Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.
Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and “still the mind.” While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi’s patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun’s system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.
Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,200 instructors and practitioners from all over the world. Universal Tao Centers and Chi Nei Tsang Institutes have opened in many locations in North America, Europe, Asia, and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Tao Training Center in Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a laptop computer for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirty-five books to convey the full Universal Tao System. In June 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi Gong Master of the Year. He is the first recipient of this annual award.

In December 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February 2002, the Immortal Tao practices were held at Tao Garden for the first time using the Darkness technology creating a complete environment for the higher level Taoist practices.
About the Author

He has previously written and published these Universal Tao books:

*Awaken Healing Energy of the Tao* - 1983  
*Taoist Secrets of Love: Cultivating Male Sexual Energy*  
co-authored with Michael Winn - 1984.  
*Taoist Ways to Transform Stress into Vitality* -1985  
*Chi Self-Massage: the Tao of Rejuvenation* - 1986  
*Iron Shirt Chi Kung I* - 1986  
*Healing Love Through the Tao: Cultivating Female Sexual Energy* - 1986  
*Bone Marrow Nei Kung* - 1989  
*Fusion of the Five Elements I* - 1990  
*Chi Nei Tsang: Internal Organ Chi Massage* - 1990  
*Awaken Healing Light of the Tao* - 1993  
*The Inner Structure of Tai Chi* co-authored with Juan Li - 1996  
*Multi-Orgasmic Man* co-authored with Douglas Abrams  
1996 - published by Harper/Collins  
*Tao Yin* - 1999  
*Chi Nei Tsang II* - 2000  
*Multi-Orgasmic Couple* co-authored with Douglas Abrams  
2000 - published by Harper/Collins  
*Cosmic Healing I* - 2001  
*Cosmic Healing II* co-authored with Dirk Oellibrandt - 2001  
*Door of All Wonders* co-authored with Tao Haung - 2001  
*Sexual Reflexology* co-authored with W. U. Wei - 2002  
*Elixir Chi Kung* - 2002  
*Tan Tien Chi Kung* - 2002

Many of the books above are available in the following foreign languages:  
*Arabic, Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Romanian, Russian, Serbo-Croatian, Slovenian, Spanish, & Turkish* editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.
Chapter 1
What is Universal Tao?

I. System

The Universal Tao is a self-help system for curing and preventing illness and stress, and for enhancing all aspects of life. Its key concept is increasing vital energy, or Chi, through easy techniques and physical exercises. This life force energy is then circulated through the acupuncture meridians of the body and channeled into health, vitality, balanced emotions, and creative and spiritual expression.

A practical system accessible to everybody, The Universal Tao is a modern expression of centuries-old Taoist practices. Many of these techniques were formerly known only to an elite group of Taoist Masters and hand-picked students. I have formulated these powerful practices into a comprehensive system which I began teaching to the public at large in my native Thailand in 1973. In 1978 I brought this system to the Western world. I then opened The Universal Tao Center in New York and began teaching the practices there. Today we teach our system in various places throughout the United States and Europe. Though spiritual in its foundation, The Universal Tao is not a religion. It is compatible with all religions, as well as with agnosticism and atheism. There are no rituals to perform and no gurus to surrender to. The Master and the Teacher are highly respected, but are not deified.

This book covers the beginning practices of Level I of the System:
1. Inner Smile
2. Six Healing Sounds
   The entire system has three levels:
   1. Level I concentrates on Universal energy, strengthening and calming the body;
   2. Level II concentrates on changing negative emotions into strong, positive energy; and
   3. Level III concentrates on creative and spiritual practices.
All levels include both mental (meditative) practices and physical disciplines, such as Tai Chi, Papua, and Iron Shirt Chi Kung. The foundation course called the Microcosmic Orbit is covered in my first book, *Awaken Healing Energy through the Tao*, but is also surveyed in this book as part of a Daily Practice. For a description of other courses and for the addresses and phone numbers of the Universal Tao centers, see the end of this book.

**II. Taoism and Some Basic Concepts in Chinese Healing**

Taoism is the 5000-8000 year old foundation of Chinese philosophy and medicine. It is also the mother of Acupuncture and the inspiration for modern body-oriented therapies, such as Acupressure, Rolfing and Feldenkrais. The Tao has been described as “natural law” or “natural order”, “the constantly changing cycle of the seasons”, “an art”, “a method”, “a power”, and “a path of direction”.

In the Taoist view, harmony and balance are essential for health. The body is seen as a whole; therefore, stress or injury to one organ, gland or system weakens the entire body. The body is also self-regulating and will naturally move toward balance if allowed to.

Illness is caused by a blockage of energy. Too much or too little energy in one part of the body results in disease to that part and stresses the entire body. The Universal Tao teaches us how to correct this imbalance by awakening the Chi, or vital energy, and circulating it to the needed areas.

The Taoist system links each organ to one of the five elements in nature: metal, water, wood, fire, or earth. It also connects them to a season of the year, a color, and a quality in nature (e.g., wet, dry, windy, etc.). This relationship often describes the characteristics of that organ. For example, the heart is linked to summer, fire and red; a healthy heart is associated with excitement and warmth. The season of an organ is the one in which the organ is dominant or working the hardest.

Body, mind, and spirit are totally integrated in the Taoist view. Therefore, Chinese medicine finds that negative emotions, such as anger, fear or cruelty, and excessive amounts of positive emotions, such as too much joy or excitement, can injure the organs and associated organs and cause disease. Both the Inner Smile and the Six Healing Sounds (covered in this book) help to balance the emotions as well as to improve health.
III. Illness starts as a Problem with One’s Energy Level

World of Stress

A problem may exist for many years before it physically manifests itself as a disease. It may appear as a blockage or decreasing of the Chi energy level leading to a Chi imbalance in particular parts or organs of the body. If we become aware of the Chi imbalance when it first occurs, we have a long grace period in which to correct it.

Many people don’t regard bad temper or negative emotions as sickness. In Taoism we regard these as the beginning of the imbalance of the Chi energy in the system, just like bad breath or body odor can be the beginning signs of weakness or illness of the liver, kidneys or stomach.

Stubbornness can be caused by an imbalance of the heart energy. Malodorous sweat can be due to a dysfunction of the kidneys, which have lost the filtering function to eliminate excess water contained in the body fluids. Cowardice and fear can be due to an imbalance of the lung or kidney energy. Back pain can be caused by an imbalance of the kidneys and bladder, and many other bad behaviors and physical ailments can be traced to an imbalance of the Chi energy in different parts of the body.

As we live our lives now, our attachment to the material world grows, and we become more and more drawn to material things, like various drugs, entertainment, services and unnatural foods. The more we feel that we need to have this and buy that, the more worry and mixed emotions we feel. We can get rid of all of these feelings by getting rid of our emotional attachment to these materials.

Conserving, increasing and transforming the Chi energy should be the first or primary preventive method practiced. When a person has a heart attack, he might use this method to prevent a second. When a bad kidney or bad back develops, the use of this method prevents it from getting worse. The primary preventive practices are started at the Chi level. In the Taoist system we map out all the organ energy meridians, which have a network extending from the organs throughout the body. When blocked or decreased the organs are the parts which will get less life force and will trap in the bad Chi (i.e., the Chi we know as sick energy in the organs or
the meridians.) If we are not in touch with our inner selves, it is very hard to notice much change internally. By knowing how to conserve, transform and increase the Chi, we have more Chi to open the blockage, increase the body’s defensive powers and prevent illness. We can live the happy, healthy life we want to live and maintain our health as we age; we can live life not going from one illness to another, but instead have lifelong vitality and a will (desire) to live.

The Taoist system is geared to help you live a healthy life, free from illness, with vitality to help other fellow human beings. Many of my students had given up coffee, drinks, drugs, and certain kinds of “necessary” entertainment quite easily when they started to work on themselves to satisfy their organs and senses and thereby strengthen them.

I have one student who, at one time, had many factory workers and, therefore, had power over many people. However, he was deeply in debt because he couldn’t give up endlessly buying things. Finally, he came to me and talked to me about his problem. I explained to him that stress and emotional energy created blockages due to energy imbalances in his organs. If he could strengthen his organs and senses and increase the circulation in his body, he would see the world from a different angle. After he completed the Microcosmic Orbit Meditation and practiced the Six Healing Sounds, Inner Smile and Tao Rejuvenation, he came to me and said, “Master Chia, I’m going on a long vacation”. I asked, “What happened?” He replied that he had sold his factory, paid all of his debts and had a few thousand dollars left. “I want to rest, practice more of what you teach and come back and start all over again”, he said. There was a tremendous change in his face.

IV. Best Investment is your own Health

Many people put all their life force into earning money, until their vitalities are depleted and illnesses set in. They have to spend more and more of their money on hospitals, surgery, medicine, and, finally, spend most of their time in bed.

Many people say, “I don’t have time to practice. My day is filled with appointments and work, meetings, study and children.” If you can improve your mind, body, and spiritual level of energy, your
mind will be clearer; you will be more physically fit; your work will usually take less time to accomplish; and your emotions will be calmer.

Many of my students have the same problem: it is hard to find time to practice the Microcosmic Orbit Meditation, Six Healing Sounds, Inner Smile, Tao Rejuvenation, Tai Chi Chi Kung, Iron Shirt and Fusion of the Five Elements. It takes time to learn in the beginning, but after you learn it, it becomes a part of your life. For example, you can do the Inner Smile while waiting in line. We spend a lot of time each day just waiting, and you can turn that time into practice time.

Many of our students study this system for a while and actually sleep less and eat less, so they end up having more time to do the practice. My knowledge and experience tell me that if people can put a 30-60 minute daily investment into their health each day, they will get 1-4 hours back and will be able to achieve more in less time. As a result, they will have more time to do more things.

V. Taoism in the Home

The Taoists do not regard differing characteristics or personal qualities of the husband and wife as the main sources of unhappiness in the family. The natural thing is for opposites to attract each other. The most important thing is to understand each other, look at each other’s strong points, and help to overcome each other’s weak points.

In order to understand the other person, you have to understand yourself first. The best way to understand yourself is to get in touch with your own organs through the inner system and senses. You can then strengthen the organs in order to transform negative energy and cultivate positive emotions and values.

Negative emotions are the main causes of energy imbalances in the body. The existence of negative energy in one family member will create negative emotions in other family members and disturb the energy balance in the entire family.
VI. Sexual Imbalances can be modified with Practice

Another factor in the breakdown of the family is an imbalance in the sex life of the married couple. Healthy vitality is a major source of sexual energy. The organs and glands are the main source of sexual energy, and therefore, healthy organs and glands will increase the happiness of a couple’s sex life. A stressful life, pollution, and the vast regulations that govern life in our society rob people of their organ and sexual energies. They are left depressed, with their vitality and sexual energy depleted. This leads to psychological and marital problems. These problems can cause muscular weaknesses, such as impotence (inadequate erection) in men and lack of muscle tone in the sexual organs of women. For a couple, the question is how to increase and transform their sexual energies and therefore correct the physiological problems of the sexual organs. In this book we deal directly with strengthening the internal organs and senses.

VII. Peacefulness of Chi Energy

The balance of peaceful Chi energy in a person is very important because it can help to balance the Chi of another person who is close. Anything that is overly extreme will cause an imbalance of Chi energy and will destroy peacefulness. There are five types of peace necessary in a family:

- Peace of mind,
- Peace of the heart,
- Peace of the body,
- Peace of the organs, and
- Peace of the senses.

Taoism says that too much noise will hurt the ears and their associated organs, including the kidneys and the bladder causing fear and disturbing the peace. Too much drinking or eating will hurt the spleen and indirectly, hurt the liver, which will result in anger and bad temper and will disturb the peace of the family. Too much looking at television or movies will hurt the eyes, which will hurt the liver and the gall bladder and cause a loss of energy, weakening the vitality of the entire body. Overexercising or overworking will hurt the tendons. Too much worry will hurt the nervous system.
Weakness of the organs or senses and nerves can cause certain types of unpleasant personal characteristics and bad habits which, in the long run, cause problems for the entire family. By understanding the sources of the problems and using the Inner Smile, Six Healing Sounds and the Tao Rejuvenation exercises and meditations together, the Chi energy imbalance and organ weakness can be treated. It is important to understand the problems and to use the Taoist practices to help family members get over them, in order to avoid larger disturbances. By practicing together, the energies of the family members are exchanged and balanced together as a family unit. When one of the family comes down with a sickness due to stress or negative emotional energy, other members of the family can help to balance that energy before further problems develop.
Chapter 2
Inner Smile

I. Benefits

A. Low Grade Energy vs. High Grade Energy

In Taoism we regard the negative emotions as low grade energy. Many people operate their lives in anger, sadness, depression, fear, worry, and other kinds of negative energy. These types of energy are bound to cause chronic disease and steal our major life force. The Inner Smile is the true smile for all parts of the body, including all the organs, glands, and muscles, as well as the nervous system. It will produce a high grade of energy that can heal and eventually be transformed into an even higher grade of energy. (Fig.2.1).

A genuine smile transmits loving energy, which has the power to warm and heal. Just recall a time when you were upset or physically ill and someone, perhaps a stranger, gave you a big smile—suddenly you felt better. Norman Cousins, former editor of The Saturday Review, writes in Anatomy of an Illness that he cured himself of a rare connective tissue disease by watching old Marx Brothers moves. One of my students cured herself of cancer of the breast by continually practicing the Inner Smile to the part that was sick.

In ancient China, the Taoist Masters recognized the power of smiling energy. They practiced an Inner Smile to themselves, which moved Chi energy and produced a high grade of Chi, and achieved health, happiness and longevity. Smiling to oneself is like basking in love, and love can repair and rejuvenate.

The Inner Smile directs smiling energy into our organs and glands, which are so vital to life. Ironically, although we often pay a great deal of attention to our outer appearance very few of us are aware of what the inner organs and glands look like, where they’re located, or what their functions are. Worse yet, we are insensitive to the subtle warnings they send us when we mistreat them with poor diets and unhealthy life styles. We are like a boss who never pays any attention to his employees and is startled when things go wrong. If we’re acquainted with our organs and glands, appreciate what they do, and learn to hear their messages, they will reward us with relaxation and vitality.
Fig. 2.1 The Inner Smile will help you have more Chi energy and produces a high grade of Chi.
B. Honey-like Secretion or Poisonous Secretion

The Inner Smile is most effective in counteracting the stresses of life. In our current society, we spend millions of dollars just to find a way to release stress. Often, these remedies provide only partial and temporary relief.

The Inner Smile has a close relationship with the thymus gland and will increase the activity of that gland. In the Taoist system, the thymus gland is the seat of greater enlightenment, the seat of love and the seat of the life force Chi energy. When we are under emotional stress, the thymus gland is the first to be affected. In the book *Your Body Doesn’t Lie* by John Diamond, M.D., Dr. Diamond presents a study that shows that the thymus has a role as the master controller that directs the life-giving and healing energies of the body. The theory of cancer formulated by Sir MacFarlane Burnet, the Australian Nobel Prize winner, suggests that increasing the thymus gland’s activity will result in a greater ability to ward off cancer. One type of cells produced by the thymus is T-cells. The function of the T-cells is to recognize abnormal cells and to destroy them. Of the billions of cells produced in the body each day, some will be abnormal. If the T-cells are not activated by the thymus hormone, the abnormal cells will continue to proliferate and develop into clinical cancer. Hence, the thymus gland plays a critical role in the prevention of cancer throughout adult life.

In Applied Kinesiology, there is a way to test the strength or weakness of the thymus gland in which the Inner Smile will make an important difference. Have your partner try this test: Touch the thymus, located at the point where the second rib joins the breastbone below the throat. First have your partner not smile, but let the facial muscles drop and the corners of the mouth turn down. Have him keep one hand extended out to the side, while you press the hand down. Then, try it with your partner smiling and see the difference. This demonstrates that when you smile, you activate the thymus gland. (Fig. 2.2 and 2.3).

Taoist sages say that when you smile, your organs release a honey-like secretion which nourishes the whole body. When you are angry, fearful or under stress, they produce a poisonous secretion which blocks up the energy channels, settling in the organs and causing loss of appetite, indigestion, increased blood pressure, faster heart beat, insomnia and negative emotions.
**Fig. 2.2** The expression in this picture will increase energy.

