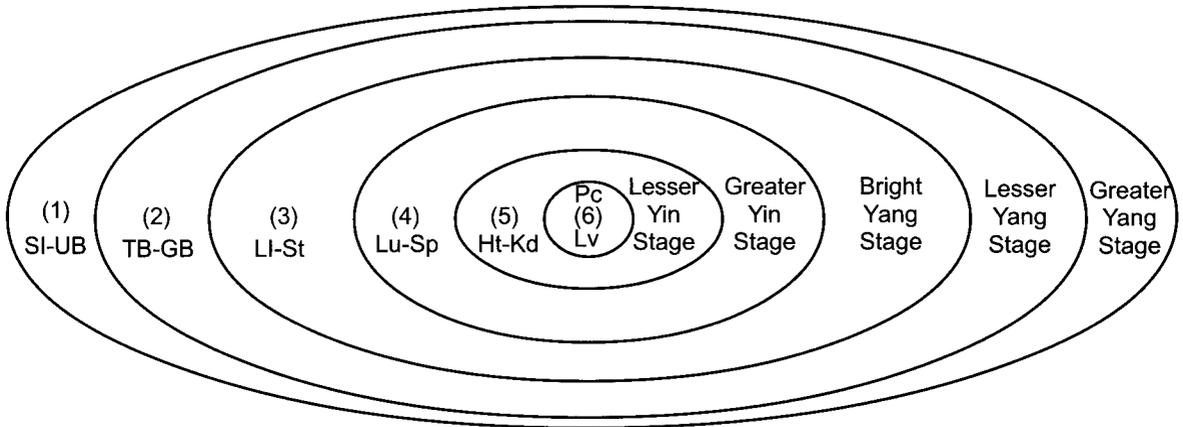
- **The Transformation of Heat Deficiency to Kidney Yin Deficiency:** These symptoms include insomnia, fever, irritability, dry throat and mouth, night sweats, scanty dark urine, fine-rapid pulse, and a red tongue without coating.

For invasion of pathogens at the Shao Yin stage caused by the transformation of Heat Deficiency to Kidney Yin Deficiency, the focus of the Qigong treatment is placed on tonifying the patient’s organ Qi, nourishing the Yin, and dispersing Fire using herbs.

**THE JUE YIN OR SHRINKING YIN STAGE**

The Jue Yin or Shrinking Yin Stage (sometimes known as Terminal Yin), affects the Pericardium and Liver organs and channels. This is the deepest and most complicated stage of pathogenic invasion, characterized by simultaneous Hot and Cold Syndromes (Figure 25.7).

- Clinical manifestations are as follows: Cold limbs, chronic diarrhea, vomiting, pain, feeling of heat and energy expanding in the chest, burning sensation in the Heart, and feeling of hunger with no desire to eat.



1. The Greater Yang Stage (Tai Yang)

Affects the Small Intestine and Urinary Bladder organs and channels. At this stage the pathogens are at the superficial level of the body's Wei Qi, caused by an attack of Wind Heat and/or Wind Cold Invasion. This stage is also considered an External Cold Invasion at the Wei Qi level.

2. The Lesser Yang Stage (Shao Yang)

Affects the Triple Burners and Gall Bladder organs and channels. At this stage the pathogens are half exterior and half interior, flowing in and out of the body, causing alternating chills and fever. This stage is also considered an internal condition at the Qi level.

3. The Bright Yang Stage (Yang Ming)

Affects the Large Intestine and Stomach organs and channels. At this stage the pathogens absorb deeper into the body's tissues, transforming into Heat and affecting the internal organs and/or channels. This stage is also considered an internal condition at the Qi level.

- Bright Yang Channel Stage: Results in pure Internal Heat with "Four Bigs" (fever, thirst, sweating, and pulse).
- Bright Yang Organ Stage: Results in Interior Heat with constipation.

4. The Greater Yin Stage (Tai Yin)

Affects the Lungs and Spleen organs and channels. At this stage the penetration of pathogenic factors has entered deep into the energetic layers affecting the Yin organs, invading the Middle Burner (affecting the Spleen) and causing a deficient condition. This stage is considered an Internal condition at the Ying Qi level.

5. The Lesser Yin Stage (Shao Yin)

Affects the Heart and Kidney organs and channels. At this stage the pathogenic factors transform either into Cold or Heat, causing further deficient conditions. This stage is also considered an internal condition at the Ying Qi level.

- Pathogens will transform into Cold due to a Deficiency of Kidney Yang.
- Pathogens will transform into Heat due to a Deficiency of Kidney Yin.

6. The Shrinking Yin Stage (Jue Yin)

Affects the Pericardium and Liver organs and channels. At this stage the pathogenic factors continue to deplete the body's life-force energy. Sometimes known as Terminal Yin, this is the final stage of pathogenic invasion before death occurs. This stage is also considered an internal condition at the Blood level.

Figure 25.8. The Six Stages of Pathogenic Invasion. The invasion of external pathogenic factors follows a systematic progression through the body's Six Levels of Qi.

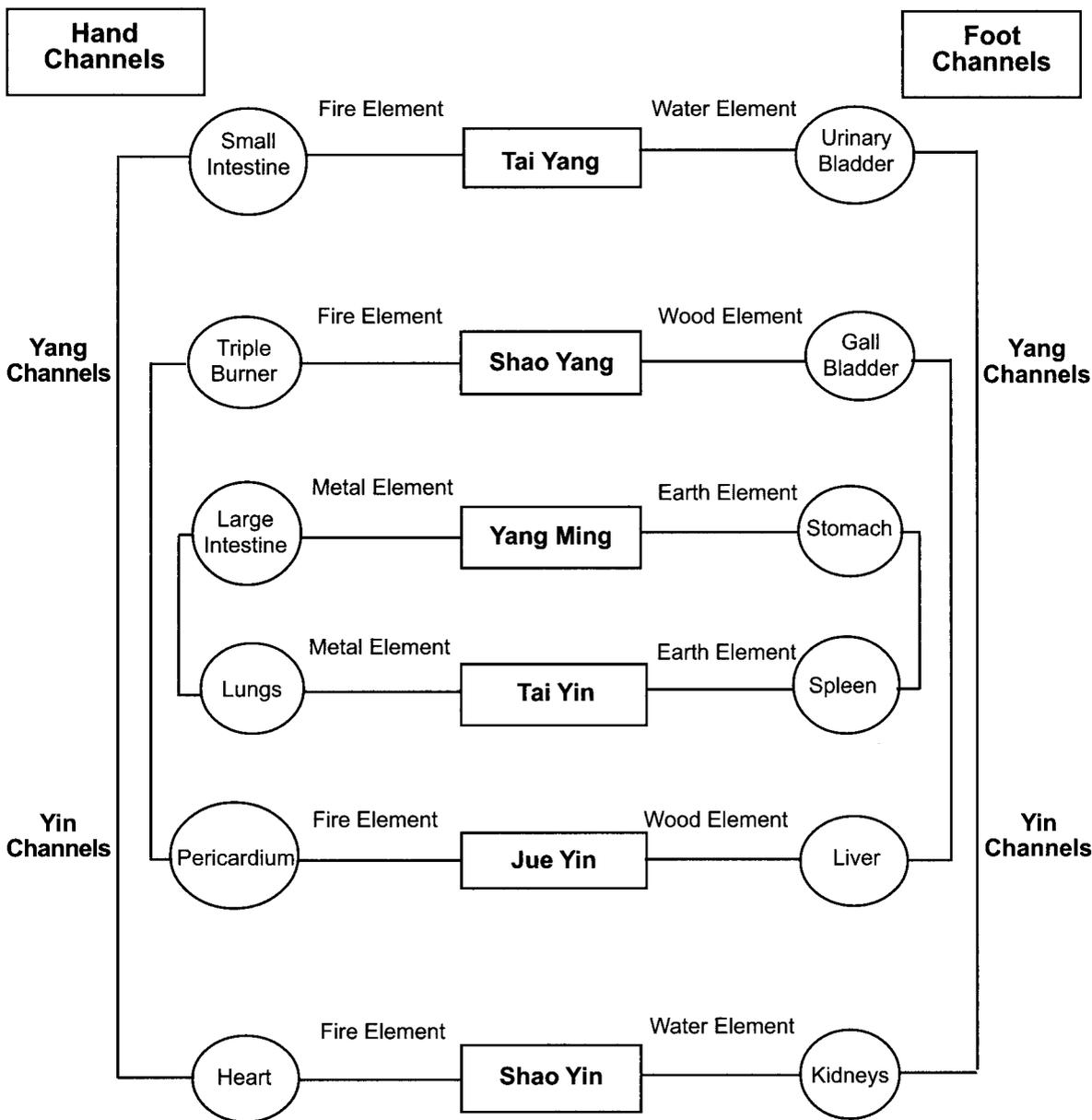


Figure 25.9. In ancient China, another pattern for diagnosing according to the Six Stages was also formulated according to their association with the Five Elements, located within the body's hands and feet.

For invasion of pathogens at the Jue Yin stage, the focus of the Qigong treatment is on purging, tonifying, and regulating the patient's organ Qi. Applying Cold and Hot herbal medicines simultaneously can be used

to drive out the patient's pathogenic factors and aid in purgation. Herbal tonics can also be used to increase the patient's resistance to pathogenic diseases and aid in tonification (Figure 25.8 and Figure 25.9).

**SIX STAGES CHANNEL DISHARMONY**

According to the *Magical Pivot*, there are specific physical reactions (concerning the Six Stages) when channel disharmony occurs. Without proper treatment, the channels can become disordered allowing the Qi to scatter. If the patient's Qi scatters, the Ying Qi (Nourishing Qi) and Wei Qi (Protective Qi) begin to counter-flow, resulting in a Yang disease penetrating the Yin and a Yin disease penetrating the Yang. The energetic counter-flow causes Evil Qi to recycle.

This entire process was referred to in ancient China as "cutting the body." If a condition of "cutting the body" occurs, the patient's physical body loses Qi and begins to overflow with Turbid Qi, polluting the brain and marrow, and obstructing the transformation and transportation of Body Fluids. The specific physical reactions are described as follows:

**TAI YANG (GREATER YANG) CHANNEL DISHARMONY**

When the Tai Yang Channels (Small Intestine and Urinary Bladder) are "cut off," the patient can manifest symptoms such as: convulsions, spasms, the body will bend backwards, eyes will roll upwards into the head, and the skin will turn a pallid white color (the white color signifies that the patient's sweat is "cut off").

**SHAO YANG (LESSOR YANG) CHANNEL DISHARMONY**

When the Shao Yang Channels (Triple Burners and Gall Bladder) are "cut off," the patient can manifest symptoms such as: deafness, the joints become flaccid, the skin will turn a greenish white color and the patient's connection to the eyes becomes "cut off."

**YANG MING (BRIGHT YANG) CHANNEL DISHARMONY**

When the Bright Yang Channels (Large Intestine and Stomach) are "cut off," the patient can manifest symptoms such as: paranoia, absurd babbling, mouth and eye twitching, the skin can turn a yellowish color, and the patient's channels become full in the upper and lower regions so that they cannot move their body.

**TAI YIN (GREATER YIN) CHANNEL DISHARMONY**

When the Tai Yin Channels (Lung and Spleen) are "cut off," the patient can manifest symptoms such as: abdominal swelling, dyspnea, vomiting and red face. If the patient's upper and lower channels become obstructed, the face will blacken and the skin and hair can become scorched.

When the Arm Tai Yin Qi is "cut off," the patient's skin and hair will not be nourished, and can become scorched (the Lungs are responsible for moving the Qi to warm and moisten the skin and hair). If the skin and hair become scorched, the Body Fluids will withdraw from the skin and external tissues, causing the finger and toe nails to wither and the hair to break (Fire Overcontrolling Metal).

When the Leg Tai Yin Qi is "cut off," the patient's muscles and tissues will not receive nourishment (the Spleen is responsible for production of Gu Qi). If the muscles and tissues become weak, the tongue withers and the philtrum (the infra-nasal depression in the midline of the upper lip) swells. If the philtrum swells, it causes the lips to reverse into themselves, which is a clinical manifestation that the patient's tissues are beginning to die.

**SHAO YIN (LESSER YIN) CHANNEL DISHARMONY**

When the Shao Yin Channels (Heart and Kidneys) are "cut off," the patient can manifest symptoms such as: abdominal swelling and obstruction, the face will blacken, the teeth will discolor and the patient's upper and lower channels will become obstructed.

When the Arm Shao Yin Qi is "cut off," the patient's Blood channels become obstructed, resulting in Blood stagnation (due to lack of circulation from the Heart). The diminished Blood circulation causes the skin color and hair to lose their luster and the face to slowly blacken as the patient's Blood begins to die.

When the Leg Shao Yin Qi is "cut off," the patient's bones begin to wither (due to lack of nourishment from the circulation of the Kidneys). If the bones do not receive nourishment, the patient's teeth will begin to discolor, the hair to lose its gloss and the muscles will weaken and atrophy.

### JUE YIN (SHRINKING YIN) CHANNEL DISHARMONY

When the Shrinking Yin Channels (Pericardium and Liver) are “cut off,” the patient can manifest symptoms such as: fever, dry throat, frequent urination, and Shen disturbance. In extreme cases, the patient’s tongue will roll up, and in male patients the testes will withdraw upwards into the body.

When the Leg Shrinking Yin Qi is “cut off,” the patient’s tendons will tighten (due to lack of nourishment from the circulation of Liver Qi). When the tendons tighten, the tongue curls and the testicles regress, which is a clinical manifestation that the patient’s tendons are beginning to die.

## DIAGNOSIS ACCORDING TO THE FOUR LEVELS

This system of diagnosis was formulated by the famous Chinese physician, Dr. Ye Tian Shi, in the late 1600’s. These syndromes are used to explain the etiology and pathogenesis of febrile diseases. The differentiation of syndromes pertaining to the Four Levels of Diagnosis is concerned with febrile diseases caused by externally contracted Heat. Because exogenous diseases are always developing and changing, by studying the transmission of pathological changes the Qigong doctor is able to make a more accurate diagnosis. These four levels are identified by four types of energy and are classified as follows: Wei Qi Level, Qi Level, Ying Qi Level, and Blood (Xue) Level (Figure 25.10).

### THE WEI QI LEVEL (PROTECTIVE ENERGY)

At the Wei Qi Level, the pathogenic Heat invades the outer level of Wei Qi, manifesting symptoms such as fever, aversion to wind and cold, excessive or absence of sweating, thirst, sore throat, coughing, headache, red tip along the edge of the tongue with a thin coating, and a floating, rapid pulse.

For invasion of pathogenic Heat at the Wei Qi level, the Qigong treatment should focus on dispersing pathogenic factors and on tonifying the exterior by utilizing pungent tastes and herbs. Points are generally selected from the Lungs,

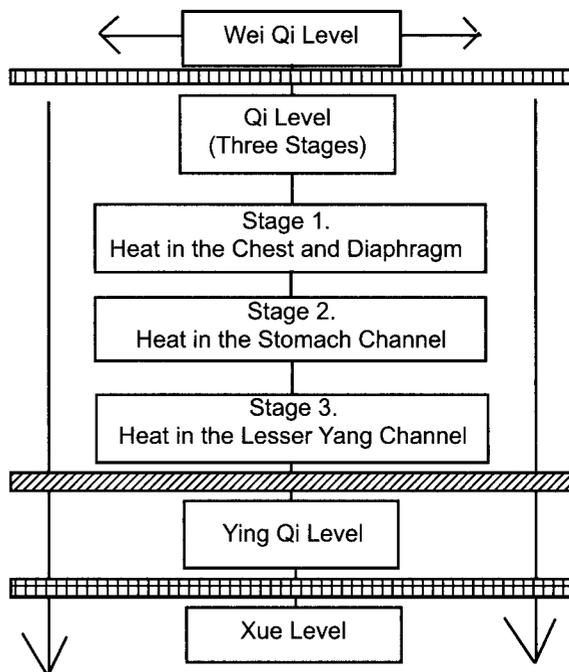


Figure 25.10. The Four Levels of Diagnosis

Large Intestine, and Urinary Bladder Channels, as well as from the Governing Vessel.

### THE QI LEVEL

At the Qi Level, the pathogenic Heat continues to progress deeper into the body, attacking and affecting the Qi system. At this stage, the body system is still strong, but the normal functions of the Yin and Yang organs are impaired. Because of the different functions of the Yin and Yang organs, the manifestations of pathogenic invasion at the Qi level differ. The three conditions associated with this stage of pathogenic invasion are as follows:

- **Heat in the Chest and Diaphragm:** This is the first stage and is not considered a severe syndrome. The symptoms manifest as fever, burning sensation in the epigastrium, sticky sputum, thirst, red tongue with a yellow coat. For invasion of pathogenic Heat in the chest and diaphragm, the Qigong treatment should focus on dispersing pathogenic Heat accumulated in the chest and diaphragm.
- **Heat in the Stomach Channel:** This is the second stage and is considered a more severe

Heat syndrome. These symptoms manifest as Heat, thirst, a dry red tongue with yellow coating, and a slippery rapid pulse.

For invasion of pathogenic Heat in the Stomach Channel, the Qigong treatment should focus on purging pathogenic Heat and tonifying the body's Fluids.

- **Heat in the Lesser Yang Channels:** This is considered the final stage of Qi invasion. This syndrome is similar to the Lesser Yang Stage of the Three Yang Syndromes (according to the Six Stages), except that there is Dampness.

For invasion of pathogenic Heat in the Lesser Yang Channels (Triple Burner and Gall Bladder), the Qigong treatment should focus on purging pathogenic Heat from the Triple Burner and Gall Bladder channels, and on dispelling Dampness and dispersing Phlegm.

#### THE YING QI LEVEL (NUTRITIVE ENERGY)

At the Ying Qi Level, the pathogenic factors have penetrated deeper to the level of the Ying Qi; the organs, the Blood, the Blood Vessels, and the Heart are therefore all affected. The symptoms in this stage are generally caused by the burning up of the Yin. Clinical manifestations include: irritability, insomnia, mental restlessness, fever that worsens at night, dry mouth, absence of thirst, faint skin eruptions, a deep red tongue with little or no coating, and a fine rapid pulse.

For invasion of pathogenic Heat at the Ying Qi Level, the Qigong treatment focuses on purging pathogenic Heat from the Ying Qi level using dispersing techniques. As an auxiliary method, in China, bleeding may be performed by pricking the Heart and Pericardium Channels, as well as the Governing Vessel.

#### THE BLOOD (XUE) LEVEL

The Blood Level is the deepest and final level of pathogenic invasion. This stage contains the most serious manifestations of illness. Clinical manifestations include: high fever, skin that is hot to touch, bloody stool, vomiting of blood, nose bleeding, blood in urine, delirium, skin eruptions of purple or black color, a deep red tongue, a fine-rapid pulse, and in severe cases, convulsions.

For invasion of pathogenic Heat at the Blood

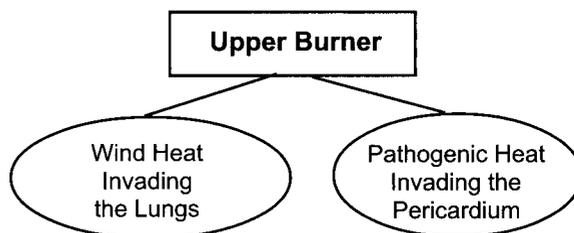


Figure 25.11. Diagnosis According to the Upper Burner

Level, the Qigong treatment focuses on purging pathogenic Heat from the Blood. In China, blood-letting techniques are used to purge stagnant Blood caused from Heat obstruction (the points are mainly selected from the Heart, Pericardium, Liver, Stomach, and Large Intestine Channels, along with the Governing Vessel). Additionally, the treatment addresses cooling the Blood, relieving convulsions, calming the mind, and reducing pathogenic factors with herbs.

## DIAGNOSIS ACCORDING TO THE TRIPLE BURNERS

This system of diagnosis was developed by the famous Chinese physician, Dr. Wu Ju-Tong in the late 1700's. This system is concerned with febrile diseases caused by externally-contracted Heat invading the body's Triple Burners. A Heat syndrome generally proceeds from the Upper Burner to the Middle and ends up at the Lower Burner. However, in cases of diseases due to Damp Heat, the pathogenic invasion of Heat begins at the Middle Burner in the Spleen.

#### THE UPPER BURNER

The Upper Burner encompasses the body from the top of the head to the diaphragm. This area includes the Heart, Lungs, Pericardium, throat, and head, and it is responsible for respiratory and cardiac functions. The Upper Burner moves the body's Clean Qi, circulating and distributing nutrients and Qi throughout the body like a mist.

Clinical manifestations of diseases in the Upper Burner correspond to those of a pathogenic invasion of the Lungs and Pericardium (Figure 25.11).

- **When Wind Heat invades the Lungs,** it ei-

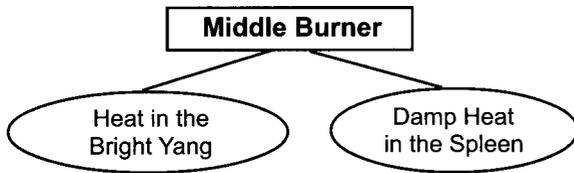


Figure 25.12. Diagnosis According to the Middle Burner

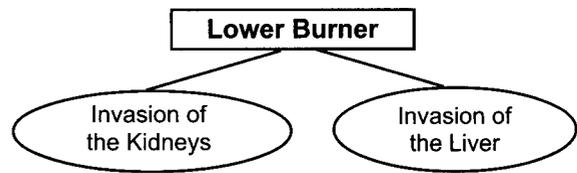


Figure 25.13. Diagnosis According to the Lower Burner

ther manifests at the Wei Qi level or deeper in the Lungs. The symptoms include: fever, sweating, sore throat coughing, stiffness and pain in the chest, wheezing, thirst, a red tongue with yellow coat, and a rapid pulse.

- **When pathogenic Heat invades the Pericardium**, it is manifested at the Wei Qi level. These symptoms include: fever, coldness of the limbs, delirium, aphasia, burning sensation in the epigastrium, and a deep red tongue with spots.

For invasion of pathogenic Heat in the Upper Burner, the Qigong treatment should focus on purging pathogenic Heat and/or Wind, and dispersing Phlegm from the Lungs and Pericardium organs and channels.

#### THE MIDDLE BURNER

The Middle Burner encompasses the area from the diaphragm to the umbilicus. This area includes the Stomach, Spleen, pancreas, and Gall Bladder, and it is responsible for digestion, fermentation, and the transformation of food and drink into nutrients for distribution. It moves the body's energy circulating it like a swamp.

Clinical manifestations of diseases in the Middle Burner from pathogenic Heat are divided into two syndromes: Heat in the Bright Yang, and Damp Heat in the Spleen (Figure 25.12).

- **Heat in the Bright Yang** manifests in symptoms such as interior Heat and the "Four Bigs" (big fever, big sweating, big thirst, and big pulse) with constipation, profuse sweating, high fever which worsens in the afternoon, fullness and pain in the abdomen (which becomes worse when pressure is applied), and a red tongue with a dry, yellow or black coating.
- **Damp Heat in the Spleen** manifests in symptoms such as poor appetite, fever that worsens in the afternoon, a heavy sensation in the head, body, and limbs; fullness of the chest

and epigastrium; nausea and vomiting; and a yellow, greasy tongue, with a floating or slippery pulse.

For invasion of pathogenic Heat in the Middle Burner, the Qigong treatment should focus on Tonifying the Spleen Yang, purging Dampness, and prescribing herbs.

#### THE LOWER BURNER

The Lower Burner encompasses the area from the umbilicus to the feet. This area includes the Liver, Kidneys, Urinary Bladder, intestines, external genitalia for men, and the uterus for women. The Lower Burner is responsible for filtering and eliminating waste products and for reproductive functions. It moves the body's Turbid Qi circulating it like a drainage ditch.

Clinical manifestations of diseases in the Lower Burner are caused from pathogenic Heat attacking the Kidneys or Liver and are divided into two syndromes (Figure 25.13).

- **Invasion of the Kidneys** by pathogenic Heat dries up the Kidneys' Yin, causing Heat symptoms due to a Yin Deficiency. Clinical manifestations include: lingering fever, hot hands and feet, night sweats, dryness of the mouth, deafness, lassitude, insomnia, a red-peeled tongue, and a rapid, empty pulse.

The Qigong treatment should focus on tonifying Yin, and purging the Heat.

- **Invasion of the Liver** by pathogenic Heat occurs after the Kidney Yin has been exhausted. This condition can result in Liver Wind, which clinically manifests as a low-grade fever, cold limbs, dry and cracked lips, convulsions and trembling, a dry, reddish-purple tongue, and a rapid-deep pulse.

For invasion of pathogenic Heat in the Lower Burner, the Qigong treatment should focus on tonifying Yin, and purging the Heat and Wind.

## CHAPTER 26

# CLINICAL EXAMINATION AND DIAGNOSIS

### SENSORY, INTUITIVE AND PERCEPTUAL DIAGNOSIS

Clinical diagnosis can be categorized into two primary methods of energetic examination and treatment: Sensory Diagnosis, and Intuitive and Perceptual Diagnosis (Figure 26.1). The clinical methods of Sensory Diagnosis involve assessing, evaluating, and determining a specific diagnoses according to the sensory skills of hearing, seeing, smelling and palpitation. This type of diagnosis is quite prevalent throughout both Traditional Chinese Medicine and Western medical clinics.

The methods of Intuitive or Perceptual Diagnosis, however, have been kept secret for many years in China, and are primarily found only within Medical Qigong clinics and Daoist monasteries. The methods of Intuitive or Perceptual Diagnosis include the use of the five energetic senses and operate on the energetic plane. This form of perception requires the individual to be able to see, hear, taste, smell, and feel without using the physical organs that are usually associated with sensory diagnosis.

The root of any disease can be drawn from its complex symptoms and signs by using the two main methods of Sensory Diagnosis and Intuitive and Perceptual Diagnostic principles. These two main methods of diagnosis serve as guidelines for the Medical Qigong doctor in clinical evaluation. Once the cause and extent of the disease is known, a treatment plan can be developed. There are four main types of Qigong treatment, which are chosen according to the treatment goals:

- a routine treatment (basic or nonspecialized)
- a specialized treatment (designed for the specific patient and his or her condition)
- a treatment aimed at etiology
- a treatment focused on alleviating the symptoms and signs

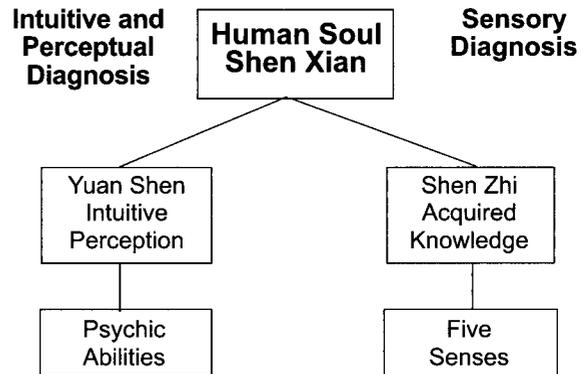


Figure 26.1. Sensory Diagnosis and Intuitive and Perceptual Diagnosis

It is important to determine and assess both the cause (root) and the manifestations (branches) of the patient's disease.

### SENSORY DIAGNOSIS

The five senses are used as avenues through which Man becomes aware or conscious of information concerning objects outside himself. All of these senses are but modifications of the original sense of feeling or touch. For example:

- **The eyes:** These record the touch or feeling of light-waves which strike upon its surface.
- **The ears:** These record the touch or feeling of sound-waves or vibrations of the air which reach its surface.
- **The nose:** This records the chemical touch or feeling of the gases or fine particles of material that touch its mucous membrane.
- **The tongue:** This records the chemical touch of the particles of food or other substances that come in contact with the taste-buds.
- **The sensory nerves:** These record the touch or feeling of external objects coming in contact with the nerve endings in various parts of the body.

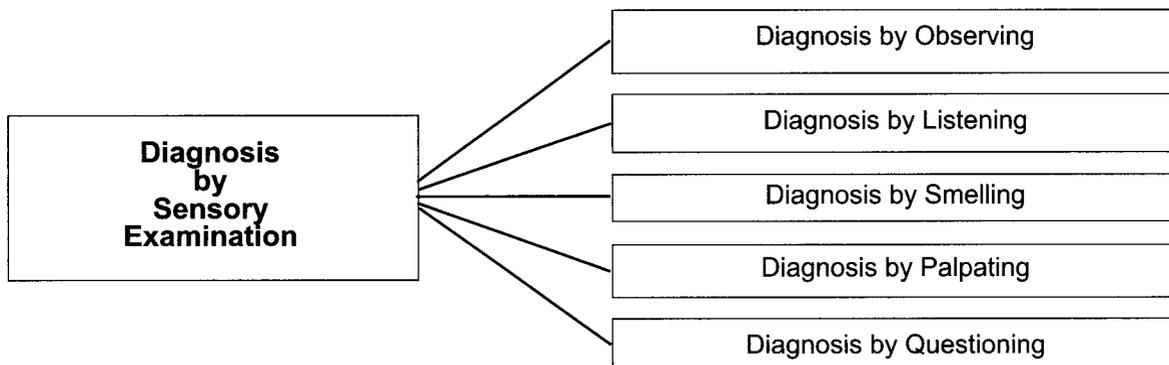


Figure 26.2. The Five Primary Methods of Sensory Diagnosis

It is important to understand that the sense organs themselves do not analyze facts, but simply gather information. It is therefore up to the doctor's educated mind to feel and clearly identify the patient's disharmony before treatment is provided. This is why clinicians will never attempt to treat a patient without first making a diagnosis based on sensory examination and evaluation, according to symptom observation.

### CLINICAL INTAKE, EXAMINATION AND EVALUATION

Before treatment begins, the Qigong doctor performs a clinical intake, examining and evaluating the patient's condition using various methods of sensory diagnosis (observing, listening, smelling, palpating, and questioning). This clinical format involves taking a history of the patient's complaints. Next, the Qigong doctor inquires about the patient's medical history. The doctor then conducts an examination for diagnosis and devises a treatment principle on which the treatment plan is based before implementing the treatment.

Both the root (the source and cause of the disease) and its branches (the symptoms or manifestations of the disease) should be examined carefully before treating the patient. In the case of an emergency, the doctor may choose to treat the urgent symptom first before treating its source.

The diagnosis and treatment of each patient traditionally begins by observing the patient as a whole, followed by an evaluation of the patient's individual constitution. Next, the doctor observes

the symptoms and syndromes of the individual's organs. From these observations the cause of the disease is determined and treatment is begun. The treatment usually focuses on addressing the cause of the disease. It also focuses on returning the organ or organ system back into harmony with the rest of the patient's body. This creates changes within the patient's physical, emotional and mental constitution and returns him or her back to a normal state of health.

Sensory examination for diagnosis is divided into five primary methods: diagnosis by observing, diagnosis by listening, diagnosis by smelling, diagnosis by palpating, and diagnosis by questioning the patient (Figure 26.2). By looking, listening, smelling, touching, and asking the patient specific questions, a Qigong doctor is able to diagnose the patient's syndrome (including the etiology of the disease).

### DIAGNOSIS BY VISUAL OBSERVATION

1. **Observe the Patient's Shen:** Observe the patient's overall appearance, spirit, emotional nature, energy field, and composure. Look at the Shen of the patient's face; a healthy patient should have a brightness to his or her countenance and eyes. The Shen of the face should be checked against the state of the patient's eyes.
2. **Observe the Patient's Eyes:** Especially observe the spirit in the patient's eyes, the glitter or dullness, and the expression of a controlled or uncontrolled emotional state. The eyes manifest the Essence of all the organs, and are the

messengers of the Heart. Two important things to look at in the eyes are glitter and focus; these two things convey the patient's Shen:

- Are the patient's eyes bright and do they glitter? The less the glitter, the more long-standing the emotional and mental problems. It is said that there are three emotions that make the eyes lack glitter: sadness, grief, and shock. If the patient's eyes are dull, it may look as if he or she is seeing through a mist or film.
  - Are the eyes focused; is the attention sustained and penetrating or uncontrolled? Uncontrolled attention is actually worse than having no glitter. If the patient has unfocused eyes it means that there is an obstruction of the patient's Shen and mind, generally due to guilt, preoccupation, or anxiety. It is said that excess joy (excitement) makes the "eyes uncontrolled."
3. **Observe the Patient's Color:** Observe the patient's face, complexion, eyes, ears, nose, mouth, tongue, skin zones, and ask about the discharges (mucus, vaginal, urine, and stool). Anger manifests as a greenish tinge on the cheeks or forehead (if it is affecting the Stomach); worry manifests as a grayish color, pensiveness as a sallow complexion, fear as a white complexion (unless combined with Kidney Yin Deficiency which turns the cheeks red). Shock creates a bluish tinge on the forehead. A change in the complexion often indicates a deeper and longer-standing psycho-emotional problem. Also, if the eyes show no Shen but the face does, it indicates a recent problem.
  4. **Observe the Patient's Body:** Observe any outstanding structural features. Are they thin, emaciated, obese, or paralyzed? Are there deviations or obstructions in or on the body, face, head, mouth, teeth and gums, eyes, nose, and ears? Are there blemishes on the skin? Observe the appearance of the nails, hair and so on.
  5. **Observe the Way the Patient Moves:** Is there a tremor, rigidity, or looseness? Notice if the movements are fast or slow. When you shake hands upon meeting for the first time, are his or her hands clammy or dry; is his or her grip strong or weak?

6. **Observe the Patient's Tongue:** Is it cracked, serrated, fat, thin, or thick? If you observe a central crack, the deeper it is, the more long-standing the emotional problem. A red tipped tongue can also indicate Heart Fire or Shen disturbance.
7. **Observe the Patient's Channels and Points:** Are there darkened red blotches, moles, blemishes, swelling, or sweat?
8. **Observe the Patient's Nails:** Are they smooth and resilient with no ridges or spots?

#### DIAGNOSIS BY LISTENING

1. **Listen to the Patient's Speech:** Is it slurred or clear.
2. **Listen to the Patient's Tone:** Is it high, low, loud, or quiet?
3. **Listen to the Patient's Tempo:** Is it fast or slow?
4. **Listen to the Patient's Words:** Do they make sense? Are his or her thoughts well-ordered, or does the patient change subjects abruptly and frequently (if so, the patient may be suffering from a severe mental disorder).
5. **Listen to the Patient's Respiration:** Is it loud, strong, weak, or wheezing?
6. **Listen to the Patient's Cough:** Is it loud, dry, or wet?
7. **Listen to the Patient's Stomach and Intestines:** Are they gurgling or quiet?

#### DIAGNOSIS BY SMELLING

1. Does the patient smell strong, weak, or odorless? Does the patient smell of medications, or alcohol?
  - **For Liver Problems:** The patient's body or breath will smell like a goat.
  - **For Heart Problems:** The patient's body or breath will smell like something has been burnt.
  - **For Spleen Problems:** The patient's body or breath will smell fragrant or sweet.
  - **For Lung Problems:** The patient's body or breath will smell like fish or a tide pool.
  - **For Kidney Problems:** The patient's body or breath will smell rotten.

#### DIAGNOSIS BY PALPATION

1. How does the patient's pulse feel? Is it strong or weak? The pulse shows more about the patient's Qi and Blood than the state of his or her Shen. Because the pulse reflects the short-

term state of the patient's Qi and Blood, it should always be integrated with tongue and complexion diagnosis.

2. How do the patient's channels and points feel? Are there tender areas, movable nodules (Qi stagnation), or fixed nodules (Blood stagnation or Phlegm nodules) along the patient's channels?
3. How does the patient's abdomen feel?

#### DIAGNOSIS BY QUESTIONING

1. Ask about the history of the patient's main complaint (illness, disorder, or injury).
  - When did it begin?
  - What other signs or symptoms accompany it?
  - Ask about the course of the illness; is it improving or getting worse?
  - What makes it better or worse (i.e., pressure, warmth, cold, and so on)?
  - What other treatments has he or she tried?
2. Ask about the patient's general medical history.
  - Has the patient had any surgeries?
  - Has the patient experienced any past or recent physical or emotional traumas?
  - Ask if the patient is on any medication(s)
  - Ask about self-medication with alcohol or drugs
  - Ask about his or her current coffee, soft drink, and sugar intake
  - Ask about the patient's extremities, do they feel hot or cold?
  - Ask about his or her sweat
  - Ask about his or her thirst
  - Ask about his or her appetite and diet (how often does the patient eat, and how regular are the meals?)
  - Ask about his or her digestion (gas, belching)
  - Ask about his or her stool (loose, well-formed, hot, smelly, cold, fishy, color)
  - Ask about his or her urine (frequency, urgency, and color)
  - Ask about his or her sleeping patterns (difficulty falling asleep, remaining asleep, or recurring nightmares)
  - Ask for an energy level on a scale of 1 to 10
  - Ask about current emotional and mental problems or concerns
  - Ask about his or her current physical exercise program

#### THE PURIFICATION OF THE DOCTOR'S SENSORY DIAGNOSTIC SKILLS

In ancient times, the doctor often spent years refining his or her diagnostic skills. From an ancient Chinese energetic perspective, all of the body's senses and the perceptions connected to them, should be purified before a doctor begins his clinical intake. Only after sensory purification could proper examination and evaluation of the patient's condition be correctly initiated. The following is but one example of the various methods used to purify the doctor and prepare him or her for sensory diagnosis:

- **The Doctor's Hearing and Auditory Nerves:** These are purified by reciting the repetitions of specific Mantras (a particular sound or vibrational phrase uttered audibly or inaudibly for the purpose of energetic and spiritual transformation).
- **The Doctor's Sight and Optic Nerves:** These are purified by focusing on specific Mandalas (a particular diagram within a circumference, used to invoke energetic and spiritual states) and Yantras (a particular symbol designed for concentration, used to invoke energetic and spiritual states). Mandalas are considered more than just symbols, they represent man's unknown subconscious and unconscious mind. The ancient Chinese believed that through concentration on these particular forms, individuals could free themselves from the energetic and spiritual archetypes that obstruct their creativity and intelligence.
- **The Doctor's Smell and Olfactory Nerves:** These are purified by practicing specific breathing patterns (see Volume 2, Chapter 17).
- **The Doctor's Taste and Gustatory Nerves:** These are purified by fasting and diet.
- **The Doctor's Touch and Tactile Nerves:** These are purified by applying "holy ash" to his or her hands and limbs in conjunction with reciting specific Mantras.

Although these specific applications can purify the doctor's physical senses, because they only relate to the gross physical body, this type of purification by itself cannot raise the Qigong doctor to the higher dimensions of internal diagnosis. Beyond the

gross physical body exist the energetic and spiritual planes of existence, hidden from the lower observations of the acquired analytical Mind (Shen Zhi). Therefore, in Medical Qigong, the doctor will use both Intuitive and Perceptual Diagnosis to understand the inner workings of the patient's physical, energetic, and spiritual bodies.

## INTUITIVE AND PERCEPTUAL DIAGNOSIS

### THE METAPHYSICAL DIMENSIONS OF MEDICAL QIGONG HEALING

The range of diagnosis based on sensory input is severely limited, and restricted to the perceptions and cognition of the doctor's sight, touch, smell, hearing and taste. If one of these senses becomes impaired, the doctor's experience and knowledge related to that sense is restricted and therefore undependable. Additionally, when the mind is operating through sensory diagnosis, the ego categorizes all of the experiences according to what it likes and dislikes. This subconscious segregation of data creates a distortion of the information received from the experience of the intake diagnosis.

The knowledge derived from sense diagnosis is also restricted by the boundaries of time, space, and object, which exist only as categories of the doctor's individual Mind. These three categories of Mind are finite, and they cannot be transcended past their lower realm of experience unless the doctor utilizes his or her Intuitive and Perceptual Diagnostic skills.

The experience of Intuitive and Perceptual Diagnosis is unbound by the categories of the Acquired Mind (Shen Zhi), and relies on the doctor's innate ability to tap into his or her paranormal skills, or metaphysical healing abilities. The dictionary describes "metaphysical" as "the study of psychic phenomena beyond the limits of ordinary or orthodox psychology." In reality, it is only the limitation of our awareness that classifies certain phenomena or abilities as metaphysical. Mankind can only scientifically study that which is below him or herself in consciousness (plants, animals,

minerals, tissue, cells), and never that which may be above (i.e., energetic worlds, spiritual dimensions, energetic spiritual beings).

There are other dimensions of reality that are very tangible, and access to them is only limited by fear and ignorance. Since theories on the nature of the mind and spirit cannot be easily verified or disproved by intellectual analysis or scientific experiment, sometimes certain types of knowledge are disbelieved, ridiculed, and dismissed. The advanced energy theories that are presented in this textbook are based upon the five thousand years of cultivation and experience of Chinese medical healing. The energetic form of Qi is neither good nor evil; it is simply another aspect of vibration, light, heat, and electromagnetic fields. The ancient Chinese Qigong masters refined the ability to analyze and diagnose these different forms of energy into an effective healing modality.

The existence of energy and its multidimensional patterns is embraced and accepted by most traditional cultures and societies, with the exception of Western conventional thinking which is unfamiliar with this unorthodox approach to healing.

These energetic realms, which form the reality of the Medical Qigong doctor's clinical healings, are actually accessible through normal perceptual skills that the doctors have developed and trained within themselves. These doctors have simply rediscovered and trained their sensitivity to the same energies that they were likely open to during childhood.

A doctor's physical or kinesthetic perceptions are communicated through the Lower Dantian; the emotional or empathic perceptions are communicated through the Middle Dantian; and the spiritual or intuitive perceptions are communicated through the Upper Dantian.

These energies encompass more than just the physical world. These perceptive skills and abilities of Shen are actually our natural energetic "birthright" and have been with us since birth. Shengong skills and all psychic powers lie well within the potential of every individual's human soul, although in most people these skills are undeveloped and largely unused. Often we fear the most the things we understand the least. The ancient Chi-

**Analysis According to the Acquired Perceptions of the Shen Zhi**

**Analysis According to the Innate Perceptions of the Yuan Shen**

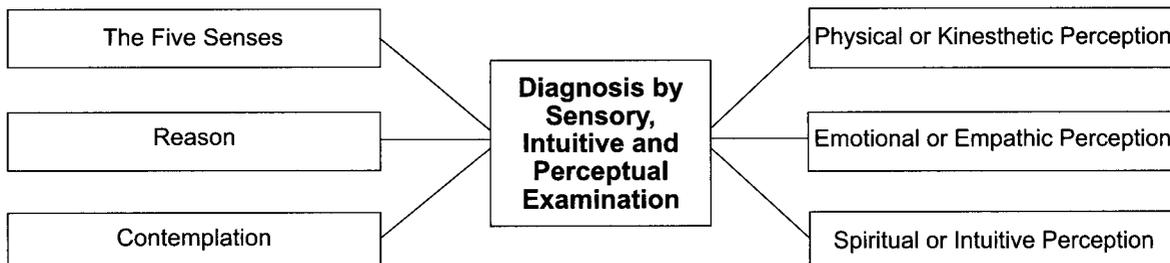


Figure 26.3. The Six Primary Methods of Energetic Diagnosis

nese used the term, “a frog in a well,” for an individual whose mind is enclosed in a narrow subjective view, afraid to go beyond programmed illusions. It has also been my observation that individuals are taught to ignore these paranormal skills because of one or more of the following reasons:

- They have become frightened of them, because as children they were told that these abilities do not exist.
- They were told that such spiritual abilities were “evil.”
- Unable to understand paranormal skills, they do not know how to integrate them into their personal lives.
- They may fear the emotional and spiritual responsibility of knowing the truth about themselves and others.
- The known is familiar and therefore more comfortable than the unknown and new.

Sometimes even facing our own human potential alarms us so greatly (fear bordering on terror) that we are willing to deny empirical evidence that these paranormal skills and abilities are real. We live, therefore, in a paradox. These paranormal abilities seem to be part of our nature, yet they can disturb us so greatly that we often violently reject them. Medical Qigong doctors are healers who have learned to accept these paranormal abilities and direct their energy, spirit, and psychic skills towards the focus of alleviating pain and suffering.

**UNDERSTANDING ENERGETIC DIAGNOSIS**

Intuitive and Perceptual Diagnosis relies on the Qigong doctor’s ability to process knowledge ob-

tained through the Shen Zhi’s three modalities of rational observation (the five senses, reason, and contemplation) and the Yuan Shen’s three modalities of Intuitive perceptions (the Kinesthetic, Empathic, and Intuitive perceptions of the Three Dantians), described as follows (Figure 26.3):

1. **The Five Senses:** Through the five senses, the Qigong doctor can perceive the external world of space, time, and objects. This type of observation is commonly employed in the study of science.
2. **Reason:** Through logic and analytical training, the Qigong doctor is able to apprehend certain rational truths. This type of observation is commonly utilized in the study of philosophy and mathematics.
3. **Contemplation:** Through Shengong meditations and spiritual forms of training, the Qigong doctor can open up the “Third Eye” and “see” certain truths and realities that cannot be perceived with the observation of the five senses or through reason. This type of observation commonly manifests through training the perceptions of the five senses and reason.
4. **Physical or Kinesthetic Perception:** Through the inner experience of visceral sensory perception derived from the cells, tissues, muscles, and internal organs, the Qigong doctor can comprehend the patient’s energetic, psychological, and internal organ conditions.
5. **Emotional or Empathic Perception:** Through the inner experience of emotional sensing, the Qigong doctor can perceive the emotions, feel-

ings, and reactions to what the patient is experiencing.

**6. Spiritual or Intuitive Perception:** Through spiritual insight, the Qigong doctor can comprehend and “know without knowing” the patient’s true condition. This spiritual intuition occurs once the Qigong doctor’s Yuan Shen has become freed from its residence (the physical body) and expands into the Wuji, merging with the energy of the Divine Mind. The Qigong doctor’s Mind can now become an energetic receptor and can begin to transmit pure energy.

In terms of understanding Intuitive and Perceptual Diagnosis, the Buddhist Qigong Masters have a term known as possessing the “Four Knowledges,” which describes the attainment of complete consciousness. The Four Knowledges are described as follows:

- **The Round Mirror Knowledge:** At this stage of consciousness, the Mind has impartial awareness.
- **Knowledge of Equality:** At this stage of consciousness, the Mind has insight into the relativity of all things.
- **Observational Knowledge:** At this stage of consciousness, the Mind has discernment of particulars.
- **Practical Knowledge:** At this stage of consciousness, the Mind has the application of understanding in action.

The ancient Chinese believed that it was not until an individual underwent a spiritual “Awakening,” that his or her Yuan Shen could experience the full potential of the Four Knowledges.

### THE AWAKENING

After a time of energetic and spiritual cultivation, an individual’s consciousness begins to naturally unfold through an understanding of several latent “powers” that are contained within each person. During this awakening, the knowledge of our real nature, and its connection to the Divine begins to manifest itself. Sometimes known as the “Divine Spark of Eternal Light,” this unique understanding is hidden from most lower forms of human life by the many sheaths of mental consciousness and analytical doubt that shut out and

veil this subtle but powerful light of creation.

The ancient Chinese considered this to be the light of Man’s True Self or Original Spirit (Yuan Shen). It was considered a Divine Spark, sent forth from the “Sacred Flame” (the magical light and spiritual fire of the Dao) to reside within the physical tissues of Man (residing within the center core Taiji Pole). This eternal light contained within the Taiji Pole was considered immortal, eternal, indestructible, and invincible. The ancient Daoists believed that through Shengong training, one could contact and fuse with this eternal light, thus becoming an immortal.

For the Qigong doctor to comprehend these esoteric spiritual insights, three phases of energetic transformation must first be experienced. These three phases are collectively known as the natural progression of “the awakening,” and are described as follows: The Awakening, Entering the Inner Sanctuary, and Accessing the Wuji through the Creative Subconscious Mind.

1. **The Awakening:** This phrase describes the beginning stage or “opening” of the Qigong doctor’s mind and spirit to his or her true energetic potential. An energetic and spiritual awakening alters (forever) the way in which an individual perceives and experiences the world. The acceptance of “new eyes to see” becomes rooted within the Qigong doctor’s intention, emotion, and thought and sets into motion the correct vibrational field for accessing higher consciousness. In this particular stage, the individual discovers that there is no way to return to his or her previous comfortable mind set. The “awakening” can be described as the following realizations:
  - a heightened sensory awareness and augmented dimensional perception
  - a sense of higher life purpose
  - a deeper connection to the energetic movements of Heaven and Earth
2. **Entering the Inner Sanctuary:** This phase describes the phase in which the Qigong doctor begins to receive greater clarity of mind and an elevated consciousness. The doctor receives information on a multidimensional level and is now able to access, as well as better

understand, his or her inner core being. This sets into motion the Qigong doctors' understanding of his or her interconnections to everything in the universe. At this point, the doctor must accept responsibility for all actions and non-actions. This particular phase can be described by the following realizations and transformations:

- thoughts turn inward towards self-reflection
- taking responsibility for actions and non-actions by intercepting Karma
- communing with the Divine

**3. Accessing the Wuji through the Creative Subconscious Mind:** This phase describes the Qigong doctor's ability to access and reprogram his or her Mind and core vibration. This sets into motion the doctors' personal contact with the higher-self, or human soul (Shen Xian). This particular phase can be described through the following realizations:

- internal and external awareness of energy
- the ability to access the hidden knowledge of energetic patterns
- the ability to transcend the space and time continuum

### LEARNING INTUITIVE AND PERCEPTUAL DIAGNOSIS

Before beginning the primary methods of Intuitive and Perceptual Energy Diagnosis, it is important to understand the initial training needed to access and train these skills. Without an understanding of these subtle energies, the risk of misdiagnosing the microprojections of life-force energy is high. The subconscious mind communicates within ourselves and with the outside world through the Three Dantians by way of three distinct mechanisms:

- **Physical or Kinesthetic Communication:** This is established through the Lower Dantian.
- **Emotional or Empathic Communication:** This is established through the Middle Dantian.
- **Spiritual or Intuitive Communication:** This is established through the Upper Dantian.

These three modalities of energetic communication must be finely tuned into effective, re-

ceptive listening tools.

Memories, thoughts, emotions, and knowledge are stored in the patient's tissues throughout the body at the pre-atomic and pre-cellular levels. They are arranged and structured in static energetic patterns similar to the way that sounds and images are recorded on the magnetic molecules of a video cassette tape. Not only are all emotions and sounds energetically stored within the tissues, but also the memories of specific tastes, smells, images, and touch can be invoked simultaneously in vivid detail once the cells are stimulated. As the Qigong doctor begins to stimulate the Qi in a particular tissue area, the patient often re-experiences the original incident and can re-live the event from the past exactly as if it were occurring now.

The Qigong doctor must be ready to recognize, uncover, and be able to feel his or her patient's pain when interceding as an empath. Sometimes the doctor will stumble upon pockets of unresolved pain, or suppressed memories that are hidden deep within the patient's tissues. When this occurs, the doctor diagnoses the patient's toxic emotional symptoms through his or her own body and spirit. To perform this type of diagnostic technique successfully, doctors must be secure in their established emotional boundaries. Otherwise they might project their own feelings onto the patient or absorb the patient's pathogenic energy into their own body, where it may become trapped.

The goal is to absorb and receive the patient's symptoms briefly for diagnosis, and then release them by exhaling out the mouth (away from the patient). This expels the Toxic Qi into the ground and allows the patient's feelings to pass through the doctor's body without harm.

The state of consciousness in which the doctor listens and feels the patient is more important than the technique or modality used. This is why there are so many diagnostic tools available to assist doctors in their evaluation. The patient's body maintains the energetic pattern of trauma until it is released and dispersed. The amount of energy required to neutralize this traumatic charge and return the tissues back to their normal state is in direct proportion to the intensity of the original trauma.

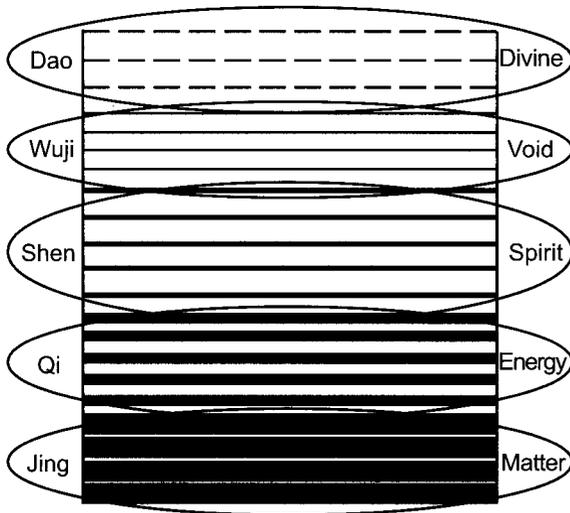


Figure 26.4. The Five Energetic Fields

### RECEIVING AND INTERPRETING THE PATIENT'S FIELDS OF BIO-INFORMATION

The human body emits several “bio-fields” of energy varying in density and frequency, which resonate within a holographic field. Like radio waves and other modern technological wave transmissions, these fields are encoded with information. The key to what we absorb and radiate lies in the energetic qualities of the rate or frequency of vibration, amplitude, and wave length of these bio-fields.

The physical world as we know it is made up of energetic fields. These energetic fields hold our universe together (Figure 26.4). Matter is simply the temporary expression of these energetic fields as they interact. The human body consists of Shen, Qi, and Jing actively resonating within the cells and tissues. Qi as energy is considered both substantial and insubstantial. Qi creates matter and acts as a medium between matter (Jing) and spirit (Shen); it carries their mutual interactions in the form of waves. Because matter manifests as a distinctive type of consciousness, it operates at discrete levels of awareness, differing only in its complexity of structure and degree of freedom. Matter also manifests itself at every level of organization, from fundamental particles in physics to biological organisms within the human body. The cells are governed by these bio-fields which determine their growth.

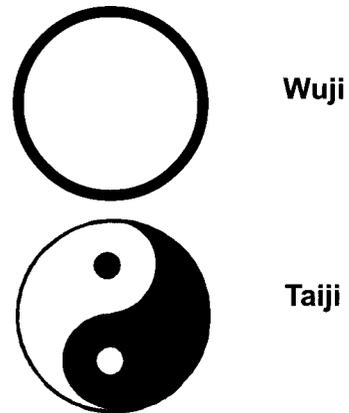


Figure 26.5. Wuji (Infinite Space or Void) and Taiji (Supreme Ultimate or The Balance of Yin and Yang)

It is the conscious aspect of energy that dictates how, where, and in what form energy is manifested within the body. This energetic consciousness releases bio-information which transmits encoded information about the patient both internally and externally. Form, force, and medium are three aspects of energy held in dynamic patterns by consciousness. The bio-information released from the patient’s consciousness is read and diagnosed by the Qigong doctor before treatment begins.

#### THE MESSAGE (XIN XI)

The body’s bio-information resonance, Xin Xi, or the “Message” as it is called in China, is not limited by space or time. This Message refers to the energy fields that emanate to and from the Wuji (infinite space embodied in between matter and energy).

The Wuji is the state of no boundaries, of pure openness, of complete oneness. Its essence is emptiness (as depicted by the empty circle) which relates to the awareness aspect of our Yuan Shen. When it begins to manifest within the relative universe of Qi, Yin, and Yang (referred to as Taiji), its nature appears as clear light which dispels darkness (Figure 26.5). When it manifests as a pure and tangible physical form, it appears as an enlightened being (saint or immortal) or as the “divinity” inherent within each one of us.

All of these levels exist within each individual, on both a pure level and a pathological level. These

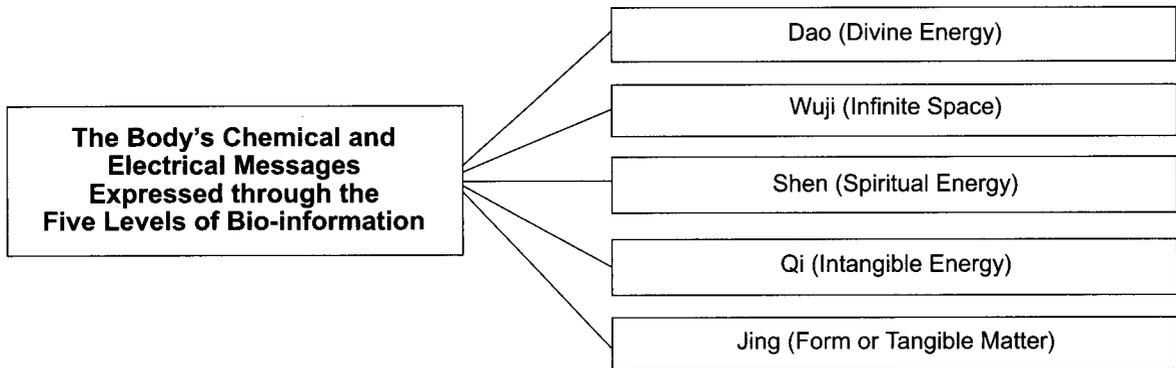


Figure 26.6. The Five Levels of Bio-information

levels can be detected and interpreted by the trained Qigong doctor as bio-informational resonances (Figure 26.6). Bio-informational resonances are subdivided into five levels of electromagnetic field expression:

1. **Jing (form or tangible matter):** This contains the least amount of encoded information. Its energetic range has a short distance and it is easily obstructed. It is emitted at the highest energy density and frequency, and has the lowest energetic potential.
2. **Qi (intangible energy):** This contains more encoded information and has a longer energy density and frequency range. It is emitted at a lower frequency than Jing and has a higher energetic potential.
3. **Shen (spiritual energy):** This consists of a lower energy density and frequency, containing even more encoded information than Qi. It has the longest range (Infinite) and an even higher energetic potential than Qi. It is through the emotional/spiritual range that our constitutional type is defined.
4. **Wuji (Infinite Space):** This contains even more encoded information than Shen. It consists of a still lower energy density and frequency an ever higher energetic potential than Shen. Our energetic patterns emerge from the energetic potential of the Wuji, which is Infinite Space.
5. **Dao (Divine Energy):** This consists of the highest potential and lowest energy density and frequency of all the energetic ranges. It possesses the most complete encoded infor-

mation (or Message) and is the most powerful energetic field of all the emissions. The Dao is an influence which is beyond the electromagnetic field and is a unification of all physical, energetic and spiritual forces (Figure 26.7).

The body's cellular systems internally regulate themselves via communication through these encoded Messages. Messages are sent and received both on the energetic level and on the biochemical-electrical level. These different levels interact continuously. Distortions on the energetic level interfere with the necessary transformations of Jing into Qi, Qi into Shen, and vice versa. Failures in energetic transformations also affect and distort chemical and electrical Messages between the different types of cells in the body (blood cells, tissue cells, nerve cells, and so on).

The maturity of the physical body depends on the transference of these Messages as the source of its evolution. Each time the egg cell divides (morula, embryonic, and fetal stages) the Message is transcribed into the newly-generated cells. Some encoded Messages are transformed but, due to the adverse evolutionary conditions or pathogenic factors, some become latent. Germ cell Messages, however, are not restricted by these evolutionary conditions since they multiply, evolve, and transform at an accelerated pace. Medical Qigong views congenital disease as a form of distorted bio-informational vibration.

Information of the body's disharmonies is received as a distorted biological resonance, which indicates the location and severity of the patient's

condition. All diagnostic scanning techniques utilize this type of perception. The body's cellular systems internally regulate themselves via communication through coded bio-informational signals. This biological information exists in energetic, electrical, and chemical forms which are constantly being transformed from one form into another. The function of Medical Qigong therapy is to provide the correct bio-informational instructions (or Message) to the patient's body in the form of Qi emission (or encoded energetic bio-informational signals) to initiate healing. By receiving Messages from the patient, the Qigong doctor can project energy while receiving and diagnosing the patient's energetic patterns.

**ACCESSING THE KNOWLEDGE STORED WITHIN THE WUJI**

When the Qigong doctors emit healing energy to the patient, they are sending healing Messages encoded within the Qi. When these Messages are received by the patient's cells, the healing process is initiated. Qigong doctors access the knowledge needed to treat patients by remaining receptive to the Messages stored within the patient's Jing, Qi, Shen, and surrounding energetic space (Wuji).

Within the energy of the Wuji is the knowledge stored throughout time. In Medical Qigong practices, accessing the knowledge of the Wuji is the Chinese equivalent of the Sanskrit concept of accessing the knowledge of the Akashic Records. "Akasha" is a Sanskrit term used to describe the all-pervasive space of the universe.

Existing within the higher planes of matter are the imperishable, unchangeable, and unaltered records of every act, thought, and thing that ever existed or occurred. The Akashic Records do not exist on the energetic plane, but on the more energetically refined levels of the spiritual plane. This knowledge existing within the spiritual plane is reflected and mirrored onto the energetic plane. Just as the sky and clouds are reflected onto a body of a still water, so too are the memories of all actions and thoughts of matter reflected back onto the energetic plane.

From an ancient Chinese Daoist perspective, there are two differentiations of Wuji; Infinite

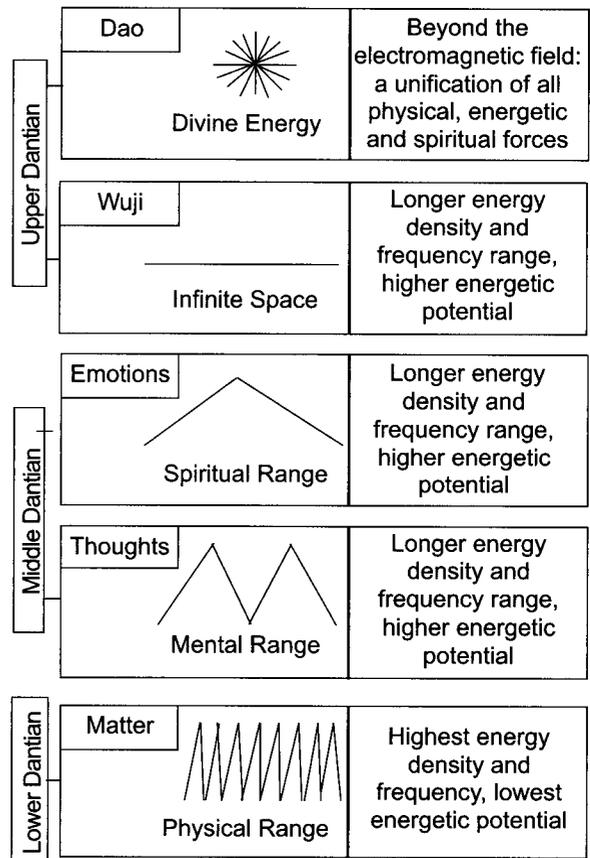


Figure 26.7. The Five Levels of Energetic Ranges

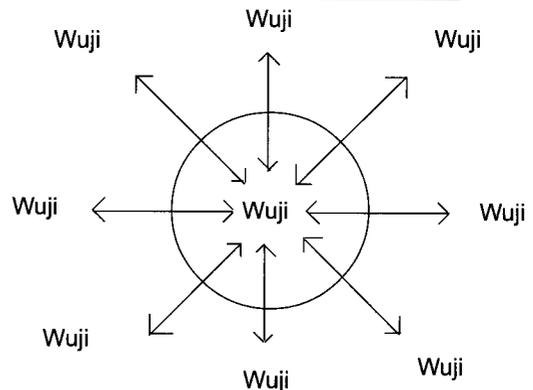


Figure 26.8. The Internal and External Dimensional Perception of Wuji

Space expressed through Internal Dimensional Perceptions and External Dimensional Perceptions, described as follows (Figure 26.8):

- **The Internal Dimension of Wuji:** This type of Wuji is perceived by penetrating and descending deep into the internal aspect of an object. Its boundaries are defined by the object's material form (or matter). The Internal Dimension of Wuji can be understood by permeating and experiencing the internal aspect of any given form. Matter can be described as consisting of more space than actual physical form and therefore is considered infinite in its internal divisions of energetic properties. Contained within this field of energetic and spiritual Wuji are the imprinted forms of the internal foundation for structure or matter. Also contained within this energetic field is the body's personality by way of physical form, sensation, perception, mental formation, and consciousness (see Volume 2, Chapter 18).
- **The External Dimension of Wuji:** This type of Wuji is external, unlimited, beyond all description, unbound by the material, and yet contains all things material. It is the vehicle for all forms of vibration, resonating through sound and light, permeating everything in the universe. In the practice of Medical Qigong, the Wuji is one of three universal principles, along with Qi and Shen, which form a trinity for the sources of intuitive and psychic power. These three universal principles also manifest the human soul, allowing divine thought to infuse matter.

The knowledge of the Wuji records the vibrational resonance of every action (all thought and emotion), as well as light and sound. These energetic impressions are stored within the spiritual plane. These records exist as impressions in the spiritual dimension, providing a sort of accessible filing system for those who wish to receive information about past history or past lives or even for the examination of their own spiritual progress. Admittance to this sea of knowledge and wisdom can be triggered in the hypothalamic limbic system of the brain and is accessible through the energetic stimulation of the third ventricle of the Qigong doctor's brain.

The body is composed of literally trillions upon trillions energetic molecules. Each molecule

is a hologram of ancestral particles, knowledge, and experiences existing throughout time spanning our entire history as we know it. These molecules gather together to form and create matter. They function for specific purposes in life transitions and energetic interaction and then dissolve and transform back into Qi and Shen. Each molecule stores its energetic experiences to be later accessed through spiritual intention.

As the molecules gather to form a fetus, both energy and ancestral history are stored within the tissues and cells of the child via the environmental, universal, maternal, and paternal energetic fields.

Once the Qigong doctor connects to the energy field of the patient, he or she will be able to access specific information about the patient through the internal connection to the energetic impressions of the patient's energetic space. This allows the doctor to study and learn about the patient's past history of disease formations, as well as learn about the information contained within the molecular structures of the patient's tissues.

## LEARNING MEDICAL QIGONG TECHNIQUES

According to Qigong Master Zheng Zhan Ding from Beijing, China, when learning Medical Qigong techniques, the doctors experience what is known as the "Three-Part Wisdoms" (Figure 26.9).

1. **The Upper Dantian Wisdom:** This is achieved through divine calling. When the full potential of the Upper Dantian is tapped, the doctor suddenly finds him or herself able to utilize skills and techniques that were previously completely beyond his or her ability. This is a major energetic breakthrough for the doctor, enabling him or her to perform supernatural feats that he or she immediately recognizes and accepts as part of a personal spiritual calling.
2. **The Middle Dantian Wisdom:** This is achieved through inspirational observation. Upon seeing energetic techniques performed, the doctor immediately establishes an emotional belief that he or she possesses that same energetic ability. This is a kind of "if they can do it, I can do it" observation and belief structure.

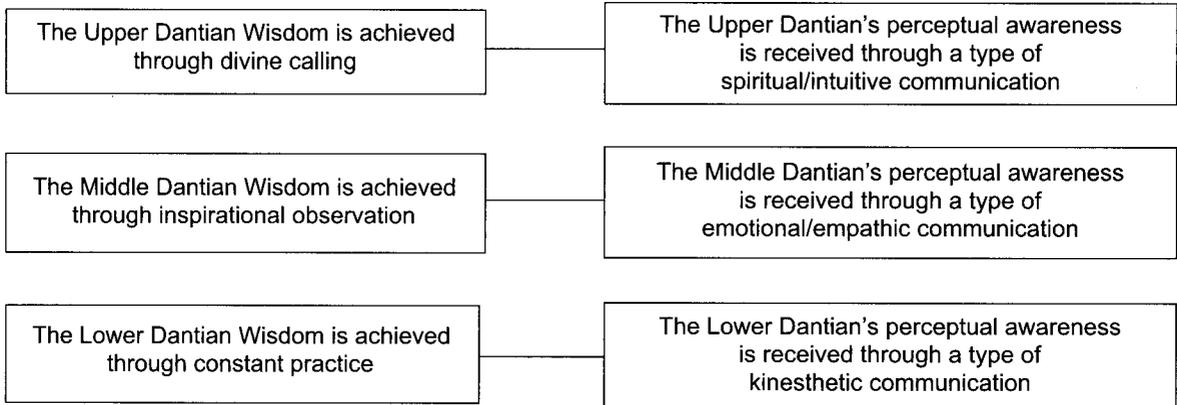


Figure 26.9. The Three Part Wisdoms and Three Types of Perceptual Diagnosis

**3. The Lower Dantian Wisdom:** This is achieved through constant practice. This is a type of "practice makes perfect" method of transition which allows the doctor time to accept and integrate new beliefs and abilities through long hours of constant practice, observation, and tutelage.

All Qigong techniques are based on the imagination and spiritual belief. It is therefore necessary to create an image and a spiritual belief within the mind of the patient to create a positive environment for healing transformations (the spirit transforms energy, and energy transforms matter).

Sometimes the Qigong doctor will want to utilize a specific image, but because of certain doubts, he or she is unable to bring the energetic form of the image into existence. In order to successfully cultivate this image, the doctor must use creative thinking to focus his or her life-force energy onto this specific objective, accepting it as true, and knowing it will happen. In order to create this image, the Qigong doctor must use his or her imagination, emotional feelings, unwavering belief, visualization, affirmation, and acceptance. There are four stages to pass through for developing this ability, described as follows:

- **Impossible:** The creation of the specific image seems too difficult; the doctor feels incapable, not knowing where to begin and unable to visualize it happening.
- **Possible:** The creation of the specific image

now seems within the limits of the doctor's ability; the doctor has an understanding of where to begin and imagines how to accomplish the initial goal.

- **Probable:** The creation of the image now seems more likely; through unwavering belief, visualization, and affirmation, the doctor is in the process of creating and imprinting the energetic form of the image.
- **Definite:** The creation of the specific image is accepted as inevitable and unquestionable; the doctor is in the final process of feeling and activating the energetic form of the image.

Qi is the bridge between the material and the spiritual, and is the medium through which consciousness interacts with the world. Through intention, Qi is gathered, focused, and used to transform light, sound, and other resonations. Through intention, the Qigong doctor is able to change structural formations, to transform tangible and intangible forms and vice versa, to dissolve tumors and cysts, and to change both congenital and acquired cellular patterns. Of the many methods of healing available in Medical Qigong, it is important for the Qigong doctor to explore the healing skills suited to his or her body and personality in order to become maximally effective. Once the doctor has learned and mastered these healing techniques, he or she will no longer need to think about the methods or when they need to be employed; they will become innate.

**PERCEPTUAL COMMUNICATION TRAINING**

Subconscious communications are divided into physical, emotional, and intuitive forms of interaction and perception. The internal-vision techniques required to utilize energetic perception in a clinical setting are expressed and enhanced through these types of communication. These types of communications are realms of perception that can be explored, wherein the Qigong doctor is so present in "the moment" that his or her attention begins to dissolve the perceptions from the five senses and begins to perceive and diagnose patients on an energetic and spiritual level. At this level, all feelings, sounds, colors, or any combination of the doctor's senses take on new dimensions of reality.

Generally, Man gains his knowledge of the outside world through the information acquired through his external senses. He energetically stores this gathered material into his mental storehouse to be later manufactured into thought. Consequently, most individuals are in the particular habit of thinking of these external senses as if they (the eyes, ears, nose, mouth, and body) did the sensing, instead of them as being merely carriers of the vibrations coming from the outside world. The external vibrations are received and then presented to the Mind for examination. In Medical Qigong therapy, it is stressed that it is the Mind that perceives and not the senses, and consequently, a development of the doctor's energetic perception abilities is in reality a development of the doctor's Mind.

Each channel of sense impression has a controlling organ or organ system that is specifically adapted for the excitation of its energetic substance by the particular kind of vibrations through which it receives impressions. Each set of sensations is entirely different, and the organs and nerves designed to register each particular set are specifically adapted to their own special work. For example:

- **The Eyes:** The sense of sight operates by receiving impressions being carried by light waves that arise from vibrations in objects. Special optic sensory receptors from the retina that are sensitive to light vibrations receive these vibrations and report them to the Mind, which

registers their various colors. The lowest light vibration visible by the eye is about 450 trillion per second, while the highest light vibration is about 750 trillion per second. The different sensations of color depend upon the rate of vibration (red being the lowest and violet being the highest visible vibrations). Therefore, the eyes are most commonly designed to receive the energetic form of light waves, and do not respond to the various intensities of sound waves.

- **The Ears:** The sense of hearing operates by receiving impressions being carried by the vibrations in the air, which are caught and reported to the Mind via the cochlear receptors, informing the Mind of the particular differences and qualities of the sound. The ear records vibrations in the air from 20 or 32 vibrations per second (the rate of the lowest audible note), to those in the range of 38,000 vibrations per second (the rate of the highest audible note). Therefore, the ears are most commonly designed to receive the energetic form of sound waves, and do not respond to the various intensities of light waves.
- **The Nose:** The sense of smell operates by the introduction of tiny particles or objects being carried to the mucous membranes of the interior of the nose, by means of the air. The mucous membranes, being moist, seize and hold these particles for a moment, while the fine olfactory receptors report differences and qualities, informing the Mind of the particular nature of the object. Therefore, the nose is designed to receive the energetic form of smell, and does not respond to the various intensities of light or sound waves.

**DIAGNOSIS THROUGH DANTIAN COMMUNICATION**

Any treatment, exercise, or meditation the Qigong doctor prescribes must connect with the energetic resonance of the patient's disease. This connection is established by the doctor's ability to communicate with the patient's body via the Three Dantians.

1. **The Upper Dantian's Perceptual Awareness:** This is received as a type of spiritual and intuitive communication. Through this intuitive subconscious communication, the doctor

is able to interact with and perceive the patient's spiritual and energetic disturbances. This allows the doctor to perceive the patient's spiritual condition without bias.

2. **The Middle Dantian's Perceptual Awareness:** This is received as a type of emotional/empathic communication. Through this empathic subconscious communication the doctor is able to interact with and perceive the patient's feelings, actively empathizing, listening, and hearing what patients and their energetic fields communicate about their pain and problems. This allows the doctor to perceive the patient's true emotional condition by bypassing the person's ego.
3. **The Lower Dantian's Perceptual Awareness:** This is received as a type of kinesthetic communication. Through this physical subconscious communication the doctor is able to interact with and perceive the active condition of the patient's physical tissues. This allows the doctor to perceive (through his or her hands and physical body) the patient's physical symptoms, such as pain, Heat, and so on.

### UTILIZING INTERNAL VISION AS A CLINICAL MODALITY

The mind has the ability to receive and record the vibrations of any object that the senses detect (see, hear, smell, taste, or feel). The vibrations of light, sound, smell, color, and object's shape are all recorded. This also holds true for thoughts, words, and actions. The mind also has the ability to reproduce these vibrations and project them out again through the use of inner vision and the imagination.

