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# Qigong (Chi Kung) Fundamentals 1

## Five Animals Do the Six Healing Sounds

By Michael Winn

Inner Meaning of Five Phase Cycles

### Introduction

Let's go to the next level of our training, after the Inner Smile. We will now learn the Five Animals Play. This particular form I call Five Animals Do the Six Healing Sounds. This is my integration of two of the oldest forms of qigong in China, the Five Animals and the Six Healing Breaths (or in modern times, "sounds"). Aspects of both qigong forms were found inscribed on silk fragments in the famous Mawangdui tomb discovery, dated to 216 b.c.

In these silk fragments the animals and their sounds were clearly being used for medical purposes. The five animals was originally probably a kind of a shamanic dance, a way of getting in touch with animal spirits for self-healing and empowerment. They believed these animal spirits could connect you to the underworld and the supernatural world. If you could harness them, you could be healed or gain insight and magical powers from the unseen world.

The five animals evolved within Taoist (pronounced and spelled "Daoist" by modern Chinese scholars) culture to represent the spirits or the intelligences (jing shen) of the five major human vital organs. This is the human expression of the Five Elements, found throughout every culture in the ancient world as the four sacred directions and the center.

Because people wrongly confuse “element” with a physical object, “Five Phases” is the more accurate translation preferred by modern scholars. The five phases represent the flow of the unified chi field as the cycles of nature and its seasons. This chi also flows in five phase cycles inside our human body. The human body’s five major vital organs are where the human underworld is actually hidden - right inside our body. The underworld is not in some abstract dimension of our psyche. Our shadow side is right here if we know where to look for it and how to engage it.

## Shamanic Power Animals Live Inside Human Body

The evolution of spiritual training in ancient China was marked, I believe, by the absorption of shamanic powers and techniques into a more advanced, all inclusive alchemical science. The wisdom of the Taoist alchemists was that the entire universe, in its essential form, is contained within our human animal body.

Realized, we can stop chasing after ourselves outside of ourselves. It is all right here, under our very nose. So the shamanic journey into “other realms” evolved into the Taoist notion of an expanded energy body. The journey became increasingly internalized. You don’t need to travel to get to the underworld, you carry it around with you, right inside your body.

With the Five Animals, we are really exploring the mystery of the body, and in particular the mystery of our vital organ spirits, our own internal animal spirits with magical powers. The six healing sounds are a way of communicating with particular frequencies of chi in each organ, and the spirit of each one of our internal animals. Don’t get excited about the minor discrepancy between the five and the six, I will explain that later.

## Human Subconscious Hidden in our Animal Nature

What is important is that humans accept they are animals. We have animal bodies, one of things that the Genome Project has verified. They mapped out the human gene code. What did they find out? Our human genetic code is pretty close to that of mice, just a couple of genes different, max three percent difference. It's even less in chimpanzees, about 1.5% difference. This doesn't mean human minds and animal minds are identical, but they're certainly likely to have some major overlap as well. Why else would people love their pets so dearly, unless they could sense a certain recognition, feel a connection with a fellow mammal?

The genetic evidence reminds us, even forces us, to face the sobering reality that as spiritual seekers we tend to forget: humans are still animals. Could it be that is what we are here to do – resolve the tension between our animal and spiritual self? Unless we get in touch and understand and communicate with the animal level of ourselves, our animal self is not going to change consciously, it will not achieve self-completion. We can do all kinds of things to change our human intellectual and emotional mind state, we can meditate on the divine, but will it penetrate to the level of our animal intelligence?

I think it is why we are mostly in the dark about changing ourselves. It's why we are constantly wondering why our life is unfolding with so much struggle. Our body intelligence is the source of much of the mysterious resistance creating that struggle. That resistance arises from our not including our animal intelligence in our human identity.

We humans are proud how quickly we sometimes are able to change our head brain and its belief system, it is part of the arrogance of the information age. We are slowly learning a little bit about managing our heart brain, which is still confused by emotions. But we moderns are totally in the dark when it comes to the instinctual belly brain and the

five vital organ intelligences that are the functional rulers of our animal self.

## Why combine the Five Animals & Six Healing Sounds?

I have innovated by combining the five animals and six healing sounds together into one qigong form. Traditionally they were two separate qigong forms. The “Five Animals Play” emphasized movement, the “Six Healing Breaths” focused on sound. I found that if you put them together you have a super-powerful, super-effective form.

That’s what people like in America. They want the thing that’s got everything – all the bells and whistles – rolled together into one model that is simple to operate. This integrated qigong form has that. You only pay for one product, but it’s got two technologies built into it. What a deal, maybe I should raise the price! It’s got a healing-movement technology for the physical body, and a sound-healing technology for the psychological self. And there is lots of cross-over effects, a synergy between the two methods.

I have integrated into this Five Animals-Six Healing Sounds form the discoveries of inner alchemy, the aspects I call Taoist depth psychology. So you will better understand why you need to get in touch with the little animal selves hidden in the inner family that controls your personality and lend passion to your desires. You could call this course a combination of qigong (*qigong*) and what is sometimes called “shen kung” (pinyin, *shengong*). This means “skill in cultivating spirit”.

Together the two methods deliver a fast cleanout. It’s about releasing, it’s about letting go. The movements mobilize your body’s substance (jing) and blood, the subvocal healing sounds are vibrating and releasing any trapped chi within that mobilized blood.

Everybody now knows that we all hold onto stuff that is trapped in our body. That we need to get rid of it somehow is not news to anybody

here. We need to release it so something new and fresh can flow through us. The big question is always “How?”. That is what we pay doctors and therapists big bucks for. I am not trying to put anybody out of business, I just want to put us struggling humans in control of our own business, our health.

Chinese have been testing the low-cost, do-it-yourself technologies embedded in these two qigong forms for thousands of years. Nobody does anything for thousands of years unless it works. This is not new age, this is old, very old age. Let’s get into the first animal form. Please stand up.

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Tiger

Color	White
Phase / Season	Gold (Metal) / Autumn
Organ	Lungs
Virtue Expressed 	Integrity & Courage
Emotion Released 	Grief & Depression
Sound	“Hisssssssssss”

Tiger. It's connected with the lungs. It's connected with the sinking element, the metal element. Its name is actually “jin”, or gold. For the Chinese, it's always symbolized by a White Tiger. This is both a shamanic/heraldic animal, as well as a rare species of tiger that really exists (see photo). The color is more important than the species, as it is an elemental color affinity.

Let's get into the spirit of the tiger. It's prowling in the jungle, its paws sinking into the soil, waiting to sink into the skin of its prey. Have you ever heard lions or tigers roar? It's truly incredible. I spent a couple of years in Africa. They don't have tigers there, only lions. The tigers you find in Asia. The first time I heard lions roaring at night, I was



electrified.

You can hear them from miles away due to the power of their lungs. But you can also “feel” the sound of their roar. Part of a lion’s power to terrify is from the bone-conducted low frequency sounds waves. This is known today as “infrasound”. You hear a fierce roar through your eardrums, but your bones pick up sub-vocal vibrations that alert your whole body’s defense system.

That is how scientists think that many animals communicate with each other, using infrasound. That is why the six healing sounds are also done sub-vocally – it causes the sound wave to penetrate into your organs directly, not via your ear drum.

The Tiger movement is designed to activate the lung and the lung spirit. Your first arm movement is a grasping movement, like you’re filling up your lungs with chi drawn from a space deep within your lower belly. Your hands are like tiger claws that just scoop up, fill up the lungs with chi as you inhale in deep.