**Fig. 2.3** The expression in this picture can affect your level of energy.

Smiling into your organs also causes them to expand, become softer and moister and, therefore, more efficient. As a result, the liver, for example, has more room to store nutrients and detoxify harmful substances.
Fig. 2.4 Eyes linked to autonomic nervous system can affect your level of energy.
The practice of the Inner Smile begins in the eyes. They are linked to the autonomic nervous system, which regulates the action of the organs and glands. The eyes are the first to receive emotional signals and cause the organs and glands to accelerate at times of stress or danger (the “fight or flight” reaction) and to slow down when a crisis has passed. Ideally, the eyes maintain a calm and balanced level of response. Therefore, by simply relaxing your eyes, you can relax your whole body and thus free your energy for the activity at hand. (Fig. 2.4).

C. Learning through the Inner Smile

When you are stressed, overly emotional or operating your life in anger or fear, your organs become obstructed and your performance levels are lowered. A lot of energy is eaten up, and you become dull, lacking alertness and playfulness. You are hindered in learning or developing new ideas, and if you try to force yourself to learn, the subject matter often will not remain in your mind and you will not be able to integrate it into yourself. In the Tao system, we believe that our organs, senses and parts of our bodies are involved in learning.

When you smile to your organs, senses and glands, you make a connection and have good communication with them.

When you are stressed or fearful, all the organs and senses are closed. For example, when you do not like someone, your body does not want to accept the person and, thus, is not able to accept that person’s teaching and ideas.

1. Main Sources of Auditory Energy

The main sources of auditory energy are the kidneys and their associated organ the bladder. For example, when the kidneys are functioning well you will be more alert and, thus, able to learn. The kidneys are connected to the openings of the ears. The auditory sense—hearing—is very important in learning. When the kidneys are strong, you will increase your auditory sharpness, which will enhance your learning.

The bladder helps in eliminating toxic fluids, which makes the blood cleaner and the fluids able to flow more freely. If the bladder is impaired, then the kidney functions will be affected.
2. Main Sources of the Power of Speech

The main sources of speech power are the heart and its associated organ, the small intestine. The heart provides the spirit for learning and is the seat of joy. Without eagerness or a spirit to learn, learning will be difficult. The secret of learning is joyfulness, fun and delight. When these are present your whole body will accept what you learn into itself. The heart is also the seat of respect and honesty. When you have respect, the heart is open. The tongue connects to the heart, and when that connection is open, you can start to accept and program your mind in bits and pieces, assimilating into order what you have learned.

The small intestine helps you assimilate. When the small intestine has a problem, the heart functions are affected. Many times, in order to learn new things, we need time to assimilate them into our systems.

3. Main Sources of Visual Energy

The main sources of visual energy are the liver and its associated organ, the gall bladder. When the liver is in good working order, you will be able to be more assertive, be able to make more decisions, and be able to integrate the things you learn. The opening for the liver is the eyes. When the liver is weak or sick, or you are under stress or are angry, you won’t be able to make decisions and your vision will be impaired, making it difficult to program into your mind what you see and to integrate what you learn.

A healthy gall bladder helps you make decisions more easily, too.

4. Main Sources of Gestational Energy

The main sources of gestational energy are the spleen and stomach. The spleen gives the good sense of inclusiveness. It is the opening for the mouth and is involved with the sense of taste and in digesting what you learn.

The stomach is associated with the spleen. When the stomach is in good condition, you will be more receptive to new thoughts, ideas, and ways. Once you have accepted them as your own, you will be more willing to learn new things and more economic ways.
5. Main Sources of Olfactory and Kinesthetic Energies

The main sources of olfactory and kinesthetic energies are the lungs and the large intestine. The lungs are associated with good impulses, and their openings are the nose and skin. They are involved with kinesthetic feeling, the senses of the skin and the sense of touch and feeling, thereby increasing awareness of your surroundings and, so, tremendously increasing your ability to learn.

The large intestine is involved in elimination and release and makes you more open, physically and mentally. When you are constipated, you are more closed, not open to new ideas and not willing to change. Even though only a small step might be required to change, some students will not let go of old ways or ideas to succeed. The large intestine is the associate organ of the lungs and helps strengthen the lungs' functions.

6. Adrenal Glands’ Energy gives you Enthusiasm to Learn

The adrenal gland gives you vitality and the hot energy, or Yang energy, of the kidney. It also energizes you and makes you enthusiastic to learn. Without vitality you will feel lazy, sleepy and not eager to learn.

7. Thyroid and Parathyroid Glands help Power of Expression

The thyroid and parathyroid glands will help you increase your ability to express your opinions and your experiences so that all the senses can be involved in learning.

8. Thymus Gland helps Immune System

The thymus gland is the seat of energy, and it helps us in strengthening our immune systems. It creates energy in the form of enthusiasm and in this way gives you strength and energy to learn.

9. Sexual Organs’ Energy increases Creative Power

The sexual organs are the seat of energy for creative power. When you have low sexual energy, you will be less creative and will be stuck in old, inefficient ways. When you know how to smile and increase your sexual energy, you will increase your power to solve problems in daily life.
10. Spine is Center of Communication

The spine is the center of control and the center of communication. Know how to smile down into your spine and relax it, and you will increase your communication powers; you will know how to communicate what you have learned through your spine into your organs and to accept new and more efficient ways into your system. The spine is also known as the controller of the networks.

11. Guidelines for Super-Learning

a. Smile throughout learning. Smile to the parts or organs that are resistant to new ideas. For example, if the heart is unwilling to be accepting and open, smile to it to release the joys and fun of learning. If the liver has too much anger, which shuts off vision, smile to it until it is open.

b. Let your hands, legs, head, chest, eyes, nose, mouth, ears, tongue, anus, etc. all be involved in learning by acting out. For example, if you are learning a new computer, let yourself act or imagine that you are a computer. Get inside and understand it; use your hands, eyes, ears, etc. and let them all be in contact with what you want to learn.

c. Smile to the senses and let them all open and feel light and happy to learn. Let them all be involved in learning. Start from vision; go through the auditory, olfactory, kinesthetic and gustatory senses. Imagine or involve what you are going to learn with your visual sense of what it looks like, with your auditory sense of how it will sound, with your olfactory sense of how it will smell, with your kinesthetic sense of how it will feel, and with your gustatory sense of how it will taste.

d. Use metaphors of your daily life that you know or use the most. For example, if you are a gardener or like flowers, you can connect the thing you know into gardening or flowers. Or if you are an animal lover, transform the things you learn into animals and the characteristics that are like the animals' characteristics.

e. Involve your total self in learning. Check out your whole system—your senses, your organs, your arms, your hands, etc. They are willing to learn and recognize what they don’t want to learn. Smile to them; tell them you love them and want them to get involved.
D. Personal Power through the Inner Smile

1. The smile is the most powerful energy of personal power. The true inner smile from your organs will make all the organs contribute their own power to generate and streamline out to your senses, especially the eyes. The eyes connect to all the organs and senses. Once you know how, you can get power to all the organs.

Imagine we have 63 trillion cells. Each cell gives out a very small amount of energy. Multiplied by 63 trillion cells, the energy is tremendous. When you are relaxed and calm and you smile, you can maintain energy at its peak performance and always be ready to take action. The level of energy is always the main clue.

2. When your level of energy increases, you will have more energy to increase your skills, you will have more flexibility of action, and you will know better what you want and how to get it—i.e., specificity.

3. Smile to the sexual organs. The higher the level of sexual energy that you have, the more personal power you will have. When sexual power decreases, personal power decreases, too. Practice how to conserve and increase sexual energy by recycling it. Foods or drugs that claim to increase sexual power are not going to last long, if at all, and cannot increase energy or be effective in the long run. Knowing how to cultivate sexual energy is one of the main sources of power.

II. Preparation for the Inner Smile

A. Wait at least an hour after eating to begin the practice.

B. Choose a quiet spot. It might help in the beginning to disconnect the phone. Later on, you will be able to practice almost anywhere with any noise, but for now you need to eliminate distractions in order to develop your inner focus.

C. Dress warmly enough so as not to be chilled. Wear loose fitting clothes and loosen your belt. Remove your glasses and watch.

D. Sit comfortably on your “sitting bones” at the edge of a chair. The genitals should be unsupported because they are an important energy center. This means if you are a man, the scrotal sac hangs free of the edge of the chair. If you are a woman practicing nude, you should cover your genitals with cloth to ensure no energy loss through them.
Incorrect Sitting Position

Correct Sitting Position

The back should be straight.

Fig. 2.5 Sitting Posture
E. The legs should be a hips’ width apart and the feet should be solidly on the floor.

F. Sit comfortably erect with your shoulders relaxed and your chin slightly in.

G. Place your hands comfortably on your lap, the right palm on top of the left. You may find it easier for the back and shoulders to raise the level of your hands by placing a pillow under them. (Fig. 2.6)

![Fig. 2.6 Close the circuits in the hands, with the left hand on the bottom and the right hand on the top.](image)

H. Breathe normally. Close your eyes. While concentrating, the breath should be soft, long and smooth. After a while you can forget about your breath. Attention to breath will only distract the mind, which must focus on drawing energy to the desired points. There are thousands of esoteric breathing methods; you might spend your whole life mastering them and acquire no lasting energy.

I. Position of the tongue: The tongue is the bridge between the two channels. Its function is to govern and connect the energies of the thymus gland and pituitary gland, and it can balance the left and right brain energies. There are three positions for the tongue. For the beginning, place the tongue where it is most comfortable. If it is uncomfortable to place the tongue on the palate, place it near the teeth. (Fig. 2.7).
Fig. 2.7 Tongue Position

Fig. 2.8 Front Line Smile: Major Vital Organs

- Thyroid and Parathyroid Glands
- Thymus Gland
- Heart
- Lungs
- Stomach
- Liver
- Spleen
- Adrenal Glands
- Pancreas
- Kidneys
- Sexual Organs
III. Practice

A. Smiling Down to the Organs—the Front Line

1. Relax your forehead. You can imagine meeting someone you love or seeing a beautiful sight. Feel that smiling energy in your eyes.

2. Then allow that smiling energy to flow to the midpoint between your eyebrows. Let it flow into the nose, then the cheeks. Feel it relaxing the facial skin, then going deep inside the face muscles; feel it warming your whole face. Let it flow into the mouth, and slightly lift up the corners of the mouth. Let it flow into the tongue. Float the tip of the tongue. Put your tongue up to the roof of the mouth and leave it there for the rest of the practice; this connects the two major channels of energy, the Governor and the Functional. Bring the smiling energy to the jaw. Feel the jaw releasing the tension that is commonly held there.

Fig. 2.9 The neck is a major thoroughfare for most of the body’s systems.
3. Smile into your neck and throat, also common areas of tension. Although the neck is narrow, it is a major thoroughfare for most of the systems of the body. Air, food, blood, hormones, and signals from the nervous system all travel up and down the neck. (Fig. 2.9). When we are stressed, the systems are overworked; the neck is jammed with activity, and we get a stiff neck. Be like the Taoist Masters and think of your neck as a turtle’s neck—let it sink down into its shell and let it rest from the burden of holding up your heavy head (Fig. 2.10). Smile into your neck and feel the energy opening your throat and melting away the tension.

4. Smile into the front part of your neck where the thyroid and parathyroid glands are. This is the seat of your power to speak and when it is stuck, Chi cannot flow. When it is tense and held back, you cannot express yourself. You will be frightened in front of a crowd, cowardly, and communications will break down. Smile down to the thyroid gland and feel the throat open, like a flower blossom. (Fig. 2.11)
5. Let the energy of the smile flow down to the thymus gland, the seat of love, the seat of fire, the seat of Chi, and the seat of healing energy. Smile down into it, feel it start to soften and moisten. Feel it grow bigger, like a bulb, and gradually blossom. Feel the fragrance of warm energy and healing Chi flow out and down to the heart. (Fig. 2.12)

6. Let the smiling energy flow into your heart, which is the size of a fist and is located a little to the left of the center of the chest. The heart is the seat of love, the seat of compassion, the seat of honest respect and the seat of joy. Feel the heart, like a bulb, gradually blossom and send the fragrant warmth of Chi love, joy and compassion radiating throughout all the organs from the pumping of the heart. Let the smile energy fill your heart with joy. Thank your heart for its constant and essential work in pumping blood at the right pressure to circulate throughout your body. Feel it open and relax as it works more easily. (Fig. 2.13)
Fig. 2.12 Feel the thymus gland gradually blossom.

Fig. 2.13 The heart is the seat of joy; feel it gradually open like a bulb.
7. Bring the smile and joyful energy from the heart to the lungs. Smile into every cell of your lungs. Thank your lungs for their wonderful work in supplying oxygen to the body and releasing carbon dioxide. Feel them soften and become spongier, moister. Feel them tingling with energy.

Smile into the lungs deep inside and smile your sadness and depression away. Fill the lungs with the fragrance of righteousness that is induced by the love, compassion and joy from the heart. Let the smile energy of joy, love and righteousness flow down to the liver.

8. Smile into your liver, the large organ located mainly on the right side at the bottom of the rib cage. Thank it for its marvelously complex part in digestion—processing, storing and releasing nutrients—and its work in detoxifying harmful substances. Feel it soften and grow moister.

Smile again and get deep into the liver. See any anger and hot temper lying in the liver. Smile them away and let the joyfulness, loveliness, righteousness and warm Chi induce the nature of the liver—kindness—to flow until it is full and overflows out to the kidneys and adrenal glands.

9. Bring the smiling energy into your kidneys, just inside the lower part of your rib cage in the back on either side of the spine. Thank them for their work in filtering the blood, excreting waste products and maintaining water balance. Feel them grow cooler, fresher, and cleaner. Smile into your adrenals, on top of your kidney’s these produce adrenalin for “fight or flight” situations and several other hormones. Your adrenals may thank you by giving you a little extra shot of energy.

Smile again and get deep into the kidneys. See and feel if there is any fear lying inside the kidneys. Smile with the warmth of joy, love, and kindness, and melt your fears away. Let the nature of the kidneys—gentleness—come out and fill them until they overflow to the pancreas and spleen.

10. Smile into your pancreas and spleen. First smile into your pancreas, which is located at the center and to the left at and above waist level. Thank it for producing insulin to regulate your blood sugar level and enzymes for digestion. Then smile to the spleen,
which is at the bottom and left side of the rib cage. Thank it for producing antibodies against certain diseases. Feel it grow softer and fuller.

Smile again into the spleen and pancreas; feel and see deep inside if there is any worry hidden; let the warmth of joy, love, righteousness, kindness, and gentleness melt your worries away. Smile into the virtue of the spleen—fairness—bring it out and let it grow downward to the bladder and sexual region.

11. Bring the smiling energy down to the genital area in the lower abdomen. For women this is called the “ovarian palace” and is located about three inches below the navel midway between the ovaries. Smile into the ovaries, the uterus and the vagina.

For men this is called the “sperm palace” and is located one and a half inches above the base of the penis in the area of the prostate gland and seminal vesicles. Smile down to the prostate gland and the testicles. Thank them for making hormones and giving you sexual energy.

Let love, joy, kindness and gentleness flow into the genital organs so you can have power to overcome and eliminate uncontrollable sexual desires. You are the one who controls your sex drive; it does not control you. Thank your genitals for their work in making you the sex that you are. Sexual energy is the basic energy of life.

12. Return to your eyes again. Quickly smile down into all the organs in the Front Line, checking each one for any remaining tension. Smile into the tension until it is released.

B. Smiling Down the Digestive System—the Middle Line

1. Become aware once more of the smiling energy in your eyes. Let it flow down to your mouth. Become aware of your tongue, and make some saliva by working your mouth and swishing your tongue around. Put the tip of your tongue to the roof of the mouth, tighten the neck muscles, and swallow the saliva hard and quickly, making a gulping sound as you do. With your Inner Smile, follow the saliva down the esophagus to the stomach, located at the bottom and below the left side of the rib cage. Thank it for its important work in liquefying and digesting your food. Feel it grow calm and comfortable. Sometimes we abuse our stomachs with improper food. Make a promise to your stomach that you will give it good food to digest.
Fig. 2.14 Smile down to the digestive system.
2. Smile into the small intestine: the duodenum, the jejunum, and the ileum, in the middle of the abdomen. It is about seven meters long in an adult. Thank it for absorbing food nutrients to keep you vital and healthy.