Before beginning Medical Qigong internal organ diagnosis, it is important that the doctor have a thorough understanding of the internal energy function and flow within his or her own body. Dr. Li Shi Zhen pointed out during the Ming Dynasty (1368-1644) that "the internal organs and channels can be perceived as unobstructed and free from disease only by those who can see internally."

This is achieved by performing the Nei Guan or Internal Viewing Meditation. The purpose for internal vision is to carefully examine, through

conscious introspection, the energetic flow and structure of the body and mind. Most doctors in the Ming Dynasty studied the Nei Guan Meditation as part of their clinical practice in order to develop Divine light for internal viewing.

The ancient Chinese doctors believed that light enters the body through the Baihui point (at the top of the head), Yin Tang point (the Third Eye area), and through both eyes, illuminating and influencing the Yuan Shen, thereby allowing the individual to see external forms in the gross material world. Since inner-vision uses internally illuminated light that has a higher vibration than visual light, it is able to penetrate through the skin, deep into the tissues.

### ENERGETIC EXPLANATION

Many years ago I was truly skeptical of the inner-vision phenomenon, although I had met many Qigong masters who claimed to possess such skills. After acquiring this skill, however, I found that I was able to experience its effectiveness while interning in the Medical Qigong hospitals of Beijing, China. It is actually a simple matter of consistent practice and focused concentration which allows this sense of perception to become tangible.

When training inner-vision, it is important to remember that "to know something," you must first think about it, then feel it in order to integrate and experience the knowledge fully. While diagnosing a patient, always watch as an observer, void of emotional attachment and notice what is actually there.

From an ancient Daoist perspective, the aperture of the celestial eye, which enables the individual to "see" with inner vision, consists of three points on a straight line extending from the outside of the body to the inside, described as follows:

- Beginning on the Third Eye point (also known as the "Bright Hall" or "Entrance of the Spirit") the energy flows to the "Nirvana Chamber," located behind the Third Eye within the Upper Dantian's Nine Chambers (see Volume 1, Chapter 5).
- From the Nirvana Chamber (also known as the "Medicine Field" or "Hall of the Upper Dantian"), the energy extends deeper into the

“Celestial Mirror” located within the occipital lobe.

- From the Celestial Mirror (also known as the “Palace of the Jade Emperor”) located within the occipital lobe, the image express itself into the doctor’s consciousness (Figure 26.12).

### NEI GUAN (INNER VISION)

To the ancient Daoists, the Innocent True Mind (also known as the Universal Mind of the Dao) was believed to be that of the heart of Heaven and Earth. This Mind is subtle, hidden, and not easily manifested. Ancient Daoist texts state that the Universal Mind only shows a glimpse of itself when “light appears in the empty room” and “within darkness, suddenly there is illumination.”

One of the most ancient Daoist texts, the *Huang Ting Jing* (Yellow Court Cannon), is essentially devoted to acquiring the skill of Nei Guan (Inner Vision). This type of energetic and spiritual vision was acquired through the dedicated practice of specific meditations in conjunction with the use of specific herbal formulas.

According to the ancient Daoist text, *Preserving the Light of the Luminous One*, “As soon as you perceive the beginning glow of the internal light, immediately preserve its image. In the beginning, it will appear completely red, then become white, and ultimately turn green. The moment you gather its image and unify its glowing light inside your body, everything will become illuminated.” This unites the physical body with the eternal light of the soul.

After the Qigong doctor has acquired the skill of inner-vision, it is important that he or she learns to observe the human body in all three energetic forms (Figure 26.13). Begin by observing the physical patterns, density, shape, form, and movement of the cells and tissues. Next observe the energetic patterns, color, vibration, and energetic function of the cells and tissues. Finally, observe the history and origin (root, branch, and stem) of the cells and tissues within the specific internal organs and organ systems.

### SPIRITUAL PERSPECTIVE

In the Medical Qigong clinic, it is important for the Qigong doctor to learn how to accurately

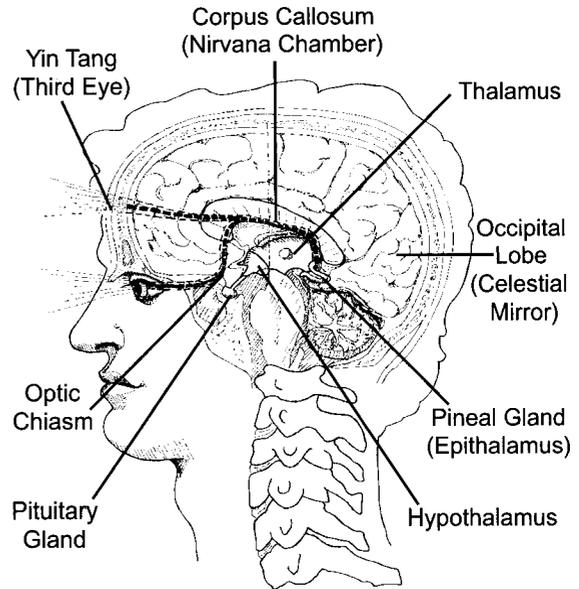


Figure 26.12. The inner light gathers at the pituitary gland, illuminating the optic chiasm, filling the occipital lobes and thalamus, stimulating the corpus callosum, and penetrating the pineal gland.

“read” the patient’s energetic fields when utilizing inner-vision as a diagnostic tool. The ancient Daoist Qigong masters used a term known as having the “Five Eyes,” to describe the five ranges of perception available to humans through the Yuan Shen. The specific abilities of the “Five Eyes” are described as follows:

- **The Heavenly Eyes:** These eyes see all things in the Thirty-three Heavens.
- **The Earthly Eyes:** These eyes see the Eighteen Hells.
- **The Spiritual Eyes:** These eyes (also known as the “Eyes of Vitality”) see both past and future events in the world.
- **The Human Eyes:** These eyes see things happening between birth and death.
- **The Ghostly Eyes:** These eyes see through mountains, earth and metal.

The ancient Buddhist Qigong masters also have their own set of “Five Eyes,” which describes the five ranges of perception available to humans via the Yuan Shen. This system of “Five Eyes” is described as follows:

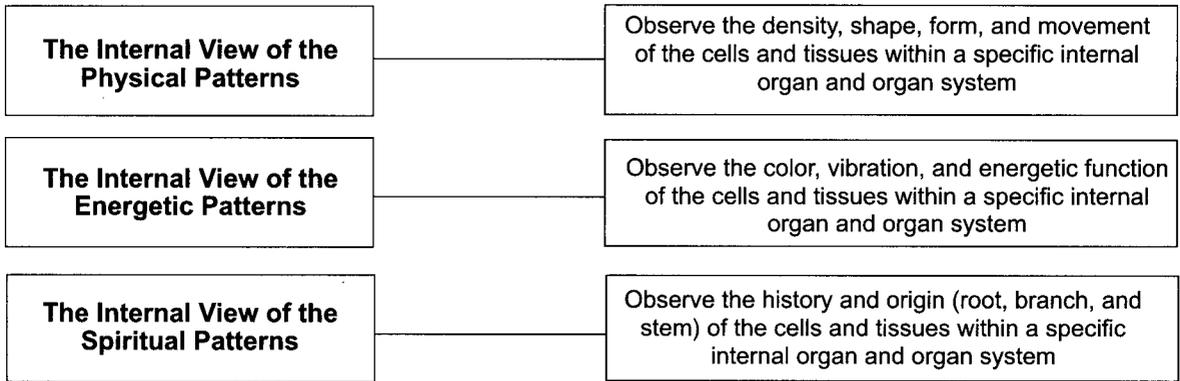


Figure 26.13. Nei Guan Observational Patterns

- **The Flesh Eyes:** These eyes manifest through the ordinary sensory vision of physical sight.
- **The Celestial Eyes:** These eyes manifest through the power of clairvoyance.
- **The Wisdom Eyes:** These eyes manifest through the power of intuitive insight.
- **The Objective Eyes:** These eyes manifest through the power of seeing things as they really are.
- **The Enlightened Eyes:** These eyes manifest through the power to see both absolute and relative truth, encompassing all the other eyes.

Each group of cells combines to form its own unique energetic tissue “field,” allowing the doctor the ability to focus on specific groups or clusters of tissue or “systems” within the patient’s body (cardiovascular system, nervous system, endocrine system, digestive system, reproductive system, etc.). In the advanced stages of tissue diagnosis, the Medical Qigong doctor is taught to focus on both the congenital and acquired energetic development of the patient’s tissues.

When using inner-vision the doctor will begin by observing the external fields of the patient’s tissues, then slowly progress deeper into the patient’s body, placing the Mind on observing and feeling the energetic state of the patient’s Jing, Qi and Shen.

- **Jing:** Observe the shapes, sizes, organs, organ systems, channel systems, tissues, and cells that have an influence on the patient’s energetic and spiritual fields.
- **Qi:** Observe the energetic natures, strengths,

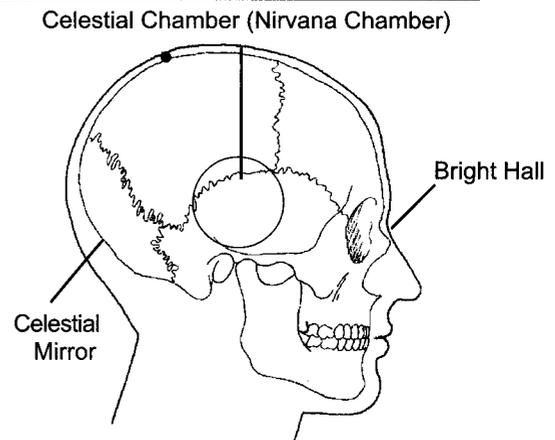


Figure 26.14. The Preparation Meditation for Internal Viewing Diagnosis

weaknesses, colors, sounds, vibrations, heat, and light that exert an influence on the patient’s physical and spiritual fields.

- **Shen:** Observe the emotional charges, mental belief structures, and spiritual influences affecting the energetic and physical fields.

#### Nei Guan: Internal Viewing Meditation # 1

The following meditation is used for preparing the Medical Qigong doctor for practicing Nei Guan Internal Viewing. The purpose is to stimulate the “Crystal Chamber” located within the center of the brain in order to activate the doctor’s “Celestial Mirror” (Figure 26.14).

1. Start the first Nei Guan meditation from a sitting Wuji posture, and begin to use Quiet Breathing. Perform the “1-10 Meditation” and

the “Three Invocations” (Chapter 28) in order to allow the body, mind, and spirit to settle into a quiescent state. After performing the last invocation, concentrate on the Divine Light vibrating and glowing within the Lower Dantian.

2. After quieting the mind, relax and focus the imagination on leading accumulated light from the Lower Dantian up the Taiji Pole into the center of the Brain. Once the light has been transferred into the center of the Brain begin the following meditation:
  - While inhaling, imagine and feel a bright radiant light expanding outwards through the cranial sutures like a white phosphorus flair, shining in all directions.
  - When exhaling, allow the vibrating light to return to the center of the Brain and glow like an bright phosphorus ember.
3. After practicing for several minutes, allow the accumulated light to flow down through the Taiji Pole and return to the Lower Dantian and end the meditation with three “Pulling Down the Heavens.”

**Nei Guan: Internal Viewing Meditation #2**

The Nei Guan Internal Viewing is the primary technique used by most Medical Qigong doctors in T.C.M. hospitals and clinics throughout China for diagnosing disease. The best way to practice the Nei Guan Meditation is through relaxed, quiescent breathing. This allows the individual’s chattering Mind to recede and the Yuan Shen to begin its intuitive perceptions.

1. Start the Nei Guan meditation from a Wuji posture and begin to use Quiet Breathing. Perform the “1-10 Meditation” and the “Three Invocations” (Chapter 28) in order to allow the body, mind and spirit to settle into a quiescent state. After performing the last invocation, concentrate on the Divine Light vibrating and glowing within the Lower Dantian.
2. After quieting the mind, relax and focus the imagination. Imagine on the Yang side of the body that the left eye is a bright radiant Sun, while on the Yin side of the body, the right eye is a bright and luminous Moon. Both the Sun and Moon join together at the Yin Tang point

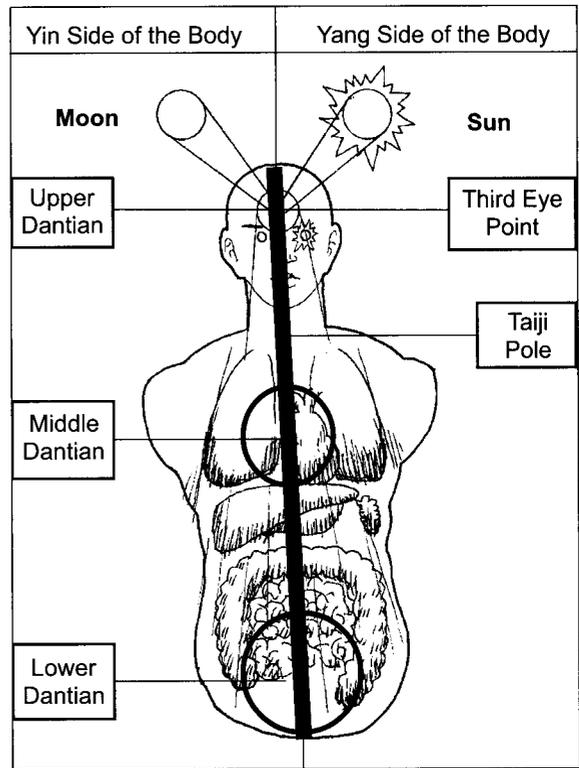


Figure 26.15. The Internal Viewing Meditation

(Third Eye). As their energies come together, the Divine Light stored within the Lower Dantian rushes up the Taiji Pole and unites the energies of the sun and moon forming a bright white ball (Figure 26.15). This light actually gathers around the pituitary gland, illuminating the optic chiasm, filling the occipital lobes (for internal perception and vision) and the thalamus (for oculomotor control).

From an ancient Daoist perspective, the left eye pertains to the Element Wood and the energy of the body’s Hun (Ethereal Soul). The right eye pertains to the Element Metal and the energy of the body’s Po (Corporeal Soul). By focusing both eyes and combining the Hun and Po energies into the Crystal Chamber (this action stimulates the corpus callosum, penetrating the pineal gland), the divine light enveloping the Eternal Soul (Shen Xian) is also accessed. All of these energies are combined within the individual’s Taiji Pole (Figure 26.16).

3. As the light expands, it stimulates the corpus callosum and penetrates the pineal gland which acts as a projector for internal vision.
4. Next, focus your intention on directing this ball of white light, allowing it to shine down into the body and illuminate all the internal organs. This enables you to see directly inside your own body and view each organ.

When you gaze inwardly at your own body after entering stillness, even though your eyes are closed you will be able to see your own internal organs with perfect clarity. Observe every detail, making distinctions with accurate precision. Observe and feel the energetic strengths and individual weaknesses of the bones, organs, and tissues. Notice all of the internal organs' shapes, colors, and conditions.

While observing each internal organ and noting the various impressions and sensations, if the Qi becomes blocked, it indicates the potential of a health problem. For example, if the doctor is gazing at his or her own Liver organ and the Qi abruptly stops, the doctor should concentrate and try to move the light further into the organ. If the light of the vision is still obstructed, then it indicates that there is stagnation present.

5. Allow both energy and information to gather and expose itself through the Third Eye region of the Upper Dantian. After a while, relax and return to Wu Wei ("No Mind") allowing all of these images to settle.

After a relatively short time of constant practice, Qigong doctors learn to discern the state of their own organs, and are able to regulate their own physical and energetic body. This internal diagnostic ability sets the foundation for doctors to extend their internal viewing capability outside their own body to use on patients.

Once this occurs, doctors find it possible to effectively diagnose patients while scanning and using the Flat Palm Detection technique. The patient's points and areas for diagnosis are revealed to the doctors through this modality of energetic extension.

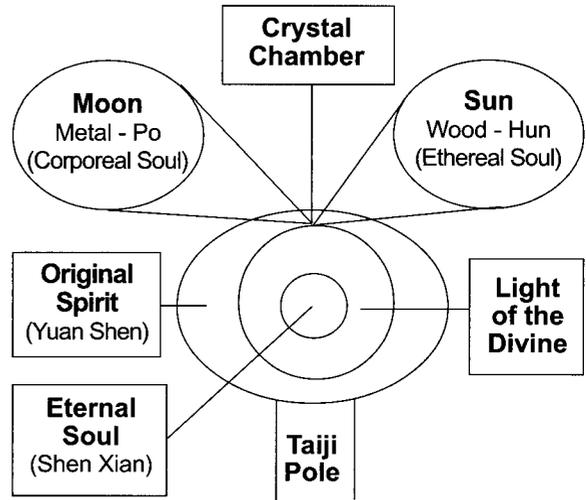


Figure 26.16. The Ancient Daoist Perspective of the Internal Viewing Meditation

When using inner-vision, extend your intention as deep into the patient as possible to slowly scan the patient's tissues layer after layer, observing any cellular changes and distortions. Use the internal light resonating from inside the patient's body to identify the pathogenic factors. Then, look deeper into the energetic currents to find the root and origin of the patient's disease.

When you use your hands to read the patient's internal organs through Flat Palm Detection or any other diagnostic modality, it is extremely important to use internal-vision to determine the severity of the disease. You may observe a specific color or texture, or feel pools of emotional energy. According to Dr. Zheng Zhan Ding, doctors will be able to determine the condition of the diseased organ by its shade of color. The colors most commonly observed in internal vision diagnosis are as follows:

- A red or yellow color represents a healthy or normal organ
- A pale color signals the beginning of energetic dysfunction (as the original internal organ color is becoming weak), but is not serious enough for treatment
- A gray color signifies sickness
- A black color denotes tumors and cancer

**Nei Guan: Internal Viewing Meditation #3**

To further develop the ability of internal viewing, the Qigong doctor can practice Nei Guan Meditation #3. This advanced meditation is used to further enhance clinical observation needed to diagnose disease. The skill developed while practicing Nei Guan Internal Viewing Meditation #2 enhances the doctor's observational skills, and is similar to that of using a flashlight in a dark room to observe its contents. The skill developed while practicing Nei Guan Internal Viewing Meditation #3 is similar to that of flicking a light switch in a dark room to observe its contents. It is important to note that this advanced Nei Guan meditation can sometimes be overwhelming to certain doctors who have not spent significant time practicing the Nei Guan #2 meditation exercise. The best way to practice the Nei Guan Meditation #3 is through relaxed, quiescent breathing:

1. Start the Nei Guan meditation from a sitting posture and begin to use Quiet Breathing. Perform the "1-10 Meditation" and the "Three Invocations" (Chapter 28) in order to allow the body, mind, and spirit to settle into a quiescent state. After performing the last invocation, concentrate on the Divine Light vibrating and glowing within the Lower Dantian.
2. After quieting the mind, relax and focus the imagination on inhaling Divine Light from infinite space (Wuji) into your entire body. Imagine and feel the Divine Light filling and energizing 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. From the Lower Dantian lead the Divine light up the Taiji Pole and begin to transpose the Divine light into your physical eyes. Imagine and feel it enveloping and illuminating the tissues and cells of your physical eyes.
4. Next, transpose the Divine light into your energetic eyes, filling and illuminating the en-

ergetic space that surrounds the cells of the physical eyes.

5. Then, transpose the Divine light into your spiritual eyes by filling and illuminating the spiritual space that surrounds and exists within the energetic eyes.
6. Focus your concentration on the cultivation and utilization of inner-vision by scanning outward and experiencing the Divine Light penetrating everything that it sees. Time and Space are no obstacle for Divine Light.
7. Retain the Divine Light within the eyes for a period of ten minutes, then allow the vision to disperse back into the Wuji and settle the mind so that the eyes begin to return back to their normal visual state. End the meditation with three "Pulling Down the Heavens."

## **APPLICATIONS OF INTUITIVE AND PERCEPTUAL DIAGNOSIS**

There are a variety of methods concerning the application of intuitive and perceptual diagnosis of diseases. The specific physiological methods such as remote sensing, hand detection, and physical body observation are very popular in the Medical Qigong clinics in China today. Several of the most popular modalities used for the development of intuitive and perceptual Qi diagnosis are described as follows.

### **DIAGNOSIS BASED ON FLAT PALM DETECTION (HAND SENSING)**

Because the body's energetic field reflects the state of health or dysfunctions of the physical body, any changes occurring in the tissues and organs are detectable through sensing this energetic field. Detection of these changes with the palm is termed Flat Palm Detection.

#### **DIAGNOSIS**

Diagnosis based on Flat Palm Detection technique can be performed on the patient while they are lying on the treatment table (Figure 26.17), sitting, or standing (Figure 26.18).

From a Wuji Posture, the doctor begins by

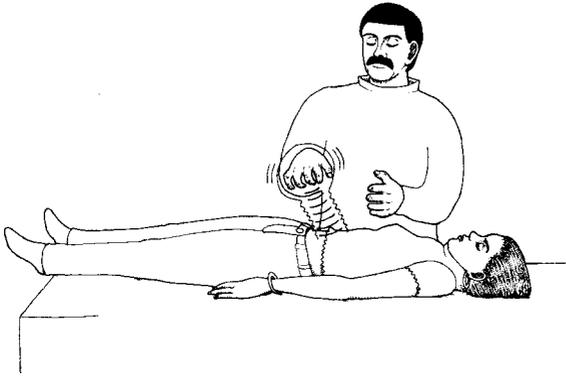


Figure 26.17. An example of Flat Palm Detection performed while the patient is lying on the treatment table.

performing the “1-10 Meditation” and the “Three Invocations” (see Chapter 28), in order to allow the body, Mind, and Spirit to settle into a quiescent state. After performing the last invocation, concentrate on the Divine Light vibrating and glowing within the Lower Dantian. The patient should also be relaxed and focus on Natural Breathing.

The doctor positions his or her palm several inches from the patient’s body, within the patient’s second Wei Qi field. The center of the doctor’s palm and fingertips should be facing the direction of the patient’s tissues.

The doctor then emits a small amount of energy, and begins to slowly energetically palpate the patient’s energetic fields. As the doctor’s hands move slowly over the patient’s tissues, it is important that he or she continually “listen” to feel the energetic manifestations of the patient’s physical condition. When scanning, it is also important that the doctor keep his or her sensing hand moving in a straight flowing pattern, and not use jerky or erratic movements.

#### DIVISION OF ENERGETIC SYMPTOMS

When scanning with the Flat Palm Detection technique, the patient’s surface tissues are divided into upper/lower and left/right aspects. The doctor will also begin to diagnose specific energetic symptoms found within the patient’s three bodies (physical, energetic and spiritual). The diagnosis of these energetic symptoms helps to determine



Figure 26.18. An example of Flat Palm Detection performed while the patient is standing.

whether the disease is of structural origin (caused from an accident or trauma), or is emotionally based (caused from toxic thought or emotion).

The doctor also divides the different specific energetic sensations into at least fourteen separate categories of energetic manifestation, described as follows:

- **Hot Sensations:** This is normally experienced as a feeling of warmth or hotness. For example, an Excess and Hot syndrome of the Spleen and Stomach may manifested as a Hot and expanded sensation in the epigastric region.
- **Cold Sensations:** This is normally experienced as a feeling of coldness. For example, a Deficiency and Cold syndrome of the Spleen and Stomach may manifest as a cold and contracted sensation in the epigastric region.
- **Expanded Sensations:** This is normally experienced as a feeling of fullness, energetically pressing outward.
- **Contracted Sensations:** This is normally experienced as a feeling of withdrawn energetic stagnation, as in patients with atrophy syndrome.
- **Heavy Sensations:** This is normally experienced as a feeling of thick energy, sometimes manifesting as stagnant or obstructed Qi.
- **Light Sensations:** This is normally experienced as a feeling of a weightlessness, sometimes also associated with energetic disconnection.

- **Full Sensations:** This is normally experienced as a type of strong, expanded and full sensation. For example, the energetic feeling of chronic Liver stagnation.
  - **Empty Sensations:** This is normally experienced as a type of weak and empty sensation. For example the energetic feeling of deficient Kidneys.
  - **Sticky Sensations:** This is normally experienced as a feeling of dipping the hand into a vat of honey. One example is the energetic feeling of certain types Phlegm orientated Toxic or Noxious Qi.
  - **Armored Sensations:** This is normally experienced as a feeling of hitting a wall within the patient's tissues.
  - **Vibrating Sensations:** This is normally experienced as a feeling of buzzing or trembling sensation. For example, when an acupuncture needle is inserted into an obstructed point, the energy grabs the needle and vibrates it. Once this energy block is removed, the needle ceases to vibrate because the channel is now open. This same phenomenon occurs when the palm is placed over an area of Stagnant Qi. The palm vibrates until the obstructed energy is dispersed.
  - **Tingling Sensations:** This is normally experienced as a prickly or itchy sensation.
  - **Noxious Sensations:** This is normally experienced as a turbid or foul feeling.
  - **Painful Sensations:** This is normally experienced as a feeling of physical or emotional pain.
- In preparation for treatment, the doctor first focuses on scanning the surface tissue area in order to make a diagnosis.
  - Next, the area corresponding to the region of the patient's disease tissue is scanned.
  - The doctor then determines the energetic nature of the corresponding regions by making comparisons between the sensations gained in different areas to find where energy feels abnormal.
  - The Qigong doctor then analyzes these energetic sensations comparing how they feel from the different areas of the body (both on the superficial and deep layers). The doctor categorizes the pathological findings (the location, nature, and severity of the disease) in accordance with the Eight Principles of Diagnosis and the energetic patterns of The Five Element Theory.
  - The doctor's emitted energy is gradually extended deeper into the patient's body in order to purge, disperse, tonify, or regulate the patient's organs and organ systems.

**TREATMENT CAUTIONS**

In using the Flat Palm technique for treatment, when the Qigong doctor energetically connects with one of the patient's energetic or emotional clusters, it is important for the doctor to always remember to immediately purge the toxins. This is initiated by having the doctor turn his or her head away from the patient and exhale the toxins, allowing any discharged pathogen to be released from the doctor's internal tissues.

**DIAGNOSIS AND TREATMENT BASED ON CLEANING THE TAIJI POLE**

This type of diagnosis and treatment is based on the Medical Qigong technique of scanning the patient's center core Taiji Pole (see Volume 1, Chapter 5) for specific types of disease and energetic stagnations. The doctor will then begin to purge any and all of the painful or diseased areas from the patient's center core Taiji Pole. This is an excellent treatment modality when used for patients who cannot lie down and who are sitting or standing.

This specific Medical Qigong modality is particularly effective because patients manifest within

**TREATMENT PROTOCOLS**

Energy blocks are commonly cleared by dredging in a downward direction from the head (Heaven) to the feet (Earth). When treated this way, patients will experience a temporary feeling of fatigue as the stored toxins are released from the body. Afterwards, tonification is facilitated by bringing the energy current up the patient's body from the feet to the head (Earth to Heaven). This action will sometimes cause patients to have psychic experiences and experience visions as the energy enters the patient's Upper Dantian region.

their body's external Wei Qi fields the stagnations and diseases located within the internal tissues. These stagnations and diseases are also reflected within the center core structures of their Taiji pole (which extends from the Baihui area located at top of the head, to the Hui Yin area located at the base of the perineum). Based on these observations, the doctor will diagnose and treat all external and internal diseases from the vantage point of the patient's Taiji Pole. Once the Taiji Pole has been purged and cleansed at the center core location of the patient's disease, the painful outer manifestation of the condition disperses.

#### DIAGNOSIS AND TREATMENT

From a Wuji posture, the doctor begins by performing the "1-10 Meditation" and the "Three Invocations" (see Chapter 28), in order to allow the body, mind, and spirit to settle into a quiescent state. After performing the last invocation, concentrate on the Divine Light vibrating and glowing within the Lower Dantian. The patient should also be relaxed and focus on Natural Breathing.

After using the Flat Palm technique to diagnose the energetic stagnation, the Qigong doctor will begin using the Kneading Tiger technique (see Chapter 35) to purge the toxins from the patient's body. The doctor should extend his or her intention deep into the patient's body and begin purging the diseased or painful area from the center Taiji Pole outwards, through the three external Wei Qi fields. Continue purging until the pain and stagnation has dispersed. For example, if the patient has a "Plum Pit" pain within the throat, Purge the throat area starting at the area of the throat's center core Taiji Pole and begin to work your way outwards, through the first, second and third external Wei Qi fields (Figure 26.19).

#### DIAGNOSIS BASED ON KINESTHETIC AND EMPATHIC QI ABSORPTION

This type of diagnosis is based on the technique of internalizing the patient's energetic field into the doctor's own body in order to evaluate and feel what is energetically happening within the patient's tissues. From these feelings, the doctor can diagnose the location and the nature of the patient's disease.

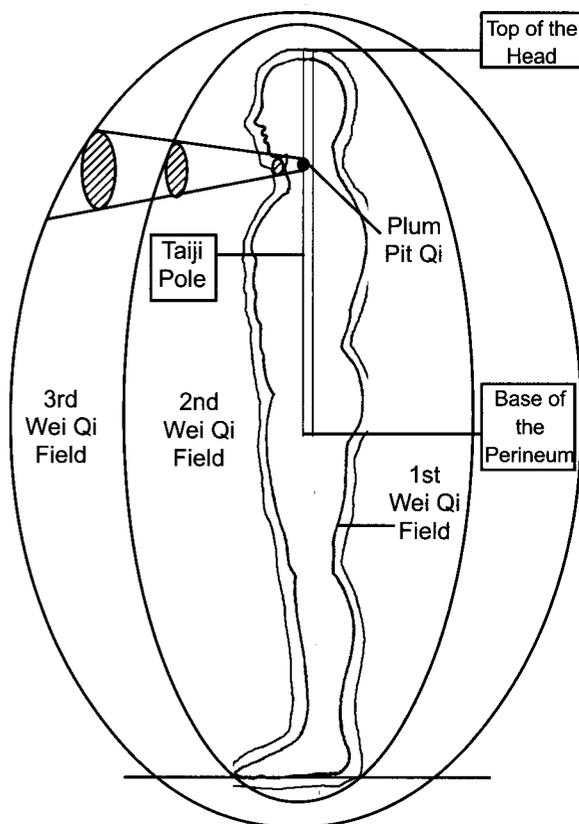


Figure 26.19. An example of Diagnosis and Treatment Based on Cleaning the Taiji Pole

#### DIAGNOSIS

From a Wuji posture, the doctor begins by perform the "1-10 Meditation" and the "Three Invocations" (see Chapter 28), in order to allow the body, mind, and spirit to settle into a quiescent state. After performing the last invocation, concentrate on the Divine Light vibrating and glowing within the Lower Dantian. The patient should also be relaxed and focus on Natural Breathing.

To perform this method of Kinesthetic and Empathic Qi Absorption, the Qigong doctor stands facing the patient (Figure 26.20) and projects divine white healing light energy from his or her Lower Dantian out the Taiji Pole and directs it toward the top of the patient's head. The patient is thus enveloped by the white healing light energy, from the top of the head to the bottom of the feet.

Next, the doctor directs the Qi to flow from the bottom of the patient's feet into the bottom of his or her own feet, absorbing the patient's energy. This energetic action forms a complete cycle of energy between the doctor's and the patient's body. The Qigong doctor then begins to carefully feel the sensations of the patient's energy in his or her own tissues and organs. The locality of abnormal feelings, their shape, and /or prominent characteristics reflect the locality and nature of the patient's illness.

It is important that the Qigong doctor maintain the understanding that the absorbed sensations that he or she is now feeling within his or her own tissues are specifically those of the patient's body and not physically his or her own. Once the doctor has an understanding of the patient's condition, he or she will then disconnect from the patient's energy field and begin the treatment.

#### CAUTIONS AND CONSIDERATIONS

There are some individuals who tend to easily absorb the feelings and emotions of other people, even without trying. Sometimes when treating a patient, a Qigong doctor will inadvertently ingest a small amount of the patient's energy. As this energy absorbs into the doctor's body, it infuses throughout his or her entire energetic field. This energetic fusion sometimes causes the doctor to experience abnormal feelings in the locations that correspond to the pathogenic areas of the patient's body.

Additionally, unless the Qigong doctor is at an advanced stage in his or her personal energetic and spiritual cultivation, it is generally encouraged not to perform diagnosis based on kinesthetic and empathic Qi absorption on cancer patients. This is because of the high risk of pulling the patient's excessively Hot pathogens into the doctor's body, especially if the doctor's energy has become depleted.

In order to prevent energetic contamination, it is important to purge, as well as purify the body after performing diagnosis based on kinesthetic and empathic Qi absorption, the doctor should:

1. First, perform the "Three Innovations" (see Chapter 28) by connecting to the Divine and purging any pathogens from his or her body.
2. Next, connect again to the divine and purify

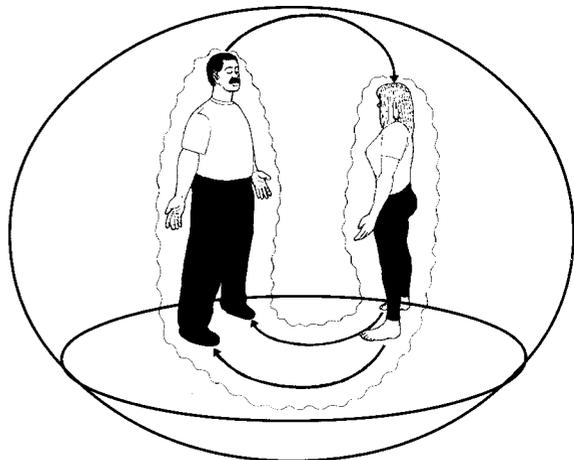


Figure 26.20. In Diagnosis based on Kinesthetic or Empathic Absorption of the patient's Qi, the Qigong doctor temporarily absorbs the patient's energy field into his or her own body.

- as well as energize the body's external energy bubble with divine healing white light energy.
3. Finally, connect with the divine and imagine healing white light energy washing over the spiritual, energetic, and physical bodies.

#### HAND DIAGNOSIS BASED ON BODY ASSOCIATION

A small percentage of energy absorbed from the patient can suffice to diagnose the whole energetic system. Because the law of bio-holograms holds that one part of the body contains information about the whole (including various parts of the body, such as the viscera, Qi, and Blood, etc.), information obtained from certain isolated areas can reflect the condition of the whole body. Such parts may include the hand, foot, eye, ear, nose, face, etc. The locations on these body parts that represent different areas and organs are called "points" or "zones." They include hand points, foot points and ear points.

Hand diagnosis (called Shou Zhen) is 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 clinical writings of Dr. Chao Yuan Fang, who authored the *General Treatise on the Origin and Symptoms of Various Diseases*.

**DIAGNOSIS**

To begin diagnosis through hand-body association, the Qigong doctor first neutralizes his or her left palm (by releasing the energy into the Earth) to balance and stabilize its sensitivity. The left hand is generally used for reviewing energy and diagnosing diseases.

Once the left palm has been neutralized, the doctor uses his or her intention to gather the patient's Qi into the left palm, distributing the absorbed energy evenly throughout the hand. Focused concentration on any one specific area of the hand should be avoided. The doctor imagines the patient's energy enveloping the left hand and fingers like an energetic glove. The doctor carefully begins to feel the sensations of the patient's energy on his or her palm. The center and front of the doctor's palm is considered the center and front of the patient's body, while the back of the hand is considered the back of the patient's body. The doctor feels various kinds of sensations on specific areas of the left palm which indicate the location of the patient's disorders. These different sensations, such as distention, heaviness, numbness, heat, cold, itching, and throbbing correspond with the features of the disorders (Figure 26.21).

While in Beijing, China, I was fortunate to study under Qigong Master Zheng Zhan Ding. Master Zheng had a remarkable gift for diagnosis through hand/body association, and was gracious enough to share his particular skills and training.

**TREATMENT**

There are many schools of teaching for hand diagnosis and treatment. I have tested several methods with great success in diagnosing and treating patients in both China and North America. The primary requirement for correct diagnosis and treatment is the use of the mind's intention. The imagination sets the foundation for understanding the "energetic blueprint" of the patient's body (Figure 26.22). The method for employing this technique for diagnosis and treatment is described as follows.

1. From a Wuji posture, the doctor begins by performing the "1-10 Meditation" and the "Three Invocations" (see Chapter 28), in order to al-



Figure 26.21. Diagnosis through Hand/Body Association

low the body, mind and spirit to settle into a quiescent state. After performing the last invocation, concentrate on the Divine Light vibrating and glowing within the Lower Dantian.

2. Imagine a ball of white light flowing out of the Lower Dantian and completely enveloping the patient's entire body. Next, the Qigong doctor energetically draws the patient's energetic and spiritual body into his or her left palm. The doctor then begins to imprint the patient's physical body onto his or her left hand. The doctor imagines and feels as if he or she inserting the left hand into an energetic glove.
3. After absorbing the patient's energetic field into the hand, begin to scan the left palm and feel for Hot (Excess) or Cold (Deficient) areas. These areas will relate to specific locations of illness. The doctor can then begin to treat these regions of disease by using one of the following three methods:
  - The doctor uses intention to tonify or purge the troubled areas inside his or her own left palm.
  - The doctor uses his or her right hand (usually with the index and middle finger) to tonify or purge the patient's energy which is contained and imprinted within his or her left palm.
  - The doctor extends his or her right hand and

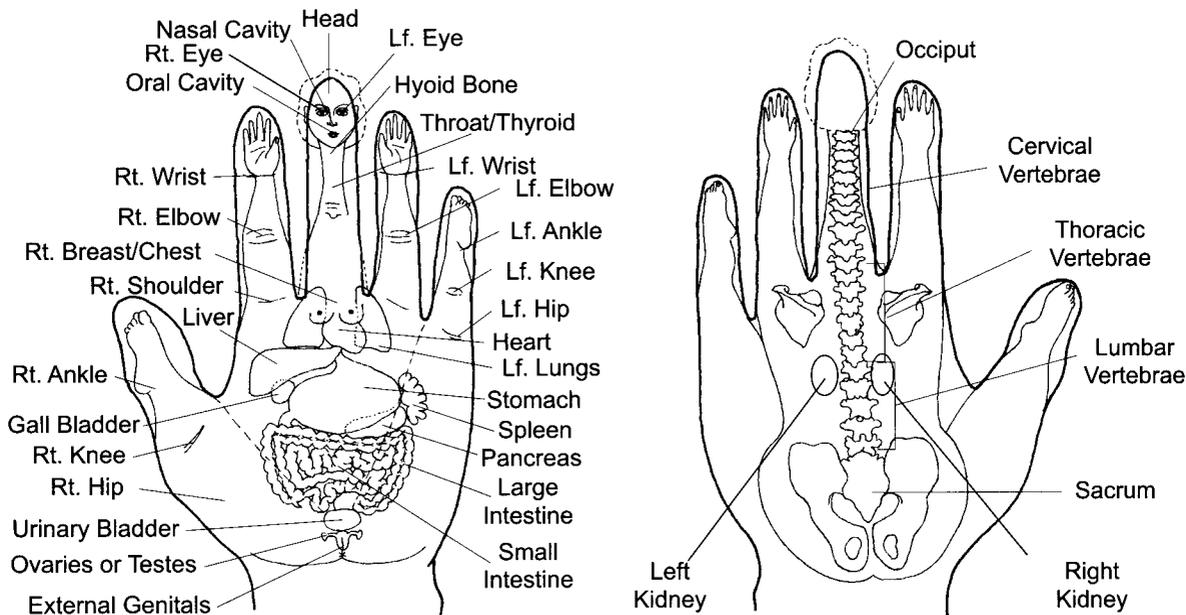


Figure 26.22. Front and Back View of the Hand/Body Association

treats the patient's physical body while continuing to read and diagnose the patient's energetic and spiritual bodies with his or her left palm.

**TREATMENT VARIATIONS**

Another variation of hand diagnosis is practiced by first having the patient focus and breathe evenly into the Lower Dantian. Next, the patient directs their attention and focuses onto his or her entire body, while placing the right hand (palm facing outward) towards the direction of the doctor. The patient is encouraged to continually relax while keeping his or her palm steady.

The doctor begins scanning by slowly moving the index or middle finger of his or her right hand towards the patient's right palm. While continuing to focus on the patient's energetic field (emitted from the patient's extended right palm), the Qigong doctor gently points to where he or she feels a particular energetic sensation (Figure 26.23). This special feeling or sensation that the doctor is receiving represents the location of an energetic problem or disease. While scanning the patient's right palm, each different feeling or sensation represents a diversity of energetic manifestations related to the patient's disorder.

**DIAGNOSIS BY OBSERVING AURA FIELDS**

An "Aura" is a distinctive luminous radiation that surrounds a given source (people, animals, things, etc.). Aura colors sometimes appear in the form of waves or energy patterns (for example: evenly layered, blotchy, or mixed together). Aura colors are in a state of constant flux, changing their colors and patterns with each shift of the patient's moods and emotional thoughts. These colors merge and blend as they fluctuate, weaving in and around the patient's field of Wei Qi (Volume 1, Chapter 4).

Some Medical Qigong doctors use aura readings to determine the physical, mental, emotional, energetic, and spiritual health of the patient. The purpose of the aura is to energetically and psychically insulate individuals from one another and from disembodied influences (e.g., spirits). A hole in the energetic field of an individual's aura can permit external pathogenic invasions to enter into the individual's energetic fields and tissues (including the Six External "Evils," viruses, and various spiritual parasites).

**CLINICAL OBSERVATIONS OF AURA FIELDS**

The human body produces light which is visible to both clairvoyants and Qigong doctors. In



Figure 26.23. Variation of Finding the Patient's Disease Area by Diagnosing the Patient's Hand

China, doctors of Traditional Chinese Medicine have discovered that light acts as a catalyst to bring the patient's unconscious thoughts and feelings to the surface.

To begin observing auras, ask the patient to relax his or her whole body while sitting or standing in front of you. The patient should breathe evenly to release any distracting thoughts and then concentrate on the location of the specific disorder. The Qigong doctor focuses his or her attention on the space surrounding the patient's body while simultaneously concentrating on his or her own Upper Dantian.

- The doctor places the center of his or her awareness in the middle of the Upper Dantian, and begins to observe the patient's energetic fields.
- When the doctor's attention is drawn away from middle of the Upper Dantian onto the patient's body, it indicates the presence of an energetically charged pocket located within the patient's aura field.

Focusing on the Upper Dantian to view the patient's body facilitates seeing the patient's aura

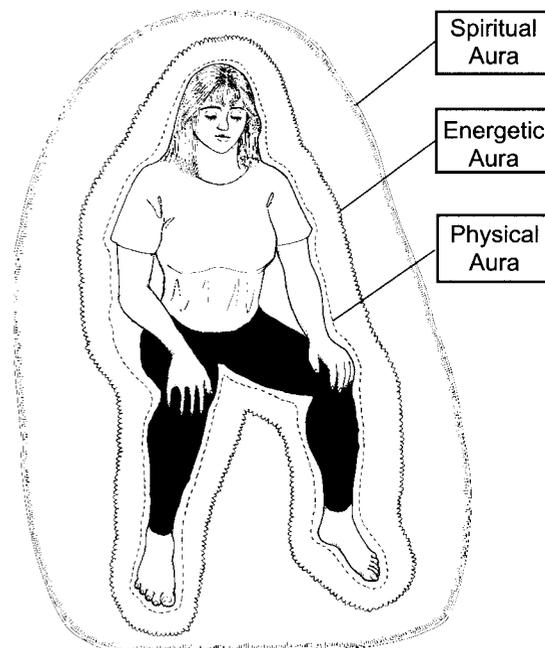


Figure 26.24. Diagnosis by Observing the Patient's Three Distinct Aura Fields

field. The patient's aura field may be observed in the form of transparent or opaque Qi flow or masses of different densities and colors. This may be used as a basis for determining the location and features of diseases. Each Yin and Yang organ will have its own color vibration.

When the energy of an organ is healthy, the Qi color is clean, clear, and lucid. When an organ is diseased, its Qi becomes dark, gray, and turbid. These gradations reveal whether an internal organ is in a healthy or abnormal energetic state, and to what extent the tissues have been affected.

### THREE TYPES OF AURA FIELDS

From an ancient Chinese perspective, the human body produces three specific types (distinct frequency ranges) of generated light, which are reflected within an individual's aura fields (Figure 26.24). Particles can detach from the physical aura, energetic aura, and spiritual aura and remain around the area where an individual has been, leaving an energetic imprint. These three types of aura fields are described as follows:

- **The Physical Aura:** This type of aura extends only a few inches from the body. It is associ-

ated with the Lower Dantian, and it manifests the condition of the individual's tissues (Jing). The physical aura is practically colorless with a vapor like appearance (similar in movement to the heated vapors rising from a hot stove or heated street).

- **The Energetic Aura:** This type of aura extends a few feet from the body. It is associated with the Middle Dantian, and it manifests the condition of the individual's thoughts and emotions (Qi). The energetic aura is full of vibrant colors, sometimes appearing like an electrical spark, always changing to display the individual's thoughts and feelings. This auric field can sometimes be drawn away from an individual through energetic vampirism; it can also be contaminated through energetic dumping. This is the level of aura that is most commonly observed and diagnosed by psychics and clairvoyants.
- **The Spiritual Aura:** This type of aura extends several feet from the body. It is associated with the Upper Dantian, and it manifests the condition of the individual's spirit (Shen). The spiritual aura is full of vibrant golden yellow color, and generally centers around an individual's head, sometimes appearing as a luminous halo.

**COLOR VIBRATIONAL CLASSIFICATIONS**

The variety of shifting colors can be interpreted according to their density and tone. The following chart displays the color frequency correlation in nanometers. All living organisms vibrate at a frequency between 300-2,000 nanometers. When analyzed, specific colors emanate consistent frequencies and wave forms. The slower frequencies register in the infrared light spectrum. The highest vibrational frequencies register in the ultraviolet light spectrum (see Volume 1, Chapter 4).

Violet	400 nm	Ultraviolet
Blue	450 nm	
Green	500 nm	
Yellow	550 nm	
Orange	600 nm	
Red	700 nm	Infrared

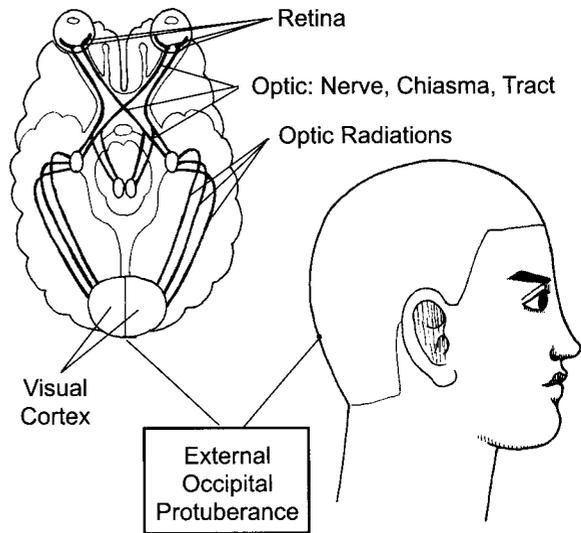


Figure 26.25. As the occipital lobe fills with Qi, the visual spectrum changes

**SEEING AURAS AND EMOTIONAL ENERGY**

Seeing auras is a visual phenomenon which occurs after many hours of regular Qigong training. This ability to see the external energy field is not limited to Medical Qigong training; many people are born with this special gift. The word "aura" literally means "breeze," and it manifests as shimmering layers of luminous, colored energy that circulate around and permeate into the physical body. These colors are part of the body's biophoton emissions (radiant light energy that emanates from all living systems). These colors are constantly in motion, reflecting thoughts, feelings, emotional patterns, and environmental influences.

Through the stimulation and physical dilation of the occipital lobe of the brain, the doctor begins to develop unique perceptual abilities. In the beginning stages, the doctor may see energy coming off the patient's body like steam.

Later, brilliant, luminous colors become visible. The doctor is actually observing the infrared and ultraviolet radiation color patterns that the patient's body emits. The infrared spectrum is just below the average body's visual spectrum, while the ultraviolet is just above the average visual spectrum. By stimulating and dilating the occipital lobe, the visual spectrum expands to include

the infrared frequency, allowing the doctor to observe a much greater range of colors.

It has been my personal observation that students who possess a large bump on the back of the cranium, specifically between the channel points GV-16 and GV-17, begin to see auras at a very early stage. These points are below and just above the external occipital protuberance and surround the internal branches off the occipital arteries, veins, and nerves. When energy fills this area, the stimulation and dilation of these nerves and arteries causes the visual receptors of the brain to observe phenomena at a faster rate, which seems to slow down time (Figure 26.25).

It is very important to note that these observations are all possible due to the occipital membranes being dilated. To maintain this dilation the doctor must remain calm and relaxed. Any tension brought about by stress only diminishes this ability. Auras are generally seen through the peripheral field of vision, using the rods rather than the cones of the eyes' photoreceptors. The rods are highly sensitive to the low light levels, while the cones are sensitive to color, are dominant during the day time, and provide the highest visual acuity.

If the doctor begins to stare at any particular object, the focused concentration will contract the occipital membranes causing tension and pressure that inhibit the dilation process. The secret in maintaining this altered state of observation is to "task" the Mind by anchoring the Shen Zhi (Acquired Mind) deep into the ground. By focusing the Shen Zhi on a specific area away from the individual's analytical mind, the doctor's initial focus can be shifted from analyzing objective sensory input to receiving and observing the subtle energetic fields. The ancient Chinese have a saying, "when you root the Mind (Shen Zhi) the Heart (Yuan Shen) opens to 10,000 voices." The following meditation can be used to stimulate the occipital membrane and enhance the perception of auras:

#### **AURA VIEWING MEDITATION**

This meditation can be practiced either sitting or standing. The mind must be free of all distractions and tensions in order for the energy to permeate the occipital lobe. This meditation should

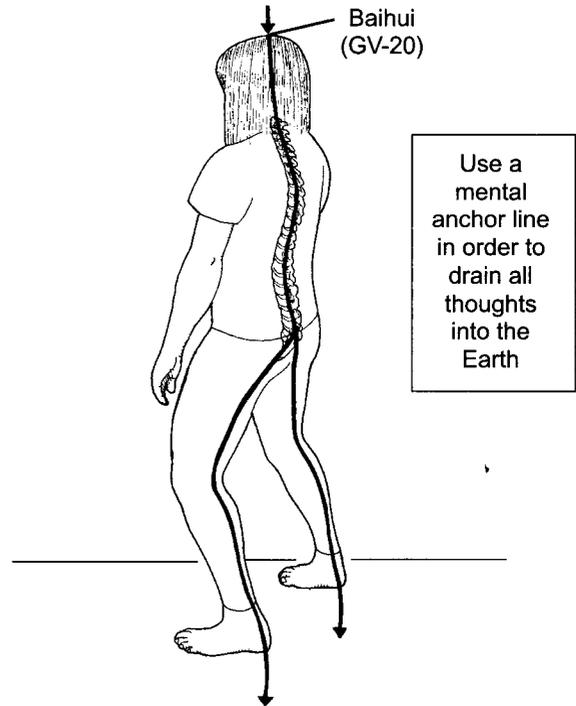


Figure 26.26. Root the Mind deep into the Earth

be practiced for a period of 15 to 30 minutes each day to establish the pattern of relaxation and refinement of the intuitive perceptions that allows for an enhanced peripheral field of vision.

1. Start the Aura Viewing meditation from a comfortable posture and begin to use Quiet Breathing. Perform the "1-10 Meditation" and the "Three invocations" (see Chapter 28) in order to allow the body, mind, and spirit to settle into a quiescent state.
2. Draw an imaginary line from the top of the head (Baihui) down the spine, through the back of the legs, out the heels and deep into the Earth. This is your mental anchor line which is used to drain your Shen Zhi (Acquired Mind) of all thoughts (Figure 26.26).
3. Relax and continue to drain your Mind of all thoughts and emotions, extending them deep into the Earth. As your Shen Zhi begins to energetically root into the Earth, start to imagine and feel your Yuan Shen (the energetic and spiritual intuitive and perceptive nature of

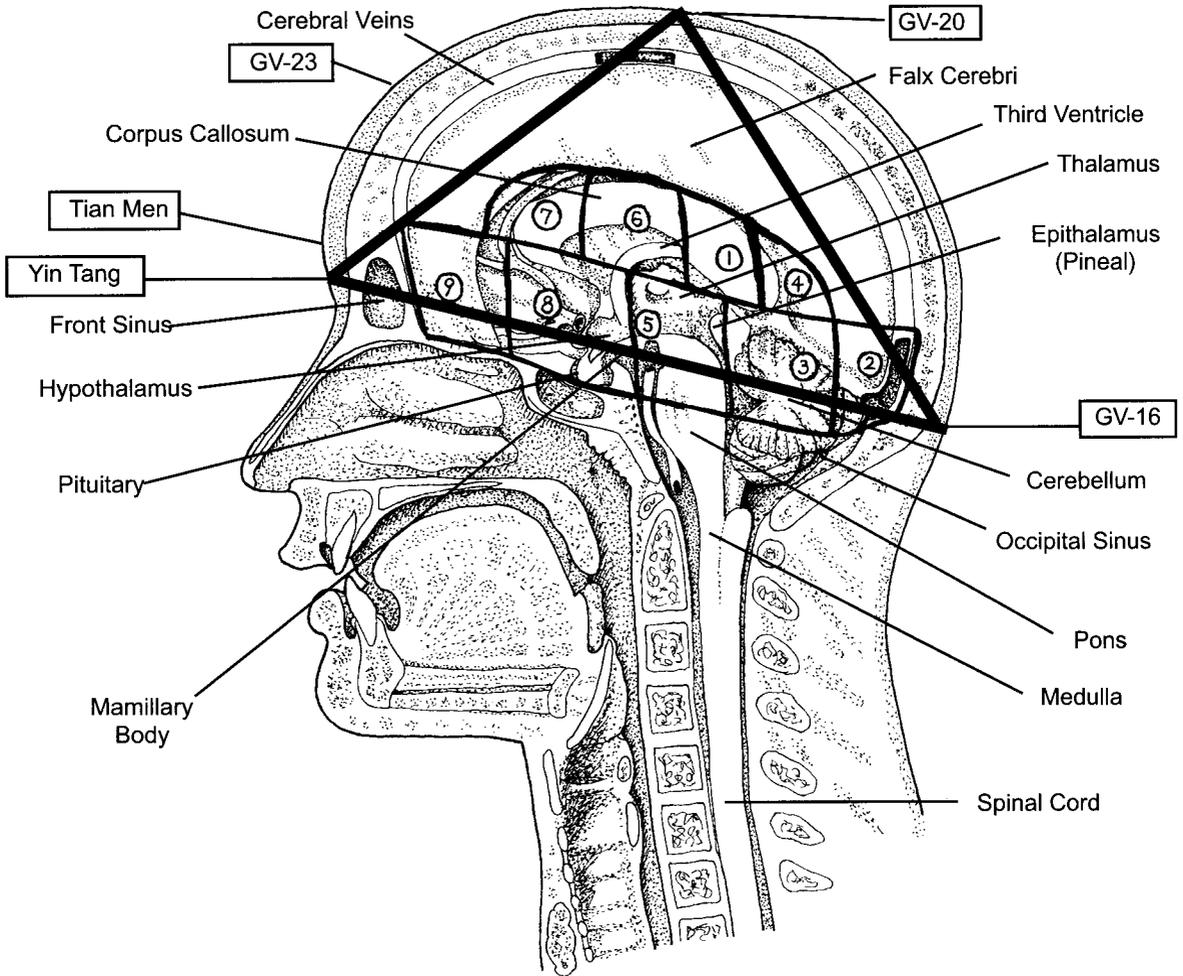


Figure 26.27. The Nine Chambers of the Upper Dantian are portrayed in this drawing. Each number encompasses the entire chamber.

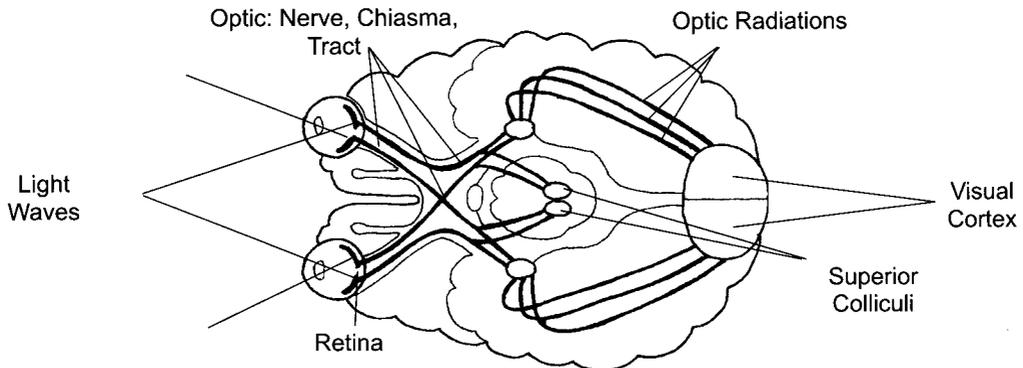


Figure 26.28. Imagine the Divine energy flowing into and resonating behind the physical tissues of the optic chiasma and visual cortex of your eyes (Inspired from the original artwork of Wynn Kapit).

your Original Spirit) rising upward in your body like a vaporous cloud. Imagine this energetic mist, like a white illuminating cloud, moving from your Heart and Middle Dantian area, and traveling up your Taiji Pole. Imagine and feel this energetic mist gathering inside your head, energizing and stimulating the various chambers of your Upper Dantian Area.

4. Connect with the Divine and imagine drawing an energetic cord of divine white light into your Upper Dantian (through the Baihui area). Imagine and feel the divine white light blending and fusing with the illuminating vaporous cloud of Yuan Shen, energizing all nine chambers of your Upper Dantian, filling it completely with vibrant white light (Figure 26.27).
5. Imagine the divine energy flowing into and resonating behind the physical tissues of the optic chiasma and visual cortex of your eyes, allowing you to have spiritual eyes, or divine vision (Figure 26.28).
6. Next, imagine the divine energy resonating behind the physical tissues of your Middle and Inner ears, allowing you to have spiritual ears, or divine hearing (Figure 26.29).
7. Imagine and feel the divine illuminating energetic mist descending into your Taiji Pole and entering into your Heart and Middle Dantian area. As this illuminating mist enters into the chest and Heart area, it automatically energizes all nine chambers of your Middle Dantian. Imagine and feel the white illuminating cloud and all nine chambers of the Middle Dantian becoming powerfully energized, full of radiant white light. This image allows your Yuan Shen to increase its energetic and spiritual perceptions and also creates a deeper sense of compassion when observing (Figure 26.30).
8. Imagine and feel the divine energetic mist descending the Taiji Pole and flowing into the lower abdominal area, energizing all nine chambers of your Lower Dantian. Imagine and feel the white illuminating cloud and all nine chambers of the Lower Dantian becoming energized, full of vibrant white light. This image allows for a solid, rooted consciousness

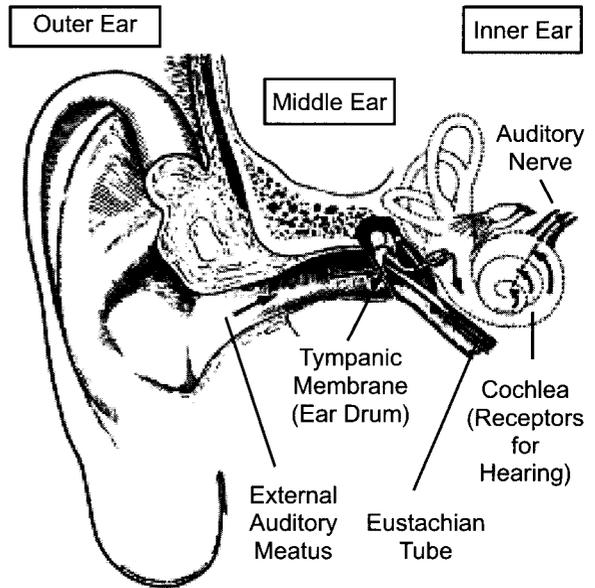


Figure 26.29. Imagine the Divine energy resonating behind the physical tissues of your middle and inner ears. (Inspired from the original artwork of Wynn Kapit)

- and stronger transformation of Yuan Shen (Figure 26.31).
9. Next, place your imagination on moving the divine white light from the Lower Dantian upwards, through the Taiji Pole, into the head and Upper Dantian area. Imagine and feel this fused white cloud of divine light and Yuan Shen overflowing into the surrounding treatment room.
10. Imagine and feel that all matter in the surrounding area is enveloped with energetic sound, color, and light, resonating with the energetic and spiritual fields of the illuminating cloud and the divine light energy.
11. Slowly open the eyes, using unfocused viewing. See the energetic and spiritual fields resonating from all things existing within the room.
12. As you scan a patient, look to the sides of the patient's body observing the silhouette of the outer shell of the patient's Wei Qi. It is important not to stare, but just observe the patient's external Wei Qi fields (observing where the field is large, full, thin, broken, etc.). Sometimes different lighting will affect the dilation of the occipital lobe, enhancing visual receptivity.

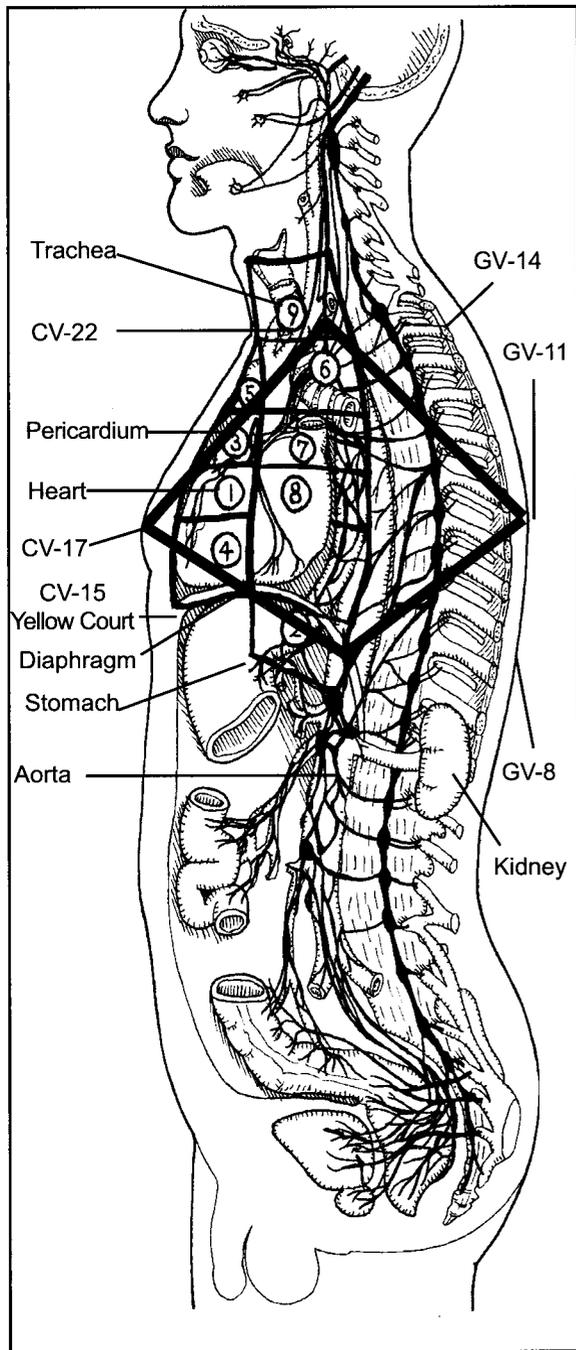


Figure 26.30. The Nine Chambers of the Middle Dantian are identical for men and women. Each number encompasses the entire chamber. (Inspired from the original artwork of Dr. Frank H. Netter)

13. Next, allow the silhouette to become different colors. Usually, in the beginning, you can see only two or three different colors. With time and practice you will be able to differentiate more colors with finer detail.

Notes: Sometimes doctors who have never experienced visually seeing auras will naturally progress through three stages of energetic observation. In the first stage, the doctor will see a hazy energetic field surrounding the patient's body, similar to seeing vapor coming off of a

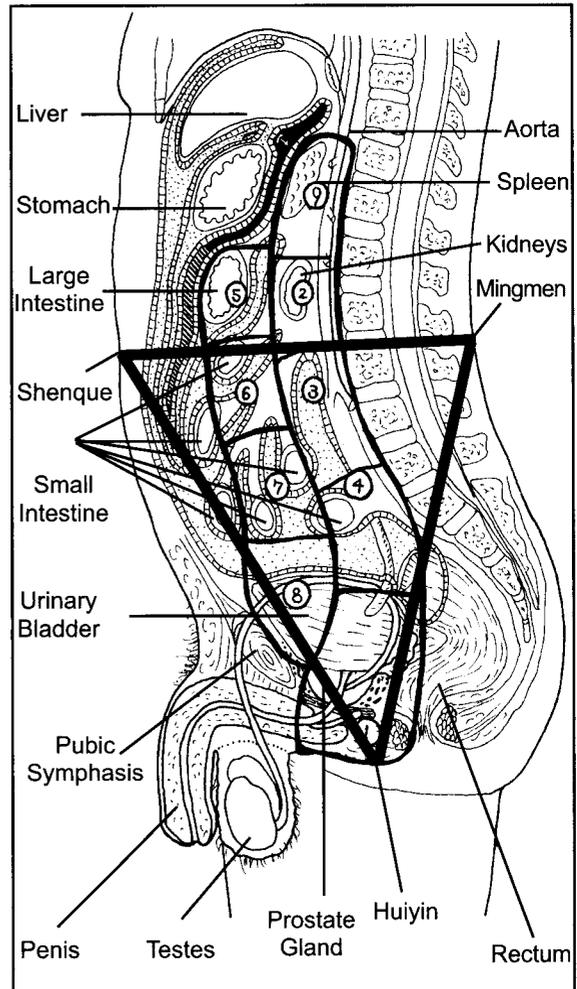


Figure 26.31. The Nine Chambers of the Lower Dantian are shown here in the male body. Each number encompasses the entire chamber. (Inspired from the original artwork of Dr. Frank H. Netter)

hot street. In the second stage, the doctor will notice the energetic field become thick like white smoke flowing off of the patient's tissues. In the third stage, the doctor will observe flashes of brilliant colored lights, which are the natural colors of the body's aura field.

14. To end the meditation, slowly close your eyes and allow the white illuminating vapor to gather back into your Upper Dantian. Imagine the white light energetic mist descending your Taiji Pole and rooting your Yuan Shen back into your Heart and Middle Dantian area. Then imagine the white light energetic mist descending your Taiji Pole and rooting itself into the Lower Dantian.

#### DIAGNOSIS BASED ON THE BODY'S EXTERNAL CHANNELS AND AURA COLORS

Each of the five emotions are related to both the Yin and Yang organs and their Yin and Yang natures. These five emotions are also related to five major colors, both inside and outside of the body's physical structure. By comprehending the colors and understanding their connection to the emotions of the body, the Qigong doctor can successfully analyze the abundance or depletion of energy in his or her patient's major organs. Not only will this reveal the patient's present psychological state of being, but will also expose which internal organs are weakened.

The following color chart (Figure 26.32) is used to diagnose the patient's energetic fields. These colors are similar, yet they each have their own unique variations from the physical body's tissue colors.

Think of these colors as extensions from the original organ pools. The mist of the organ pools flows into the body's aura fields and can be observed in the patient's external energy fields. They are generally very vibrant colors that veil themselves around the first two layers of the Wei Qi. Observe their location around the body, and whether they are static or pulsing.

If a particular body organ malfunctions, or if any disease is present, then certain parts of the aura may become dim, murky, or produce a dark void. This energetic transformation can be compared to a house plant that is starving for sunlight: it slowly loses its color and begins to die.

Internal Organ	Aura Color
Lungs	Pure White
Large Intestines	Off-white
Stomach	Deep Yellow
Spleen	Orange Yellow
Heart	Red with Slight Blue Tint
Small Intestine	Pink
Urinary Bladder	Deep Blue
Kidneys	Light Flame Blue
Pericardium	Purple Red
Triple Burners	Orange Red
Gall Bladder	Yellow Green
Liver	Deep Green

Figure 26.32. The internal organs are each associated with a specific aura color.

It is important to remember that each patient has his or her own color schemes. When observing the colors of the patient's energy field, the most important characteristic is the clarity of the colors. Observe if the colors are sharp, murky, or too concentrated.

A Yang patient's colors will vary in tone and brilliance from the color spectrums of Yin patients. Each aura adjusts to match the patient's mood and temperament. People also often choose for their environment colors that reflect the characteristics of their aura and emotional spectrum (clothing, furniture, house, room color, etc.).

When using color energy for healing, the Qigong doctor chooses which specific color to emit according to the patient's condition, such as using blue to cool the Qi or red to heat the Qi (see Volume 1, Chapter 4). Generally, when treating patients, the Qigong doctor will either wear all

white (which is the combination of all colors and is used to naturally project energy) or all black (which is the absence of all colors and is used to naturally absorb energy), but never the color red (the color red is too intense or “Hot” for Qi extension).

### LONG DISTANCE SCANNING

The doctor’s own developed inner vision can provide an effective tool for diagnosis, based on observations gathered through mental images of the patient’s body. To understand the imprinted “messages” obtained through Long Distance Scanning, the Qigong doctor should first observe the external image of the patient’s energetic field as a complete and whole energy system.

Next, the doctor imagines the energetic form of the patient’s internal organs. If any part or organ is dark or gives a feeling of turbidity, it indicates the location of an imbalance or disease (Figure 26.33). When using this type of energetic diagnosis, the sense of smell, the sense of taste, direct perspective, and remote sensing are also helpful diagnostic skills to enhance detection.

### OBSERVATIONAL DIAGNOSIS SCANNING EXERCISE

Long distance scanning can be developed by practicing the following mediation exercise:

- The patient sits in front of the doctor. After completing the “One Through Ten Meditation” and connecting with the Divine, the Qigong doctor closes his or her eyes and starts to scan the patient’s external and internal energetic body. The doctor feels the patient’s different shades of light and colors, as well as the patient’s temperature, projections, resonant vibrational essence, and varying qualities of texture in the patient’s electromagnetic fields.
- Next, the doctor opens his or her eyes and scans the patient, comparing and contrasting any differences from the initial readings. Continue to practice this modality of distance scanning until the reading and diagnosing abilities becomes very accurate. Perfecting the skill of long distance scanning abilities may require several months of training.

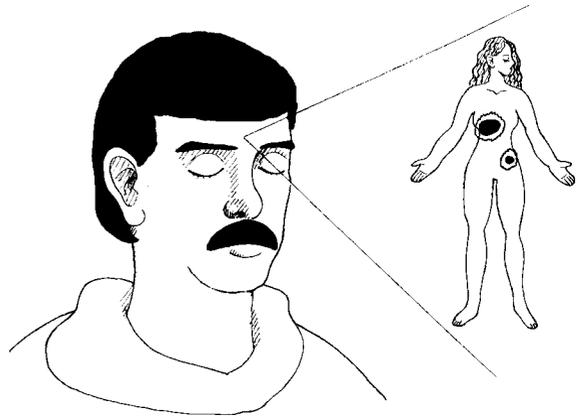


Figure 26.33. The Qigong doctor can diagnose the patient’s body through energetic observation and intention

### LONG DISTANCE MEDICAL QIGONG THERAPY

Long Distance Medical Qigong Therapy has existed for centuries. One of the ministers of Huang Di, the Yellow Emperor and patriarch of Chinese medicine, was a shaman named Zhu You. Zhu You was a famous doctor who advocated exorcistic prayer over the use of acupuncture needles and herbs to treat illness. Some scholars believed that Zhu You practiced Qi emission healing at the same time that he prayed for his patients. So effective was this healing approach that the *Yellow Emperor’s Classics on Internal Medicine* states that, in ancient times, most illnesses were treated according to the methods of Zhu You. At one time, professional “prayer healers” were widespread throughout China.

There are several schools of thought on the various modalities of long distance healing. Each school has its own unique, yet extremely effective, application of this esoteric skill.

Although I believe in the effectiveness of prayer, at one time I sincerely doubted the existence or efficacy of long distance healing. I expected the doctor to talk to the patient and have him or her close the eyes to facilitate an emotional and mental healing over the telephone. The difficulty in this kind of healing is that if the patient does not trust you, his or her consciousness will not cooperate and will instead sabotage any healing energy extended in his or her direction.

As fate would have it, one day a Medical Qigong instructor called me to discuss advanced theory. As we were conversing, my Kidneys suddenly began to heat up. This heat was quite intense, and I was extremely startled as no prior warning or consent for treatment had been given. I could not dismiss the overwhelming searing heat that I felt in my lower back, Kidneys, and Mingmen area. Because this healing treatment had been initiated without my conscious consent or foreknowledge, I expressed my puzzlement and confusion. The instructor simply laughed and explained that as we were talking she was holding a pillow, and used it to diagnose my body. Having noted that my Kidneys were a little deficient, she immediately placed her right hand on the middle of the back of the pillow and visualized tonifying my Kidneys.

At that point, my beliefs surrounding long distance Medical Qigong healing changed. I began to inquire and investigate the specific qualifications needed in order to treat patients with Long Distance therapy. The instructor stated that Long Distance Medical Qigong therapy is similar to close range energy therapy. The only difference is that in long distance healing, the doctor's faith and psychic faculty has to be extremely developed and accurate.

#### SCIENTIFIC RESEARCH

Quantum physicists have "discovered" a strange energetic phenomenon within the subatomic world known as "non-locality." Non-locality refers to the ability of an individual electron to influence another electron instantaneously over any distance, despite there being no exchange of force or energy. The discovery of non-locality suggests that quantum particles, once in contact, retain an instantaneous and immediate connection even when separated, no matter how great the distance. The actions of one will always influence the other, as matter can no longer be considered separate from energy or spirit.

The vibrations of one body can be reinforced by the vibrations of another body at or near its energetic frequency. Once two molecules begin to resonate on the same wavelength, they then begin to stimulate the surrounding molecules, creating a biochemical reaction and causing a cas-

cade of electromagnetic impulses to travel at the speed of light. Once specific molecules and intermolecular bonds emit certain frequencies, even at a great distance, they begin to resonate on the same wavelength.

The skill of influencing another person's energetic field through distant concentration has been studied throughout the centuries. In January 1990, scientific research concluded that subjects could influence the brain waves of other subjects in another location without any physical contact between the two. This was confirmed by William Braud and Marilyn Schtite of the Mind Science Foundation (in San Antonio, Texas) after conducting 13 carefully designed preliminary tests under controlled conditions. Similar studies conducted at other universities and institutions have reached the same conclusion.