Once the lungs are full, you turn the Tiger claws out – your fingers - like you are going to pounce. Let your hands move away from your body, and emit a loud Hissssss. Why does the Tiger make this sound?

## Using Chi to Talk to Your Lung Spirit/White Tiger

You are really talking to the chi in the lungs. Your arm movement is telling the stuck old chi in the lungs to go out, your eyes are looking far away in the distance, telling the chi to go far away, and you’re making a hissing sound, like air escaping from a leaky tire. All these things are just a communication to the life force within the lungs. We are speaking chi language to the metal phase of chi flowing throughout the body.

We are saying to the lung chi, I want you to vibrate, and escape from this air sac where you are trapped. The arms are moving up and away

from the body, then slowly sinking and circling down towards the ground, signaling to the lung chi that it should “relax – and LET GO”. You want the old lung chi to go out, and your eyes are looking and directing the chi also. When the lungs truly empty, they become a kind of open space that draws in fresh chi.

Everything you do is a communication to the chi. You are also getting into the spirit of the tiger, which makes you become very present. You are powerful, you are strong – Hissssss. Take a step forward with your right foot, right heel on ground, right toes up, and imagine breathing in from your navel up into your lungs as your arms come up. Then we put the right foot down, turn the palms out, and Hissssss , release as Tiger arms claw down to your right side.

Step forward, left heel touches, left toes up, drawing the chi up from your lower dantian with your palms. The palms are facing up as they come towards your lungs on the inhale, and they face out – away from your body – as you exhale. Put the left foot down as the fingers claw out to the left on the exhale – Hissssss.

Continually alternating left and right, the Tiger scoops to each side, and releases to that side. Obviously, to claw left and right, your waist also must turn. This puts a little torque on the rib cage and helps to gently massage the lungs physically into releasing more of their unconsciously held tension. *Continue movement practice, one minute.*

~~Now~~’s pause. Breathe into your lungs, smile inside them. Acknowledge that they are intelligent, they are something mysterious and smart. They know how to breathe inside of us, they know when to breathe and how much to breathe. It’s not our head brain telling the lungs how to breathe, it’s the intelligence of the lungs naturally expressing itself. That’s the spirit of the tiger, it wants to hold on to that breath and not let anyone take it away.

**Whole Body Breathing with White Clouds of Chi**

Still standing, take one hand and put it on your belly just below our navel, where we did all that ocean chi breathing. Smile into the space we opened up in that inner ocean inside our body. Put the other hand up by your lungs, lay it across your chest. Now let's nourish the lungs, the lung spirit, by breathing from the inner ocean and filling up the lungs. This is the first step towards whole body breathing – opening a pathway between lower dantian and the lungs. As a way to help the lungs experience this nourishing chi, we are going to use the color that feeds the lungs – the color is white.

We will explain later why the white color. But for now, just imagine white clouds of energy, pure billowing white clouds, high energy coming out of this inner ocean of consciousness that is our lower dantian. Feel with your next breath, you are inhaling in this sea of chi, its white clouds filling up not just the physical lungs but the whole body. There is no internal channel that would prevent these clouds from billowing everywhere inside your body.

So the dantian – lungs breathing pathway will spontaneously evolve into WHOLE BODY BREATHING. The physical lungs is just the condensed part of the breathing process. Metal is symbolic of the condensing phase of chi flowing in us, so the job of the lungs is to condense chi from the physical breathing process. But don't cramp your lung spirit by limiting it to the physical size of your lungs. The lung spirit not only fills the entire physical body, but it expands out into the aura as well.

In reality, all your energy channels are breathing. The lung meridian alone extends far beyond the physical lung. When the Chinese talk about any organ, they don't mean the physical organ in the western medical sense. They mean the total energetic *sphere* of influence of the lungs – the physical organ plus its meridians plus the innate spiritual virtue of the lung spirit, which has metal-like strength. Our WILL TO BREATHE is what keeps us in the physical plane. That is the lung spirit, and it is far

greater than any simple biological tissue or function.

Imagine that you could not only breathe in outer oxygen, but you also SIMULTANEOUSLY breathe in chi from *inside* – your inner sea of chi - to support the function of your lungs and your breathing intelligence. Just breathe back and forth between your lungs and the dantian, the belly cauldron. This is a kind of focused ocean breathing, between the inner ocean of the dantian and breathing function in the body. It will stimulate all kinds of signals to pass between the belly brain and the other organs, in this case, the lungs.

There are a lot of people teaching breathing exercises these days. Any beginning yoga class will teach you to breathe down into your belly. That is imagining the oxygen path flowing down into the belly. But energetically, it is really the other way round – the belly center, the lower dantian, is actually breathing chi up into the lungs.

You cannot breathe physical air down into your belly, there is no path for air to go down into your belly. That's a physical impossibility - there's a diaphragm in between your lungs and your belly. Some people don't realize that and think you can actually breathe into your belly. In qigong belly breathing, we are doing the opposite, we breathe the chi up from the depths of the belly center's sea of chi to come nourish the lungs.

Now we are going to do another thing. Let's inhale from the dantian up into the lungs, and then do the lung sound out. Fill up the lungs and whole chest with a bright white cloud of chi, fresh metal chi from the dantian, and then breathe it out. Hissssss. And do that again - hissssss. The teeth are closed, you hiss through them.

Pay attention to your lips, do you feel any heat releasing from your lungs? The breath should be warm. Again, Sssssss. Then pause. See if there is a more clear space between your belly, your lungs, and your air passage. Do you notice, is there more room inside you?

Let's do the walking tiger again, on its prowl, but let's add this

internal breathing with it. Breathe in from your belly up to your lungs, fill it up, the dantian breathing up. Exhale out any toxic lung chi, the dirty white chi. Hissss. Again inhale up, from belly up into the lungs, filling up with white clouds of fresh chi and then breathing out the stagnant old chi – Hissssss. In China they call it the white tiger. Imagine we are all white tigers breathing out a white steamy, powerful breath. Hissssss. Very powerful, very directed – Sssssss.



*White Tigers are a rare species of tiger found in Asia. The Taoist use of the term refers to the Spirit of the Lungs, the “po” soul which has seven sub-spirits that regulate the seven sense openings in our head. This aspect of our soul naturally likes to sink down into the earth, and is said to become a white ghost at death if the person has not achieved spiritual integration with the other vital organ spirits that wish to return to heaven. The Chinese wear white to a funeral to make the po soul feel more comfortable on its transitional journey.*

**White Tiger**  
**Second movement**

Let's pause. Face the center of the room, or circle you have made. Imagine, as a tiger, that we have spotted one of our potential opponents in the jungle. Show how powerful you are. You reach up with both hands up and then go - hissssss – squatting down, kind of like a cat thing, pulling down our claws in front of us. You rise up and repeat that two more times. Then pause for one moment.

You're grasping the lung chi up above and you are pulling it down. Where do you pull it down to? The kidneys, right next to the dantian. In the lower back – the kidney is the water element. This is five phase theory, the five element cycle. The metal phase of chi feeds the water phase. The lungs gather chi from the air and pull it down to the kidneys.

This movement looks defensive, like you are scaring off your opponent by baring your claws. But it is really pulling the chi down to your kidneys, giving strength to them in case there is a jungle fight. Breathe in that white cloud of chi, breathe it down, feel your kidneys in your lower back opening. If you can stay upright on your heels as you squat down, it will open up the kidneys more. Only go as low as you naturally can, don't hurt your lower back. Ssssss.