3. Smile into the large intestine: the ascending colon, starting at the right side of the hipbone and passing upward to the undersurface of the right lobe of the liver; the transverse colon, which passes downward from the right liver region across the abdomen to the left beneath the lower end of the spleen; the descending colon, which passes downward through the left side of the lumbar region; and the sigmoid colon, which normally lies within the pelvis, the rectum and the anus. The large intestine is about 1.5 meters long. Thank it for eliminating wastes and for making you feel clean, fresh and open. Smile to it and feel it be warm, nice, clean, comfortable and calm.

4. Return to your eyes. Quickly smile down the Middle Line, checking for tension. Smile into the tension until it melts away.

C. Smiling Down the Spine-the Back Line (Fig. 2.18)

1. Bring your attention back to your eyes again.

2. Smile inward with both eyes; collect the power of the smile in the third eye (mideyebrow). With your inner eyesight direct your smile about three to four inches inside into the pituitary gland, and feel the gland blossom. Direct the smile with the eyes into the third ventricle (third room, the power room of the nervous system, highly magnified). Feel the room expand and grow with bright, golden light, shining throughout the brain. Smile into the thalamus, from where the truth and power of the smile will generate. Smile into the pineal gland and feel this tiny gland gradually swell and grow like a bulb. Move your smile’s eyesight, like a bright, shining light, up to the left side of the brain. Move the inner smiling eyesight back and forth in the left brain and across to the right brain and cerebellum. This will balance the left and right brain and strengthen the nerves. (Fig. 2.15, 2.16, and 2.17)
Fig. 2.15 Parts of the Brain and Head
Fig. 2.16 Side View of Mid-Brain Cross Section

Fig. 2.17 Frontal View of Mid-Brain Cross Section
3. Move the inner smiling eyesight down to the midbrain. Feel it expand and soften and go down to the pons and oblongata (see illustrations) and to the spinal cord, starting from the cervical vertebra at the base of the skull. Move the inner smiling eyesight, bringing this loving energy down inside each vertebra and the disc below it. Count out each vertebra and disc as you smile down them: seven cervical (neck) vertebrae, twelve thoracic (chest), five lumbar (lower back), the triangular bone called the sacrum, and the coccyx (tail bone). Feel the spinal cord and the back becoming loose and comfortable. Feel the discs softening. Feel your spine expanding and elongating, making you taller.
4. Return to your eyes and quickly smile down the entire Back Line. Your whole body should feel relaxed. The Back Line exercise increases the flow of the spinal fluid and sedates the nervous system. Smiling into a disc keeps it from hardening and becoming deformed so it cannot properly absorb the force and weight of the body. Back pain can be prevented or relieved by smiling into the spine.

D. Smiling Down the Entire Length of your Body

Start at the eyes again. Direct your Inner Smile’s eyesight. Quickly smile down the Front Line. Follow the smiling down the Middle Line and then the Back Line. When you are more experienced, smile down all three lines simultaneously, being aware of the organs and the spine.

Now, feel the energy descend down the entire length of your body, like a waterfall—a waterfall of smiles, joy and love. Feel your whole body being loved and appreciated. How marvelous it is!

E. Collecting the Smiling Energy at the Navel

1. It’s very important to end by storing the smiling energy in the navel. Most ill effects of meditation are caused by excess energy in the head or heart. The navel area can safely handle the increased energy generated by the Inner Smile. (Fig. 2.19 and 2.20)

2. To collect the smile’s energy, concentrate in your navel area, which is about one and a half inches inside your body. Then mentally move that energy in an outward spiral around your navel 36 times; don’t go above the diaphragm or below the pubic bone. Women, start the spiral counterclockwise. Men, start the spiral clockwise. Next, reverse the direction of the spiral and bring it back into the navel, circling it 24 times. Use your finger as a guide the first few times. The energy is now safely stored in your navel, available to you whenever you need it and for whatever part of your body needs it. You have now completed the Inner Smile.
A. Collect the energy in the navel, circling it 36 times clockwise and B. 24 times counterclockwise.

Fig. 2.19 Collecting smiling energy at the navel for men.
A. Collect the energy in the navel, circling it 36 times counterclockwise and B. 24 times clockwise.

*Fig. 2.20 Collecting smiling energy in the navel for women.*
F. Daily Use
Try to practice the Inner Smile every day as soon as you wake up. It will improve your whole day. If you love your own body, you will be more loving to others and more effective in your work. Once you have learned it and practiced it regularly you can, if you are short of time, do it more rapidly, in a few minutes.

G. Smile the Negative Emotions Away
Practice it also at times of stress, anger, fear, or depression. Smile down into the part that feels tension and strain, and gradually see the negative energy transform into positive vital life force energy. These draining, negative emotions will be turned into positive energy and vitality. Smile the emotions away. The smile’s energy can change emotional energy into vital energy—provided you smile enough into the emotions—such as anger, stress, fear, and impatience.

H. Smile Pain and Sickness Away
If you feel pain and uneasiness in any part of your body, or feel sick in any part of the organs, keep on smiling to these parts; spend more time smiling to these parts, talk to them, get feedback from them, until you feel them get softer or more open or their color changes from dark to bright.
Chapter 4
Six Healing Sounds

I. Benefits and Theory
Thousands of years ago the Taoist Masters discovered in their meditations the six sounds which were the correct frequencies to keep the organs in optimal condition by preventing and alleviating illness. They discovered that a healthy organ vibrates at a particular frequency. To accompany the Six Healing Sounds, six accompanying postures were developed to activate the acupuncture meridians, or energy channels, of the organs. (Fig. 4.1)

A. Overheating of the Organs
What causes an organ to malfunction? There are many causes. Urban society creates a life full of physical and emotional stresses such as overcrowding, pollution, radiation, junk food, chemical additives, anxiety, loneliness, bad posture, and sudden or overly vigorous exercise. Separately and together, these stresses produce tension and start to block the free passage of energy flow in the body and, thus the organs overheat. In addition, the concrete jungle that we live in lacks the safety valves provided by nature: trees, open spaces, and running water, which give forth a cooling, purifying energy. Continued overheating causes an organ to contract and harden. This impairs its ability to function and results in illness. One of the surgeons working with The Universal Tao Center in New York reports that the hearts of patients who have died of heart attacks look as if they’ve been cooked! And the ancient Taoists have a saying: “Stress cooks your brain”. (Fig. 4.2 and 4.3)

B. Cooling System of the Organs
Chinese medicine teaches that each organ is surrounded by a sac or membrane, called fascia, which regulates its temperature. Ideally, the membrane releases excess heat out through the skin, where it is exchanged for cool life force energy from nature. An overload of physical or emotional tension causes the membrane, or fascia, to stick to the organ so that it cannot properly release heat to the skin nor absorb cool energy from the skin.
Fig. 4.1 Distribution of Fourteen Channels—Anterior View
Du Mai
Sanjiao Channel
Small Intestine Channel
Urinary Bladder Channel

Exterior View
Fig. 4.2 Cross Section of the Thorax
The skin becomes clogged with toxins and the organ overheats. The Six Healing Sounds speed up the heat exchange through the digestive system and the mouth. The digestive system is more than 20 feet long and runs from the mouth to the anus as one pipe in the middle of the body in between all the organs. It helps release excess heat from the fascia, cooling and cleansing the organs and skin.

Toxic deposits on tissues and muscles block the free passage of heat generated by the organs. The heat is reflected back into the organs, causing pressure, overheating and eventual malfunction of the organs.

Fig. 4.3 Overheating of the Organs
When all the sounds and postures are done in the proper order, body heat is evenly distributed by the intestinal tract throughout the whole body, and each of the organs is at its correct temperature. (Fig. 4.4)

As the sound is made, the heat given off by the organs is transferred out of the body through the esophagus.

*Fig. 4.4 Cooling System of the Organs*
C. Sounds that Heal and Prevent

Daily practice of the Six Healing Sounds will restore and maintain calmness and good health. Greater sexual pleasure and improved digestion will occur. Minor ailments, such as colds, flu, and sore throats, can be prevented or thrown off easily. Many students of The Universal Tao have overcome their long-standing dependence on sleeping pills, tranquilizers, aspirin, and antacids. Heart attack victims have prevented further attacks. Several psychologists have taught some of their patients to use the Six Healing Sounds to relieve depression, anxiety or anger; and body work oriented healers have used the Six Healing Sounds to help speed up healing, and the healer spends less of his own life force energy.

Each of the five organs in the practice has an associate organ which responds together with it and in the same manner. When an organ is weak or overheated, its paired organ is similarly affected. Likewise, practicing the appropriate healing sound and posture improves the organ and its associate.

D. Sensations of the Resting Period

The sensations experienced during the “rest period” of the practice vary from individual to individual. You may feel coolness, tingling, vibration, or lightness or expansion in a particular organ, or your head, hands or legs. Or you may feel nothing specific, just a general feeling of relaxation. You may begin to sense the changes as your organs become softer, moister, spongier and more open.

E. Best Negative Emotion Control

The Six Healing Sounds are the fastest way to calm down the organs. The “concrete jungle” life that we live tends to trap the pollution and excess heat that surround us in our environment. All kinds of waves stimulate our bodies and organs to hyperactivity. Likewise, the circulation of the life force energy is obstructed, and the energy cannot flow efficiently or easily. When negative energy cannot be expelled from the body, it is circulated and trapped in the organs and in the membrane covering of the organs. The organs themselves begin to overheat, creating more negative emotional energy and added stress.
However, by simply pronouncing the organ sounds, one can release and exchange the gas trapped in the organs. Just as the Taoist Masters of olden times discovered certain sounds that had a close relationship with the organs and which would cool down the organs to their normal temperatures, so can we deliver fresh energy into the organ to release or transform our negative emotions into a more positive or life-giving energy.

**F. Getting Rid of Bad Breath**

Mouth odor is a most common problem. Many people are not aware of how greatly it affects them personally. People who come in contact with someone with bad breath feel uncomfortable and unpleasant. When you know your breath is bad and you cannot get rid of the persistent odor, you gradually lose confidence in yourself in social gatherings. One of the reasons for bad breath is tooth decay, which can be corrected by a dentist. The other major cause of bad breath is disease of the internal organs. The internal organs, when not healthy, will cause bad breath. A sickly liver, for example, will cause bad breath which smells like decaying meat. The kidneys, when not in a healthy state, will cause breath to smell like fermented urine. A weak or sickly stomach is the main cause of bad breath. When the stomach and the intestines reduce their healthy digestive activities, a great accumulation of partially undigested food remains in their walls, leading to bad breath. The Six Healing Sounds help to detoxify the body, strengthen the organs and release the trapped gases which cause bad breath.

**G. Help Get Rid of Body Odor**

Strong body odors also make people disliked, especially in the summer. Body odor can be caused by long term work under stress, which makes the organs more nervous and can cause organ pain, especially stomach pain. Stomach pain obstructs the digestive system and the Chi circulatory system. The odor that is secreted when perspiring, especially the odor secreted by the armpits (which tap the body’s energy flow), becomes very strong. The Six Healing Sounds, especially the Lung Sound, can help to exchange the energy and make energy circulate. To do the Lung Sound you have to raise the hands above the head and expose the arm pits. This will help to increase circulating and exchanging the energy in the arm pits so that the organs are more open and cleaner.
The Kidney Sound will also help eliminate bad perspiration. People who perspire easily with little movement or when nervous do so because they have weak kidneys. Their kidneys cannot filter the uric acid out of the body and into the blood stream. When the kidneys are weakened or sick, this filtering system breaks down and an excess build-up of uric acid occurs in the kidneys and throughout the body. This causes a foul smell in an individual’s perspiration. When the excess water in the body cannot escape via the kidneys, the body becomes stressed and fear occurs easily, reflecting in foul smelling perspiration. Uttering the Kidney Sound and massaging the kidney area in the back by lightly tapping the kidneys can help to shake the stuck uric acid particles loose from the kidney filters. Massaging the feet at the kidney point, especially at the bubbling spring point on the soles of the feet, will also help greatly.

H. Yawning, Burping and Passing Gas

Yawning, burping or passing gas are common reactions during or shortly after doing the Six Healing Sounds. These aren’t socially approved responses in North America, but they are actually beneficial. They’re part of the process of releasing trapped bad breath, gas and hot energy from the digestive system. As you inhale, you take cool fresh life force energy into the esophagus and breathe into the organs. Exhaling and pronouncing the correct sound creates an exchange of energy, bringing the good energy to the organ and forcing out the waste energy. The world now spends billions of dollars on antacids and soft drinks to release trapped gas. The Six Healing Sounds do the same thing more efficiently and without expense.

I. Best Detoxification is through your own Life Force Energy

Detoxification through the Six Healing Sounds is by far one of the best ways to clean out the organs, because it employs fresh energy to clean them. People spend a lot of money for herbs and drugs in order to cleanse and detoxify the organs. A lot of times substances will enter and remain there, causing more toxicity. Some people will experience moving of gas, or loose or very bad smelling bowel movements; these also are indications of ongoing detoxification.
J. Tears and Saliva

Similar to yawning and burping, practice of the Six Healing Sounds may develop another sign of detoxification: tearing. Tear- ing helps prevent eye disease and cleanses the organs. Usually cleaning out will also be followed by a spring of saliva from the salivary glands of the mouth, which you will feel to be fresh and fragrant. When you have a lot of saliva, swallow down by pressing your tongue to the roof of your mouth, locking your neck and swallowing.

K. Sounds can increase the Range of Movement

Trapped bad energy in the organs can make the organs tense and painful to contract, thus slowing down many physical activi- ties. However, the Six Healing Sounds release the trapped energy in the organs. In a study by Dr. G. Goodheart, the originator of a practice called Applied Kinesiology, he discovered that each large muscle was related to a body organ. A weakness in a muscle usually meant there was a problem in the Chi energy level of a corre- sponding organ. In the Taoist system, all organs are associated with movement and the extremities. If there is an obstruction of energy in an organ, trapped bad energy or negative emotions, movement of the muscles paired with that organ will be tense, painful and limited. The muscles are like the back-up tank of the organs. So the range of movement throughout the body will be greatly obstructed and limited when the organs are obstructed with tension or under stress. We find that many of our students improve their range of movement when the tensions are released from within their internal organs after practicing the Six Healing Sounds.
The chart below shows the details of the organs, muscles and emotions associated with them. (Fig. 4.5)

Fig. 4.5  Body Clock Chart
II. Preparation for the Six Healing Sounds

A. For maximum benefit, be precise in assuming the position and making the sound for each organ.

B. During all of the exhalation positions, you will be looking up at the ceiling with your head tilted back. This creates a straight path from the open mouth, through the esophagus, down to the organs, and permits a more efficient exchange of energy.

C. The sounds are done sub-vocally—that is, the lips, teeth and tongue produce the sound, but it is heard only internally; this intensifies its power. All sounds are made slowly and evenly.

D. Be sure to follow the order of the exercises as given. This enhances the even distribution of heat in the body. The order follows the natural order of the seasons, from autumn through Indian Summer.

E. Wait at least an hour after eating to begin the practice. However, if you have gas, nausea or stomach cramps you may do just the Spleen Sound right after eating.

F. Choose a quiet spot and take the phone off the hook. Until you’ve developed a strong inner focus, you need to eliminate distractions.

G. Dress warmly enough not to be chilled. Wear loose fitting clothes and loosen your belt. Remove your glasses and watch.