#### BECOMING PROFICIENT AT LONG DISTANCE THERAPY

To become proficient at long distance therapy, the Qigong doctor must extend the thought vibration of his or her projected Shen into the spiritual realm to connect with the distant patient's energetic and spiritual fields. The thought vibrations of both energetic and spiritual fields connect and blend together within the patient's body, stimulating the patient's physical, energetic, and spiritual fields, tissues, and organs.

Zhu You's long distance healing through prayer may be compared with the effectiveness of prayer groups today. Larry Dossey, M.D., for example, documents one double-blind experiment involving nearly 400 patients admitted to the coronary care unit of San Francisco General Hospital for heart attacks or suspected heart attacks. These patients were evenly divided into two groups. Both groups received the same "state of the art" medical care; the only difference was that one group was prayed for by Protestant and Catholic prayer groups throughout the country. These prayer groups had only the patients' first names and sketches. The patients in the experimental group had no idea they were being prayed for; yet, when the study was concluded, they experienced significantly fewer complications and deaths than did the non-prayed-for control group.

**SPACE, TIME, AND ENERGY**

Everything in existence can be described as energetic forces interacting through the subtle matrix of space and time. To study long distance energetic healing, we need to look at a three-dimensional energetic pattern which includes Positive Space and Time, Negative Space and Time, and Energy.

1. **Positive Space and Time:** This includes commonly accepted forms of energy (such as electromagnetism, nuclear energy, and gravity) and all vibrations ranging from extremely slow to the speed of light. It includes lower vibrations (from inanimate objects) and the higher vibrations of thoughts.
2. **Negative Space and Time:** This includes all vibrations which travel faster than the speed of light (super-luminal) and accounts for such phenomenon as telepathy, psychokinesis, precognition, and levitation. In negative space-time, particles have a negative mass and are known as anti-matter. When activated to super-luminal speeds, these particles appear to dematerialize and produce a levitation force which balances the gravitational effects of Positive Space and Time. This also accounts for the Qigong doctor's ability to transmit energy through all known force shields.

3. **Energy:** Energy and matter form a continuum, as do space and time. Energy is the medium between the positive and negative forms of space. It is the medium through which matter and spirit interact with the Space and Time continuum, and the medium through which heat, light, sound, and resonant vibrations travel.

Matter is composed mostly of space with a minute amount of mass bound in a particular pattern. This pattern is unique for every form of matter, including the human body. Particles of matter in the human body are constantly vibrating in intermediate stages of energy interaction effected by Consciousness. Consciousness (the qualitative and directional aspect of energy) acts as a medium for the Qigong doctor's intention to project into the Space and Time energy field. Consciousness functions as the energy source for resonant vibrations which create the physical world.

To perform long distance healing, the Qi in

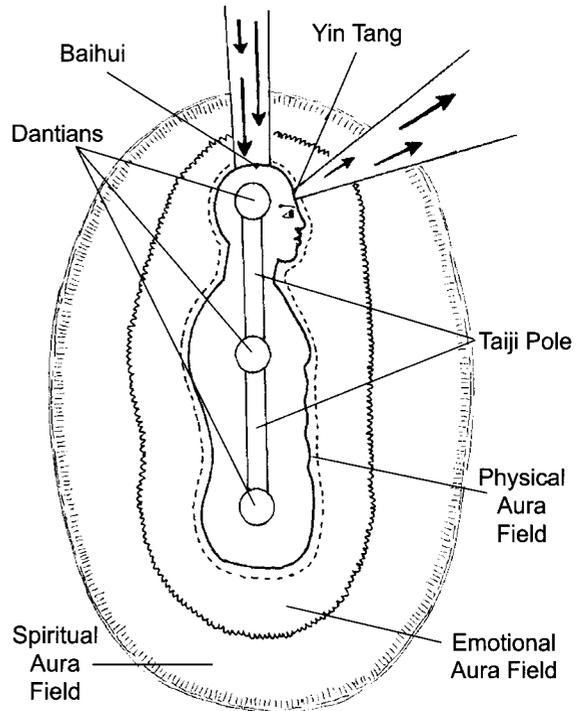


Figure 26.34. The Qigong doctor absorbs divine Qi through the Baihui area filling the center Taiji Pole, then projects the divine energy out the body through the Yin Tang or Third Eye area.

the Lower and Middle Dantians (the body's Fire and Water energy) must overflow and transform into Shen. The Shen is then united with the divine Qi and extended outside the body for the long distance healing of the patient. This allows the energy to cross both spatial and temporal boundaries, enabling the Qigong doctor to heal patients in the absence of physical contact.

The first priority in long distance healing is to establish a connection between all three Dantians through the absorption of divine Qi into the Taiji Pole; this process is called the "empowerment with divine Qi," or simply, the "hookup." This action surrounds the doctor's Wei Qi with Tian Qi (Heavenly Energy), which then is transformed into Tian Shen (Heavenly Spirit).

The doctor then visualizes a long stream of white light extending from the Yin Tang (Third Eye) point and connecting to the patient's body (Figure 26.34).

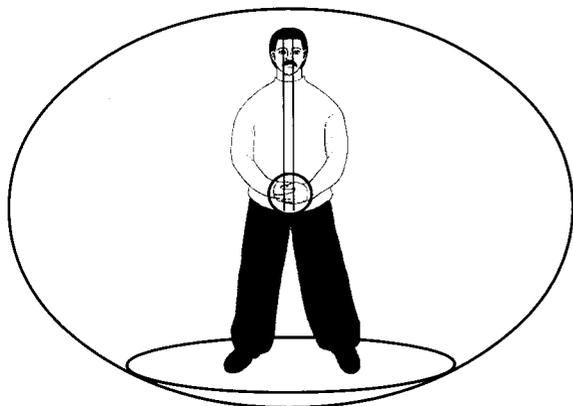


Figure 26.35. Begin from a Wuji posture, connecting the Lower Dantian to the Divine through the Taiji Pole.

Once the doctor feels this connection, he or she may now begin the treatment. The physical manifestations of long range healing are the result of the Shen affecting the Qi, and the Qi affecting the body's Jing.

#### LONG DISTANCE THERAPY MEDITATIONS

To Purge, Tonify and Regulate the patient's energetic fields, channels, and internal organs using Long Distance Energy Transformation, Qigong doctors will sometimes practice the following two meditation exercises, described as follows:

##### Long Distance Therapy Meditation # 1

1. The doctor begins by placing his or her patient in the next room.
2. While standing in a Wuji posture, connect the Lower Dantian to the Divine through the Taiji Pole via the One through Ten Meditation and "Three Invocations" (see Chapter 28). Relax the body and mind using Natural Breathing.
3. After connecting with the Divine, the doctor will imagine his or her body surrounded by a ball of brilliant white light. The Qigong doctor then extends a stream of this white light energy out from the Yintang (Third Eye) area of his or her head and onto the top of the patient's head, enveloping the patient's entire body.
4. As this white light energy descends down the patient's body, the doctor visualizes the patient's diseased Qi dispersing and melting away into the ground. The patient's patho-

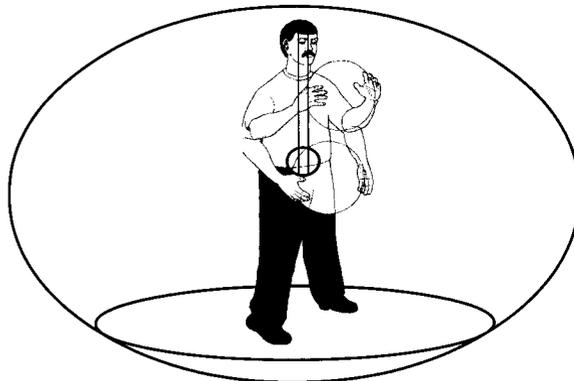


Figure 26.36. Create an Energy Ball between both palms at the Lower Dantian, then raise the Energy Ball upwards, holding it in front of the Middle Dantian.

genic Qi is extended into the center core of the Earth, where it is transformed by the Earth's center core fire and then recycled back into the patient as pure, refined Earth Qi.

5. Next, the doctor focuses on specific areas of the patient's body. The doctor visualizes any area that needs specific attention, such as dark areas in the patient's body. The doctor imagines these areas becoming brighter until all the dark areas are dispersed.
6. After energizing the patient's diseased area, the doctor will envelop and seal the patient's three Wei Qi fields with divine healing light. It is important for the doctor to disconnect from the patient and withdraw his or her projected Shen (Spirit) back into his or her body.

##### Long Distance Therapy Meditation # 2

1. The doctor begins this meditation exercise by standing in a Wuji posture (Figure 26.35), connecting the Lower Dantian to the Divine through the Taiji Pole via the One through Ten Meditation and "Three Invocations" (see Chapter 28). Relax the body and mind using Natural Breathing.
2. After performing the last invocation, the doctor will focus his or her attention onto the white light Energy Ball vibrating within the Lower Dantian. Imagine the divine white light is flowing up the chest, down the arms and pouring out the palms, forming an external Energy Ball in front of the Lower Dantian.



Figure 26.37. Press the wrists together so that the palms form the shape of a ten petal Lotus Flower.

3. Next, the doctor will bring both palms up in front of his or her body at the Middle Dantian level (middle fingers pointing straight upwards), still maintaining the image of a ball of white light suspended in-between the palms (Figure 26.36).
4. Press the wrists together so that the palms form the shape of a ten petalled Lotus Flower (Figure 26.37).
5. The doctor will now begin to focus his or her attention on the tips of the fingers. Imagine each finger as a straw, and begin to pull the Heavenly Qi and Earthly Qi in through the fingers towards the center of the ball; this funnels the gathered environmental and universal energy down the arms and spine, and collecting into the Lower Dantian (Figure 26.38).
6. Each finger represents a specific type of gathered Element Qi. In Ancient China, the Five Element energy pattern was used in order to absorb the Heavenly and Earthly Qi into the doctor's Lower Dantian. The absorption of the energy from the Heavenly and Earthly Five Elements follows a Creative progression, and begins as follows: Gather the Earth Element from the energetic fields within Heaven and Earth, then absorb the Wood Element, the Fire Element, the Metal Element, and the Water Element (Figure 26.39).
7. As the Lower Dantian fills with this Five Ele-

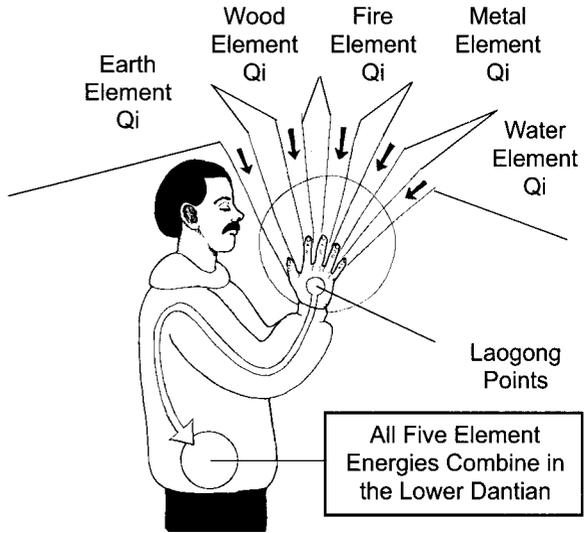


Figure 26.38. The Qigong doctor Absorbs the Qi of the Five Elements into his or her Lower Dantian.

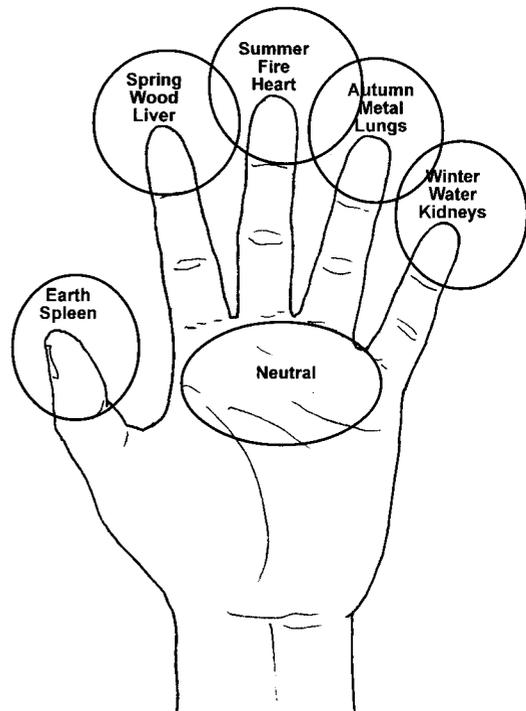


Figure 26.39. In Ancient China, the Five Element energy pattern was used in order to absorb the Heavenly and Earthly Qi into the doctor's Lower Dantian.

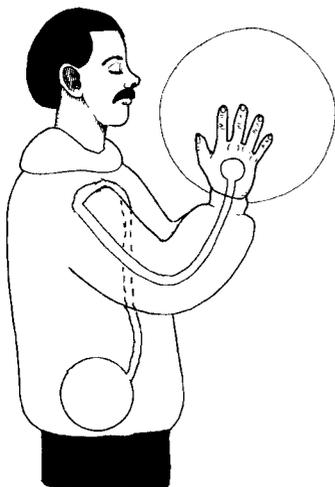


Figure 26.40. The Qigong doctor directs the Lower Dantian Qi into his or her palm and imagines creating a ball of divine healing white light.

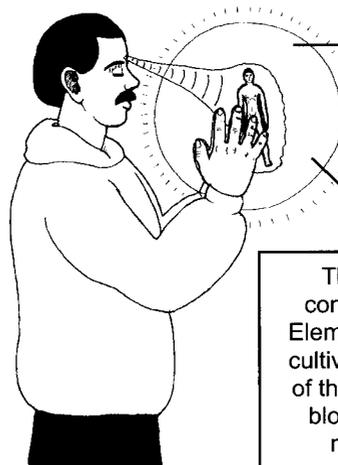


Figure 26.41. The Qigong doctor imagines that his or her patient is positioned in the center of the ball of divine healing light.

The Energy Ball represents the Divine healing light that is contained within the infinite space of the Wuji

The gathering and containing of the Five Elements represents the cultivation and utilization of the energetic building blocks from which all matter is derived

ment Qi, imagine the Qi of the Lower Dantian being ignited by the divine energy contained within the Taiji Pole. Imagine and feel this transformed energy overflowing from the Lower Dantian, rising upward through the center of the body, ascending through the arms, and pouring into and filling the Energy Ball that is suspended in-between the palms (Figure 26.40).

8. In order to facilitate long distance healing, the Qigong doctor concentrates and imagines that the patient's energetic form materializes in the center of the ball of light. Once the patient's body has materialized inside the center of the Energy Ball, the doctor can position his right hand over the Energy Ball (now positioned in the center of the doctor's left palm) and begin to treat (Figure 26.41).

In this particular system of Long Distance Therapy, the Energy Ball represents the Divine healing light that is contained within the infinite space of the Wuji. The gathering and containing of the Five Elements represents the cultivation and utilization of the energetic building blocks from which all matter is derived. When the energetic body is submerged within the creative energetic fields of the Five Elements, which are active within the infi-

nite space of the Wuji, the patient's material, energetic and spiritual fields can be stimulated and manipulated for healing purposes.

#### **LONG DISTANCE QI EMISSION THERAPY TO TREAT THE QIGONG DOCTOR'S OWN BODY**

The Qigong doctor can create an image model of him or herself in order to dredge, purge, tonify, and regulate his or her own body. This form of self-treatment uses the projection of long distance energy for transformation and self-healing. Begin as follows:

1. Begin by performing the One through Ten Meditation and "Three Invocations" (see Chapter 28).
2. Next, using your mind and intention, feel your entire physical body, both internally and externally.
3. Now begin to create and form a second image of your innate being in its energetic form (your spiritual and emotional energetic body) and project this image in front of you through your Yintang (Third Eye) point. This is similar to creating an exact mirror image of yourself in energetic form.
4. As you begin to treat the energetic form of your body that is now projected in front of

you, your tissues will naturally respond to the energetic manipulation (purging, tonifying, and regulating).

5. Upon completion of the treatment, absorb the energetic form back into your physical body, connect with the Divine, and end with three Pulling Down the Heaven techniques to seal the treatment.

### FAITH PROJECTION AND INCANTATIONS

“Faith Projection” or “Self-Healing” is a form of Medical Qigong therapy in which various repetitions of positive auto-suggestions or healing affirmations are spoken either by the doctor to the patients (or specifically by the patients themselves) in order to reverse the chronic adverse affects of negative beliefs and initiate healing. In this type of suggestive therapy, the doctor projects his or her own Qi and Shen into the patient’s mind through “speaking intention” (Shen Zhou) in order to reestablish a normal and healthy energetic pattern.

In Faith Projection, the projected mental attitude of the doctor is energetically impressed into the patient’s tissues via the doctor’s words, attitude, tone, and demeanor. As the doctor begins to audibly and telepathically pour “thought intention” into the mind of the patient, a strong positive current of uplifting, strengthening, and healing thought is created. The fusion of both minds (the doctor’s and the patient’s) is directed towards a common purpose, producing a powerful Conscious and Subconscious healing pattern.

#### FAITH PROJECTION AS A FORM OF SUGGESTIVE THERAPY

When initiating Faith Projection as a form of Suggestive Therapy, it is important that the patient maintain a certain state of mind for the treatment to be maximally successful. In order to increase the healing potential of the treatment, it is also important that the doctor monitor the patient’s receptivity, focus and attention. The doctor should initiate the specific repetitions of certain healing keywords that positively stimulate the patient’s Conscious and Subconscious Mind. When initiating Faith Projection as a form of auto-

suggestive therapy, there are three primary things for the Medical Qigong doctor to monitor: the Patient’s Receptivity, Focused Attention, and Repetition, described as follows:

- **The Patient’s Receptivity:** When performing any type of Faith Projection as a form of Suggestive Therapy, it is imperative that the patient maintain a quiet, relaxed, and peacefully receptive attitude. The healing effect of this type of treatment depends on the degree of receptivity of the patient’s Conscious and Subconscious Mind.
- **Focused Attention:** The patient should be encouraged to give the doctor his or her undivided attention. The healing effect of this type of treatment also depends on the degree of attention provided by the patient’s Conscious and Subconscious Mind towards the doctor and the treatment process.
- **Repetition:** The patient should be encouraged to constantly repeat the doctor’s healing suggestions. The constant repetition of various healing phrases in the form of suggestive healing “keywords” fastens the new energetic and spiritual pattern firmly onto the patient’s Conscious and Subconscious Mind.

In order to increase the healing potential of the treatment, it is important that the doctor monitor his or her attitude, voice, and eyes, as well as express images in the form of “word pictures” in order to deepen the energetic and spiritual imprinting on the patient’s Conscious and Subconscious Mind. These four points of attention are described as follows:

- **Attitude:** The doctor should pay careful attention to his or her attitude, and have the patient’s best interests at heart. There is a saying in the Medical Qigong clinic, “patients don’t care what you know, until they know that you care.”
- **Voice:** The doctor should pay careful attention to his or her voice, and should be able to project feeling and earnestness into the expressed words. The doctor’s Qi and Shen should permeate his or her tone to the degree that the patient should feel the words vibrat-

ing within their body and mind when planting a suggestion.

- **Eyes:** The doctor should pay careful attention to his or her gaze, and should look firmly yet compassionately through the patient, into his or her center core, to communicate with the individual's soul. The focus of the doctor's eyes will allow for stronger concentration of thought, holding and maintaining the patient's attention.
- **Word Pictures:** The doctor should also pay careful attention to his or her verbal description when implanting suggestions. In the clinic, it is important that the doctor keep in mind that the purpose of speaking Word Pictures is to cause the patient to feel the desired healing condition and to stimulate a mental picture of restored health.

#### THE POWER OF WORDS

In ancient China, the energetic art and skill of "Faith Projection" or "Faith Healing," came under the category of Divine Incantations. The ancient Chinese worshiped the magical power of language, and the spoken word became a powerful and influential part of Daoist shamanic sorcery. Historically, both Daoist and Buddhist priests practiced the specific art of Incantation.

The art of speaking "magic words" was once taken seriously in ancient China. The misuse of speech in general was regarded as an unfavorable display or misuse of one's mind. Spoken words are invocations of ideas, and a representation or formulation of specific plans of actions. They are symbols of ideas, to be imagined, pictured and comprehended within the mind.

The ancient Chinese believed that it was the energy inherent in words of "truth" that established the foundations of all creation (spiritual, energetic and physical). The energetic manifestations of the spoken word can become either a self-fulfilling prophesy, or an energetic reality, when spoken with true conviction and intention.

In the Han Dynasty (206 B.C. - 220 A.D.), Incantations and Mantras (recited words or phrases of power) were usually either spoken in conjunction with the use of secret Hand Seals (also called

Mudras), magical rituals (e.g., Big Dipper pacing), or the use of healing talismans. All of these shamanic skills were used in order to increase the patient's confidence in overcoming disease or combating distress caused from Evil Spirits.

The goal of the Mantra is to restore the spoken word to a state in which the name no longer evokes the image of an object, but rather its influential power (manifesting on the physical, energetic, and spiritual realms). In this energetic and spiritual state, the word no longer represents a specific noise spoken by the individual, but rather represents the resonating voice or "living sound" of the thing itself. This living sound has a powerful affect on all people, no matter what language they speak.

To the Daoist adept, the proper use of words (or names) was considered extremely important. In Daoist magic, a name or word is very significant. When correctly vibrated by the tongue (the Shen, or spiritual Fire of the Heart), and through the intention and Will of the Kidneys, the vocalized Qi comes alive. The word or name spoken then embodies the identity, the very being, of what it signifies, and a resonance is established between the living name and the thing itself. By manipulating the name, the potential of the named thing is released upon the world, both in spiritual and energetic form. This spiritual and energetic form then acts as a blueprint upon which the entire universe of space and time, energy and matter is based.

When initiating Faith Projection as a form of Suggestive Therapy and voicing a name or phrase out-loud (i.e., "heal!"), the Medical Qigong doctor imitates the initial creative act of the Divine through the utilization of sound and breath. This is sometimes known in the Medical Qigong clinic as a "declaration." A declaration is speaking something into being that was not previously there and for which there is often little or no agreement in the surrounding environment. The power of a declaration is directly related to the integrity of the individual that speaks it into being.

In ancient Daoist magic, proper recitation of names and words will cause the specific named

spirit to come, and this skill was used in order to save lives and banish demons. When used skillfully, names and words will summon or dispatch, attract or disperse, and heal or destroy. In ancient China, powerful incantations were known to invoke the presence of supreme deities, and were used to cure the deaf and blind, give speech back to the mute, give movement back to the paralyzed, and even to revive the dead.

Because of the vibratory character of recitation, the intonation and rhythm of the incantation was of extreme importance. The proper sound and pronunciation were often well-guarded by the ancient Daoists. Incantations were sometimes also used as a form of hypnotic pattern, wherein the Daoist's language and tones are lowered into a slow melodic rhythm, used for trance induction. The most common linguistic pattern for this type of incantation is sometimes called "verbal pacing," and consists of audibly stating sensory experiences to induce altered states.

#### **THE STRUCTURAL ASPECTS OF NAMES, WORDS, AND PHRASES**

The ancient Daoists taught that the speaking of any Incantation or Mantra should not be confused with its expression, released through the form of a material syllable or word (written or spoken). Before becoming active, the specific letters and syllables (sounds or words) of a Mantra must first be "awakened," and then transformed by the individual's Mind into "living words." Without awakening these "living words," the Incantations or Mantras remain "asleep," and are mere noises without real power.

In ancient Daoist traditions, it is taught that it is the individual's cultivated De (Virtue) that allowed the spoken word to vibrate into a specific image, and directed the Mind to suggest and affirm its specific meaning. The evocative power of any language or of any name derives its power from the fact that the audible material sound is only viewed as the form through which the subtle realms of energy and spirit are manifested and expressed.

There are three important factors existing between the power of the spoken incantation or Mantra, and matter.

- First, there is a unique correspondence existing between the letters and syllables of a human alphabet and the powerful "seed" syllables of esoteric Mantras.
- Second, there is also a certain energetic connection existing between these letters and syllables to parts of the internal organs and subtle energy centers of the human body.
- Third, there is an energetic connection existing between these letters and syllables to Element powers, manifested in both Man and nature.

The energetic and spiritual power of a specific incantation or Mantra must be given or passed on from master to student via verbal transmission. Only then can the disciple embody the "living words" and access the "magical mind" of the subtle energetic and spiritual realms. This is one reason why certain repetitive Incantations or Mantras are considered to be much more than just unintelligible sounds when spoken (e.g., some incantations do not possess any cognitive meaning whatsoever to the listener), and are sometimes used in order to assist the disciple in passing through the esoteric veil into the subtle energetic and spiritual realms.

At first, the spoken repetition is only verbal (audible). Although the spiritual power contained within the Mantra is still within its dormant state, the constant repetition helps the mind to focus and the audible rhythm hypnotically awakens the disciple's inner-senses. Later, the audible pronunciation of the Mantra is no longer repeated. Once the intrinsic power attributed to the specific Incantation or Mantra has been awakened, it can be softly spoken (whispered) in sub-audible energetic repetitions. At this stage in training, the vibration of the Incantation or Mantra's energetic field lingers for quite some time. The result of this progressive saturation facilitates the Mantra's awakening. Eventually, the repetition of the Mantra is purely mental, and at this stage the mantra is transformed from mere sound into a focused manifestation of the spirit. At this level the Incantation or Mantra is a "living word," capable of releasing tremendous power, effecting the spiritual, energetic, and physical realms.

**THE INTERNAL AND EXTERNAL SPOKEN NAME**

In ancient China, the Daoist mystics taught that there were two important aspects of any name, word, or phrase. Both of these aspects must be considered before using Faith Projection. They are the external spoken name and the internal spoken name, described as follows:

- **The Spoken Name:** This refers to the outer expression of a name, word, or phrase when vocalizing them externally.
- **The Internal Spoken Name:** This refers to the inner silent expression of a name, word, or phrase when voicing it silently in thoughts or dreams.

Both Daoist and Buddhist energetic practices have their own secret methods of vibrating names, words, and phrases. Because these techniques are jealously guarded secrets with mystical powers, they are kept hidden from the public and from individuals of lower rank in every religious order. However, the universal features of language allow us to share some general observations on the use of the magical vibration of names, words, and phrases so that the public may understand their functions.

Consonants are considered to be Yin. For the most part, they do not have power and cannot be extended or elongated with the voice without the support of a vowel. Even those consonants that are sustainable (i.e., F, L, M, N, R, S, V, and Z) involve either the compression of the lips, applying pressure of the tongue against the teeth or palate, or through tightening the throat.

Only vowels (which are considered to be Yang) have power, and can be voiced with a fully opened throat, allowing the individual to vibrate unobstructed “like a reed.” This allows the vowel sounds to be projected with considerable power, because the column of Qi released into the environment can be energetically rooted into the Lower Dantian and spiritually directly through the Yellow Court.

Both consonants and vowels are necessary to form words of power. However, the vowels are the vitality of the words, whereas the consonants merely act as a template to limit and shape the Qi into a unique pattern. According to Daoist magic,

vowels are Yang and represent the masculine creative force of the Dao, which embodies everything, but is itself without form. Consonants are Yin and represent the formative feminine force of the Dao, which has no active creativity, but enables all creation.

Traditionally, once the individual mastered the way of vibrating names, words, or phrases of power, he or she was then taught how to employ it in the use of the “commanding voice,” which allows the speaking intention of Faith Projection to be effective. The “commanding voice” is vibrated from the Lower Dantian in a deep forceful tone (either audible or inaudible) with an open throat. It affects the mind on the subconscious level (below the level of their conscious thought) and can cause individuals to immediately react without understanding why. It is for this reason (implanting thoughts and commands directly into the subconscious mind) that the power of the commanding voice is kept from the general public, and given only to those whose lives are devoted towards the Divine and to healing the suffering of humanity.

**FOUR LEVELS OF SPEECH**

The ancient Chinese Daoist shaman doctors believed that only when the Incantations or Mantras were spoken solemnly, through four levels of speech, would the vibrational essence of the Incantations or Mantras yield their deepest secrets, revealing profound energetic and spiritual results. Each degree of speech transmits a different level of energetic “message,” allowing for a deeper type of energetic manifestation. The four levels of speech are described as follows (Figure 26.42):

1. **Jing (Verbal) Speech:** This is considered the physical speech of the Conscious Mind. It is the expression of the “power of action,” focusing on specific activities ranging from the past, to present and future exploits. It is the external, audible manifestation of phonemes (a unit of speech) that refer to, or are directed towards, physical, external sense objects through the pronunciation, inflection, and the melody of words. This type of speech is considered Jing (Essence) Speech, and is released

into the world through the mouth via the tongue and vocal cords.

2. **Qi (Mental) Speech:** This is considered the dreaming consciousness speech of the Subconscious Mind. It is the internal monologue and dialogue verbalized in the form of thoughts within one's Mind. It is the expression of the "power of one's knowledge and wisdom." It is directed towards Mental objects (objects of the inner senses) through the experiences and passions of the Heart. It is considered the medium between the external Verbal Speech and the internal convictions of the Single-Minded Speech. This type of speech is considered Qi (Energy) Speech, and is released into the world through the nose via the breath.
3. **Shen (Single-Minded) Speech:** This is considered the speech of dreamless sleep that occurs when the Unconscious Mind takes over. It is a perceptible but not particularized type of speech (e.g., not distinguishing between subject and object). It is the vehicle for the power of desire and projected intentions, released through the concentration of Qi into a single-minded vision or "Message." It is considered the medium between the Mental Speech and the Divine Speech. This type of speech is considered Shen (Spirit) Speech, and is released into the world through the eyes via the spirit.
4. **Dao (Divine) Speech:** This is considered the speech of the Super-Conscious Mind, being both the foundation for and the integrated expression of all three speeches (the speech of the Conscious Mind: Jing, Subconscious Mind: Qi and Unconscious Mind: Shen). It is considered pure intention, expressed through the will of the Divine, flowing directly from the Wuji. It is beyond all objects, motionless, external, internal, and peaceful. It is a speech that is telepathic, materializing directly from the individual's intuitive awareness, and can only be perceived by those who are highly evolved spiritually.

Spoken or written words generate mental or internal dialogues which add Qi to the words in order to energize the information. The Qi activates the words allowing them to become vital and "alive." The ancient Chinese believed that if you

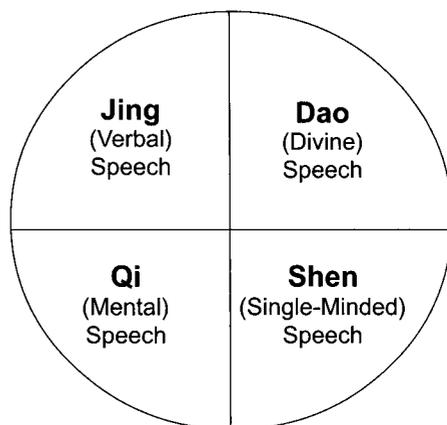


Figure 26.42. The Four Levels of Speech

lose your ability to access the higher levels of speech, you distance yourself from both the Heavenly Truth (universal knowledge and wisdom) and the Earthly Truth (human understanding). This separation produces confusion, doubt, and cynicism, and generates misconceptions and distortions of the "truth."

When treating patients with the energetic art and skill of Faith Projection or Divine Incantations, the full spectrum of speech (Jing, Qi, Shen, and Dao) must be utilized in order to transmit and convey all four levels of the Qigong doctor's intention. When the full spectrum of speech is projected, it reaches into the four energetic receptive levels of a patient's listening ears (Jing, Qi, Shen, and Dao).

#### THREE FORMS OF PSYCHIC INFLUENCE

We are surrounded by an ocean of vibrations that are simultaneously resonating in different dimensions. When an Incantation (Mantra) is directed towards any person, place, or thing (and constantly repeated), the process of withdrawing the mind from the senses begins. As the focus of the mind continues to be directed onto the specific point of intention, both Qi and Shen gather. Once the process of sense withdrawal is complete, the individual's mind can then hold on to and envelope the item of his or her focused intention. The spiritual, energetic and physical fields of the item can now be influence through the directed mental power of the individual's cultivated Qi and Shen.

For centuries, ancient Chinese Daoist mystics have believed that an individual could be influenced (both positively and negatively) through the utilization of a powerfully controlled Shen. This type of influence could either occur accidentally, or be directly initiated through focused intention. It entails the influencing or controlling of the thoughts and actions of an individual by means of using a positive command, or through the subtle insinuation of the desired thought. When used for healing, this type of suggestion allows the Conscious Mind to initiate an effect upon the Subconscious Mind by re-patterning self-destructive beliefs.

In the Medical Qigong clinic, there are generally three forms of psychic influence used to re-program chronic detrimental beliefs and initiate healing: Audible Suggestive Influence, Thought Suggestive Influence, and Hypnotic Influence, described as follows:

- **Audible Suggestive Influence:** This is considered the first level of psychic influence, and is initiated by the doctor's voice, attitude, tone, words, mannerism, appearance, and demeanor. The patient's mind receives and accepts as truth the doctor's words and affirmations, and changes specific internal patterns, acting in accordance to the degree of his or her receptivity. The verbal suggestion is often necessary in order to initiate a deep impression on the patient's Subconscious Mind and cause the individual to accept the new belief pattern. This type of audible suggestive influence becomes even more powerful and gains additional influence by having the patient repeat the audible affirmations or suggestions.
- **Thought Suggestive Influence:** This is considered the second level of psychic influence, and is initiated by the doctor's inaudible projected thought and intention. The stronger the doctor's Qi and Shen, the greater the result. These conscious and subconscious thought projections stemming from the doctor's mind can only affect the patients if they are open and receptive to the positive thought waves directed towards them. This type of thought

suggestive influence becomes powerful and gains additional influence by having the doctor perform certain energetic rites and spiritual ceremonies.

- **Hypnotic Influence:** This is considered the third level of psychic influence, and is a combination of the first two suggestive influences. It is initiated through the doctor's focused Qi and Shen emission, whereby the patient is enveloped and "bathed" in a constant flow of thought intention. This type of thought hypnotic influence becomes powerful and gains additional influence by additionally having the doctor perform Breath Incantations.

### BREATH INCANTATIONS

Since speech is older than writing, the use of spells and incantations is believed to be older than the uses of written charms and talismans. In ancient China, it was believed that the "Vital Breath" (originating from the Yellow Court) could be projected from the body, affecting people and objects to the degree that they could be energetically controlled or transformed. This energetic skill was known as "Breath Sorcery." When combined with the creative visualization of a specific deity (imagined and realized within one's Mind), the Breath Sorcery would become so powerful that it could be used to restrict, control, paralyze and sometimes kill ghosts, evil spirits, or demonic beings.

In ancient China, the famous Daoist Wu Yi, Zhao Ping used "Breath Sorcery" to charm streams so that the water-level would suddenly drop as much as twenty feet. He was also known to use Breath Sorcery to light cooking fires on thatched roofs without setting fire to the building, prevent boiling water from scalding, and to prevent dogs from barking.

The energetic combination of an Incantation together with Breath Sorcery, created an even more powerful tool known as a "Breath Incantation," which could be used to captivate and control the energy of an individual's spirit, mind, or body.

In ancient China, Master Ge Hong of the Jin Dynasty (221-206 B.C.) wrote in the *Inner Book of the Master Who Embraces Simplicity* that, in certain areas within the Wu and Yue province, Breath In-

cantations were commonly used and were quite effective. However, according to recent archaeological discoveries, the popularity of Breath Incantations extended to the Chu and Shu kingdoms as well. According to master Ge's records, Breath Incantations were widely practiced for promoting immunity from contagious diseases, curing diseases, dispelling demons, stopping tigers, leopards, snakes, and poisonous bees, as well as for reversing the flow of water.

### BREATH INCANTATION TECHNIQUE

The human body is "made of dust" only in the sense that our material tissues are constructed from the various elements of the earth. The shape of our souls, however, was determined by the expressed "Word" in the vital breath of the Divine. When expressed through Breath Incantations, "Words" have the power to affect not only the mind of the one listening, but inanimate objects as well, particularly if they represent archetypal, astrological, or divine forces or beings.

The efficacy of Breath Incantations is greatly magnified when they are uttered by a person who has been purified by prayer and ritual practices. The ancient Daoists believed that the virtue (De) inherent in the "Word" is augmented by the personal virtue of the individual voicing it. It is important to note that magical virtue refers to the quality of concentration and purification of the will, and has little to do with virtue in the conventional sense of propriety. In this context, De, could also be understood as having few or no open loops (incomplete tasks, communications, or relationships). This gives the individual a much greater degree of frequency coherence (everything in his or her body is in agreement), and then when he or she focuses, it is much more concentrated and directly harmonized with the Dao.

The Breath Incantations performed by Medical Qigong doctors in China utilize the ancient Daoist shaman's Four Levels of Speech techniques. These Four Levels of Speech are spoken solemnly through focused intention and assist the doctors in influencing or controlling the thoughts and actions of their patients by means of psychic Hypnotic Influence. Through the use of positive

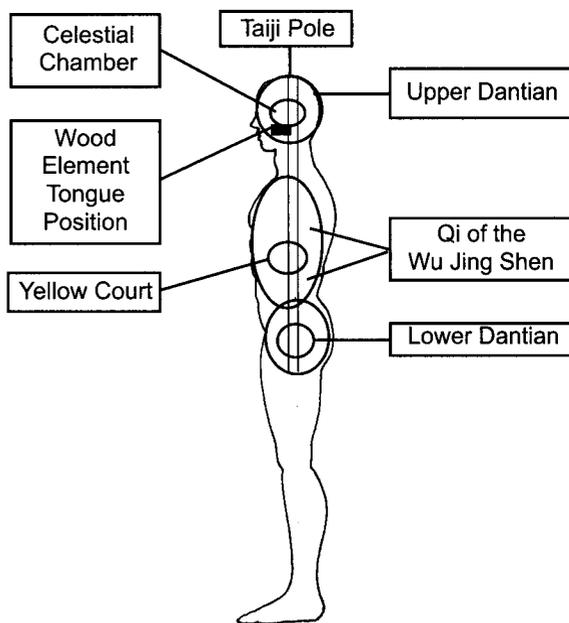


Figure 26.43. Performing Breath Incantations

commands or thoughts, the subtle insinuations of desired influences can be used to reprogram the patient's chronic detrimental beliefs and initiate healing.

In order to perform the Breath Incantation technique, the Qigong doctor will proceed as follows:

1. After performing the One Through Ten Meditation and the "Three Invocations," (see Chapter 28) imagine that Divine healing light is flowing through your Taiji Pole into the Lower Dantian (Figure 26.43).
2. Roll both of your eyes upwards into the Celestial Chamber as you begin to draw a specific talismanic symbol on the center of your upper palate using your tongue. The upper palate is the position of the Wood Element and is one of the Hun's access points through the Taiji Pole into the Celestial Chamber. The tongue represents the spiritual nature of the Heart's Shen and transmits the desired projection of the Yuan Shen (Figure 26.44).
3. Inhale the energetic powers of Heaven Qi and Earth Qi through the nose to activate the energetic nature of the talismanic symbol located at the top of the mouth, on the middle of the upper palate (Figure 26.45).

4. Swallow and bring this combined Qi down into your Yellow Court area and mix it with the combined energetic and spiritual natures of the Wu Jing Shen (Hun from the Liver, Shen from the Heart, Yi from the Spleen, Po from the Lungs, and Zhi from the Kidneys).
5. Bring the divine healing light up from your Lower Dantian through the Taiji Pole into the Yellow Court, and combine it with the Qi of the Wu Jing Shen, Talismanic energy, and breath. Once these four energies have combined, then exhale out the mouth with the intention of the projected sound or spoken word.
6. The projected sound or spoken word should include the energetic thought and spirit projection of your Jing (Verbal) Speech, Qi (Mental) Speech, Shen (Single-Minded) Speech, and Dao (Divine) Speech. This projected word should also be combined with the doctor's Hypnotic Influence (audible and thought projection), which is initiated by the voice, attitude, tone, words, mannerism, appearance, and demeanor.

#### UNDERSTANDING OF FAITH PROJECTION

In modern times, the technique of using Faith Projection in combination with "Breath Incantations" is considered the embodiment of both psychosomatic and spiritual healing. It entails speaking to the patient in a rhythmic pattern to establish a curative relationship through belief modalities similar to those of "faith healing" used in the West.

Faith Projection through "Breath Incantation" is a form of mind and spirit projection; the stronger the Qigong doctor's virtue, faith, and intention, the better the healing will be. It is important for the patient to have an extremely strong faith in the treating doctor and his or her connection to the divine, and to feel secure in the healing environment. The stronger the patient's and doctor's faith, the better the potential for healing. Affirmation and desire create the motivative energy that initiates the healing process.

One popular example of this faith projection ability comes from the famous Qigong Master

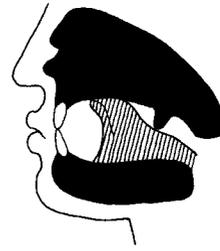


Figure 26.44. For the Wood position, which is related to the Liver, the tongue is placed on the middle of the upper palate at the center of the roof of the mouth.

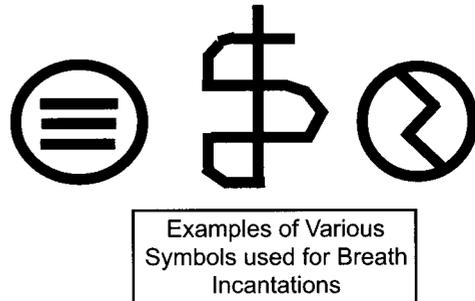


Figure 26.45. The energetic nature of the talismanic symbol (drawn with the tongue at the top of the mouth) is activated by the doctor's thought intention. Each energetic pattern will have a specific meaning and type of power, and can be accompanied with a Mudra used to activate that power.

Shen Chang, Master Shen, lecturing at a conference sponsored by the China Ministry of Broadcast, Film and Television (with hundreds of witnesses present), extended Qi into a female patient in her 50's, with a three inch tumor on her leg. As Master Shen began his transmission, he began to shout "Gone!" Instantly, the tumor started to shrink. After shouting "Gone!" two more times, the tumor had completely disappeared. To the astonishment of everyone, Master Shen then shouted "Grow!" and caused the tumor to reappear. After this amazing demonstration, he then removed the tumor and completely healed the patient.

The body manifests what the mind believes and the Heart feels. It then adjusts itself according to the belief structure and forms a new hold-

ing pattern (both physically and energetically). Usually, the doctor will say an instructional phrase four times to the patient, intensifying his or her intention and instruction each time. The doctor's intention begins to reprogram the holding patterns of the tissues by shocking the system into a new and healthier pattern, a kind of "Be Healed Now!" approach. It is important to know that the energetic field surrounding the patient is strongly affected by either positive emotions and support or by negative emotions, suspicion, and disbelief.

#### **NEGATIVE THOUGHT PROJECTIONS AND MEDICAL QIGONG THERAPY**

Skepticism and other negative thought projections can adversely influence the Qigong doctor's healing potential. Whenever a healing is performed it is important that "non-believers" are not present to interfere with the doctor's projected energy. Non-believers can create powerful negative thought forms that can interfere with and even inhibit the doctor's treatment. However, individuals with a supportive frame of mind can create healing vibrations that can assist the doctor in the healing therapy.

To illustrate this fact, an incident took place at a Santa Cruz bible college in the late 1980's. One morning a minister was lecturing in an auditorium full of two hundred and fifty young seminary students. Suddenly, the back door of the auditorium swung open, and a young woman carrying a small baby came walking in. She was crying and asked for help. She told the minister that "God" had spoken to her in a dream and told her that if she came to that particular bible college and asked for help, that he would heal her child of a serious disease.

The minister was both startled and shocked. Not knowing what to do or even how to handle the situation, he quickly turned the meeting over to a local spiritual elder who was monitoring the lecture. The elder, seasoned in these types of spiritual phenomena, again asked the woman what the problem was. After hearing her story a second time, he informed her that while "God" had not spoken to him directly about the situation, he would be obedient to whatever "God" wished.

Next, he looked up to the two hundred and

fifty young seminary students sitting in the auditorium and stated, "If anyone here does not believe that God can and will heal this child instantly, please leave now." All but three seminary students left the auditorium. The elder called the three remaining students to join him with the minister in praying for the baby. The child was instantly healed (a follow-up visit confirmed this fact), and the mother left smiling. The minister, perplexed by the whole event, turned to the elder and inquired as to how he knew what to do. The elder responded, "even Jesus, who was the greatest healer of all time, couldn't heal in his own home town because of everyone's disbelief. Here in this auditorium it would have been five of us who had the faith in healing versus two hundred and forty-seven who were skeptical and full of doubt. It is better to have a few with strong unwavering faith than to have many with doubt or no faith at all."

### **AUXILIARY MEDICAL QIGONG HEALING MODALITIES**

The following are Medical Qigong auxiliary modalities are used throughout China by various Qigong doctors in Traditional Chinese Medical hospitals, colleges, and private clinics for the diagnosis and treatment of patients.

These Medical Qigong healing methods employ special treatment therapies used for the "reading" and projection of "Messages" acquired from specific material objects. Once the object contains the Qigong doctor's "Message," it will have a powerful effect on the patient's body. This is a form of "transmission of intention" which is a form of Qi and Shen projection. Qi and Shen projection transcend time and space and can last an indefinite amount of time depending upon the belief of the Qigong doctor and patient.

#### **DIAGNOSIS AND TREATMENT THROUGH MATERIAL OBJECTS**

This Medical Qigong skill is dependent on the ability to sense the physical condition, thoughts, and emotions of another person through knowing the physical patterns and innermost subcon-

scious feelings embedded within an individual's energetic fields that have been imprinted onto the individual's personal items (letter, jewelry, photo, artwork, etc.). In China, my introduction to this type of healing modality occurred accidentally while lecturing at the Third World Conference on Medical Qigong in Beijing, in 1996. I was in the back of the lecture hall sketching while one speaker was sharing his dissertation. Another Qigong Master seated in front of me noticed my artwork and asked to see it. Curious as to what he would do, I gave him my notebook. He placed his hand above my drawing and began projecting Qi into the picture. Immediately energy flooded my being from head to toe. I was literally vibrating all over, being filled with light and sound resonance (it felt similar to a strong electrical current). Since my original piece of art contained a direct connection to my physical energy, the Qigong doctor was able to extend energy into my body by simply projecting his Qi into my artwork.

The doctor can transmit healing energy through any object which has had contact with or was created by the patient. This technique is possible because creative artwork, or any object touched or created by hand, is imprinted with the person's energy. This energy contains a unique blend of the individual's encoded energy patterns. This information regarding the individual can be retrieved through psychometry (the act of sensing the thoughts, images, etcetera, with which the object has been imprinted). A connection to the person who created or held the object can thus be established through the Wuji. This object can then serve as a focusing point to send healing to that person through the doctor's intent.

Energy, in the form of waves, is expressed in the abstract form of thoughts and is accessible through the vibrational medium of space and time. This allows for the energetic transformation of the individual's emotional patterns.

### DIAGNOSIS AND TREATMENT THROUGH PHOTOS

A popular Medical Qigong auxiliary modality used throughout China by various Qigong doctors is the technique of diagnosing and treating

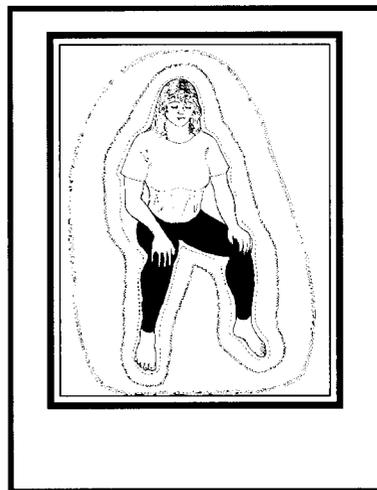


Figure 26.46. Some Qigong doctors will use a polaroid color photo in order to diagnose and treat a patient.

the patient through the use of color photos. When diagnosing the patient through a color photo, the Medical Qigong doctor will observe the vibrational frequencies of an ordinary photograph in order to ascertain the patient's condition. This procedure is generally performed after glancing at the luminous matter imprinted within a polaroid color photo (Figure 26.46).

In order to diagnose the spiritual and energetically imprinted pattern emanating from the patient's color photo, the doctor will begin as follows:

1. First perform the 1-10 Meditation and connect with the Divine through the Three Invocations (see Chapter 28).
2. Begin to imagine and feel the luminous matter imprinted within the image of the photo.
3. Create a circle of light and envelope the photograph, spiritually and energetically connecting with the patient's physical, energetic, and spiritual fields.
4. After observing the colors and energetic sensations imprinted within the photo, begin to diagnose and treat the patient.
5. Upon completion, energetically seal the patient and then energetically disconnect from the photo.

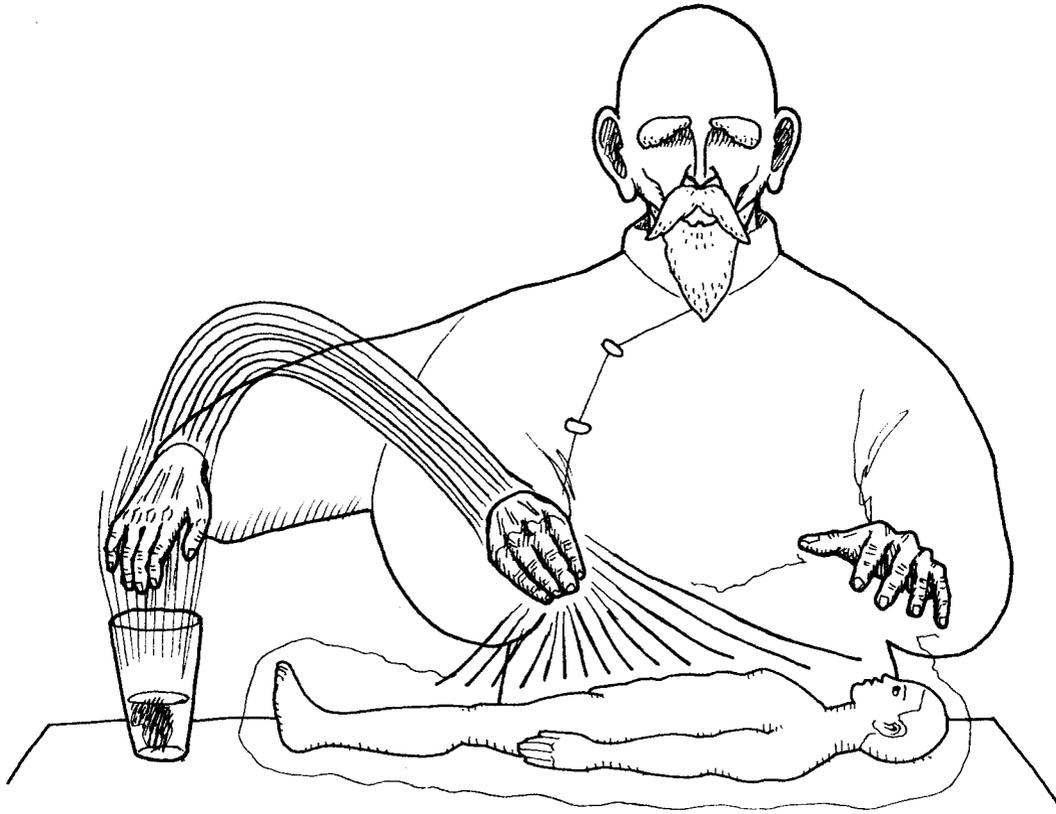


Figure 26.47. Some Qigong doctors use an acupuncture doll (man or woman) as an energetic medium, while treating patients at a distance. The Qigong doctor is removing pathogenic Qi and throwing it into a glass of salt water (used to neutralize the Pathogenic Qi).

### DIAGNOSIS AND TREATMENT THROUGH ACUPUNCTURE DOLLS

Another popular Medical Qigong auxiliary modality used throughout China by various Qigong doctors is the technique of diagnosis and treatment through acupuncture dolls. There are certain Qigong doctors who specialize in the use of specific objects ranging from such supplementary equipment as acupuncture dolls to pillows in order to perform long distance healing. While the Qigong doctor is working on a patient through a doll during a treatment, observers can actually feel Hot and Cold spots emitting from the acupuncture doll. To utilize these objects for long distance healing, the Qigong doctor will begin as follows:

1. First perform the 1-10 Meditation and connect with the Divine through the Three Invocations (see Chapter 28).
2. Place the acupuncture doll on a table and begin to draw the patient's energetic essence (from many miles or even across other countries) into the doll. After observing the colors and energetic sensations imprinted within the photo, begin to diagnose and treat the patient.
3. Purge the pathogenic Excess from the doll and dispose the Toxic Qi into a glass of salt water (Figure 26.47).
4. Once the doctor feels that the patient has been

sufficiently cleansed and the disease dispersed, he or she will begin to Tonify the patient's weak organs with color visualization and Qi projection.

5. Upon conclusion, disconnect from the acupuncture doll, dispose of the salt water and cleanse the treatment area.

### DIAGNOSIS AND TREATMENT THROUGH SHADOW OBSERVATION

One ancient technique that was a well-guarded secret throughout China is the skill of "shadow observation." This ancient practice of diagnosing a patient by gazing at his or her shadow and then looking into the sky was only taught to specific disciples of esoteric Daoist and Buddhist lineages (Figure 26.48).

When observing an individual's shadow and then looking into the sky, a duplicate form of the individual's shadow will appear. If there is no reflection of the individual's shadow in the sky, the energetic field has already begun to withdraw and death is expected. However, if only certain areas of the duplicated shadow form are reflected, sickness and disease is present.

This skill of observation is based on the fact that just before death, an individual's aura begins to vanish from his or her second Wei Qi field. As the body's life-force energy begins to withdraw, it condenses itself into the center core Taiji Pole in order to prepare the Eternal Soul for departure.

In ancient times, the doctor was taught to first master diagnosis of his or her own shadow's energetic field and its various colors and forms, before observing those of the patients. To practice the shadow observation technique, the doctor should only initiate this technique either in the morning between 7:00 and 8:00 A.M. (approximately 1-1.5 hours after sunrise), or on one of the nine nights of the full-moon, and proceed as follows:

1. First, stand in Wuji posture with the Sun at your back. Then perform the 1-10 Meditation, and connect with the Divine through the Three Invocations (see Chapter 28).
2. Next, remain motionless, while concentrating on your own shadow directly in front of you

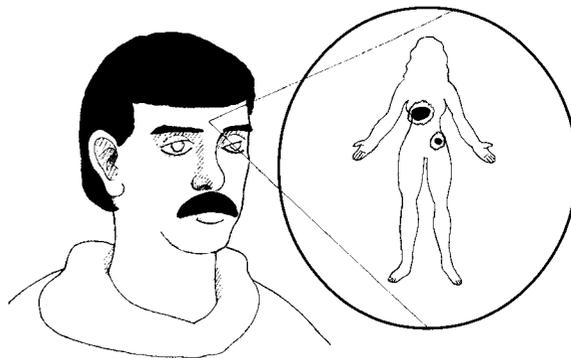


Figure 26.48. The ancient practice of diagnosing a patient by gazing at his or her shadow and then looking into the sky was only taught to specific disciples of esoteric Daoist and Buddhist lineages.

(either on the ground or on a plain wall). Focus your concentration onto the region of the throat area. Keep your eyes fixed on this area without blinking for 108 breaths. In the Tibetan tradition, the Mantra "Hrim Parabrahmane Namaha" (beyond the supreme reality - I bow to) was repeated 108 times.

3. After 108 breaths, close your eyes and then, without moving your body, look upward into the sky. As you open your eyes, you should see a huge figure appear in the sky. This is the energetic counterpart of your shadow, and represents the subtle matrix of your energetic body's field. If your shadow is not visible, it indicates that you need to develop and strengthen your internal Shen, and spend more time in meditation practice. Generally, it takes about six months to perfect the shadow observation skill.
4. Maintain focused attention so that you do not lose this image. If you see colors pass through the shadow's illuminated form, it indicates where the dominant energetic Element and Qi movement manifests at this time in your physical body. If several colors are observed all at once, it indicates that you have reached a high level of psychic and intuitive skill.

## AUXILIARY MEDICAL QIGONG HEALING TECHNIQUES

The following are Medical Qigong “techniques” used throughout China by various Qigong doctors in Traditional Chinese Medical hospitals, colleges, and private clinics for long range treatment of patients.

### MEDICAL QIGONG TREATMENT USING PROJECTED ENERGY BALLS

There are some Qigong doctors who create Energy Balls and impregnate them with light, sound, and thought. They encapsulate these energetic forms into a bright white light ball of energy and project the ball into the patient’s body to initiate healing. A modification of this Medical Qigong technique is to draw specific Chinese characters in the air and send them encapsulated in a bright white light ball of energy into the patient’s body to initiate healing (Figure 26.49). This projected energy is created through the doctor’s intention and is absorbed into the patient’s body by the patient’s receptive attitude and desire to heal.

The Chinese characters can sometimes be replaced with words of encouragement and also sealed within geometric shapes and patterns. These geometric shapes and patterns are then encapsulated in a bright white light ball of energy and placed into the patient’s body to initiate healing.

The most important factor in creating these energetic thought forms is the amount and quality of focused concentration used when imprinting the energetic ball of white light energy. When the energy reaches the patient’s body, the healing properties are “sealed” into the patient’s tissues. This energetic “seal” maintains the white light energy’s function, stabilizing its powerful healing potential.

### MEDICAL QIGONG TREATMENT USING ENERGIZED HEALING PAPER

There are also Qigong doctors who extend Qi into healing paper in the form of calligraphy, diagrams, talismans, and charms, which are used to initiate healing in their patients. In ancient China, it was believed that Daoist graphic art enabled the

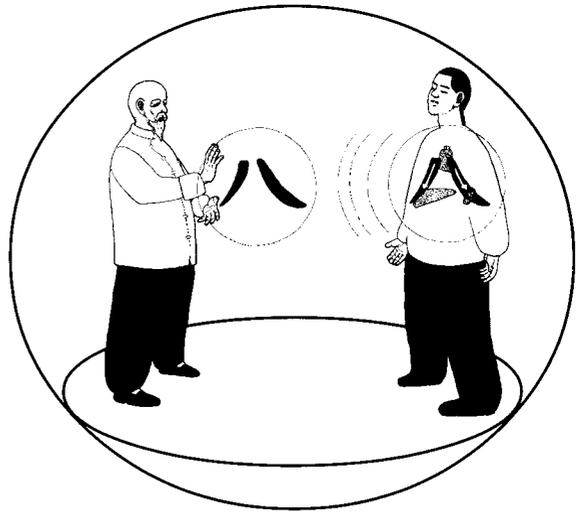


Figure 26.49. Another skill utilized by the Qigong doctor is to create different colored balls of energy to encapsulate specific Chinese characters (or Messages) within them, which are then projected into the patient’s body as a form of treatment.

shaman to communicate with the spirit world and influence the workings of the invisible forces of nature. Calligraphy and diagrams were therefore used to cure sickness, ease childbirth, and guard against disease. One common method of utilizing this skill is described as follows (Figure 26.50):

1. First perform the 1-10 Meditation and connect with the Divine through the Three Invocations (see Chapter 28).
2. Next, connect with the Divine and pull an energetic cord of divine healing light into the Baihui (GV-20) through the Taiji Pole and into the Lower Dantian.
3. Imagine the energy within the Lower Dantian transforming into a specific color, for example, vibrant blue light. Direct the vibrant blue colored energy up the torso and out the body through the center of the right palm. Visualizing and projecting specific colors (blue, red, violet, etc.) with the energy extension, causes the Qi to take on a dense and fuller projection, which facilitates the rooting and stabilizing of the energy into the patient’s tissues.
4. Imagine creating a circle of light that envelops a sheet of paper. Begin to imprint the pa-

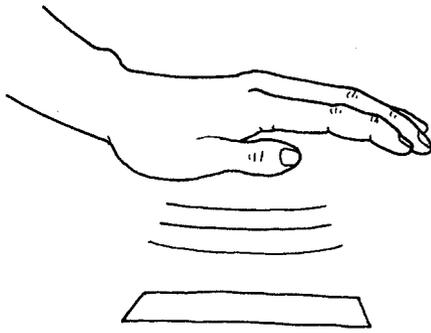


Figure 26.50. Emitting Qi into Paper

per with the blue color and a specific healing message (i.e., “Tonify and strengthen the patient’s Kidneys”). It is important to imagine that both the colored light and the specific message are imprinting the entire physical, energetic and spiritual matrix of the paper.

5. After observing the specific color and energetic message becomes imprinted within the paper, the Qigong doctor can now place the paper onto the patient’s physical body, and the energetic treatment will immediately begin.

### MEDICAL QIGONG TREATMENT USING ENERGIZED HEALING CLOTHS

There are Qigong doctors who extend Qi into pieces of cloth that are then placed on the patient’s body to invoke healing. This is similar to the “prayer cloths” and other techniques used today by other systems of healing. When energizing a piece of cloth for healing, the doctor will place a hand over the cloth’s material and keep it there until he or she feels that the cloth’s physical, energetic and spiritual matrix has been sufficiently charged. The energy stored within the cloth will last indefinitely; however, the most important component of this type of healing is the patient’s belief structure (Figure 26.51).

1. First perform the 1-10 Meditation and connect with the Divine through the Three Invocations (see Chapter 28).
2. Next, connect with the divine and pull an energetic cord of divine healing light into the

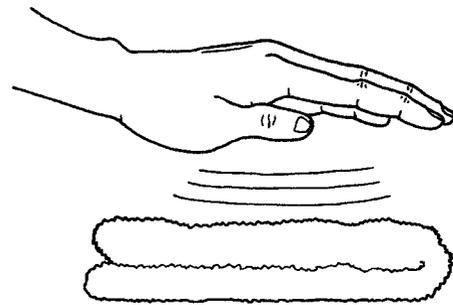


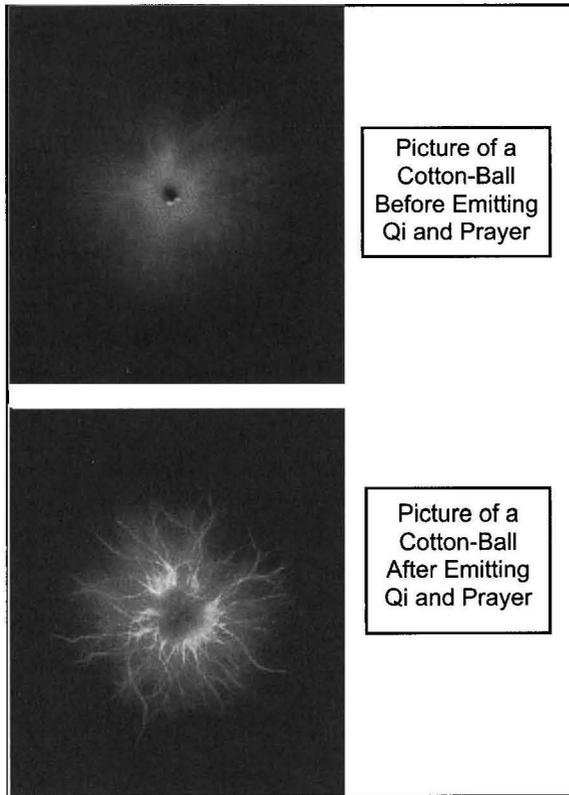
Figure 26.51. Emitting Qi into Cloth

Baihui (GV-20) through the Taiji Pole and into the Lower Dantian.

3. Imagine the energy within the Lower Dantian transforming into a specific color, for example, vibrant ruby red light. Direct the vibrant ruby red colored from the Lower Dantian, imagining it flowing up the torso and out the body through the center of the right palm. Visualizing and projecting specific colors (green, blue, red, yellow, white violet, etc.) with the energy extension, causes the Qi to take on a dense and fuller projection, which facilitates the rooting and stabilizing of the energy into the patient’s tissues.
4. Imagine creating a circle of light that envelops the cloth. Begin to imprint the cloth with a specific healing message (i.e., “Tonify and strengthen the patient’s Heart”). It is important to imagine that both the colored light and the specific message are imprinting the entire physical, energetic and spiritual matrix of the cloth.
5. After observing the color and energetic message becomes imprinted within the cloth, the Qigong doctor can now place the cloth onto the patient’s physical body and the energetic treatment will immediately begin.

### RESEARCH ON THE EFFECTS OF PROJECTED QI AND SOUND INTO COTTON

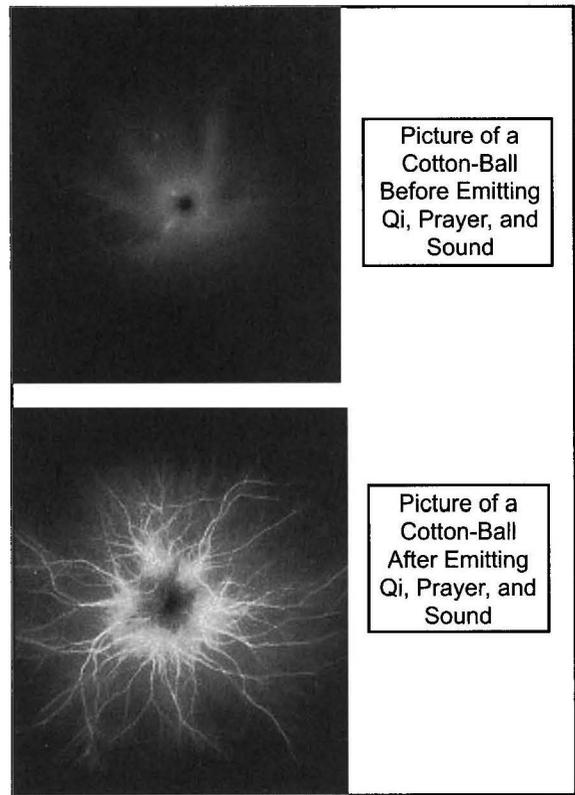
The following research was conducted by Fabian Maman, L.Ac., who combined the Qi emission of both energy and sound into cotton balls. The results of Dr. Maman’s research using Kirlian photography are as follows.



Picture of a Cotton-Ball Before Emitting Qi and Prayer

Picture of a Cotton-Ball After Emitting Qi and Prayer

Figure 26.52. Emitting Qi and Prayer into a Cotton-ball



Picture of a Cotton-Ball Before Emitting Qi, Prayer, and Sound

Picture of a Cotton-Ball After Emitting Qi, Prayer, and Sound

Figure 26.53. Emitting Qi, Prayer, and Sound into a Cotton-ball

In the experiment, photographs were taken before an energy healer Emitted Qi and prayer into a cotton-ball. The second photo shows the cotton-ball after the emission of Qi and prayer (Figure 26.52).

In the second set of photographs, Qi, prayer, and sound were emitted into a cotton-ball (Figure 26.53).

In these examples, the prayer acts in accordance with the same Medical Qigong principles of emitting color, light, and Breath Incantations into various objects to impregnate the items with healing light.

### MEDICAL QIGONG TREATMENT USING ENERGIZED LIQUID COMPONENTS

There are Qigong doctors who extend their energy into herbal teas, wines, and I.V. (intrave-

nous) fluids, as well as into water to energize these liquids for healing (Figure 26.54). These doctors then give the energized liquid substance to the patient who ingests the medicine to Tonify Deficiencies. Water is an excellent repository for electromagnetic energy, and it absorbs vibration better than any other substance. The colder the water, the greater its ability to act as a repository (its greatest receptivity is at 39 degrees Fahrenheit).

In ancient China, Qigong masters secretly rejuvenated their bodies through ingesting certain types of "life elixirs." These elixirs were composed from unique combinations that blended various colors, herbs, water, or wine, and Elements, described as follows:

- **The Qigong Master's Physical Body:** The physical body was rejuvenated by ingesting

herbal extracts and mineral salts.

- **The Qigong Master's Energetic Body:** The energy body was rejuvenated by ingesting herbal essences.
- **The Qigong Master's Spiritual Body:** The spirit body was rejuvenated by ingesting herbal tinctures.

Spiritual elixirs are considered alchemical accumulators, and they serve the purpose of creating a specific balance within the three bodies (physical, energetic, and spiritual). The preparation of a spiritual elixir is developed through the extraction of a specific Element's power (the innate energetic force contained within one, several, or all of the Five Elements) from both the Heavenly (universal) and Earthly (environmental) energetic fields.

1. First perform the 1-10 Meditation and connect with the Divine through the Three Invocations (see Chapter 28).
2. Next, connect with the Divine and pull an energetic cord of divine healing light into the Baihui (GV-20) through the Taiji Pole and into the Lower Dantian.
3. Imagine the energy within the Lower Dantian transforming into a specific color, for example, vibrant white light. Direct the vibrant white colored energy up the torso and out the body through the center of the right palm. Visualizing and projecting specific colors (blue, red, violet, etc.) with the energy extension causes the Qi to take on a dense and fuller projection, which facilitates the rooting and stabilizing of the energy into the patient's tissues.
4. Imagine creating a circle of light that envelops the liquid. Begin to imprint the liquid with a specific healing message (i.e., "Tonify and strengthen the patient's Kidneys"). It is important to imagine that both the colored light and the specific message are imprinting the entire physical, energetic, and spiritual matrix of the liquid.
5. After the specific color and energetic message become imprinted within the liquid, the Qigong doctor can now give the liquid to the patient to drink.

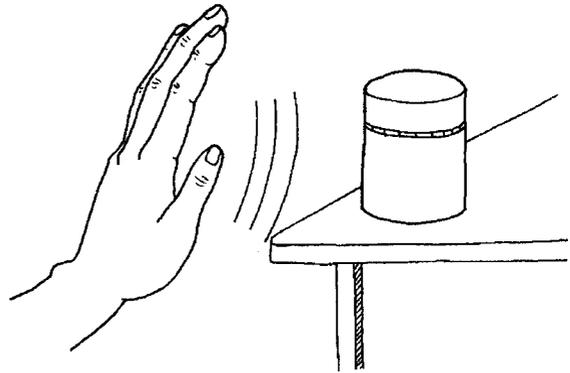


Figure 26.54. Emitting Qi into Liquid

### MEDICAL QIGONG TREATMENT USING CHINESE ENERGETIC HEALING STONES

In 1998, while I was in Beijing, China, another doctor presented me with a gift of a Chinese healing stone called Sa Bin Fu Shi (Sa Bin Floating Stone). The Floating Stones were believed to be volcanic rock and had energetic properties. She explained that in ancient China, these stones were originally used to treat patients, and were the predecessors of metal acupuncture needles. The doctor would emit Qi through the stones into the patient's body via the channel points in order to Tonify deficient conditions and break apart stagnant Qi. Later, with the evolution of metallurgy, the stones were eventually replaced with the insertion of multiple metal needles to accommodate the larger patient load. Currently, some Medical Qigong clinics in China still use the healing stones in their treatments.

The energy in the human body also produces a polarity similar to that of crystals. A crystal is a natural silicon formation extracted from the Earth; it collects Yin and radiates Yang. The ancient Chinese believed that crystals gathered ancient "messages" from deep within the Earth, and that crystals allowed the mind to focus in such a way that they unite an intuitive individual with these ancient "messages."

There are three types of crystals commonly used in ancient Daoist healing, the Round Crystal, the Diamond-shaped Crystal, and the Purple Mountain (Amethyst) Crystal. Each of the crys-

tals should be alive, brilliant in color and should shine from within (Figure 26.55).

Because crystals emit a very strong white light energy, they can also be used for treatment, allowing the Qigong doctor to cut deep into the patient's energetic tissues like a laser beam. Crystals can additionally be used for scooping energetic toxins, cleansing and purging the patient's body, and for cutting loose pathogenic Qi within the patient's tissues and external fields of Qi. Crystals can also be used for tonification by enhancing the doctor's energetic extension and projection abilities.

### MEDICAL QIGONG TREATMENT USING ENERGIZED FOOD AND HERBS

There is an ancient Chinese proverb which poses the question, "Are Herbs food or food Herbs?" Because a basic principle of Traditional Chinese Medicine states that anything ingested is transformed into energy (Gu Qi) by the body, some Qigong doctors extend their energy into the patient's food before it is ingested, or energize the patient's herbal tea before it is swallowed. This belief is not isolated to the Orient, but is also part of the Western culture; hence, the practice of praying over and blessing food before eating it.

When food or herbs become impregnated with energetic thought-forms (ideas, imaginations, beliefs, desires, and intentions), the energetic matrix of the food substance becomes extremely powerful on the gross material plane (Figure 26.56).

1. When eating or drinking, place the food substance directly in front of you. Close your eyes and with your most intense imagination, concentrate on the idea that your wish be embodied within the food substance, and believe it to be so.
2. After you have impregnated your food substance with your wish, then ingest the food substance slowly and consciously.
3. Feel and experience the inner conviction that your energetic thought-form is actually being absorbed into your entire body.
4. You should not speak or carry on conversations during the meal or time of energetic digestion. Focus should be placed on the experience.

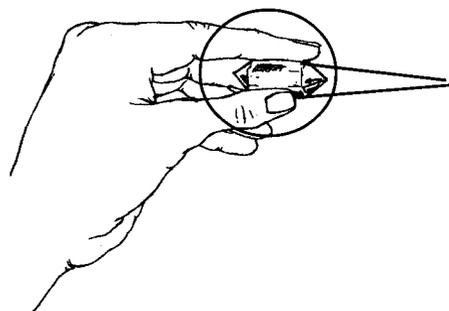


Figure 26.55. Emitting Qi from a Crystal

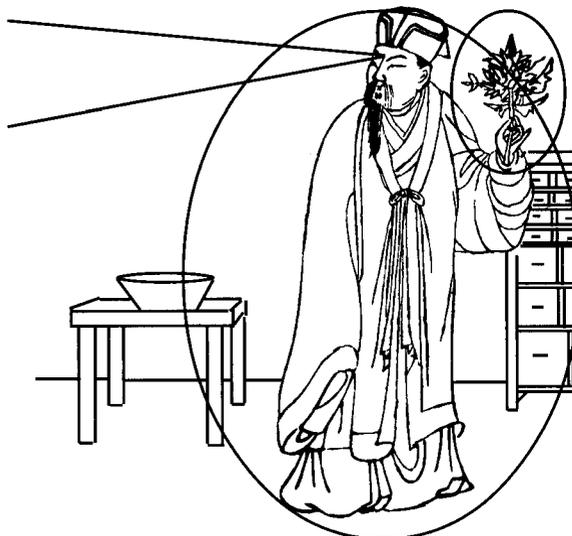


Figure 26.56. A Qigong Doctor Testing the Efficacy of a Specific loose Herb for his Patient

5. Always eat the complete food substance that you energetically impregnate, and never leave any portion uneaten.

### MEDICAL QIGONG TREATMENT USING TALISMANS

In ancient China, talismans (known as Fu Zhou, or magic figures) were used for protection against undesirable influences, or for achieving a specific purpose (for example, procuring health and long life). Generally, a talisman is used as a graphic representation of the specific attributes or spiritual mandates with which it has been empow-

ered and energetically loaded. In other words, talismans are objects, drawings or symbols believed to be endowed with supernatural power, and they are used to invoke the power of certain high deities. They are scripts of power (transformers), and have been clinically used in ancient China by Daoist sages to heal the sick and ward off evil spirits since the Eastern Han Dynasty (25 A.D.-220 A.D.). By the Sixth Dynasty (420 A.D.- 589 A.D.), talismans were also used for exorcism, to hasten the production of immortality elixirs, and for spirit travel into the celestial realms.