Now the closing movement. Cross your arms and inhale and on the count of three we are going to let out the sound 'ho!'. 1, 2, 3, ho! Inhale 1, 2, 3, ho! It clears the lungs. Ho is the sound from one of the other elements, the spleen/earth, which we will go into that later. But know that the spleen nourishes the lungs in the five elements cycle.

Let's do three or four tiger sounds where we are pulling lung chi down to the kidneys – inhale, 1, 2, 3 times, hold for a moment, then make a deep “ho!” sound out loud on a sharp and quick exhale. My, you all are really a ferocious pack of tigers....!

Those are the two tiger movements that I am going to teach you. These practices have been around China a long time, so some qigong teachers have developed each of the five animals into five movements,

making a total of twenty-five animal movements. You don't need them all – most busy modern people will not practice them all. It's better to go deeply into one or two movements than superficially into five movements.

## Five Inner Aspects of Each Animal & their Effects

I have picked out the simplest ones that do the job, one or two movements for each animal. When you are first training, doing continuous repetition of one movement, and going very deep into it with awareness of the five internal aspects of that element, is ultimately more powerful than choreographing five different physical movements.

The five internal aspects are the rhythmic movements of the body (turning left-right and breathing in-out), the color (white), the sound (“hissss”), the feeling quality (metal experienced as personal strength or courage), and the intent (releasing any energy pattern that has become a blockage to breathing freely in the present moment). When all five of these are focused on simultaneously the Life Force gets the five internal aspects as a single pointed message. As you continue practicing, you will definitely get a response, expressed through the chi field within your body-mind. That response varies according to your unique body type, personality, and soul pattern.

Some people yawn uncontrollably after doing the lung sound. This is normal – it means that stagnant chi is being released from the diaphragm. You can speed up the clearing process by doing a large physical stretching movement of your arms above your head as you yawn, like a big cat might yawn. Others will feel a tingling in the lungs. You might feel deep grief or sadness – I've seen people burst into tears after doing a few sounds. It's good to let the emotions flow and release if that is what is trapped in your lungs.

We will repeat the same training pattern with each animal. We first

learn the movements, then get the feeling of the chi flowing from dantian to the vital organ and out as sound and color. Later we will go into some of the deeper psychological and subtle energetic levels through the sitting version of the Six Healing Sounds.

The metal element of the white tiger is connected with autumn. Our qigong form follows the seasons, a different animal for each season. Likewise, there's an internal season of chi flow inside your body.

In the autumn the air is dry, and so the metal chi is dry and sometimes brittle if it's not a strong metal. Excess sadness, grief, and depression weaken your metal. They tend to get held in the lungs. Have you ever seen a depressed or sad tiger? That would be really pathetic, you'd probably say it is not a *real* tiger.

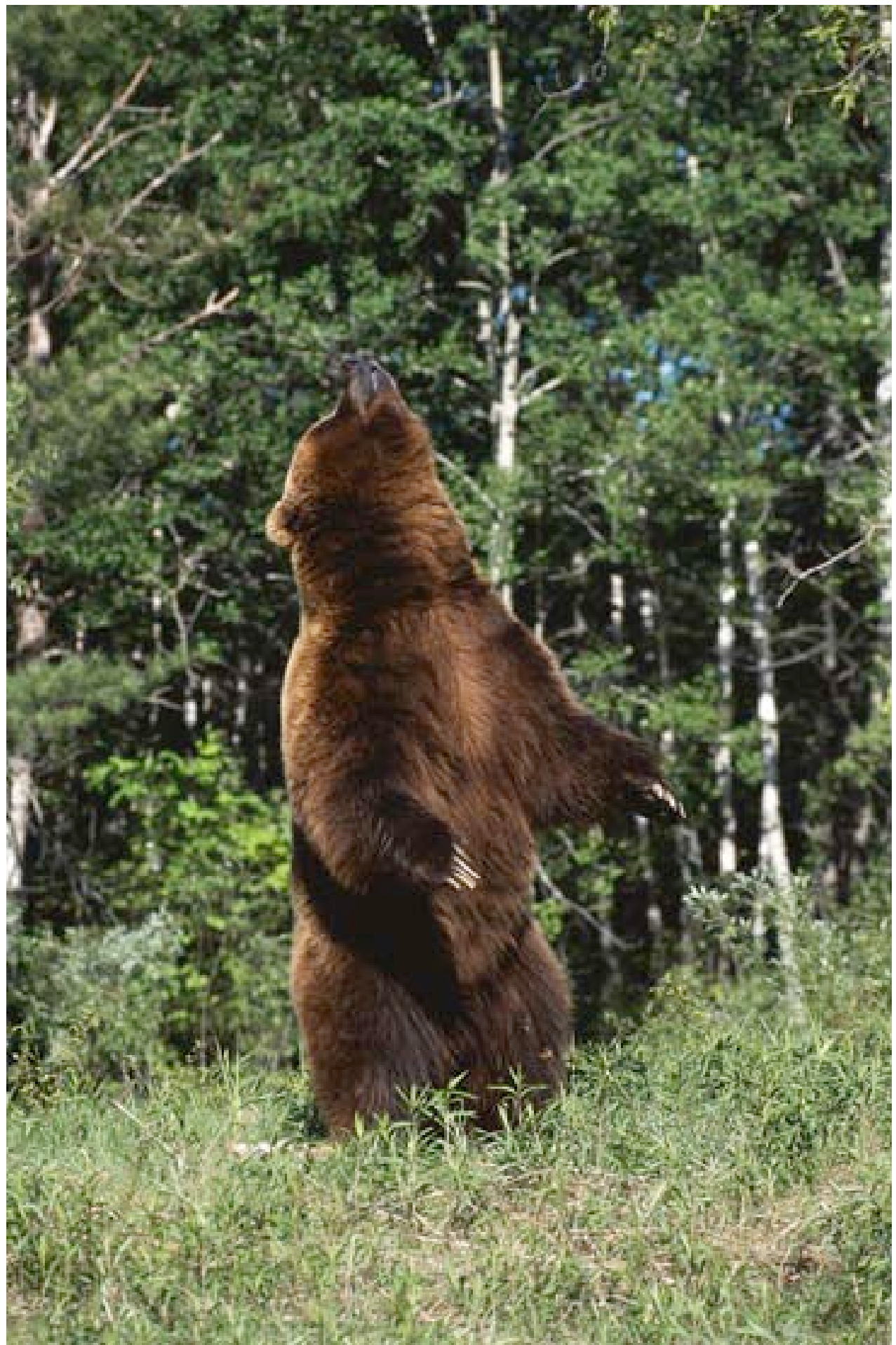
Practicing the Tiger is a way to release those patterns of sadness and dejection that slow down our chi circulation. As I will discuss later, it is usually easier to do emotional releasing while doing the sitting version of the Six Healing Sounds, as it's hard to concentrate on so many things simultaneously. When you are a beginner, the physical movement helps you release stagnation, but it also tends to distract your mind from very subtle levels of inner feeling.

As we strengthen the lung spirit, called the *po* soul by the Taoists (pronounced and spelled "Taoists" by modern scholars), we cultivate the innate strength of the po soul. Innate strength means the po soul is breathing from inside, from the dantian, from the source, not just relying on the outer breath of oxygen. When you breathe from the source, metal becomes gold, which is actually the accurate translation for the name of this element or phase: *jin*.

The white color strengthens the feeling of the chi flow, and gives more substance to it. Color is the most subtle form of substance in nature. White also represents light before it has prismatically diffracted into seven different colors. This makes it a kind of alchemical substance that can transmute into many different things.