III. Position and Practice

A. Sit on your sitting bones at the edge of a chair. The genitals should be unsupported; they’re an important energy center. (Fig. 4.6)

B. The legs should be a hip’s width apart, and the feet should be solidly on the floor.

C. The back is straight, shoulders relaxed; sink the chest.
D. Keep the eyes open.

E. Rest the hands on the thighs, palms up. You are now ready to begin the exercises.

Fig. 4.6 Sit on your sitting bones at the edge of a chair.
IV. Lung Exercise: First Healing Sound

A. Characteristics
Lungs
Associated organ: large intestine
Element: metal
Season: autumn - dryness
Negative emotions: sadness, grief, sorrow

Positive emotions: righteousness, surrender, letting go, emptiness, courage

Sound: $\textbf{Sssssss}$
Parts of the body: chest, inner arms, thumbs
Senses: nose - smell, mucous, skin
Taste: pungent
Color: white

The lungs are dominant in autumn. Their element is metal and their associated color is white. The negative emotions are grief and sadness. The positive emotions are courage and righteousness.
Fig. 4.7 Become aware of your lungs.
Fig. 4.8 Rotate your palms and...
Fig. 4.9 ... bring them up above your head.
B. Position and Practice

1. Become aware of your lungs. (Fig. 4.7)
2. Take a deep breath and, letting your eyes follow, raise the arms up in front of you. When the hands are at eye level, begin to rotate the palms and bring them up above the head. Keep the elbows rounded. You should feel a stretch that extends from the heels of the palms, along the forearms, over the elbows, along the upper arms and into the shoulders. The lungs and chest will feel open and breathing will be easier. (Fig. 4.8 and 4.9) Close the jaws so that the teeth meet gently, and part the lips slightly. Draw the corners of the mouth back, exhale, and allow your breath to escape through the spaces between the teeth, making the sound “Sssssss”, sub-vocally, slowly and evenly in one breath. (Fig. 4.10)
3. As you do this, picture and feel the pleura (the sac that covers the lungs) as being fully compressed, ejecting the “excess heat”, sick energy, sadness, sorrow and grief. (Fig. 4.11).
4. When you have exhaled completely (without straining), rotate the palms down, close the eyes, and breathe in to the lungs to strengthen them. If you are color oriented, you can imagine a pure white light and quality of righteousness entering into your whole lungs. Float the arms down by gently lowering the shoulders. Slowly lower them to your lap so that they rest there, palms up. Feel the energy exchange in the hands and palms.
5. Close the eyes, breathe normally, smile down to the lungs, be aware of the lungs, and imagine that you are still making the sound. Pay attention to any sensations you may feel. Try to feel the exchange of cool, fresh energy replacing hot waste energy. (Fig. 4.12)
6. When your breathing calms down, repeat the sequence 3 to 6 times.
7. For colds, flu, mucous, toothaches, smoking, asthma, emphysema, or depression, or if you want to increase the range of movement of the chest and the inner arm, or for detoxifying the lungs, you can repeat the sound 9, 12, 18, 24, or 36 times.
8. The Lung Sound can help to eliminate nervousness when in front of a crowd. You can do the Lung Sound sub-vocally without the hand movements several times when you feel nervous in front of a crowd. This will help you to calm down. The Heart Sound and the Inner Smile will help also if the Lung Sound is not enough to calm you down.
Fig. 4.10 Mouth Position for Lung Sound
Close jaws so that the teeth meet. Draw the corners of the mouth back.

Fig. 4.11 Picture and feel the sacs being fully compressed.
Fig. 4.12 Close the eyes; breathe normally; smile down to the lungs.
V. Kidney Exercise: Second Healing Sound

A. Characteristics

Kidneys
Associated organ: bladder
Element: water
Season: winter
Negative emotion: fear
Positive emotions: gentleness, alertness, stillness
Sound: Choooooo
Parts of the body: side of foot, inner leg, chest
Senses: hearing, ears, bones
Taste: salty
Color: black or dark blue

Winter is the season of the kidneys. Their element is water and their color is black or dark blue. The negative emotion is fear and the positive emotion is gentleness.
B. Position and Practice

1. Become aware of the kidneys. (Fig. 4.13).

Fig 4.13 Become aware of your kidneys.
Fig. 4.14 and 4.15  Hook the hands around the knees.
2. Place the legs together, ankles and knees touching. Take a deep breath as you bend forward, and clasp one hand in the other; hook the hands around the knees and pull back on the arms. With the arms straight, feel the pull at the back where the kidneys are; look up, and tilt the head back without straining. (Fig. 4.14 and 4.15)

*Fig. 4.16 and 4.17* Round the lips, making the sound one makes when blowing out a candle.
3. Round the lips and silently make the sound one makes in blowing out a candle. At the same time, press the middle abdomen, between the sternum and navel, toward the spine. Imagine the excess heat, the wet, sick energy, and fear being squeezed out from the membrane around the kidneys. (Fig. 4.16, 4.17 and 4.18)

4. When you have exhaled completely, sit up and slowly breathe into the kidneys, imagining a bright blue energy as the quality of gentleness enters the kidneys. Separate the legs to a hip’s width and rest the hands, palms up, on the thighs.

*Fig. 4.18 Press the middle abdomen toward the kidneys.*
5. Close the eyes and breathe normally. Smile to the kidneys, as you imagine that you are still making the sound. Pay attention to sensations. Be aware of the exchange of energy around the kidneys, and hands, head and legs. (Fig. 4.19)

6. When your breathing calms down, repeat 3 to 6 times.

7. For back pain, fatigue, dizziness, ringing in the ears, or detoxifying the kidneys, repeat 9 to 36 times.

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Fig. 4.19 Close your eyes and smile down to the kidneys.
VI. Liver Exercise: Third Healing Sound

A. Characteristics

Liver
Associated organ: gall bladder
Element: wood
Season: spring
Negative emotions: anger, aggression
Positive emotions: kindness, self-expansion, identity
Sound: *Shhhhhhh*
Parts of the body: inner legs, groin, diaphragm, ribs
Senses: sight, tears, eyes
Taste: sour
Color: green

The liver is dominant in spring. Wood is its element and green is its color. The negative emotion is anger. The positive emotion is kindness. The liver is especially important.

*Fig. 4.20* Become aware of the liver.
B. Position and Practice

1. Become aware of the liver, and feel the connection between the eyes and the liver. (Fig. 4.20)

2. Place your arms at your sides, palms out. Take a deep breath as you slowly swing the arms up and over the head. Follow with the eyes. (Fig. 4.21)
3. Interlace the fingers and rotate the palms (Fig. 4.22) to face the ceiling. Push out at the heels of the palms (Fig.4.23) and feel the stretch through the arms and into the shoulders. Bend slightly to the left, exerting a gentle pull on the liver. (Fig. 4.24)

*Fig. 4.22 Interlace the fingers and rotate the palms.*
Fig. 4.23 Push out at the heels of the palms.
Fig. 4.24 Push more with the right arm.
4. Exhale on the sound, “Shhhhhhh” (Fig. 4.25), sub-vocally. Again, envision and feel that a sac encloses the liver and is compressing and expelling the excess heat and anger. (Fig. 4.26)

5. When you have exhaled completely, unlock the fingers, and pressing out with the heels of the palms (Fig. 4.27), breathe into the liver slowly; imagine a bright green color quality of kindness entering the liver. Gently bring the arms back to the side by lowering the shoulders. Place your hands on your lap, palms up, and rest.

6. Close the eyes, breathe normally, smile down to the liver and imagine you’re still making the sound. Be aware of sensations. Sense the energy exchange. (Fig. 4.28)

7. Do this 3 to 6 times. For anger, red and watery eyes, or a sour or bitter taste, and for detoxifying the liver, repeat 9 to 36 times.

A Taoist axiom about controlling anger says: If you’ve done the Liver Sound 30 times and you are still angry at someone, you have the right to slap that person.
Fig. 4.26 Feel that a sac encloses the liver and is compressing.
Fig. 4.27 Press out with the heels of the palms.
Fig. 4.28 Close your eyes and smile down to the liver.
VII. Heart Exercise: Fourth Healing Sound

A. Characteristics

Heart
Associated organ: small intestine
Element: fire
Season: summer
Negative emotions: impatience, arrogance, hastiness, cruelty, violence
Positive emotions: joy, honor, sincerity, creativity, enthusiasm, spirit, radiance, light
Sound: **Hawwwwww**
Part of the body: armpits, inner arms
Senses: tongue, speech
Taste: bitter
Color: red

The heart is constantly working, beating at the rate of approximately 72 times a minute, 4,320 times an hour, 102,680 times each day. This naturally produces heat, which is dissipated by the heart’s sac, the pericardium. In the Taoist view, the pericardium is important enough to be considered a separate organ.

B. Position and Practice

1. Become aware of the heart and feel the tongue connected with the heart. (Fig. 4.29).

2. Take a deep breath and assume the same position as for the Liver Sound (Fig. 4.30), but lean slightly to the right (Fig. 4.31).

3. Open the mouth somewhat (Fig. 4.32), round the lips and exhale on the sound “**Hawwwwww**” (Fig. 4.33, 4.34 and 4.35), sub-vocally, as you picture the pericardium releasing heat, impatience, arrogance and hastiness.

4. For the rest cycle, repeat the procedure for the Liver Sound, but focus attention on your heart (Fig. 4.36) and imagine a bright red color and the qualities of joy, honor, sincerity and creativity entering the heart.

5. Do 3 to 6 times. For a sore throat, cold sores, swollen gums or tongue, heart disease, heart pains, jumpiness, moodiness, and for detoxifying the heart, repeat 9 to 36 times.
Fig. 4.29 Become aware of the heart.

Fig. 4.30 Assume the same position as for the Liver Sound.
Fig. 4.31 Push more with the left arm.

Fig. 4.32 Open mouth, rounded lips.
Fig. 4.33 Hawwwww Sound
Fig. 4.34 Breathe out Dark, Murky Energy.
Fig. 4.35 Open your mouth somewhat, round your lips and exhale on the sound “Haaaaaw”.
Fig. 4.36 Close your eyes and smile down to the heart.
VIII. Spleen Exercise: Fifth Healing Sound

A. Characteristics
Associated Organs: pancreas, stomach
Element: earth
Season: Indian summer
Negative Emotions: worry, sympathy, pity
Positive Emotions; fairness, compassion, centering, music
Making Sound: Whooooo
Taste: neutral
Color: yellow

B. Position and Practice
1. Become aware of the spleen; feel the mouth and the spleen connect. (Fig. 4.37)
2. Take a deep breath as you place your hands (Fig. 4.38) with the index fingers resting at the bottom and slightly to the left of the sternum. (Fig. 4.39). Press in with the fingers as you push out with the middle back. (Fig. 4.40)
3. Exhale on the sound “Whooooo” (Fig. 4.41), made sub-vocally and felt in the vocal chords (Fig. 4.42). Expel the excess heat, wetness and dampness, and worry, sympathy and pity.
4. Breathe into the spleen, pancreas, and stomach (Fig. 4.43), or imagine a bright yellow light, and the qualities of fairness, compassion, centering, and music making entering them.
5. Lower the hands slowly to your lap, palms up.
6. Close the eyes, breathe normally and imagine you are still making the sound. Be aware of sensations and the exchange of energy. (Fig. 4.44)
7. Repeat 3 to 6 times.
8. Repeat 9 to 36 times for indigestion, nausea and diarrhea, and for detoxifying the spleen. This sound, done in conjunction with the others, is more effective and healthier than using antacids. It is the only sound that can be done immediately after eating.
Fig. 4.37 Become aware of the spleen.

Fig. 4.38 Take a deep breath.
Fig. 4.39 Place your hands with the index fingers resting at the bottom and slightly to the left of the sternum.

Fig. 4.40 Feel the sound in the vocal chords.
Fig. 4.41 Exhale on the sound “Whoooooo”.

Fig. 4.42 Feel the sound in the vocal chords.
Fig. 4.43 Breathe into the spleen, pancreas and stomach.
Fig. 4.44 Close your eyes and smile down to the spleen, pancreas and stomach.
IX. Triple Warmer Exercise : Sixth Healing Sound

A. Characteristics

The Triple Warmer refers to the three energy centers of the body. The upper level, which consists of the brain, heart, and lungs, is hot. The middle section consisting of the liver, kidneys, stomach, pancreas, and spleen, is warm. The lower level containing the large and small intestines, the bladder, and the sexual organs, is cool. The Triple Warmer Sound balances the temperature of the three levels by bringing hot energy down to the lower center and cold energy up to the upper center, through the digestive tract. This induces a deep, relaxing sleep. A number of students have been able to break a long-standing dependence on sleeping pills by practicing this sound. It’s also very effective for relieving stress.

There is no season, color, or emotion associated with the Triple Warmer.

*Fig. 4.45* Lie on your back; close the eyes; take a deep breath.
Fig. 4.46 Organs' Diagram

Fig. 4.47 Heeeeee Sound
Fig. 4.48 Breathe in Upper Body.

Fig. 4.49 Breathe in Middle Body.

Fig. 4.50 Breathe in Lower Body.
B. Position and Practice

1. Lie down on your back. Elevate the knees with a pillow if you feel any pain in the small of the back or lumbar area.

2. Close the eyes and take a deep breath, expanding the stomach and chest without strain. (Fig. 4.45 and 4.46)

3. Exhale on the sound “Heeeeeee” (Fig. 4.47), made subvocally, as you picture and feel a large roller pressing out your breath, beginning at the top of the chest and ending at the lower abdomen. Imagine the chest and abdomen are as flat as a sheet of paper, and feel light, bright, and empty. (Figs. 4.48, 4.49, 4.50, 4.51 and 4.52) Rest by breathing normally. (Fig. 4.52)

4. Repeat 3 to 6 times, or more, if you are still wide awake. The Triple Warmer Sound also can be used to relax, without falling asleep, by lying on your side or sitting in a chair. (Fig. 4.53)

![Fig. 4.51 Breathe in everything.](image)

![Fig. 4.52 Rest by breathing normally.](image)
Fig. 4.53 Triple Warmer
X. Daily Use

A. Try to Practice the Six Healing Sounds Daily

Any time of the day is fine. It is especially effective at bedtime because it induces a deep, relaxing sleep. Once you have learned the procedure, it takes only 10-15 minutes.

B. Release the Heat after Vigorous Exercise

Do the Six Healing Sounds right after vigorous exercise, such as aerobics, jogging, martial arts, or after any type of yoga or meditation that creates a lot of heat in the upper warmer (the brain or the heart). This prevents the dangerous overheating of the organs that can otherwise occur. Do not take a cold shower right after vigorous exercise; it’s too much of a shock to the organs.

C. Do the Sounds in Proper Sequence

1. Always do them in the proper sequence: Lung Sound (autumn), Kidney Sound (winter), Liver Sound (spring), Heart Sound (summer), Spleen Sound (Indian summer), Triple Warmer Sound.

2. If a particular organ or its accompanying symptom is bothering you, increase the number of times you do that individual sound without going through the whole sequence.

D. Season, Organ, and Sound

An organ works harder, and thus creates more heat, during the season in which it is dominant. Therefore, increase the number of times you do its exercise. For example, in spring do the Liver Sound 6 to 9 times while doing the other sounds 3 to 6 times.

If you are very pressed for time or very fatigued, only do the lung and kidney exercises.
E. Get in Touch During the Resting Period

The resting period in between each sound is very important. It is the time that you are becoming in touch with, and more aware of, the organs. Often times when you rest and smile into the organ, you can feel the exchange of the Chi energy in the organ, the hands and the legs. The head also feels the energy flow. Take as much time as you desire during the rest periods.
Western medical doctors have only recently discovered the disastrous effects on health of stressful living and their ways of coping with it are still in their infancy. They know nothing of the ancient, successful tradition of the Tao and its long record of transforming stress into vitality and power.

Here, in this book, the Taoist way is set forth and illustrated. The meditation technique of the Inner Smile teaches you how to get in touch with your inner organs, feel love for them and smile to them, so that stress and negative emotions are transformed into creativity, learning, healing and peak performance energy.

Here is also the Taoist way of the Six Healing Sounds, which help to cool down the systems, eliminate trapped energy, clean toxins out of the organs, and make it possible for organs to be in peak condition.

Along with these ways, you are taught how to freely circulate your Chi energy throughout your Microcosmic Orbit. These are the Taoist foundations of true success, power and health.

Master Mantak Chia, born in Thailand, comes from the ancient lineage of Taoist Masters, extirpated in China and now existing in dwindling numbers among the Overseas Chinese. He also has a Western education in anatomy and physiology. Now living in Northern Thailand, he has developed a clear and practical way of teaching this ancient wisdom, much of it hitherto kept secret. He is also the author of Awakening Healing Energy and Taoist Secrets of Love.
The first & best East-West holistic resort & health spa in a beautiful and healthy environment

Tao Garden Training Center in northern Thailand is the home of Master Chia and serves as the worldwide headquarters for Universal Healing Tao activities. This integrated wellness, holistic health, and training center is situated on eighty acres surrounded by the beautiful Himalayan foothills near the historic walled city of Chiang Mai. The serene setting includes flower and herb gardens ideal for meditation, open-air pavilions for practicing Chi Kung, a health and fitness spa.