A talisman consists of creating a string of words and symbols to invoke certain deities by writing down their names on a strip of yellow paper with red (vermilion) ink, embellished with specific symbols. The words or symbols of command (or power) were used to open the "celestial gate" to the spiritual world. Once the talismanic calligraphy had been completed by the Daoist shaman, all of his or her power was immediately transferred into the talisman. The talisman was then used by the individual as a type of ritual object in order to retain direct contact with the spirit world.

The ancient Daoist believed that the magical power of a talisman derived from the fact that they were permanently inhabited by spirits. Thus, individuals could directly communicate with the spirit world via the talisman without the participation of a "Medium" (one who communicates with the spirit world). The talismans acted as a medium and was treated with great respect, fear, and secrecy.

Ancient Daoist talismanic magic also has an influential basis in the astrological positions of the Heavenly Bodies (the Sun, Moon, Planets and Star Constellations) and the specific powers of the Five Elements and the Eight Trigrams. Therefore, the talisman is thought to be a dual energetic symbol, existing both on Earth (as an inscription on paper or inscribed within metal, jade, wood, or clay) and in Heaven (existing as a spiritual influence). The Chinese character imprinted within a talisman was used to summon Heaven's protection. All symbols inscribed within the talisman energetically protected the wearer by summoning into action the particular powers of Heaven to which the symbols correspond.

## THE ORIGIN OF TALISMANS

In ancient China, talismans reflected the cultural belief in the energetic transforming nature of the Bagua (Eight Trigrams) and Wu Xing (Five Elements). The mechanism of a talisman worked on the principle of maneuvering the Qi of the Heavens in order to affect the Qi of the Earth and the Qi within Man.

According to ancient Daoist teachings, a talisman is an energetic condensation of the clouds in the sky. In the *Records of the Divine Talismans of the Three Grottos*, it is written: "the talisman is originally condensed in the sky. The Supreme Perfection faced upward, wrote the heavenly writings, differentiated the directions, distinguished pictures and drawings from the writings of the talisman." Later, the Supreme Venerable Sovereign and other immortals imparted them to the world.

In ancient times, the talismans were mainly derived from the characters of central China. The term "Fu" (referring to the Daoist magical charm or talisman), originally meant contract, and it was the testimonial document that united two parties. The term "Fu" is particularly associated with the Chinese word "Xin," meaning "faith," "credit," and "sincerity." In ancient times, the heart-to-heart faith of an individual's word was sufficient to bind an agreement. Following a period of degeneration, individuals had to rely upon oral oaths, which eventually deteriorated into contracts with each party retaining an identical half. This testimonial object was called a "Xin," or "faith." Eventually, in China, "Fu" were used as tickets of safe passage, presented at various stages of an individual's journey throughout the provinces. A passport is one example of a "Fu-Xin."

The talismans were also originally a "trust" of the ancient emperors, used to invoke troops or deliver orders. Carved in bamboo and divided into two identical sections, they were later constructed of gold, jade, and bronze. Both the court and the generals held half of the talisman and applied it as a "trust" or commission. When both halves were placed together it indicated the fact that the messenger with the talisman represented the will of the ruler, and that the general had to follow the specific orders that he was delivered.

As the talismans became transferred to the inner workings of the spirit world, there appeared to exist Heavenly talismans and Divine talismans. It is believed that the ancient Daoist shamans were the first to put the spiritual talismans to use; these talismans were constructed of peach wood for dispelling ghosts and spirits.

Ancient talismans unearthed from Han Dynasty tombs (206 B.C. - 220 A.D.) depict specific incantations used to dispel ghosts and spirits. These talismans were a combination of ancient Chinese characters and diagrams of certain stars (usually written in red ink), which were thought capable of dispelling ghosts and spirits.

The Daoists borrowed the seal characters (cloud shaped), the worm-shaped characters with interlocking patterns, and the bird-shaped characters of the ancient times in order to formulate and construct their talismans. The most popular style of Daoist talisman included a combination of seal type writing, ancient Chinese characters, and overlapped characters. Such a talisman was believed to be a secret of the supreme heaven and so the ideogram was called a "Heavenly Seal Character."

The ancient Daoist talismanic writing style depicted in the *Writs of the Three August Ones*, is called "Heavenly Cloud-Shaped Seal Character." The focus of these types of talismans featured twisted, cloud-like strokes swirling like clouds, winding around the talisman (Figure 26.57). The goal was to recreate the image of the talisman being constructed and energetically condensed from vaporous clouds in the sky.

It is interesting to note that the curving lines that first allowed man the ability to contact the spirit world were later used as a way to out-smart evil spirits, who were believed to be able to only move in a straight line.

### THE TALISMANS AND MEDICINE

During the Han Dynasty (206 B.C. - 220 A.D.), Chinese physicians employed a wide variety of charms and talismans to ward off sickness and plague. The utilization of such devices was as common as the use of acupuncture, herbs, and other medical substances to treat and cure illness. The famous Chinese physician Sun Si Miao wrote

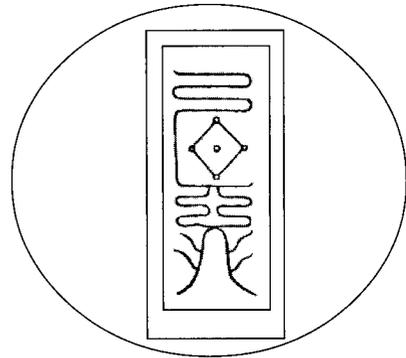


Figure 26.57. An example of using a ball of energy as a vehicle to encapsulate specific Chinese talismanic characters (or Messages). The energy ball is then projected into the patient's body as a form of treatment. This particular talisman is used to vitalize the Qi of the Five Yin Organs.

extensively on the healing power of talismans. The treatment of disease included chanting the name of a particular healing spirit while tracing the talisman on paper. The ashes of the paper were mixed with the appropriate herbs and then swallowed by the patient, or used externally.

In ancient China, according to imperial mandates, in order to qualify as a "Talismanic Healer," the doctor had to also be familiar with the various spiritual and energetic natures of all thirteen branches of Daoist medicine. This included the study of acupuncture, herbs, external infections, external wounds (caused by metal weapons), swellings, Internal and External Winds, pediatrics, obstetrics, the greater veins (the body's arterial flow), eyes, ears, nose, mouth, and teeth. Additionally, the doctor needed to understand the related diseases attributed to the thirteen branches, their principle curative areas and specific points, as well as the appropriate charms and incantations needed in order to produce effective healing.

### THREE WAYS TO CREATE A TALISMAN

Traditionally, there are three ways in which the Daoist mystic is taught to create a talisman:

- **Zhou Yu (Speak the Character):** This type of talisman was used by the Daoist mystic when performing Breath Incantations; and could be spoken into the earth, air, water, fire, or smoke.

- **Hua Fu (Paint the Character):** This type of talisman was used in conjunction with both Breath Incantations (Zhou Yu) and Hand Seals (Shou Yin); and could be constructed on items of paper, cloth, wood, pottery, or metal.
- **Shou Yin (Hand Seals):** This type of talisman was used in conjunction with Breath Incantations (Zhou Yu) and constructed via finger gestures; and could be constructed using either single or double hand postures.

### USING BREATH INCANTATION TO CONSTRUCT A TALISMAN

In ancient China, the use of Breath Incantations and the release of the “Ancestral Breath” was required in the construction of talismans. The Yellow Court (or “secret court”) was considered by the Daoists to be the place in which the “Ancestral Breath” dwells. Without the Ancestral Breath from the Yellow Court, the charm will have no effect and the talisman would prove powerless in the spirit world. The construction of a talisman generally began as follows:

When beginning to write a talisman, the ancient Daoist would first form a left handed Sword Fingers posture to hold the blank piece of paper. In his or her right hand, the Daoist would take a brush and begin to envision the first talismanic word, seeing, feeling, and experiencing exactly how it will be written (mentally observing its size, shape, and position on the on the blank piece of paper). The first step in writing of the talisman proceeds in nine stages:

1. The Daoist master will begin with a Breath Incantation, by exhaling through his or her mouth the seed word “Xu,” (meaning to allow or to permit) while envisioning a golden yellow ray of light diffusing over the surface of the paper and impregnating its energetic structure. He or she will then inhale this golden yellow vapor through the nose, until it reaches and connects with the Gate of the Yellow Court, located at the center of the chest. This energetically attaches the Daoist’s Qi and Shen to the talismanic paper.
2. The master will then envision a second talismanic character on the surface of the paper

while exhaling through his or her mouth the seed word “Bi” (is necessary). While inhaling (through the nose) the energy of the second character, the Daoist master will combine its energetic nature with the energetic nature of the first character. The combined energies will be gathered on the tip of the master’s tongue (while his or her mouth is closed). The internal blending of both of the talismanic characters energies will generate saliva.

3. The master will swallow the saliva and circulate the combined breath so that it is exhaled out of his or her mouth again over the surface of the paper, imprinting its energetic structure with the Mantric Spell “the three lords have met.”
4. Once the Mantra has been sounded, the master will inhale and imagine the three vapors joining together inside his or her Yellow Court, forming into a small indigo pearl. This small indigo pearl will begin to vibrate, heat up and glow brighter, until it transforms into a ball of red flames.
5. The red flames will shoot upwards past the internal organs, in a single line into the master’s Ni-Wan point (located in the Upper Dantian), energizing the Crystal Palace and Nine Chambers of the Upper Dantian.
6. The master will then visualize a bright Sun immediately shining above the left eye, and a bright luminous full Moon shining above the right eye. Both luminous orbs will combine together, forming a single white circle inside the master’s Yin Tang (Third Eye area).
7. The master will imagine that a drop of divine liquid falls from the luminous orb into his or her mouth. As the master exhales, the energetic vapor issuing from the divine liquid is released onto the tip of the brush, and he or she can begin to write the talisman.
8. The talisman is designed by first drawing a circle, which represents the energetic nature and transformation from Dao into the infinite Wuji. While saying the magic word “Kai” (open), the master will place a dot in the center of the circle and recite the magic incantation, “The One Primordial Breath of the Prior

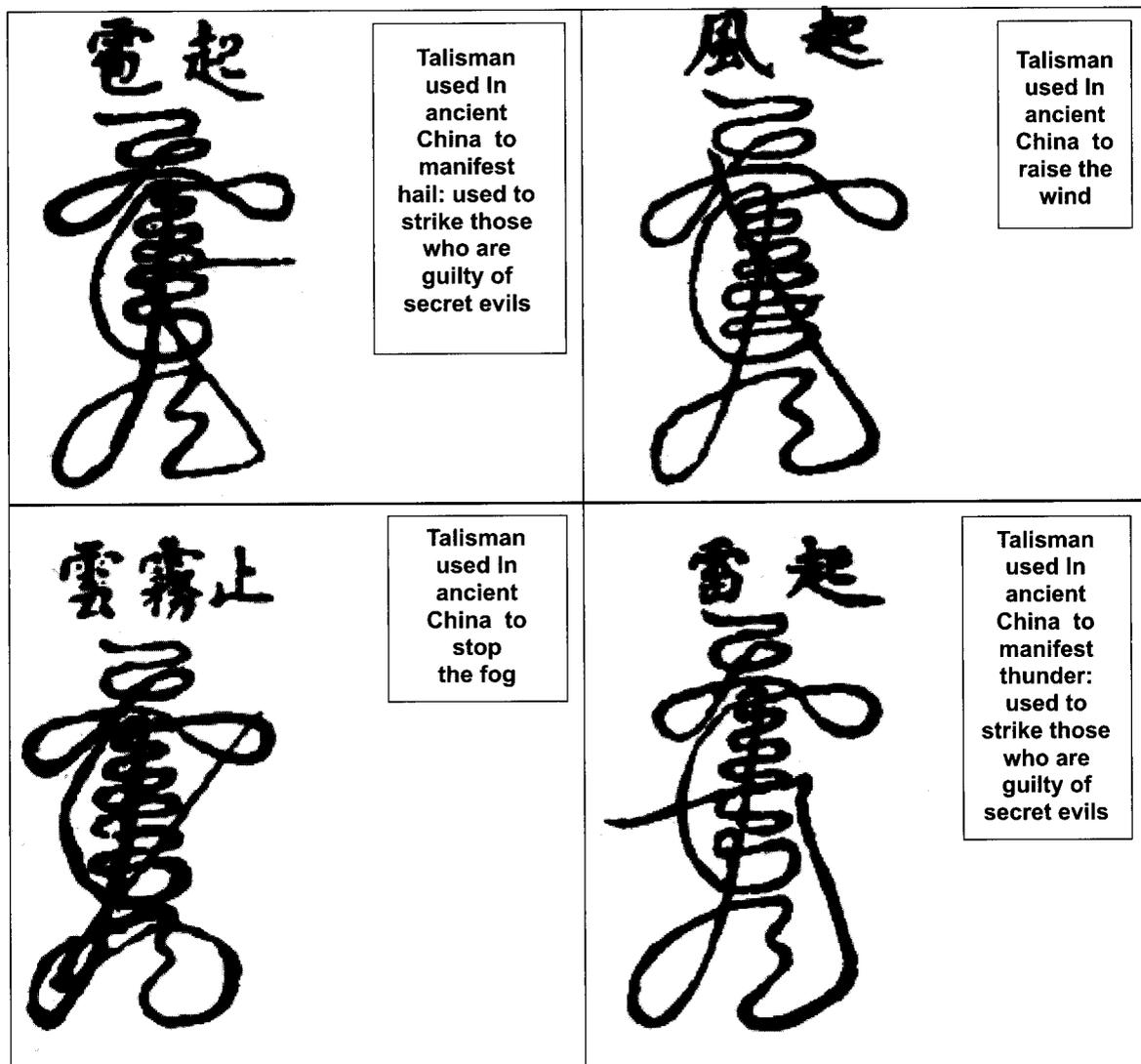


Figure 26.58. Examples of Different Types of Talismans and their Specific Uses

Heavens, by ordered stages, rules the myriad spirits."

9. The master will then continue writing the talisman by reciting additional incantations and drawing a second circle with a dot in the center of the circle. The second dot represents the transcending energetic nature and power of Taiji. It is from the second dot (at the center of the circle) that the master employs the "Thunder Breath" to complete the first step in writ-

ing a talisman. By meditating on the power of the Thunder Element and recalling its energetic power from the direction of the Heavenly Gate of Life, the energetic and spiritual power of the talisman is sealed and contained.

There are several additional steps that the Daoist master must perform before writing the actual talismanic characters, depending on the specific design and purpose of the talisman (Figure 26.58). The empowering, energetically loading

(imprinting), and activation of a talisman is carried out either by the shaman doctor or by a spirit entity that the Wu Yi has summoned for this specific purpose. When a spirit entity carries out the imprinting and activation of a talisman, the energy that is expended is at the expense of the Qi and Shen of that particular spirit entity, or the spirit entity's own personal reservoir of energy. In this particular case, traditional signs or symbols are generally engraved and passed on from one Qigong master to another throughout history.

For additional information on Daoist talismanic practices, please consult the books, *Taoist Master Chuang*, by Father Michael Saso and *The Shambhala Guide to Taoism*, by Eva Wong.

### TALISMANIC INK BRUSH

In ancient China, exorcising charms and talismans were believed to be extremely powerful if they were written with mandarin carnation ink-brushes. Such ink-brushes were sometimes placed upon the body of the sick, fastened to beds, or hung above chamber doors in order to invoke healing (Figure 26.59).

### TWO TYPES OF TALISMANIC PAPER WRITING

In the Han Dynasty (206 B.C.-220 A.D.), talismans were considered powerful mandates. They were viewed as official threats, commands, and orders issued by the Son of Heaven. They were used to control spirit entities, and were viewed as a standard expression for exorcism. Therefore, it was important to write such talismans on paper of the imperial yellow color in red cinnabar ink.

As a rule, the talismans were believed to be powerless unless written with a new pencil and with ink rubbed in water of refined purity. Additionally, as the talismans are being written, their power could be increased by reciting various spells over them.

There are two major types of talismanic paper writing: Ancient Seal Script and Common Script, described as follows:

- **Ancient Seal Script:** This is a form of archaic Chinese writing that was generally found within the Shang-jing, Ling-bao, and Celes-

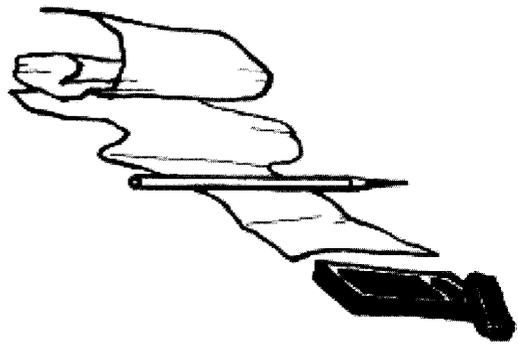


Figure 26.59. Talismanic Ink Brush

tial Teachers sects of Daoism, dating back to the Eastern Han (Dynasty (25 A.D. - 220 A.D.) and Jin Dynasties (265 - 420 A.D.).

- **Common Script:** This is a form of common Chinese writing that was generally found within the Mao Shan and Kun Lun sects of Daoism, dating back to the turn of the century.

### OTHER FORMS OF TALISMANIC WRITING

As a solid materialization of a secret sound or energetic form, talismans are drawings that either represent the hidden name of a specific deity which will be invoked, or depict the esoteric pattern and outline of sacred mountains or paradises from which the adept seeks to draw power. The talismans can also represent a spiritual gate by which the Daoist adept can enter into the realm of his or her choosing.

The specific material, type of writing, and ink with which the talismans were drawn or engraved (as well as the spiritual deity, seal, color, Heavenly sign, planet, constellation, character, date, type of writing, and place to be worn) were extremely important. For example, talismans that are used for spirit travel are energetically traced onto the palms of the hands, the soles of the feet, and on the Heart. Talismans can also be created by tracing symbols in the air with the hand, an incense stick, an incense burner, a sword, or other instrument.

There are certain Qigong doctors who draw specific Chinese characters in the air and send them encapsulated in a bright white ball of en-



Figure 26.60. Talismans can be created by tracing symbols in the air with your hand

ergy into their patient's body. This technique was specifically used to vitalize the body's Five Yin Organs and initiate healing in chronic conditions (Figure 26.60).

### TALISMANIC WATER: FU SHUI

The ancient Chinese art called *Fu Shui* or "Talismanic Water," was sometimes used to heal the sick. Talismanic Water consisted of creating a talisman on rice paper, empowering the talisman with Qi and Shen through "Breath Incantations" to energetically activate it, then burning it in the flame of a Daoist incense burner ("Ceremonial Moxacautery"), collecting the ashes, mixing them with water, reciting a specific incantation over the potion and then giving it to the patient to drink or sprinkled on the patient, in order to treat his or her disease. The ancient Chinese believed that the power of a specific deity would enter the patient from the water and fight off the evil spirit that caused the illness.

Additionally, the ancient disciples of Daoist Magic used Talismanic Water in order to purify



Figure 26.61. Talismanic Water

their eyes for the development of spiritual sight, purify their mouths for incantations, or to perform ablutions before meditation (Figure 26.61).

When created, these "prescription talismans" become a very advanced form of Qi Emission and required a high level of training to both create and control their energetic potential.

The dual nature of a talisman can be observed in relation to how it is applied. In certain applications, two talismans must be drawn. One talisman is to be absorbed into the body of the patient and the other talisman is to be worn by the patient.

**Warning:** Creating a talisman should be left to a trained disciple of a sacred lineage. In order to draw a talisman, the individual must possess the power and skill of contacting and controlling spiritual entities. Conjuring, preparing, or placing talismans incorrectly can incur the wrath of spiritual powers and can result in sickness and grave misfortune.

### PREPARATION FOR MAKING A TALISMAN

Traditionally, before constructing a medical talisman, there were several specific stages that a disciple must first follow. These stages are described as follows:

- **Fasting:** Fast the night before making the talisman.
- **Purifying the Body:** Take a shower or bath and cleanse the body.
- **Purifying the Spirit:** Present incense (three) to the Jade Emperor (Divine/God) and cleanse the mind and spirit.
- **Focus of Intention:** Focus only on the con-

tent of the talisman and nothing else before beginning its construction.

- **Conserving the Jing and Qi:** Conserve and keep the Jing and Qi in the Lower Dantian.
- **Filling the Yellow Court:** Bring the Qi and Shen into the Yellow Court and energize the Wu Jing Shen.

### THE WRITING OF A TALISMAN

The special ideographs used for making talismans are called “Talismanic Characters,” and they have their own type of pronunciations, known as “Talismanic Sounds.” Talismans are generally constructed of ancient Chinese characters, diagrams of stars, divine images and objects for casting spells. It was important for the ancient Daoist shaman to know and understand the energetic implications of each of these elements before constructing the talisman (similar to an herbalist knowing the full potential of his or her pharmacopeia before devising a prescription).

In ancient Chinese history, the specific designs and energetic elements used to construct a talisman differed from sect to sect. The way that the talismans are constructed and read (their arrangement, order, layers, different colors, and positions) were secretly passed down from master to disciple within each sect. Every stroke of the talisman is a special energetic sign and is linked to the incantation. When all the various energetic parts of the talisman are gathered together, the combined elements are constructed to form a powerful incantation, allowing each character and line to express its specific, symbolic meaning.

### TALISMANS AND ENERGETIC SEALS

In ancient China, it was believed that even the most powerful talismans would not be effective unless they bore the appropriate Seal (Yin) of the ruling spiritual authority who created and issued them. During the Han Dynasty (206 B.C. - 220 A.D.) the ancient Daoists had a saying, “a talisman without a seal is like an army without a commander.”

The demon or spiritual entity would only react to a seal when the Wu Yi possessed the ability to transfer him or herself into the spirit entity’s realm to control its power. By transferring into the

entity’s spiritual realm, the Wu Yi could increase his or her power of influence over the particular being by drawing power from the spirit entity’s reservoir of energy (which was now at the Wu Yi’s disposal). This also enabled the seal’s energy to be constantly replenished and maintain its potency due to the frequent use of the seal.

There are many universal seals that symbolize the specific quality, attribute and activity of spiritual entities. The empowering and energetic loading of the seal is accomplished by the Wu Yi tracing the specific Chinese character or pattern while concentrating on the imprinting and energetic activation of the seal. It is important that the Wu Yi perform this task while remaining in union with the Dao, so that it is divine will and not the shaman doctor’s will that empowers, energetically loads, and activates the seal.

From the Han Dynasty to the Three Kingdoms period, specifically the Shu Dynasty (221 - 226 A.D.), seals were constructed of peach wood. On the fifth day of the fifth month, it was common to find gates and doors covered with various shapes of red cords and seals created in five colors (green/blue, red, yellow/brown, white, and black) in order to frustrate malevolent spirits. These seals utilized the Cloud-Shaped Seal Character Writing (documented from the ancient Daoist text *Wufuxu*). These talismans were known throughout ancient China as the famous “Five Lingbo Talismans,” and they stood four inches in height, containing 120 characters. They were originally transmitted to Emperor Yu during the Xia Dynasty (2205-1765 B.C.) and are arranged according to the system of the Five Agents (assigned to the middle Hun), associated with five specific colors, five directions, and Five Heavenly Administrators. These Five Lingbo Talismans are protective charms, and should be written with red cinnabar paint on planks of peach wood and worn on the individual’s belt. In ancient China they were used to ward off wild animals, evil spirits, and negative influences when entering into the mountains and forests (Figure 26.62).

The basic interrogation technique used in Daoist exorcism involved using a talismanic seal. It involved smearing a specific seal composed of

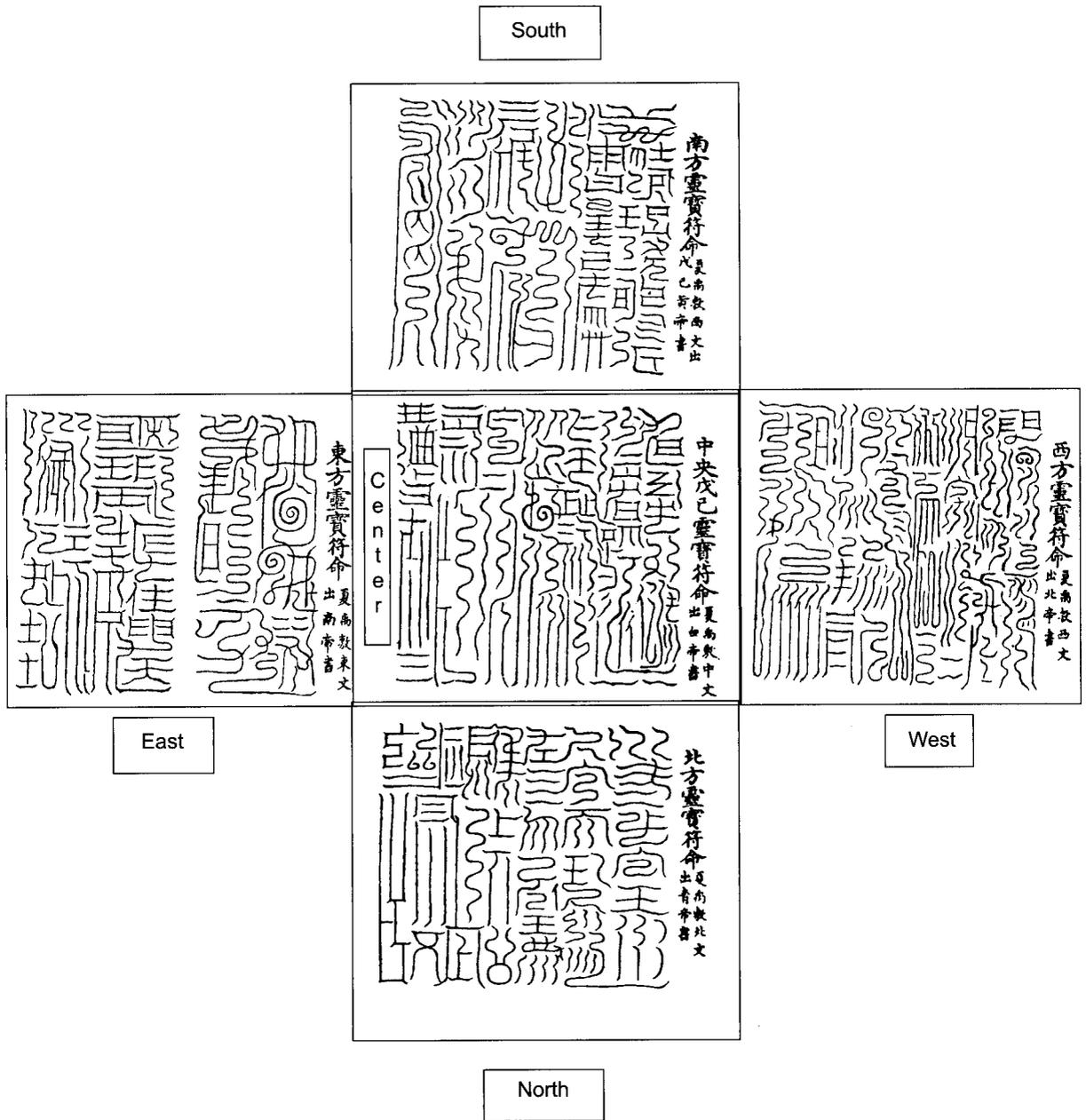


Figure 26.62. The Cloud-Shaped Seal Character Writing of the Five Lingbo Talismans (from the ancient Daoist text *Wufuxu*). The following talismans were known throughout ancient China as the famous "Five Lingbo Talismans." They were originally transmitted to Emperor Yu during the Xia Dynasty (2205-1765 B.C.) and are arranged according to the system of the Five Agents (assigned to the middle Hun), associated with five specific colors, five directions, and Five Heavenly Administrators. These Five Lingbo Talismans are protective charms, and should be written with red cinnabar paint on planks of peach wood and worn on the individual's belt. In ancient China they were used to ward off wild animals, evil spirits, and negative influences when entering into the mountains and forests.

linked stars, pseudo-constellations, Chinese characters and various geometric patterns with red (vermilion) ink, and pointing it in the exact direction in space used to conjure a specific type of demon. The Daoist priest would then call out its name and immediately impress the seal on a piece of yellow paper. The demon would suddenly appear, and could then be interrogated.

Since the talismanic messages were not addressed to humans but to spirits, sometimes the talismanic seals were written in “ghost script.” Ghost script is a form of writing whose characters bear a certain similarity to normal Chinese characters, however, the strokes are modified while in trance and are only accessible to Daoist exorcist priests.

In some cases, the seals were also pressed onto the patient’s body or onto some other object that needed to be protected. Other times, seals were printed onto paper talismans and ingested, or simply worn by the patient.

### THE APPLICATION OF A TALISMAN IN FENG SHUI

Since ancient times, Feng Shui masters have used talismans to help in warding off bad luck, Sha (Evil Qi), and Gui (ghosts or spirits) from houses, temples, and shrines. According to the *Standard History*, written in the Han Dynasty (206 B.C.-220 A.D.), it was customary to place talismans carved into an exorcising branch of peach wood (found facing the South-East) at the gate of the palace and all official buildings in order to ward off evil influences. According to tradition, this formal custom was handed down from the Zhou Dynasty (1028 - 221 B.C.) and Qin Dynasties (221 - 206 B.C.). The ancient Chinese maintained the conviction that the peach tree possessed the most Jing of any of the five principal trees (pine, cypress, white aspen, etc.), peach wood was therefore believed to be able to suppress and subdue evil influences, as well as keep legions of spirit entities at bay.

Even the color of peach blossoms (red) was believed to be a powerful Yang charm. Red, being the color of fire and light, was believed to counteract evil and avert misfortune (Yang to combat Yin). This is why at the beginning of each year, “peach-red paper” was traditionally hung in long

strips with specific sentences stating phrases denouncing evil and affirming good. These long talismans were commonly fixed to the right and left sides of most imperial entrances.

In terms of Feng Shui function, there are two types of talismans used: A Direction Talisman, and a Time Talisman, described as follows:

- **A Direction Talisman:** This is a talisman placed in an inauspicious location in or around the house (e.g., fastened on doors, corners, pillars and beams) or building (e.g., important junctions and public spots) to ward off evil influences
- **A Time Talisman:** This is a talisman used when performing any change or renovation in or around the house on days that happen to be inauspicious according to the Chinese almanac.

### HAND SEALS

One of the most secret practices of ancient China was 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 (see Volume 2, Chapter 16).

A Hand Seal or Mudra (the Sanskrit word for “Seal” or “Gesture”) 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 ancient Daoist and Buddhist Qigong masters. The skill of the Hand Seal employs the use of both Single-Handed (Dan Jue) and Double-Handed (Shuang Jue) Finger Gestures. These energetic finger formations were used in combination with focused intention, and sometimes with Incantations (called “Jue”) or Mantras, to receive and transmit ancient shamanistic energetic skills.

From a Daoist perspective, the ancient Chinese practice of spell-recitation is complex and multidimensional. However, when treating disease, there is nothing better than using an “Energetic Seal.” Energetic Seals, often referred to as

Daoist Hand gestures, were used in ancient China to imprint a specific energetic power of deity's image into the Breath Incantation.

The main focus in 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 impressing was generally practiced as an oral tradition, passed from master to disciple. It is said that the ancient Daoist master Fan Li practiced this method, "causing mountains to crumble, rivers and seas to flow backwards, Spirit-demons to tremble with fear, and thunderclaps to resound."

The Daoist master's energetic hand seal can be used to force any member of the numerous demonic population to appear in visible form. With a seal in the right hand and a sword in the left the Daoist master is fully equipped to summon, question, and intimidate whatever demon he or she wished.

Hand Seals were also associated with the protection from disasters. In the Daoist classic, "*Tianhuang Zhidao Taiqing Yuze*" (the Jade Volume of Great Clarity on the Utmost Way of the Heavenly Sovereign), compiled in the early Ming Dynasty (in 1444 A.D.) with a preface by the royal Ming prince Zhu Quan, it states that Daoist "Twist Signs" are used to communicate with the perfected Dao; summon protective celestial generals; control, exorcise, or destroy demons and malicious spirits; and effect the healing of disease."

The use of Incantations or mantras (pseudo-Sanskrit seed words or phrases) and 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.). During this period, the ancient Daoist magicians were famous for their ability to summon thunder, rain,

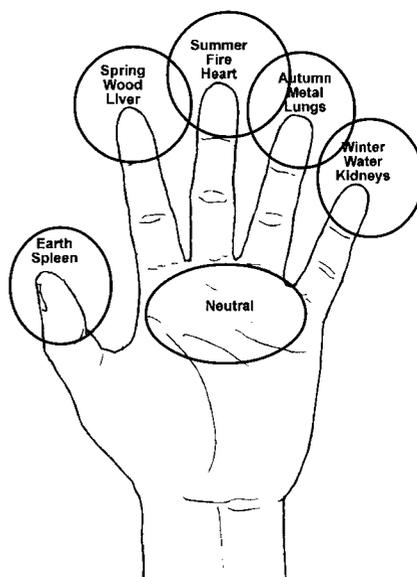


Figure 26.63. The Five Element Organ Energy Pattern was used to access the energy of the Wu Jing Shen. This arrangement was also used to control the Ancient Five Elements.

and lightning. It is believed that the "Thunder Magic" techniques were developed by the ancient Mao Shan Daoists in order to harness both the benevolent and destructive power of thunder, thereby acquiring the ability to access and utilize the power of "Heavenly Fire" (lightning) needed to counter the effects of black magic, expel demons, and destroy demons in the event of illness. The power of "Heavenly Water" (rain) was used to bring relief in times of drought.

#### DAOIST SINGLE-HANDED HAND SEALS

The ancient Daoists were able to use 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 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 intended organ's Qi and Shen into the Lower Dantian (or body's surrounding energetic field). The energy could

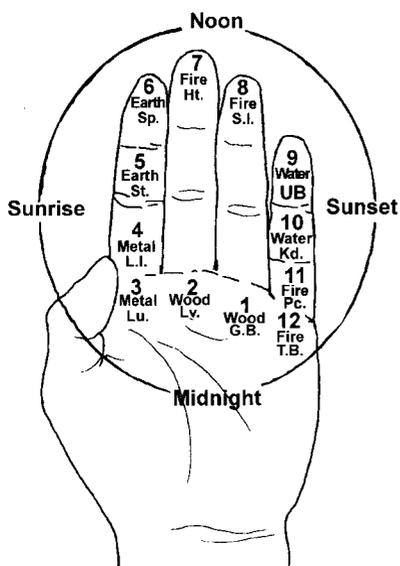


Figure 26.64. The Five Elemental Channel Patterns. The left palm was used for gathering and absorbing the Channel Qi of the Five Yin Organs.

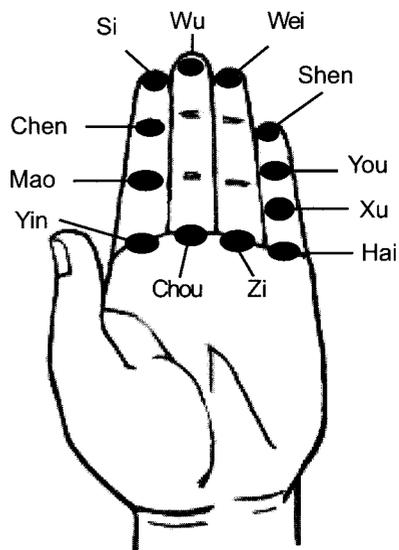


Figure 26.65. The Five Thunder Mudras are placed onto the twelve celestial patterns of the doctor's left hand.

then be released out the Daoist's body via his or her right palm (Figure 26.63). This energetic transformation was also used to control the ancient Five Elements (See Volume 3, Chapter 27).

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 from the Daoist's right palm (Figure 26.64).

The ancient Daoist would use Double Handed Mudras to gather and control the energy of the Bagua (Eight Trigram Energies).

#### 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. There is an ancient Daoist

saying that states, "The thunder of Heaven is for binding evil. It causes the eyes to become like lightning and the voice to become like thunder." The Five Thunder Hand Seals are described as follows (Figure 26.65):

- **Heavenly Thunder:** Press the Yin position in both hands, while the little finger remains on the Zi 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.
- **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 Zi 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 Zi position.

## MEDICAL QIGONG AND THE USE OF ENERGETIC AND SPIRITUAL TECHNIQUES

In ancient China, Daoist shamans used various techniques in order to train themselves in accessing the energetic and spiritual worlds. The following are several popular alchemic “tools” used for probing deeper into the energetic and spiritual realms.

### HEALING ICONS

Icons are specific images or symbols that are created for the sole purpose of visibly accessing the energetic and spiritual worlds (Figure 26.66). An icon acts as a visual base which provides direction and focus for the individual’s imagination, and is the medium used to direct his or her concentration. Through visualization and creative imagination, an icon can also lead an observer into the “inner room” of prayer and meditation, which brings the individual closer to the heart of the Divine.

Symbols are the language of the Subconscious Mind. Dreams are an example of this type of Subconscious communication. Because the Subconscious Mind communicates through a specialized form of symbolic language, humans react and relate to the various symbols inherent within icons more easily and quicker than they do to the spoken word.

For the icon to work as a powerful creative force on an individual’s mind and imagination, it is necessary for him or her to create a specific thought, visualize it, and maintain its form to the point of culmination or exhaustion. When focusing on an icon in this manner, it is important to increase the power of the icon image’s effect on the subconscious mind by directing the mind’s attention to include several specific sensory stimuli (such as colors, sounds, and energetic patterns) in the imagination of the icon.

As the mind begins to explore the iconic symbol, it is led into the deeper ideas and perceptions that lie beyond the grasp of the Analytical Mind (Shen Zhi), and which are interactively linked to the individual’s Yuan Shen. As the individual continues to build an inner world of visions and symbols, the forces of the mind become stronger be-

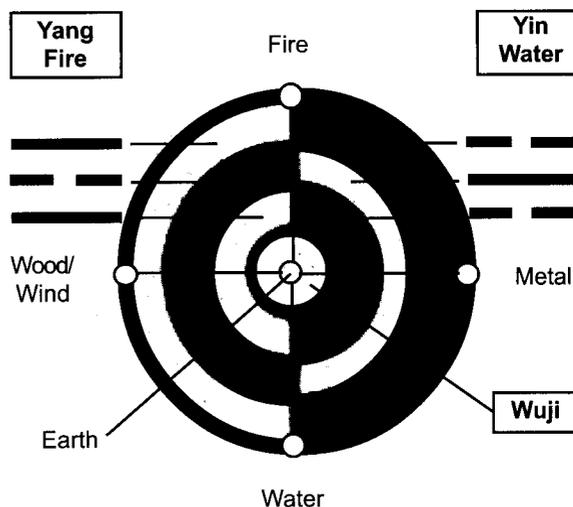


Figure 26.66. In ancient China, icons were considered a gateway into the energetic and spiritual worlds.

cause he or she is gaining skill in creating the images through the conscious direction of his or her own mental powers.

### TRAINING WITH ICONS

In the beginning stages of focused concentration, the symbol can be directed onto an external object. Eventually, however, as your perception becomes more acute, you should begin to visualize your symbol internally. Imagine, visualize, create, and feel the energetic symbol in your Yin Tang (Third Eye) area, located above and between both eyes. Through regular practice, your mind will become relaxed and quiet, and you will be able to maintain a fixed inner vision of your psychic symbol for quite some time.

### HEALING MANDALAS AND YANTRAS

Another powerful technique the ancient shamans and Daoist masters used was to employ meditative symbols such as Mandalas and Yantras. Mandalas and Yantras are external designs or patterns that serve as a focusing device for the consciousness of the individual. Mandalas and Yantras are symbolic representations of the cosmos and the psyche, and they provide a road map and a method by which the adept is able to ascend into ever higher levels of harmony and spiritual enlightenment. However, each Mandala

or Yantra also has its own particular set of associations that are unique to its specific energetic and spiritual application. For example, many Mandalas and Yantras are specifically designed as residences for particular icons or deities.

Mandalas and Yantras are not abstract or general symbols, but rather they are complex energetic and spiritual tools that contain the esoteric access codes to various powers within the subtle realms. Through the proper application and use of these patterns, it becomes possible for the practitioner to directly access specific states of consciousness and progress more easily into hidden spiritual realms. Mandalas were first brought to public attention in the West by Dr. Carl Jung, who saw them as “archetypes of wholeness.”

The science of Feng Shui (see Volume 2, Chapter 13), and the sacred geometry of the ancient Buddhist systems, rely heavily on the utilization of Mandalas and Yantras to provide essential information about the shapes, proportions, directions, and overall architecture of buildings, temples, temple grounds, and even whole cities. The application of these design patterns can be seen not only in the horizontal and vertical arrangement of these structures, but also in the proportions and styles used in their art and decorum. The use of Mandalas and Yantras in architectural design was especially important to the ancient Chinese in the construction of temple altars and the arrangement of the offerings placed upon them. This is because the specific measurements and proportions used in Mandalas and Yantras was said to be precisely structured to enable the presence of certain spirit beings and deities, in addition to providing a means of communication with them.

Mandalas and Yantras are still a prominent feature of most Asian cultures today, even if only in subtle form. Other cultures known to have employed Mandalas and Yantras include the Eskimos, Australian aborigines, American Indians (Incas, Navajos, Mayas, Aztecs, etc.), Japanese, the early Christian and Muslim mystics, and the Jewish Kabbalists.

Both Mandalas and Yantras are considered icons that are also used as visualized energetic forms or images created for the sole purpose of

accessing the deeper realms of the energetic and spiritual worlds. Ancient shamans believed that once an individual understands how to access and control the mystical power of the imagination stimulated by these energetic tools, he or she will experience enlightening and transforming power. Thus a Mandala or Yantra can be viewed as a pictorial or geometric representation of a particular meditative prescription that is used to evolve the mind of the practitioner in a specific spiritual direction. Additionally, Mandalas and Yantras are used as symbolic representations of the human body, with the outermost edges corresponding to the feet, and the central point corresponding to the crown of the head (Bai Hui).

In both Mandalas and Yantras, the circle represents heaven, the spiritual world, wholeness, the unity of the cosmos, completion, and the cycle of time. The square shape is used to represent the Earth Element and the physical world, while each of its four cardinal sides represents an energetic gateway that is guarded by a protective spirit or deity. The triangle is used to denote the energetic world with its inherent properties of Yin (the downward pointing triangle) and Yang (the upward pointing triangle).

Pictorial imagery is more common in Mandalas than in Yantras, and it can be symbolic (in the form of patterns, shapes, colors, lotus petals, diamonds, clouds, etc.) or anthropomorphic (drawings of deities, spirit beings, etc.). Sexual imagery is sometimes used to represent the transformation that takes place through the union of opposites.

When a Mandala or Yantra is used as an adjunct to meditation, the practitioner is instructed to focus, using a soft gaze, on the Mandala or Yantra for some time. The meditator then closes his or her eyes and attempts to recreate the general image of the Mandala or Yantra in the space of his or her own consciousness. After holding this image for some time, the meditator again focuses on the external image with open eyes, concentrating softly while registering more and more details. In this way the process is repeated until an exact and detailed image can be created and held in the mind of the meditator. This process is engaged either by progressing

detail by detail from the innermost edge of the Mandala or Yantra outwards (reflecting the macrocosmic process of creation and evolution), or from the outermost edge inwards (reflecting the meditative process of introspection).

Consistent practice of this form of meditation not only dramatically increases the practitioner's faculty of internal visualization, but also provides subtle symbolic and iconographic instruction - a medium by which the grosser, cumbersome aspects of consciousness can be effortlessly led to transform into more and more refined and beneficial forms. Once a particular Mandala or Yantra has been mastered, it is then dissolved once again, symbolizing the dissolution of the individual self into the infinite Dao.

The drawing of Mandalas and Yantras is another common therapeutic technique. As such, the creation of Mandala or Yantra becomes a meditation in itself. Clinically, when patients are taught how to draw Mandalas or Yantras, they begin to effect a subtle influence on the physical, emotional, and spiritual components of their Shen. Mandalas and Yantras are often used to assist patients in calming their Shen, symbolically and literally helping them to make order out of chaos. The concentration on Mandalas or Yantras that are visually arresting helps the patient to capture and direct his or her imagination, which is linked to the Subconscious and Unconscious Mind. This awakens and helps the patient the process forgotten experiences, which gradually manifest from deep within the patient's Subconscious and Unconscious Mind to express and resolve themselves in the form of dreams, visions, and mental actions.

## MANDALAS

The word Mandala itself is derived from the root "manda" (essence), to which the suffix "la" (container) has been added. The word Mandala is Sanskrit for "circle," which denotes not only the circular nature of the diagram, but the circle or link that it creates between the individual and the universe and back again. Originally, the term Mandala was used to denote a chapter, or a collection of mantras or verse hymns, chanted in ancient Vedic ceremonies; thus the word Mandala

also represents the circular nature of time itself, in which recurring patterns provide the underlying framework for the direction and evolution of life and our understanding of it.

Mandalas are usually designed in a circular pattern, with geometric and pictorial emblems used for deepening levels of prayer and meditation. In practice, a Mandala is often a two dimensional representation of a three dimensional image (usually a palace or a temple). Mandalas, unlike Yantras, also make use of contrasting colors in their designs and imagery. Mandalas combine the use of various spatially precise geometric patterns and forms (circles, squares, triangles, etc.) with iconographic images (bells, thunderbolts, diamonds, phoenixes, deities, etc.) to create an energetic and spiritual gateway that the practitioner may use to further his or her enlightenment and evolution.

Though the circular construction of a Mandala is generally taken to represent the enlightenment of Heaven contained within the infinite space of the Wuji, it is also symbolic of the magic circle that protects the individual during his or her meditation and journey towards enlightenment. The outermost edge of the circle usually contains symbolic representations of the fire of transformation; this most often surrounds another circle representing the indestructible diamond-like quality of a pure and unattached mind. The next concentric circle contains eight divisions used to symbolize the eight components of the unenlightened mind. Often, inside this circle is a circle of lotus petals, symbolizing rebirth and regeneration.

Contained within the boundaries of these layered circles is the central iconographic image of the Mandala. This most often involves a series of squares, circles, or triangles around which guardian spirits are placed (sometimes represented pictorially and sometimes only by symbols), and inside which is a symbolic or anthropomorphic representation of the particular power or icon for which the Mandala was constructed. The center of this image often contains a still smaller symbol, sometimes just a dot, symbolizing the essence or "heart" of the Mandala.

Thus a Mandala represents the energetic joining and fusion between the Macrocosm and Mi-

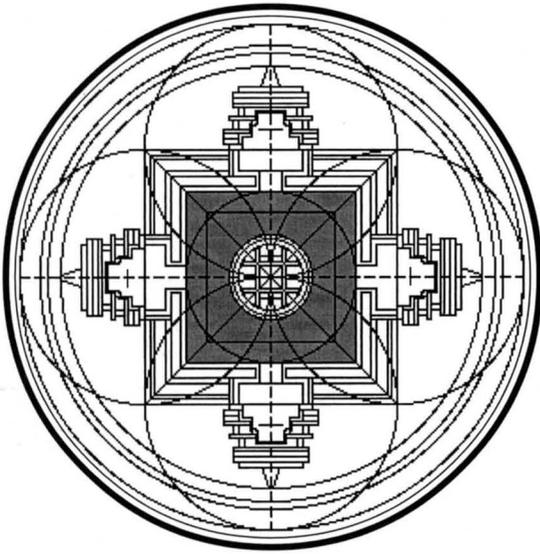


Figure 26.67. Mandalas have always been considered a gateway into the Spirit World.

crocosm. It energetically and spiritually symbolizes the Daoist shaman's journey through the various layers of consciousness to arrive at the ultimate, supreme union with the Dao (Figure 26.67).

Mandalas have three basic properties of construction: The Center, Symmetry, and Cardinal Points, described as follows:

- **The Center:** The center of a Mandala represents the Dao or Divine. It signifies the origin or beginning of all life, time, and space.
- **Symmetry:** The arrangements, size, shape and position of the energetic components of the Mandala will vary according to its purpose and specific design. The symmetry is generally composed of concentric and counterbalanced geometric figures for the purpose of harmonizing the polarities of Yin and Yang.
- **Cardinal Points:** The central theme the dominates the construction of the Mandala will vary according to its purpose and specific design. The construction of the circle of the Mandala is oriented to include four Cardinal points, symbolizing the four Cardinal directions (N, E, S, W), in addition to the four directions of NE, SE, SW, and SE.

Sometimes this is initiated by drawing a square around the outside of the circle; other times it is accomplished by drawing geometric designs within and without the circle.

## YANTRAS

Modern science has shown that when sounded, each musical note creates a particular type of energetic form. Therefore, every spoken sound, word, and Incantation (Mantra) is composed of one or more sound vibrations, each creating a particular image in the field of consciousness known as a Yantra (psychic symbol).

The word Yantra comes from the root "yam" (to support or hold) with the added suffix "tra" (to liberate), and is alternately translated as symbol, tool, machine, device, or instrument. A Yantra is a simplified sketch of all the energies of the universe as they manifest through the specific patterns associated with that Yantra's unique energetic resonance.

Like a Mandala, a Yantra is a geometrically designed emblem used for meditation. It can be composed of the initial energetic patterns of one single shape, or of a combination of several basic primordial forms and shapes. Whereas Mandalas tend to be more colorful and pictorial, Yantras are primarily geometric in nature, and contain the inherent Qi and Shen powerfully imprinted within the original form's energetic pattern. Yantras differ from Mandalas primarily in that they are generally simpler, involving only the intersection of geometric patterns and the outline of various shapes; they do not generally contain more than one color.

If we consider a Mandala as the representation of a visual iconography (a pictorial representation of an inner vision), the Yantra represents the abstract form of that energetic and spiritual force (the mathematical representation of the inner vision). When used with a Mantra (Incantation), the Yantra acts as a magical "point of contact" for the source of the phrase or sound. The power of this "movement structure" is created when the energy of the invocation is released into the specific shape of form of the Yantra.

A Yantra's outer border is in the shape of a

square, inside of which is usually another square shape that extends its midpoints out to reach the outermost square. This square surround contains within it various combinations of circles, lotus petals, and triangles. At the very center of every Yantra is a dot or seed point, simultaneously representing the center of the universe, the intense concentration of all the individual's energies onto one single point, and the climax of spiritual realization. Upward and downward pointing triangles are an essential theme of Yantras, and they represent the masculine (Yang) and feminine (Yin) energies, respectively. The interaction between the upward and downward facing triangles in a Yantra thus symbolizes the energetic interaction between the Yin and Yang polarities occurring within the infinite space of the Wuji (circle). Many Yantras also include geometric forms such as rectangles, pentagons, hexagons, and spirals; there are however, some Yantras that do not fit within normal patterns, such as those that are based on the outline of a human or animal form.

According to the specific nature of the Yantra, phonetic symbols (usually Sanskrit) are placed in precise locations within the Yantra, providing access to various "seed" Mantras, in addition to auditory and numerical patterns and sequences. The most common and widely used Yantra is the "Sri" Yantra (Figure 26.68), which is said to be the geometric representation of the sound "Aum." In this way, a Yantra is said to be simultaneously both a repository of energetic and spiritual vibrations, and a visual representation of them.

Yantras can be used for medicinal purposes (such as to cure gout or snakebite); as charms, talismans, or amulets (e.g. in formulas for love or wealth); to increase one's spiritual power; to effect evil influences on others; or to contact and control spirit entities or elementals. There are, for example, particular Yantras used to access each of the seven major Chakras. Additionally, Yantric designs are used in the construction of shamanistic fire ceremonies to ensure the proper channeling of the fire's transformational energy. The efficacy of any Yantra depends on the proper combination of the Yantra with the appropriate Mantra

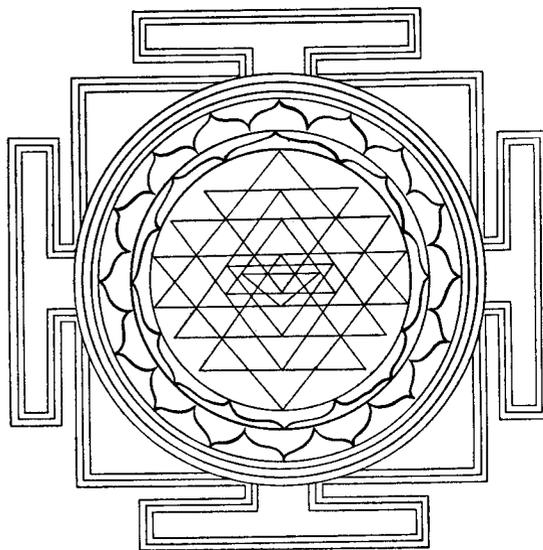


Figure 26.68. Yantras have always been considered a gateway into the Spirit World.

(repeated phrase) and Tantra (exercise), in addition to the individual's skill in channeling subtle energies through meditation, concentration, and visualization.

Although symbolic in nature, the visual concept of the Yantra has vast significance in terms of an individual's energetic and spiritual evolution. As energetic awareness penetrates the deeper levels of an individual's consciousness, his or her inner experience also begins to change, causing his or her awareness to become simultaneously more subtle, ordered, and universal. Instead of relating primarily to the gross physical world, the practitioner begins to observe the subtle abstract forms corresponding to each pattern's original linear energetic dimensions.

Yantras can be inscribed on metal (copper, silver, or gold), paper, wood, bark, cloth (wool or silk, but cotton is not recommended unless it is used as a flag or banner), various animal skins, bone (for destruction), the human body (living or dead), or on cleaned and leveled consecrated ground. No matter what surface is used for the drawing of a Yantra, it must first be consecrated in order to purify it and harmonize it with the energy that the Yantra represents. Yantras can be

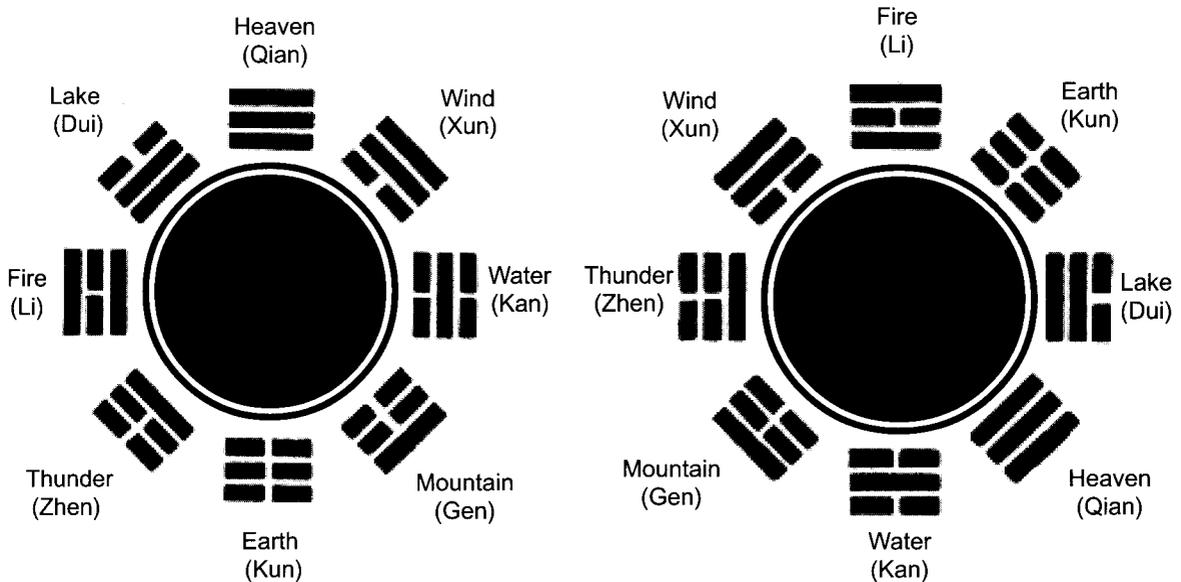


Figure 26.69. Magic Mirrors have always been considered a gateway into the energetic and spiritual worlds.

etched into the above materials or drawn on with instruments such as sandalwood paste, turmeric, charcoal from a funeral pyre, or one of several poisonous substances, depending on the user's intention.

When creating a Yantra, the individual initiates a magical process of creating a supernatural instrument of power, capable of unlimited potency. Therefore, it is advised to seek the assistance of a qualified master before constructing such a tool.

### MAGIC MIRRORS

Magic Mirrors (Jing) have always been considered a gateway into the energetic and spiritual worlds. For example, bronze mirrors excavated from Han Dynasty (206 B.C. - 220 A.D.) tombs were believed to be specifically placed near the heads of the deceased in order to assist the Hun (Ethereal Soul) of the departed in their treacherous journey to the afterlife.

The term "Magic Mirror" can be misleading, as in actuality you are not looking into the reflection in the surface of the glass (this would interfere with the visions). The purpose of the black surface of the Magic Mirror is to eliminate all re-

flections and give the illusion of looking into the depth of a deep, dark well. Since the observer has nothing to fix his or her gaze upon, it draws the awareness deep into the mirror's spiritual pool (Figure 26.69).

To the ancient Chinese Daoists, the mirror represents consciousness and its circular form represents the infinite space of the Wuji. Its power is in its natural ability to be clear, pure and bright, and to reflect whatever appears within its reflection with impartiality and no judgment.

Magic Mirrors or "Divination Mirrors," were used to obtain prophetic visions through the oracular intervention of certain deities. In Western mysticism, the art of using a Magic Mirror for divination is called "scrying," "crystallomancy," "catoptromancy," and "hydromancy" (gazing into a quiet pool with no waves). Water scrying later evolved into crystal scrying (in ancient times, crystals were considered to be petrified water) and mirror scrying (mirrors reflected images and were therefore regarded as little dry pools of water). The spiritual virtue of reflection was associated with the surface of water. Therefore, any surface that duplicated the virtue of water's reflection was also capable of the spiritual transmission of visions.

In ancient China, Magic Mirrors were commonly used in divination rituals, rituals of healing, and for exorcism. The ancient Chinese viewed the Magic Mirror itself as a microcosm, a living icon (Mandala) which represented the entire world in small, unique detail. Everything in creation is held within the Magic Mirror. It can contain the likeness of all things reflected within its various energetic and physical boundaries, as well as include images of the past, present, or future, laid out within the four quadrants of heaven, according to the four directions of space. The Chinese Magic Mirror represents esoteric knowledge and understanding. It calls upon the forces of nature and the Heavens to help the bearer in times of need, as well as to bring him or her blessings from various types of deities.

**THE SPECIFIC DESIGN OF A MAGIC MIRROR**

The most ancient Chinese character used to signify mirror, “Jian,” originally referred to a large tub of water used for bathing during the Spring and Autumn Period (770 B.C. - 476 B.C.) and the Warring States Period (475 B.C. - 221 B.C.). The second Chinese character used to signify mirror, “Jing” originally referred to a bronze mirror, dating back to the Han Dynasty period (206 B.C. - 220 A.D.). The *Shuo Wen*, a popular Han Dynasty dictionary, describes the Jing as “an object that reflects light and shadow, the form and shape of things.”

The most ancient Chinese Magic Mirrors do not have handles. They are circular in design, and have pierced knobs in the center of their back through which a cord of red rope or various colored silk was passed for holding. This design remained unchanged until the Tang Dynasty (618-907 A.D.).

Magic Mirrors contained five small embossed circles that were arranged in the form of a cross on the back of the mirror’s surface (Figure 26.70). According to ancient Daoist tradition, these five small circles symbolized the combined spiritual nature of both the observer’s Wu Jing Shen (Five Essence Spirits: Hun, Shen, Yi, Po, and Zhi) and the Five Element correlations (North-Water, South-Fire, East-Metal, West-Wood, and Center-Earth).

In the Buddhist tradition, the mirror was

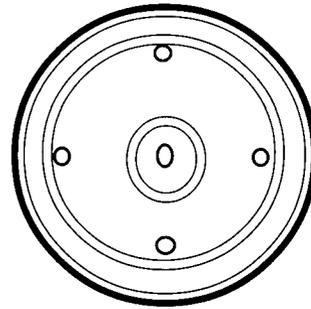


Figure 26.70. The back of the Magic Mirror has five small embossed circles that are arranged in the form of a cross on the back of the mirror, used to gather the Qi from the five directions.

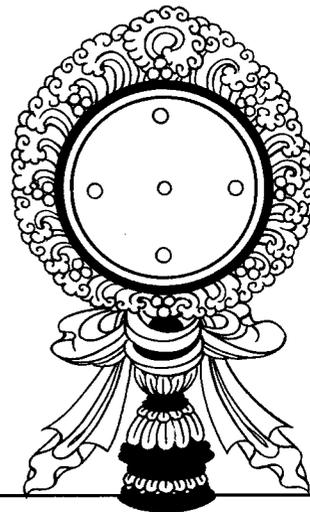


Figure 26.71. The back of the Magic Mirror has five small embossed circles.

placed upright in a container of barley or grain, and was covered with one of five colored silk cloths representing the Five Buddhas. According to the ancient Buddhist tradition, these five small circles symbolized the Five Buddha Wisdoms. The ancient Buddhist priests commonly used Magic Mirrors in order to show chosen disciples the form in which they would be reborn.

Tibetan Magic Mirrors always contained various colored silk cloths (white, yellow, or red) attached to the mirror. The white, yellow, or red silk colors represented the rituals of pacification, enrichment, and empowerment. A black silk ribbon was

never used, as it was believed that the black color would “cloud” the mirror with the influences of malignant or disease causing spirits (Figure 26.71)

According to ancient Chinese Daoist texts, within the glass, and sometimes on the back of a Magic Mirror were painted strange patterns of divine landscapes. These patterns could also include the energetic forms of the Twelve Astrological Animals, the Prenatal or Postnatal Trigrams, the Twenty-Eight Constellations, cloud formations, or lake and mountain formations. These mirrors were designed so that various images would appear when they were exposed to certain types of light. In sunlight, for example, the form of flowers would appear on the back of certain Magic Mirrors. In the moonlight, the same mirror’s form would change and take the shape of a hare.

It was believed that Magic Mirrors made spirits visible, and before mirrors were made from various metals or polished stones, the ancient Daoist priests used still bodies of water from within lakes, ponds, or bowls as access portals into the Spirit World. Shiny stones were also used as Magic Mirrors before the invention of polished metals. It was also believed that mirrors that have been painted black (Yin) on the convex side are excellent tools for developing clairvoyance. Today in China, there are still certain ancient Daoist sects that use a large drop of black ink smoothed over a special stone or placed inside a teacup as a Magic Mirror.

Later, Magic Mirrors were constructed from polished metals, usually silver, bronze (two parts copper one part tin), bell-metal (a combination of copper and tin), or a combination of silver and tin. However, the ancient Chinese bronze mirrors were believed to possess magical qualities on account of the wisdom they had absorbed. The best Magic Mirrors were believed to be those produced at Yang-zhou in Central China, particularly those made on the 5th day of the 5th month.

#### **SPECIFIC FUNCTIONS OF A MAGIC MIRROR**

The Magic Mirror is designed to be used as a medium, separate from the physical body, in order to receive projected images and patterns. When used correctly, the Magic Mirror acts as an antenna that traps the subtle vibrations of the

spiritual realm and directs them into the mirror where they can be viewed. Every thought, feeling, and action creates an energetic echo in the Spiritual Realm. Modern research into infrared patterning reveals that all of our actions and emotions leave tangible echoes behind. The ancient Daoists considered the impressions observed within the Magic Mirror to be messages contained from within the infinite space of the Wuji.

Magic Mirrors were commonly used for divination, reading signs, and observing visions. In order to see visions, the ancient Daoist priests would empty their minds, gaze into the mirror, and recite a specific Incantation. This Incantation would draw the powers from the five directions (South, North, West, East, and Center) into the back of the mirror. As these specific energies combined, they would merge with the infinite energetic space of the Wuji (depicted by the circular back of the mirror), and converge onto the surface of the Magic Mirror. The Daoist priests needed to then initiate a second Incantation and they could begin to see into the past, present, or future.

It is important to understand that these images are not formed by patterns of spots on the surface of the mirror, nor are they simple reflections transmitted through the eyes. When using the Magic Mirror, we observe images only with the mind. The Subconscious Mind is allowed to express itself in the form of images that the Conscious Mind observes, similar to those images experienced in a dream. When manifesting in energetic form, sometimes the images or visions will appear on the surface of the mirror, other times they will appear inside of the mirror, or even within the energetic field surrounding it.

At one time, Magic Mirrors were also used by the Daoist priests as weapons to deflect Evil Qi. According to the *Books of the Later Han Dynasty* (25 A.D. - 220 A.D.), in ancient times, travelling Daoists used to protect themselves by fastening Magic Mirrors onto their backs. The travelling Daoists also used Magic Mirrors to observe the true shape or identity of any approaching animal spirit, which was believed to be able to assume human form. Because of their brilliance, the magic mirrors make visible the invisible. Therefore, it is believed that

the “true form” of the evil spirit or demon is reflected in the mirror, and exposed.

The ancient Daoists believed that the Magic Mirror accomplishes the same thing as the gaze of a saint, by illuminating what is truly there in time and space. One Daoist meditation used to achieve this skill consists of imagining a white breath, as big as an egg, being projected (through the moisture or mist of Breath Incantations) onto the surface of the Magic Mirror. The inner light of mystic Water and Metal of the Magic Mirror (the metallic mirror combined with the watery mist of the exhaled breath are both considered Yin substances) make the Yang appear out of the Yin.

The illuminating power of the mirror’s ability to reflect the past, present, or future can also be increased by having the Daoists absorb light-talismans, while imagining and visualizing the left eye as a shooting star and the right eye as lightning. This allows the adept to clearly see mountains and forests, people, and spiritual entities.

#### **Solar and Lunar Mirrors**

At one time in ancient China, Daoist Magic Mirrors were energetically created for two primary types of celestial reflection. These types of magical mirrors were known as the Solar Mirror and the Lunar Mirror, described as follows:

**A Solar (Yang Sui) Mirror:** This is used for exorcising evil influences. The ancient Daoists believed that if a Solar Mirror is exposed to the Sun, the fire of Heaven appears. This is because the Yang Sui Mirror attracts and embodies the fire of the Sun on Earth.

**A Lunar (Fang Chu) Mirror:** This is also a mirror used for defending against and removing evil influences. The ancient Daoists believed that a Lunar Mirror picks up heavenly dew when it is exposed to the Moon, because it quickly absorbs the watery essence of the Moon.

#### **THE MAGIC MIRROR USED AS A TOOL TO TRAIN SPIRITUAL VISION**

The student is cautioned against regarding the Magic Mirror itself as possessing any particular magical power. On the contrary, the Magic Mirror only serves as a physical instrument for the observer’s trained spiritual vision.

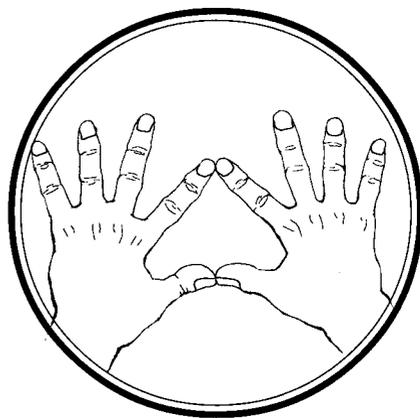


Figure 26.72. Hold both hands over the surface of the mirror, forming a triangle.

The continued use of the Magic Mirror often has the effect of polarizing its molecules so as to render it far more effective as time passes. The longer the Magic Mirror is used by one individual, the better and more functionality powerful it becomes. The Magic Mirror tends to become polarized according to the specific energetic and spiritual demands of the individual habitually using it. Therefore, it is generally believed that each practitioner should keep his or her own Magic Mirror away from other individuals, and not allow it to be indiscriminately used by strangers.

When using the Magic Mirror it is important to maintain a quiet and serious state of mind. Always have the light behind your back instead of facing you. Gaze calmly into the mirror, but do not strain your eyes. Do not try to avoid blinking, as the initial goal is to gaze and not stare into the mirror. Some Qigong masters advise their disciples to make funnels of their hands when observing the mirror (as if looking through binoculars).

When first beginning to observe energetic patterns and various forms within the Magic Mirror, it is a good idea to try to envision something that you have already seen with your physical eyes. The first images normally seen within the Magic Mirror usually appear cloudy in appearance. Eventually this energetic fog or mist gradually decreases, as forms, faces, or scenes inevitably appear and can be identified.

**CHARGING THE MAGIC MIRROR**

In ancient China, the use of Breath Incantations and the release of the “Ancestral Breath” were required in order to charge the Magic Mirror. The Yellow Court (or “secret court”) was considered by the ancient Daoists to be the place in which the “Ancestral Breath” dwells. Without the use of the Ancestral Breath (released from the Yellow Court), the Magic Mirror will have no effect and prove to be powerless in the spirit world. Therefore, before using the Magic Mirror it is important to first “charge” its energetic field.

The actions of the following Daoist ritual are used in order to charge the mirror by fusing the observer’s Qi (internal and external energy) and Shen (conscious mind and subconscious mind) with the energetic field of the Magic Mirror. This ritual establishes a powerful energetic and spiritual link between the observer and the Magic Mirror, and is described as follows:

1. Light two candles and place one on each side of the Magic Mirror. Then, purify the area by performing the 1-10 Meditation and connecting with the Divine through the Three Invocations (see Chapter 28).
2. Next, connect with the Divine and pull an energetic cord of divine healing light into the Baihui (GV-20) through the Taiji Pole and into the Lower Dantian.
3. Place the Magic Mirror on its base in front of you, but continue to hold it with both hands forming a triangle over the surface of the mirror. Imagine and feel divine light flowing from the Lower Dantian, out the arms and penetrating the mirror’s energetic field (Figure 26.72).
4. Next, begin with a Breath Incantation, by exhaling the seed word “Xu,” (allow or permit) through the mouth while envisioning a golden yellow ray of light coming up from the Lower Dantian, and exhale it over the surface of the mirror, like wind rippling the water of a still pond. Imagine the spirit of the Breath Incantation penetrating the mirror’s energetic matrix. Then inhale this same golden yellow vapor back into the body through the nose, until it reaches and connects with the Gate of the Yellow Court, located at the center of the chest. This energetically attaches the observer’s energy and spirit to the energetic matrix of the Magic Mirror.
5. Then, exhale a second Breath Incantation, the seed word “Bi” (is necessary), onto the surface of the Magic Mirror from the Lower Dantian. While inhaling the energy of the second word back into the body through the nose, combine its energetic nature with the energetic nature of the first character. The combined energies will be gathered on the tip of the tongue (while the mouth is closed). The internal blending of both of the Breath Incantation energies will generate saliva.
6. Swallow the saliva and circulate the combined breath so that it is exhaled out of the mouth again over the surface of the Magic Mirror, imprinting its energetic structure with the Breath Incantation “the three lords have met.”
7. Once the Breath Incantation has been sounded, inhale and imagine the three vapors joining together inside the Yellow Court, forming into a small indigo pearl. This small indigo pearl will begin to vibrate, heat and glow brighter, until it transforms into a ball of red spiritual flames.
8. The red spiritual flames will shoot upwards past the Yellow Court, in a single line into the Ni-Wan point (located in the Upper Dantian), energizing the Crystal Palace and Nine Chambers of the Upper Dantian.
9. Then visualize a bright Sun immediately shining above the left eye, and a bright luminous full Moon shining above the right eye. Both luminous orbs will combine together forming a single white circle inside the Yin Tang (Third Eye) area.
10. Imagine that a drop of divine liquid falls from the luminous orb into the mouth. While exhaling, imagine and feel the energetic vapor issuing from the divine liquid onto the surface of the Magic Mirror. As you exhale, visualize that you are blowing away gray mist that obscures the depths of the black mirror (like wind that blows away clouds that veil the great mirror of the sky). Imagine that the black surface of the Magic Mirror becomes trans-

parent and illuminated. When the energetic field of the mirror begins to respond and vibrate to the divine spiritual vapor whispered onto its surface, it is now ready.

11. Next, draw an energetic circle around the circumference of the Magic Mirror. This energetic circle represents the energetic nature and transformation from the Dao into the infinite Wuji. While saying the Daoist magic Incantation "Kai" ("Open!"), focus and place the mind's intention onto the center of the Magic Mirror. (At this part of the consecration, Christian Mystics will generally chant the Enochian phrase: Za-car'-ay, Zod-am'-ran; Oh'-doe Sic'-lay Kee'-ah, meaning "Move! Show yourself! Open to the mysteries of your creation!").
12. Now affirm that you can look into a depths of a mirror (not upon its surface). Imagine that you are looking into a deep dark well or spiritual window into spiritual realm to view the events occurring in the past, present, and future.
13. Finally, exhale the "Thunder Breath" (gathered from the Gall Bladder) into the surface of the Magic Mirror in order to complete the ceremony. By meditating on the power of the Thunder Element and recalling its energetic power from the direction of the Heavenly Gate of Life, the energetic and spiritual power of the Magic Mirror is sealed and contained.
14. After the Magic Mirror has been cleansed, consecrated, and charged, it is important to not allow anyone else to handle it (as it is now tuned to the energetic matrix of your own Qi and Shen. You may now begin to use the Magic Mirror, or perform the "Closing" described below and place it in a safe area away from the public.

**TYPES OF VISIONS COMMONLY OBSERVED WITHIN THE MAGIC MIRROR**

According to ancient Chinese Daoism, mirror gazing can be performed by first placing a Magic Mirror on the table next to the southern wall, and then projecting the spirit (Yuan Shen) into it. After a long time of practice, the Yin Spiritual realm eventually becomes manifested within the reflection of the mirror.