Like all the animal movements, you do the Tiger in a clockwise circle, so your prowling Tiger would eventually return to the same spot. Clockwise is the direction of chi flow in the manifesting cycle, just as on the physical face of a clock, time literally flows clockwise around the twelve numbers.



# Bear

Color	Deep Blue to Black
Phase / Season	Water / Winter
Organ	Kidneys
Virtue Expressed 	Wisdom & Gentleness
Emotion Released 	Fear
Sound	“Chuuuuu”

Now we shift to winter, the water element and the kidney organ. The animal here is the bear. Two bear movements. The first one is a warm up, swinging their hips, similar to the popular qigong warmup of turning at your waist, left and right, and your hands swinging and tapping at your waist, gently knocking your kidneys. This popular warmup is kind of a fast version of the bear.

To tune into the fact that you are turning at the waist and tapping at the level of the kidneys with your hands, stand and turn at the waist and let your arms swing around and tap front and back. Then put one leg forward and swing left and right from the hip joints, that will give your swing a little more torque and internally massage the kidneys more strongly. Keep the weight of the feet on the ball of the feet, to stimulate the flow of water chi into your leg via the kidney meridian.

Slowdown and imagine you have turned into this giant bear. Bears are very deliberate creatures - so you have to expand the size of your energy body to match up. So let's be BIG. They have recorded Kodiak Grizzlies as tall as 18 feet standing! In the North American continent it's the king of the jungle. Once you jump inside your bear skin, there is no fear here.

Whychoose the bear for this water element? What do bears do in winter, the season of snow and frozen rain? Hibernate. They don't eat food, but they gain energy from somewhere. They slow their metabolism down, in harmony with winter slowing down. In winter everything slows down, we go within. The bear is very naturally attuned to this element, with deep earth wisdom. The bears know things that we probably have in our deep genetic memory banks. Our collective human consciousness has kind of evolved from the collective of all the mammals. So our animal self knows what they know, if we could only trust that wisdom. Instead, we fear it.

Let's do the same movement as before but now slower. You are a big bear. I want you to feel like you're taking your waist and wringing a towel, and we are squeezing, massaging our kidneys to the left and right. You have to swing your waist and arms deliberately, like a bear would. One foot in front, one foot slightly behind, that gives your torso a little torque. Be gentle and relaxed, but powerful like a bear.

Think to your bear self, "I must massage my kidneys internally as I'm going to need them strong when I hibernate". Step forward and do the

same thing with the other foot in front. Let's put the weight on the ball of the foot. Why? Because Kidney-1 point is there. Acupuncturists call it the "bubbling spring". When we put the weight on the ball of the foot the water chi is going to start pulsing up and stimulate the kidneys. At the same time we are turning the waist, which flexes the kidneys.

DoNOT rotate the shoulders on top. Loosen and separate the hips and waist, and turn from the waist. The hips are holding your structure firm, one leg forward, the other back. When the waist turns it forces the whole upper torso to turn. So the shoulders follow the turning of the waist, a basic tai chi principle, but taken from qigong a long time ago. Qigong is the mother of tai chi, tai chi is a later martial application of qigong principles.

Now let's take another little step, feel the movement like the bear is walking along. They are weird the way they walk, your upper body swinging left and right, your lower body doing a funny bear walk. Bears are meant to be on fours so it's kind of a weird walk when they stand up. Next time you see a bear walking around ask him how their kidneys are feeling.

Let's get the sound down, it's the sound of a stream of flowing water. Chuuuu. What's the color of water? Blue, if shallow, if it's deep water it's black. You can't see into the inky depths, there's no light penetrating at the bottom of the ocean. Somewhere between midnight blue and black will work. Closer to the surface is a nice blue. Think of blue, think of a stream, think of a bear crossing a stream, and the water is going around at waist level, and you get this kidney chi flowing. Feel the coolness of water flowing through your kidneys. Take a step. Chuuuu.

## BEAR

### Second Movement



Second move, the bear gets more active, the whole body gets more involved. The bear doesn't want anything to block its way – foliage, or another creature, so you step forward put your left foot out in front of you, a long step. Now reach up to the left with both arms and look up beyond your hands. Your body spiral is going to be stretching open the right kidney. Suddenly, you let your arms swing down and to the right, as your waist pivots right. As your arms diagonally drop we do the kidney sound, Chuuuuu.

Feel the right kidney open and then you release it. It's tense, it opens, and then you release. Chuuuu. Do this spiral up on the left and drop to the right movement three times, then you step your right leg forward, and do the same movement on the right side three times. You reach up to the right and feel your left kidney stretching opening up and then release it, swing down to the left. Chuuuu.

Kodiak Grizzlies are not afraid of anybody because they are so big. What happens if your kidneys get too tight and the water element freezes as it does in winter? The chi doesn't flow, it's frozen too. The

Chinese saw the kidneys as the storage place for fear. Fear is contraction of the water element in the kidneys, so the idea of this bear movement is you are dropping and releasing your fears.

So stepping back into your bear skin, reach up, inhale up from the dantian and fill your body with the color blue or black. Think for a moment, “I am a big grizzly, so what am I afraid of?”. Use the dropping motion and Chuuuu sound to toss any fears to the side. If I was a big grizzly bear I’d shred that fear, toss it, move through it. Pretend you are breaking trees as if they were toothpicks and tossing them aside. Chuuuu. Or think of any fear you currently have in your life, and toss it lightly aside.

These grizzlies are not afraid even of ice-cold waters. I was rafting once (I used to be a river rafting guide) in Alaska. Up near Dry Bay, the river water there is coming off 56 glaciers feeding into the Tatshenshini River. It’s basically frozen yet moving water. It’s 32°F but it’s moving so it doesn’t actually freeze. That’s very cold water. I was rafting in a little rubber raft, a couple of people in my boat, going around a cliff corner, and all of sudden there’s this giant head there in the water next to my rubber tube. I mean giant, it was a grizzly head and I was in total shock, thinking, what’s this bear doing in the middle of the river? Taking a bath?

I didn’t have time to think, or even take a photo. The fortunate thing is that the bear was equally shocked. What’s this large neoprene raft doing in my river here? It fortunately got out of the river and hobbled away, with that funny bear hip movement. It was running along the bank thinking, what the hell are those crazy humans doing? But I was most amazed that the bear could hang out in water so freezing cold. Bears can be in that freezing water for extended periods of time, and for that they need some type of special kidney power in addition to their fur, their blubber and everything else.

Our vital organs represent our animal powers. We have suppressed

them in favor of this neo cortex, our upper brain. You think about animals out there in nature dealing with the elements and totally in harmony with it. They can survive in it because they let the chi from their body come through unimpeded by their mind. Our minds interfere with our functioning in the wilds of nature.

There are many stories about Taoist monks up in the ice-cold snows in the winter, and yet they stay warm. One of my teachers, Master Guo, lives in northeast China, near Manchuria. He practices outside in the winter for 3 hours, at 15 degrees below, without a jacket on, just a thin shirt. It's because he is able to build up his kidney power, and nourish it from the inner ocean of chi in the dantian that he can sustain himself in the cold.

When we practice the Bear, we have to remember to wire in the kidneys to the dantian with each breath. As you lift up your arms to the left or right, inhale deeply, as if a cloud of deep blue-black liquid light was filling up your whole body from your lower dantian, all the way up to your finger tips. Then release the chi as you exhale, feel it flow out of your body, through your legs, into the deep earth. Repeat that filling and emptying three times on each side, feeling the dantian is ultimately the power behind the kidney power within each movement.