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Tao Garden Health Spa & Resort is the perfect place to get away from the city and other modern annoyances. It is a place where guests can pick and choose from a wide selection of disciplines ranging from detoxification and parasite cleansing program such as skin detox (Thai herbal oxygen and ozone steam), foot detox, Chi Nei Tsang (abdominal detox massage) and Karsai Nei Tsang (genital detox massage). Loosing weight program such as slimming massage and herbal steam bath. Ancient holistic treatments such as ayurvedic body care, traditional Chinese medicine, chi kung, meditation and yoga.

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Chapter VI: Set 1

Summary: The Practices learned in this chapter serve as a foundation to build on with the exercises in the succeeding chapters. First, Full Body Breathing serves to relax and calm the body so one can gain more benefit from doing the physical exercises. One develops the skill of conscious breathing, breathing with light, and learning to direct the subtle, electric breath throughout the body. This is a very important aspect of the practice during the passive resting phase between physical exertions and movements.

Structurally, special attention is given to conditioning and retraining the spine and psoas muscle – so important for the whole body. Energetically, one begins to balance the fire and water energies of the heart and kidneys, which has a dramatic impact on the psoas muscle (and vice versa). This energy balancing is accomplished through the combination of exercises, breathing and meditation.

Through these practices, one gradually develops their ‘Yi’ and trains the ‘Second Brain’ in the Tan Tien the control center in the lower abdomen.

6.1 Full Body Breathing
6.2 River Flows into the Valley
6.3 Water Up and Fire Down
6.4 Lotus Meditation
6.5 Monkey Rests with Knees in Air
6.6 Crocodile Lifts Head
6.7 Monkey Clasps Knees
6.8 Monkey Pushes against Knees
6.9 Monkey ‘Prays’ with Elbows
6.10 Elbows Pray Counterpose: Clasp Knees
6.11 Twist Body like a Snake
6.12 Monkey Flaps Legs I and II

Fig. 6.2.2 River Flows into the Valley
All the exercises in Set 1 begin in the lying-on-the-back posture.

Fig.6.0.1 Beginning Position: Lie on back with normal spinal curvature.

Full Body Breathing

The Tao Yin exercises always begin with the breath. Working with the breath is an integral part of the practice. The breath is a reliable guide for moving deeper into the body and deeper into the stretch. The breath is a bridge that connects the body with the mind and the mind with the spirit. Tao Yin is meditation-in-movement, integrating all of our separate parts into wholeness.

The control and coordination center in the body for smoothly integrating all of these bodily activities is the ‘Second Brain’ in the Tan Tien. Training this visceral brain – our ‘gut’ brain that feels and can achieve a high level of awareness – is a pleasant and very important part of Tao Yin practice.

1. First, bring the smiling sensation into the face, letting go of tension in the forehead and jaws, and bring softness to the skin throughout the face.
2. Direct this relaxed smile down to the heart and be aware of love, joy and happiness. Empty the mind and heart down to the Lower Tan Tien (abdomen from the navel down) to near the top of the pubic bone.
3. Keep the smiling sensation in the Lower Tan Tien and keep checking yourself to make sure that you maintain the relaxed smiling awareness there. This will help to coordinate the breath with the correct performance of the exercises.

Only when the breath is experienced as a fullness through the whole body do we begin the stretches. We begin with the breath because all the exercises in this book work with the combination of breath, movement, and flexibility. In general, the movement begins with the exhale and the resting period begins on the inhale. Be conscious of your breathing throughout the series of movements. Remind yourself to gently close your lips and to breathe in and out through the nose.

Normal breathing has no colors associated with it. We call this ‘regular’ breath. If you go to the forest and breathe this way, you take in ‘unleaded regular,’ a step up from city air, but still not the top. As you learn how to inhale golden light, you start to add ‘super octane’ fuel to your system. Smile to your lungs and visualize that you are connecting with smiling golden sunshine as you inhale, and draw the golden light into your body with your breath. This process helps to integrate the mind with the body.
Chapter VI

When you exhale, visualize a cloudy gray color leaving the body. Be aware of your lungs and feel as if you were releasing all of the air from your lungs without tension. Visualize your lungs getting smaller and smaller.

When done regularly and correctly, this kind of breathing works to develop the psoas, diaphragm and abdominal muscles in a balanced way. Breathing in the golden color, you take in healing energy. As you exhale the cloudy gray color, you expel toxins and carbon dioxide. It is a very efficient way to release these substances. When you relax, you are able to release. When you are tense, you hold these toxins in your muscles and joints.

Fig.6.1.1 Navel: Place your hands on your navel, the right hand on top of the left.

1. Navel: Lie comfortably on your back, face-up, legs extended and slightly apart. Place your hands on your navel, the right hand on top of the left. Feel the weight of the palm resting on the belly. Take a few very deep breaths and relax. Smile down. As you inhale, expand the lower abdomen. Exhale, in a comfortable way, letting the abdomen relax. As you exhale, just let any negative energy flow out with your breath, imagining it to be a cloudy gray color.

Continuing with your breathing: Inhale, expanding the navel area also. Exhale and relax. Exhaling the cloudy, gray color is a way to help eliminate toxins. When you inhale, breathe in a golden light, the color of “super octane” energy. Gradually extend the subtle breath so that the golden energy gathers in the area of your focused attention, behind the navel area under the hands. Continue breathing in this way for about a minute or so. Feel the golden light sink deeper with successive breaths. As you progress in your practice, you will sense the subtle breath very clearly.

Fig.6.1.2. Lower Abdomen: Continue breathing with your palms covering each side of the lower abdomen and your attention on the area beneath them.
2. Lower Abdomen: Move your palms down to the lower abdomen. Hands separated: right palm on right side, left palm on left side. Inhale, feeling the lower abdomen expand and exhale out the cloudy gray color, releasing any sickness or suppressed emotions. Inhale, visualizing the golden color entering the body as you fill the lower abdomen with energy. Continue breathing with your palms and your attention on the lower abdomen for about two minutes.

Comment: Conscious breathing is very important because it is a way to eliminate toxins, tension and stress.

3. Upper Abdomen: Cover the upper abdomen with your palms above the navel and below the ribcage. Take long, slow breaths, sinking the golden light deeply into the body. Exhale out the cloudy, gray substances. Feel calm and peaceful.

Comment: These first three steps, Tan Tien breathing, are good to do anytime when you feel tired or depleted. It will help reduce tension and release toxins. Spend about ten minutes doing this Tan Tien breathing, and you will feel refreshed. The complete sequence of Full Body Breathing that follows is very beneficial, especially as a prelude to your Tao Yin practice.

This conscious breathing is a much healthier habit than drinking a cup of coffee or smoking a cigarette! The nicotine and caffeine stimulate the adrenal glands, giving the impression that you are alert and refreshed. However, the benefits are short term and deplete the adrenal energy and the harmful effects accumulate. Instead, slow conscious breathing will energize and benefit the health of the body your entire life.

4. Groin Area: Put your palms on the groin area, inside the hips. Right hand on right side, left hand on left side. Spread your legs shoulder width apart. Be aware of the groin area and breathe to it. Eventually, you will feel the expansion and contraction of the groin. Release any tension you might be holding there. Tension can be held here because of sexual suppression. If it is very tight, or blocked, it is called the “Iron Gate.” Sexual tension, dissatisfaction and suppression are all held in this area. So, by breathing into this area, we allow it to open in an effective natural way. This is very simple breathing, but it is also very powerful. Feel the energy start to release in the sexual area and in the groin area. Let the tension release as cloudy gray color with each exhalation. Feel that you are exhaling down through the legs and out through the soles and toes. Inhale golden light. Continue breathing in this way.
Chapter VI

**Fig.6.1.4** Sacrum and Base of Skull: Bend your right knee up. Rotate your lower body a little to the left so you can comfortably put your right palm on your sacrum (tailbone).

5. **Sacrum and Base of Skull:** Bend your right knee up, placing your right foot flat on the floor. Rotate your lower body a little to the left so you can comfortably put your right palm on your sacrum (tailbone). Put your left palm at the base of the skull. Inhale fully and slowly, picturing the golden light in the whole spine. Exhale, gently squeezing out any cloudy gray color. Gradually feel the sacrum and base of the skull breathing, vibrating, contracting and moving without you doing anything. Just through the breath, you will eventually feel the movement there and the release of tension. These are sensations indicating that you are directing and conducting Chi – which is an essential aspect of Tao Yin.

6. **Lower Ribs:** Place your right palm on the left lower ribs and the left palm on your right lower ribs, crossing your arms and letting the diaphragm relax. Notice any pain or tension as you breathe. It's normal to feel some as you are releasing blockage. Feel the diaphragm moving up and down, the lungs moving up and down, the ribs moving in and out. Continue breathing with attention in your lower ribs.

**Fig.6.1.5** Middle Chest: Place the palms on the sides of your ribs, the left palm under the right armpit and right palm under the left armpit.

7. **Middle Chest:** Move your hands up to the middle of your chest, crossing your arms. Place the palms on the sides of your ribs, the left palm under the right armpit and right palm under the left armpit. Feel the expansion of your lungs. Now as you inhale and exhale, imagine that you are also breathing through your palms – golden light in, the cloudy gray color out. Many people have problems in this area because of emo-
tional suppression, which can block the upper lungs and congest the chest. Inhale, and feel your palms on your ribs. Exhale the emotional tension out as a cloudy gray color. Inhale and extend your chest toward your palms. Exhale, gently squeezing your lungs smaller and smaller. Inhale and exhale with full attention on your breathing. Continue for about two minutes.

Fig.6.1.6 Upper Ribs: Your right palm covers the right side under the clavicle (the collar bone), and the left palm covers the left side.

8. Upper Ribs: Gently cover the upper ribs, at the top of the sternum with your hands. Your right palm covers the right side, the left palm covers the left side, under the clavicle (the collar bone). Breathe. Feel the expansion of your upper lungs. Inhale the golden color fully into your upper lungs. Exhale out the gray, cloudy color, feeling the breath move your ribs as you inhale and exhale, without effort.

Fig.6.1.7 Neck: Cover both sides of the neck gently with your palms: right side, left palm; left side, right palm.

9. Sides of Neck: Cover both sides of the neck gently with your palms: right side, left palm; left side, right palm. Feel the neck expanding and contracting. Be soft, flexible, and gentle. Breathe naturally. When you breathe well, you feel the energy, the Chi, moving from the bottom of your body to the top. Feel the subtle expansion and contraction of your neck as you breathe for a few minutes like this.

Fig.6.1.8 Temples: Left palm on the left temple bone, right palm on the right.
10. **Temple Bones**: Cover your temple bones with your palms – left palm on the left side, right palm on the right. Feel your temples breathe. Do not worry if it is difficult to sense it right away, just breathe naturally and soon you will feel them lightly expanding and contracting. Do not use any force – just let it happen. With close attention to your breathing and the contact of your hands on your temple bones, you will begin to feel the temples move very slightly with your breath. Breathe with full awareness.

![Fig.6.1.9](image)

**Fig.6.1.9** Crown: Both hands gently on the top of the crown, sensing expansion and contraction.

11. **Crown**: Place both hands gently on the top of your crown, sensing expansion and contraction with each breath. Breathe in a steady stream of golden light, exhaling any cloudy gray color that may be left in your body. Bring total awareness to every breath as you feel your crown breathing.

12. **Balancing - Not Too Hot, Not Too Cold**: Relax, put your hands to your sides, breathing normally. Sense any part of your body that calls for your attention and breathe smiling golden light into that area. Now direct the Chi from your head down to the soles of your feet. Inhale, raising your hands very slowly toward your head, covering your face lightly with soft hands. Exhale and rub your hands down your throat, down your chest, down to your groin, and let the energy move down to your heels. Rest, inhale and exhale. Again, very slowly bringing your hands up, bring the Chi into you, down your face, down your neck and down your chest. Very slowly, guide it to your groin and to your heels and out, exhaling the cloudy gray color. Repeat this process several times. Feel your energy cooling, all the way down to your feet. The Tao is very concerned about balancing the energy, not too hot and not too cold. This is a good exercise to do before going to bed for a relaxed and deep, restful sleep. Repeat this several times and rest quietly, becoming aware of how you feel.

**Note**: You don’t have to do all of this breathing at once. You can break it up into segments. The effect of Conscious Chi Breathing is like breaking through ice, the frozen areas in the body. As the subtle Chi breath sinks deeper into the body, these tension areas begin to melt. With time, like ice in the warm sun, the frozen toxic/tension areas transform from ice into water, and from water into “Chi” gas – evaporating in the form of cloudy gray energy.
Fig.6.2. Golden River and Valley (opposite page). The ‘energizing golden light’ flows ‘down the riverbed’ (formed by the raised thoracic vertebrae of the spine) into the ‘valley’ (created by the lowered lumbars between the raised sacrum and thoracics). The conscious breathing process described in Full Body Breathing is used during the Tao Yin exercises. As shown in the following exercise, the golden life-giving energy is drawn in with the breath and, during the resting phase, the cloudy gray energy of released toxins and tensions flows down into Mother Earth where it is transformed. The energy is recycled up through the plants to help maintain a healthy balance in nature.

River Flows into the Valley

Meridian Activated: Yang: Bladder

Fig.6.2.1 Beginning Position: With knees up, move the coccyx, sacrum, lumbars and upper vertebrae are in normal position.

1. Lying face-up before the move, slide both feet up toward your buttocks, feet flat on the floor and knees up. Continue to breathe deeply.

Fig.6.2.2 Raised Position: The simultaneous lifting of the sacrum and the thoracic vertebrae as you press the lumbar vertebrae to the mat – combined with the exhale – creates the valley.
2. As you exhale, press your five lumbar vertebrae toward the mat, tilting your pelvis as you lift your sacrum gently. Do not move your head first (slightly tuck your chin to lock the neck) as you lift the upper body. Raise up from the lower thoracic vertebrae, letting the head follow in the arc of the crescent curvature created in the upper spine.

The purpose of this controlled movement is to activate the psoas muscle. If you bring your head up too far, you contract the abdominal muscles excessively and cannot breathe well. In the theory of the Tao, we do not want the abdominal muscles too tight. If you bring your upper body up only slightly, you activate the psoas – not the abdominal muscles. The head only follows in this movement.

3. Inhale and relax, gently letting your ‘lumbars’ release and your sacrum return to the mat first, then the ‘thoracics’ one by one. Totally relax your spine and psoas. When you do it this way, the lumbar, hips, and sacrum are all moving. The resting period is very important. Rest and smile to the whole spine. Feel a stream of Chi flow from the head down the spine to the lumbars, psoas and to the sacrum/coccyx. Repeat this 3-6 times.

4. After the final movement, unbend your knees and take a longer rest. Do the conscious breathing to the areas affected by the movement, especially the lumbars and psoas muscle. Smile to an area and feel fully relaxed, drawing the smiling golden energizing light to it with your in-breath. Exhale the released tensions, toxins and tired energy in the form of cloudy gray color down through your legs and feet into a hole in the ground for Mother Earth to transform.

Comment: The River Flows into the Valley exercise is aptly named. When done correctly, you will understand with the mind, and you will ‘get it’ in your body. The simultaneous lifting of the sacrum and thoracic vertebrae as you press the lumbar to the mat while exhaling creates the valley below the abdomen in the area of the five lumbar vertebrae and the psoas.

Raising the upper body (the twelve thoracic vertebrae) forms the riverbed, and thus, the ‘golden energizing light’ flows ‘down the river into the valley’ from the head. The more you practice (a little every day), the more profound your realization of the river and valley and the energetic flow becomes.

This movement is fundamental to this set of Tao Yin exercises. Get this, and you will easily achieve results in the following positions. Let the river flow!
Water Up and Fire Down

Meridians Activated:
A. Yin: Kidney & Yang: Bladder
B. Yang: Stomach
C. Yin: Pericardium (Lao Gong Point)

In Tao Yin, it is important to bring the excess heat from the heart down to the psoas muscle and kidneys. This relaxes and warms the psoas muscle and the lower back. From the bubbling spring point in the sole of each foot, you can raise the water energy up to the kidneys and up to the heart to nourish the fire or to cool excess heat. The psoas doesn't like cold. When it is cold, the muscle will contract and pull the spine towards the thigh. Cold and fear from the kidneys can affect the psoas, causing it to contract and thereby impact negatively on the body's condition. This exercise balances the fire and water elements in the body, creating harmony throughout the entire system.

Fig. 6.3.1a Toes Flexed toward Head: Legs extended, gently flex toes back towards head activating the Bubbling Springs (Kidney Point, K-1).