It is interesting to note that in many ancient

tribal societies, the reflection in the mirror is believed to be the image of one's soul. As the individual stares into mirror, the changes of the images may sometimes reflect the many faces of his or her own past lives. It was also believed that if a man looks into a Magic Mirror and cannot recognize his own face, it is a sign that his death is near.

What is desired through the regular use of the Magic Mirror is to cultivate a personal degree of clairvoyant power so that the visions reflected within the Magic Mirror may appear clearly to the individual's Yuan Shen. In this particular pursuit, the use of the Magic Mirror becomes both a wonderful and harmless tool of clairvoyant instruction. All visions occurring within the Magic Mirror can be classified as follows:

1. **Images of something unconsciously observed.** These are images that are either involuntary or spontaneously projected from the subconscious mind, and bring no fresh knowledge to the observer.
2. **Images of ideas unconsciously acquired from others.** These are images of specific memories or imaginative effects which do not come from the observer's self, but are derived from his or her memory and manifest as illustrations of thought.
3. **Images that are prophetic or clairvoyant.** These images give specific information as to something from the past, present, or future that the observer has no chance of knowing. Generally, the first visions observed at the center of the black surface of the Magic Mirror are the images of clouds that billow and roll like thunderheads. The clouds will begin to change in color and expose a white radiance at the center of the mirror, surrounded by a milky mist that will eventually lift to reveal images.

Visions normally progress from seeing clouds and mist, to seeing symbols and images, and then to seeing specific scenes (like a movie). At first, these images may be viewed as a single dominant color. Later, as you progress through practice, you will observe various colors, hear sounds, and smell different types of smells.

Other times, these images will unfold quickly, like watching someone flash a deck of cards. At this

point, the Subconscious Mind is searching to find a specific theme that connects the image and clarifies the visions of the surrounding incident. This is similar to dipping into a patient's physical body and observing the origin of his or her diseased condition. Once the origin has been located, the image or scene holds steady for a period of time. At certain times the observer will see and experience the actual drama that created the condition.

When first observing images within the black surface of the Magic Mirror, you may generally see rolling clouds, forms that resemble rushing water, moving shadows, or flashing lights. Traditionally, these movements have specific meanings, described as follows:

- **Forms on the Left:** When images appear on the left side of the mirror, they are considered to pertain to material matters and manifestations.
- **Moves to the Left:** When images move from the right toward the left side of the mirror, they are considered to pertain to the withdrawal of spiritual energy, and manifest an ending.
- **Forms on the Right:** When images appear on the right side of the mirror, they are considered to pertain to ideas, insights, spiritual matters and manifestations.
- **Moves to the Right:** When images move from the left toward the right side of the mirror, they are considered to pertain to the approach of spiritual energy, and manifest a beginning.
- **Moves upward:** When images move from the bottom toward the top of the mirror, they are considered to pertain to affirmation and revelation.
- **Moves downward:** When images move from the top toward the bottom of the mirror, they are considered to pertain to negation and concealment.

#### TRAINING TO OBSERVE THE MAGIC MIRROR

Each time you use the Magic Mirror, you imprint an energetic and spiritual reflex. This reflex eventually causes the mind to automatically enter a receptive state. Once it becomes a programmed pattern, it will only take a few minutes for the images to reveal themselves.

When training the skill of observing the Magic

Mirror, it is important to have solitude, especially in the beginning, when you are energetically imprinting the spiritual conditioning necessary to access your subconscious mind. Also, be consistent (same time, same place). Begin at either daybreak, noon, or sunset, for a minimum of 10 minutes, three times a week. After two weeks increase to 20 minutes, then later to half an hour. On average, it takes about 30 days to become proficient.

The energetic field of the Magic Mirror is strongly influenced by the energetic fields of the Moon and the Five Planets. Most of the substances used to aid in observing the images of the Magic Mirror have historically been constructed from "lunar materials" (water, black ink, mirrors, crystals, obsidian, etc.). These "lunar materials" access the primordial link between water and the subconscious mind (water having the property of reflecting images).

The strongest influence occurs during the time of the increase of the Heavenly Yang, when the Moon is waxing (from New Moon to Full Moon). Because the Moon rules visions and dreams (functions of the spiritual realm), visions during this time period become more frequent. Additionally, Moon trines (when the planets appear to be 120° apart) and sextiles (when the planets appear to be 60° apart) are considered to be helpful, especially with Mercury, Venus, and Jupiter.

When practicing with the Magic Mirror, the Qigong doctor should proceed as follows:

1. Select a quiet room where you will be undisturbed, free from pictures, ornaments, other types of mirrors, and things of distraction. The room should be of moderate temperature. Should a light be necessary, it should be screened off so as to prevent the light rays from being reflected within the mirror. The room should not be too dark, but rather shadowed, with a dull light which permeates the interior.
2. The Magic Mirror should either be placed on a stand on a table, lie flat inside a bed of rice, or lie enveloped within a black velvet cushion (you do not wish to see a reflection in the mirror). Some teachers advise their students to surround the Magic Mirror with a black silk or similar type of wrapping in order to cut off

any undesirable reflections from the external environment.

3. Purify the area by performing the 1-10 Meditation and connecting with the Divine through the Three Invocations (see Chapter 28).
4. Next, connect with the Divine and pull an energetic cord of divine healing light into the Baihui (GV-20) through the Taiji Pole and into the Lower Dantian.
5. Sit comfortably with both eyes fixed on the Magic Mirror. Imagine that its surface is liquid, and that you are looking into a deep well. Using the Long and Deep Breathing Method (see Volume 2, Chapter 17), begin breathing in a rhythmical pattern which allows you to inhale for a series of five counts, hold for three counts, then exhale for seven counts (some masters insist that you exhale for twice as long as you inhale).
6. Once you have established this rhythmic breathing pattern, visualize Qi flowing into your body from the center of your hands and feet. As you inhale, imagine and feel the energy rush into your Upper Dantian, energizing all Nine Chambers. As you exhale, imagine and feel the energy flow away from the Upper Dantian, exiting through the center of your hands and feet.
7. When first training with the Magic Mirror, begin by looking into its surface for only ten minutes, taking care not to tire yourself. Blink as much as you need, but fix your thoughts solely on whatever you wish to see. Use a soft, calm gaze for no more than 10 minutes only during the first, initial practice. When the time is up, carefully place the Magic Mirror away from public view. Keep it in a safe, dark place, allowing no one but yourself to touch it.
8. When you find the Magic Mirror beginning to look dull or cloudy with small pinpoints of light glittering therein (like tiny stars) you will know that you are beginning to obtain the skill that you are seeking. The images in the Magic Mirror will sometimes alternately appear and disappear, as in a mist. Eventually this hazy appearance will transform quite suddenly into a bluish ocean of space, which at first blinds the senses, then manifests the vision.
9. Once you have developed the ability to access the spiritual world via the Magic Mirror, you may then be able to submit questions. When asking questions, use a very gentle, low, and slow tone of voice, and never use sudden or forceful mannerisms.
10. Regarding the time period when certain events will come to pass, as a general rule, visions appearing in the extreme background indicate more remote time (either past or future); while visions appearing in the foreground, or closer to the observer, denote the present or the immediate future.
11. Generally two primary types of vision will present themselves to the observer: a symbolic image, indicated by the appearance of specific symbols; or actual scenes relating to the individual's personal life.

#### THE CLOSING

Sometimes when observing the spiritual realm with the Magic Mirror, several spirits can be evoked. As some spiritual entities can be hostile, it is important to make sure that these unfriendly spirits have completely gone away and not flooded the environment with specific patterns that can be detrimental to the observer. If the environment becomes flooded with detrimental spiritual intentions, it will have an influence on the observer's mind, affecting his or her attitude and emotions (in much the same way as most modern advertising attempts to subconsciously lure unsuspecting individuals into pur-

At the second sitting you should be positioned at the same place, at the same time of day. After two weeks, begin to increase the length of meditation time to 15 minutes. Continue in this way (by increasing five minutes per day) during the next several days of sitting, after which you may gradually increase the meditation time up to, but not exceeding, 30 minutes. This specific order of progression

chasing unneeded products). Therefore, in order to end the Magic Mirror viewing session, it is advised to proceed as follows:

1. Using a very gentle, low, and slow tone of voice (and never sudden or forceful mannerisms), politely thank the Divine for allowing you to observe the following visions. When you start working with spirit entities of any type, it is important to always show the utmost respect.
2. Sometimes benevolent spirit entities will give you a type of symbol or signal (analogous to a phone number) in order to assist you in contacting them again. These are to be written down in a special book and kept away from the public. Send these spirit entities away with God's blessings. Be polite, but make sure that they go.
3. Take a moment to "clear the mind and root the Heart." Then tell your Magic Mirror that its time to "shut down." Thank it again, and be careful to cherish it as you put it away. Insulate it from the various energies of the spiritual world by wrapping it in silk or covering it with a black silk cloth.

#### THE PROJECTED TUNNEL OF LIGHT

To increase one's power and ability to heal over an individual being observed in a Magic Mirror, the Qigong doctor can project a "Tunnel of Light" into the reflected image. The Tunnel of Light technique is initiated during strong, focused concentration. This allows an energetic connecting channel or "line of force" to be established in the spiritual world, energetically and spiritually linking the Qigong doctor and the individual being observed. This powerful connection causes a polarization of the particles existing within the composition of both the doctor's and patient's energetic and spiritual fields. The polarized particles manifest in a consistent current of intense vibrations, which serves as a channel for the transmission of energy and spirit.

This "Tunnel of Light," serves as an already established conductor of energetic vibrations, currents and waves, which carry the Qigong doctor's perceptions and senses back and forth to the individual

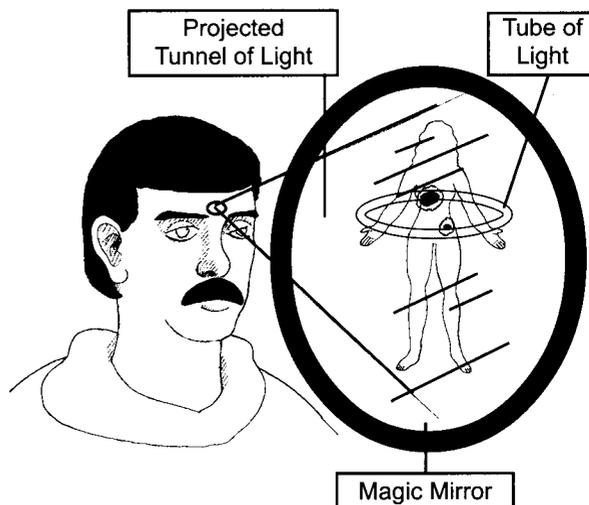


Figure 26.73. Emitting An Astral Tube Within The Projected Tunnel of Light

being observed. It is through this Tunnel of Light that the Qigong doctor can perceive and observe all people, places, and things within the time-space continuum. Through the Tunnel of Light, the doctor's physical senses can actually feel, see, and hear things being manifested at a distance.

#### EMITTING A TUBE OF LIGHT WITHIN THE PROJECTED TUNNEL OF LIGHT

In order to strengthen the energetic field within the Tunnel of Light, the Qigong doctor can also imagine a whirling vortex (from six to twelve inches long) projecting from his or her Yintang (Third Eye) area, like a luminous ring of smoke. The Qigong doctor should imagine that the projected energetic vortex-ring, or "Tube of Light," is quickly moving forward, boring a tunnel through space, while simultaneously following the energetic current or line previously established by the Tunnel of Light. This visualized Tube of Light is imagined as a vibrant ring of light and will vibrate powerfully and with a subtle intensity, as it moves along the Tunnel of Light.

This projected Tube of Light forms a more powerful conductor that is capable of transferring and transforming vibrational resonance (particle to particle), and is sometimes used for "Binding" (Binding prohibits certain energetic or physical actions

from harming the patient, see Volume 2, Chapter 20). Once the Tube of Light overtakes and envelops the receiving individual positioned at the other end of the Tunnel of Light, he or she will then be more susceptible to the energetic influence of thought produced “induction” (Figure 26.73).

#### **PRECAUTIONS WHEN USING THE MAGIC MIRROR**

When using the Magic Mirror, individuals can sometimes incur headaches or dizziness. This happens if the body is allowed to become energetically depleted or fatigued. Also, when sick or in physical pain, avoid using the Magic Mirror, as these conditions tend to distort the visions or images.

The Magic Mirror should not be practiced soon after taking a meal, and specific care should be taken as to one’s diet (eat lightly, avoid alcohol, greasy or fried foods, and avoid hard to digest foods). During the practice, additional attention should be placed on Natural Breathing.

Additionally, if the Magic Mirror is used to obtain an unethical advantage, it increases the risk of involving destructive forces. As a consequence, such practices can lead the individual to suffer from delusions and destructive hallucinations, as well as unknowingly inviting hostile spirit entities.

#### **ENCOUNTERING SPIRIT ENTITIES WHEN USING THE MAGIC MIRROR**

When attention is placed onto any material object, its “shadow” (or energetic field) is energized in the spiritual realm. The more intently the individual concentrates on the object, the brighter the illumination, and the easier it is for spirit entities perceive it (and the observer).

The spirit entities that you will encounter generally behave as intelligent, independent life forms, with their own personalities and purposes. It is important to treat them with respect and consideration. Not all of the entities that an individual encounters in the spirit realm will be benevolent. Some spirit entities are parasites or predators who release their pain on convenient unsuspecting targets. Whether these spiritual encounters are actually those of an individual’s projected suppressed Subconscious Mind, or that of a real demonic entity is immaterial. If a negative influences begins to consistently appear, the student is encouraged

to immediately stop the practice and record the images. Because the energy is still within the energetic field of the Magic Mirror, it is important to determine what part of the student is receptive to this type of energy, and devise a way of spiritually purging and transforming it.

If an individual encounters an entity that tries to dominate, threaten, deceive, or tempt him or her during the meeting, it is a sign that the observer should be very alert and cautious. The basic rule for encountering spirit entities while observing the Magic Mirror are as follows:

- Do they help you become a better person?
- Do they help you find real solutions to your problems?
- Does their message build up your dreams or lead you to frustration?

One Daoist metaphysical rule of thought, when using the Magic Mirror, is that encounters which occur within the realm of the spirit world can become or cause real patterns to emerge within the material world. As the ancient saying goes, “the spirit informs matter.” Therefore, when using the Magic Mirror, one’s spiritual integrity is of the utmost importance.

Christian mystics are taught to use a specific Mantra before utilizing an object (a mirror, holy water within a bowl, or a crystal ball) to observe the spirit realm. The Incantation is as follows, “Thou, oh inanimate creature of God, unite with me to banish all deceitful spirits and fantasies, and reveal to me God’s unending truth.” At this point the object is supposed to help the mystic see into the divine spiritual realm. If, however, an evil entity manages to get into the object, the divinely charged object is supposed to help make it tell the truth.

#### **THE APPLICATION OF A MIRROR IN FENG SHUI**

Since ancient times, Feng Shui masters have used mirrors to help in warding off bad luck, Sha (Evil Qi), and Gui (ghosts or spirits) from houses, temples, and shrines. A mirrored plaque, with a Yin and Yang design drawn at its center and the Eight Trigrams positioned around its circumference is used to deflect negative or evil influences. Mirrors are also placed above doorways to repel evil spirits.

**SECTION VI**  
**CLINICAL FOUNDATIONS OF**  
**MEDICAL QIGONG THERAPY**



## CHAPTER 27

# MATERIALIZING AND DEMATERIALIZING ENERGY

### INTRODUCTION TO THE THREE ENERGETIC BODIES

Before the Medical Qigong doctor can control and manipulate pathogenic Qi stored within a patient's body and Wei Qi fields, it is important that he or she fully understand the three (physical, energetic, and spiritual) dimensions of existence. Without this understanding, the doctor may only achieve partial success in the clinic, as the patient consists of three components, all of which must be addressed in treatment.

The Eternal Soul (Shen Xian) descends into the world of matter and is enveloped within three bodies: the physical body, the energetic body, and the spiritual body (Figure 27.1). These three bodies are linked together, constantly influencing one another and form the construction of the human soul (Yuan Shen). While in the mother's uterus, the Eternal soul is initially enveloped in a spiritual body; then the energetic body is formed; finally, the physical body is constructed in order for the individual to live within the lower levels of creation. All three bodies are considered to be part of the material body, existing at different levels of vibration.

It is important to remember that the Eternal soul was not "created" at the time of birth. Being a part of the Divine, all souls have always existed. Every birth is, in reality, a rebirth of the Eternal Soul that has already existed and will continue to incarnate.

The body serves as a medium of transformation for the Shen Xian. The soul's activity extends and expresses its essence through the physical form and through consciousness. As we grow and change, the human soul maintains stability by providing the energetic blueprint for orderly development.

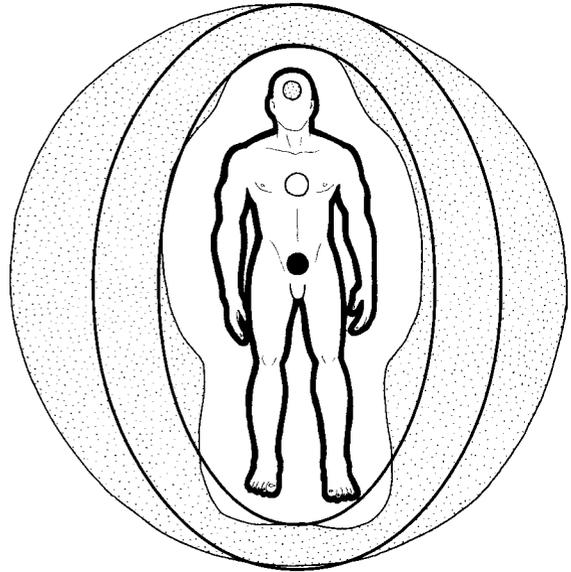


Figure 27.1. The Eternal Soul descends into the world of matter and is enveloped by three bodies.

#### DIFFERENT BODIES AND DIFFERENT WORLDS

According to the ancient Daoist text *Redoubled Yang's Fifteen Discourses*, there are three realms (San Jie) or "worlds" in which we live: the physical world (Se Jie: Realm of Form), the energetic world (Yu Jie: Realm of Desire), and the spirit world (Wu Se Jie: Realm of Formlessness). Both the energetic and spiritual worlds coexist within the subtle matrix of the physical world, and are separated by the differentiation of their vibrational frequencies. Likewise, the human body is also composed of a physical, energetic, and spiritual matrix. In ancient Daoist practice it is taught that once an individual can attain mastery over the three bodies, he or she can then energetically travel in the other dimensions of existence, accumulating knowledge and wisdom from within these various realms, living as an immortal (Figure 27.2).

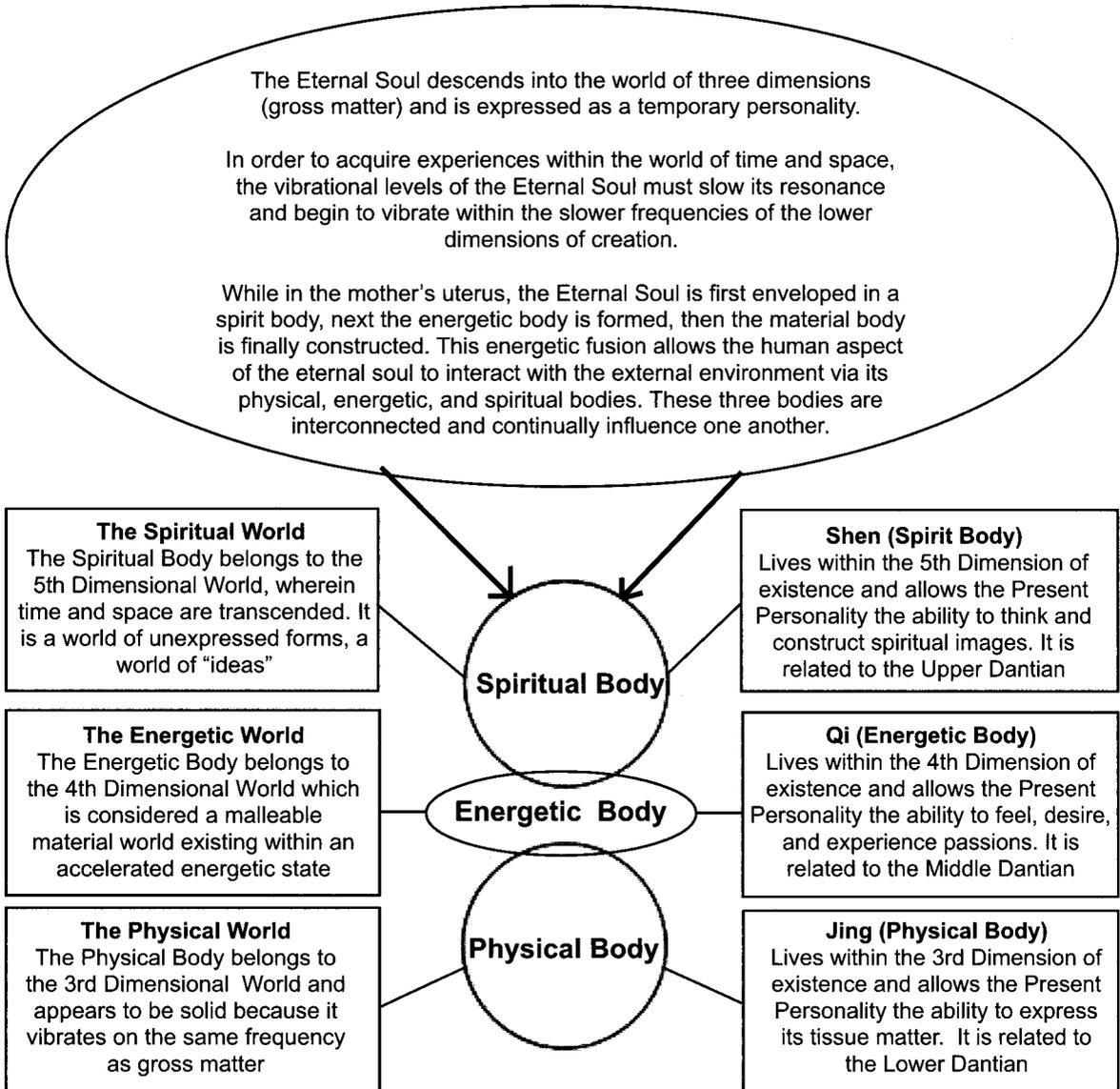


Figure 27.2. The Physical, Energetic and Spiritual Evolution of the Body's Tissues and Energetic Fields

**THE PHYSICAL BODY AND PHYSICAL WORLD**

The physical body exists within the third dimensional world. This is the level of physical experience that has both form and substance, and which is accessible through the ordinary senses. The three dimensional physical world expresses itself through three realms: the physical realms of people, things, and events.

**The Physical Body**

It is within this physical body that we express our energetic matter through the vibrational resonance of the tissue cells. The physical body's energetic field is rooted within the energetic structure of the Lower Dantian, and it obeys the "laws of three dimensions" - meaning that it can only occupy one position in space.

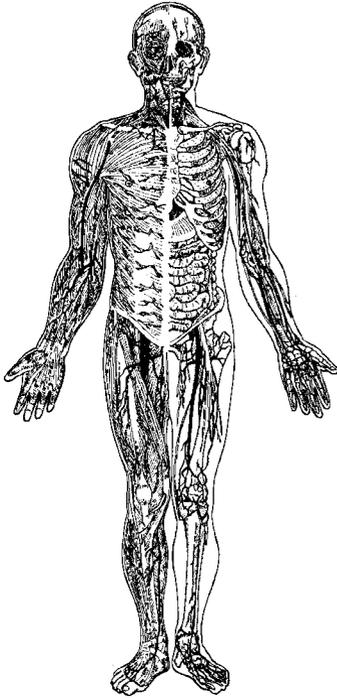


Figure 27.3. Jing - The "Gross Material" Body

Every atom, cell, and particle of the physical body has its energetic and spiritual counterpart. The energetic and spiritual body together serve as the womb within which the physical body is built (Figure 27.3).

### The Physical World

The physical body belongs to the physical world, and it appears to be solid because it vibrates on the same frequency as gross matter. Both time and space bind the physical plane; however, everything which exists on the physical plane has an energetic and spiritual counterpart.

### THE ENERGETIC BODY AND ENERGETIC WORLD

The energetic body exists within the fourth dimensional world. This is the level of experience that has form but no substance (e.g., dreams) and substance but no form (e.g., energy). The fourth dimensional world expresses itself through three realms: the energetic realms of Heaven, Earth, and Man.

### The Energetic Body

It is through the energetic body that we express our feelings, sentiments, and desires. The

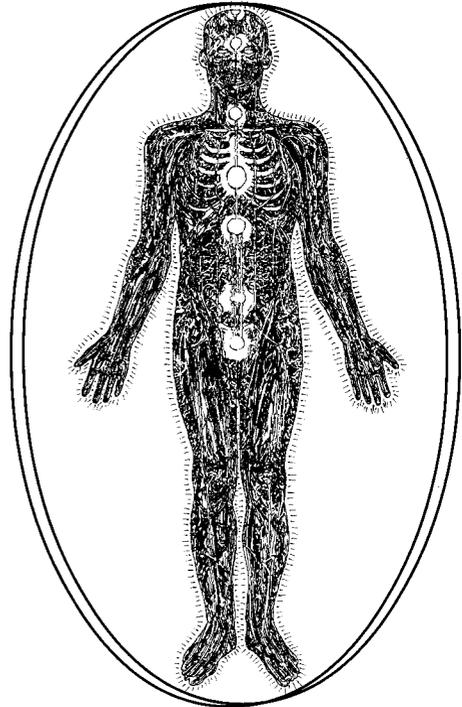


Figure 27.4. Qi - The "Energetic" Body.  
(Inspired from the original artwork of Alex Grey)

energetic body's field is rooted within the energetic structure of the Middle Dantian. The energetic and spiritual levels of vibrational frequencies interpenetrate within each other (Figure 27.4).

The energetic body is composed of energetic matter and is built cell by cell in the mould of the body's internal and external energetic fields. Even the smallest physical detail of the physical body is projected into the energetic body (with the exception of any wounds or physical mutilations).

### The Energetic World

The fourth dimensional world is where our energetic body resides. It is sometimes called the "Formative Plane," as it is the energetic field from which thoughts and ideas begin to take form. Things that are materialized within the energetic world eventually take form and appear in the physical world (i.e., you bring about what you think about).

The fourth dimensional world is also considered a material world existing within an accelerated energetic state. It is considered a world that

exists at a higher level of vibration than the physical world. The energetic world cannot exist by itself. 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 plane. The energetic world is like a mirror which can have no shape unless it is joined to the analogous spirit plane which shapes it. Think of the energetic plane like a blank sheet of paper - upon it everything within the physical world and the spiritual world is reflected. It is an infinite and malleable substance. Likewise, both the material and energetic worlds are mirrors that reflect what is within the spiritual world. This is true of all physical creation. The physical Earth, for example, has behind it an energetic Earth (the Earth that exists within the fourth dimension) and a spiritual Earth (the Earth that exists within the fifth dimension).

The fourth dimensional world is bound to the universal energetic field only by space. Since time as we know it does not exist in the fourth dimensional world, an individual entering into this plane has the ability to travel through time.

Within the energetic and spiritual worlds we do not only see and hear with our ears and eyes, but with every cell and particle of our existence. You are able to absorb the thoughts of others without the need for the medium of language. In other words, communication takes place directly from cell to cell and from mind to mind. Within both the energetic and psychic worlds, space is transcended and one can move instantly from one side of the earth to the other. One can also be several places at once.

**THE SPIRITUAL BODY AND SPIRITUAL WORLD**

The spiritual body exists within the fifth dimensional world. This is the level of experience that has neither form nor substance. It resonates at a more accelerated energetic state than the energetic world. The fifth dimensional world expresses itself through three realms: the spiritual realms of the universe, time, and space. This is the realm of the Dao.

**The Spiritual Body**

It is through the spiritual body that we express our thoughts and intentions. The spiritual



Figure 27.5. Shen - the "Spiritual" Body. (Inspired from the original artwork of Alex Grey)

body's energetic field is rooted within the energetic structure of the Upper Dantian. The lower spiritual body has shape and form, the upper spiritual body is shapeless (Figure 27.5).

**The Spiritual World**

The fifth dimensional world is where our spiritual body or "Original Mind" resides. It is sometimes called the "Creative Plane," as it is the energetic field from which ideas are created (before taking form on the energetic plane) and is where powerful inspirations from the divine are received. In the fifth dimensional world, time and space are transcended, allowing an individual the ability to contact any form of energetic intelligence.

When traveling within the Energetic and spiritual dimensions everything comes to the individual simply by focusing intention. The range from the higher vibrational resonance of the lower spiritual worlds extending to the lowest vibrational resonance of the physical world consists of form and shape. The higher spiritual worlds do have shape (to a lesser degree), but are not lim-

ited to the confines of shaped forms. It is a world of unexpressed forms, a world of “ideas.”

### **MEDITATIONS USED TO AWAKEN THE THREE ENERGETIC BODIES**

The following four Shengong meditations are designed to allow the Qigong doctor the experience of feeling and inner workings of his or her three energetic bodies. It is only through understanding the energetic nature of the three bodies that the Qigong doctor can begin to materialize and dematerialize energy on a more powerful clinical basis.

These four Shengong meditations serve an important purpose, as they place the Qigong doctor in a state in which he or she can master, strengthen and disengage the energetic functions of vibrational matter. The meditations are progressive and should be followed in the order presented.

#### **EXERCISE MEDITATION #1: FROM PHYSICAL TO ENERGETIC TO SPIRITUAL BODY**

This first Shengong meditation allows the Qigong doctor the ability to separate, understand and experience the energetic aspects of his or her physical, energetic, and spiritual bodies. The experience of this meditation is similar to that of removing the colorful wrapping paper of a present, only to discover the second barrier of a white cardboard box. Then, opening the white cardboard box in order to discover the true gift contained inside.

- Begin this exercise by performing the One Through Ten Meditation (see Chapter 28).
- Next, place your attention on your physical body, its unique form, mass, weight, and physical structure. Feel and experience all of the physical sensations of the internal and external tissues.
- Focus your attention on your energetic body, existing within the frame of your physical body. Feel and experience its entire energetic shape and form, totally and completely. It is important that you feel and experience the Qi existing within your energetic field. Feel all of the energy residing within the space of your physical tissues. Feel its vibrational resonance and powerful energetic charge.
- Once this feeling and mental observation has

become a reality within your conscious mind, then experience your spiritual body existing within your energetic body. Feel the spiritual field existing within the energetic field. Feel its luminous quality and subtle vibrational resonance.

- After you feel, experience, and know the energetic movements of all three bodies, and understand that all activities are actually accomplished by your spiritual body via the other two energetic shells, then proceed to the next meditation.

#### **EXERCISE MEDITATION #2: FROM SPIRIT TO ENERGY TO PHYSICAL BODY**

This second Shengong meditation allows the Qigong doctor the experience of how the spiritual body occupies the energetic body, and that these two bodies occupy the physical body. The experience acquired from this meditation is similar to that of feeling your physical hand surrounded by a fine silk glove; which in turn is surrounded by an outside glove consisting of a much coarser and heavier material.

- Begin this exercise by performing the One Through Ten Meditation (see Chapter 28).
- Next, place your attention on your spiritual body, existing within the frame of your energetic body. Feel its entire luminous shape and form, experiencing its unique subtle nature totally and completely. It is important that you feel and experience your spiritual body's subtle field of light residing within your energetic form.
- Once this feeling and mental observation has become a reality within your conscious mind, then, experience your energetic body existing within your physical body. It is important that you feel and experience the subtle energetic vibrational resonances of your energy body existing within the tissues of your physical body.
- After you know, believe and experience the energetic movements of all three bodies, and understand that all activities are actually accomplished by your spirit via the other two energetic shells, then proceed to the next meditation.

**EXERCISE MEDITATION #3: MOVING THE THREE ENERGETIC BODIES**

This Shengong exercise is developed to allow the Qigong doctor the ability to experience his or her Conscious, Subconscious and Superconscious intuitions, as they are being expressed from or instilled by internal or external impulses. It is an important exercise, as it trains the Qigong doctor to harmonize any spiritual or energetic activity with the physical body, thus allowing the doctor to work confidently within the physical, energetic, and spiritual realms.

By systematically focusing thoughts and intentions onto the three bodies, the imagination and feeling can be cultivated to the degree that the Yuan Shen becomes integrated with the physical, energetic, and spirit bodies.

- Begin this exercise through physical motion (in ancient China, the practice of a martial arts form, a Qigong exercise, or simple walking would suffice).
- While performing a physical movement such as walking, do not focus your attention and thoughts on your feet walking; instead, experience the spiritual feet of your spiritual body walking, which in turn moves the energetic feet of your energetic body, and finally moves the feet of your physical body.
- Expand your attention to include all of the areas of your three energetic bodies. When you are able to maintain this energetic state for at least ten minutes, proceed to the next Shengong meditation.

**EXERCISE MEDITATION #4: ENERGIZING THE SENSE ORGANS OF THE THREE BODIES**

This Shengong meditation is practiced in order to allow the Qigong doctor to increase his or her sensory perceptual abilities on all three energetic levels.

- Begin by performing the One Through Ten Meditation and Three Invocations (see Chapter 28). After the third invocation, place your attention on the divine white light vibrating and resonating within the Lower Dantian.
- Focus your concentration on leading divine white light energy up the Taiji Pole and into the center of the Upper Dantian (see Volume

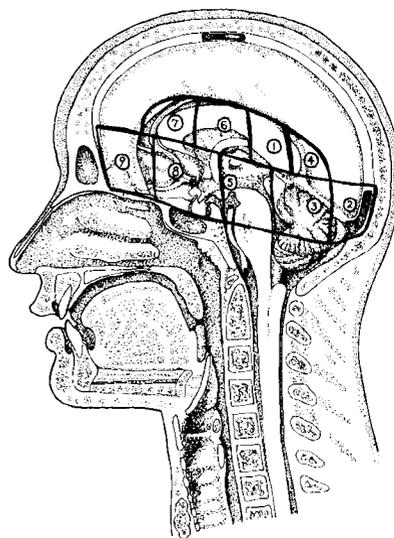


Figure 27.6. The Nine Chambers of the Upper Dantian

1, Chapter 5). Imagine and feel the divine white light radiating outward through the various nine chambers of the Upper Dantian (Figure 27.6).

- **Spiritual Eyes:** Focus and place your attention onto your eyes. Imagine that your sense of sight exists, not because your physical eyes can see, but because your spirit perceives everything with the help of the divine light radiating within your energetic eyes and physical eyes. Meditate on this concept to the degree that your spirit begins to perceive and see everything through your physical eyes.
- **Spiritual Ears:** Focus and place your attention onto your ears. Imagine that your sense of hearing exists, not because your physical ears can hear, but because your spirit perceives sound waves with the help of the divine light radiating within your energetic ears and physical ears. Meditate on this concept to the degree that your spirit begins to perceive and hear everything through your physical ears.
- **Spiritual Feeling:** Focus and place your attention on your body. Imagine that your sense of feeling is not because your physical tissues can feel, but because your spirit perceives objects and sensations with the help of the di-

vine light radiating within your energetic body and physical body. Meditate on this concept to the degree that your spirit begins to feel objects and sensations (coldness, warmth) through your physical tissues.

- After several minutes, imagine and feel the divine white light returning to the Lower Dantian. End this meditation by performing three “Pulling Down the Heavens” exercises.

**Caution:** It is important to end this meditation by returning the divine healing white light into the Lower Dantian and rooting it away from the eyes and ears. Otherwise, the constant bombardment of energetic and spiritual perceptions stimulating the conscious mind may cause psychological problems and Qi Deviations, especially if the doctor has not prepared for this state or level of receptivity.

### THE THREE FORMS OF METAPHYSICAL HEALING

The ancient Chinese divided metaphysical healing into three forms of manifestations; Energetic Healing, Spiritual Healing, and Divine Healing. Generally, all three forms of healing take place when treating a patient, and are described as follows:

- **Energetic Healing:** This type of healing involves the doctor’s ability to emit and project Qi into the patient. Qi is induced through specific tissue, point, channel, or organ manipulations in order to initiate energetic healing. Specific herbal formulas are also included in this category, as the combined energetic properties and influence of the herbs initiate healing within the body’s tissues.
- **Spiritual Healing:** This type of healing involves the doctor’s indirect influence through telepathy (or thought-transmission) and telekinetic projection, wherein the patient is affected via the doctor’s Mind (Shen), Will (Zhi), and Intention (Yi).
- **Divine Healing:** This type of healing involves the doctor’s direct fusion with the Dao, wherein the patient is miraculously healed via divine intervention.

## LEARNING TO BE A HEALER

In ancient China, the early doctors of energetic medicine were actually powerful shamans (called Wu Yi), who believed that the birth, existence, transformation, and the death of everything in the universe happened under the influence of Qi. Thus, one of the most important skills and functions for the Wu Yi was the use of materializing and dematerializing energy. The Wu Yi’s psychic abilities and energetic skills were simply a by-product of his or her energetic and spiritual development.

In ancient China, it was also believed that healers came into existence through two manifestations: Ordained and Apprenticed, described as follows (Figure 27.7):

1. **Ordained:** These were naturally gifted healers, believed to be gifted through the Divine to work miracles and heal diseases. Several “ordained” healers became the apprentices of older masters, who, after observing their skills, sought to give them guidance.
2. **Apprenticed:** These were healers, who, through means of personal refinement, interaction with a master and the consistent application of technical modalities learned to work miracles and heal diseases.

Both the “Ordained” and the “Apprenticed” healers would eventually train in Shengong meditations and exercises. Shengong meditations and exercises focus on the development of powerful skills in mental concentration, visualization, and imagination, and are used in order to improve and refine the individual’s energetic skills. Being proficient in these skills is important in acquiring the mastery over materializing and dematerializing energy.

The skills acquired from practicing the Shengong meditations also enabled the healers to access the “still point” contained within their center core Taiji Pole. Accessing the “still point” allowed the healer the ability to energetically dissolve his or her mind’s perceptive intentions into the infinite space of the Wuji. Within the infinite space of Wuji, the individual was then able to transcend space and time, and attune his or her consciousness to the vibrations of any object. This allowed the healer the ability to reexperience every thought vibration at-

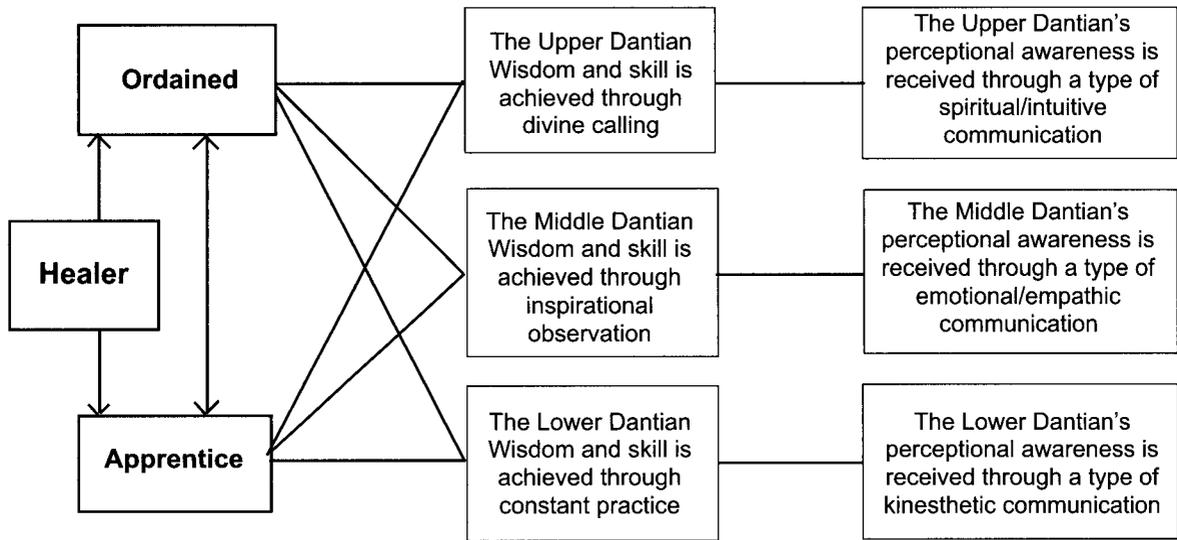


Figure 27.7. In ancient China, it was believed that healers came in two forms: Ordained and Apprentice

tached to that object. This energetic skill is sometimes called “Psychometry,” and is used by Medical Qigong doctors to accurately diagnose the formations of energetic clusters within the patient’s tissue and cells.

Once the Qigong doctor connects to the energy field of the patient, he or she will be able to access specific information about the patient imprinted within the energetic impressions of the patient’s physical, energetic, and spiritual bodies. This allows the doctor to study and learn about the patient’s past history of disease or illness, as well as the information contained within the molecular structures of the patient’s tissues (see Chapter 26).

The Qigong doctor’s “true self” is defined as his or her pure innate spiritual existence (Yuan Shen) void of fabricated ego masks and acquired personalities (Shen Zhi). The “true self” is spiritually connected to, and rooted in, the energy of the Divine. It is the part of the soul that unconditionally accepts self and others and is more in the role of a compassionate observer rather than a judge. The “true self” allows the doctor to observe the patient’s condition (spiritual, emotional, mental, energetic, and physical) void of any personal emotional biases. The “true self” is a state where unconditional love and acceptance is fostered and supported by the Divine.

#### UNCOVERING THE “TRUE SELF” MEDITATION

To discover the “true self”, the Qigong doctor is trained through special Shengong meditations used to unmask his or her core self. One such meditation asks the question, “Who are You?” and is described as follows:

- To begin, the instructor is seated in front of the student, and energetically projects his or her Shen into the student’s body, enveloping and energetically connecting with the student’s Three Dantians.
- The instructor then projects his or her Shen into the student’s core self by staring into the student’s left eye and penetrating his or her Eternal Soul. This Shengong technique is used to connect with the student’s human soul or Original Spirit (Yuan Shen), in order to access and awaken his or her Eternal Soul (Shen Xian).
- The instructor focuses intently on the student and begins to ask the question, “Who are You?”
- This question is repeated over and over until the student begins to realize and experience the energetic and spiritual components of his or her “true self.”

Discovering “who you are” is not determined through expressing a “correct” answer, but by actually experiencing the spiritual awakening. It is

through the understanding and realization of this innate truth (which is inherent within one's own enlightenment) that frees the student from his or her acquired ego (known as the "Death of the Ego Fear"). Once the student awakens to the realization of who he or she truly is, the enlightened answer is then reflected by the light emitted from within the student's eyes (and not through any specific cognitive explanations). There is a saying from Lao Zi written in the *Dao De Jing* (The Way and Its Power) that explains this phenomenon: "The Dao that can be named is not the true Dao." When the student realizes his or her connection and relationship to the Dao, Divine knowledge becomes easily accessible as the individual quickly learns to dissolve into the infinite space of the Wuji and reconnect with the divine.

### **ENTERING THE WUJI: INFINITE SPACE**

The infinite space of the Wuji, extending from the Divine, is an infinite ocean of microscopic vibrations through which all the realms of creation and all the different energetic worlds are constructed. Like an invisible web, it is through the Wuji that the Divine manifests its infinite form. By quieting the Mind, the boundless ocean of vibrations connected to everything contained within the Wuji can be accessed and realized.

On the most fundamental level, all things are constructed of quantum energy, constantly exchanging information within the Wuji's inexhaustible energetic field. All matter in the universe is interconnected by energetic waves which pierce through time and space within the Wuji's sea of infinite energy.

The stable state of matter depends on the dynamic interchange of subatomic particles flowing within the Wuji for its very existence. Similar to the ripples on a pond, energetic waves are expressed by periodic oscillations, moving through the medium of the Wuji on a subatomic level. Each energetic wave is encoded with information, and the Wuji field creates a medium enabling the molecules to communicate with each other in oscillating frequencies. As molecules slow down, they give off radiation and release encoded wave information about the history of the matter.

In order to dissolve into the Wuji, the apprentice allows his or her true self to "fall" into an "altered" state of energetic experience known as the "center of space" and the "center of time." It is important to acknowledge the fact that space and time exist only in the mind and are not "out there" in the "objective" world. They are only ideas that are a creation of the belief structures of the analytical mind. Being able to transcend the space-time continuum allows the apprentice to connect with the multidimensional energetic fields, and also allows true access to the healing energies of the Divine.

### **SPACE AND TIME WITHIN THE WUJI**

Before and while treating the patient, the Qigong doctor should continually bring his or her "true self" into the "center of space" and the "center of time." This subtle energetic and spiritual transformation (i.e., existing within the Wuji) will assist the doctor in establishing and maintaining a sacred healing space for the patient, the treatment room, and for him or herself. The dissolution into the center of space and time should be achieved while performing the "One Through Ten Meditation" or during the "Three Invocations" (see Chapter 28). Once this subtle state of perception is achieved, the doctor can then allow him or herself to act as a divine observer, viewing the patient from a non-judgmental position.

### **FINDING THE CENTER OF SPACE**

Before treating a patient, the Qigong doctor must first place his or her body, mind, emotions, energy, and spiritual essence into a place of infinite existence called the "center of space." The "center of space" is actually a spiritual and energetic concept wherein the doctor imagines him or herself as being the actual center of the universe. This concept and image maintains that all energy, light, and energetic fields extend from the middle of the doctor's center core (Taiji Pole) and expand outward into infinite space (Wuji). The Wuji is the infinite ocean of vibrations with which all the realms of creation and all the different worlds are constructed. This energy continues to extend and envelop the entire universe and all the energetic dimensions beyond.

The purpose of the following meditation is to recognize the fact that you are the center of your own consciousness, power, thought, and influence. Like the various planets circling around the sun, the infinite actions and transformations occurring within your own world revolve around you as an individual.

As the doctor begins to concentrate and place his or her focus of attention on the energetic and spiritual nature of the Eternal Soul, all thought and images of the outside world begin to diminish. It is important that the Qigong doctor imagine and believe that he or she is the center of all space, and within the mind, know that the entire universe evolves and rotates around them. This image is not intended to develop a heightened state of vanity, inflated ego, or a narcissistic delusion. In truth, each individual is the very center of his or her own consciousness, created by the Divine, the purpose of this training is to awaken to this energetic and spiritual union. Until the ego recognizes itself as the center of thought, influence, and power, it will not be able to manifest these unique qualities and take responsibility for purposeful actions.

To access the center of space within the Wuji, the doctor must relax and place his or her awakened "true self" into the center of the Taiji Pole, quietly connecting the core self with the Divine. It is important that the doctor recognize, know, and feel this connection to be true, and that every particle of the doctor's physical body is but a portion of the various Elements of the universe. It is from the orientation of the core self that a Medical Qigong doctor accesses the deeper, hidden, spiritual, and energetic fields of the patient's body. According to the *Laws of Heaven* from the *Magical Pivot (Ling Shu)*, "moving power at the center of space is clear, quiet and subtle."

According to the *Laws of Man* from the *Magical Pivot (Ling Shu)*, "The unskilled physician grasps only the form when he uses the techniques of acupuncture. The superior physician understands the spirit, and knows that the subtleties and movements of energy are never separated from the Qi's center of space. Within the center of space are the subtle energies which are clear, quiet and subtle."

#### FINDING THE CENTER OF SPACE MEDITATION

To access the "center of space," the Medical Qigong student will begin by practicing the following Shengong meditation:

1. Begin from a standing Wuji posture, and perform the "One Through Four Meditation":
  - **One Is Fun**, imagine a smile melting down the front of your body like warm oil, melting all stress and tension into the Earth. A second smile melts down the back of your body dissolving all stress and tension down into the Earth. A third and final smile melts down the center of your head relaxing all thoughts, judgments, and feelings, as it flows down your shoulders and arms and out your hands. The melting continues to flow down the center of your torso like warm oil melting all emotional blocks and tension, then flows down your legs and into the ground. At this point your mind and body should feel content, relaxed, and peaceful.
  - **Two Is Shoe**, imagine your feet melting into the Earth, like ice melting into water and water being absorbed into the soft soil. Feel the energy of the feet fuse with the energy of the Earth. Feel the energy flow in five directions (forward, backward, right, left, and down). Allow your mind and body to connect and fuse with the Earth energy.
  - **Three Is Tree**, imagine and feel yourself extending tree-roots, twice your body's height, deep into the ground. Feel the roots expand in five directions (forward, backward, right, left, and down) securing your rooting, connection and fusing with the Earth energy.
  - **Four Is Core**, imagine your roots extending deep into the core of the planet. As the Earth energy flows into these roots, feel the Qi ascend the legs and spine, over the head, down the chest and enter into your Lower Dantian. This energetic movement allows you to draw Earth energy into your body and circulate it through the Microcosmic Orbit. A solid connection into the energy of the Earth allows for the rooting of the body's physical, mental, emotional, and spiritual energies, and also fills the Lower Dantian with Earth Qi.

2. Imagine and feel the body's tissues relax into the center of the bones; then imagine and feel the bones sinking and compressing into the center of the Earth.
3. Relax the body's internal and external fields of Qi, and feel the tissues begin to melt into the Earth and surrounding environment; as the tissues melt into the Earth, imagine and feel body's energetic fields expanding outward, dissolving into the infinite space of the Wuji.
4. Allow your energy and spirit to dissolve into infinite space. Relax your Yuan Shen (Original Spirit), and allow your Shen Xian (Eternal Soul) to return to the Dao (this is sometimes known as "falling into the light of the Divine"). Imagine and feel that you are dissolving all consciousness into infinite space. The experience should be a feeling of a total connectedness with the Divine and with all things, while simultaneously projecting into infinity. This is the true experience of being the "center of space." Once you experience this spiritual state, continually see yourself as this energetic and spiritual center, and that all things outside of your Taiji Pole revolve around this divine center. There is an ancient saying that goes, "When the Shen Xian (Eternal Soul) sees itself as a Center, surrounded by its circumference, then it is ready for the wisdom and power of the masters."

### FINDING THE CENTER OF TIME

The final image that the Qigong doctor visualizes before the divine hookup is to place himself or herself into the space known as the center of time. The concept of "time" is actually an imagined condition; it is not real. The succession of events and impressions that form our concept of chronological time are only a subjective product of one's limited beliefs and understandings of the three dimensional world.

The center of time can be entered and realized by energetically experiencing the central equilibrium existing between the energetic fields of Yin and Yang. For example, when entering the energetic and spiritual state that exists between sleeping (Yin) and being awake (Yang), and feeling the body's subtle vibrational fields, most individuals can en-

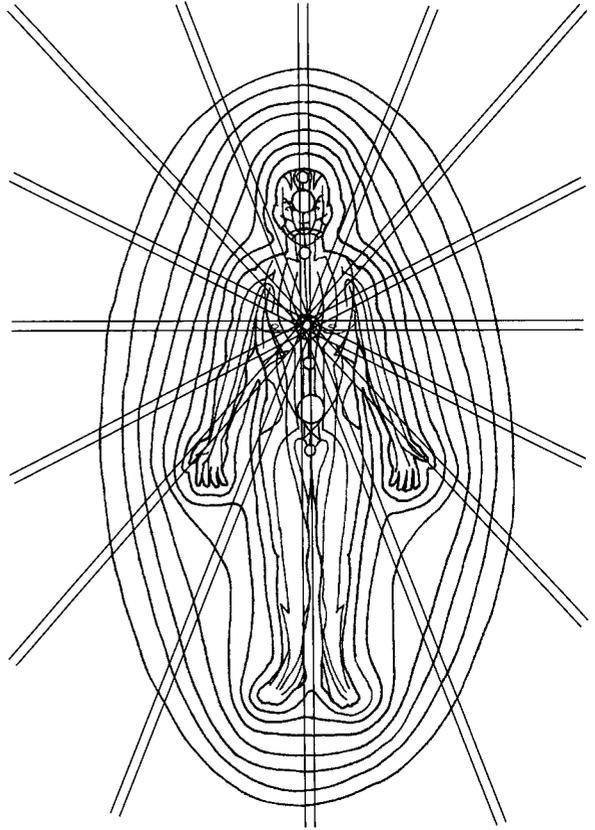


Figure 27.8. The Center of Time

ter into another energetic dimension. Within this altered state, the individual can experience advanced spiritual states of consciousness, and spirit travel into other time-altered dimensions.

The center of time is actually the space in which the infinite transformations of Yin and Yang occur; the spiritual place of the infinite "Now." It is a dimension where infinite future is forever flowing into the doctor's center Taiji Pole, while the infinite past is forever rushing away. By staying within the energetic space of "Now" everything (time and space) revolves around you (like the hub of a wheel).

To grasp the center of time concept, think of time as existing in a multitude of linear progressions of light and energy. The concept of future time is rushing directly into your body from every direction (Figure 27.8). Within a split second, the Yang changes into Yin and the future transforms into the past and continues rushing out your body, again in

all directions. You must find the still point (of breath and thought) inside of your body where Yang transforms into Yin and the future transforms into the past - this is the center of time. It is from the center of time that the Qigong doctor brings the patient into the present moment, enabling the doctor to access the hidden past memories trapped deep within the patient's tissues.

#### **TIME DISPLACEMENT**

"Time Displacement" (sometimes called: "Flowing in the Zone," "Stopping Time," and "Swimming in the Wuji or Dao") is but one example of altering the perception of time. It is considered one of the most sought after energetic abilities and is known by most professional athletes and competitive internal martial artists. It is a mysterious, energetic and spiritual stage of heightened perception in which time seems to slow down, and everything seems to be moving in slow motion. It is a place where you feel an almost mystical connection to time and space existing within the energetic matrix of the Wuji. It is often associated with hypnosis, spiritual practices, Chinese Shengong training, and parapsychology. Through the practice of advanced Shengong meditations, the Medical Qigong doctor is eventually able to transcend normal states of consciousness into higher and altered states of perception.

#### **SCIENTIFIC EXPLANATION**

When an individual "turns off" or "rejects" the analytical communications coming from the Shen Zhi (the Postnatal "Acquired" Mind), the primitive region of the brain connected to the Yuan Shen called the basal ganglia takes over. This is a crucial component in the "Stopping Time" experience. The basal ganglia is composed of a cluster of nerve cells responsible for modulating motor behavior which is located beneath the outer layer of the brain, and is believed to have evolved millions of years before the so-called "cortical brain." The cortical brain is considered to be the source of higher consciousness (the Prenatal "Congenital" Mind). Due to its primitive origin in the structural hierarchy, the basal ganglia contains an enormous quantity of pre-conscious experience about the nature of the world and how to survive in it. This offers access to the ancient wir-

ing system of the brain. When this primitive wiring system takes over, the reasoning process turns off and the primal survival instincts of the subconscious take over.

During periods of intense concentration, there is a marked decrease in the overall metabolic rate of the brain. The amount of skill that one can bring into a situation is related to how efficient the brain is functioning. The higher the level of metabolism, the worse the performance and effectiveness of the individual. The metabolic rate decreases as the skill is mastered with one unique exception: in the visual cortex of the brain, the metabolic rate increases. If your overall brain metabolism is lowered and your visual cortex is highly activated (by the level of your skill), the concentration and intent will allow you to process more visual information at a highly accelerated rate, and the result seems to slow down time. This is due to the inverse relationship between the information being processed and the speed with which time seems to pass. When any attempt is made to increase the amount of information processed (by conscious intervention or by ego-fear), the experience of that time interval is lengthened. Keep in mind that this is a natural psychophysical reaction within the body's metabolic system.

#### **TIME DISPLACEMENT MEDITATIONS**

By overcoming the compulsive tendencies to control one's surroundings, the attention is then freed from the bondage of limited personal concerns, fears, desires, and goals, thus enabling the subconscious perceptions to expand, envelop, and engulf our environment. This connected state of mind can only happen once the doctor has overcome his or her mental and emotional obstacles.

The "Stopping Time" experience is a three-part interaction of the brain, body, and environment. There are several separate exercises and meditations used to stimulate the basal ganglia in order to bring about the heightened perception needed to create this time stopping phenomenon:

1. This first meditation requires you to create within your mind a sanctuary, an area of space (much like a room) that you personally enjoy and feel safe within. An environment completely relax-

ing to all of your senses. This could be an oriental garden, a place deep within a redwood forest, a meadow, tropical plants and birds surrounded by a huge waterfall, or a bamboo forest. What is important is that you place your mind, emotions, and body in the middle of this safe environment. This is a place of ultimate security and relaxation. It is a place where you can withdraw deep into your imagination to visualize an upcoming conflict and still maintain inner calmness, peace, and relaxation. This begins to program your mind to relax even in conflict. Relaxation is a choice. You are now choosing to relax.

2. The next meditation is to listen to your own heartbeat. Feel it pulsing through your entire body like the gentle ebb and flow of an ocean's tide. If you are sitting, feel its soft rhythm rock your entire body. If you are standing, feel the rhythmical pressure of each beat rock you from the top of your head to the bottom of your feet. The purpose and goal of this exercise is to link the entire body as one unit and maintain a whole and total energetic connection. You may also imagine and feel your whole body as a calm lake of water and your heartbeat as a rock dropping into that lake. With each beat follow the ripples out into your extremities and back again, rippling in rhythm to meet the next oncoming beat.
3. The next exercise is to read a book, and focus solely on the subject matter, while simultaneously watching television and listening to the radio. The goal in this exercise is to control the mind by strengthening the intent of your will. This will enable you to avoid distractions in your concentration.
4. For the next meditation, you need to have a watch with a second hand. Place the watch in your peripheral field of vision, off to the side of the center-line of your nose about three to four feet. Begin by concentrating on your lower Dantian using Natural Breathing. Relax into the rhythm of your breath and begin creating the area and space of relaxation and tranquility that you learned in exercise number one. After a while you will begin to notice

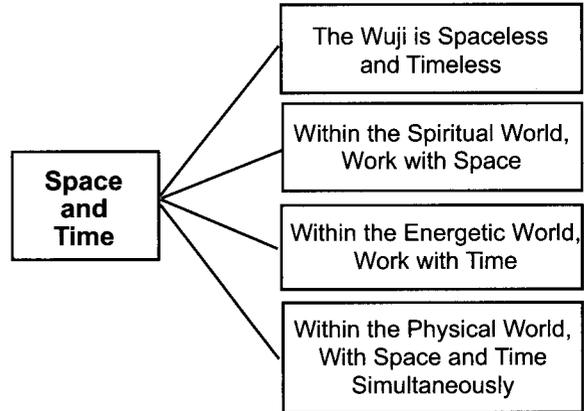


Figure 27.9. Four Rules Concerning Space and Time

the second hand has completely stopped. Don't get distracted. Just expect and accept what is happening. Allow this to be a natural and normal phenomenon.

5. The last meditation is called "The Fusion of Shen into the Wuji." Using the Mantra sound "Shhhuuu" begin to imagine that you are dissolving your body. Imagine that the energy of your tissues and cells is expanding into the infinite space of the Wuji, making yourself transparent. As you begin blending into your environment, imagine the future as the past. Feel that the oncoming event has already happened.

#### USING SPACE AND TIME TO IMPRINT QI

Each time a Qigong doctor works with imprinting matter or impregnating an object with a thought, he or she must always consider the energetic properties of space and time. The spreading of light defines the space-time measurement. If you decrease the refractive index within the Wuji, you will then be able to increase the speed of light. In other words, if you modify space and time to an extreme degree, the speed of light is greatly increased, mass is decreased, and energy-bond strength is increased.

When working with energy, the Qigong doctor must adhere to four rules concerning space and time, described as follows (Figure 27.9):

1. The Wuji is spaceless and timeless.
2. When working within the spiritual world and imprinting the patient's Shen, you work with space.

3. When working within the energetic world and imprinting the patient's Qi, you work with time.
4. When working within the physical world, and imprinting the patient's Jing, you work with space and time simultaneously.

When imprinting matter or impregnating an object with a thought, there are two methods used for energetic imprinting, energetic charging, and determining a specific time limit: Specific Imprinting and Universal Imprinting. These two methods are described as follows:

- **Specific Imprinting:** This method uses the power of the imagination in conjunction with focused concentration tailored to a specific individual. The Qigong doctor will imprint and charge an object (e.g., a healing talisman) with the energetic properties of Qi and Shen. The doctor will also determine the amount of time that the energy should remain within the object and the space which the energy is to occupy.

The time range can vary according to the patient's needs. The doctor may determine that the energy remain within the healing talisman permanently and draw additional energy from the universe, continuously increasing its power as long as the patient wears the object. The purpose of a longer time frame is to allow the patient to become healthier hour by hour, day by day.

The doctor can also charge the healing talisman for shorter time periods, causing its energetic influence to cease immediately when the desired result has been fulfilled. Should the healing talisman that was imprinted for a particular individual come into the possession of another, it will have absolutely no effect on the new owner. However, should the original owner regain possession of the object, the talisman will automatically continue to be effective.

- **Universal Imprinting:** The Universal Imprinting method uses the same procedure of energetic imprinting as the Specific Imprinting method; however, the energetic charge imprinted on the object will affect anyone, regardless of who the wearer is or will be. The effec-

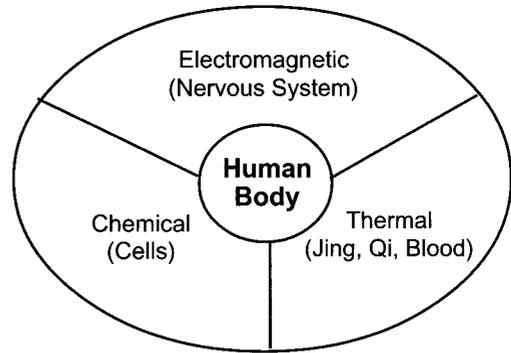


Figure 27.10. The Body's Energetic Matrix According to Western Medicine

tiveness of the object can last for centuries. The energy cannot escape because the doctor has it contained within the object and has additionally ordered it to constantly renew itself.

When practicing the two methods used for energetic imprinting (energetic charging and determining a specific time limit), the Qigong doctor will notice that his or her own energy (which has been transformed into the object) will not become depleted. This is because the compression of vital energy within the doctor's body automatically renews itself via the Taiji Pole and connection to the Divine.

## UNDERSTANDING ENERGY

The next step in learning to materialize and dematerialize energy is to understand the laws of regulation and control, as well as the different properties of energy and its multidimensional fields of vibration through light, heat, and sound. The study of various forms of energy and their transformations from one form to another has led to one of the greatest maxims in physics -- the Law of Conservation of Energy, which states, "Energy cannot be created or destroyed. It may be transformed from one form into another, but the total amount of energy never changes."

Physics defines four types of energy: mechanical, electromagnetic, chemical, and thermal. All four types of energy are related to each other and are capable of converting from one form to an-

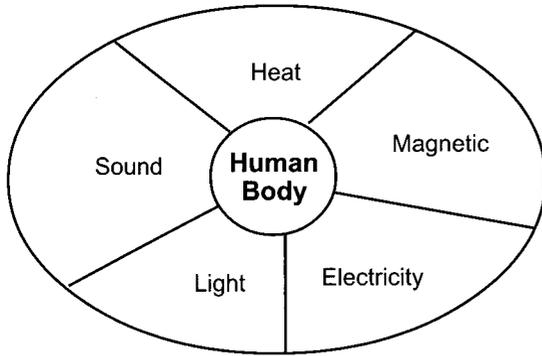


Figure 27.11. The Body's Energetic Matrix According to Chinese Energetic Medicine

other. Electricity, for example, can be converted into sound, light, mechanical energy, and into heat. Sound, light, mechanical energy, and heat can all be reconverted into electricity. From a Western medical perspective, the human body consists of three types of functioning energetic fields: electromagnetic, chemical, and thermal (Figure 27.10).

From a Chinese Medical Qigong perspective, the entire human body is suffused with energy which converts into various forms within the human organism. Light energy, for example, is absorbed, stored, and converted into the various energies of the body the same way that plants convert absorbed and stored light into chemical energy.

According to Traditional Chinese Medicine, the human body possesses five energies which resonate within the very core of one's being. Sound, light, magnetic fields, heat, and electricity envelop and permeate our very existence. These energies sustain, govern, control, and determine our psychology as well as our physiology (Figure 27.11). In Medical Qigong therapy, these five manifestations are considered the energetic reality that governs the physical reality. These five energies are observed in both diagnosis and treatment of illness.

In ancient China, a doctor of energetic medicine studied the four functional properties of energy and their effects on the physical, energetic and spiritual body, as well as the interactions of the tissues with sound, light, magnetic energy, electricity, and heat.

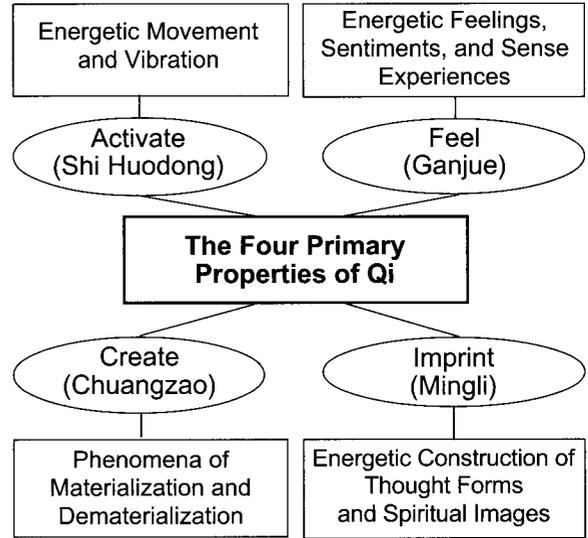


Figure 27.12. The Four Primary Properties of Qi

## THE FOUR FUNCTIONAL PROPERTIES OF ENERGY

Everything that exists in nature is a part of energy and the consciousness that formed it. Matter can be regarded as an extension of Qi consciousness, or as a particular form that consciousness has assumed. Therefore in order to learn to materialize (create, mold, form), or dematerialize (dissolve, disperse) Qi and Shen, it is important for the Qigong doctor to be able to master the four primary properties of Qi. Once mastered, the Medical Qigong doctor will then be able to excel in intuiting and diagnosing the spiritual (or super-conscious) levels of energetic vibrational patterns and forms. This will enable the doctor to locate and materialize energy in order to strengthen deficient conditions, or dematerialize energetic stagnations.

When molding and forming Qi, the ancient Chinese Daoists would utilize the four energetic actions for mastering the four primary properties of Qi: Create (Chuangzao), Feel (Ganjue), Imprint (Mingli), and Activate (Shi Huodong); described as follows (Figure 27.12):

- **Create (Chuangzao) - Forming the Energetic Blueprint:** The word "Chuangzao" translates as "to create," and it describes the Creative property of Qi. It refers to the production of

the energetic form, as well as to the forces and energy associated with it. It makes life itself and the phenomena of materialization and dematerialization possible. Within the body, the Creative property of Qi is responsible for the construction, maintenance, and re-configuration of the body (i.e., electrons, cells, tissues). When materializing Qi, the Creative property of Qi is used to construct the energetic form: its shape, size, and texture (color, sound, solid, liquid, vapor or light).

- **Feel (Ganjue) - The Sensate Property of Qi:** The word “Ganjue” translates as “to feel or sense,” and it describes the aspect of “feeling” the energetic quality of the created item. It is considered the manifestation of the “sensory” aspect or property of the Created Qi, and refers to the tangible feeling of the energetic form or substance, as well as the specific forces and energy associated with it (hot, cold, heavy, light, etc.).

By mastering the Feeling aspect of Qi, the Qigong doctor can energetically dissolve into the Wuji and experience every cell or particle of material existence; or the doctor can feel the ebb and flow of the subtle energetic fields that permeate the patient’s physical body (by dissolving into the spiritual matrix that exists in-between the patient’s energetic particles and cells). Ganjue makes the doctor’s energetic feelings, sentiments, and sense experiences substantially real.

Within the body, the Feeling property of Qi makes it possible for an individual to enjoy the sensations of physical pleasure, or suffer from physical pain. When materializing energy, the Feeling property of Qi allows the doctor to fully experience the quality of the subtle vibrations resonating within the energetic form that he or she has created. The energetic form will generally manifest through the Eight Energetic Touches (feeling hot, cold, heavy, light, expanded, contracted, vibrating, and spiralling).

- **Imprint (Mingli) - Tasking the Energetic Form:** The word “Mingli” translates as “Im-

print,” and it describes the energetic aspect of imprinting and spiritually “inscribing” the doctor’s intention into the energetic form. Mingli allows the energetic form to retain specific instructions and perform required tasks. Tasking is considered a type of encoding the energetic form, and includes all energetic and spiritual forces associated with the thoughts, emotions, and intentions that have impregnated the created object (i.e., Tonifying, Purg-ing, Regulating, protecting, destroying, isolating, healing, etc.).

Imprinting makes the energetic construction of all thought forms and spiritual images possible. It is used after the Qigong doctor has shaped the energetic form through visualization. When recording images, it is the “Imprinting” quality of energy that helps the doctor to observe, memorize, and retain the various shapes, sizes, and colors. Within the body, the Imprinting property of Qi makes it possible for every particle and cell of the body’s tissues to become energized and strengthened, and to maintain a specific energetic structure.

- **Activate (Shi Huodong) - Awakening the Vibrational Property of Qi:** The term “Shi Huodong” translates as “to activate,” and it is used as a term to describe the activity of formally “starting” the energetic and spiritual function of the Created object. The Activation of Qi makes the energetic movement and vibration possible. It is sometimes considered the awakening of the vibrational motion contained within the energetic form and the specific powers (or forces of energy) associated with it.

The Activation of Qi is used as the means for transporting the doctor’s projected energetic field. Within the body, the Activating property of Qi is responsible for all conscious activities (walking, physical coordinations, and eye movements) and unconscious actions (the energetic function of the circulatory system, respiratory system, vascular system, nervous system digestive system, etc.).

### CREATING, FEELING, IMPRINTING, AND ACTIVATING QI MEDITATION

The Qigong doctor should master the Four Primary properties of Qi by practicing Shengong exercises that use powerful visual images. These powerful visual images are applied in all Medical Qigong healing therapy.

When creating an “Energy Ball,” for example, the Qigong doctor will utilize all Four primary properties of Qi, described as follows (Figure 27.13):

- **Create (Chuangzao):** The Creative property of Qi is used to construct the shape and size of the energy ball.
- **Feel (Ganjue):** The Feeling property of Qi allows the doctor to feel and acknowledge the energetic quality contained within the energy ball, (Hot, Cold, heavy, light, vibrating, spiralling, etc.).
- **Imprint (Mingli):** The Imprinting property of Qi allows the doctor the ability to impregnate the energy ball with a specific task or function (Tonifying, Purging, Regulating, protecting, destroying, isolating, healing, etc.).
- **Activate (Shi Huodong):** The Activating property of Qi awakens the energy ball’s vibrational movement, giving it life.

To assist the individual in acquiring the skills needed for materializing Qi, the ancient Daoist masters would instruct the apprentice in “Imprinting and Feeling” Shengong meditations. The following is an example of an “Imprinting and Feeling” Shengong meditation:

1. **Create:** Begin from a seated posture, close your eyes and perform the “One Through Ten” meditation (see Chapter 28). Connect with the Divine and imagine pulling an energetic cord into your right palm from the Heavens. Feel the divine energetic cord mold into a powerful luminous ball. Imagine a luminous ball of white light energy molding into the size of a tennis ball. This type of imagery exercises the Creative property of Qi.
2. **Feel:** Feel the weight of luminous ball of white light energy in your hand. Feel it alive, electrical, hot, and vibrating; feel it rolling around in your palm like liquid mercury. This will train you in mastering the Feeling property of Qi.

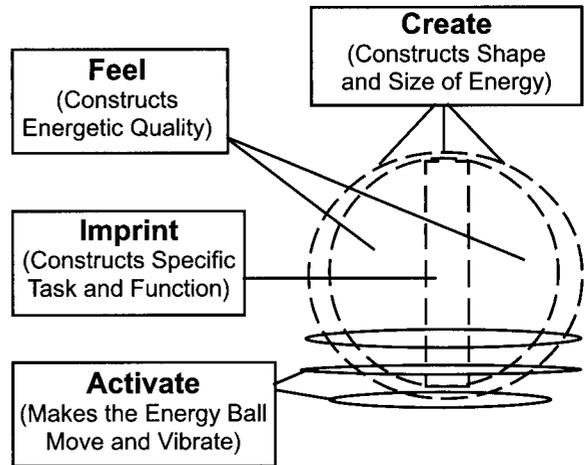


Figure 27.13. The Four Primary Properties of Qi Used to Create an Energy Ball

3. **Imprint:** Now that you have created an energetic form of thought, it can be imprinted with additional messages (tasked to perform specific functions like gathering Toxic Qi or rebuilding a diseased internal organ). The energy ball can be inserted into a specific internal organ inside a patient’s body for Tonification or Purging, or it can be used for long distance healing. You can also focus your mind on a patient who is suffering from a particular illness and send this ball of white light energy to cover the patient’s entire body. The greater the ability to concentrate on the formation of this thought form, the stronger the therapeutic value. This type of creative imagery exercises the Imprinting property of Qi.

When utilizing this energetic modality for healing, it is important to realize that when divine light used to construct the energy ball, it will automatically fill the orb with healing light; this is considered the “Imprinting of the Divine’s Creative property of Qi.” This dynamic transformation initiated by the Divine Imprinting is necessary to alter the preexisting energetic pattern of the disease and change the patient’s energetic fields.

4. **Activate:** Once the energy ball has been Created, its energetic power has been realized and felt, and its energetic form Imprinted with a

specific “message,” all that is left is to Activate its energetic function and give it life by giving it the mental command to begin.

It is important to remember that in certain cases (i.e., dissolving brain tumors) the energy ball must be removed once it becomes filled with energetic toxins. This can be accomplished through either commanding it to disperse out of the patient’s body into the Earth (during the Imprinting), or by physically removing it.

### DEFINED PURPOSE

When utilizing the Four Functional Properties of Energy, the Qigong doctor most consider the purpose of the formed energetic object. It is important that the doctor understand the exact reason for which the energetic object was created and its specific function; keeping these ideas in mind as a basis for maintaining and refining its energetic materialization.