Our chi keeps us warm, once we have got in touch with our animal power in our instinctual brain. Like all the rest of the animal creatures, human animals can survive in the natural environment. We don't need Gore-Tex parkas and the latest heating system to get by. That's the easy comfortable way to do it, which has made us weaker. We have lost something of our innate abilities by over-reliance on technology, and so we tend to weaken ourselves and our natural functioning.

At the end of doing the two bear movements, let's pause and put one hand in back over the kidneys, and one hand in front of the navel. Let's just breathe in, like we were being filled up by an overflowing river within our dantian. Let this deep black shading into blue flux of water chi



fill up our whole lower body, like we had a big inner tube inflating inside us. Let it fill the kidneys, which in Chinese medicine means the kidneys, bladder, sex organs, breasts in females, and all their associated meridians.

Gently do the Chuuuu sound and release out any dirty, toxic, or fear-charged kidney water. Smile into your deep kidney spirit, and accept its deep, watery wisdom that it has cultivated over eons of surviving and reproducing itself. Repeat that until you feel a live connection between your kidneys and dantian.

Let's do the next animal, get the feeling of each movement first, and then we will go into them deeper, opening up their psychic qualities. They don't take very long. You could do a nice round of all five animals in five minutes. We are taking our time, and carefully programming the pathway of communication with our inner family of animal intelligences.

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# Deer

Color	Green
Phase / Season	Wood / Spring
Organ	Liver
Virtue Expressed 	Kindness
Emotion Released 	Anger
Sound	“sshhhhhhh”

The next season after winter is spring. What do you imagine the color associated with spring? Green. The element is wood and that means everything is growing. Water feeds the wood - all the melting water in the winter fuels the spring. All the five phase cycles of energy and seasons in outer nature are reflected inwardly. The same cycles exist within our body. Different organs are supporting the next phase of

development.

Now its spring and the grass is green and the chi is growing upwards, the chi is moving up as sprouting plants and blossoming flowers. When the metal element is dominant in autumn, the chi is moving down towards the earth - the leaves are dropping. So you see the elements are just expressing the five movements or phases of chi.

The five phases are sometimes called the five transformations. On a basic level, each phase tells us what direction the chi is going. Is it going up, is it going down? In spring the chi is rising and in autumn it's sinking. In the winter it is down deep inside. In the summer it's expanded way out.

That's what this five phase system is - a way of acknowledging the behavior of the natural chi field. Once you understand its pattern you can work with it, you can talk to it, and you can harmonize it. Living a five phase pattern of nature is what our inner bodies and inner nature are doing, a mirror reflection of the same patterns in outer nature. Remember, our body-mind is just a little micro-cosmos of the big or macro-cosmos.

The animal for wood phase is a deer. The five animal system has been around so long in China you sometimes have variations, somebody often uses a different animal for this or that element. It's natural over thousands of years, in a broad culture like China, that there is experimentation and changes. What's more amazing is how little it has changed fundamentally. The deer is a very shamanic animal, think of the reindeer as the power animal of many northern shamanic traditions, such as the saami in Finland. I spent some time with them, they look like elves dressed in pointy deerskin booties. That is where we got our myth of Santa Claus. He flies down from the north pole behind a team of deer, its an old shamanic tradition with the deer as the power animal.

The deer is connected in this case with the liver. That is the organ and animal we are going to work with. The liver is the largest organ

inside your body, the size of a small football. Do you know where your liver is? It's kind of on the right hand side under the rib cage and it goes all the way over to the center of your solar plexus. If you relax forward and put your fingers underneath your rib cage on the right side, your left hand should be right underneath the sternum or breast bone. If you poke around in there, you'll find something sensitive.

That's your liver. Hello in there! How are you? Thanks for working so hard. If it wasn't for your liver you'd die of toxicity. It stores blood, it has hundreds of biological functions. Energetically the liver's job is to take the energy from the kidneys, the battery of the body and move it up to the heart. Grasp that energy from below, pull it up so it can shine above.

The deer is about leaping energy. It can leap up effortlessly. The liver controls energetically the ligaments, tendons and the muscles in the body and that's what you need for leaping. Liver also has a lot to do with your sexual energy. The kidneys build and store the sexual energy but it is the liver that spends it. The liver spirit moves it out and says "hey, let's get excited and have some fun!"

The liver controls the genitals as well. If there is no rising yang chi in the liver, there's no erection. So guys, you want to have a healthy liver. And women need it to feel aroused internally. When we think of Santa Claus and reindeer, they are cute, they are gentle, that is the magnetic allure of kidney chi. But what makes them powerful is that they can fly. They magically leap into your chimney to deliver you those gifts.

Let's crouch down first, with the right foot forward. We have to get into a position of readiness for leaping, and we have to put our antlers on. Put two little hands touching the sides of your head just above your ears. You will be touching the meridian points for the gall bladder which is the partner, basically the husband of the more yin liver. Gall Bladder is about making decisions out in the world. The gall bladder meridian points we want to activate are on both sides of the head (make circles around

the ears).

We touch the side of our thumb to those points, with the fingers sticking up as antlers. What are antlers like? They are like trees growing out the head of the deer. We are trying to evoke the wood element, so it's perfect. Crouch down, make sure right foot is forward, and when you come up let your arms and the antlers go flying up. They spiral up to the right side in an arc, as your torso twists to the right as far and as high as it comfortably can.

Then as your torso unwinds and arms come back down, step forward with the left foot and resume the crouching position again. Hands return to the sides of the head as antlers. This time we leap up and spiral to the left, always towards the leg in front.

Do that movement again, on both the right and left sides. But now as we do it, add in the liver sound. It's *ssshhhh*, the sound of wind going through the trees, or the sound of the deer swooshing past as it leaps lightly over all obstacles. Get your antlers up there and spiral up to the right, *ssshhh*. Step forward with your left foot, crouch down and spiral up to the left, *ssshhh*. Like all the animal movements, you do them in a clockwise circle, so you would eventually return to the same spot.

Each spiraling movement left and right is going to give you a little internal massage in the liver as well. As you are turning you are squeezing your torso at the level of the liver, and that's massaging the physical organ. At the moment you crouch down, you are also inhaling from the lower dantian a bright green supercharged cloud of green chi. In same time energetically fill your liver and whole body with this fresh green chi, and then let it out as *Ssshhh*. As you exhale, any dirty green, stagnant liver chi is also released.



*The spirit of the wood essence said to reside in the liver is called the “hun”. The hun is referred to as the “Celestial Soul” and is comprised of three spirits, reflecting the trinity that rules the three heavens of Tao cosmology. Think of them as the celestial management team for your human self that direct both your worldly and spiritual ambition.*

It may give more substance to this color to imagine your deer looking at the green forest, or see it leaping through green meadows and past green trees. Sssshhh, Feel you spraying the green cloud of chi all around you, it is billowing out from your dantian. As your arms make big sweeping arcs, your eyes follow your fingertips. This will make your deer more graceful and integrated. The eyes are the sensory opening of the liver. Practice that a few times.

Onemore trick here, to intensify your communication with the wood phase of chi and with the spirit of the liver. As you leap up press your big toe down on the ground. The reason for this is that the Liver-One meridian point starts in the big toe, so it will help trigger that liver meridian. As you spiral up, the liver chi will spiral up, beginning you're your big toe. Ssshhh. Practice that a few times.