Fig. 6.3.1b K-1 Point.
Part I: Activating the Bubbling Springs

1. **Inhale - Flex Toes Back**: Lie flat on your back, legs extended and slightly apart, arms at your sides. As you inhale, gently flex your toes back toward your head, feel like you are curving your toes back, and feel the soles of your feet stretch open. Feel a suction drawing the water energy up into your soles. Do this until you feel moderate tension in your calves.

2. **Hold - Feel Chi From Feet**: Be aware of the soles of the feet and feel some bubbling Chi rising up from the ‘Bubbling Spring’ points to the kidneys and onward, pouring into your heart.

3. **Exhale - Lumbers to Mat - Heat to Psoas**: As you exhale, relax your feet and sink your chest. Feel the heart sink down toward the spine and lightly press your lumbar toward the mat. Feel the excess heat from your pericardium and the heart flowing down through your spine to the psoas muscle and the kidneys, warming them up. The psoas will feel relaxed and expanded and fear will melt away from the kidneys.

4. **Rest - Heat in Psoas - Energy Pooling in Soles**: Rest. Smile to your psoas muscles. Be aware of how the psoas feels. The rest period is very important. Collect the energy. Feel the warmth and heat vibrating in the psoas muscles. Bring your attention to the soles of your feet and feel a pool of energy gathering there and rising up. Repeat a few times.

Part II: Activating the Lao Gong Pericardium Points

5. **Inhale - Flex Soles inward - Curl Toes in - Make Fist**: Inhale, flex your feet inward (sole toward sole) and curl your toes in. Close your hands into a fist and press into your palms with your middle fingers at the Lao Gong points, the pericardium points.

![Fig.6.3.3a Toes Curled In: Flex your feet inward and curve your toes in. Make a fist and press your middle fingers into the Lao Gong points.](image-url)
6. **Exhale - Sink Chest to Spine - Lumbars to Mat - Heat Down:** Exhale, relaxing feet and fists and sink your chest. Feel the heart sink down toward the spine and lightly press your lumbers toward the mat. Feel the heat from the hands flow up the arms and shoulders to the spine at T5-T6 between the scapulas. At the same time, also feel the heat from the heart/pericardium flow down to your spine at T5-T6. Feel the combined heat flow down the spine to the psoas muscles and kidneys and finally to the soles of your feet. Feel your psoas muscles nice and warm, releasing any contractions and energize the lower back. Do this a few more times.

7. **Rest:** Smile and enjoy the full sensation of your body.

This could be a good time to enjoy a few minutes of the *Lotus Meditation.*
Lotus Meditation

The Lotus meditation can be used during Tao Yin practice, and is especially useful during the rest periods between the movements. You can use the Lotus Meditation or Full Body breathing in any rest period. Choose the places that best suit you.

This meditation helps to achieve the balance of kidney and heart energy which is a vital part of self-healing. The balanced flow of water and fire energy will greatly help to transform the accumulated stress in the mind and body into a sense of well being.

**Lotus/Heart/Kidney Energy Dreamscape** (Opposite page). Imagine the heart as a red lotus flower and the pericardium (the heat-regulating membrane which encloses the heart) as the lotus pads. Visualize the kidneys as being bulbs, similar to the clusters or plexuses where the stems of the pads and the lotus flower join together. In a pond or pool there are usually several lotus plants that join together in a cluster, anchoring in the mud. From the kidneys (kidney bulbs/clusters), visualize roots extending down through the legs into the watery mud of the earth basin.

Through this dreamscape imagery of the body and the lotus merging in nature, sense these qualities of energy in your body. Feel the supporting connection with the same qualities of red and golden energy coming to us from the sun and the universe above, as well as that of the blue water energy coming from the earth and nature. Feel the warm red energy of the heart and the red and yellow/gold from above. Likewise, sense the cool, blue water energy of the kidneys and the refreshing blue water energy from the earth.

**Lotus Energy Meditation:**

1. **Breathe to the Tan Tien, and consider the lovely blooming lotus:** You can see the open flower, seeing it as red with yellow/gold petals in the center.
2. **Look at the pads, stem and roots:** The leaves float on the water’s surface. See the stem as it descends from the bloom to the roots mired in the mud. Feel the roots sinking into the bed of the pond. The roots receive just the correct amount of nutrition from the wet earth.
3. **Sense the harmony of fire and water:** The pads and flower open to the sun and universe to soak up the life-sustaining rays. The sun is the source of fire energy. The earth holds the necessary water. Appreciate this life-giving harmony of the forces of fire and water, yang and yin, male and female.
4. **Connect images with your heart and kidneys:** As you continue with the Tan Tien breath, expanding and contracting, look inside to your heart and kidneys. The kidneys are the roots accessing water. The heart is the open lotus taking in the sun’s...
fiery gift. The spine is the healthy and supple stem connecting the two energies.

5. **Inhale to the heart and exhale to the kidneys**: Coordinate the Tan Tien breathing: Inhale into the heart, drawing the warmth from the sun, feeling it come down through the crown of the head and blend it with the love, joy and happiness in the red heart/lotus. Draw this loving, hot heart energy back to the point opposite the heart center on the spine (the wing point between the scapulas, between T5 & T6) as you slowly inhale. Then exhale the hot energy down the lotus stem/spine to the cool kidneys, warming them with the loving heat from the heart. You may enhance the emotional balancing effect by subvocally exhaling with the heart sound, Hawwwww, (from the Cosmic Healing Sounds meditation) as you mentally direct the heart energy down the spine.

6. **Alternating, inhale into the kidneys and exhale up to the heart**: See the kidneys as the nourishing bulbs of the lotus with roots that extend down through the legs and soles of the feet into the mud, accessing the soothing blue water energy held by the earth. As you inhale to the kidneys, feel that the roots are drawing the cool, soothing, nourishing blue water energy up through the soles of the feet, up through the legs to the kidneys. In the kidneys, feel the gentle calm, peaceful feeling blending with the cool, soothing blue water energy that has percolated up through the legs. As you exhale, you may subvocally express the kidney sound, Choooooo, and send this soothing boost of gentle, cooling wet blue kidney energy up through the supple stem/spine via the wing point to the grateful, happy heart.

7. **Continue alternating the breath this way for a few times**: Red light from the crown into the heart and down to the kidneys; blue light from the bubbling springs into the kidneys and up to the heart.

8. **Then, just relax and don't bother about the breath**: Simply move the smiling mind back and forth between the heart and kidneys along the connecting spinal stem. The balancing will automatically occur. Smile to the lotus perfection and beauty. Smile with gratitude to your kidneys, spine and heart. The lotus meditation is very calming, and naturally, the more it is used, the easier it is to realize this inner calm.
Monkey Rests with Knees in Air
Meridians Activated: Yin: Legs – Spleen, Kidney & Liver

1. Bring the knees up toward your chest, allowing the feet to hang in the air. Place your hands on the inside of the knees. Spread your legs evenly apart, then let gravity pull the knees apart so you start to feel the stretch of the psoas muscle evenly on both sides.

2. The most important part of this exercise is the breathing. First inhale. Then exhale the heat from the heart down to your psoas muscle and to the iliopsoas muscle that connects to the thigh on the inside of your groin. As you feel the muscles, breathe gently into them to release any tension that may be stored there. Breathe through the tension and relax, making sure both sides are even.

Fig.6.5.1 Hands Below Knees: Knees toward chest, hands on inside of knees, let knees part and stretch psoas muscle evenly on both sides.

Chapter VI
3. As you become comfortable in the position, repeat the movement, extending your arms down further so you hold your legs inside the shin – and eventually inside your ankles. Each time you assume the position, breathe into the muscles, exhaling any gray, cloudy energy and inhaling the golden light. Smile and enjoy the sensations.

**Crocodile Lifts Head**

**Meridian Activated: Yang: Bladder**

The most important part of this practice is not to lift up the head first, but to raise up from the lower thoracic vertebrae. The Crocodile cannot lift up the head alone without the lower body.

![Fig.6.6.1 Begin: Bring left knee up toward chest, clasp both hands over knee. Right leg extended.](image)

1. Inhale, bring your left knee up toward your chest and clasp both hands over your knee. Allow your right leg to extend straight along the floor (or you may choose to bend up at the knee somewhat to be more comfortable during the lift). You will not want to apply any force, such as pulling on the knee. Just hold the knee in a relaxed way.
Fig. 6.6.2 Exhale Up: Tuck chin slightly, press lumbers onto mat and raise sacrum. Simultaneously lift spine from T-12 up the thoracics, then slightly relax head towards knee.

2. **Exhale, hold your head still by slightly tucking the chin to lock the neck,** *press the lumbers down onto the mat and raise the sacrum.* As the lumbar area presses down onto the mat and the sacrum rises slightly, lift up from the low back (thoracic vertebra T-12 and upper lumbar L-1 area) toward your knee. Feel a slight crescent curvature created along the upward vertebrae to the head, bringing the head closer to the knee.

3. Bring head as close to knee as is comfortable. Maintain smiling sensation in Tan Tien, keeping abdominal muscles relaxed. Do not try to kiss the knee; there are no bonus points for even getting close to the knee – in fact, don’t! Come only as close to the knee as the vertebral crescent brings you. Do not stick the head out or lead with the head! Maintain awareness of the smiling sensation in your ‘second brain’ in your Tan Tien, and keep the abdominal muscles as relaxed as possible. Keep your lumbar region pressed toward the floor, and feel your sacrum raised slightly off the mat. Hold that position for a few seconds.

4. Inhale and come down gently, feeling the thoracic vertebrae touch down one by one, softly maintaining flexibility.

5. Rest and smile down to the psoas muscles, which were activated in the lift. Do a few repetitions, repeat on the other side.

*To help the head not to lead, try the following:* Tuck the chin back slightly so that you can feel the neck muscles tighten a bit. Now the cervical vertebrae are ‘locked’ in place and the head cannot initiate movement, but only follow. Be careful not to create tension in the neck. Tuck the chin back, but not too much and not too little. After attaining the fully raised position, it is then OK to move the head a little more in order to release tension from the back of the neck and be more relaxed.
Monkey Clasps Knees

Meridian Activated: Yang: Bladder

Fig.6.7.1  Beginning Position: Bend and raise both legs, clasp hands over knees. Press lumbers down allowing sacrum and thoracics to rise, chin tucked in.

1. Relax legs - raise sacrum and thoracics: Raise both legs, clasping your hands over your knees. Exhale, press the lumbar area down onto the mat and allow the sacrum and thoracic vertebrae to raise off the floor. Tuck the chin slightly to avoid leading with the head as your body lifts up off the mat with the lumbers pressed down.

2. After raising up off mat, then press knees up. Maintain Psoas Awareness: Press your knees upward against the counter force of your hands and arms to activate the psoas – while you continue to press the lumbar area of the spine into the mat.

Fig.6.7.2  Knees Extended
Counterforce: Press knees upward against hands and activate psoas and iliopsoas, not raising thoracics, neck or head further.

3. Do not raise head and upper body any further: Psoas and iliopsoas muscles activated, remember to maintain awareness of the smiling sensation in your Tan Tien, and check that your abdominal muscles are relatively relaxed. If you raise your head and the upper body, you are not doing the exercise properly. Feel your lumbar region pressing into the mat as you raise your sacrum and thoracics slightly. Notice your iliopsoas and psoas muscles as you do this exercise (awareness grows with practice). Hold without straining for several seconds.

In the following exercise, you will be clenching your teeth and pressing the tip of your tongue on the roof of your mouth behind the teeth. There is an important connection between the teeth, tongue, heart and the psoas muscle. By clenching your teeth and pressing your tongue on the roof of your mouth, you are increasing the power that can be generated by the psoas muscle. This will also help activate the cranial pump; it is an internal power process.

**Fig.6.8.1** Press Tongue on Roof behind Teeth.
1. **Get Ready:** Bring both knees toward the chest, letting the feet dangle in the air above your buttocks. Rest both hands on the upper knees. Clench your teeth a little and press the tip of the tongue to the roof of your mouth behind the teeth to give you the internal power.

Fig.6.8.2 Shoulders Raised from T6
Opposite Heart: Press lumbers and T7 - 12 onto mat; raise sacrum, shoulders and tucked chin. Press knees against hands counterforces. Connect tongue, heart, T6 and heels of hands.

2. **Raise Up from T6:** Initiate the movement from your lumbar area: Exhale and, using your lower back muscles (specifically the psoas), press the lumbers into the mat and raise the sacrum off the mat slightly. Raise the thoracic vertebrae only from the T6 vertebra (known structurally as the Wing Point between the scapula bones – also known as the Wind Point for the Heart Meridian). This will allow the shoulders to be raised slightly off the floor. Keep the chin tucked and the lower thoracics from T7—T12 pressed onto the mat along with the lumbers.

3. **Elbows Locked, Connect Tongue, Heart, T6 and Hands:** Press the knees against your hands and press the hands against the knees, balancing the counter forces. Keep your elbows locked so that the force directed through the arms comes from the Wind Point at T6 (opposite the heart center in the front) through the scapulas and shoulders. Also, feel the connection of force from the tongue to heart and T6.

4. **Inhale and Relax:** Smile and feel Chi moving through your lower back and the psoas muscle. Repeat this exercise several times. Finally, lower the legs to the mat and do conscious breathing as you rest.

**Comment:** Do not press from the knees with the muscle power of the legs. Instead, transfer the power from the lower lumbar and the psoas muscles through your structure. This is very important. By generating the force for the movement from your lumbar region and transferring the force through the activated psoas muscles to the thigh bones and thence to the knees, resisting with your hands strengthens the psoas muscles. The lumbar vertebrae open into a straight line as the lower spine straightens (instead of being clumped together as in the normal curvature). Thus, the lumbar force can be effectively directed through to the thigh bones to the knees.

If you do these exercises properly, you will be able to do Tai Chi and all of the other exercises more effectively, generating the movement from the psoas and lumbar region.
Monkey ‘Prays’ with Elbows

Fig. 6.9.1 Bend both knees toward chest. Place elbows so they touch the insides of the knees. Straighten arms and put palms together.

1. **Begin - Elbows between Knees:** Keeping your back on the mat, bring both knees toward your chest, letting the feet dangle in the air above your buttocks again. Place your elbows so that they touch the insides of the knees. Now straighten your arms up, putting the palms together. Be sure the exercise starts from the lumbar area, initiating the movement from the lower back, psoas and iliopsoas muscles – not from the knees or leg muscles.

Fig. 6.9.2 Clench teeth gently, press tongue to roof of mouth. Press lumbars down, raise sacrum and thoracics, and then press the knees together while resisting with arms – elbows push out and knees push in.
2. **Tongue Press, Raise Up - Knees and Elbows Counter Push:** Clench your teeth and press the tip of your tongue to the roof of the mouth. Exhale, press the lumbers down, raise the sacrum and raise the body up from T12. Then, press your legs together while you resist with your arms.

   Keep your belly muscles relatively soft and relaxed. Your elbows push out, and your knees push in. Find the muscles that move your legs in and be sure you use the lumbar region to push your legs together, not the leg muscles. Don't forget your smile in the Tan Tien!

3. **Repeat then rest:** Inhale, lowering the body slowly, and relax. Repeat several times, then lower the legs and do conscious breathing. Smile and experience the sensation in the back, especially the psoas muscle. Breathe all the way down to the soles of your feet, exhaling the cloudy gray color. Inhale the golden light to the areas you feel affected. When you breathe, you are conducting the Chi, bringing the nutrients and energy to the psoas muscles.

   **Comment:** Your mind and Tan Tien awareness (training the second brain) will become more attuned with practice. You will be able to easily direct the force through your structure from the lumbers and psoas to the knees. At the start, you may experience very little resistance when you do this because the muscles need strengthening to move in this way.

**Elbows Pray Counterpose: Clasp Knees**

Except for the position of the arms and the direction of the counterforces, this exercise is similar to *Monkey ‘Prays’ with Elbows*.

1. **Begin: Arms clasp knees:** The knees are raised toward the chest and separated as in ‘Monkey Prays.’ Arms clasp knees so that the bends of the elbows fit comfortably around the knees.

2. **Knees press out, arms in:** Clench teeth, press tongue, raise up, transfer force from lumbers to knees. Knees press out, and arms hold an inward counterforce.