## THE MATERIALIZATION OF ENERGETIC MATTER

The key to mastering energetic materialization is in the Qigong doctor’s ability to concentrate and mold energetic matter. To materialize or dematerialize an object, the doctor must first construct and energetically form it within his or her Mind through undisturbed, intense concentration using the Creative and Feeling properties of Qi. The object must then be infused and charged with an energetic task (i.e., to Tonify or Disperse) with divine light, using the Imprinting property of Qi.

When an energy ball is Activated, it is then released or projected into the patient’s tissues using the Activating property of Qi. If, for example, an energy ball is created for the purpose of dissolving a tumor, when the energy ball is inserted into the patient’s tissues, the reaction within the tissues is considered the manifestation of the Activating property of Qi.

Every material form has its own vibratory pattern which regulates its existence. In order to manifest or alter a specific energetic form, it is nec-

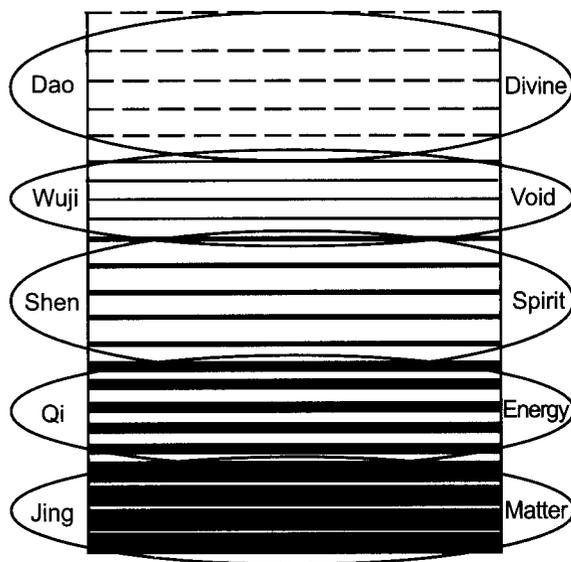


Figure 27.14. The Five Energetic Fields

essary for the doctor to adjust his or her vibrational rate to correspond with the frequency of the energetic matter. This will require that the doctor sometimes raise or lower his or her vibrational rate in order to resonate with the energetic form, thereby maintaining its existence after it has been materialized (or erasing its existence after it has been dematerialized).

- **Raising the Vibrational Rate:** Raising the vibrational rate allows the energetic field to become more subtle, faster, stronger, and brighter. To begin with, the Medical Qigong doctor must first relax the body and mind, and place his or her Yuan Shen into the infinite space of the Wuji. This allows the doctor to access the center of space and time. Next the doctor will focus his or her intention on leading the vibrational rate of the focused items energetic field through an ascending, prenatal progression (Jing - Qi - Shen - Wuji - Dao). This Shengong training includes enveloping the item and fusing with the gross material object, while simultaneously guiding and leading it through the various realms of matter towards the upper energetic realms of Qi, ending at the more subtle spiritual realms of Shen (Figure 27.14). Once the energetic shift

is experienced, the doctor will then begin to work according to his or her defined purpose.

- **Lowering the Vibrational Rate:** Lowering the vibrational rate allows the energetic field to become more pronounced, slower, and take on form. To begin with, the Medical Qigong doctor must first relax the body and mind, and place his or her Yuan Shen into the infinite space of the Wuji. This allows the doctor to access the center of space and time. Next the doctor will focus his or her intention on leading the vibrational rate of the focused items energetic field through a descending, postnatal progression (Dao - Wuji - Shen - Qi - Jing). This Shengong training includes enveloping the item and fusing it with the upper, more subtle realms of Shen, while simultaneously guiding and leading it through the various energetic fields, to the slower realms of gross matter. Once the energetic shift is experienced, the doctor will then begin to work according to his or her defined purpose.

### THREE TYPES OF CREATIVE ENERGETIC MATERIALIZATION

There are three types of creative energetic materialization: The Invisible and Tangible Energetic Form, The Visible but Intangible Energetic Form, and The Visible and Tangible Energetic Form (Figure 27.15).

1. **The Invisible and Tangible Energetic Form:** This type of materialization involves the construction of solid but invisible substances. It has the greatest force and potential when working within the three dimensional world of matter. This type of materialization allows the doctor to disperse energetic stagnations and Tonify deficient conditions that would normally require several months of conventional Western medical treatment.

In the Medical Qigong clinic, it is quite common for patients to feel the doctor's hands moving inside their bodies, even though the doctor may be several feet away from the patient. One example of Invisible and Tangible Energetic Form is the physical sensations felt within the patient's tissues when the Qigong

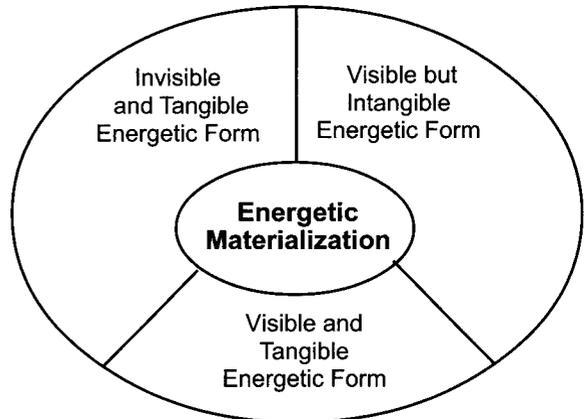


Figure 27.15. Three Types of Creative Energetic Materialization

doctor is using the "Invisible Needle" Technique.

Another example of Invisible and Tangible Energetic Form is experienced when the Qigong doctor purges grief from the patient's Lungs; the energetic composition of grief is invisible yet has a thick, slimy, tangible energetic form.

2. **The Visible but Intangible Energetic Form:** This type of materialization has no physical power to affect solid objects. One example of Visible but Intangible Energetic Forms are the energetic colors and visions that manifest within a patient's aura, as well as specific energetic forms or spiritual entities that can surround an individual's body or living space.

Visible but Intangible Energetic Forms can sometimes be spiritual images projected by a Qigong doctor onto the patient's Subconscious Mind. These energetic images are used to assist the patient in spiritual transformations and emotional growth, as well as to provide him or her with support in times of need.

Another example of this type of materialization can be when an individual is Soul Traveling. The individual who is Soul Traveling can appear to someone in a ghostly form (like a mist) to give encouragement. Although the image may appear to be that of solid matter, it is possible to pass the hand completely through it.

### 3. The Visible and Tangible Energetic Form:

This type of materialization is solid and visible and requires advanced training in order to master its skill.

When Soul Traveling, for example, you can construct and materialize a visible and tangible energetic form by lowering the vibrational rate of your energy body to the degree that you can move solid objects.

## TRAINING THE PROJECTION OF THOUGHT

Thoughts and feelings have power; they are created through “Mind” and have shape, form, and energy. Thoughts can be felt; they have weight and color, can be expressed through different variations of light and vibration, and can be perceived and even seen by those who possess psychic sight.

Our thoughts and feelings are energies that we project into the environment. These thought forms (projected from the conscious or subconscious) can assume a variety of shapes and colors, and differ from one another in form, energy, 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).

## CONTROLLING ENERGETIC PROJECTIONS

The challenge with energy extension lies not in releasing life-force energy but in controlling the power and flow of its projection. If the Qigong doctor is distracted or unstable in the projection of energy, he or she may induce more imbalances in the patient’s body (for example, Tonifying too much can create an Excess condition which causes the tumor to increase in size, or Purging too much can create an extreme Deficient condition, resulting in an atrophy syndrome).

### RESEARCH

Several years ago in the People’s Republic of China, Medical Qigong masters were tested for

their ability to treat cancer. According to research scientist Feng Lida, three flasks containing cancer cells were presented on a table in front of the Medical Qigong masters. Each master was directed to emit Qi into the flasks with the intention of affecting the growth of the cancer cells. In the first flask, the Qigong masters were directed to increase the growth of the cancer; in the second flask the cancer was to be destroyed; the Qigong masters were directed not to disturb the third flask, as it would act as the control for the experiment. To everyone’s amazement, each of the Medical Qigong doctors was successful in increasing the cancer production in the first flask, as well as destroying the cancer in the second flask. The experiments were repeated several times, always yielding the same results.

Several times in my own clinic, I have had to contend with well meaning “energy healers” who were actually increasing my patient’s cancer by Tonifying instead of Purging the cancer cells. Not having proper exposure to Chinese Medical Qigong therapy or Medical Qigong prescription exercises, these “energy healers” were unwittingly destroying the patient’s chances of healing. The secret to controlling energetic projections is within the proper application and use of a powerfully trained mental concentration, visualization, and “Yi” (imagination and intention). By using strong concentration, visualization, and intention to mentally focus and direct the Qi, the doctor can increase the strength, intensity, size, and shape of the projected energy. In ancient China, Qi projecting, as well as materializing and dematerializing energy, would normally be controlled and stabilized through four approaches: Training the Thoughts, Training the Mind Concentration, Training the Visualization, and Training the Imagination.

## THOUGHT-FORMS AND ELEMENTALS

There is a difference between the creation of a “thought-form” and the creation of what is commonly known as an “elemental.” Both thought forms and elementals live within the energetic world, projected by an individual’s mind.

- **Thought-forms:** A thought-form (also called an “artificial thought form”) is constructed from one or more ideas as its base foundation. It is created by the generated vibrations of thought, visualization, and intense concentration, and can radiate out from any individual, existing in form or shape within either the energetic or spiritual worlds.

Thought-forms can be divided into three categories: Thoughts created in the image of the individual (as in bio-location), thoughts created in the image of a material object, and independent thought images expressing the inherent qualities of the individual’s desires.

Thought-forms can be created to perform low-level tasks and errands, or directed at another individual to protect, heal, or cause harm (psychic attack). For example, thoughts of ill intent (ranging from ill-will to a curse) are dense in color and energetic form; thoughts of higher spiritual intent (ranging from goodwill to a blessing) have greater clarity and refinement. To have an effect on the intended individual, the thought-form must be able to attach itself to similar vibrations contained within the recipient’s second Wei Qi field. If the thought-form is unable to attach itself, it will automatically return back to the sender and attach itself to the sender’s second Wei Qi field.

The strength, duration, and distance that a thought-form can travel depends on the strength and clarity of the sender. All thought-forms have the capacity to assume and transform their own energetic field and can sometimes appear to be intelligent, as well as independent. Thought-forms can also be transformed from a harmless state of being immaterial and formless to a dynamic state of having form. It is believed that if the individual is not careful, a powerful thought-form can get out of control, or turn on its creator.

Thought-forms can be made to have both tangible form and substance. A thought-form can be projected across space and time through the light of an individual’s Shen,

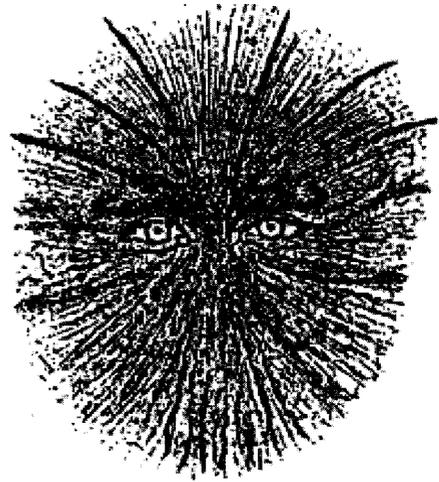


Figure 27.16. A Negative Elemental Thought Form. (Inspired from the original artwork of M.D. Logan)

without the use of speech or other forms of expression. One particular theory is that thought-forms can arise spontaneously out of the Wuji as archetypes which then take on seemingly real or phantom forms.

- **Elementals:** An elemental is constructed with a certain amount of consciousness, and it has the innate instinct for self-preservation. It is created either knowingly or unknowingly through the repeated intensive thoughts of an individual. It does not possess the density of form or assume for itself an energetic body, and it has its effect within the spiritual world (Figure 27.16).

It is the nature of the projected thought-form or elemental to live in the energetic dimensions of existence, vibrating on the same frequency as the subconscious, and affecting the second Wei Qi field and Middle Dantian. Every thought is an expressed extension of the individual.

All thoughts are connected to the subconscious and have a Karmic connection with each individual, though they can exist independently of the consciousness of the individual that created it. Energetic thought forms can last for an indefinite period of time, depending on the strength and energetic source of those who originally projected them.

**ORIGIN OF PROJECTED THOUGHT FORMS**

When a strong desire or thought is created, its image will first appear either in the individual's Lower Dantian, Middle Dantian, or Upper Dantian area. When an energetic thought form first appears on the front gate on the individual's Dantian, its shape is small at first. 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 emotional desire). As the thought form moves through the energetic fields of the different energetic worlds, it seeks food (more thought impulse vibrations) in order to maintain its existence.

The projected thought form eventually makes a cyclical movement, returning back to the individual who originated the projected energetic form. Once the thought form returns, it re-enters the individual's body via the back gate of the Dantian from which it originated (Figure 27.17). The thought form will again surface at the front area of the individual's Dantian and begin the cycle again, each time the thought emerges the energetic desire maintaining its existence becomes stronger.

1. **The Upper Dantian (Third Eye area):** An energetic thought form can appear and emerge from the individual's Yintang (Third Eye) area at the front gate of the Upper Dantian. The projected energetic form will eventually cycle back to the individual who originated it. Once this type of thought form returns, it re-enters 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 energetic desire will be stronger.
2. **The Middle Dantian (Heart area):** An energetic thought form can appear on the individual's Shanzhong (CV-17) area at the front gate of the Middle Dantian. The projected energetic form will eventually cycle back to the individual who originated it. Once this type of thought form returns, it re-enters the individual's body via the Shendao (GV-11) area at the back gate of the Middle Dantian.

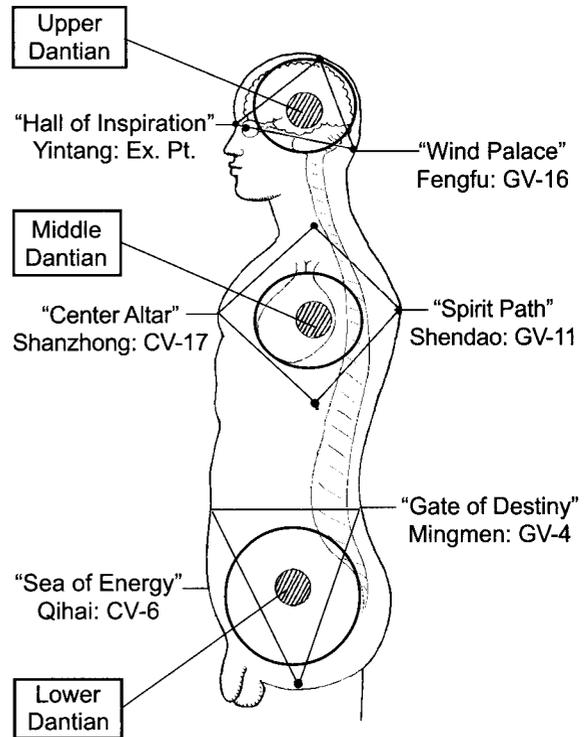


Figure 27.17. Once the thought form returns, it re-enters the individual's body via the back gate of the Dantian from which it originated.

The thought form will again surface at the individual's Shanzhong area and begin the cycle again, this time the energetic desire will be stronger.

3. **The Lower Dantian (Abdominal area):** An energetic thought form can appear on the individual's Qihai (CV-6) area at the front gate of the Lower Dantian. Thoughts originating from the Lower Dantian generally include desires focused on sexuality, power, attachment, and survival. The projected energetic form will eventually cycle back to the individual who originated it. Once the thought form returns, it re-enters the individual's body via the Mingmen (GV-4) area at the back gate of the Lower Dantian. The thought form will again surface at the individual's Qihai area and begin the cycle again, this time the energetic desire will be stronger.

## TWO WAYS TO CREATE THOUGHT-FORMS

A thought form (or Elemental) is a specialized grouping of energetic substances, crystallized by the strong thought impulses and vibrations of an individual thinking or manifesting strong emotional excitement. The thought form can be viewed within an individual's Second Wei Qi field before it is discharged into the environment. The power and duration of the thought form or Elemental is dependent upon the degree of force initiated behind the manifested thought or feeling.

There are two ways that an energetic thought form can be created: unintentionally or unconsciously created through unbridled imagination, and purposefully or consciously created through willful intention, described as follows (Figure 27.18):

### 1. Unintentionally or Unconsciously Created

**Through Unbridled Imagination:** This type of thought form is developed by allowing creative imaginations to become unbridled, especially if it is 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 goals are to satisfy the individual's particular desires or emotions (creating obsessions). These types of thought forms can sometimes take the form of something similar to an octopus, whose coiling tentacles twist around people, places, or things that feed its addiction.

- **Spiritual Parasite or Larva:** In certain schools of energetic medicine, students are taught about an additional variation of the energetic thought form 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 an Elemental (see Volume 2, Chapter 20). However, "spiritual larvae" form themselves within the energetic world involuntarily, through severe emotional or spiritual excitement. The stronger the amount of released energy and level of severity of the experience, the more powerful, condensed and viable the "larvae" become. The spiritual larvae then become stronger the more the individual returns to the source of energetic

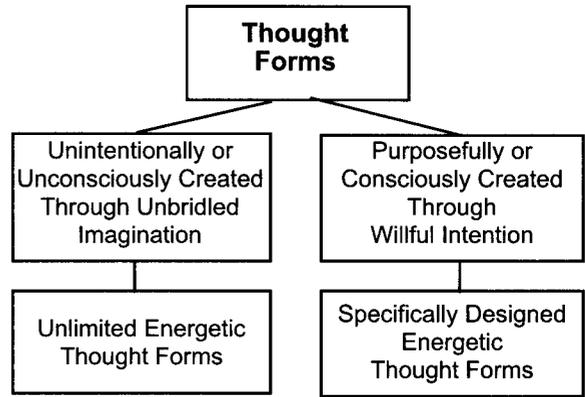


Figure 27.18. Two Ways to Create Thought Forms

excitement and invests time and attention in the experience.

When a spiritual larva becomes powerfully charged, it can take on its own individual form for survival and self-preservation (similar to an Elemental). In order to expand its energetic life span, the spiritual larva can incite the particular individual who created it by energetically drawing attention to the source of the excitement; in this way a spiritual larva can become 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 larva that have become parasites.

The involuntary energetic formation of spiritual larvae 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 (e.g., fear, anger, grief sorrow, worry), the "larvae" gradually dissolve into the energetic world and eventually vanish 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."

- ### 2. Purposefully or Consciously Created Through Willful Intention:
- This type of thought form is developed by willfully direct-

ing the intention to create and form a specifically tasked energetic field. This type of disciplined mind generates specific thought-forms, whose main goals are to accomplish specific tasks. These thought form entities are deliberately created and brought into existence through either the group consciousness of a specific organization, or the focused intention of an energetically trained individual. Intentionally Created Thought Forms are generally brought into existence as guardians or energetic sources for specific energetic workings. There is a difference between the energetic actions of an Intentionally Created Thought Form or Elemental that is specifically formed from an individual's will, and an Intentionally Created Thought Form or Elemental that is formed from the combined conscious energies of a group. The thought form created by a group works with the organization's energy current, and when not activated, it stays within the group's energetic field. An Intentionally Created thought form formed by an individual, however, can become independent from its creator and begin to wander about the physical plane, causing trouble.

**CREATING ENERGETIC CLUSTERS THROUGH THOUGHT ACTIVITY**

When studying energetic materialization, it is important to realize that all thoughts, whether benign or malignant, are composed of internal belief structures that create and mold energy. As the energy continually gathers, it begins to mold, creating and forming energetic clusters.

Prolonged and persistent internal thoughts create and form energetic patterns. When internal thought patterns become continually impregnated with the energetic charge of unexpressed toxic 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 27.19).

Medical Qigong doctors believe that certain external pathogens can be effectively defeated

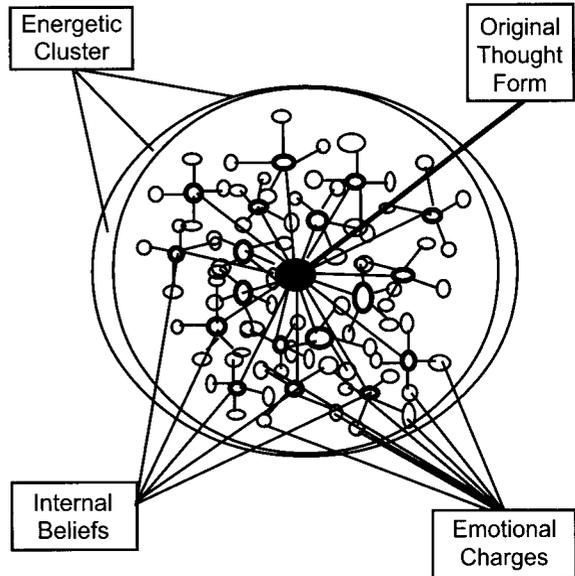


Figure 27.19. The Formation of an Energetic Cluster Through Mental Concentration

through positive affirmation and beneficial thought influences that seek to dematerialize the energetic cluster formations that allow or hold the pathogens in place. Chinese Medical Qigong therapy 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.

**THE BIRTH OF THE ENERGY CLUSTER THROUGH THOUGHT AND INTENTION**

The following ancient Chinese graphic illustrations from Wei Poyang represent the various stages of transformations of the prenatal and postnatal Qi and Shen, as taught in esoteric Daoist alchemy (translated by Thomas Cleary). These images from the *Triplex Unity* (Volume 2, Chapter 18) can be translated and interpreted to represent an explanation of the various stages that occur when the Shen Zhi and Yuan Shen combine with Divine Qi in order to develop an energetic and spiritual form. There are seven stages in this process, described as follows: The State of the Womb, The State of the Infant, Setting the Foundation, Assembling the Five Elements, Yin and Yang Merge, Energy Unifies, and Open to the Wuji.

**THE STATE OF THE WOMB**

In the beginning, the Acquired Mind (Shen Zhi) is in control of the creative process for the sake of imagination, desire, and intention (Figure 27.20). During the conception and formation of the thought form, the Yin and Yang energies of both parents (the healing light from the Divine and the doctor's Yuan Shen) interact within the energetic womb (e.g., the created energetic and spiritual formation of a ball of light). In the midst of the darkness, there is a point where divine living potential 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 form or shell of the ball of light, 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 27.21).

In the doctor's hand (mother's womb), is gathered the primordial, True, unified generative energy of creation (Yuan Qi) that causes the Qi and Shen to congeal and form, which nourishes the ball of light, and eventually causes it to become complete. At this stage in development, although there is a Created energetic and spiritual form, there is no development of the energetic form's Acquired Mind (its Imprinted intention). Within the body, the Creative Property of Qi is responsible for the construction, maintenance, and re-configuration of the physical tissues (i.e., electrons, cells, etc.). Therefore, when materializing energy, the Creative property of Qi is likewise used to construct the ball's energetic form, its shape, size, and texture (color, sound, solid, liquid, vapor or light).

**THE STATE OF THE INFANT**

The ancient Daoists believed that the innate Prenatal Qi supports the tissues of the body of the infant (or energetic form), while the acquired Postnatal Qi supports the energy's function. The Postnatal Qi depends on the Prenatal Qi for support, while the Prenatal Qi depends on the Postnatal

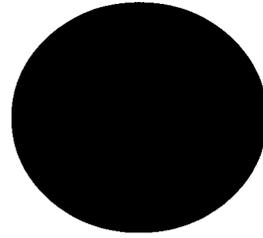


Figure 27.20. In the beginning, the Acquired Mind (Shen Zhi) is in control of the creative process for the sake of imagination, desire, and intention.

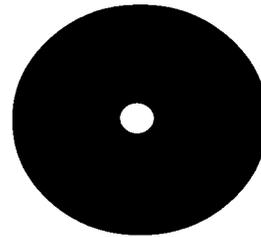


Figure 27.21. When the celestial energy begins to emerge from within the darkness of the Acquired Mind, it is known as the awakening of the True Consciousness.

Qi for nurturing. The congenital Yuan Shen depends on the acquired Shen Zhi to subsist, while the Shen Zhi depends on the Yuan Shen for effective awareness.

The next stage in energetic development is "to feel or sense" and refers to the aspect of "feeling" the energetic quality of the created item. It is considered the manifestation of the "sensory" aspect or property of the Created Qi, and refers to the tangible feeling of the energetic form or substance, as well as the specific forces and energy associated with it. When materializing energy, the Feeling property of Qi allows the doctor to fully experience the quality of the subtle vibrations resonating within the energetic form that he or she has created. The energetic form will generally manifest through the Eight Energetic Touches (feeling hot, cold, heavy, light, vibrating, spiralling, etc.).

**SETTING THE FOUNDATION**

In the beginning, the Acquired Mind is in control of the "Creating" process of the energetic form (for the sake of construction), and the "Imprint-

ing” process for the sake of function. After the doctor has experienced an energetic and spiritual “awakening” to the feel or sense of the Created energetic form, the work of Imprinting begins. The Imprinting property of Qi allows the doctor the ability to impregnate the energy ball with a specific task or function (Tonifying, Purging, Regulating, protecting, destroying, isolating, healing, etc.).

**ASSEMBLING THE FIVE ELEMENTS**

In order for the divine light to continue to grow, the individual can gather the spiritual energies of the Five Elements and add them to the energetic cluster. 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 implant the spiritual virtues of the Prenatal Wu Jing Shen (benevolence, justice, courtesy, truthfulness, and wisdom) into the created thought form. 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. This allows the Created thought-form to become empowered by the foundational building blocks of nature itself, and gives way to a more dynamic energetic and spiritual state (Figure 27.22).

**YIN AND YANG MERGE**

When the spiritual virtues of the Prenatal Wu Jing Shen unite and fuse as one energy, the Yin and Yang of the energetic form merge into one. When the Yin and Yang merge into one, the Celestial Spirit forms, creating within the energetic form the spiritual state akin to the mind of a newborn child. The Energy Ball is now constructed through the crystallization of the spiritual energy existing within the primordial Wuji (Figure 27.23).

**ENERGY UNIFIES**

When both the Yin and Yang aspects of the energy ball merge into one, and the state of the created energetic cluster is solidified, the natural spiritual fire begins to operate, and the energetic

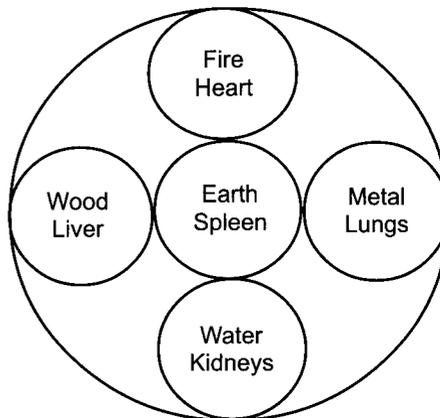


Figure 27.22. When the spiritual virtues of the Prenatal Wu Jing Shen nourish and support each other, they become integrated within the celestial design, causing the spiritual energies of the Five Elements to fuse as one energy.

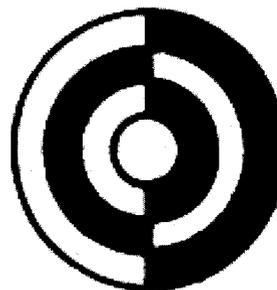


Figure 27.23. The Yin and Yang Combine.

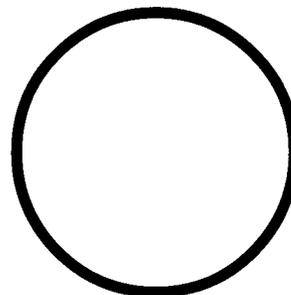


Figure 27.24. The internal child progresses to the spiritual state of mind of an infant

form becomes activated (Figure 27.24). The term “Shi Huodong,” translates as “to activate,” and is used to describe the activity of formally “starting” the energetic and spiritual function of the

Created object. The “Activating” property of Qi awakens the energy ball’s vibrational movement, giving it life. The Activation of Qi makes the energetic movement and vibration possible. It is sometimes considered the awakening of the vibrational motion contained within the energetic form and the forces of energy associated with it.

#### **OPEN TO THE WUJI**

After the energetic and spiritual cluster has been formed, the doctor will then utilize the spiritual cluster’s inherent natural spiritual fire (from the supreme divine light) to penetrate the infinite space within the patient’s tissues. As the energetic and spiritual form becomes forged in the divine spiritual fire, then similar to one’s physical birth, the energetic cluster “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 created energetic form and the patient’s body merge with the Dao.

#### **TRANSFORMING ENERGETIC CLUSTERS THROUGH THOUGHT**

When appropriate, patients should become informed as to negative thought patterns that may be contributing to the development or maintenance of their disease. Once the patients have been informed, they can be taught to restrain and control their own internal demons.

To minimize the effects of these malignant thought patterns on the patients’ bodies, they can learn special meditations involving visualization, imagination, and positive affirmation, which alter cellular patterns and can be used to restructure tissue growth.

### **THE MIND**

The Mind is defined as the super-substance of directed intention through which all dimensions of existence are constructed and destroyed. It is the energetic ocean from which all things are formed and in which all things exist (from gross physical matter to refined spiritual substances).

Within the Divine there is movement, vibration, and pulsation. It is only through the creation of the Mind that movement and vibration find expression. Within the focused Mind the Divine created the different universes: higher and lower spiritual universes, energetic universes, and the physical universe.

The human body is a servant and physical manifestation of the initial imprinting and belief structures of the individual’s Mind. The physical states of disease and health are rooted and maintained by the individual’s thoughts. Through thought, an individual will subconsciously attract and manifest the specific circumstances that reveal his or her inner world. There is an ancient saying, “people do not attract that which they want, but that which they are.” Therefore, the outer world of circumstances shapes itself to the inner world of thought and belief.

#### **STILLNESS OF THE MIND**

When Medical Qigong doctors 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.

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 27.25):

#### **MENTAL DISTRACTION**

Mental Distraction means that the doctor’s Shen (Mind) is racing. The Po has a lingering presence when the doctor is experiencing distractions. This state is easy to remedy. A distracted Shen still has some direction and can be focused and concentrated, allowing the confused Mind to become tranquil.

**MENTAL OBLIVION**

Mental Oblivion means that the Shen is unclear. This state is harder to cure. Oblivion is considered “Unformed Darkness”, meaning that the Po is in complete control. Oblivion is ruled by pure darkness and negativity, and causes the doctor to experience drowsiness. An ancient Chinese 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.”

The ancient Daoist masters believed the state of Mental Oblivion to be another form of spiritual opposition (see Volume 2, 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 technique used to control both Distraction and Oblivion is for the individual to rest his or her Mind on the breath, as described in Respiratory Dao Yin Training (see Volume 2, Chapter 17).

**TRAINING MIND CONCENTRATION**

All achievements occurring within the physical, energetic, and spiritual worlds are a result of purpose directed thought. This directed thought is built on the foundations of strong faith, intention, willpower, and belief (knowing).

Remember that until a thought (Shen) is rooted to a specific purpose and intended goal (Zhi) it cannot fulfill its initial task (Yi), and the individual’s projected Qi will easily disperse. In Medical Qigong, the primary goal of Shengong (Spirit Skill) training is to teach the individual to focus and concentrate his or her Mind, allowing

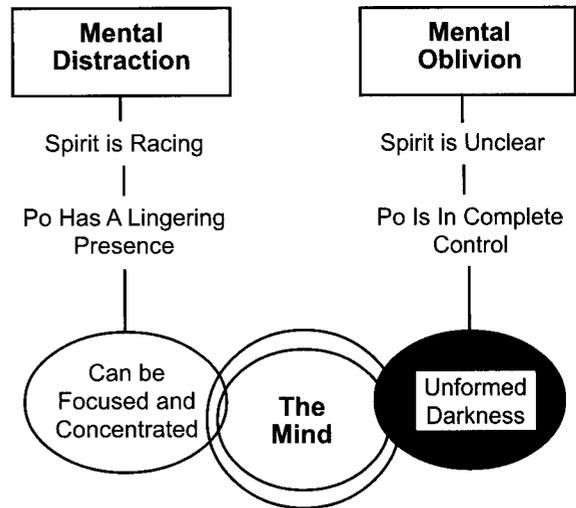


Figure 27.25. The two major problems an individual will face when trying to still the Mind are Mental Distraction and Mental Oblivion.

the Shen (thoughts and emotions) to bind with the Qi and facilitate a powerful energetic manifestation.

In the Medical Qigong clinic, an essential requirement for training Qi to materialize and dematerialize is the training of mind concentration. Concentration is one of the prime necessities used to develop creative thinking. It entails focusing your complete attention on a specific object, thought, emotion, or idea. The mind is completely absorbed in concentrating and focusing energy and are unmoved by external forces, like a magnifying glass directing the focused and concentrated rays of the Sun.

Through practicing Shengong meditations and exercises that focus on projected concentration, the Qigong doctor can receive, project, materialize and dematerialize Qi in the form of directed thought waves. This requires a deep level of concentration, which can only be obtained when the doctor’s Mind has transcended the illusion of matter, and his or her body begins to vibrate at the subtle frequency level of pure energy.

In order to control the amorphous natures of the body, mind, and spirit, the Qigong doctor is taught to use mental images and fixed concentra-

tion to shape and mold its energetic components. When first learning to control the Qi through mental concentration, the Qi is projected outside the body like a fine vaporous mist, enveloping and sensing everything that it touches.

It is important for the doctor to learn to relax his or her Mind when concentrating. Relaxation can be achieved through inducing meditations or trance states. To relax the Mind, the Heart must be Regulated. To Regulate the Heart means to adjust the agitated or depressed Mind and place it into a state of tranquility. One of my teachers in China, Qigong Master Zheng Zhan Ding, would often say, "When the spirit, like a lake, is undisturbed, it mirrors the Heavens perfectly." This means that the clarity of the Mind emerges gradually when entering into stillness, and reflects the true nature of things as clearly as a mirror. This allows one's true inner nature to be revealed.

Once the Mind is relaxed, the doctor can improve his or her Will (Zhi) and Intention (Yi) for the development of creative energetic materialization through autosuggestion, initiated through concentration and affirmation. Creative energetic materialization can also be strengthened through vision, sound, taste, and olfactory exercises which improve our sense intuitions. As we expand our consciousness through techniques that enhance our perceptions and intuitions, we also train our diagnostic perceptions. By increasing our perceptions and intuitions, the power of our imagination is also enhanced. This can be attributed to the increased quality with which we experience the vivid colors, sounds, smell, tastes, and feelings of a created thought. The reality in which we create energetic matter is based on the strength of our imagination and manifested beliefs.

It is important to remember that a thought is an energetic form created from mental imagery. Once projected, a thought nourishes itself from the mental substance through which we continue to emanate into the energetic and mental planes of existence. The more concentrated and emotionally charged the thought forms, the stronger their effect and the more energetic nourishment is required to sustain their activity.

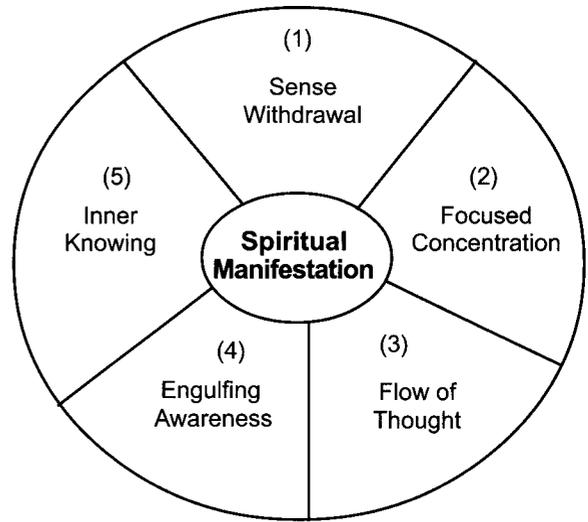


Figure 27.26. Five Things Required to Master the Skill of Energetic and Spiritual Manifestation

#### FIVE DISCIPLINES NEEDED FOR MENTAL CONCENTRATION

To master materializing and dematerializing energetic or spiritual form, the Qigong doctor must first progress through five specific stages of Mental Dao Yin meditation practice (see Volume 2, Chapter 18). The following five Mental Dao Yin disciplines allow the doctor to control his or her energetic and spiritual manifestations: Sense Withdrawal, Focused Concentration, Flow of Thought, Engulfing Awareness, and Inner Knowing, described as follows (Figure 27.26):

##### SENSE WITHDRAWAL

Sense Withdrawal 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 and can be accomplished through either Indirect Means or Direct Means of withdrawal, described as follows:

- **Indirect Means:** Through the indirect means of withdrawal, the doctor will perform some form of action that causes him or her to withdraw from the senses (counting breaths, etc.).
- **Direct Means:** Through direct means of withdrawal, the doctor gathers any awareness of sense disruption and sends it "in and down,"

rooting the sense perception deep into the center core of the Taiji Pole.

#### **FOCUSED CONCENTRATION**

Focused Concentration is a state of consciousness where the mind is naturally bound to one point or region, and held in a single place with steadfast concentration. It involves attaching and directing the fixed attention of one's perceiving mind onto a single thought, idea, concept, image, color, or sound until all outside distractions momentarily disappear.

There are several techniques used to assist the Qigong doctor in training his or her focused concentration. One popular Daoist technique is to inhale and imagine catching any distracting or unrelated thought with the intention of 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 the meditation. 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 allowing the mind to withdraw from the initial 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 the object of Focused Concentration.

#### **ENGULFING AWARENESS**

Engulfing Awareness is a state of consciousness where the Mind absorbs the consciousness of the object of 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, 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. The individual can connect with and energetically become that object at will, perceiving all actions and interrelationships from the perspective of being that object.

#### **TANGIBLE AND INTANGIBLE MEDITATION**

The purpose of the Tangible and Intangible Meditation is to prepare the Medical Qigong Doctor for advanced states of energetic diagnosis and treatments. The Tangible and Intangible Meditation is described as follows:

1. **Preparation:** Begin by performing "The One Through Ten Meditation" (see Chapter 28).
2. **The Intangible:** From a sitting posture, in a quiet room, close your eyes and begin to place your attention on experiencing that which is "intangible." Intangible things are things that cannot be perceived or examined through physical contact (e.g., thoughts, emotions, space, light, and sound). Experience the realm of the intangible for several minutes.
3. **The Tangible:** Begin to place your attention on that which is "tangible." These are things that can be perceived or examined through physical contact (the physical body, floor, walls, chairs, and room). Experience the realm of the tangible for several minutes.
4. **The Intangible as Tangible:** Now, begin to experience all the things that are intangible as being tangible. Thoughts and emotions generate Qi which you can feel as strong or weak energetic fields. The viscosity of Space can possess a specific type of density according to environmental influences, which can also be felt. Light produces energetic heat, and sound produces an energetic vibrational resonance which can also be felt. Experience these things that are believed to be intangible, as tangible.
5. **The Tangible as Intangible:** Begin to experience the things that are tangible as intangible. What we perceive to be as tangible, such as our physical body, the floor, walls, chairs, and room, are in fact fields of highly charged particles of energy, moving at different frequencies and levels of vibration in order to compose the appearance of matter. Therefore matter is nonexistent. The external physical body is believed to be tangible, yet you can focus your intention and energetically feel through the physical external body to experience the energetic resonance of the internal organs. The floor is believed to be tangible yet you can feel through the floor to

experience the coolness of the Earth underneath. The walls are believed to be tangible yet you can feel through the walls to experience the weather outside. Experience these things that are believed to be tangible, as intangible.

6. **The Tangible and Intangible Fuse into One Energetic Form:** Now, blend those things that are tangible and intangible into a total balance of energetic form. Both are tangible and intangible in form, and both are energy. Allow yourself to experience the tangible and intangible as simply altered states of energy.

### **BODY, MIND, ENERGY MEDITATION**

The Body, Mind, Energy Meditation is used to prepare the Medical Qigong Doctor for advanced states of energetic diagnosis and treatments, and should be practiced immediately after performing the Tangible and Intangible Meditation. The initial goal of this meditation is to acquire mastery over matter, energy, and mind. The Body, Mind, Energy Meditation is described as follows:

1. **Preparation:** Begin by performing "The One Through Ten Meditation" (see Chapter 28).
2. **The Body is Mind:** From a sitting posture, in a quiet room, close your eyes and begin to place your attention on experiencing the concept that "all is mind," and that your "body" is a manifestation of your "mind." There is no "body" except for your thoughts about it. The concept that you have a "body," and your sense of having a "body" are only a product of various cognitive understandings related to your "mind." Notice that without your "mind," in a very real sense, you would not know that you had a "body." You know that you have a "body" because of your thoughts about your "body." So your "body" is only one area of thoughts and ideas in your "mind." Everything is "mind." Sitting, meditating, thinking, feeling, all of this is "mind." The concept of existence is "mind." Experience your "body" as your "mind."

Realize that the mind is the foundational root of form, and that all things contained within the material world are created and formed by mind. Realize that this ocean of mind is infinite and vast. Therefore, all is

mind. Also realize that you have this great ocean of mind at your command.

3. **The Mind is Body:** Now begin to place your attention on experiencing your "mind" as your "body." All that there is, is "body;" the "mind" is simply a function of the "body." Your experiences in the mind are but the experiences of the body. What else is the mind but the sum-total of all the sensations that the body experiences. What are all your thoughts about, but the relationships around your body. What is your mind but a point of view relative to your body. Your mind is nothing but body. If you had no body, you would have no mind. Experience your "mind" as your "body."
4. **Energy is Mind and Body:** Begin to place your attention on experiencing the concept that "all is energy," and that your "energy" is your "mind." Everything that you call "mind" (thoughts, ideas, and feelings) is actually energy. Energy manifests in every thought process; a thought is life-force movement. Energy is also body. The only reason that you know that you have a body is because your energy touches it, fills it and gives it life. Energy gives you the experience of, and contact with, your body and mind. Energy allows you to know your body. Energy is mind, creates mind, and creates body. Your feelings and your sense of body are energy, so everything is energy. Experience your "mind" and "body" as energy. Realize that energy is the foundational root of mind, and that this form of energy may be transformed into an infinite number of forms, both substantial and insubstantial. Realize that the energy within you, through which you direct all actions, is but one aspect of the infinite forms of life-force energy from which the entire universe is filled.
5. **Energy, Mind, and Body Fuse into One Energetic Form:** Now begin to place your attention on experiencing the concept that your "mind" is your "body," and your body is your mind. Energy is your mind and your mind is your energy. Your body is your energy and your energy is your body. Your "mind" is your "body," and your body is your energy. Begin to blend

all of these concepts together and experience them dissolving into one harmonization of body, mind, and energy. There is no separation, only one union, one harmony.

Realize that under all of the forms and names of the visible world, there is to be found one divine life-force energy, which is part of your original soul, and resonates deep within your Taiji Pole. Realize that through this connection you are a part of all things and all life, both substantial and insubstantial. Realize that you live within this great ocean of divine energy and mind. Do not confuse forms with the energetic and spiritual principles behind them. Remove the veil and see that all mineral-life, plant-life, animal-life, and human-life forms are but one aspect of the divine energetic mind. Although you are now sitting upon the Earth performing this meditation, you are actually simultaneously connected to all parts of the universe. Awaken to this as part of your divine inheritance, and realize that you are a child of the infinite Dao.

6. **The Ending:** After several minutes, allow the mind to return back to a normal state of conscious relaxation, sinking all thoughts and feelings into the Lower Dantian.

## TRAINING CREATIVE VISUALIZATION

There is nothing more powerful than thought, and visualization is the process through which thoughts are harnessed. It is through subconscious visualization we shape and create energetic thought forms. The Imprinting Property of Qi (Ganjue) is used to shape energetic substances into images and is vital for developing the skill of visualization. Through the use of energetic "Imprinting," we are able to memorize and store images. By learning to observe carefully and concentrate fully, the doctor is able to utilize the skill of Creative Visualization more effectively.

Some Qigong doctors believe that the most important skill in performing energetic materialization (for Tonification) and dematerialization (for

Purgation) is the ability to form or dismantle energetic patterns through creative visualization. Once energetic images are created, they possess a real multidimensional existence that is far more durable than any Physical object. It is through Creative Visualization that the doctor is able to learn to materialize and dematerialize energy. It is a vehicle through which energy is gathered and released.

Creative Visualization is simply seeing or experiencing people, places, or things within your mind. As you begin to energetically create or disperse, it is important to visualize internally with your senses; experience what you would see, feel, hear, taste and smell in all three dimensions (physical, energetic, and spiritual). Work towards a complete fullness of the energetic experience. Use the combination of physical, energetic, and spiritual movement in conjunction with visualization, while in a deeply relaxed yet concentrated state.

In ancient Daoist esoteric practices, every visualization was completed by naming what was to occur, followed by the recitation of an incantation (a specific Mantra or power word formula). The mystic would then visualize it in his or her mind, allowing for it to appear and materialize. Likewise, to name something or some action (summoning it) causes it to manifest, according to the individual's belief, faith, and skill.

By using Creative Visualization to form a mental image, you can increase your energetic potential by a factor of ten. Research has shown that mental training builds the individual's neuromuscular connections. By mentally rehearsing your skills, you can develop an energetic and spiritual 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, described as follows (Figure 27.27):

1. **Deep Relaxation:** Through Qigong and Shengong meditations.
2. **Specific Images:** Using all five senses with clarity and control.
3. **Physical Movement and Visualization:** Combined during deeply relaxed, yet concentrated states.

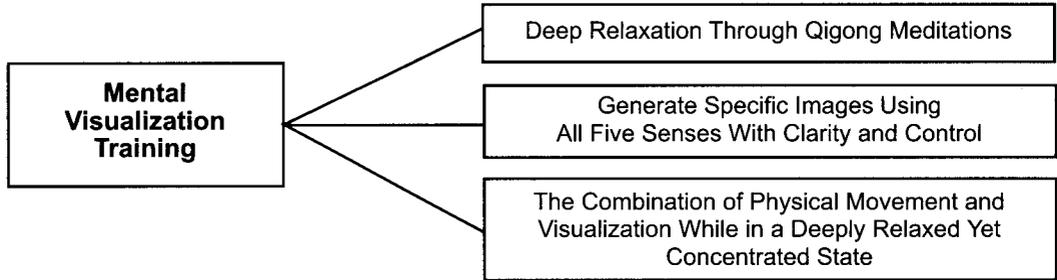


Figure 27.27. The three steps used in achieving a successful visualization practice

## DEEP RELAXATION TO SUSTAIN VISUALIZATION

When using visualization to materialize or dematerialize energy, we generate specific images with the clarity and control of all five senses. 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 visualization to penetrate to deeper subconscious levels.

When you tense your body, even slightly, many muscles contract. Some of these muscles are antagonistic to the muscles that are required for a maximum results. Relaxation will permit you to channel energy to the appropriate muscles, producing more efficiency and less wasted effort.

### THE “PHANTOM” HAND EXERCISE #1

The following Shengong exercise is used to assist the Qigong doctor in acquiring relaxation skills needed to facilitate maximum energetic movement and Qi penetration:

- Begin by standing in a “Wuji” posture with your hands hanging down by your sides.
- Imagine your body being filled with energy, touching every cell and wrapping your entire body with energy.
- Extend your right arm, allowing your hand to be waist high and level with the ground. Concentrate on feeling both the hand and arm. Imagine that you have just placed them into a tight fitting glove.
- Now imagine an energetic “phantom” hand leading the tissues of your real hand. The

“phantom” hand, being the actual energetic field around that specific part of your body, can be extended to actually lead your physical tissues to follow.

Practice by placing your hand in various postures with your mind and then allow the tissues to follow through. All thought and leading must come from the intentions of the mind. Use this mind extension in conjunction with intuitive perception. Once you have begun to use the arm in energy extensions, advance to using the entire body in projecting energy. Remember to project the entire body with your mind’s intent first.

### THE “PHANTOM” HAND EXERCISE #2

The following Shengong exercise is used to assist the Qigong doctor in transforming his or her visualization skills into a functional clinical modality. In this exercise, the Qigong doctor will project his or her Qi into a partner.

- Begin by standing in a “Wuji” posture, with your hands hanging down by your sides. Face a partner and step forward. Softly touch your partner on the upper chest (upper sternum area) with your right hand.
- Just before touching your partner’s body, imagine an energetic mist flowing out of your right hand and filling your partner’s entire torso (like helium filling a balloon). Imagine and feel that your partner’s entire body has expanded to absorb your extended Qi.
- As you touch your partner’s upper chest, imagine that you are dipping your fingers into warm water. Begin to completely fill your partner’s body (like a hand fitting into a glove).

- While still filling, slowly begin to step backwards (a few feet) while continuing to emit Qi into your partner's body. Pause for several breaths, then step forward and again touch your partner's upper chest.
- Remove your right hand, while immediately returning the emitted Qi back into your body. Step back, energetically disconnect from your partner, and shake the arm to release any remaining energetic pathogens. Then get feedback.

## TRAINING THE IMAGINATION

The Yi (which consists of the imagination and intention) leads the Shen (composed of the thought, emotion, and spirit), which in turn leads the Qi (the body's life-force energy). The imagination is the inner form of all things, the primal inspiration from which reality later manifests. In other words, you bring about what you think about.

Through creative imagination, the spirit is expressed and the Qigong doctor's body is spiritualized. The imagination is an energetic world founded on the interrelation of various levels of spiritual, imaginative, and physical realities. These energetic dimensions lie between what the Chinese call the "realm of the unfathomable hidden mystery" and the "world of animated physical forms." The imagination is an energetic and spiritual world that exists between the reality within oneself and the reality outside of oneself. This energetic and spiritual world seems imaginary, but in fact it is very real. It is through the energetic world of imagination that we create and empower our belief systems.

The power of the imagination has a strong influence on health and can be used to help cure diseases or to further complicate the condition. 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, the patients are instructed to imagine that their disease has become completely healed.

## TRANSFERRING CONSCIOUSNESS

When impregnating an object with Qi and Shen, the "Message" imprinted within the object (which allows for energetic function) is charged and stabilized through the transferring of the Qigong doctor's consciousness. As the doctor learns to transfer his or her consciousness, increased perceptions and enhanced intuitions occur.

The following exercises and meditations are used to strengthen the Qigong doctor's ability to transfer consciousness. Each meditation must be mastered before progressing to the next one.

### TRANSFERRING CONSCIOUSNESS MEDITATION #1

The Transferring Consciousness Meditation #1 is described as follows:

1. **Preparation:** From a sitting or standing posture, in a quiet room, begin performing "The One Through Ten Meditation" and the "Three Invocations," ending with the divine light rooted into the Lower Dantian (see Chapter 28).
2. **Focus on the Floor:** Begin to concentrate on experiencing the energetic structure of the floor. Allow your energy 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. **Focus on the Walls:** 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 walls (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. **Focus on the Ceiling:** Next, begin to concen-

trate on experiencing the energetic structure of the ceiling. Allow your energy to melt into the very fabric of the ceiling's structure. As you embody the energetic attributes of the ceiling, feel the presence, weight, and relationship of the various objects that are hanging from the ceiling (lamps, plants, decorations, etc.), as well as the objects observed on the floor (table, desk, chairs, couch, etc.). It is important to also feel the energetic and spiritual structure of the ceiling, so that all three "worlds" (physical, energetic, and spiritual) are completely experienced.

5. **Focus on the Energetic Space:** 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.
6. **Ending:** After several minutes, withdraw your consciousness from the object and return it back into your body. Allow the mind to return back to a normal state of conscious relaxation, sinking all thoughts and feelings into the Lower Dantian.

#### **TRANSFERRING CONSCIOUSNESS MEDITATION #2**

The Transferring Consciousness Meditation #2 is described as follows:

1. **Preparation:** From a sitting posture, in a quiet room, begin performing "The One Through Ten Meditation" and the "Three Invocations," ending with the divine light rooted into the Lower Dantian (see Chapter 28).
2. **Focus on an External Object:** Begin to concentrate on a particular object in front of you. Memorize the object's energetic form, color, size, weight, and function. To begin, it is advisable to concentrate on something simple, such as an unlit candle (in this type of focused

concentration training, if the candle is lit, the flickering light and flame will detract from the meditation).

3. **Transfer your Consciousness into the Object:** Imagine and feel that you have completely transformed into the object. You must believe that you have become the object, to the degree that you feel that you have taken on the energetic form, color, size, and weight of the object.
4. **Perceive the Surrounding Area from the Object's Point of View:** Once you have become the object and have assumed all of its energetic attributes, begin to perceive the surrounding area from the object's point of view (e.g., experience the object's relationship to other objects in the room). For example, if you choose to become an unlit candle located on a table, feel the candle's relationship to the table and other items in the room.
5. **Ending:** After several minutes, withdraw your consciousness from the object (e.g., the unlit candle) and return it back into your body. Allow the mind to return back to a normal state of conscious relaxation, sinking all thoughts and feelings into the Lower Dantian.

#### **TRANSFERRING CONSCIOUSNESS MEDITATION #3**

Once you have mastered the Transferring Consciousness Meditation #3 exercise, you will be able to attain the ability of perceiving through objects, and intuitively gain the knowledge of the energetic material, as well as the spiritual structure of the object. You will also be able to influence any object from its center core and impregnate the object's energetic matrix. The Transferring Consciousness Meditation #3 is described as follows:

1. **Preparation:** From a sitting posture, in a quiet room, begin performing "The One Through Ten Meditation" and the "Three Invocations," ending with the divine light rooted into the Lower Dantian (see Chapter 28).
2. **Focus on an External Object:** Begin to concentrate on a particular object in front of you (e.g., an unlit candle). Memorize the object's energetic form, color, size, weight, and function.
3. **Transfer your Consciousness into the Core of**

**the Object:** Close your eyes and transfer your consciousness into the center of the object (e.g., the unlit candle) and imagine that you have completely transformed into the center core of that object. You must experience the center of the object to the degree that you feel surrounded within the object's energetic form, color, size, and weight, while being disconnected from any sensations of your own physical body. Remain in this state for five minutes.

**4. Energetically Shrink to the Size of a Small Poppy Seed:** Once you have become the center of the object and have experienced all of its energetic attributes, begin to feel that you are energetically shrinking, becoming as small as a poppy seed. Once you have successfully become the size of a poppy seed, experience the solid object's physical dimension and energetic form (from a small poppy seed's observation). The smaller you imagine yourself to be, the more your consciousness shrinks and the larger the object must appear. If you eventually become the size of an atom, the object must appear to be the size of the whole universe.

**5. Ending:** After several minutes, withdraw your consciousness from the object (e.g., the unlit candle) and return it back into your body. Allow the mind to return back to a normal state of conscious relaxation, sinking all thoughts and feelings into the Lower Dantian. After training in these specific meditation methods, the next stage of training requires the practitioner to extend his or her consciousness into living things (e.g., plants, trees, birds, animals and people). This extension of the conscious mind allowed the Daoist sages the ability to observe and not be detected.

### THE EIGHT DIRECTION PERCEPTION MEDITATION

The Eight Direction Perception Meditation is designed to enable the Medical Qigong doctor to expand his or her field of awareness and intuitive perception by directing the imagination and intention. This meditation facilitates absorption of sensory and mental stimulation, and serves to

combine both internal and external perceptual awareness to the degree that the doctor will eventually reach a state of being where there is no distinction between the two.

Through consistent practice, the doctor will begin to blend with the surroundings and feel as though he or she is becoming invisible. As the distinction between the doctor and the surroundings starts to disperse, the doctor will begin to feel as though he or she is part of the universal and environmental rhythms and movements that surround the doctor, becoming one with the infinite space of the Wuji.

This meditation requires a great deal of relaxation, intense concentration, and daily practice to achieve the above mentioned results. The meditation consists of mentally touching every cell of the body, inside and out, and then expanding this body awareness to fill the surroundings.

This meditation serves to increase psychic awareness. However, it is important for the doctor to maintain balance between all of the psychic energies if he or she is to progress rapidly. This balance can be achieved by harmonizing sensory input.

Psychic energy is stored in the Yin organs and can be depleted through the emotions and senses. In all Shengong (Spirit Skill) meditations and exercises, it is important to achieve a balance between all five senses. If the five senses are not balanced, psychic energy will be drained and the awareness will be hindered. The five senses are related to the Yin organ energies as follows:

- The desire of seeing (sight) depletes Liver energy.
- The desire of feeling (touch) depletes Heart energy.
- The desire of eating (taste) depletes Spleen energy.
- The desire of fragrances (smell) depletes Lung energy.
- The desire of listening to sounds (hearing) depletes Kidney energy.

While performing this meditation, all of the senses should "expand into the infinite." This means that they are sensing all things, but are not focused on any one particular thing.

**PREPARATION**

To perform this meditation, assume a standing Wuji posture. Place the feet slightly wider than the shoulders, with the knees bent, the spine straight, and the buttocks tucked under. Imagine that the feet are rooted deep into the Earth, while the head pushes up against the Heavens. The shoulders are to be kept relaxed and rounded. The arms should hang freely by the sides of the body, with the palms facing towards the back of the body. The tongue should touch the roof of the mouth on the hard palate. Relax and close the anal sphincter. Breathe softly through the nose and perform Natural Breathing.

The eight directions are: the front, back, right, left, top, and bottom of the body (the six directions of space), as well as the inside and outside of the body (Figure 27.28).

**1ST DIRECTION**

Begin this meditation by focusing your attention on the front of your body. Start with the face and work down to the feet. Try to feel every cell of your skin, every hair follicle, every curve, every crevice of your forehead, eyes, nose, cheeks, lips, chin, neck, chest, upper abdomen, lower abdomen, groin, thighs, shins and feet. Be sure to include the front part of your arms. Take your time and focus on touching each detail with your imagination. Feel not only the surface, but expand the imagery to three dimensions so that you feel the area around the body part. Form an imaginary cast that covers the part of the body you are concentrating on.

Paint this cast so that it starts about one-quarter inch under the skin and extends to about one inch beyond the skin, creating an imaginary force field. Take your time and feel the energy build as your mind focuses on each minute detail of your body. As you move down from the forehead to the feet, keep that imaginary cast on. In other words, do not forget about your forehead as you move on to other parts of the front of the body. Once you have touched a body part with your imagination, you will remain in touch with it through the entire meditation. Throughout the meditation you must constantly tell yourself to

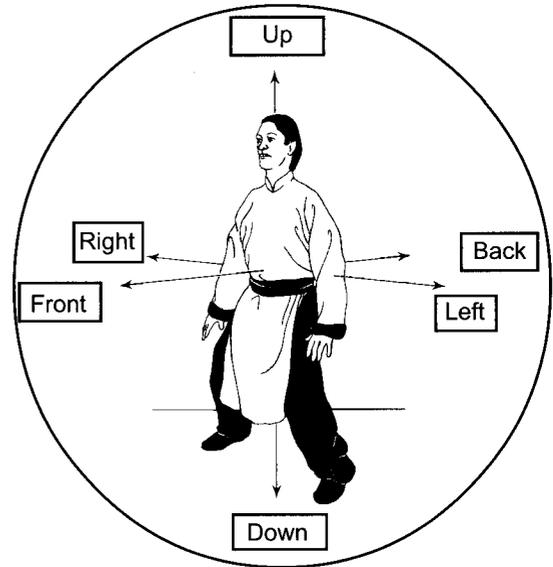


Figure 27.28. Allow the body's tissues to relax and naturally stretch, expanding the body's Qi and Shen into the six directions of space.

relax and sink into the Earth. Your mind is in the Earth and your imagination is touching the different parts of the front side of your body.

**2ND DIRECTION**

Once you have touched on every part of the front of your body, start at the top of your head and mentally touch each part of the back of your body with your imagination. Build the energy cast as you did on the front of the body. This imagery is extremely important. Most practitioners do not have a very strong awareness of what is happening behind them. This section of the exercise will help to build that awareness. Make sure that you proceed at a relatively slow pace and truly get in touch with your back.

**3RD DIRECTION**

After you have mentally touched the front and back of your body, move your attention to the right side of your body. You should continue to mentally maintain the sensation of being covered with the energy cast on the front and back parts of the body. Start at the top of your head on the right side and move down over the ear and neck, the right shoulder, the right arm, the right side of your

chest and back, the right hip and waist, groin and buttocks, the right side of the leg and the right foot. As you build this energy cast, feel it fuse with the cast that you created on the front and back of your body. Throughout this exercise it is important that you spend time trying to feel each and every cell of your skin.

#### **4TH DIRECTION**

When you have completed the right side of the body, move your imagination to the left side of the body and follow the same procedure.

#### **5TH DIRECTION**

Move your attention to the top of your head and sequentially start to fill in the holes of your perception by touching all of the portions of your body that are facing upward. Imagine that a spotlight is above your head. Touch every part of your body that the spotlight would shine on. Touch the top of your head, nose, ears, cheeks, shoulders, chest, back, forearms, hands, groin, buttocks, thighs, calves, and the tops of your feet, etc.

#### **6TH DIRECTION**

The last step in finishing the exterior energy cast is to mentally touch each part of your body that is facing down. Imagine that you are standing on a spotlight. Touch every part of your body that the spotlight would shine on. Fill in the gaps under your nose, under your chin, your armpits, and your groin area, etc. When you are finished, your entire body should now be covered with an imaginary energy cast which travels from one-quarter of an inch below your skin to about one inch outside your body. Remember the importance in this exercise does not lie in simply building the cast, but in trying to get a good feel for each part of your body. You have now completed fusing the energy of the Heavens, the Earth, and the four winds into your body.

#### **7TH DIRECTION**

The seventh direction is inward. Starting from the top of your head, fill in the hollow part of the energy cast as you touch each inch of tissue, organ, muscle, tendon, and bone in your body. Try

to feel each portion of your body down to the cellular level. While you are concentrating inward, it is important that you do not forget about the previous directions. When you have reached the ends of your toes after slowly working all the way through the body, you should feel as though you are in touch with your entire being. You should have a sense of wholeness and total body integration. You will now take this new found awareness and expand it into the entire room.

#### **8TH DIRECTION**

As you inhale, feel the cast that you have built with your imagination become very thick and draw it into the center core of your body (Lower Dantian). When you exhale, expand your awareness out to fill an area one foot around your body. Inhale again, drawing the awareness into the center core of the body. On the exhale, project the awareness out slightly more than one foot around the body to the front, back, right, left, up, and down. Continue this sequence, drawing the awareness in on the inhale, and projecting it out during the exhale into ever widening circles until you fill the entire room. When you project out, ensure that you do so in all directions.

Slowly feel your energy begin to radiate in your Lower Dantian as you inhale and exhale. With each breath imagine a white glow growing and getting thicker and stronger. Now begin to visualize the air as white light that explodes in all directions as you exhale filling and illuminating the entire room, becoming brighter and brighter with every breath, touching everything in the room, piercing out in all directions like a white phosphorous flare with each exhalation.

#### **ENDING**

To end this meditation, draw your attention down to the Lower Dantian. Perform the "Pulling Down the Heavens" exercise and imagine that all of the body's Qi is returning and settling back into the Lower Dantian. Remain in a quiescent state of meditation for a few minutes, before ending the exercise.

## CHAPTER 28

# ESTABLISHING THE MEDICAL QIGONG CLINIC

### ESTABLISHING A SAFE CLINICAL ENVIRONMENT

Before receiving patients, it is important to establish an environment that is conducive to healing. The density and quality of energy in the healing room is a very critical factor. Therefore, the doctor will fill the treatment room and clinic with the energy that flows from the Heavens to the Earth. Once this occurs, the doctor will then create an energetic vortex underneath the treatment table. The patient's pathogenic factors will automatically flow through this energetic vortex into the ground once they are dispersed from the patient's body. The more energy that the healing room contains, the more successful the treatment will be. It is important to cleanse the healing room before and after each patient. This cleaning is achieved through the doctor's Divine Hook-Up.

When establishing a treatment room, it is also important to have adequate lighting and clean air ventilation. The doctor is encouraged to burn salt with a little alcohol to cleanse the treatment room (at least once a day) and fill the room with fresh air and light. Avoid fluorescent lighting; if this is impossible, use a full spectrum light.

It is also important to ensure that the patient energetically cleans his or her living quarters and bed, as pathogens have a habit of collecting in areas of sickness and disease. The living space of the patient is often neglected. Energetically and physically cleaning the entire house or apartment often, especially during and after there has been an illness, allows the toxic energy to be purged from the patient's home.

One example of how energy stagnates can easily be observed in hospital wards. Each ward has an energetic "feeling" associated with the different types of diseases or conditions treated there.

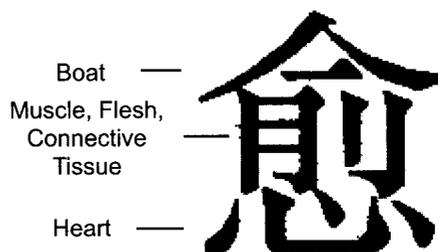


Figure 28.1. The Chinese Character "Yu," meaning "to Heal"

The cancer ward, for example, feels entirely different from the maternity ward, or the emergency room, and so on.

The treatment room must also be kept uncluttered, as energy stagnates in cluttered environments. Also, after each treatment, always change the bedding and energetically clean the clinic or treatment room.

### DEVELOPING A HEALING RAPPORT WITH THE PATIENT

The Chinese character "Yu" means "to heal, recover, become well." The ancient character portrayed the image of a boat placed over the image of a heart, meaning that the patient's heart is being carried away to safety (Figure 28.1). That method of healing reminds the doctor why, in the clinic, it is particularly important to establish a strong foundation of trust between the doctor and patient before the treatment begins. This trust is enhanced by: Talking with the Patient to Establish Treatment Goals, Explaining and Reaching Agreements on the Treatment Modalities to be Used, Honoring the Patient's Spiritual Belief System, Receiving the Patient's Consent Before Treating, Matching the Patient's Respiration, Maintaining the Doctor-Patient Relationship, and The Four Major Priorities of Clinical Qigong Healing (Figure 28.2).

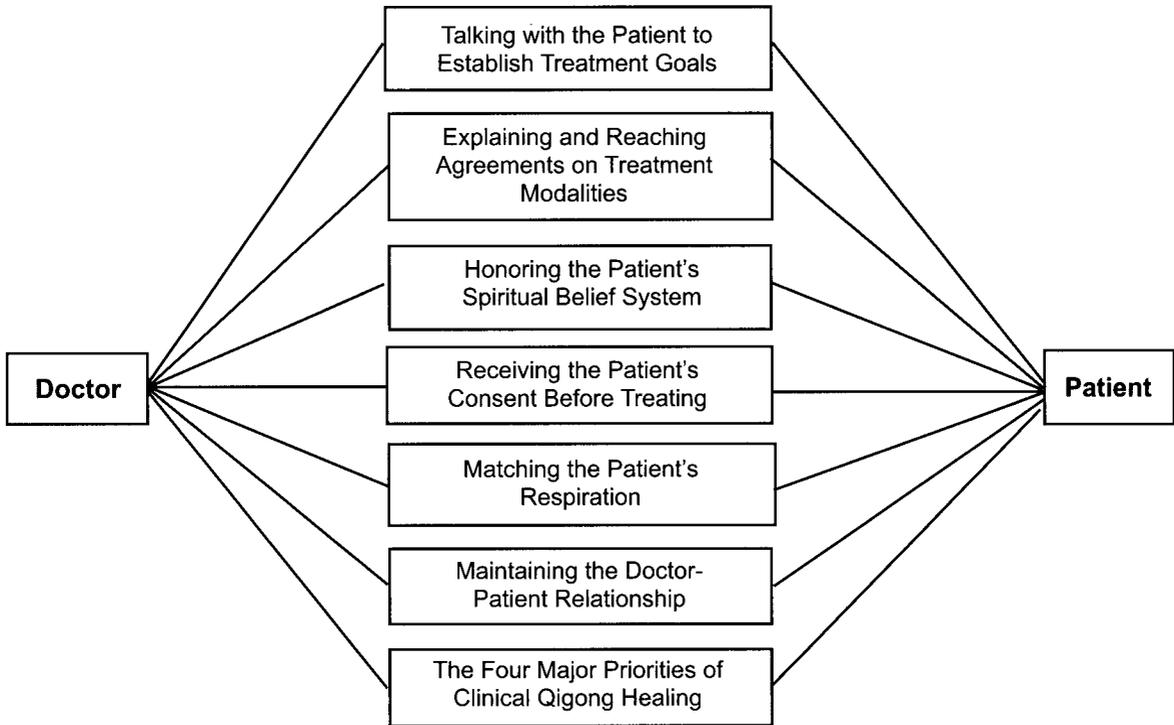


Figure 28.2. A healing rapport with the patient begins with trust.

**TALKING WITH THE PATIENT TO ESTABLISH TREATMENT GOALS**

After completing the diagnosis, establishing the treatment principle, and determining the treatment strategy, the Qigong doctor discusses with the patient the treatment goals (e.g., which internal organs, channels, and tissue areas are associated with the primary cause of the patient’s disease and how to address these). The treatment areas are specifically chosen to facilitate a rapid effect on the healing process. The doctor explains the intended goal of using purging, tonifying, or regulating techniques and how they will affect the patient’s body.

**EXPLAINING AND REACHING AGREEMENTS ON THE TREATMENT MODALITIES TO BE USED**

The Qigong doctor explains in clear, comprehensive terminology what he or she has determined is the best way of approaching the patient’s condition (e.g., having the patient in a lying, sitting, or standing posture), rectifying the condition (e.g., purgation, tonification, or regulation), and

what treatment modalities the doctor will be using (e.g., Qi Emission Therapy, Qigong Massage Therapy, Sound and Light Therapy, etc.).

The more the patient understands the doctor’s approach to addressing the condition, the greater the likelihood of the patient relaxing during the treatment. This explanation also assists the development of trust, which will encourage the patient when practicing the Medical Qigong Prescription exercises or when receiving suggestions on lifestyle modifications.

**HONORING THE PATIENT’S SPIRITUAL BELIEF SYSTEM**

When treating patients, it is important that the Qigong doctor not become distracted by the illusion of solid tissue matter; instead, the doctor remembers that we are spirit and that healing begins in this fifth dimension. The primary belief in Medical Qigong therapy is that tangible and intangible energy, through faith, will merge at the highest level of cultivation. Prayer is an invocation that extends through the mind, emotion, and

spirit to the Divine, while meditation is a state of mental, emotional, and spiritual receptivity for divine inspiration, guidance, and manifestation. Both actions (prayer and meditation) connect the doctor and patient to the Divine and help bring the patient back into awareness of his or her body and to initiate divine healing.

In China, Qigong doctors have a saying, “train your virtue and morality to increase your energy, allow your Shen to lead your Qi and the Qi will flow pure.” Meaning, the stronger the individual’s virtue has been developed, the more powerful his or her spiritual intention and flow of Qi will be.

The healing modality chosen by the doctor must be in line with the patient’s spiritual belief structure. The patient must be connected to his or her own unique interpretation of universal consciousness (Divine) for healing to take place.

When the patient disbelieves in a Higher Power -- be it God or a universal consciousness - the doctor can still help the patient heal, providing the patient has established sufficient trust and hope in the doctor. If the patient feels listened to, understood, and respected by the doctor, this can empower the patient to heal regardless of his or her own conscious belief system.

If the doctor, on the other hand, does not believe that a true healing can take place unless the patient believes in a Higher Power or God - then no healing will take place, for the doctor will lack confidence and trust. The therapeutic bond between the doctor and patient will be broken and replaced by a battle of wills.

For patients who lack faith, applying a hands-on Qigong Massage technique may be more effective. Gradually, over the course of time, the doctor may incorporate other healing modalities as greater trust is established.

The Qigong doctor should always begin treatment in harmony with the patient’s spiritual belief system (which may change in time), through touch, verbal conversation, empathy, and unconditional love. The doctor should also compassionately communicate through his or her subconscious mind to the patient’s subconscious mind; this will facilitate trust at a deeper subconscious level.

### **RECEIVING CONSENT BEFORE TREATING**

The treatment modalities should be decided together by the doctor and the patient. It is important for the Qigong doctor to provide the patient with enough information about the type of therapy he or she will receive, so that informed consent can be given for the treatment. This empowers the patient and allows relaxation and trust to occur.

### **MATCHING THE PATIENT’S RESPIRATION**

Another technique to relax the patient is called “matching and pacing.” The Qigong doctor matches the patient’s breath and breathing patterns, and gradually shifts his or her own breathing to a slower and deeper pace. It is important to note that the patient’s physiology affects his or her energy, which in turn affects his or her emotions and respiration. This technique of matching the patient’s and doctor’s breath and leading it into a state of quiescence is very often used by Medical Qigong doctors to relax their patients. It not only connects the doctor with the patient on the energetic and emotional levels, but also provides a strong spiritual connection.

Note: Do not match an asthmatic patient’s breathing during an attack, as this is disruptive to the flow of Qi within your own body.

### **MAINTAINING THE DOCTOR-PATIENT RELATIONSHIP**

Whenever the doctor begins to judge or formulate negative opinions about a patient, he or she is no longer operating in the divine “present” state of spiritual intuition, but has shifted into the “past” (as all judgments are based on past experiences and emotional encounters). The doctor is then in danger of absorbing the discharged energetic pathogens from the patient or projecting subconscious, biased opinions onto the patient. Whenever the doctor relates, re-lives, or orients from his or her own personal past (the feelings can be either positive or negative), the doctor is at high risk of absorbing the patient’s energetic pathogens.

When patients come to a doctor, they are giving their consent for the doctor to learn about personal matters which the patient has often withheld from their mate, friends, family, clergy, or

even themselves. They are further giving the doctor permission to utilize their combined energies to effect changes within their physical, mental, emotional, energetic, and spiritual fields and body.

Each treatment will be different for the patient, as each experience will vary according to the patient's present state of mind, emotional temperament, and spiritual maturity. The patient's willingness to allow the Qigong doctor's emitted energy to penetrate deeper into his or her body with each session will depend upon the level of trust established, as well as any outside influences that have a positive or negative effect on the patient's ability to be open and vulnerable. Patients who experience ridicule or criticism from family and friends for their choice of a non-Western form of treatment may temporarily shut down their receptivity in self-defense. At times, patients may also close-off as a result of an event that had a strong impact on their emotional and spiritual well-being, such as a death of a friend or a physical trauma.

The patient always has the final control over the doctor's emitted energy and can choose to either absorb and utilize the energy or disperse and sabotage the doctor's treatment. It is for this very reason that the doctor-patient trust factor, as well as the therapeutic goal, must be securely established before the treatment begins.