When the liver chi is blocked, we feel angry. So the deer is also about releasing anger, and leaping over the obstacles that block our chi. Have you ever seen an angry deer? I haven't, and I watched the Bambi film many times.... Seriously, deer don't get angry, they just get away. They leap away before you can make them angry.

Ashuman deer, a lot of us already have accumulated some chronic anger, and it will slowly kill us if we don't move it into authentic expression or release it from being trapped as a toxin in our body. A lot of us just keep butting our heads against some brick wall in our life. So we can use our anger to empower the deer to leap more gracefully and skillfully around those walls, be they internal-emotional or external-somebody-else's walls. Practice the deer a few times, focusing on releasing any blocked anger.

Let's pause. We are only doing one Deer movement, and now it's time to collect that chi. Put your right hand over the liver and put your left hand on the lower dantian. Breathe clouds of green chi from the infinite ocean of chi inside the dantian, fill up the whole body including the liver and the liver meridian. Breathe it out silently and feel the dirty green chi leave. Breathing in from the belly into the organ into the whole body, all the energy channels fill up with fresh green wood phase chi.

Smile to the spirit of the Liver, what the Taoists call the *hun* soul. It's a very spiritual aspect of our inner soul team, and its innate virtue is kindness. Imagine the kind eyes of a deer smiling out on all of Nature. Those eyes are your *hun* spirit reaching out to serve and help others. You can sub-vocally do the sound while standing and doing dantian breathing.

The sea of chi in the belly nourishing the spirit of the liver - ssshhh - and this organ should be particularly active right now as we have just begun spring, we are here in March. That is how our body begins resonating with the expanding energy of nature - everything is growing, the trees are expanding out, so your liver is expanding, you're going to



start to have more ideas, to start new projects. You will feel like going outside and doing all kinds of things because of that wood chi is driving you.

Smile to your *hun*, get into the habit of doing a lot of smiling from the inside, from someplace deep. We will call it the space of your inner heart. This has little to do with your physical heart. Just smile inside, as we prepare to investigate the heart spirit more deeply.

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# Crane

Color	Red
Phase / Season	Fire / Summer
Organ	Heart
Virtue Expressed 	Love, Joy, Acceptance
Emotion Released 	Impatience & Cruelty
Sound	“Hhaaaaw”

The crane is the animal used to symbolize the next season – summer. The element we are in is the Fire phase. Summer chi is very expanded, the sun is out there and the heat expands everything. Look at your arms and fingers stretched out the sides. Imagine these are big wingspans, as cranes are a big bird. You’re a red-necked crane. Red for fire. Feel your feathers, wiggle your fingers, flap your wings a little bit. Big birds don’t do fast choppy little wing flaps, they are really graceful, with long swooping flaps. The organ is heart, which we naturally associate with a

fiery blood red. The heart is easy to connect to, as we can feel it in there thump thump thumping all the time.

There are two crane movements. The first one is you lift up your knee and you lift up your arm-wings at the same time. As you step down, you close your wings with a full wing stroke. They cross and embrace the heart and chest. Then expand your wings out again and lift up the other knee, and then step down and let those wings come in again and fold right over your heart so your fingertips are touching your shoulder.

It is a very simple and graceful movement. Keep your standing leg straight, lock that knee, it is easier to keep balance. Just imagine that you are a high wire artist with arm-poles to balance yourself. Keep your knee straight and use the left and right arms to balance, or to fly in this case. It gets easier after only a few times. The other set of balancing weights is your lead foot that you lift in the air, and how far you lean back. You want to find the center point between the front-back weighting, and the center point between left-right arm-wing flapping.

Fly around the room in a clockwise circle, doing the *haaaaa* sound of the heart. Breathe in from your belly, charge up the heart spirit by filling the inside of your whole body with brilliant red clouds of fire chi. Then breathe it out. *Haaaaah*. As you step down see these red clouds of chi being released out your mouth, purifying your heart. *Haaaaah*. Exhale any impatience trapped in our heart.

Same process as we used to strengthen the other vital organ spirits, just a different color. Breathe in pure fire chi vapors from the lower dantian, the inner sea fills up the body with purifying spiritual fire. Then allow the heart to open wide and empty itself out. Release any toxic or dirty red chi, and release the impatience or feelings of hatred and cruelty that a sick heart holds. *Haaaaah*.

This opening and closing of the heart happens with each wing flap. Feel the spirit of the crane embracing everything below it. It flies above

everything, it can see everything, with its birds' eye view. Feel your heart is open to accepting and loving everyone and everything below. This is the inner virtue of the heart spirit, love and acceptance. Our giant wingspan is embracing everything below, *haaaaah*. Gather it back to your heart then open the wings again. *Haaaaah*.

## “Alchemical” Crane Second Movement



*The heart shen (spirit) is said to be the ruler of the human body, because its fire empowers all the other vital organ spirits with its warmth and spiritual radiance. But really, the heart spirit fuses its fire into each organ, so that each vital organ expresses some of that fire essence. The term for all five spirits functioning together is called the “heart-mind” or “xin” (pronounced “shin”).*

Let's pause for a moment and we will learn the other movement, I call it the alchemical crane. Because it mixes the heart fire and kidney water chi. The first movement we lifted up our arm-wings on the inhale to the sides, and exhaled as we stepped down and folded the wings across our heart. On the second movement, it is reversed. We inhale and draw our arm-wings up on the inside to embrace the heart. We lift one knee up close to our heart, as we inhale. On the exhale, your foot steps down, and you do the *haaaaah* sound from the heart as you open your wings out to the sides.

As we gather up the knee and the hands to the heart, we draw up the water chi from the kidneys into the heart center. The knee lifting movement opens up the low back and the kidneys. As you draw in your hands and lift your knee up, INHALE the kidney sound, *chuuuu*, and imagine deep blue/black water flowing up from the kidneys to cool the heart.

Then EXHALE the heart sound, *haaaaa*, as the arms move out. Feel a cloud of red fire vapor descending from the heart to warm the kidneys. Alternate them with each wing flapping, water and fire, *chuuuu* and *haaaaa*. The kidneys and the heart are like husband and wife, each wing beat is connecting them together as they embrace internally, and breathe into each other. They nourish each other, inhale *chuuuu* and exhale *haaaaa*. This is a simple fire and water alchemy method, that is good preparation for the *kan & li* inner sexual alchemy in One Cloud's second formula for immortality.

Now let your wings come to a stand still. Relax, put one hand on your heart and one on your belly. Breathe between the lower and middle dantian, breathing clouds of fresh red chi. Nourish your heart from the inner ocean, the infinite sea of chi inside us that can convert itself into whatever phase of chi we need at any moment. Feel your heart spirit, known as the heart *shen*, smile in gratitude for feeling this inner support.

Let'ssing the heart sound out loud, as a group. *Haaaaah*. It's a very powerful way to harmonize the heart *shen* of our collective humanity. Sing it again, haaaaah. Pause for a moment, feel the vibrations. Do it one more time, feel the power from the lower dantian pushing up. Feel the vibration of sound radiating to the heart and the sound going out your throat and tongue, which is considered the sensory opening of the heart to the outer world. That's why we "speak our heart".

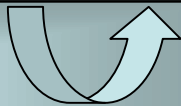

Shiftdeep inside your heart center, in the center of the chest, not the center of the physical heart. Be very aware from the inside. Inhale, release haaaaa. Again. Haaaaa. Stroke down from your heart, ground your heart chi into your belly. Put both hands over your belly and just smile deep inside that sea of conscious, intelligent energy.