3. **Repeat and rest:** Same as ‘Monkey Prays.’
Chapter VI

Twist Body like a Snake

Meridian Activated: Yang: Gall Bladder

Fig. 6.11.1 Upper Body Left & Lower Body Right:
Extend left arm to left side, palm up. Put right hand on left side of Tan Tien. Knees bent, fall to the right. Turn head to left, shoulders remaining on mat.
1. **Knees Right:** Lying on your back, bring both knees up and place your feet flat on the mat. Very slowly, let your knees fall to the right, coming as close to the mat as possible without strain. Extend your left arm out to the left side, palm up; put the right hand on the left side of the Tan Tien. Turn your head gently to the left, leaving both shoulders on the floor.

2. **Hold and Breathe Left:** Rest smile and breathe in this position. Breathe with your attention on your left side, inhaling golden energizing light and exhaling a cloudy gray color. Focus on expanding and elongating this area. Remain in this position for a few minutes, breathing with full awareness into your left rib cage, abdomen, lumbar region, hip joint, shoulders and neck. Smile and send positive energy into the spine.

3. **Center:** Bring your knees and head back to center and notice what your body is feeling.

4. **Knees Left:** Very slowly move both knees to the left until they come close to or touch the mat. Turn your head to the right. Extend the right arm out and place the left hand on the right side of the Tan Tien.

5. **Hold And Breathe Right:** Breathe fully into the right side for a few minutes, allowing the elongation and expansion of your right side. Do it in the same manner as you did above for the left side.

6. **Center:** Bring your knees and head back to the center position and relax. Be aware of your body as you rest on the mat.

7. **Rest:** Lower your legs to the mat and rest comfortably on your back. Relax and smile into the body.
Chapter VI

Monkey Flaps Legs
Meridians Activated: Yin of Legs – Spleen, Kidney & Liver

1. **Loosening the Psoas Muscle**: Lie on your back, lift your knees up, put the soles of your feet together and hold them together with your hands (if you are unable to reach your feet, you can grasp higher up on the leg). Spread your knees apart and lightly move the legs gently back and forth. Feel the stretch in the groin area. Do not bounce too vigorously, just gentle flapping.

2. **Flap Knees Up and Down**: Place the arms a little out to the sides with palms down. Place legs on floor with soles of feet together and lumbar flat on mat. Move the knees up and down. Relax.

3. **Rest**: Smile and breathe into your groin. Relax your legs.

4. **Comment**: Eventually you may be able to comfortably lower your knees closer to the mat with the soles of the feet together without needing to use your hands. Place the arms out to the sides with palms down. Perform the exercise and rest as above.
Humans can build all kinds of sophisticated instruments because of the magnificence of the hands and the fingers. Another higher function of the hands is the power of healing. Knowing the major points of the hands and fingers will enable you to stimulate and maintain the organs in good function.

I. Palms
The palms are where all major energies of Chi join. The palm can be the place from which the life-force is sent out to heal others or yourself. The palm also is the place where energy can be received and enter into the bone structure and into the major organs.

II. Pericardium
The pericardium (P-8) is the main place of energy concentration. You can collect the energy in this point and transmit stronger energy from this point. (Fig. 3.1)

III. Large Intestine
The large intestine (LI-4) is the major point which controls all the pain in the body, especially in the sense organs (eyes, ears, nose) and headaches. (Fig. 3.2)
Chapter III

Fig. 3.1 Pericardium

Fig. 3.2 Large Intestine
IV. Major Palm Lines
The three major palm lines are the Life Line, the Line of Intellect and the Line of Emotion. (Fig. 3.3)

V. Fingers have corresponding Bodily Functions
The fingers are connected to the organs’ meridians. (Fig. 3.4) The joints of the finger bones are also related to parts of the organs and their corresponding senses and emotions.
Fig. 3.4 Fingers and Their Corresponding Bodily Functions Through the Organs’ Meridians.
VI. Strengthen the Extremities

Strengthening the ends of the extremities will help to stimulate the organs. The tips of the fingers have many tiny veins and arteries. (Fig. 3.5) When we get old and do not exercise enough the Chi does not flow well and its circulation becomes stuck. This can affect blood circulation, and the veins and arteries will become hardened. When we feel cool, the first places to feel cool are the hands. If you want to warm up quickly, you have to warm up the hands and feet first.

Fig. 3.5 Strengthening the ends of the extremities will help to stimulate the organ.
VII. Massage the Hands to increase the Flow of Chi.

Massaging the hands and palms will help to increase the flow of Chi along the related meridians and will result in a harmonious increase of the functions of respiration, circulation and digestion.

VIII. Preparation

A. Wait at least an hour after eating.
B. Try this practice immediately after doing the Inner Smile or Six Healing Sounds, *For the best results, if you have already learned the Microcosmic Orbit or Fusion Meditations, try this technique after practicing these as well.
C. Sit comfortably on your sitting bones at the edge of a chair. Make sure that your legs are grounded.
D. In general, massage each area six to nine times. Massage problem areas more.
E. Those people who cannot get out of bed can practice the routine there.

For a complete exposition of the Inner Smile and the Six Healing Sounds, see the author’s preceding book, Taoist Way to Transform Stress Into Vitality.
IX. Practice

A. Bring Chi energy to the hands. (Fig. 3.6)

1. Inhale, contract your vagina or testicles, your buttocks, and also the part of the anus which is named—that is, the front, back, right, left, middle, or entire anus. At first you may not be sensitive to these distinctions, but eventually you will be. In general, the part of the anus which is contracted corresponds to the location of the area to be massaged. For example, you contract the left side of the anus when massaging the left lung.

2. Hold your breath and hold the contractions, clench your teeth together, and press your tongue to the roof of your mouth, as you rub your hands together vigorously. This stimulates the twelve meridians in the hands.

3. Continue to rub your hands while holding your breath and contracting your anus. Feel your face getting hot. Then, mentally picture energy flowing to your hands.

4. When your face and hands are hot, direct your attention to the appropriate area and massage that part until you are out of breath. Exhale and breathe normally. Smile and become aware of the part that is being massaged. Feel that the area is exceptionally warm and that energies are flowing.

5. Repeat this entire procedure for each area to be massaged or whenever your hands become cool. Your hands must always be very warm for self-massage. Cold hands will have very little effect on the massage.
Fourth Pull Up

Second Pull Up

First Pull Up

Third Pull Up

Brain

Nose

Mouth

Parathyroid Gland

Thyroid Gland

Thymus Gland

Small Intestines

Bladder

Prostate

Fig. 3.6 Bringing Chi Energy to the Hands.

Pull the middle up, and pull toward the front.
B. Massage the hands.
Always start by rubbing your hands until they are warm.
1. Massage the pericardium (P-8). Use the thumb to press the middle of the palm with a circular motion. (Fig. 3.7)

![Fig. 3.7 Massaging the Pericardium with fingers cupped in the palm in a half-fist, the pericardium is the point at the tip of the middle finger.]

2. Massage the hegu (LI-14). Press the thumb around the point in a circular motion, and press more at the index finger bone. Find the pain point and massage it away. (Fig. 3.8)
Large Intestine Point (LI-14)

**Fig. 3.8** Massaging LI-14.
3. Massage the major palm lines. Use the thumb to massage along the palm lines. Massage more towards the thumb bone and along that bone. When a lot of emotion is held inside, find the sore point and massage it. (Fig. 3.9)

4. Massage the back of the hand. Use the thumb to press along the bones on the back of the hand. When you find a tender spot, take more time to work on it. (Figure 3-10)

5. Massage the fingers. Always rub your hands until warm. Use the right hand’s fingers to wrap around the left thumb, and then, one by one, squeeze, hold and release each finger on the left hand three to six times. Start with the left hand and continue to the right hand’s fingers, according to the elements of the finger. This will greatly help to control emotions. (Figure 3-11)
Fig. 3.10 Massage the back of the hand.

Fig. 3.11 Massage the fingers.
For example, if at any time you are frightened or fearful, you can wrap your fingers around the little finger, starting with the left side and moving to the right side. This can be a great help when you are in a difficult situation, such as talking before a group of people, going on an interview, or meeting important people. Practicing the Heart and Kidney Sounds in conjunction with the finger wrapping may also help. The ring finger controls anger; when you are going to get angry, try to wrap it a few times to see if you still get angry.

Daily practice of the Inner Smile and the Six Healing Sounds is the best way to gain control of negative emotions. Many students are addicted to smoking, drugs or alcohol. The toxic elements found in these substances settle in the organs and nervous system, stimulating them into over-activity, and in a short period of time make people high. When the effect is over, the users will start to feel low key energy, becoming emotional and nervous. In this situation, they can use the Inner Smile and Microcosmic Orbit circulation while holding the fingers, especially the ring finger. This will calm them down. Many people use this simple way to avoid the use of drugs, smoking and alcohol. The Tao practice will give to the disciple the strength and power to clean out accumulated toxins in the system, eliminating bad habits.

X. Fingers Correspond to Emotions, Elements and Organs.

A. Thumb corresponds to the element earth and is associated with the stomach. The corresponding emotion is worry.

B. Index finger corresponds to the element of metal and is associated with the lungs and large intestine. It links with the emotions of sadness, grief and depression.

C. Middle finger corresponds with the element of fire and is associated with the heart, small intestine, circulatory system and the respiratory system. It links with the emotions of impatience and hastiness.

D. Ring finger corresponds to the wood element and is associated with the liver, gall bladder and the nervous system; it corresponds to the anger emotion.

E. Pinky finger corresponds to the water element; it is associated with the kidneys, and corresponds with the emotion of fear.
Fig. 3.12 Fingers’ corresponding emotions, elements and organs.
The head massage is for headaches, nervousness, and an imbalance of Chi energy in the brain. The causes of headaches and nervousness are very complex. The head is the place in which all the nerves are seated and is the central control of the whole system. Nowadays you see a lot of young people who are very nervous. This nervousness causes insomnia, loss of appetite, faster heart beat, difficulty in breathing, tiredness, laziness, etc. It seems that all of this is not symptomatic, but it greatly affects the efficiency of work and gradually is considered mental disease.

The skull massage will strengthen the nervous system. With the tongue touching the roof of the mouth as it is during the massage, and the eyes moving up to the left and then across to the right, you can feel the stimulation of the Chi energy from left to right. This balances the left and right hemispheres of the brain and will result in strengthening the glands, senses and organs.

The head and skull massage will increase the blood circulation and will increase the nutrition of the skull and hair. We have students whose white hair grew black and students whose falling hair became denser as more hair grew back. The hair also grows softer. In the morning and at night before sleeping, you should brush your hair at least 25-50 times. Find a good brush, and be careful of the scalp. Do not scratch the skull, which might result in a headache or sense of pain.
I. Head

A. Crown Point (Fig. 4.1)
This is located in the center of the crown; in the fontanelle area of an infant’s skull there may still be a slight depression. The crown point is the junction of one hundred channels through which the energy of the body passes. Massage this area with both your middle fingers. This will relieve dizziness and headaches, which result from too much energy in the head. It also relieves high blood pressure and stimulates the nervous system.

Fig. 4.1 Crown Point is the junction point of one hundred energy channels.
B. Bring Chi Energy to the Hands and Face.
Inhale, contract the sexual organ, buttocks, and middle of the anus. Rub the hands, clench the teeth, and put the tongue to the roof of the mouth. When the face, head, and hands are hot, breathe normally and begin to massage.

C. Knock the Head *(Fig. 4.2)*
Hit the head with the knuckles of the hand, knocking all around the head. Knocking the head lightly can help to clear your head, eliminate stubbornness and make your thinking sharper. Many of our students use this knocking of the head to release the pressures that they have from today’s life of fast, advanced technology and the feeling of always having to keep up. This is especially true of those graduate students who feel a great deal of pressure and stress in keeping up with their studies. Each year students commit suicide because the pressures and stress accumulate too much in their heads, making them unable to think clearly: they start to feel everything in their society as too much pressure, which leads to worry, fear, sadness, and many, mixed emotions. The simple knocking of the head can release pressure and stress that accumulate there.

*Fig. 4.2 Knocking the head.*
D. Hold your Breath to increase Chi flow.
Holding your breath will increase the Chi flow to the face. The head has many channels that join in the skull, especially in the crown point.

E. Scalp (Fig. 4.3)
Prepare your hands, head and scalp by warming up. Using both hands like a comb, press hard and move slowly, massage the scalp, going straight back from the hairline to the base of the skull. As you do this, mentally direct your energy from the back of the skull to your feet. Repeat 6-9 times. Massage more in any places in which you feel pain, until the pain goes away.

Fig.4.3 Massaging the scalp.
F. Crest *(Fig. 4.4)*

Using your thumbs, massage the crest (the edge) at the base of the skull until you feel no pain there. *(Fig. 4.5)* This will help you reduce headaches and eye aches and will increase vision. This place in Tao tradition is called the Pool of Wind which tends to collect the “evil wind”, the major cause of all the pain in the senses.

II. Face *(Figs. 4.6, 4.8 and 4.9)*

A. Natural Beauty

Massaging your face with Chi is a far more effective beauty treatment than the most expensive cream or cosmetic, *(Fig. 4.10)* Your skin will glow brightly and eventually become less wrinkled. There are many meridians passing through or ending at the face. When blocked, they result in reduced flow of Chi energy and circulation. The face is the first impression imprinted in other people’s minds. Chi circulation provides it with attractive personal energy.
B. Bring Chi Energy to the Face.

Inhale, contract your sexual organ, buttocks, and middle and front of the anus. Hold your breath, rub your hands together, clench your teeth, and put your tongue to the roof of your mouth. When your face feels hot, picture energy flowing to your hands. When your hands are very warm, bring your attention to your face and hold your breath until your face gets hot.

**Fig. 4.6 Facial Muscles**
**C. Forehead (Fig. 4.7)**

Using alternate hands, wipe your forehead from one side to the other six to nine times.

*Fig. 4.7 Wiping your forehead.*

*Fig. 4.8 Diagrams of the Face Corresponding to the Organs.*
Chapter IV

**Fig. 4.9** Head and Face.
D. Mid-Face
Wipe the middle section of the face, from the eyebrows to the tip of your nose.

E. Lower Face
Repeat for the lower section of the face, below the nose to your chin.

F. Whole Face
Repeat the procedure for bringing energy to your hands. Inhale, cover your whole face with your palms and massage it. (Fig. 4.11) Use an upward motion to reduce wrinkles. Exhale and relax your face. Rest and smile to your face until you can feel it tingle with warmth.

G. Mid-Forehead
Use the second joint of alternate index fingers to massage the middle of the forehead, from the center to the temple. (Fig. 4.12)
III. Temples

Use your index fingers to massage the temples in a circular motion, first clockwise, then counterclockwise. Massage the forehead and the temples; use the knuckle rub from the middle of the forehead all the way to the temples ten to twenty times. (Fig. 4.13) These exercises will reduce headaches in the front and in the temples. Find the painful point and massage it until the pain is gone.
IV. Mouth

Depression makes the corners of the mouth drop. Looking cheerful, delightful, more attractive and happy are dependent so much on the eyes and the corners of the mouth. When the muscles of the mouth are loose because of stress, depression, or sadness, the corners of the mouth drop and the energy system is depressed and in low key. No one likes to look at a sad face or a depressed face; it makes other people feel sad and depressed, too.

The flow of energy in the body and the expression of the face are the main attractive powers of a person. Massaging the mouth muscles up will help to lift the corners of the mouth. The Inner Smile and lifting up the corners of the mouth are very important to building up attractive energy.

A. Beautify the Mouth Massage

Using the thumb and the index finger of the right hand, touch both corners of the mouth and feel the Chi from the thumb and index finger pass to the corners of the mouth. Slowly press and push up about one inch, release and start again at the corners, pressing up ten to twenty times each day. (Fig. 4.14)
Chapter IV

V. Eyes

The eyes are the windows of the spirit. (Fig. 4.15) In Taoism we regard the eyes as Yang energy which will guide all Chi flow in the body. The eyes can greatly affect your personality. Some people are born with a lot of white in their eyes—three portions of white to one portion of iris—sometimes called “thief eyes” or “danger attack eyes.” Such eyes can result in a suspicious look, portending unpleasant things. Through the exercises, you can gradually correct the white portion of the eyes.

Since the eyes are connected to the entire nervous system, they have a special importance. The eyes reveal the health of your entire body. Through the eyes we can tell which organs are weak and/or toxic. Massaging the eyes will remove stress from the vital organs. Nowadays people use their eyes much more than in the
past to read, watch television, and work with computers, electronics and microscopes. This strains them a great deal and makes the openings of the organs loose, so that much of the organ energy is drained out.