### **Patient Guidelines**

Be sure the patient's arms and legs are not crossed, as this can impede or "short-circuit" energy flow, causing Qi obstructions. The patient should close his or her eyes, but should not be allowed to internally guide or direct the Qi unless specifically instructed to do so by the doctor. A patient's unguided imagery can cause the body's energy to increase, and can alter or obstruct the flow of the doctor's energy, which may cause Qi deviations or aggravate an existing condition. Usually the patient is given the image of dissolving his or her tissues into space, which encourages relaxation and freedom from distractions. If the patient is lying down, he or she is given certain visualizations, such as floating on a sea of warm water (or basking in the sun on the beach or shore of a lake). These images relax the patient and enable the Qigong doctor to disperse the

patient's armoring. Once the patient's "street armor" is down, the doctor will have easier access into the patient's tissues.

### **After the Treatment**

After the treatment, the doctor and patient evaluate each session, discussing any feelings, observations, transitions, and sensations that both the doctor and patient experienced. Homework, in the form of Medical Qigong Prescription exercises and meditations, is then generally given in addition to scheduling follow-up treatments (depending on the patient's case and condition).

### **THE FOUR MAJOR PRIORITIES OF THE MEDICAL QIGONG CLINIC**

According to Medical Qigong Grand Master Pang Ming, the success of the Medical Qigong clinic is based on four basic priorities. In China, when establishing a Medical Qigong clinic within the T.C.M. hospitals, the clinical environment will always reflect the energetic and spiritual structures of these four priorities: A Strong Faith, Group Healing, Medical Qigong Therapy, and Medical Qigong Prescriptions and Exercises, described as follows (Figure 28.3):

1. **A Strong Faith:** The effectiveness of Qi or life-force energy in healing the patient's specific ailment is increased when the patient hears testimonials. These testimonials are given by other patients who have recovered from the same type of disease, as well as those patients who are experiencing improvement through Medical Qigong therapy.

Qigong deals directly with the psychological aspects of diseases. It is well known that two side effects of cancer are depression and fear. A very popular theory maintains that depression (being the suppression of anger) can actually cause cancer. Even before the cancer patients begin their treatment program, their faith in the Medical Qigong treatment and confidence in its effectiveness is bolstered by the positive affirmations of several patients, who at one time also suffered from these particular kinds of cancer. In addition, as part of the Qigong exercises, the new patient's mind is focused on pleasant images, memories, and experiences. All of these create a positive mental attitude in the patient.

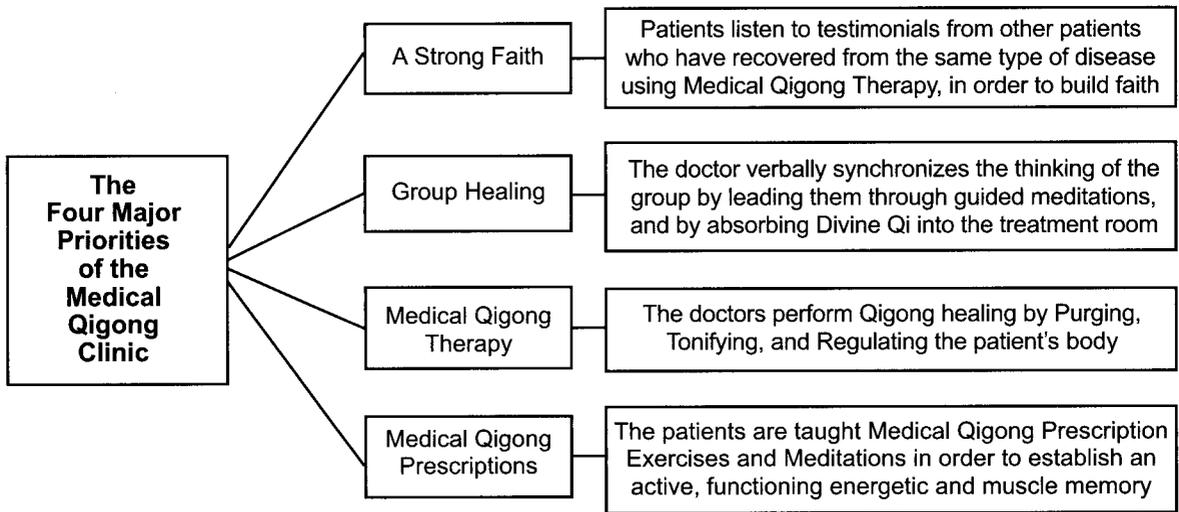


Figure 28.3 The Four Major Priorities of the Medical Qigong Clinic

Sometimes patients come to the doctor for healing, yet at a deeper level they feel that they need or deserve the illness. Sometimes the secondary gains of illness (for example, to keep the wife or husband underfoot) outweighs the benefits of healing completely. If a patient is subconsciously unwilling to be healed, his or her attitude or disbelief will sabotage all clinical modalities of healing (both Western and Eastern). You cannot make someone better against his or her own will. Illness, like health, is often a matter of choice. Therefore, the patients are taught to have faith in their own personal power, and to acknowledge the ability to choose the right to survive based on a "life purpose."

2. **Group Healing:** Before a group of patients begins Medical Qigong healing, the doctor verbally synchronizes the thinking of the group by leading them through guided meditations, and by absorbing Divine Qi (through the divine hookup) into the treatment room and transforming the clinic's energetic field into a divine healing energy field (which surrounds everyone including the doctor). The healing effect is enhanced because the group is acting as one unit with one faith.
3. **Medical Qigong Therapy:** The doctors per-

form Qigong healing by: Purging Excess conditions, removing Toxic Pathogens, dissolving Phlegm, dispersing Qi and Blood Stagnations, Tonifying Deficiencies, Regulating the patient's Yin and Yang, and bringing divine healing energy into each patient to strengthen the Righteous Qi of the internal organs.

4. **Medical Qigong Prescriptions:** The patients are taught how to easily follow Medical Qigong prescription exercises and meditations, practicing them over and over again in order to establish an active, functioning energetic and muscle memory.

#### CLINICAL OBSERVATIONS IN CHINA

When a patient enters a Qigong hospital in China, he or she is diagnosed by a doctor and then assigned a specific Medical Qigong class for a twenty-four day treatment period. The patient spends eight hours a day practicing Qigong without television, newspaper, or telephone. This is required to help the patient avoid regression into a previously established belief structure or subconscious pattern. Those who are able, practice Qigong from a standing posture. Other patients with limited mobility practice Qigong sitting or while lying in bed. After the twenty-four day treatment program is over, the patient is again diagnosed by a Qigong doctor. The diagnosis is classi-

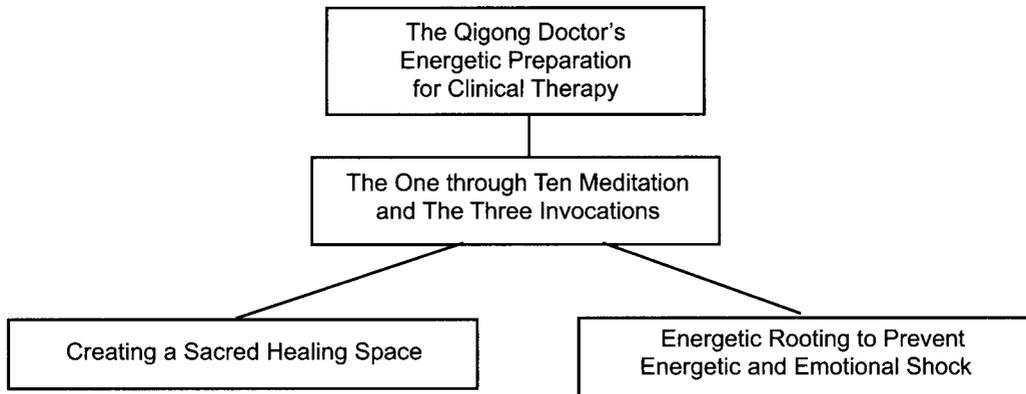


Figure 28.4. The Qigong Doctor's Preparation for Treating the Patient

fied into one of four categories for statistical purposes, described as follows:

1. **The patient has been cured:** Symptoms have disappeared and appropriate instruments (EKG, ultrasound, etc.) register normal tissue function.
2. **The treatment has been very effective:** Symptoms have almost disappeared and allopathic tests indicate great improvement.
3. **The treatment has been somewhat effective:** The patient is now able to eat, sleep, and feel better.
4. **The treatment has not been effective:** There has been no change or the condition has worsened.

## CREATING A SACRED HEALING SPACE

The Qigong doctor must create a sacred healing space in which to treat patients. Creating the sacred healing space allows the doctor and patients to interact in a safe environment without outside distractions.

The Qigong clinic should be a place of complete sanctuary, a consecrated place of refuge, where the patient feels safe, warm, and cared for (spiritually, emotionally, mentally, energetically, and physically). The patient should experience the peaceful ambiance of the treatment room as being enveloped in unconditional love and security.

To create the sacred healing space, the Qigong doctor performs the "One Through Ten Meditation" and then "The Three Invocations."

The Qigong doctor's preparation sets the energetic ambiance for the clinical treatment and secures the foundation for dispersing pathogens. The preparation includes "The One through Ten Meditation" and "The Three Invocations." Both meditations are used to create a sacred healing space and provided a sanctuary for both the Qigong doctor and the patient. It also allows the Qigong doctor the ability to energetically root to prevent energetic shock from occurring during the treatment. Only after completing the Divine Hook-Up Meditation should the Qigong doctor treat his or her patient (Figure 28.4).

A standard Medical Qigong treatment progresses through the following stages: One Through Ten Meditation; The Three Invocations; Using Energetic Circle Drawing to Purge Hot and Cold Pathogens; Dredging and Purging the Patient's Body; Performing Energetic Diagnosis; Locating and Removing Energetic Cords; Disposing of Pathogenic Toxins; Purging, Tonifying, and Regulating the Patient's Body; and Ending the Treatment (Figure 28.5).

## THE ONE THROUGH TEN MEDITATION

The following is called the One through Ten Meditation and is used to prepare the Qigong doctor for clinical work. It allows the Qigong doctor to relax, sink, and root the mind. This meditation allows the doctor to extend his or her ener-

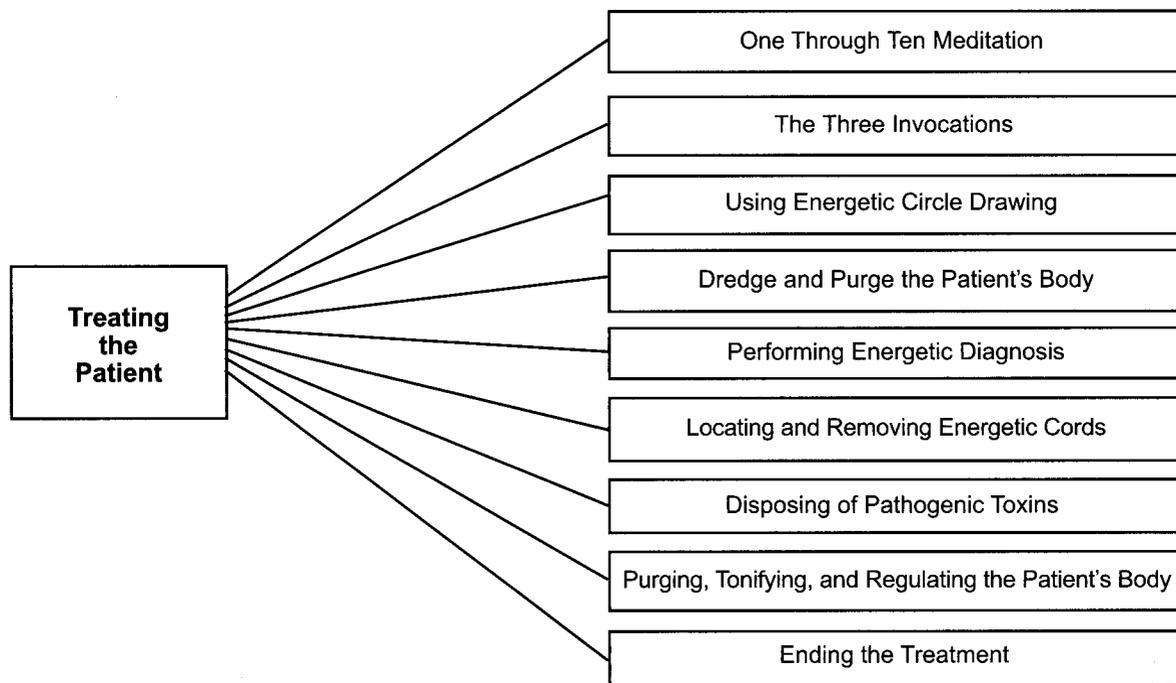


Figure 28.5. The Steps Involved in Treating a Patient

getic field before connecting with the Divine. This meditation is used to create a sacred healing space and is taught in a rhyming one through ten counting format, described as follows.

1. **One Is Fun:** Imagine a smile melting down the front of your body like warm oil, melting all stress and tension into the Earth. A second smile melts down the back of your body, dissolving all stress and tension down into the Earth. A third and final smile melts down the center of your head, relaxing all thoughts, judgments, and feelings as it flows down your shoulders and arms and out your hands. The melting continues to flow down the center of your torso like warm oil, melting all emotional blocks and tension; then it flows down the center of your legs and into the ground. At this point your mind and body should feel content, relaxed, and peaceful.
2. **Two Is Shoe:** Imagine your feet melting into the Earth, like ice melting into water and water absorbing into the soft soil. Feel the energy of the feet fuse with the energy of the Earth. Feel the energy flow in five directions (forward, backward, right, left, and down). Allow your mind and body to connect and fuse with the Earth energy.
3. **Three Is Tree:** Imagine and feel yourself extending tree-roots, twice your body's height, deep into the ground. Feel the roots expand in five directions (forward, backward, right, left, and down), securing your root, connecting and fusing with the energy of the Earth.
4. **Four Is Core:** Imagine and feel your roots extending deep into the core of the planet. Imagine the Earth energy flowing into these roots like golden rivers of light; feel the Qi ascend the back of the legs and spine, pouring over the head, down the chest and entering into your Lower Dantian. This energetic movement allows you to draw Earth energy into your body and circulate it through the Microcosmic Orbit (Fire Cycle). A solid connection into the energy of the Earth allows for the rooting of the body's physical, energetic, and spiritual energies and fills the Lower Dantian with Earth Qi.

5. **Five Is Alive:** Feel the Earth Qi building up within your Lower Dantian. Imagine and feel the energy increasing to the degree that the Lower Dantian can no longer contain its power. Imagine and feel the Earth Qi suddenly explode from the Lower Dantian, rushing up the center of your chest like a mighty river, dividing into two powerful streams which flow out each palm into the surrounding environment. This energetic release causes the Earth Qi stored within your Lower Dantian to be emitted into the environment, dynamically transforming the energetic field of the treatment room.
6. **Six Is Thick:** Imagine and feel that the room where you are standing has now become completely saturated with the golden Earth energy being released from both palms. Imagine this energy has become so thick that it feels as if you are submerged under water, and each inhalation allows you to feel pressure being placed on your body from all six directions (front, back, right, left, above, and below). This awareness allows the mind to fuse your Qi and Shen with the Earth's environmental energy, forming one dynamic energetic field.
7. **Seven Is Heaven:** Imagine that your head is suspended high within the Heavens. Feel as if you are surrounded within the infinite space of the Wuji, bathed in the radiating energy of the Sun, Moon, planets and star constellations, which now surround and rotate around your head. Imagine and feel that your waist is positioned within the clouds, enveloped in a ocean of white and blue which extends throughout the horizon. Imagine and feel that your feet are rooted and extended deep into the soil of the Earth, fused and solid as tree roots. Feel yourself suspended between Heaven and Earth, infinitely existing within the center of space and time.
8. **Eight Is Gate:** Imagine and feel that you are opening every energy gate located within each joint and pore on your surface tissues. As you inhale, imagine and feel the surrounding energies of the Heavenly Qi (radiating from the Sun, Moon, planets, and star constellations) and Earthly Qi (radiating from the Soil, Water, and Wind of the environment) absorb into your center Taiji Pole.
9. **Nine Is Shine:** Imagine that your center Taiji Pole has become completely illuminated with white light energy, to the point that it now begins to shine through your pores, filling the entire room like a bright phosphorus flare. This visualization fuses the energy of Heaven, Earth, and Man with the clinic's energetic field.
10. **Ten Is Begin:** After becoming physically, mentally, emotionally, and spiritually rooted and connected with the energy of the Heavens and Earth, the Qigong doctor will perform The Three Invocations before the initial treatment begins.

### THE THREE INVOCATIONS

Once the doctor has established energetic grounding, the next step is to connect with his or her spiritual center through the Three Invocations (also known as the "Divine Hook-Up"). From this spiritual center the Qigong doctor observes the

patient, void of personal thoughts, feelings, and judgments. This spiritual state of open receptivity allows patients to feel secure and to release any guarded emotions. Lacking a safe environment, patients may feel the need to repress emotions or to be distracted from experiencing and letting go of the original trauma.

The Qigong doctor, once healing has begun, enters into a state of “oneness” with the patient and the Divine, in which the doctor’s will and intention envelops and fuses with divine will and wisdom. Both doctor and patient begin to communicate through deep subconscious interactions. The doctor’s success or effectiveness as a Qigong healer depends on a willingness and ability to connect with the patient and the divine healing light. After establishing this subconscious communication with the patient and the deep spiritual connection with the Divine, the doctor begins the treatment.

According to Dr. Meng Xian Tong of the Beijing Chengjian Integrated Traditional Chinese Medicine and Western Medicine Experts Clinic, when Qigong doctors perform the Divine Hook-Up, they increase their own body’s Righteous Qi which then extends the energetic Message encoded in their Qi into the patient’s body. The doctor’s Righteous Qi is then absorbed by the patient’s body and fused together with his or her Qi. This fusion empowers the patient to heal his or her disease.

Before contact with any patient, the doctor first connects with the Divine to purify and stabilize him or herself and the treatment room (with a constant flow of Heavenly Qi pouring into the room). This Divine Hook-Up enables the Qigong doctor to not only establish a sacred healing space but also to access both spiritual insights and divine healing power.

### USING THE THREE INVOCATIONS

To assist the doctor in rooting the divine healing light, begin each treatment with a small affirmation and three invocations. The three invocations are needed in order to protect the patient from absorbing toxic energy and spiritual pathogens, and are described as follows:

### THE FIRST INVOCATION

The first invocation connects the doctor to the healing energy of the Divine, roots the doctor’s energy deep into the Earth, and removes all negative vibrations from the doctor’s body. This invocation allows the divine healing light to purge, cleanse, and root the doctor’s core self and prevents the patient’s pathogenic Qi from entering into and contaminating the doctor’s body. This action will also increase the doctor’s skill, power, knowledge, and intuitive wisdom.

Rooting the divine healing light is accomplished by visualizing a beam of healing light (the doctor can also choose specific colors) streaming into his or her body via the Baihui and Sishencong points (four extra points located at the top of the head) and entering into the Taiji Pole. The doctor holds this frequency until the divine healing light becomes rooted or “anchored” within the Lower Dantian.

Sometimes Qigong doctors will feel coolness covering their forehead and spreading over their entire body. They believe that this is a sign that the divine healing energy has filled their body, and this gives them the confidence and self-assurance that all their movements will come from divine healing. After feeling these sensations, a surge of heat then flows into the doctor’s palms, which signifies that the doctor is ready to begin the treatment.

Next, the Qigong doctor brings the healing light and vibration from the Taiji Pole to energize each Dantian, until the healing light infuses and harmonizes all of the body’s tissues. As the doctor feels the healing light reach the Middle Dantian, he or she visualizes the light intertwining with the “Bridge of Light” (see Volume 2, Chapter 18) which connects the doctor’s Heart (Middle Dantian), throat, and Yintang (Upper Dantian) areas together. This energetic connection fuses at the Upper Dantian, becoming one unified cord. The divine healing light is then stored within the doctor’s body and released during Qi emission.

When initiating this first invocation, the Qigong doctor will internally say, “I invoke the presence of the Divine, to prepare this vessel to be a conduit for His supreme work.”

### THE SECOND INVOCATION

In the second invocation, the Qigong doctor again connects to the healing energy of the Divine and pulls a cord of healing light into his or her Lower Dantian. From the Lower Dantian, the Qigong doctor imagines the divine light extending through his or her tissues into the floor, filling the entire treatment room (floor, walls, and ceiling).

The second invocation connects the doctor and the treatment room to the healing light of the Divine and secures a sacred healing space (or sanctuary) for the patient. It also establishes an expansive divine energetic field by causing the doctor's Wei Qi fields to overflow with divine healing light, filling the treatment room. This divine energetic field produces a dynamic field of healing energy (Figure 28.6).

When initiating this second invocation, the Qigong doctor will internally say, "Only things of the Divine light may enter this space. Only things of the Divine light that will further the patient's and my spiritual path may enter into this space. As I say it, it is so, because my free will is sacred and nothing can violate it unless I allow it."

### THE THIRD INVOCATION

In the third invocation, the Qigong doctor again connects to the healing energy of the Divine and pulls a cord of healing light into his or her Lower Dantian. With both hands facing the Lower Dantian, the Qigong doctor imagines the divine light forming into a huge energy ball. After forming the energetic orb, the doctor imagines removing the energy ball and enveloping the patient with its protective energetic field.

When initiating this third invocation, the Qigong doctor will internally say, "I ask that the Divine Presence allow this person to heal, so they may continue with their spiritual path."

In the third and final invocation, as the Qigong doctor envelops the patient's body with an energetic bubble, he or she roots the orb deep into the Earth by creating an energetic vortex underneath its energy field. The vortex spirals in a clockwise direction in order to flow deep into the center of

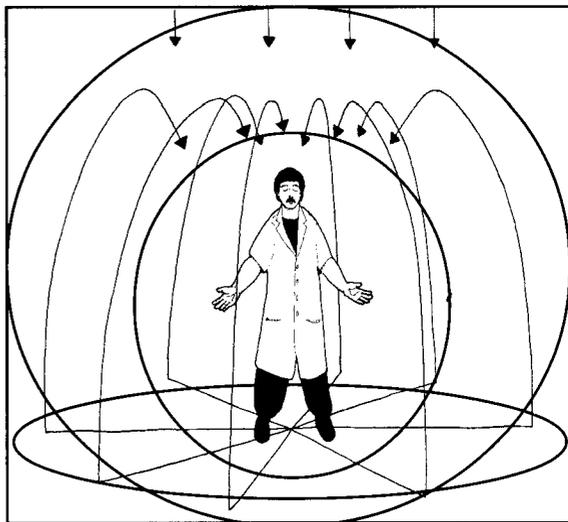


Figure 28.6. Divine healing Qi absorbs into the Qigong doctor's body, then the doctor expands this energetic field to envelop the entire treatment room.

the Earth. This energetic vortex is created so that the doctor will have a specific area through which to dispose the patient's Toxic Qi.

While imagining this final energetic transformation, the Qigong doctor will internally say, "I command that all toxins, pathogens, and Evil Qi be pulled into this vortex to be cleansed by the Earth."

### ROOTING TO PREVENT ENERGETIC SHOCK

Rooting (sometimes called "energetic grounding") is an important technique used by Qigong doctors to establish and maintain a firm physical, mental, emotional, energetic, and spiritual connection to the Earth. Connecting to the Earth is essential to prevent energetic shock (a jolt of energy which flows from the patient into the doctor's body), which can result in the doctor absorbing the patient's energetic pathogens. To prevent energetic shock from happening, Qigong doctors go through several steps to prepare themselves and the clinical environment before treating patients. Energetic rooting is utilized in all phases of meditation and allows doctors to maintain a strong physical connection to the Earth. It is especially

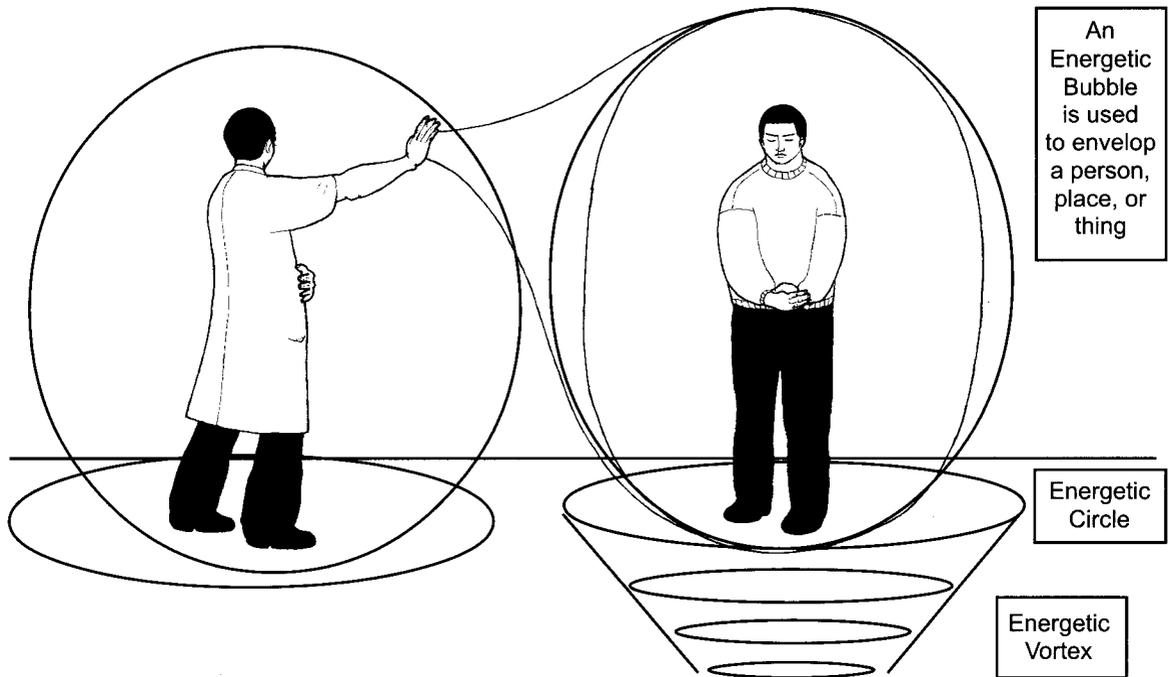


Figure 28.7. The Energetic Vortex: Before beginning a treatment, the Qigong doctor envelops the patient in an energetic bubble of white light, surrounds them with a healing circle, and then creates an energetic vortex to dispose the patient's Toxic Qi.

used when the doctor is absorbing and emitting environmental and universal energy:

- From a Wuji posture, imagine an energetic cord extending from your Lower Dantian, down the Taiji Pole, and out the Huiyin point (at the base of the spine), deep into the center of the Earth. This energetic cord will root your energy into the Earth, and is maintained by your will and intention. The energetic cord should smoothly and easily follow the doctor's movements.
- If the patient is lying, sitting, or standing in front of you, extend your energy to envelop the patient within an energetic cocoon. This technique is called "energetic circle drawing."
- Imagine extending an energetic cord from the patient's Lower Dantian through this energetic cocoon to root the patient's body deep into the Earth. This process energetically grounds the patient's body, mind, emotions, and spirit.

## THE ENERGETIC CIRCLE

Once the Divine Hook-Up is complete, the doctor grounds the patient by drawing an energetic circle around the patient's body. This is used to charge the patient's energy field. This energetic projection also roots the doctor's intention around the patient and strengthens the doctor's concentration. This circular field changes the patient's static field to a divine dynamic field and enables the Qigong doctor's energy to enter the patient's body with ease.

Next, the Qigong doctor envelops the patient's body with an energetic bubble. The process of enveloping with an energetic bubble allows the patient's body and energetic fields to become even more accessible to the Qigong doctor while also keeping the patient's pathogens isolated from the doctor's body (Figure 28.7). As the doctor steps into the energetic bubble, he or she is able to treat the patient's tissues, feeling absorbed and enveloped within the Messages emanating from the patient's energetic fields.

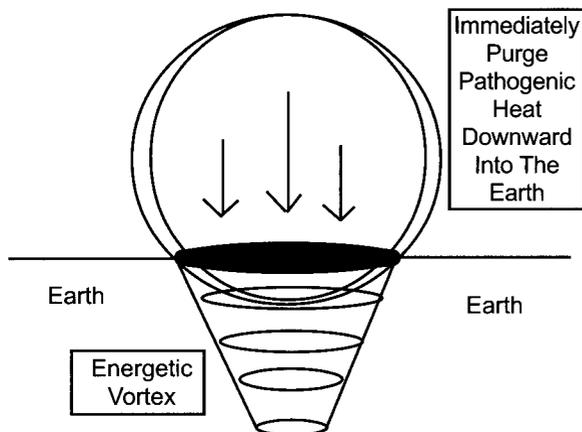


Figure 28.8. Wrap the patient with an energetic bubble, then purge the Toxic Heat downward into the energetic vortex.

The energetic bubble is created by emitting Qi towards the patient and enveloping and circle wrapping the patient in a clockwise energetic rotation. This energetic bubble forms a protective shield for both the patient and the doctor. Next, the doctor creates an anchoring line to root the patient's energetic field deep into the ground. Finally, the doctor creates an energetic vortex (spiraling in a clockwise direction) underneath the patient to pull any dispersed pathogens deep into the Earth (this helps when the doctor is dredging and purging the patient's energetic fields).

### USING THE ENERGETIC BUBBLE TO PURGE PATHOGENS

The energetic circle drawing pattern helps to promote energetic cleansing. Energetic purging facilitates the absorption of Clear Qi and reduces the risk of contamination within the body's channels and collaterals by expelling energetic toxins and other pathogenic factors.

After creating the energetic circle, the doctor begins using dredging and purging techniques to expel pathogens from the patient's body. Next, the doctor treats the patient with tonification and regulation techniques, ending the treatment by closing the diseased area and sealing the patient's three energetic fields (three Wei Qi fields). This ending technique will securely close any energetic holes in the patient's outer field of Wei Qi (see

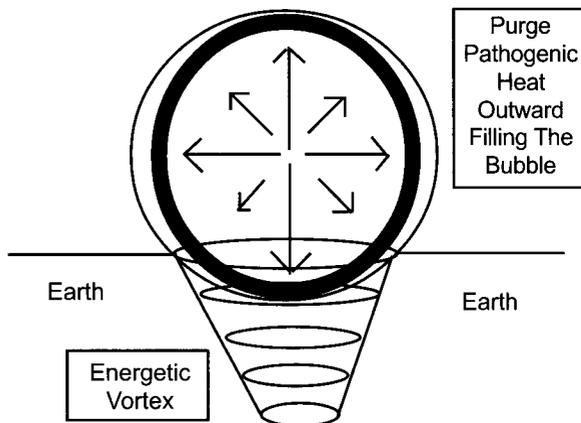


Figure 28.9. Purge the Toxic Heat from the patient's Taiji Pole (in all directions), filling the energetic bubble; then purge Toxins downward into the Earth.

Volume 2, Chapter 13). Without this sealing, the healing process is hindered, as the patient's Qi may have a tendency to leak or disperse itself (even after tonification). Once the sealing is completed, any Excess Qi will be evenly distributed throughout the patient's body, establishing a balanced Yin and Yang energy within the visceral organs.

### USING THE BASE OF THE ENERGETIC CIRCLE TO PURGE TOXIC QI

When purging Toxic Qi from patients (especially in cases of radiation or chemotherapy), the Qigong doctor should wrap the patient with an energetic bubble and purge the Toxic Heat from the patient's body immediately downward into the energetic vortex. The Toxic Heat should be dispersed under the patient's body and then released deep into the Earth (Figure 28.8). The Qigong doctor can then step into the energetic bubble and begin the treatment.

### USING THE ENTIRE ENERGETIC CIRCLE TO PURGE TOXIC QI

After creating an energetic bubble around the patient's body, the doctor will compress his or her hands together. Both palms facing each other, with the finger tips pointing towards the patient's center core Taiji Pole. It is important to extend energy deep into the patient's body, connecting with his or her Taiji Pole. Once the doctor feels the

patient's center core Qi, he or she will immediately separate the hands, drawing the pathogenic Cold or Hot energy out from the patient's tissues (in all directions), filling the energetic bubble. The backside of the doctor's hands should quickly shake and energetically compress towards the outside of the energetic bubble. This energetic compression creates an equal and opposite internal energetic charge, which draws the Toxic Qi towards the outside of the bubble (i.e., when the doctor pulls and separates his hands).

The doctor, standing outside the energetic bubble, observes the patient's energetic field and waits for an energetic shift, which is immediately followed by Toxic Cold (or Hot) Qi filling up the energetic bubble. Once this occurs, the Qigong doctor must drain the pathogenic Cold or Hot Qi down into the Earth through the energetic vortex in order to rid the patient of the Toxic Qi (Figure 28.9).

## DREDGING AND PURGING TECHNIQUES

After the Qigong doctor has enveloped the patient with an Energetic Circle" and has created the energetic vortex, the treatment begins. First, the doctor dredges the patient's external energetic fields, channels, and collaterals (from head to feet). The doctor senses the patient's Qi with his or her hands, changing the depth of penetration by extending intention deeper into the patient's tissues. Once the patient's pathogenic Qi has been reached, the doctor feels various energetic sensations (vibration, warmth, turbidity, etc.) and removes the pathogenic energy from around the patient's body.

The doctor continues the treatment by extending his or her intention deep into the patient's body, purging and dispersing the toxic pathogens out of the patient's internal organs and channels (Figure 28.10). It is usually during this deep internal purging that the patient experiences profound emotional discharges, observes flashes of light or patterns of colors, sees visions, or re-lives deep-seated past emotional traumas. This purging releases toxic emotions which are generally the cause of or contributing factor to the patient's disease.

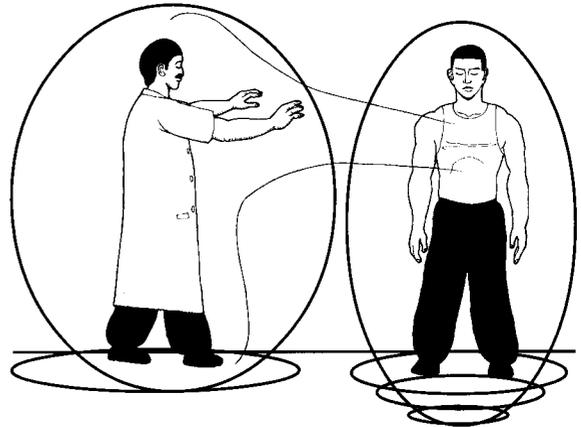


Figure 28.10. A Qigong doctor extending his intention deep into the patient's body, purging and dispersing toxic pathogens from the internal organs and channels into the energetic vortex underneath the patient's body.

After the patient has been sufficiently purged and cleansed of pathogenic energy, the Qigong doctor begins to tonify the patient's internal organs, channels, collaterals, and Righteous Qi. This is done to help the patient build a stronger immune system and fight or avoid future complications caused by an excess or deficient internal organ condition.

### DREDGING AND PURGING THE PATIENT

When treating a patient, the doctor will purge the internal organs or diseased tissue areas, as well as dredge the channels. The technique of "dredging" is a specific type of purging method. The energetic circle drawing techniques are always performed with dredging techniques (using the pulling and stroking methods of energy manipulation) to drain the energy into the Earth. These techniques can be initiated with patients either sitting, standing, or lying.

It should also be noted that the diseased area of a patient's body must be thoroughly dredged and prepared before any kind of tonification or energizing is performed. This technique is similar to a Western doctor cleaning a wound before operating. If the Qigong doctor does not dredge and purge the pathogens from the patient's body before treating, the patient can suffer adverse reactions when the doctor's clean energy fuses with the patient's turbid Qi.

There are two approaches used to begin clinical purgation: Standing by the Patient's Right Side and Standing by the Patient's Feet, described as follows:

1. **Standing by the Patient's Right Side:** The doctor dredges and purges the surface pathogens from the patient's body. The doctor moves to the right lateral side of the patient's body and energetically combs the patient's body from head to toes using the Tiger Kneading and/or Extended Fan Palm techniques (in this particular example the patient is lying supine on a treatment table). The combing technique is performed to energetically evaluate the patient's reaction to the doctor's emitted Qi while dredging the patient's three energetic fields of Wei Qi.
2. **Standing by the Patient's Feet:** The Qigong doctor purges from a standing position at the bottom of the patient's feet. The doctor stands by the patient's feet and continues to dredge the patient's body by energetically combing the patient from head to toes. This action further purges the patient's body of pathogenic energy.

#### ENERGETIC DIAGNOSIS AFTER PURGATION

After performing purgation techniques, the Qigong doctor begins the energetic diagnosis. Some examples of energetic diagnosis are described as follows:

- The doctor can begin energetic diagnosis by first connecting with patient's heels (either by touching or not touching). This particular method and approach to diagnosing allows the Qigong doctor to energetically connect with the patient's inner fascia. It is through this connection that the Qigong doctor feels the energetic flow of Qi moving through the patient's internal organs. By extending energy from the patient's heels up to the head (like a rippling ocean wave), the doctor can "listen" for obstructions or deviations of Qi flow (similar to listening to sonar).
- Next, the doctor can use the Flat Palm diagnosing technique to scan the patient's entire body for any excess or deficient areas within

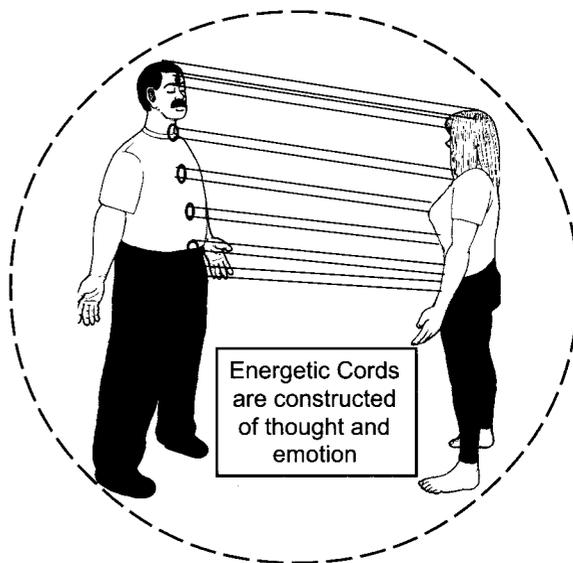


Figure 28.11. The size and shape of the energetic cords can be big, small, thick, or thin, depending on the amount of emotion invested in their attachment.

the patient's Wei Qi fields. This second type of diagnosis serves to verify the obstructions or deviations of Qi flow that the doctor discovered while first connecting with the patient's heels.

After diagnosing the patient's body, the Qigong doctor purges, tonifies, or regulates the energetic fields, channels, tissues, organs, and organ systems, according to the etiology and symptomatology of the disease.

#### THE BODY'S ENERGETIC CORDS

While dredging and purging the patient's body, the Qigong doctor may discover several energetic cords attached to the patient's tissues and internal organs. These energetic cords can contribute to the cause of the disease.

The human body attaches, extends, absorbs, and collects energetic cords. The size and shape of these cords can be big, small, thick, or thin, depending on the amount of emotion invested in their attachment (Figure 28.11). These cords are

most commonly located within the Three Dantians and Chakra Gates and form spiritual, emotional, mental, and physical connections of the patient with the outside world. The negative, co-dependent bonds the patient creates in his or her relationships with others are often causes or contributing factors to the patient's illness. It is therefore the spiritual, emotional, mental, and physical reactions to these relationships that promote either health or disease. Energetic cords can also be formed towards objects, pets, and places that have special sentimental or emotional value to the patient (whether positive or negative). Energetic cords are also sometimes used to feed the formation of the pre-existing energetic clusters and cysts which later transform into a patient's disease.

Energetic cords are the psychophysical connection between what the patient feels, believes, and knows to be true; they represent the connection to the patient's personal reality. This does not mean that the patient's reality is valid, only that the patient has come to believe it to be true. By removing these cords, an energetic shift is initiated, allowing the patient to reprogram his or her feelings, thinking process, and behavior by becoming proactive instead of reactive. Energetic cords are full of light and energy and can be categorized into two distinct divisions: Prenatal (congenital) and Postnatal (acquired) energetic cords, described as follows:

### **PRENATAL ENERGETIC CORDS**

Prenatal Energetic Cords originate when the baby is still in the womb. They form the strong congenital attachment and permanent bond the fetus has with the energetic and spiritual energies of the mother, father, Heavens, and Earth. When the egg and sperm unite, the energetic cords of each parent fuse together with the Heaven (Universal) and Earth (Environmental) Qi, creating the physical, energetic, and spiritual structures of the fetus. It is through the parents' energetic and spiritual cords that inherited talents and defects are passed along to the fetus. Additionally, the fetus' energetic and spiritual connections to the universe and environment are also established at this time.

### **POSTNATAL ENERGETIC CORDS**

Postnatal Energetic Cords are acquired after the baby is born through interaction with siblings, relatives, and other individuals (in some cases animals or places). These cords will either form the emotional attachments which can help the child through life as a means of support, or set the foundation for disease by depleting the child of his or her life-force energy. They represent the emotional bonding (positive or destructive) inherent within each one of us.

### **ENERGETIC CORDS IN THE CLINIC**

In a clinical environment, the attachment of these cords (both Prenatal and Postnatal) will affect the healing relationship between the patient and the doctor.

### **ENERGETIC CORDS AND THE PATIENT**

The Patient's Energetic Cords are still connected to the patient after the pathogenic Qi has been removed from the patient's body. These small cords represent energetic attachments to part of the patient's old belief structure (which created the disease or emotional attachment). Although there is still an energetic connection to the departed pathogenic Qi, these energetic cords will soon disperse once the patient's Creative Subconscious is able to reprogram the patient's belief structures. Only then can the physical body, as well as the mental, emotional, and spiritual energetic Wei Qi fields maintain the new energetic pattern. This new belief structure creates an energetic transformation, allowing the patient to release his or her hold on painful past experiences and begin to heal. The patient is encouraged to emotionally disconnect from old emotional belief structures through creative visualization and by affirming the new belief structure. When appropriate, the Qigong doctor may suggest Qui-scent Therapy for the patient. Through affirmation and positive emotional and spiritual visualizations, the patient is able to "sever" the energetic cords that connect to the pain and disease.

### **ENERGETIC CORDS AND THE DOCTOR**

Energetic Cords between the doctor and patient are formed during healing sessions. These new energetic cords are passed back and forth be-

tween the Qigong doctor and the patient. Sometimes this occurs without either party being aware of this energetic connection. Usually, as the doctor steps away from the patient and reconnects with the Divine, an energetic purging is automatically initiated, freeing the doctor from the attachment to the patient's energetic cords. If, however, there has been an emotional connection between the doctor and the patient, these cords can remain attached even when the patient leaves the office.

The doctor should make every effort to disconnect from the emotional attachment of the patient's cords, otherwise the increased energetic pull on the doctor's center will affect the doctor on every level. Staying connected to the patient through an energetic cord can cause not only emotional, but also physical and spiritual imbalances in the doctor. Any remaining cord can be used by the patient to unconsciously project thoughts and feelings onto the doctor. This can result in the doctor being depleted of energy, either through direct draining of his or her Qi, or through obsessing about the patient's well-being long after the treatment has ended. The drain of the energetic cord can lead to either clinical "burnout" from absorbing excessive negative emotions, or deep emotional bonding, which can lead to unethical sexual indiscretions that violate the boundaries of the doctor-patient relationship.

### **FINDING, DETACHING, AND REMOVING ENERGETIC CORDS**

Energetic cords manifest through their effects on the behavior and emotional responses of the patient. They are relationship-based patterns located within the patient's tissues. Energetically based patterns can evoke certain recurring emotional reactions that impede the patient's spiritual growth.

People can wander around for years, gathering hundreds (even thousands) of energetic and spiritual attachments in the form of energetic cords. Each relationship that manifests strong emotional attachment to a person, place or thing, allows for an energetic cord to form. When energetic cords form between two individuals in an intimate relationship, the stronger the passion, the thicker the cords. When there is a dissolution of the relationship, both sets of cords must be re-

moved. If however, the energetic cords are not removed, each time one individual sees or hears about the other individual, an emotional reaction will occur. The opposite of love is indifference (being unbiased in thought or feeling); when an energetic cord is still attached, the usual response is generally one of hate or disgust, which is still a strong emotional attachment.

### **FINDING THE ENERGETIC CORDS**

To assist patients in removing toxic energetic cords, the Qigong doctor must first locate the cords. Although each patient has developed several energetic cords, in the clinic, the Qigong doctor will only address the major (thick) energetic cords that are detected through the patient's release of sounds, emotions, or movements.

When first energetically dredging the patient, it is important for the doctor to request that the patient feel and experience his or her body and tissues, and not fall asleep during the treatment. As the patient relaxes the mind, images will begin to surface as the energetic cords appear. As the patient focuses on a past memory, an energetic cord emerges and becomes thick, displaying the amount of thought and feeling attached to the memory. The thickness of the energetic cord is indicative of the degree of emotional charge. The doctor can then begin the process of removing these energetic cords.

Through the Qi emission, the doctor may elicit (from the patient) either an attraction or repulsion response. This response occurs when certain memories are stimulated within the patient's body, indicating that there is an energetic cord attached within the tissues.

- **The Attraction Response:** This causes the patients to experience deep emotional releases through laughing, crying, shouting, etc.
- **The Repulsion Response:** This causes a physical jerking of the patient's muscles anywhere within the patient's body (observed by the wincing and grimacing of the patient's face). Often the patient will "Shen-out" (emotionally and spiritually leave the body) to avoid feeling the painful surfacing emotions. The doctor locates the origin and entry point of

the energetic cord through Flat Palm detection, by slowly scanning within the patient's second (emotional) Wei Qi field. While scanning, the doctor's palm may feel an energetic cord push against the tissues of his or her hand, sometimes causing the palm to vibrate. Energetic cords are often attached to the patient's Heart or Yellow Court area.

The root of an energetic cord acts as an open receptor to a specific psychophysical problem that the patient is experiencing. When stimulated, these cords may cause physical symptoms such as nausea, hot flashes, vertigo, dizziness, headache, and muscle contractions. The patient may also experience emotional reactions such as momentary panic or fear.

#### DETACHING AND REMOVING ENERGETIC CORDS

Before detaching the energetic cords, the doctor should request the patient's permission to do so either verbally or silently through mind to mind communication. The energetic attachments must be released first from the patient to the object (person, place, or thing); and then from the object 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 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 28.12). Next, the doctor will go to the Lungs and disconnect the feelings of grief manifested within the energetic cord. Then, the doctor will go the Kidneys and disconnect the feelings of fear and insecurity manifested within the energetic cord. Then, the doctor will go to the Spleen and allow the patient to experience a sense of responsibility to arrive at a state of resolution. Finally, the doctor will go to the

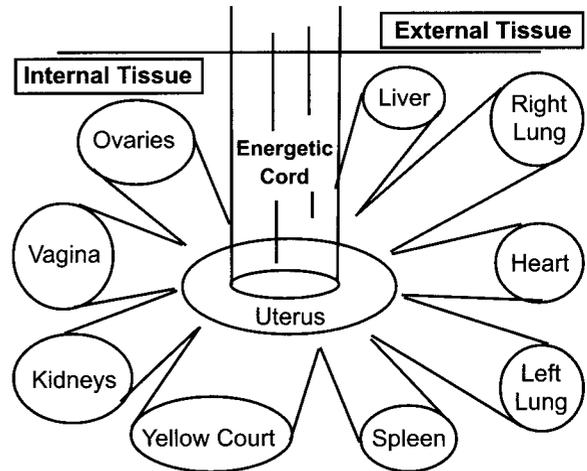


Figure 28.12. The Energetic Attachment Formation of an Energetic Cord

patient's Heart to help allow 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.

#### AFTER REMOVING ENERGETIC CORDS

To ensure against the return of an energetic cord (recreation), the doctor discusses with the patient any images, emotions, or sensations that surfaced during the removal of these cords. Through this process, the doctor brings the patient's conscious awareness of the fears, pain, and major unresolved issues that resulted in the formation of the energetic cord or disease. The patient thus gains a clear identification of his or her traumas to facilitate the reprogramming of his or her dysfunctional relationships through affirmations and creative visualizations.

It is important to understand that the doctor is not removing the patient's memory of an initial trauma, but is facilitating the release of the emotional charge attached to that memory. If the patient is not ready for such a transition (feeling scared, unprepared, undeserving), his or her subconscious mind will sabotage any effort made in

that direction, and the energetic cord, emotional cluster, and all energetic attachments to the disease will be re-created and re-integrated. It is important in cases such as these that the Qigong doctor refer the patient out to a psychotherapist for additional support.

In Western society, "Twelve Step Programs" (such as Alcoholics Anonymous) are but one example of a pattern-based reprogramming of energetic cord attachments. These groups help detach energetic cords toward substances; whereas, C.O.D.A. meetings help reprogram the energetic cord attachments to co-dependant relationships. In a co-dependent relationship, both parties rely too heavily on one another instead of being interdependent. One person usually dominates the other, as both parties base their self-esteem on the partner's approval or disapproval, thus avoiding personal responsibility for their own actions.

Energetic reprogramming encourages the participants to take responsibility for filling and replacing the energetic gap that the toxic cord has left with a connection and attachment to the Divine, or "Higher Power."

## DISPOSING OF PATHOGENIC TOXINS

One problem a doctor may confront when dredging and purging is where to dispose of the patient's toxic and noxious Qi. To maintain a clean treatment room it is essential for this pathogenic energy to be properly disposed. This will keep both the doctor and other patients from contamination. If the doctor's Qi becomes toxic or contaminated during treatment, this turbid energy may be transmitted to other patients.

Because the patient is sometimes in a state of energetic shock after the Medical Qigong treatment, attention must be placed on the patient avoiding contact with the contaminated Qi. Otherwise, there is a possibility of the diseased Qi returning into the patient's body via the energetic cords connected to the Toxic Qi.

Imagination and visualization are two of the most powerful and widely used techniques em-

ployed in healing for disposing of Toxic Qi. Since we experience reality through creative imagination, pictures, words, and feelings can be utilized as extremely powerful techniques to restructure our physical, mental, emotional, energetic, and spiritual foundations. This also holds true for disposing of the patients' pathogenic Qi.

In the treatment room, there are several methods for disposing of the patients' pathogenic energy. These methods include purification by either sound, light, or the Five Elements, in conjunction with disposing the toxic energy through the energetic vortex into the Earth.

### WHEN TO AERATE, ILLUMINATE, OR SMUDGE

It is important to cleanse the energetic field of the treatment room on a daily basis. This facilitates a fresh, uncontaminated environment allowing the next patient to feel safe and protected from any contaminants which may have been left from a prior patient. The three most common ways to cleanse the clinic before and after each patient (in addition to changing the table coverings), are:

1. **Aerate:** The clinic may be cleansed by ventilating the treatment area, making sure that the air circulation is fresh and clean (free from pathogens, Toxic Qi, dust, pollens, foul odors, and smoke).
2. **Illuminate:** The clinic may be cleansed by exposing the treatment area to bright sunlight, or divine healing light (through prayer).
3. **Smudging (or Fumigation):** This was commonly used in ancient China to remove the presence of malevolent spirits and demonic influences. In ancient China, bad odors were an indication of the presence of evil influences. Daoist shamans would burn fragrant herbs in the form of certain incense (such as sandalwood, myrrh, frankincense, sagebrush, or pine-resin) to purify the treatment or meditation areas. Remember to aerate after smudging.

The Qigong doctor may wish to incorporate either one or several modalities of cleansing. Each particular technique offers its own advantages and disadvantages, depending on the size and location of the clinic and its surrounding environment.

**PURIFICATION BY SOUND AND LIGHT**

- **Sound:** The vibration of sound penetrates any substance and causes profound shifts in energy, quickly breaking up clusters of stagnant Qi. Some examples of sounds used for purifying the treatment room include: music, toning, chanting, singing, wind chimes, gongs, singing bowls, bells, drumming, and clapping the hands.
- **Light:** The vibration of light can be used to cleanse and purify the treatment room of toxic energy due to the radiant heat emanating from the light source. Some examples of light being used to purify the clinic include: exposure to sunlight, candles, and imagining divine healing light incinerating any energetic toxic debris.

**PURIFICATION BY THE FIVE ELEMENTS**

Some Qigong doctors utilize Five Element energy to cleanse the treatment room of toxic debris. This works best in conjunction with the light and sound purification methods. When using one or more of the Elements, it is best to consider how much debris has accumulated from the previous treatment and choose accordingly.

- 1. Dispose of the Toxic Qi through the Element Wood:** Wood can also be used to purge toxic energy from the treatment room. Some examples of the Wood Element used to cleanse the room are: the burning of incense or herbs such as myrrh, frankincense, cedar, sage (an old Native American method), sandalwood, or camphor.
- 2. Dispose of the Toxic Qi through the Element Fire:** By burning fire-water (alcohol with salt), lighting a candle, or releasing the Toxic Qi into the Earth's molten core, Toxic Qi can be transformed and purified.
  - To create "fire-water," the Qigong doctor places a small amount of alcohol in a round dish and sprinkles a cone of salt (or camphor) in the center of the dish. Next, the doctor lights the salt and allows the smoke to purge the treatment room, making sure that the doors and windows are open for ventilation.
  - Other Qigong doctors may imagine the cen-

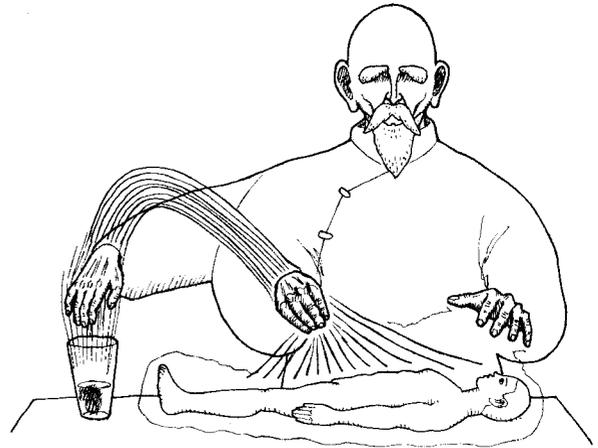


Figure 28.13. An example of a Qigong doctor using an acupuncture doll for treating and disposing the patient's toxic energy into salt water.

ter of the Earth as an incinerator. This image is used to purge the patient's Toxic Qi by directing it to the Earth's molten core through an energetic vortex created under the treatment table. Once the patient's Toxic Qi is incinerated (at the speed of thought), the transformed and purified energy is reabsorbed back into the patient's body.

- 3. Dispose of the Toxic Qi through the Element Earth:** Certain stones can be used in the clinic because of their ability to absorb Toxic Qi. Strategically placed in the clinic, these Earth Elements can be used as a natural filtering device. Some examples of this include: amethyst, salt, clear and colored quartz, as well as many other minerals or gemstones. These crystals require cleaning at the end of each treatment day to dispose of the Toxic Qi they have absorbed and should be cleansed by placing them in salt water until they are clean or by burying them in the ground for three days.
- 4. Dispose of the Toxic Qi through the Element Metal:** Certain metal bells can be used in the clinic because of their ability to scatter and disperse Toxic Qi. Some examples of this include: wind chimes, Tibetan bowls and gongs, as well as many other tone sounding instruments.
- 5. Dispose of the Toxic Qi through the Element**

**Water:** Water can also be used to absorb toxic energy and for healing and purifying. Some examples of water usages include: Holy Water and salt water. Some doctors use a container of salt water as their disposal unit for the patient's Toxic Qi (Figure 28.13). Once the patient's toxic energy reaches the container of salt water (usually placed underneath the treatment table), it is immediately absorbed due to the molecular structure of the salt crystals.

- Sometimes it is advisable for the Qigong doctor (after a full day at the clinic or at the end of a busy week) to submerge him or herself in a baking soda and sea salt bath or take an Epsom salt bath in order to cleanse and purify the body.
- An herbal solution created from Witch Hazel bark is sometimes used by Qigong doctors as a cleansing solution to remove sticky, Toxic Qi from the arms.
- It is important that the treating doctor wash his or her hands after each treatment to purge any lingering pathogenic Qi. Generally, the doctor will use a tepid water temperature (hot water allows the Turbid Qi to enter into the doctor's arm channels and can contaminate the doctor's own Qi; cold water can condense and seal the doctor's channels making it difficult to treat the next patient).

When the Qigong doctor places his or her hands into the running water, he or she should concentrate, and imagine and feel Turbid Qi flowing out the hands and into the water. The doctor should also imagine that he or she is cleansing themselves of all sickness, attachment to clinical outcome, discontentment or failure; transferring all negative thoughts and feeling into the water. It is important that the doctor be completely convinced that all impurities have been absorbed into the running water.

#### **PURIFICATION BY LIGHT AND WIND**

Some Qigong doctors utilize the energy stored within Light and Wind to cleanse the treatment room of toxic debris. Examples of these techniques are describes as follows.

##### **1. Dispose of the Toxic Qi through Divine Heal-**

**ing Light:** Some doctors dispose of the patient's pathogens into the air where it is immediately incinerated by a divine healing light. Because of the pre-established divine healing field of energy, once the patient's toxic energy leaves the doctor's hand, it is immediately absorbed by the divine healing light and is instantly transformed into purified energy and reabsorbed back into the patient's body.

##### **2. Dispose of the Toxic Qi through a Ball of**

**Light:** Some doctors dispose of the patient's pathogens into an energetic ball of light (usually orange or green), where it is stored and later incinerated. To perform this technique, the Qigong doctor will create a sphere of light several feet in diameter. The ball of light will hover several feet in front of the doctor and act as a floating toxic storage chamber. In order to maintain the ball's energetic existence, the doctor must stabilize its structure with his or her intention. After the treatment, the doctor will discharge the energetic ball into the Earth's molten core, where the Toxic Qi can be transformed and purified.

##### **3. Dispose of the Toxic Qi through Wind and**

**Air:** Wind and air can be used to purify the room of toxic energy. Some examples of this include open air ventilation along with the placement of indoor plants.

## **MEDICAL QIGONG TREATMENTS**

The following is a clinical procedure that a Medical Qigong doctor will use when treating a patient in an extremely deficient condition. The clinical procedure known as the "preparation" (the Divine Hook-Up, dredging and purging the patient, as well as energetic diagnosing) remains the same for all Medical Qigong treatments. The initial treatment will vary depending on the patient's constitution, disease, and personal goals.

After scanning the patient, the doctor has a solid understanding of which areas or organs in the patient's body are currently in a state of excess or deficiency. The doctor then chooses which area to begin dredging and purging in accordance

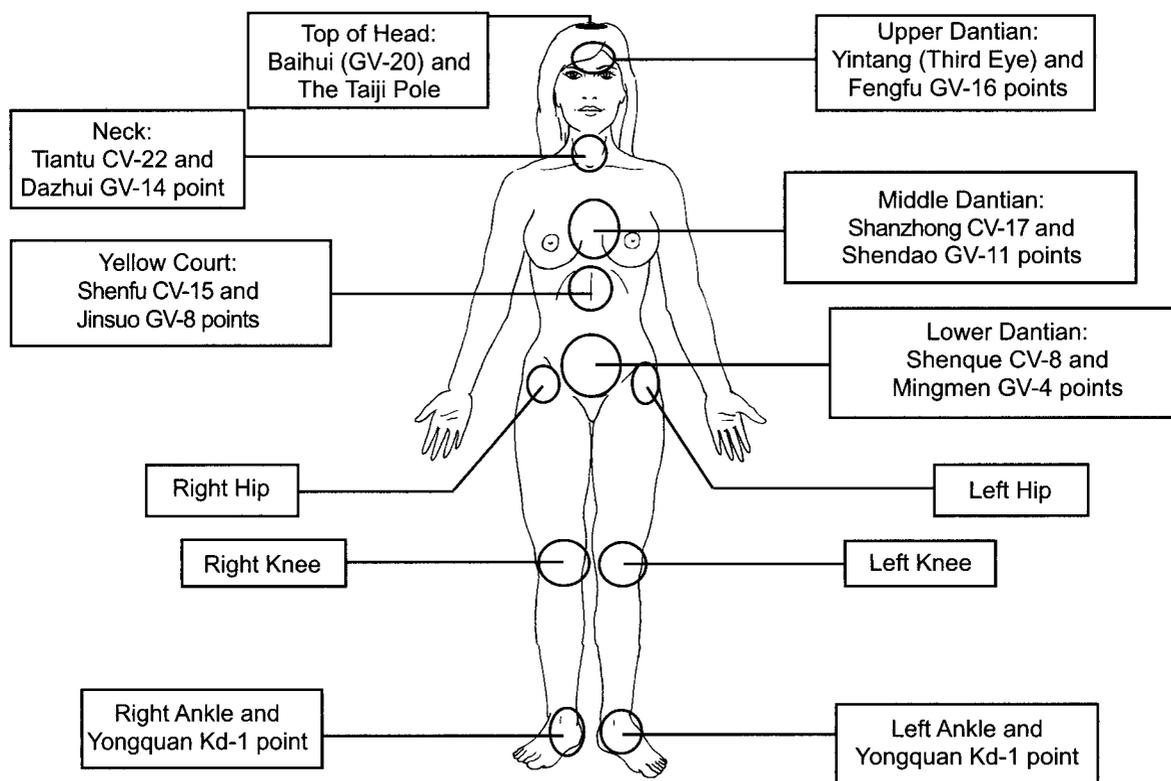


Figure 28.14. Medical Qigong Tonification Treatment

with the treatment plan. Only after purging all Excess areas should the doctor move to Tonifying those areas that are deficient.

### TONIFYING BODY TREATMENT PROTOCOL

The following Tonifying Medical Qigong treatment is excellent for such “atrophy” conditions as Chronic Fatigue, Multiple Sclerosis, Parkinson’s Disease, and conditions of Deficient Immune Functions.

After completing the diagnosis, if you have determined that the patient’s body is constitutionally weak or depleted due to Kidney exhaustion, rather than in a state of excess, the treatment may be continued as follows (Figure 28.14):

1. Begin by extending energy through the patient’s Yongquan (Kd-1) Gushing Spring point at the bottom of each foot. Imagine that the Qi is ascending up the patient’s legs, via the Yin channels (Kidneys, Liver, and Spleen),
2. Physically hold the area of the patient’s ankle with one palm, while the other palm holds the Kd-1 point of the same foot. Start with the right ankle, then proceed to the left. Project energy into the foot and ankle by holding the mind’s intention on that specific area for several breaths. Imagine a ball of white light energy forming between both palms. Then, begin circling the energy up the Yin channels (Liver, Spleen and Kidney) and down the Yang channels (Stomach, Gall Bladder and Urinary Bladder) from the ankle to the bottom of the foot and back. Hold this position for several breaths, then proceed to the next area.
3. Energize each of the patient’s knees (front, back, and sides) by holding the mind’s inten-

tion on the knees for several breaths. Imagine a ball of white light energy forming between both palms. Then, connect each knee to the Yongquan (Kd-1) Gushing Spring point at the bottom of each foot (right foot first, followed by the left). Connect and emit energy into the bottom of each foot to the knee, circling the Qi up the Yin channels and down the Yang channels. Hold this position for several breaths, then proceed to the next area.

4. Energize each of the patient's hips by holding the mind's intention on the hips for several breaths. Imagine a ball of white light energy forming between both palms. Then connect each hip to the Yongquan (Kd-1) point at the bottom of each foot (right first, followed by the left). Connect and project energy into the bottom of each foot to the hips, circling the Qi up the Yin Channels and down the Yang Channels. Hold for several breaths, then proceed to the next area.
5. Energize the patient's Lower Dantian by holding the mind's intention on the Lower Dantian for several breaths, allowing the Qi to completely fill up the energetic chamber. Place your left hand on the patient's Mingmen (GV-4) Gate of Destiny point. Your right hand is placed on the patient's navel (CV-8) Spirit Palace Gate point with your fingers extending down to the patient's Qihai (CV-6) Sea of Qi point. Imagine a ball of white light energy forming between both palms. Then, mentally connect the Lower Dantian with both Yongquan (Kd-1) points on the bottom of the patient's feet and imagine the energy simultaneously traveling down the outside of both legs into the feet. Imagine the energy from the feet continuing to travel along the inside of both legs back into the patient's Lower Dantian area. Hold this intention for several breaths, then proceed to the next area.
6. Energize the patient's Yellow Court by holding the mind's intention on the Yellow Court for several breaths. Your left hand is placed on the Jinsuo (GV-8) Sinew Contraction point. Your right hand should be placed on the Shenfu (CV-15) Spirit Storehouse point horizontally, across the patient's diaphragm (avoid contact with the energy of the Heart and the center of the patient's sternum). Imagine a ball of white light energy forming between both palms. Then, mentally connect the Yellow Court with the patient's Lower Dantian, allowing this energy to connect and fuse both areas. Hold this intention for several breaths, then proceed to the next area.
7. Energize the patient's Middle Dantian by holding the mind's intention on the Middle Dantian for several breaths. Place your left hand on the Shendao (GV-11) Spirit Path point. Your right hand should be placed on the Shanzhong (CV-17) Center Alter point, vertically cupped, with your fingers pointing towards the patient's throat. Imagine a ball of white light energy forming between both palms. Then, mentally connect the Middle Dantian area with the patient's Lower Dantian. Hold this position for several breaths, then proceed to the next area.
8. Energize the patient's throat area by holding the mind's intention on the throat area for several breaths. Your left hand is placed on the Dazhui (GV-14) Big Vertebra point, while your right hand is placed on the Tiantu (CV-22) Heaven's Chimney point. Make sure that your hand does not touch the patient's throat, but instead rests on the patient's manubrium. Imagine a ball of white light energy forming between both palms. Then, mentally connect the throat area to the Middle Dantian area, then to the patient's Lower Dantian. Hold this intention for several breaths, then proceed to the next area.
9. Energize the patient's Upper Dantian area by holding the mind's intention on the Upper Dantian for several breaths. The middle finger and thumb of your right hand should be placed to stimulate the lateral aspects of the patient's occipital region at the Fengfu (GV-16) Wind Palace point. The center of your palm should embrace the patient's external occipital protuberance. Your left hand is simultaneously stimulating the patient's Yintang (Third Eye) Hall of Inspiration point area with the little finger, and the Baihui (GV-20) One Hundred Meetings point with the thumb. Imagine a ball of white light energy forming between both

palms. Mentally connect the Upper Dantian area to the Middle Dantian first, and then connect it to the patient's Lower Dantian. Hold this intention for several breaths while pulling with slight traction, then proceed to the next area.

10. Regulate the patient's Microcosmic Orbit to balance the Heart Fire and Kidney Water energy. Remove your hands from the patient's body, yet still remain energetically connected through your intention. Having stepped away from the treatment table, continue treating the patient with external Qi emission regulating the patient's Microcosmic Orbit (extending energy up the Governing Vessel and down the Conception Vessel). Hold this intention for several breaths, then proceed to the final step in the treatment.
11. Envelop and seal each of the patient's three external fields of Wei Qi by connecting the patient's body with the divine energetic field. Hold this intention for several breaths, then proceed to the "closure."
12. Disconnect yourself from the patient and close the healing session. Be sure to disconnect physically, mentally, emotionally, energetically, and spiritually from the patient by willfully detaching all energetic connections to the patient.
13. After disconnecting from the patient, center yourself; then regulate your own energetic fields to balance, recharge, and replenish any energetic depletion.
14. Finally, after you have completed centering yourself, finish the cleansing by washing your hands to purge any of the patient's lingering pathogens which may still be attached to your body.

### GENERAL TREATMENT PROTOCOL

The following is an example of a clinical treatment used in the Medical Qigong Clinic for emotional purging. The following purging routine is distinct from the previous example used for tonifying a patient. It is important to note that when treating a patient, the Qigong doctor usually purges the patient's Liver and Lungs before tonifying the Spleen and Kidneys.

After completing the diagnosis, if you have determined that the patient has both excess and deficient conditions, you may decide to continue the treatment as follows.

1. Begin by dredging, purging, and activating (energizing) the patient's Upper Dantian area to reconnect the patient to the Divine and to stimulate the patient's spiritual and emotional presence:
  - Purge and clear the patient's Upper Dantian.
  - Regulate and energize the patient's Upper Dantian by performing a small Microcosmic Orbit within the patient's head.
  - Energize the patient's Taiji Pole through the Baihui area.
2. Purge and dredge the patient's Lungs to disperse the emotions of grief and despair caused by rejection, betrayal, and abandonment issues which are stored in the patient's Lungs:
  - Dredge the patient's neck (trapezius, clavicle, and manubrium) of grief and despair. Begin by standing on the right side of the patient's body and use the Kneading Tiger Palm and Dragon's Mouth Palm hand techniques (see Chapter 35) to pull the Toxic Qi from the patient's body. Softly place your left palm onto the patient's left shoulder. Imagine Qi, like a mist, enveloping the patient's left Lung and begin the Bellows Palm technique to purge the deeper Lung tissue.
  - Move to the left side of the table and continue purging. Roll the patient's shoulders back to open the Lungs and to facilitate the purging of any deep-seated grief. Start on the left Lung first. This area is responsible for storing the emotions related to the patient's mother.
  - Dredge the inside Yin channels of the patient's left arm by using Qi Massage techniques (see Chapter 38).
  - Regulate and treat the patient's body through "hand diagnosis and treatment" (see Chapter 26) by focusing on the patient's left hand.
  - Finally, begin the entire Lung purging procedure again, this time focusing the attention on the right side of the patient's body. This side reflects the patient's issues with his or her father.

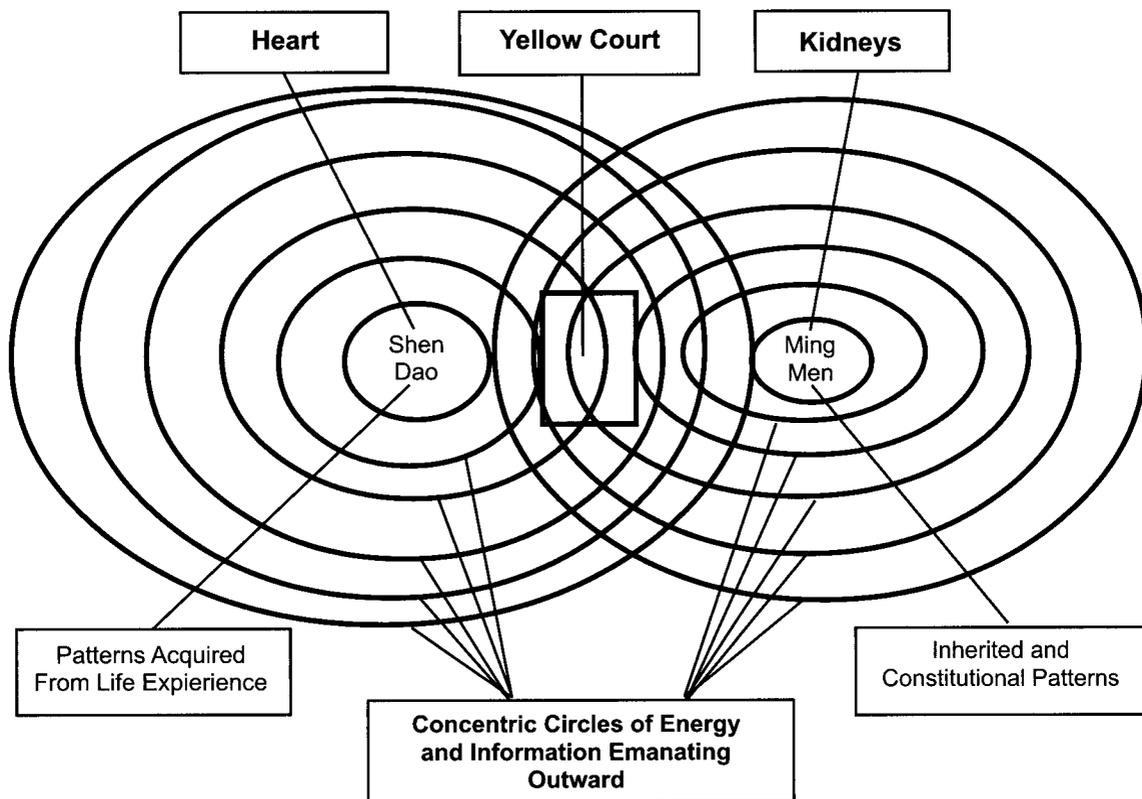


Figure 28.15. The interrelationship of the flow of emotional and spiritual energy as it pertains to the patient's Heart, Yellow Court, and Kidneys

3. Regulate and tonify the patient's Heart to calm the Spirit:
  - Your left hand connects and extends energy deep into the patient's Shendao (GV-11) point, the area between the patient's scapulae (shoulder blades). Your right hand connects to the Shanzhong (CV-17) point above the patient's Heart, purging emotional toxins.
  - Regulate the Heart by circulating Qi through the patient's upper Microcosmic Orbit (between patient's Upper and Middle Dantian). This reconnects the divine light emanating from the Upper Dantian to the spiritual virtues (unconditional love, devotion) stored within the upper chamber of the Heart (see Volume 1, Chapter 5).
4. Purge and dredge the patient's Yellow Court to rid the body of toxic emotions stored within the tissues of the Yellow Court. Place your

- right hand on patient's Juiwei (CV-15) point located below the patient's xiphoid process. Your left hand remains secure on the patient's back at the Shendao point to maintain contact with the Heart Qi. The patient's true feelings are stored within the Yellow Court and expressed through the patient's Heart. Sometimes you may see images of the patient's past as traumas are released from the tissues.
5. Keep your left hand secure on the patient's back at the Shendao point while your right hand purges the patient's Liver organ of anger and depression caused from storing feelings of rejection, betrayal, and abandonment issues which pertain to the Liver. As you dredge the Liver's Hot toxic emotions from the patient's body, additionally purge the pathogens out the patient's right Gall Bladder Channel.
6. Keep your left hand on the patient's back at

- the Shendao point while you tonify and regulate the patient's Spleen with your right hand.
7. With your left hand still on the patient's back at the Shendao point, tonify and regulate the patient's Kidneys with your right hand.
  8. Maintain contact with the patient's back at the Shendao point as your right hand connects with the patient's Mingmen (GV-4) area. Allow your Shen to flow out from your Yintang (Third Eye) and penetrate the patient's Yellow Court, observing any information that arises (Figure 28.15). The amount of information you are able to obtain will be limited by your degree or skill of perception.
  9. Regulate all three Dantians. This is initiated by moving the Qi along the Microcosmic Orbit (extending energy up the Governing Vessel and down the Conception Vessel) to balance the patient's energetic reservoirs.
  10. Slowly remove your hands from the patient's body, but remain energetically connected through intention. Step away from the treatment table as you continue to regulate the patient's Microcosmic Orbit. Hold this intention for several breaths, then proceed to end the treatment.
  11. Envelop and seal each of the patient's three external fields of Wei Qi by connecting the patient's body with the divine energetic field. Hold this intention for several breaths, then proceed to the "closure."
  12. Disconnect physically, mentally, emotionally, and spiritually from the patient to close the healing session. It is important to shake or whip your palms to completely disconnect from the patient's energy. The shaking or whipping action frees the doctor from any energetic attachments which may have occurred while treating the patient.
  13. After disconnecting from the patient, center yourself and then regulate your own energetic field. This balances, recharges, and replenishes any energetic depletion you may have suffered during the treatment session. If you still feel affected by any pathogenic Qi, immediately expel it from your body by whipping your hands down towards the Earth and release any re-

maintaining pathogenic Qi out your fingertips:

- Next, focus your attention on your Taiji Pole, imagining both the universal and environmental energy collecting, absorbing, and resonating within your Lower Dantian and center core. This image draws Qi into your body like a magnet, replenishing any energetic depletion you may have experienced. By placing the fingertips together in front of the Lower Dantian, you will further facilitate the replenishment of the energy.
  - During this time, the patient is allowed to continue relaxing on the treatment table to slowly come out of the trance state induced by the treatment. The patient should then allow the Yuan Qi to settle back to its origin (the Lower Dantian) by continuing to relax and calm his or her mind, breathing, and posture. Instruct the patient not to wash the area that was treated for several hours because water absorbs some of the Qi that was projected into the diseased area.
14. Finally, wash your hands, using tepid water (hot water allows turbid Qi to enter the channels, cold water closes the channels) to purge any of the patient's lingering pathogens.