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# Monkey

Color	Yellow
Phase / Season	Earth / Late Summer
Organ	Spleen & Pancreas
Virtue Expressed 	Trust & Openness
Emotion Released 	Worry & Anxiety
Sound	“Huuuu” & “Hoooh”

The next animal is the monkey. What do monkeys love most? They are always looking around for that banana. What color is the banana? Yellow, which is the bright or yang color of the earth element. The yin color would be brown. We are going to work with the yang color - just think of the yellow inner banana your monkey mind is hungering for.



What is the monkey mind? A good guess would be the spirit of the spleen/pancreas, one of the five vital organ *jingshen*. This earth-centered shen is known as the “Yi”.

The *Yi* is very powerful, because it is our moment-to-moment “mind-intent” or creative imagination. This earth-centered intelligence controls our restless ego mind, with its ever-shifting desires, its endless seeking for satisfaction in the outer world. It has forgotten how to be calm, how to connect to its own source of pure consciousness, the stillness of the Original Spirit within itself.

We need to find the Inner Banana and feed it to our Monkey Mind to calm it down. So it doesn't exhaust itself, chasing after the outer banana, which we all know is very sweet, but only gives temporary satisfaction. So the Monkey movement is designed to nourish our Monkey Mind with true food, essence-food from our inner sea of chi, the dantian.

Stand up and get into the Spirit of the monkey first, [monkey noises], get the monkey moving around spontaneously. Scratch your arm pit, pick the lice out of some fellow monkey's hair....

There's all kinds of monkeys - some are better educated than others. Troops of monkeys, like baboons, have leaders. If you want to be a top educated ape, you need to know how to master the inner monkey. That means you've got to be able to grasp that inner banana. To grasp that inner banana takes all ten fingers, that means five yin and five yang fingers. The educated monkey is not just using their opposable thumb to grasp a tool, like a club. They are grasping the totality of all their energetic essences.

Take all ten fingers and put them down in front of the lower belly, the fingers spread wide. Then pull your fingers together to form a kind of beak as you bend your elbows and draw both beaks up towards your mouth. Pretend that the five fingers of each hand are grasping the inner banana, plucking it right out of your lower dantian. You internally see the

yellow color coming up from the dantian, through the spleen and the stomach, flowing up to the mouth. Drop it back down, your fingers open wide and push down as you exhale the yellow color out.

Where is your spleen-pancreas? You don't need to know, your spleen intelligence knows where it is. The stomach is the spleen-pancreas' husband, the bowel that works with the outer world by gathering food. The spleen-wife stays at home to arrange things inside the body-home, by feeding essences to all the other vital organ spirits. The stomach is located below the rib cage and slightly to the left, and the spleen is inside behind it, a little bit deeper. The pancreas is further to the back and a little bit more to the right.

What we want to do here is suck up our guts as we are drawing up the ten fingers to the mouth. We are internally sucking our stomach right up towards our mouth - the mouth is the opening to the stomach, and is considered the opening to the spleen energetically. As you are pulling up the ten fingers to your mouth, you want to suck your guts up and then drop them back down, in sync with your fingers spreading out in front of the belly. This gives your innards a very strong internal massage.

There are two sounds often used for the earth sound- one is *hu*, pronounced like "who", and one is *ho*, sounds just like Santa Claus laughing. They both work, so we use them both. They may have evolved two sounds in China due to regional differences in dialect. Both sounds are guttural, and give a very clear sense of connecting to our guts. We combine them in this way: inhale the *hu* and exhale the *ho*. The spleen loves it, you're talking to it in its own language.

Integrate the sounds with our hand movement. *Huuuuu, hooooo*. As you pull up your fingers to your mouth, also lift up your shoulders as though your shoulders are trying to touch your ears. You are internally pulling up everything inside you to your mouth, so suck your stomach in and up, and then drop it back down. This is how you internally exercise

your insides. *Huuuuu, hoooo*. A great way to strengthen your digestive power, as well as firm up those flabby abdominal muscles.

Now let's add the footwork. We are moving in the same clockwise circle. There are two Monkey movements, this is the first one. The left foot steps forward, the right foot is behind, and equal weight on both feet to create a feeling of centeredness. Your hands spread out like you are going to grasp the earth. All ten finger-meridians are energetically grasping all the elements, all the other organs, into one.

All the energies must come back to the center, the earth. Pull everything up, *huuuuuu*, then drop it *hoooo*. Step forward with right foot, but again equal weight. Pull it up, drop it. Have another banana, pull it up and internally eat it, then drop it. *Hu, ho*. Relax as you are doing it. Keep going. *Huuuuu, hoooo*. You will find it quickly builds up good circulation and strong chi in the whole digestive tract and core channel.

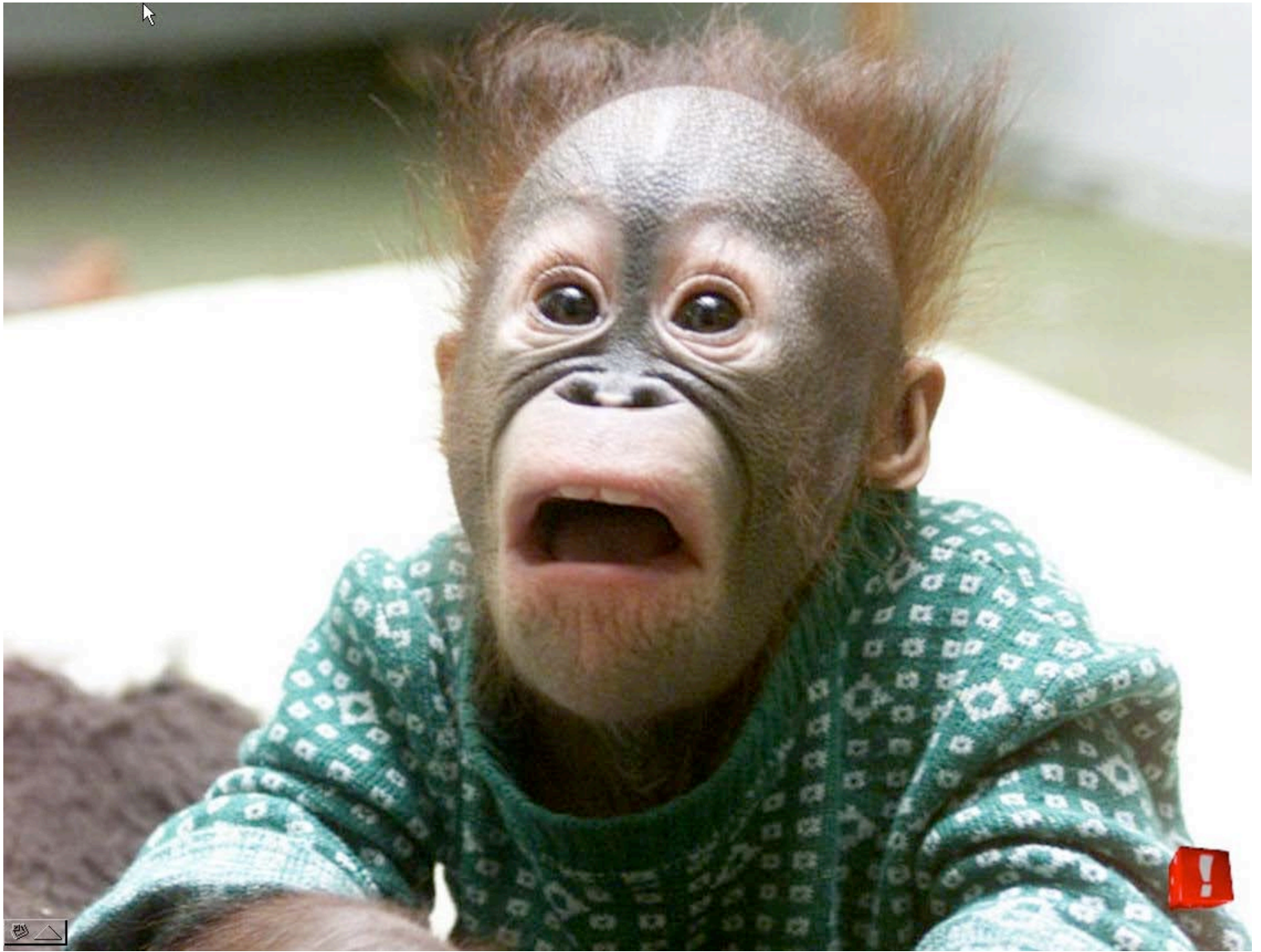
Remember the color is bright yellow when we pull up. We initially breathe yellow up and breathe yellow out just like the other colors. As you breathe out clean out any of the dirty yellow chi trapped inside you. How does chi get dirty? Dirty chi is the same thing as sick chi, which is our life energy that gets unconsciously stuck in us due to negative emotions, bad food, bad environment, bad air, all kinds of stuff. It gets stuck inside you and it sits there and slows your system down and you are not even aware of it. You think you are just growing old. But the whole point of qigong is to grow young again.