In Taoism, we regard the eyes as the doorways to the soul as well as the opening of the liver. (Fig. 4.16)

When rubbing near the corners of the eyes, do not rub too hard, because you can make the corners of the eyes drop down. Continue rubbing the corners of the eyes upward.

A. Bring Chi Energy to the Hands and Eyes.
Repeat the procedure for bringing energy to the hands by inhaling; holding the breath; and contracting the sexual organ, buttocks and middle of the anus and both the left and right sides of the anus. Direct the Chi to both eyes. Rub the hands, clench the teeth, place the tongue on the roof of your mouth. Direct the energy to the face and then the hands. When your hands are hot, focus on your eyes until you feel them filled with energy.

Fig. 4.15 Eyes are the windows of the spirit.
Fig. 4.16 Eyes are the doorways to the soul.

Fig. 4.17 Use the fingertips to gently massage the eyeballs.
B. For the Eyeballs and Surrounding Area
Close your eyes. Use your fingertips to gently massage your eyeballs through your closed eyelids, six to nine times clockwise, then six to nine times counterclockwise. Then gently massage the area around the lids the same number of times. (Fig. 4.17) Be aware of painful spots and massage those places until the pain goes away. Pay special attention to the inner and outer corners of the eyes. These are points of the gall bladder meridian and will relieve eye ailments if massaged.

C. Pull up the Eyelids
Pulling up the eyelids will increase the fluid. Use the thumb and index finger to pinch, pull up and release the eyelids six to nine times. (Fig. 4.18)
D. For the Eye Sockets
Bend your index fingers and use the lower section (second phalanx) of each thumb to rub the upper and lower bones of the eye sockets six to nine times. (Fig. 4.19)

Fig.4.19 Massage the eye sockets.

E. For getting a Tear out
Hold an index finger up about eight inches from the eyes, or put a dot on the wall five or six feet away from you. Stare at it intently without blinking your eyes until you feel like a fire is burning in them. (Fig. 4.20) The Taoists believe that the toxins will burn out of the body through the eyes. They will begin to tear. Do this to strengthen your eyes. Then, rub your hands until warm; close your eyes and cover your eye sockets with your palms. Feel the Chi from the hands absorbed into the eyes. (Fig. 4.21) Rotate your eyes six to nine times, first in a clockwise direction, then counterclockwise.
Fig. 4.20 Getting a tear out.  
Fig. 4.21 Absorbing the Chi into the eyes.

Fig. 4.22 The parts of the eyes connect with senses and brain.
F. Pull in the Eyeballs.

The eyes are divided into five parts. Each part is closely connected with the organs and nerves. (Fig. 4.22) Become aware of the eyes. (Fig. 4.23)

Pulling and pressing the eyeballs will exercise the organs, sense, glands and the brain. (Fig. 4.24) This is also the best exercise for the eye muscles. The eyes have many muscles which we do not exercise very much and, thus, they become weak, contributing to poor eyesight.

1. With the eyes still closed and cupped by the palms, inhale, contract the anus and sexual organ, and pull the eyeballs back into the sockets.

2. Contract the middle of the anus and the middles of the eyeballs.

3. Contract the front of the anus and the tops of the eyeballs.

4. Contract the back of the anus and the bottoms of the eyeballs.

5. Contract the right side of the anus and the right sides of the eyeballs.

6. Contract the left side of the anus and the left sides of the eyeballs. This exercise not only strengthens the eyes but also the pituitary and pineal glands and the inner ear including the ear drum and canals. When you pull the eyeballs in and upward and look toward the crown, you are exercising the upper muscles and stimulating the pituitary gland and pineal gland.

   When you contract and pull in the middle of your eyeballs, you are exercising the back of the eye muscles and the inner ear.

   When pulling in the outer corners of the eyes, you are strengthening the side eye muscles as well as the ear canals and the ear drums.

   When pulling in the inner corners of the eyes, you are strengthening the inner side muscles, the tear ducts and the nose.

   When pulling in the lower parts of the eyes, you are pressing the lower part of the ear canals and the nervous system.
Fig. 4.23 Awareness of the eyes.

(1) Pressing into the inner ear.

(2) Left eye pressing into the ear canal. Right eye pressing into the eustachian tube.

(3) Pressing into the pituitary gland.

(4) Right eye pressing into the ear canal. Left eye pressing into the eustachian tube.

(5) Pressing into the eustachian tube.

Fig. 4.24 Moving the Eyes.

Head Massage
A. Bring Chi energy to the hands
Repeat the procedure for bringing energy to your hands, contract-
ing the front part of the anus.

B. Nostrils
Widen the nostrils. (Fig. 4.25) Using the thumb and index finger
stick them into the nostrils and move them to the left and the right
and up and down for ten to twenty times. This will widen the pas-
sage of air into the lungs. This can help your sinus problems and
correct the smelling sense.

C. Bridge
For the bridge, use your thumb and index finger and massage the
bridge of your nose by repeatedly pinching it. As you do this, inhale
slowly and imagine you are breathing in clean air; exhale slowly
and imagine you are exhaling dirty air. Do this nine to thirty-six times.
(Fig. 4.26) This is effective for blocked sinuses.

Fig. 4.25 Widen the nostrils.
D. Mid-Nose
For the mid-nose, place your thumb and third finger or either side of your nose, right on the bone which runs perpendicular to the nose. Place your index finger on the bridge. Inhale and press in gently. Exhale and relax. (Fig. 4.27) Feel and absorb the heat from your fingers into the nose. This can increase your concentration and calm your mind.
E. Sides of the Nose
On the sides of the nose, use your index fingers, massage slowly and gradually increase up and down the sides of your nose nine to thirty-six times. (Fig. 4.28) This also helps blocked sinuses and stuffy noses. Do not do it too hard in the beginning because the sensitive tissues there are very tender and easily infected. Rub the sides of your nose up and down until you feel warm; this will help you in the cold winter and every morning when you get up.

F. Lower Nose
On the lower nose, massage slowly and gradually increase the pressure when you are sure you will not hurt yourself. Massage vigorously back and forth, using an index finger at a right angle to the nose immediately under it. (Fig. 4-29) This helps blocked sinuses and stuffy, runny noses.

Fig.4.28 Massage the sides of the nose.
VII. Ears

In China we believe that a person with thick, long ears will have a long, healthy life and that the personality will be more attractive. The following exercises can prevent hearing loss which occurs gradually as we age. The ears are acupuncture maps of the whole body, containing 120 points. Many acupuncturists now use only the ear points to cure many ailments as well as for weight control.

A. Outer Ear
Repeat the method for bringing energy to the hands, contracting the left and right sides of the anus.

1. Front and back: Make a space between your index and ring fingers and simultaneously rub in front and in back of the ears. (Fig. 4.30(1))

2. Ear shells: Rub the ear shells with all your fingers. This will stimulate the autonomic nervous system and warm up your whole body, especially in the cold weather. (Fig. 4.30(2))

3. Ear lobes: Using your thumb and index finger, pull down on the ear lobes. (Fig. 4.30(3))
(1) Rub in front and back of ears.

(2) Rub the ear shells.

(3) Pull down on the ear lobes.

Fig. 4.30 Rubbing the Ear.
4. Ear drum exercises: For the outer ear drum, repeat the method for bringing energy to the hands, contracting the left and right sides of the anus. Inhale and then exhale completely. Put your index fingers in your ears; it should feel as if there is a vacuum in the ears. If it does not, then exhale more. Move your index fingers back and forth six to nine times at your own pace until you can feel that the insides of the ears are moving, and pull out the fingers with a quick movement. (Fig. 4.31) You should hear a “pop” sound, and you will feel that you can hear better and that your mind is clearer.

Fig. 4.31 Outer ear drum exercise.
B. Inner Ear (Fig. 4.32)

Repeat the method for bringing energy to the hands, contracting the left and right sides of the anus.

The inside of the inner ear, being inaccessible, is usually not exercised and grows weaker with age. These two exercises use air pressure and vibrations to strengthen the inner ear. The ear canals, the nose canal, and the mouth are connected together, so in this exercise we are using the pressure that builds in the lungs and bringing it back up to the mouth, thus adding pressure to the inner ear drums. This is how to exercise the inner ear drums.

Fig. 4.32 Diagram of Inner Ear Drum.
Fig. 4.33 Inner ear drum exercise.
1. Blowing exercise: Inhale, fill your lungs and nasal cavity with air; close your mouth and pinch your nostrils shut with your index finger and thumb. Blow slowly out through your closed nostrils and then swallow air. You should feel your ear drums popping. Repeat two to three times. (Fig. 4.33) Do not blow too hard; they can get hurt. You must do every exercise gently for the most benefit.

2. Ear nervous system exercise: hitting the ear drum. Cover your ears with your palms, fingers pointing toward the back of your head. In this position, flick your index fingers against your third fingers so that the index fingers drum on the lower edge, or occipital bone of the skull. This will sound quite loud. The flicking of the finger that hits the bones will vibrate and stimulate the nervous system, the ears and the inner ears’ mechanism. Repeat nine or more times. (Fig. 4.34) The activity of the ear will be balanced and the mastoid sinus improved by this exercise.

Fig. 4.34 Hitting the ear drum.
VIII. Gums, Tongue, Teeth

Healthy teeth require healthy gums as their foundation. These exercises will strengthen both the gums and teeth. Teeth are the excess energy of the bones, and when the teeth get stronger, so do the bones. When the teeth and tongue are strong, your breath improves as well, eliminating bad breath.

We regard saliva as an essential form of energy which can lubricate the organs and digestive system. The tongue is the opening of the heart, and both are made of similar tissue. A healthy and clean tongue will strengthen the organs, especially the heart. You should clean your tongue twice a day with a brush or scrape it with a tongue scraper, and massage your tongue with a tongue depressor or a clean finger. Find the painful spots and massage there until the pain goes away.

A. Bring Chi Energy to the Hands.
Repeat the procedure for bringing energy to the hands, contracting the middle of the anus.

B. Gums
Open your mouth and stretch your lips tautly over your teeth. Use three fingertips (index, middle, and ring fingers) to tap the skin around the upper and lower gums. Hit around until you feel warmth in the area. (Fig. 4.35)

C. Gums and Tongue
Massage your upper and lower gums with your tongue. Then suck in some saliva, press your tongue tightly against the roof of your mouth, and try to exercise the tongue. When you strengthen your tongue, you are strengthening your heart. Press around. Press the tongue to the roof of your mouth, tighten your neck muscles and swallow the saliva. This lubricates the digestive glands and organs.
Fig. 4.35 Hitting the gums exercise. Using the tongue, massage the upper and lower gums.

D. Tongue (Fig. 4.36 and 4.37)
In a sitting position place the hands on the knees, palms down. Exhale and straighten the arms, spreading the fingers apart and keeping the hands on the knees. Open the mouth as wide as possible and thrust the tongue out and down, focused on the throat. With the tongue out as far possible, gaze at the tip of the nose. The whole body should be tense. Hold the breath for as long as you feel comfortable. Relax with inhalation and regulate the breath. This will help to strengthen the throat, the tongue and the power of speech. These exercises will help to improve foul breath and to clarify speech.
Kidneys
Liver and Gall Bladder
Stomach
Liver and Gall Bladder
Heart-Lungs

Fig. 4.36 Diagram of tongue parts and corresponding organs.

Fig. 4.37 Tongue

Fig. 4.38 Press tongue to the roof of the mouth.
Inhale, then exhale as you press your tongue out and down as far as you can. Follow by pulling the tongue in and curling it. Press your tongue to the roof of your mouth as hard as you can, contracting the middle of the anus and the esophagus to help the tongue. (Fig. 4.38) With more practice you will know how to use the inside force, the force from the organs, to press your tongue up. Even though the tongue has no bones to exert force, you will still be able to exercise the tongue well.

E. Teeth Clenching
Relax your lips. Click the teeth together lightly (Fig. 4.39) and then clench them hard (Fig. 4.40), as you inhale and pull up the middle of the anus. Do this six to nine times. Move your tongue and mouth to create a lot of saliva. The technique of swallowing the saliva is to put the tongue up to the palate and swallow quickly with a hard gulp, sending the saliva down the esophagus to your stomach.

F. Energy to Teeth
Close your mouth and let your teeth touch lightly. Direct the energy to your teeth. Gradually feel the electrical flow of energy there.

Fig. 4.39 Click the teeth together lightly.
Fig. 4.40 Clench the teeth together hard.

Fig. 4.41 Throat Glands

- Parathyroid Gland
- Thyroid Gland
- Trachea
IX. Neck

A. Thyroid and Parathyroid: Site of Courage, the Power of Speech (Fig. 4.41)

The neck carries the busiest traffic in the body and is the seat of the thyroid and parathyroid glands. (Fig. 4.42) When you massage here, you increase the body’s metabolism. Neck tension can also be caused by emotional imbalance. When we are tense and nervous, we are responding to negative emotions, such as anger, fear and sadness. The neck is similar to a traffic bottleneck. All of the signals, as well as the emotions, have to pass through it. When under stress and under emotional strain, the neck starts to accumulate and jam the tension. Unconsciously, the neck muscles tighten, attempting to block out pain. Keeping the neck soft will help Chi flow to the higher center that is located in the brain, keeping the mind and body in harmony together.

Tension in the neck can make you less courageous. When the neck is tense, it will block self expression in the throat. With proper flow of Chi energy, we can express ourselves appropriately at the proper time, place, and in a proper way.

The neck is the passageway of many meridians and is the channel of the Chi energy of the organs. In the middle is the Governor meridian. On the sides are the bladder meridian, the triple warmer meridian and the large intestine meridian. The emotions passing through the meridians of the neck may tense and jam up there.

<table>
<thead>
<tr>
<th>Emotion</th>
<th>Organ/Associate Organ</th>
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<tbody>
<tr>
<td>Anger</td>
<td>Liver/Gall Bladder</td>
</tr>
<tr>
<td>Fear</td>
<td>Bladder/Kidneys</td>
</tr>
<tr>
<td>Grief</td>
<td>Large Intestine/Lungs</td>
</tr>
<tr>
<td>Hastiness</td>
<td>Heart/Small Intestine/Triple Warmer</td>
</tr>
<tr>
<td>Worry</td>
<td>Spleen/Stomach/Pancreas</td>
</tr>
</tbody>
</table>

B. Bring Chi Energy to the Hands.

Do the procedure for bringing energy to the hands and contract the front of the anus.

C. Whole Neck

Spread your thumbs apart from your other fingers. Alternating hands, rapidly wipe the neck from the chin to the base nine to thirty-six times. (Fig. 4.42)
D. Middle Neck
Alternating hands, use the middle three fingers to rapidly wipe down the middle of the neck from the chin to the base nine to thirty-six times. The thyroid and parathyroid glands are in the front section of the neck. Use your thumb and the three other fingers to massage these glands. Find the painful points and massage them until you feel them open. Massaging this area will help to increase metabolism and the power of speaking.

E. Turtle Neck
Sink your chin down, then out and up. (Fig. 4.43) Feel your spine press down and then expand. This will help loosen the vertebrae and discs of your neck.

F. Crane Neck
Move your chin forward, circling out, then down, then up, and out again. (Fig. 4.44) Feel your spine expand and then contract.
G. Massage the Neck.
Massage the points along the back of the neck and on the back along the cervical vertebrae. Start from the shoulders and go up to the base of the skull. (Fig. 4.45) Use your fist to hit along the neck. (Fig. 4.46) Find any painful spots and any tense spots and massage until they are released. This will greatly help to release the tension of the neck and help to detoxify the toxic accumulations in the neck area, the causes of many headaches.
**Fig. 4.45** Massage the points along the neck.
X. Shoulders

Many people feel tense and worried, and their shoulders are tight and held up. The way to release the tension is by pulling up your shoulders to press against the neck, tightening the muscles of the neck and shoulders. Hold for a while, exhale deeply, and let them drop down, pulled by gravity like a sack of potatoes. (Fig. 4-47) Feel the burden, worry, and stress drop down to the feet and out to the ground. Feel yourself grounded. Do this three to nine times, and the tension and worry will go away.

Relax your shoulders and chest, exhale and release more, until you feel the tenseness gone.
Fig. 4-47 Dropping the shoulders will help to release tension and worry.
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