### ADJUSTING AND FORTIFYING THE PATIENT'S ENERGETIC GRIDS

The Qigong doctor adjusts and fortifies the patient's energetic grids (the webbing and energetic matrix existing within the patient's energetic fields) to initiate a permanent energetic transformation for healing within the patient's energetic fields, tissues, and cells. The body's energetic grids are responsible for tissue formation and for maintaining the production, growth, and development of energy. These grids are influenced by thoughts and emotions. The creative subconscious mind maintains the body's energetic grid formations and causes the physical body to grow stronger or weaker in accordance with the energetic "blueprint" encoded within the structure or webbing.

At the end of the treatment the doctor regulates each of the patient's three Wei Qi fields (physical, energetic, and spiritual) by connecting with the Divine and pulling down a cord of divine healing

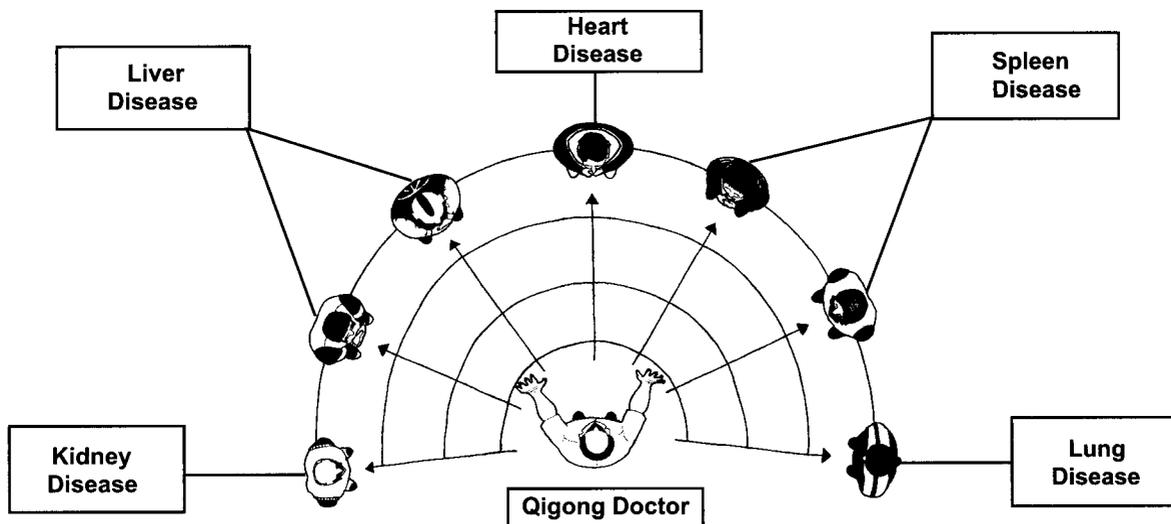


Figure 28.16. As the patients practice their own individual Medical Qigong prescriptions, the Qigong doctor extends energy into the patients, helping to facilitate a stronger therapeutic reaction.

light. The doctor first envelops the patient's physical body and the first Wei Qi field; then the doctor draws a second cord of divine healing light that envelops the patient's energetic body and the second Wei Qi field; finally, the doctor draws a third cord of divine healing light that envelops the patient's spiritual body and the third Wei Qi field.

This adjusting and fortifying treatment keeps the patient's energy in harmony, allowing both his or her internal and external fields to operate at their maximum potential for health and healing. After the Qigong doctor has changed or corrected the energetic grid, the patient is given Medical Qigong Prescription exercises and meditations (homework), which include affirmation meditations, sound therapy, color visualizations, and other Qigong exercises.

## TREATING MULTIPLE PATIENTS

Once an energetic field in the treatment room is established, the patients can begin their individual Qigong regulations. Both doctors and patients can benefit from an initial 15-25 minute "warm-up" time before the actual treatments begin.

By establishing a treatment room that facilitates the regulation of the patients' Qi, the treat-

ments tend to become more effective with faster results. In China, patients are treated in a group treatment room environment three times every day (sunrise, sunset, and before sleep).

The Qigong doctor's energetic field normally emanates energy up to a range of approximately 10-12 yards (depending on the doctor's spiritual evolution). If the patient is lying, sitting, or standing within the doctor's energetic field, the patient can naturally absorb the light and vibrations emanating from the doctor's emitted energy (which is also impregnated with the "message" of divine love and healing).

If the patient is severely sick, unconscious, or in a coma, the Qigong doctor can extend his or her Shen and make contact with the patient's spirit. While in this state, the doctor can perform several different types of treatments (depending on the patient's condition).

## SINGLE DOCTOR TREATMENT

If a doctor is positioned in front of several patients, it is important that the ailing patients concentrate, and with each breath imagine inhaling the divine healing energy being emitted from the doctor. It is also important that the patients believe that with each breath, they are inhaling divine healing light, which remains inside of their

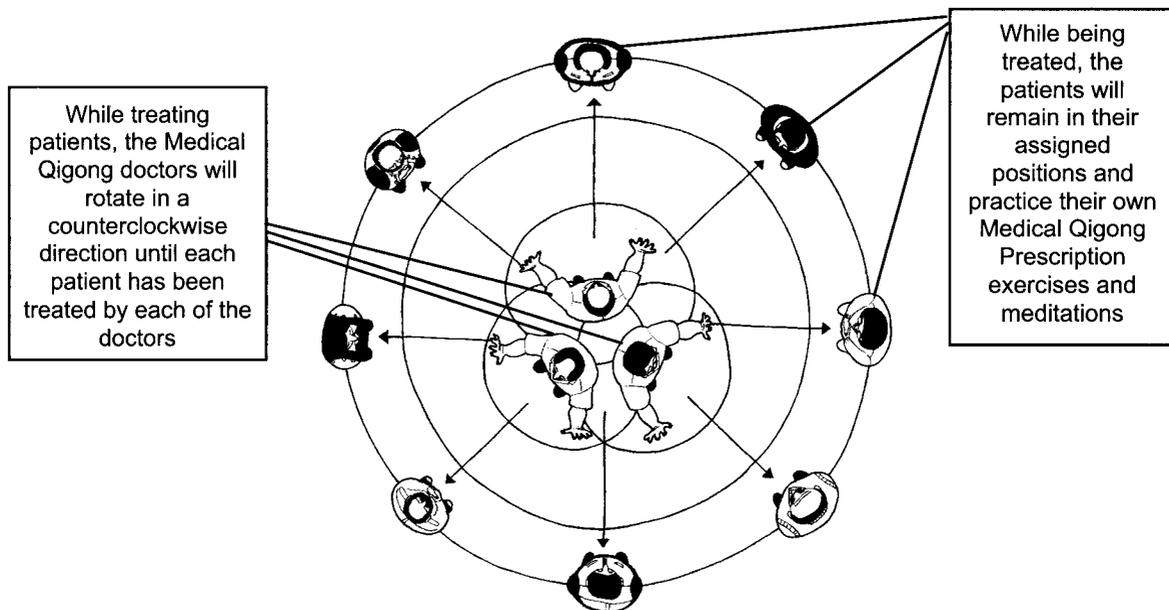


Figure 28.17. In order to induce energetic movement within multiple patients' tissues, the Qigong doctors will position themselves back to back, in the center of a circle.

body, healing their tissues (Figure 28.16). Should the patient not be able to concentrate, or when dealing with children, the Qigong doctor must also imagine that the patient is inhaling divine healing light into their tissues with each breath. The Qigong doctor can also direct the flow of the inhaled energy in order to rapidly fill the patient's internal organs that are deficient with Qi.

### **MULTIPLE DOCTOR TREATMENT**

If only one or two Qigong doctors are available when treating several patients, then the doctors will position themselves back to back in the middle of the room, with their patients surrounding them in a circle (Figure 28.17). After several minutes, the doctors will slowly begin to rotate the center circle, extending their energy and treating each patient individually. The doctors' emitted Qi combines and synergizes with the patients' Qi to produce a much stronger energetic healing field.

If several Qigong doctors are treating patients, the doctors will position themselves according to the number of patients needing treatments. The doctors' postures and energy extension techniques

will vary according to their individual skill level and energy projection abilities. It is important for Qigong doctors to set the pace for treatment. The patients' rhythms are based on the pulse and vibration of the Qigong doctors.

In China, when multiple doctors are available for treating patients, the doctors will usually rotate every fifteen minutes. Each fifteen minute rotation provides a break for the doctors and prevents the doctors from fatigue. It also allows the patients to absorb new and fresh Qi every fifteen minutes.

### **ENDING THE TREATMENT**

When the treatment is over, encourage the patient to relax, and return the patient's Qi back to its origin - the Lower Dantian. The duration of the treatment and proper recuperation after Medical Qigong treatment will be addressed next.

### **DURATION OF A TREATMENT**

The duration of a treatment varies according to each patient's disease, condition, constitution, and age, as well as the ability of the Medical

Qigong doctor. A long treatment is usually between twenty and thirty minutes and is generally performed on cancer patients, senior citizens, or for severe traumatic or chronic illnesses. A short treatment is generally between three to fifteen minutes and is usually administered for athletic strains and sprains, and ligament dislocations.

### PROPER RECUPERATION AFTER MEDICAL QIGONG TREATMENT

Proper recuperation is very important for the replenishment of strength and energy after a treatment session, as well as after the patient's own Medical Qigong prescription practice. This may include having the patient change his or her life activities. The patient must incorporate a balance of work and rest and acquire regular healthy eating habits with reasonable nutritional goals. The establishment of adequate sleeping patterns is also necessary. Of equal importance is an open-minded positive attitude by the patient; for this reason, a support network can be invaluable.

After the Qigong treatment, the patient is also encouraged to avoid cold showers, the consumption of alcohol, excessive sex, and recreational drugs. Remaining in a quiet state of mind with a calm spirit is essential to experience the full benefits of the treatment.

### THE DURATION OF THE DISEASE'S PATTERN (LI) AND ENERGY (QI)

In ancient China, it was believed that the Dao manifests as "Li" (Pattern) and "Qi" (Energy). Similarly, the body manifests disease as "Li" and "Qi." Therefore, it is important for both the Medical Qigong doctor and patient to understand and address the physical, energetic, and spiritual components of the disease's Li and Qi (Figure 28.17).

Most individuals believe that because the diseased tissue has been surgically removed, or because the obvious symptoms have completely disappeared (due to pharmaceutical intervention) that they are "healed" and that the tumor or disease will not return. This erroneous concept has set the foundation for millions of disease recurrences and has allowed for the subsequent re-

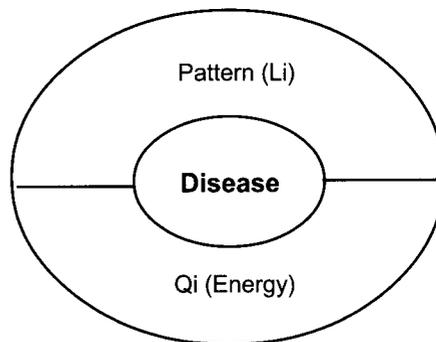


Figure 28.17. The body manifests disease as "Li" (Pattern) and "Qi" (Energy).

growth of certain diseased patterns (including cancer) commonly seen in clinics and hospitals.

In ancient Chinese clinical practice, a tumor was considered to be the energetic equivalent of a flower. The use of surgery alone to remove the tumor only succeeds in plucking off the top of the flower. If the energetic root (Qi) of the disease pattern (Li) has not been altered and still remains in tact, then the tumor (pattern of the flower) simply grows back.

### TIME AND HEALING

In the Medical Qigong clinic, if for example, a patient has a specific diseased condition that took over six years to develop, it will generally take 6 additional years of energetic application before the patient is considered completely "healed." The ancient Chinese doctors believed that each year the developing disease grows within the patient's tissues through different levels of progression (spiritual, energetic, and physical). Therefore, after the patient's symptoms have subsided, it will continue to take the same number of years of treatment in order to allow the patient to completely heal from the old, programed energetic patterns.

The patient's healing must be allowed to occur throughout the various levels of energetic progression (spiritual, emotional, mental, and physical) in order to fully re-pattern the energetic and spiritual matrices that created the disease.

**PURPOSE OF MEDICAL QIGONG  
PRESCRIPTION HOMEWORK**

After surgery has removed the tumor or disease manifestation, the patient is given Medical Qigong Prescription Homework in order to continue energetically Purging, Tonifying, and Regulating the tissue's energetic fields. Generally within the clinic, patients are seen once a week, and are then encouraged to taper off the treatments as they show progress, coming twice a month, once every six months and then once a year depending on the patient and his or her specific condition.

However, the patient will be encouraged to continue following specific Medical Qigong Pre-

scription exercises and meditations for the duration of the healing time.

**HEALING AND DIVINE INTERVENTION**

Sometimes in the clinic, after the initial treatment, a patient may become immediately healed, allowing them to forgo the long process of energetically re-patterning the disease formation. No one truly knows why this spiritual intervention occurs, however, it is both wonderful to observe and an honor to be a part of.

In ancient China, the "miracle" of being immediately healed was considered a "divine intervention" of the individual's Karma.



## CHAPTER 29

# COMBINING MEDICAL QIGONG THERAPY WITH OTHER HEALING MODALITIES

### COMBINING MEDICAL QIGONG THERAPY WITH TCM MODALITIES

Traditional Chinese Medical treatments in conjunction with clinical Qigong modalities can be broken down into exclusive Medical Qigong Therapy, Medical Qigong and Chinese Massage Therapy, Medical Qigong and Acupuncture Therapy, and Medical Qigong and Herbal Medicine Therapy.

### EXCLUSIVE MEDICAL QIGONG THERAPY

The Five Branches of Medical Qigong therapy (Distance therapy, Self-Regulation therapy, Qigong Massage therapy, Sound therapy, and Invisible Needle therapy) can be administered by the Qigong doctor to sedate and purge the body's organs, channels and collaterals; to tonify and promote Qi and Blood circulation; or to balance the body's Yin and Yang organ energy (Figure 29.1). Medical Qigong prescription exercises and meditations can also be given for the patient to practice at home. Medical

Qigong therapy by itself is excellent for the treatment of such ailments as:

- Insomnia
- Neurasthenia (Chronic Fatigue)
- Hypertension
- Stroke
- Acute Abdominal Pain
- Nerve Injuries
- Hemopleura (Blood in the walls of the thorax and diaphragm, along the pleural space)
- Myopia
- Migraines
- Muscle Atrophy
- Sprains
- Benign Tumors
- Cysts
- Menopause
- Anxiety
- Nausea

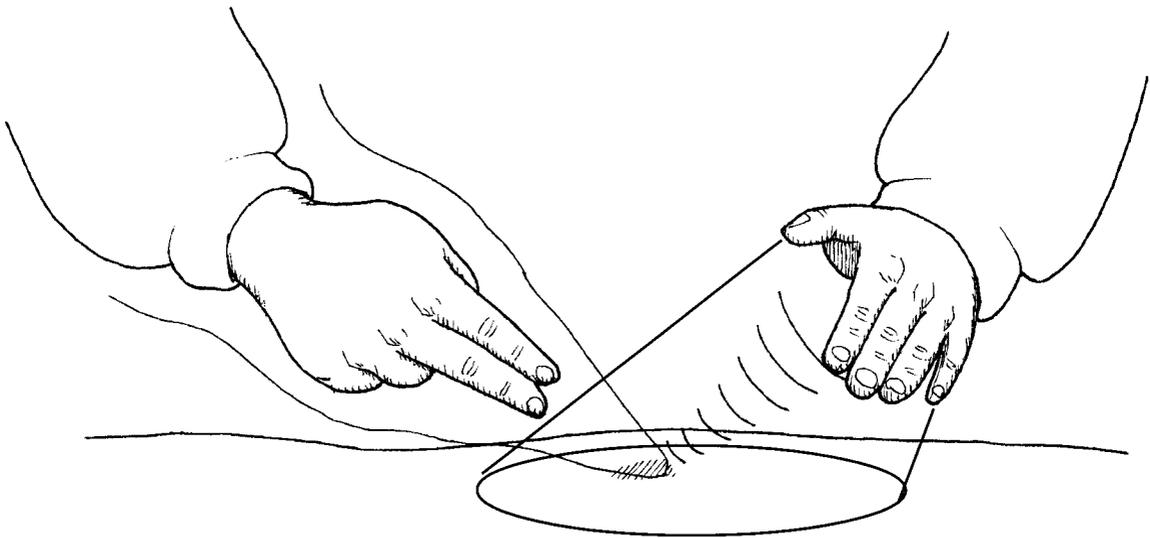


Figure 29.1. Medical Qigong Therapy

**MEDICAL QIGONG AND CHINESE MASSAGE THERAPY**

Medical Qigong therapy can be used in conjunction with all Five Branches of Chinese Massage therapy (Jie Gu - Bone Setting therapy, Tui Na - Muscle Manipulation therapy, Gua Sha - Scraping therapy, An Mo - Visceral Manipulation therapy, and Jing Point therapy). The combination of these two healing modalities results in a powerful clinical approach when used for tissue manipulation. When combined, Medical Qigong therapy and Chinese Massage therapy enhances tissue response, as well as initiates psychophysical reactions within the body.

Medical Qigong and Chinese Massage therapy are most commonly used in the treatments of patients with:

- Deep Tissue Obstruction
- Stiff Muscles
- Frozen Shoulder
- Low Sensitivity to Emitted Energy

**MEDICAL QIGONG AND JIE GU - BONE SETTING THERAPY**

Jie Gu Therapy is used for bone setting. The literal translation for Jie Gu is “knotted bone,” which describes the art of manipulating the bones and ligaments to unravel trapped Qi and Blood within the patient’s channels, collaterals and joints.

Medical Qigong techniques can be combined to clear the joints of Turbid Qi and Blood Stagnation before setting the bones. This also allows for a better adjustment of the patient’s structural alignment due to the doctor’s increased sensitivity and energetic perception (Figure 29.2).

**MEDICAL QIGONG AND TUI NA - MUSCLE MANIPULATION THERAPY**

Tui Na Therapy focuses on external tissue manipulation and adjustment of the muscles and tendons to adjust abnormal Qi circulation within the body’s muscular system (Figure 29.3). The translation of Tui Na is to “push and grasp.” It was developed primarily for correcting the misalignment of the body’s bones and muscles due to traumatic physical injuries.

Medical Qigong can be used to purge and dredge the channels and collaterals and to adjust

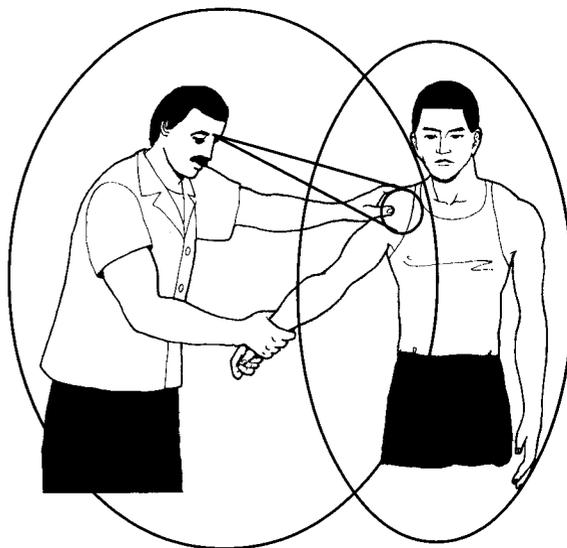


Figure 29.2. Nei Guan (Inner Viewing) and Qi Emission combined with Jie Gu Therapy is used to set bones and ligaments and unravel trapped Qi and Blood within the patient’s channels located at the joints.

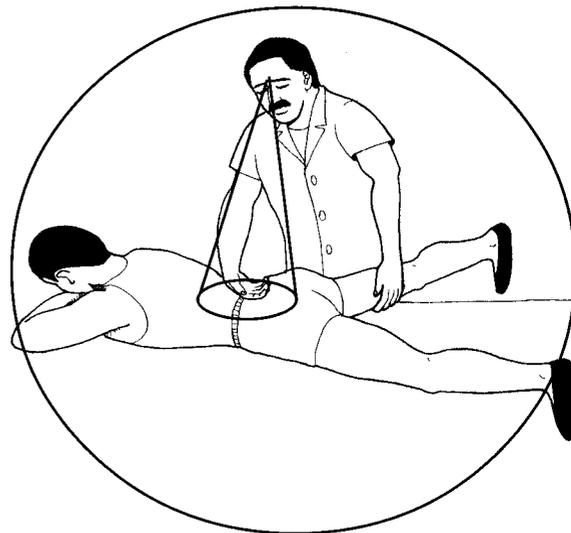


Figure 29.3. Before the doctor utilizes Tui Na Therapy for tissue manipulation in the adjustment of the muscles and tendons, Nei Guan (Inner Viewing) and Qi Emission can be used to enhance diagnosis of abnormal Qi circulation within the body’s muscular system.

Qi and Blood circulation before adjusting and regulating the body's muscular system with Tui Na therapy. The system of Reflexology was historically imported into Europe by Jesuit priests traveling throughout ancient China. This unique system of massage was rooted in the use of Tui Na therapy for pediatric care, and is used extensively in Medical Qigong Massage.

#### **MEDICAL QIGONG AND GUA SHA - SCRAPING THERAPY**

Gua Sha Therapy is used to regulate febrile conditions (e.g., flu, cholera, and malaria), to treat musculoskeletal conditions, and to relieve Blood Stagnation. The translation for Gua is "to scrape or scratch" and Sha is defined as "cholera," or sand-like maculae (referring to the red discoloration that is raised on the skin by the application of scraping). This therapy focuses on external surface tissue stimulation, usually targeting the tissue surrounding the neck and thorax areas (Figure 29.4).

Gua Sha Therapy is commonly used for promoting Qi and Blood circulation, removing toxins, clearing Heat, cooling the Blood, removing stagnation, and dissolving masses. A jade scraper (coin, bowl, or spoon) is used for purifying the Qi and transforming the Shen (Spirit). A water buffalo horn is commonly used for pulling Heat and toxins from the patient's body (occasionally ceramic is used, but never glass or plastic).

Medical Qigong can be used to purge and dredge toxic Heat from the body's Qi and Blood before regulating the patient's channels, collaterals, and tissues with Gua Sha therapy.

#### **MEDICAL QIGONG AND AN MO - VISCERAL MANIPULATION THERAPY**

An Mo Therapy is used for internal organ regulation and is energetic in its clinical approach. An Mo focuses primarily on Qi extension and soft-tissue and internal organ manipulation (Figure 29.5). Although the literal translation means to "press and rub," this therapy focuses on internal visceral manipulation and regulation, concentrating directly on the treatment of specific internal organ visceral cavities and the treatment of internal diseases and misalignment (e.g., prolapse).



Figure 29.4. Nei Guan (Inner Viewing) and Qi Emission combined with Gua Sha Therapy can be used for clearing Heat, cooling the Blood, removing stagnation, and dissolving masses.



Figure 29.5. Nei Guan (Inner Viewing) and Qi Emission combined with An Mo Therapy allows organ manipulation for internal visceral regulation and enhances the treatment of internal organ diseases.

Medical Qigong can be used in conjunction with An Mo therapy to purge and dredge toxins from the body, and to tonify and regulate the patient's internal organs, channels, collaterals, and tissues.

**MEDICAL QIGONG AND JING POINT - TRIGGER POINT THERAPY**

Jing Point Therapy is employed for channel and internal organ regulation. Jing point therapy uses pressing, pinching, clapping, and tapping techniques on specific energetic points and channels. These techniques are employed to promote Qi and Blood circulation, balance the body's Yin and Yang energy, tonify weak organs, dredge the channels, and expel pathogenic factors.

Medical Qigong Therapy (Invisible Needle Technique) can be used in conjunction with Massage Therapy (Jing Point Therapy) in order to focus concentrated energy into specific channel points (Figure 29.6).

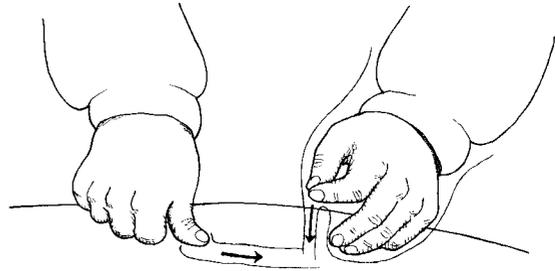


Figure 29.6. Invisible Needle Technique can be used in conjunction with Massage Therapy (Jing Point Therapy).

**MEDICAL QIGONG AND ACUPUNCTURE THERAPY**

In the clinical setting, Medical Qigong can be effectively combined with all Five Branches of Acupuncture therapy (Needling therapy, Cupping therapy, Bloodletting therapy, Moxa therapy, and Magnetic therapy).

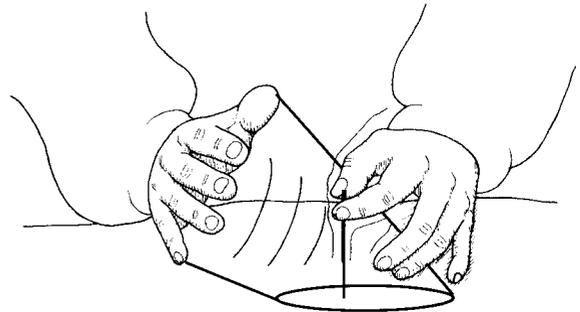


Figure 29.7. Medical Qigong Qi Emission Therapy can be combined with Needle Therapy.

**MEDICAL QIGONG AND NEEDLING THERAPY**

Acupuncture Needling therapy uses needles of various sizes that are inserted into channel points. These points are tiny areas where the Qi pools along the streams of an energy channel. The needles stimulate the nerves and energy flow to tonify or reduce Excess Qi.

- Instead of stimulating the needles through electro-stimulation or manual manipulation, the doctor can project Qi directly into the inserted needles using either tonifying or purging techniques (Figure 29.7). When combining Medical Qigong therapy with the treatment of needle insertion, the doctor will first generate Qi in his or her Lower Dantian. Next, the doctor will extend energy from the Lower Dantian out his or her body and directed it through the inserted needle into the patient. The combined energies (the inserted needle and doctor's emitted Qi) initiate increased Qi flow within the patient's channels resulting in a stronger stimulation. Sometimes strong stimulation will cause the needles to vibrate.
- The clockwise (for tonification) or counter-

clockwise (for purgation) energetic movement of the Qigong doctor's hand over the needle will facilitate deeper and more precise penetration for tonification or purgation. Also, the doctor's intention as it flows through the needle and channel into the patient's internal organ will stimulate a stronger response within the channel's energetic flow.

- Doctors can also point their palms or fingers directly at the needles (without physical contact) in order to stimulate Qi flow.
- Other doctors will first insert the needles into the patients, then generate a healing field which in turn stimulates the inserted needles.
- Some doctors will use an ancient form of energetic acupuncture called the "Heavenly Needle," or "Infinite Needle Method." This technique does not require inserting the needle into the patient's skin, but uses the needle as an focal point to energetically treat and stimulate specific tissue areas or channel points (it is an excellent technique for treat-

ing children and hypersensitive patients).

In the “Heavenly Needle” treatment method, the doctor will begin by imagining that his or her feet are standing firmly rooted on the Earth, with the waist suspended in the clouds and head extended deep into space.

With the acupuncture needle in the doctor’s right hand, the doctor will extend the needle deep into the Heavens and imagine touching the center of the North Star. Immediately the Qigong doctor will imagine that the acupuncture needle is transformed, emitting energy like a magnetic lightning rod, connecting to and absorbing energy from the Qi of Heaven (Sun, Moon, planets, and star constellations).

Next, the doctor will imagine and feel the energy of Heaven being absorbed into the acupuncture needle and flowing down into his or her Lower Dantian. As the energy builds within lower abdomen, the doctor will direct the Heavenly Qi from the Lower Dantian out the right arm and emit white light Qi from the acupuncture needle.

The placement of the acupuncture needle should be directed over the patient’s channel point at a distance of about one to two inches. The energized needle can perform many functions, including stimulating each point on the channel. This ancient energetic needle technique was used to treat the patient’s extremities (arms and legs). When Tonifying, the doctor will focus on the energetic needle insertion technique; when Purging, the doctor will focus on the energetic retraction technique. The doctor should hold the acupuncture needle like a calligraphy brush, and the physical action of the needle’s movement should resemble that of chicken pecking (Figure 29.8).

#### MEDICAL QIGONG AND CUPPING THERAPY

Cupping uses wooden, clay, or glass cups that adhere to the patient’s skin by suction. This suction drains, or removes, pathogenic Qi from the body’s pores. This technique can also be used to tonify or regulate specific areas of the body. Cupping therapy is generally combined with blood-letting to treat acute sprains accompanied by Blood stagnation.

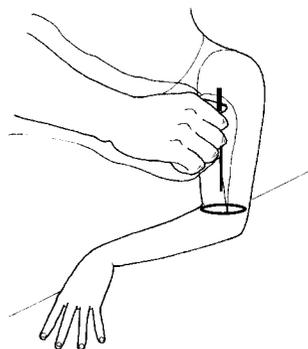


Figure 29.8. In the Heavenly Needle Technique, the doctor visualizes inserting energy from an acupuncture needle suspended several inches above the patient’s channel point.

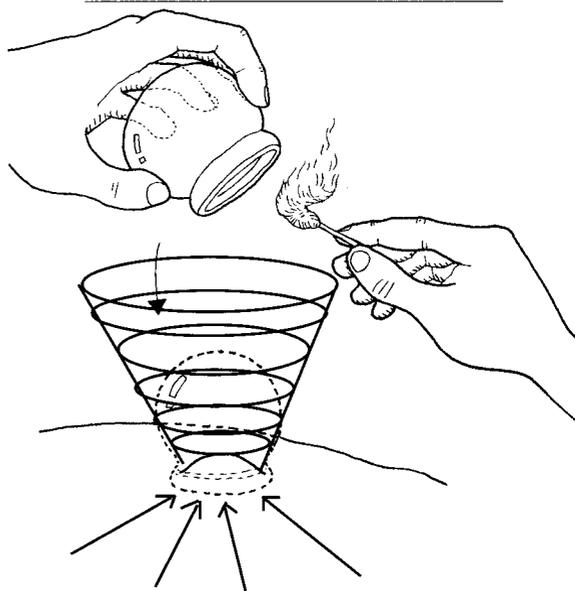


Figure 29.9. Medical Qigong Therapy (Qi Emission) can be combined with Cupping Therapy in order to increase the purging effect of the cup’s suction.

- When combining Medical Qigong therapy with cupping therapy, the doctor will first generate Qi in his or her Lower Dantian. Next, the doctor will extend energy from the Lower Dantian out his or her body via the right palm, creating an energetic vortex within the space between the cup and the patient’s skin (Figure 29.9).
- The clockwise energetic movement of the Qigong doctor’s hand over the cup will fa-

ilitate a deeper penetration and tonification effect, used especially in slide-cupping for tonification. A counterclockwise energetic movement of the Qigong doctor's hand over the cup will facilitate a deeper penetration and purgation effect.

**MEDICAL QIGONG AND BLOODLETTING THERAPY**

Bloodletting is done with instruments such as blood needles or seven- and five-star hammers to remove Toxic Qi, Blood stagnation, Heat, and other pathogenic factors (Figure 29.10). The hammer has five to seven sharp projections that pierce the skin. The focus of intent is to prick the points and superficial channels in order to cause slight bleeding (sometimes called Cutaneous Needle Puncturing). The acupuncturist diagnoses and then monitors the patient's condition by observing the different shades of the patient's Blood. Trapped Blood (dark, stagnant) or diseased Blood (light, watery) is released from the tissue area until a healthy ruby red color is observed. This therapy is considered useful for treating disorders of the nervous system, physical trauma, and extremely serious febrile diseases.

- When combining Medical Qigong therapy with the treatment of Bloodletting, the doctor will first generate Qi into his or her Lower Dantian. Next, the doctor will lance the specific points or areas of the body from which to release the Toxic Heat. The doctor will then extend energy from the Lower Dantian out his or her body and emit Qi into the particular channel he or she is about to purge. As he or she begins to remove Blood from the tissue area, the doctor will additionally create an energetic suction using the Bellows Palm technique to increase the purgation effect on the point and channel area.

**MEDICAL QIGONG AND MOXA THERAPY**

Moxa (Ai Ye) composed of leaves of mugwort, and is traditionally used in Chinese Medicine to treat diseases of Cold and Damp. Moxibustion (Moxa Burning) consists of three modalities of lighted herbal therapy: rolled moxa sticks, moxa cones, and moxa that is inserted on top of acupuncture needles. When used for treatment, the

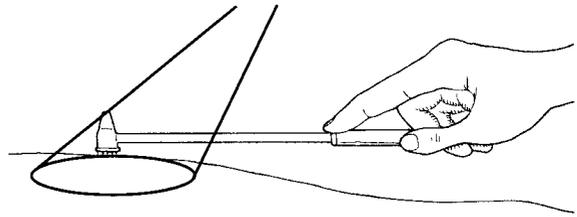


Figure 29.10. Medical Qigong Therapy (Qi Emission) can be combined with Bloodletting Therapy in order to increase the purging effect on the Stagnant Qi and Blood trapped within the patient's tissues.

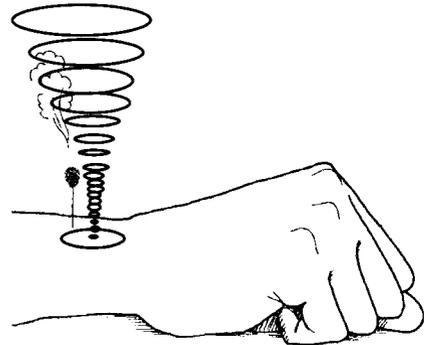


Figure 29.11. Medical Qigong Qi Emission Therapy can be combined with Moxa Therapy to increase the projection of heat and energy into the patient's channels.

moxa is lit and held over specific channel points in order to infuse heat and Qi into specific body areas for tonifying and invigorating Blood (Figure 29.11). Moxa is also used to expel Cold and to disperse Blood stagnation, described as follows:

- **Moxa Sticks:** When combining Medical Qigong Therapy with the treatment of moxa sticks, the doctor will first generate Qi in his or her Lower Dantian. Next, the doctor will extend energy from the Lower Dantian out his or her body and channel it through the burning herb into the patient. The combined energy of the Moxa heat and doctor's own Qi initiates increased Qi flow within the patient's channels, resulting in stronger tonification.
- **Moxa Cones:** When combining Medical Qigong therapy with the use of moxa cones, the doctor will first generate Qi in his or her Lower Dantian. Next, the doctor will extend energy from the Lower Dantian out his or her

body through the burning herb into the patient. The combined energy of the Moxa heat and doctor's own Qi initiates increased Qi flow within the patient's channel point, resulting in stronger tonification.

- **Moxa and Needles:** When combining Medical Qigong Therapy with the treatment of moxa that is inserted on top of acupuncture needles, the doctor will first generate Qi in his or her Lower Dantian. Next, the doctor will extend energy from the Lower Dantian out his or her body, through the burning herb, along the needle, and into the patient. The combined energy of the Moxa heat and doctor's own Qi initiates increased Qi flow within the patient's channel point, resulting in stronger tonification.
- **Moxa and Qi Emission:** The clockwise energetic movement of the Qigong doctor's hand over the moxa cone will facilitate a deeper penetration and tonification effect.

#### MEDICAL QIGONG AND MAGNET THERAPY

Magnet therapy utilizes magnetic patches or strips that are attached to various channel points of the patient's body to stimulate a response in the electromagnetic field (Figure 29.12). Magnet therapy has been used since the Tang Dynasty (618–907 A.D.). The magnets are applied to specific points for a period of three to five days, removed for one day, then re-applied. Whether used for tonification or sedation, this therapy facilitates constant treatment of the channel point.

When combining Medical Qigong therapy with Magnetic Therapy it is important for the doctor to energize the magnet while it is being placed on the patient's channel point. This increases the electromagnetic effect on the tissues and allows for a stronger therapeutic effect.

#### MEDICAL QIGONG AND HERBAL MEDICINE

Chinese herbs are used for tonifying, purging, dispersing, warming, cooling, nourishing the Yin, nourishing the Yang, and clearing Heat, as well as for moving Qi, Blood, Phlegm, and Body Fluids within the body. Specific herbs move the Qi inward, upward, downward, or outward. Traditional Chinese Medicine categorizes herbs based

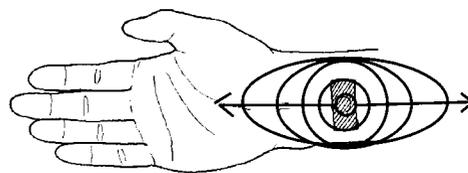


Figure 29.12. Medical Qigong Qi Emission Therapy can be combined with Magnetic Therapy to increase the magnet's energetic effect on the patient's channels, organs, and tissues.

on their energetic movements, thermal nature, taste, and functions.

Chinese herbal therapy includes five major clinical applications: nutritional 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*).

Recent clinical studies on plant oils ("You") have led Chinese doctors to consider essential oils to be the *Jing* (Essence) of plants. Because the plant's essence resonates with the various energetic natures of the body's *Yuan Qi*, certain modern Medical Qigong clinics have begun to integrate essential oil applications with Medical Qigong Massage Therapy.

#### CHINESE PHARMACEUTICAL HISTORY

Until the Song Dynasty (960-1279 A.D.), Chinese drugs (consisting of mineral, herbal, animal, fish, insect, fruit, grain, and vegetable ingredients) were traditionally grouped into three classes: Superior Drugs, Medium Drugs, and Inferior Drugs, described as follows:

- **Superior Drugs:** These drugs consisted of one hundred and twenty varieties of superior types of medicinal substances. Considered in ancient times as the "ruling" medicines, they were said to cause individuals to awaken to their innate vital powers and help them to fulfill their life purpose. Superior drugs (e.g., knotted fungus, *Zhu*, 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 Drugs:** These drugs consisted of one hundred and twenty varieties of moderate

types of medicinal substances. Considered in ancient times as “ministerial” medicines, they are said to enrich and nurture the individual’s essential nature, replenish deficiencies, and cure illnesses. These drugs, however, should not be taken over a long period of time. Examples of Medium drugs include bitter ginseng, Chinese angelica, and scallions.

- **Inferior Drugs:** These drugs consisted of one hundred and twenty varieties of inferior types of medicinal substances. Considered in ancient times as “assistant” medicines, they are mostly toxic and must be taken with precautions when used to treat an individual’s disease. Inferior drugs (e.g., aconite, peach kernel, and plum kernel) were said to affect the body’s Qi, Blood and Body Fluids.

During China’s Six Dynasties, maintaining health by means of diet, herbal prescriptions, and physical exercise was the main concern of the doctor for his or her patient. As a result of this interest, two types of medical literature developed in China: books that focused on nourishing life and books that focused on the classics of diet.

In China, the Qigong doctor is encouraged to prescribe herbs along with Medical Qigong exercises. If the Qigong doctor is not qualified to prescribe Chinese medical herbs, then a referral is made to an herbalist. The herbal prescriptions will vary according to the patient’s condition, constitution, and illness. Qigong and herbal therapies are most commonly used in the treatment of:

- Tumors
- Cancer
- Hepatitis
- AIDS
- Stroke
- Menopause
- Candidiasis
- Parasites
- Hypertension
- Insomnia
- Irritable Bowel
- Chronic Fatigue

**DIAGNOSIS AND TREATMENT USING MEDICAL QIGONG THERAPY**

In modern times, the use of Medical Qigong Therapy in combination with herbal therapies (or with pharmaceutical prescriptions) is becoming extremely popular. This is due to ample evidence that the success rate of the combination of self-applied Medical Qigong therapy and drug therapy is far superior to that of drug therapy



Figure 29.13. A Qigong doctor testing the efficacy of a specific loose Herb for his patient.

alone. In China, this data is reported in numerous studies on patients with diseases ranging from hypertension to cancer.

Medical Qigong therapy relaxes the body and promotes the flow of Qi, Blood, oxygen, and nutrients to all cells of the body, as well as promotes the removal of waste products from the cells. Medical Qigong also promotes drug uptake by the cells and tissues by means of increased microcirculation within the body’s circulatory system. This increased Qi flow through the body’s microcirculation nourishes diseased or stressed tissues.

Medical Qigong therapy can be applied in combination with herbal prescriptions in clinical application, for both diagnosis and treatment.

**DIAGNOSIS**

One popular diagnostic herbal technique taught at the Xi Yuan Hospital in China, is to absorb the energetic effects of a specific medicine into your body by touching the bottle that contains a specific herbal prescription (Figure 29.13).

The doctor then extends his or her energy into a patient and begins absorbing the patient’s Qi in order to verify how the patient’s body will be affected by the herbal prescription. This ancient Medical Qigong technique is similar in effect to the modern diagnostic techniques of Applied Kinesiology.

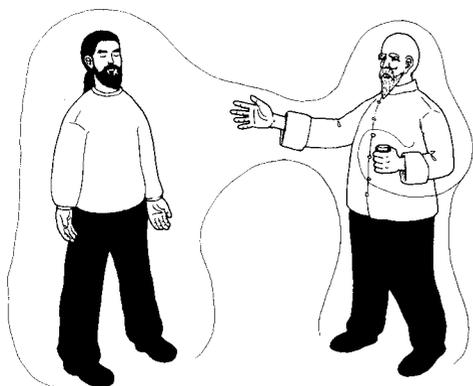


Figure 29.14. A Qigong Doctor emits the energy of specific patent herbal medicine into his patient.

#### COMBINED TREATMENT FOR TONIFICATION

There are specific Tonification techniques that can be used for treating patients with Medical Qigong Qi Emission Therapy in combination with Herbal Therapy:

1. The Qigong doctor will hold the herb in his or her left hand and begin to energetically feel, ingest, and absorb the medicinal and energetic properties of the herb into his or her Lower Dantian.
2. Once the doctor has embodied the specific energetic nature of the herb, he or she will start to project the herb's specific healing qualities into the patient for treatment. The energetic properties of the herb are combined with a specific color in order to enhance the herb's Tonification effect. The doctor then projects the herb and colored Qi into the patient body, targeting a specific internal organ (Figure 29.14).

#### USE OF COLOR AND HERBS TO TONIFY ORGANS

Combining Medical Qigong Color Tonification therapy with the energetic effect of medicinal strengthening herbs increases the potency of the herbs. Included are a few examples of some specific loose herbs that can be used for organ Tonification in combination with Qi Emission Therapy.

#### TO TONIFY THE LIVER

The green color is combined with the specific energetic Liver Blood tonification qualities of *Lycium barbarum* (Gou Qi Zi) and is projected into



Figure 29.15. *Lycium barbarum* (Gou Qi Zi) is used for Tonifying Liver Blood. (Inspired from the original artwork of Lilian Lai Bensky)



Figure 29.16. *Arillus euphoriae longanae* (Long Yan Rou) is used for Tonifying Heart Qi and Blood. (Inspired from the original artwork of Lilian Lai Bensky)

the patient's Liver (Figure 29.15). This herb is used to treat Liver and Kidney Deficiency. Symptoms of Liver and Kidney Deficiency manifest as patterns of Yin and Blood Deficiency, sore back and legs, low-grade abdominal pain, nocturnal emission, impotence, or wasting and thirsting disorders. Gou Qi Zi's energy enters the patient's Liver, Lung and Kidney Channels. It benefits the Essence, brightens the eyes, enriches the Yin, and moistens the Lungs.

#### TO TONIFY THE HEART

The red color is combined with the specific energetic Heart Qi and Blood tonification qualities of *Arillus euphoriae longanae* (Long Yan Rou) and is projected into the patient's Heart (Figure 29.16). This herb is used to treat Heart and Spleen Deficiency. Symptoms of Heart and Spleen Deficiency

manifest as insomnia, Heart palpitations, forgetfulness, or dizziness. Long Yan Rou's energy enters the patient's Heart and Spleen Channels, nourishes the Blood, and calms the Shen.

**TO TONIFY THE SPLEEN**

The yellow color is combined with the specific energetic Spleen Qi tonification qualities of *Radix astragali membranaceus* (Huang Qi) and is projected into the patient's Spleen (Figure 29.17). This herb is used to treat Spleen Deficiency. Symptoms of Spleen Deficiency include fatigue, lack of appetite, diarrhea, uterine bleeding, or prolapse disorders (e.g., Stomach, Uterus, and rectum). Huang Qi's energy enters the patient's Lung and Spleen Channels, raises the Yang Qi of the Spleen and Stomach, augments the Wei Qi, Tonifies Qi and Blood, and stabilizes the Exterior.

**TO TONIFY THE LUNGS**

The white color is combined with the specific energetic Lung Qi and Lung Yin tonification qualities of *Radix diocoreae oppositae* (Shan Yao) and is projected into the patient's Lungs (Figure 29.18). This herb is used to treat Lung Deficiency. Symptoms of Lung Deficiency manifest as chronic cough or wheezing. Shan Yao's energy enters the patient's Lung, Spleen, and Kidney Channels, and it also moistens, therefore benefitting both the Yin and Yang of the Lungs and Kidneys. Additionally, Shan Yao can also be used to Tonify the Spleen and Stomach.

**TO TONIFY THE KIDNEYS**

Tonification of the Kidneys is aimed at strengthening Kidney Yin, Kidney Yang, or both Kidney Yin and Yang, described as follows:

- The midnight blue and black color is combined with the specific energetic Kidney Yin tonification qualities of *Herba ecliptae prostratae* (Han Lian Cao) and is projected into the patient's Kidneys (Figure 29.19). This herb is used to nourish and Tonify Liver and Kidney Yin. Symptoms of Liver and Kidney Yin Deficiency manifest as dizziness, blurred vision, vertigo, or premature graying. Han Lian Cao's energy enters the patient's Kidney and Liver Channels, Cools the Blood, and stops bleeding (due to Heat in the Blood).



Figure 29.17. *Radix astragali membranaceus* (Huang Qi) is used for Tonifying Spleen Qi. (Inspired from the original artwork of Lilian Lai Bensky)



Figure 29.18. *Radix diocoreae oppositae* (Shan Yao) is used for Tonifying Lung Qi and Lung Yin. (Inspired from the original artwork of Lilian Lai Bensky)



Figure 29.19. *Herba ecliptae prostratae* (Han Lian Cao) is used for Tonifying Kidney Yin. (Inspired from the original artwork of Lilian Lai Bensky)

- The flame blue color is combined with the specific energetic Kidney Yang tonification qualities of *Cortex eucommiae ulmoidis* (Du Zhong) and is projected into the patient's Kidneys (Figure 29.20). This herb is used to treat Kidney Deficiency. Symptoms of Kidney Deficiency manifest as weak knees, sore or painful lower back and knees, fatigue, frequent urination, and edema. Du Zhong's energy enters the patient's Kidney and Liver Channels, Tonifies the Kidney and Liver organs, strengthens the sinews and bones, and promotes circulation (by smoothing the flow of Qi and Blood).



Figure 29.20. *Cortex eucommiae ulmoidis* (Du Zhong) is used for Tonifying Kidney Yang. (Inspired from the original artwork of Lillian Lai Bensky)

#### MEDICAL QIGONG AND NUTRITIONAL EDUCATION

Nutritional education is stressed in order to assist patients in choosing foods for the body's nourishment and optimum health, as well as for the treatment of disease. Foods have many similar properties to herbs and can be used as seasonal and disease specific prescriptions. An old Chinese saying asks, "Are herbs food or food herbs?", which stresses the importance of a good diet.

The study of Medical Qigong can greatly assist the herbalist when prescribing specific diets for patients. This is due to the deeper understanding the herbalist will have of the patient's energetic organ patterns and the various effects on the body created by the transitions of nature.

#### MEDICAL QIGONG AND HERBAL TEAS AND SOUPS

Herbal 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.

Medical Qigong Therapy (Qi Emission) can be combined with the production of herbal teas and soups to enhance digestive absorption and increase the tissue energizing ability of the herbs, thus augmenting their healing potential.

#### MEDICAL QIGONG AND HERBAL TINCTURES AND WINES

Tinctures and wines are both alcohol-based herbal formulas. Tinctures are concentrated alcohol-based formulas prepared from raw herbs and are used internally. Wines are traditionally applied

externally to alleviate pain, or ingested as a tonic, depending on the specific formula and the disease being treated.

Medical Qigong Therapy (Qi Emission) can be combined with the production of herbal tinctures and wines to enhance both external and internal absorption, thereby increasing their healing potential.

#### MEDICAL QIGONG AND HERBAL OILS, BALMS, AND LINIMENTS

Oils, balms, and liniments are oil-based herbal formulas usually applied externally for the treatment of muscle, tendon, and ligament trauma, or to alleviate pain, disperse Excess Qi, or draw Qi into specific areas for tonification.

Medical Qigong Therapy (Qi Emission) can be combined with the production of herbal oils, balms and liniments to enhance Qi and Blood flow, aid the herbs' assimilation and tissue energizing ability and increase the herbs' healing potential.

#### MEDICAL QIGONG AND HERBAL COMPRESSES, POWERS AND PILLS

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 for ingestion, used for internal organ tonification and the rebalancing of the body's energy systems. Pills are herbs specifically prepared from traditional formulas, rolled into little balls, and orally ingested for the treat-

ment of internal disorders.

Medical Qigong Therapy (Qi Emission) can be combined with the production of herbal compresses, powers and pills to aid the herbs' energizing ability, increasing the herbs' healing potential.

### **COMBINING MEDICAL QIGONG THERAPY WITH WESTERN MEDICAL MODALITIES**

Traditional Chinese Medical Qigong serves as a powerful tool in aiding Western medical approaches for alleviating the patients' physical suffering. Because the emphasis is on mental and emotional approaches to healing, Medical Qigong therapy has been successfully combined as a complementary treatment with the following Western specialties:

- Pediatrics
- Geriatrics
- Gynecology
- Neurology
- Oncology
- Surgery
- Chiropractic
- Osteopathy
- Naturopathy
- Nursing
- Physical Therapy
- Massage Therapy

### **COMBINING MEDICAL QIGONG THERAPY WITH PSYCHOTHERAPY**

Traditional Chinese Medical Qigong also serves as a powerful adjunct to aiding Western approaches for alleviating patients' emotional suffering. Because its emphasis is on mental, emotional, energetic, and spiritual approaches to healing, Medical Qigong therapy has been successfully combined as a complementary treatment with the following conditions:

- Drug Addiction
- Alcoholism
- Depression
- Anxiety
- Fear and Phobia
- Psychosomatic Disorders
- Schizophrenia

### **COMBINING MEDICAL QIGONG AND DRUG THERAPY**

There is ample evidence in the literature from China on that the effect of treatments utilizing a combination of Medical Qigong Prescription exercises and Western Pharmaceutical drugs is superior to that of taking drugs by themselves. Research conducted on the advantages of a combination therapy of Medical Qigong Prescription exercises and drugs, versus taking drugs alone was presented at the World Academic Society of Medical Qigong in 1996, in Beijing China, and was obtained through clinical trials conducted on hypertension and cancer patients.

The mechanism of this apparent synergy is not entirely understood, but undoubtedly relates to the fundamental mechanism of Medical Qigong. Medical Qigong is believed to remove blockages to the flow of the Qi (energy), Blood, oxygen, and nutrients to all cells of the body, as well as promote the removal of waste products from the cells of the body. Blockages in energy (Qi) flow may result from injury, disease, or stress.

Increases in Qi flow and Blood circulation help nourish diseased or stressed tissue, providing a means for the body to heal itself. This mechanism suggests that Medical Qigong also could promote drug uptake to tissue and cells via increased Blood circulation. Doctor Omura's research (from a Japanese Medical Qigong research Institute) shows that drug uptake can be increased by using energized paper (paper in which Qi was emitted) applied to afflicted area of the body.

### **COMBINING MEDICAL QIGONG AND CHIROPRACTIC MANIPULATIONS**

Today, chiropractic therapy is diverse in its approach to healing the body, often embracing both the traditional Western clinical examination and approach to healing the physical body, as well as the Eastern energetic approach to healing the patient's body, mind, emotion, and spirit.

Jie Gu (bone setting), the original form of chiropractic care, is a five thousand year old practice categorized as a branch of Chinese massage therapy. It utilizes osseous and ligamentous ma-

nipulations to release stagnation in the joints created by overlapping channels of Blood and Qi.

As a therapeutic modality, Jie Gu traditionally incorporated the energetic principles of Medical Qigong Therapy and was combined with Jing Point Therapy and Tui Na Massage to return the body to a state of balance. Much of the holistic aspects originally present in chiropractic care were lost when it was adopted and refined within the Western medical model.

Over the years, Western Chiropractic Therapy has begun to re-introduce several energetic practices back into its clinical practice. These energetic practices are deeply rooted in Medical Qigong energetic theory and energetic clinical modalities, including Qi Emission Therapy, Energetic Point Therapy, and Qi Massage Therapy. These energetic systems began to be introduced into the Western Chiropractic clinic in the disguised form of Polarity therapy, Network Chiropractic therapy, Touch For Health therapy, and Muscle Testing (from Applied Kinesiology therapy).

There is ample evidence that utilizing Medical Qigong Therapy (e.g., Qi Emission Therapy, and Qi Massage Therapy) in conjunction with Western Chiropractic Therapy is more functional and effective than general Chiropractic adjustment therapy alone (Figure 29.21).

Dr. Seth Lefkowitz, a chiropractor and graduate of the Doctoral program of the International Institute of Medical Qigong, observed within his practice the following results of incorporating Medical Qigong Therapy into traditional chiropractic care.

- First, he found that blockages existing on a physical level (manifesting as osseous, tendinous, or ligamentous misalignments) could be cleared without the need for a traditional adjustment, de-

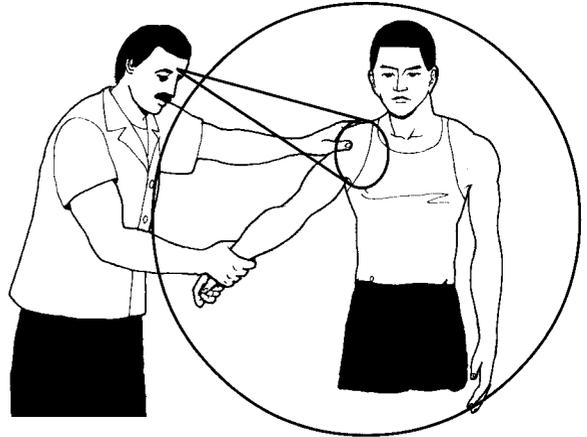


Figure 29.21. Western Chiropractic Adjustment Therapy is used to set the bones and ligaments to unravel the trapped junctions of Blood and Qi channels at the patient's joints (similar to Chinese Jie Gu Therapy). When combined with Medical Qigong Qi Emission Therapy, Energetic Point Therapy and Qi Massage Therapy, chiropractic adjustment becomes a powerful clinical modality for healing.

pending on the severity of the patient's condition.

- Second, when a physical adjustment was needed, the use of Medical Qigong clinical modalities allowed him to easily release blockages of stagnant Qi along the channel system of the patient's body. This allowed the patient to maintain the corrected alignment for longer durations, reducing pain and compensatory muscle patterns.

- Third, because of the subtle perception skills developed through Medical Qigong clinical practice, his overall sensitivity increased, which dramatically improved his palpation skills, allowing him to more effectively locate and treat the root cause of the structural imbalance (manifesting as pain and discomfort on the physical level).



# CHAPTER 30

## PRECAUTIONS AND ETHICAL CONSIDERATIONS FOR THE QIGONG DOCTOR

### AVOIDING ENERGETIC DEPLETION

Because Medical Qigong therapy consumes energy, as long as the Qigong doctor's quantity of energy is higher than that of the patient's, the doctor can transmit energy into the patient with no ill effect. If, however, the doctor is very tired or depleted and tries to treat a patient, the energy that the doctor is able to produce may become weaker than that of the patient.

It is important to note that energy currents flow from high concentrations to low concentrations (much like water). Therefore, the doctor may, if in a weakened state, absorb the Turbid Qi or diseased energies from the patient. Any imbalance in the doctor's organ system can increase the doctor's vulnerability to foreign pathogens (Figure 30.1). These pathogenic sensations may also be unconsciously transmitted by the doctor into

the body of healthy people or other patients as well. Individuals who have not practiced Qigong, however, and whose energy circulation and channel points are not open, are not as prone to interference by these sensations. These individuals have a natural barrier. They are not sensitive to energetic fields of transmission because of their existing denial system, and therefore cannot perceive energetic sensations.

If the Qigong doctor already has a tendency toward a particular illness, exposure to pathogens may instigate or intensify the disease. If the doctor is suffering from any energetic deficiencies, for example, the end result of a treatment may be that the doctor experiences Qi deviations from absorbing the patient's Toxic Qi. This means that more Qi and energy have been extended outside of the doctor's body than can be replenished, thereby weakening the doctor's energetic constitution.

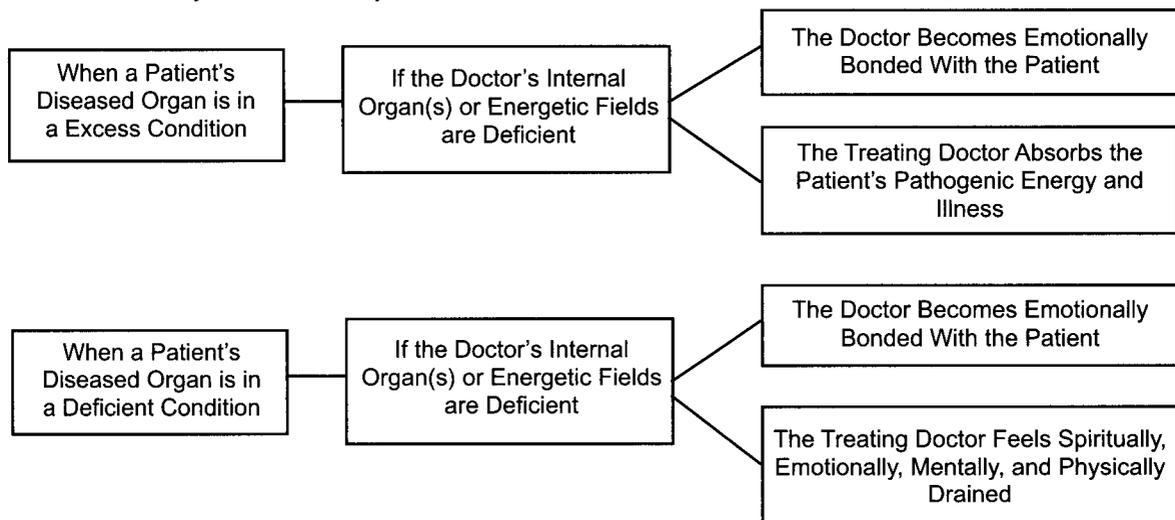


Figure 30.1. If the Qigong doctor is not careful, the patient's energetic dysfunction (whether Excess or Deficient) can affect the doctor's energetic field, creating illness within his or her body.

## ABSORBING TURBID QI FROM THE SIX OPENINGS OF THE BODY

When treating patients, the doctor receives and diagnoses information from the “Six Openings” (also called the “Six Windows of the Body”). These Six Openings are described as follows:

- **The Windows of the Eyes:** This opening is connected to the Liver, and opens the body to seeing energetic patterns and colors.
- **The Windows of the Ears:** This opening is connected to the Kidneys, and opens the body to hearing vibrational patterns, tones and frequencies.
- **The Windows of the Nose:** This opening is connected to the Lungs, and opens the body to smelling different frequencies and odors (scents and aromas).
- **The Window of the Mouth:** This opening is connected to the Spleen, and opens the body to energetic tasting or flavor sensing, and controls energetic metabolism (transforming and transporting energy, thoughts and emotions).
- **The Window of the Body:** This opening is connected to the Heart, and opens the body to energetic and somatic (kinetic) feeling sensations.
- **The Window of the Spirit:** This opening is connected to the Heart and Mind, and opens the body to intuitive perception of emotions, thoughts, and spiritual insights.

While using the Six Openings for diagnosis and treatment, the doctor naturally depletes some life-force energy. Since all five organs (eyes, ears, nose, tongue, and body) are directed by the doctor’s Spirit (Shen), the expenditure of energy is considerable. Any imbalance due to organ depletion will cause the doctor to absorb Turbid Qi from the patient. This Turbid Qi can move within the doctor’s body causing Qi Deviations, especially if it mixes with the doctor’s Clear Qi:

1. **Upper Dantian:** If this happens within the doctor’s Upper Dantian, the symptoms may include mental fatigue, dizziness, and headaches.
2. **Middle Dantian:** If this happens within the doctor’s Middle Dantian and Yellow Court area, the symptoms may include emotional

fatigue, poor appetite, discomfort in the Liver (hepatic region), belching, and nausea.

3. **Lower Dantian:** If this happens within the doctor’s Lower Dantian, the symptoms may include physical fatigue, cold in the extremities, discomfort in the lower abdomen, diarrhea, and dysmenorrhea.

This is why Qigong doctors must constantly be refilling and rebalancing themselves energetically. It is important to note that if the Qigong doctor has indeed ingested the patient’s pathogens, and Qi deviations have resulted, no Western doctor, acupuncturist, or herbalist can help him or her. Only the doctor with the Qi Deviation (or with the help of another Qigong doctor) can change the Turbid Qi back to Clear Qi by using divine healing energy and purging the body’s Shen, Qi, and finally the Jing. This supports the doctor’s Righteous Qi and fights the invasions of the patient’s pathogens.

### PREVENTING THE INVASION OF TURBID QI

When Turbid Qi enters the doctor’s body, it interferes with normal Qi circulation, causing disorders in part of or in all of the energetic circulatory system. In mild cases, Qi may stagnate in certain areas of the body (shoulder, arm, chest, or back), causing physical and mental symptoms.

- **Physical Symptoms:** These can include tingling, pain, cold, contraction, heaviness, soreness, and distention and stuffiness in the chest.
- **Mental Symptoms:** These can include interference with mental activity, causing dizziness, headache, heaviness in the head, vexation, and restlessness.

In severe cases, the doctor may experience the same symptoms as the patient, but upon physical examination there is no verification of any existing disease. The doctor should, therefore, be on the alert to avoid developing symptoms from the patient after Turbid Qi is perceived.

### RESISTANCE TO TURBID QI INVASION

As the Qigong doctor “dips” into the patient’s tissues, he or she will encounter several variations of Toxic Qi formations. Because the doctor is constantly in contact with the patient’s pathogens, it

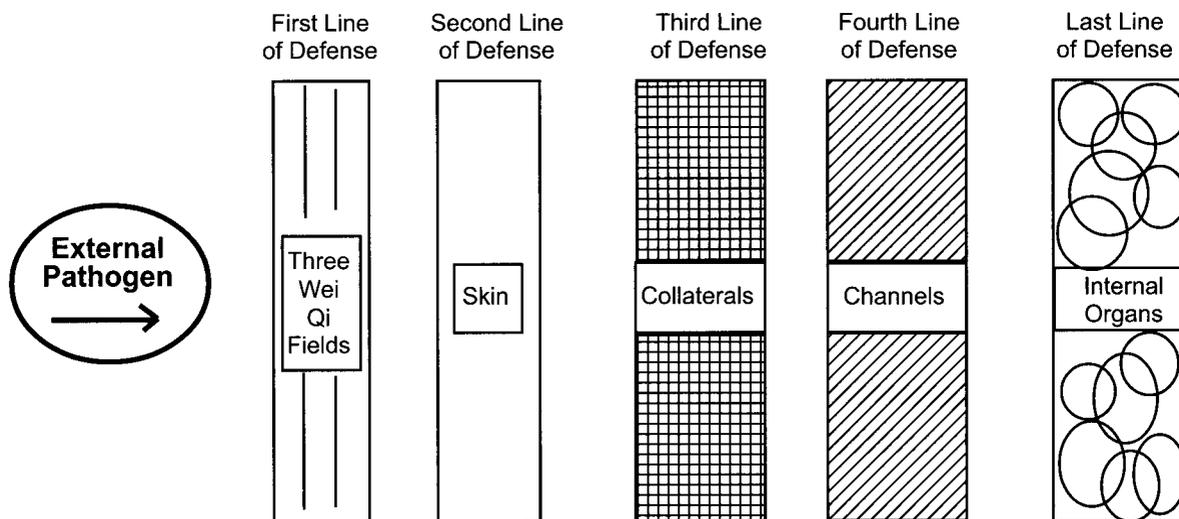


Figure 30.2. The Process of External Pathogenic Invasion

is important for the doctor to purge his or her own energetic field and physical tissues after each treatment (washing the hands, forearms, and elbows).

Both the Qi and Blood located within the doctor's Twelve Skin Zones rely on the energy flowing within the Collaterals for nourishment. The Twelve Skin Zones circulate Wei Qi, which in addition to its defensive function, is also in charge of opening and closing the pores. The skin relies primarily upon the strength of the Wei Qi for resistance to the invasion of external pathogenic influences, as these harmful influences must first penetrate the skin before they can affect the body's internal tissues and organs.

Pathological symptoms associated with the Twelve Primary Channels and Connecting Channels manifest along the surface of the Twelve Skin Zones before progressing deeper into the body's connective tissue. If the exterior Wei Qi is strong enough, pathogens will be stopped at the external level. The order of pathogenic progression is described as follows (Figure 30.2):

- 1. The Body's Wei Qi:** This is the body's first line of defense. A healthy body will project a strong, protective, external energetic field, which will maintain a capable defensive boundary. If the doctor becomes weak, tired,
- 2. The Skin:** This is the body's second line of defense. If the body's Wei Qi is not strong enough to resist an external attack and the skin is not capable of warding off the pathogens, then the pathogens will attack the skin, causing the sweat pores to open and thus allowing the pathogens to advance towards the collaterals.
- 3. The Collaterals:** These are the body's third line of defense. If the body's collaterals are unable to redirect or purge the advancing pathogens, the pathogens will then advance into the channels.
- 4. The Channels:** These are the body's last line of defense before the advancing pathogens invade the doctor's internal organs. If the body's channels are unable to redirect or purge the pathogens and the pathogens are allowed to continue their progression, they will advance further into the body's internal organs.
- 5. The Internal Organs:** These are affected once the pathogens have breached all the outer defenses and disease can now begin to establish its residence.

## REMOVING TURBID QI INVASION

It is very important for doctors who treat patients with Medical Qigong therapy to possess the ability to prevent and expel Turbid Qi so that it will not disturb their own energetic activities. Qi Deviations are most often seen in individuals who treat patients after they have gained some knowledge of Medical Qigong but have limited clinical experience, (though this can occur even to those experienced in Medical Qigong practice). The interference by Turbid Qi is often an important factor in the doctor's health.

When interference by Turbid Qi is perceived, the doctor should use proper hand manipulations and readjust his or her energy to expel the Turbid Qi immediately. If the Turbid Qi invades the doctor's fingers or penetrates into certain channels or points, the doctor should immediately guide the Qi out his or her body. This can be accomplished by leading the Qi out the tissues via the extremities (i.e., relaxing and shaking the hands to discharge the Turbid Qi while exhaling).

It is important to expel Turbid Qi when it has reached the fingers, wrists or elbows, and not allow it to travel past the shoulders. The doctor should be able to stop Turbid Qi from invading his or her body before it reaches the Dazhui GV-14 point on the upper back, the Tiantu CV-22 point at the base of the throat, the Quepen St-12 points on the front of the shoulders, or the Fengfu GV-16 and Fengchi GB-20 points on the back of the head.

If this occurs, the Qigong doctor should drive the Evil Qi out of his or her body and regulate the Qi circulation as soon as possible. There are several ways to do this:

- Exhale while swinging the arms toward the ground, driving the Evil Qi deep into the center of the Earth. When treating tumors, be careful to disperse the pathogens out your fingers and do not allow the toxins to stick to your palms (Figure 30.3). Generally, beginning Qigong students are encouraged not to treat cancer patients until their sensitivity has developed to an advanced state of awareness, so that they will be able to detect the infiltration of a patient's Turbid Qi.



Figure 30.3. In order to disperse the patient's Evil Qi, the Qigong doctor exhales while flicking the toxic energy into the Earth.

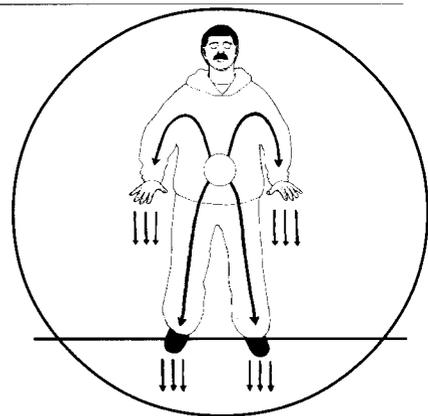


Figure 30.4. The Qigong doctor gathers energy into his or her Lower Dantian and expels any pathogenic invasions out the hands and feet.



Figure 30.5. To avoid absorbing the emotions from an energetic discharge (released from dissolving an energetic cluster), the Qigong doctor turns his or her head and expels the patient's toxic emotions through exhalation.

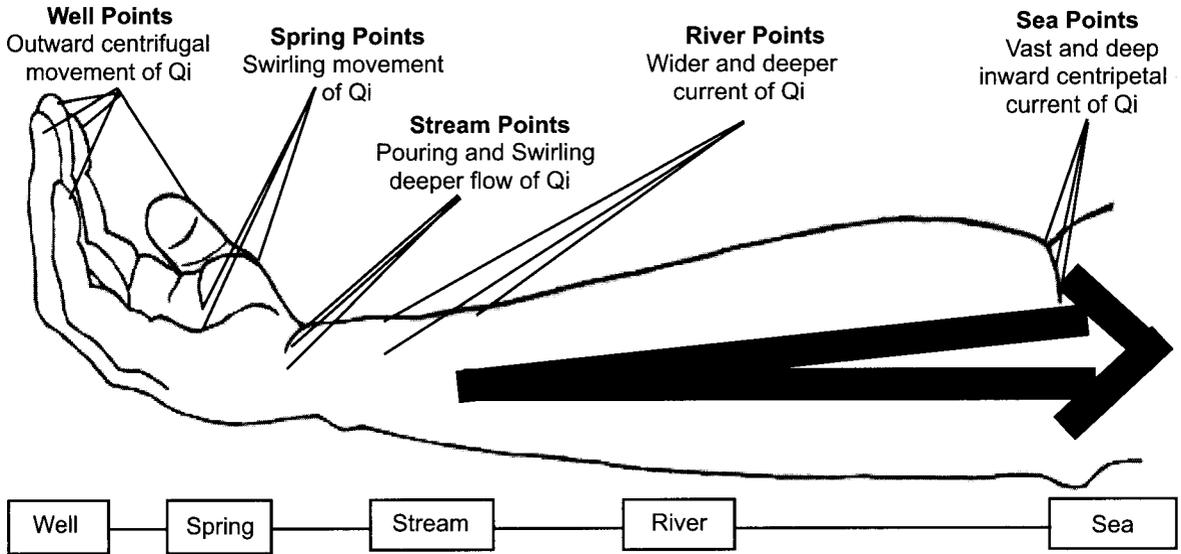


Figure 30.6. The energetic flow of the body's channels progress from shallow to deep, beginning at Well - Spring - Stream - River - Sea Points.

- Exhale while “blowing Qi” (extending Qi) out the palms (Pc-8) and feet (Kd-1) (Figure 30.4).
- Exhale out the mouth (but never over the patient or towards anyone else). A shift in breathing is a common reaction when the emotions are discharged or when an energetic cluster is reached (Figure 30.5).

A disease of external origin that lodges within the doctor's skin can also be treated by stimulating and Purging the Wei Qi in the affected area through breath and External Sound projection before the Toxic Qi progresses further into the body's connective tissue.

### ABSORBING AND TRANSPORTING PATHOGENIC QI

The ancient Chinese used the example of water to describe the energetic flow of Qi. The flow of Qi begins superficially in the extremities at the “Well” points (located on the tips of the fingers or toes). As the flow of Qi gradually increases, it expands, growing larger and deeper in its energetic progression up the extremities, until finally (at the elbows or knees) the Qi flow enters into the “Sea” of the body's energetic currents. The body's energy

naturally progresses up the extremities in the following order: Well - Spring - Stream - River - Sea.

When dredging and purging Toxic Qi from a patient's body, a Qigong doctor must first emit energy to connect with the patient's energetic fields and tissues. This energetic connection includes contact with the disease-causing pathogens. When first connecting with the patient's pathogenic Qi, the doctor will inadvertently expose the Well, Spring, and Stream points located on his or her hands to the Toxic Qi (Figure 30.6). If the patient's Toxic Qi is not dispersed by the doctor's own Wei Qi, it will absorb into the energetic fields and tissues of the doctor's hands.

The exterior pathogens can then be transported to the doctor's interior through any energetic openings that are vulnerable to penetration, especially the Stream points (also known as the Points of Convergence). Once the pathogens have passed through the Stream points, they can progress further up the doctor's arm, flowing into the River and Sea points. Eventually, the patient's pathogens will affect the energy flow of the doctor's body and can be absorbed into the doctor's own tissues, organs, and organ systems.











































































































































































































































































































































































































































































































































