Eventually sick chi accumulates and becomes a physical health issue of some type or another, a pain, a tumor, a chronic illness. It can also cloud our emotional issues, our sexual issues, or become spiritual blockages. That is why it is important to clean out first. One Cloud's entire first alchemical formula is about cleaning out our energetic vessel. I've added in a lot of qigong movement forms to speed the process of getting our energy channels opened up and connected to everything.

But we must first clean out our vessel. If you have a dirty cup, with mud and junk lining the inside of the cup, and you pour beautiful clean water into it, what happens? Your purity is diluted, it gets pretty muddy right away. This is what happens all the time: our soul essence is pure, but it is flowing into a dirty cup. So we lose clarity as to our true purpose in life, our decisions are muddied. Our monkey mind goes crazy, trying to figure out what it is doing here. So what we are doing with the Monkey is pouring in pure earth chi, yellow essence, in and out a few times to rinse out our vessel of sick chi. We are cleaning out our body-mind vessel internally this way. So let's do that, let's clean out. *Huuuuu, hooooo.*

In the beginning you breathe out your mouth the sick, dirty yellow chi. But as you get cleaner with practice, you could imagine the yellow vapor is dropping down into the earth, down through your leg channels. The spleen meridian, Spleen-One point starts in the big toe, on the other side of the Liver- One point. Like the Deer, we will activate the spleen channel by pressing the big toe down when doing the Monkey.

The big toe triggers the spleen meridian chi to flow down into the earth, and from the earth into our body. They help connect us to the earth. When we start walking you will notice how grounding it is to activate the big toe. Just know you can release the stuck earth phase chi out through the spleen and stomach channel. They both run down to the feet, connect down to the earth. Inhale up again, *huuuuu*, exhale again, *hooooo*. Do it several times.



Visual and genetic similarity between humans and the 310 species of monkeys has of course led to much scientific speculation in the West about the evolutionary relationship between the different primates. Some believe humans evolved from primates; others believe monkeys evolved in separate but parallel tracks from a common unknown ancestor. Does this close relation account for the human tendency to “dress” up monkeys in human clothes, the better to see ourselves in our animal mirror?

The 18<sup>th</sup> century Chinese classic novel Journey to the West, also translated as *The Monkey King*, explores the mythic aspect of this human-monkey relationship as a metaphor for Taoist & Buddhist attempts to evolve the unruly but very powerful central monkey. This

*evolving monkey-human doesn't quite know how to manage his supernatural spiritual powers, so he gets into a lot of trouble, requiring the intervention of various elemental and immortal beings.*

*It's a fantastic and fun novel, well worth reading (Arthur Waley has a short version, Anthony Yu's translation runs to 4 volumes). This Monkey King character is still hugely popular in modern China, and can be seen everywhere, from cartoons to billboards to TV specials.*

## MONKEY

### Second Movement

The second Monkey is similar to the first Monkey. It has the same sounds, *hu*, *ho*, but the hands and feet are a little bit different. In the first Monkey movement, your weight is centered, and both hands are pulling up and pushing down the yellow chi vapors in the central (digestive) channel. In second Monkey, you begin shifting your weight to the left and right sides, and you're your hands split apart. One hand stays up by the face (= heaven), the other hand pushes down past the waist (= earth). This creates a diagonal tension between the left and right channels in the body.

Hands first inhale up the same way as two five-fingered beaks, but on the exhale one hand separates, one palm presses down below the waist with fingers wide open, one hand stays up next to the face, with the fingers also spread out. The movement expresses the dual nature of the earth element. The spleen-stomach has both a yin and a yang nature, so the one hand going down is yin, the other hand staying up by the head is yang. Our monkey mind must constantly learn to balance the demands from both earth and heaven, yin and yang.

The feet are expressing this as well. At the same time we inhale up, we take a half step, and touch our big toe down lightly for the spleen-

earth connection. Lets step forward with your left foot flat on the ground, fully weighted, while your right foot takes a ballerina-like half step, toe touching the ground, heel lifted. This gives you a point of balance. Energetically, the full weight on the left foot activates the left core channel in the body, the right side is empty. This yin-yang separation of empty-full weight is unified by the hands, which pull both left-right streams of chi up from the dantian to join at the mouth.

Then you exhale, *hoooo*, as your right foot steps ahead, flat on the earth, weight shifts fully onto the right foot. So the empty-full foot polarity switches. As your right foot steps forward, your left hand presses down to the waist and empty left foot, fingers splayed wide. The right monkey paw (your right hand), stays beside the right side of your face and its five fingers open wide, like you are guarding your face. The wide open fingers also suggest you sending that chi to heaven.

The face looks left, with an expression of worry, as if the monkey is looking behind him to see if someone is trying to steal its banana. Fortunately, our left hand monkey paw presses down by our left waist, releasing this excess worry into the earth. The sound of *hoooo* plus the pushing down movement of the hand signals to the life force to release our worry into the earth. Worry is the pathological chi of the spleen.

Then we repeat the movement, but on the other side. Right foot is already forward and weighted as left foot takes a half step, left toe touching earth. You inhale *huuuuu* and suck your guts up while taking the half step. On the exhale, left foot completes its step, shift full weight to the left as right hand balances you by pressing down on the right. Left hand stays by the face as you look right with worried expression.

## Releasing Worry and Obsessive Thoughts

If emotion of worry gets too far out of balance, we get

obsessive. You lose your own center, your own earth, and desire for someone's else's center. Monkeys are a prime case of worrying and obsessing about another monkey's banana. Underneath this unbalanced desire is a chi imbalance that can be corrected by re-training our *yi*, our monkey mind, to find its center again. Our Monkey mind's center is at the balance point between one hand rising up, and one hand sinking down. It's the invisible balance point between the shifting left and right foot weighting. Let's practice that a few times.

PauseLet's digest internally. Put your left hand on the left side where the stomach and spleen are. Put your right hand on the lower dantian, over the navel. Let's breathe between them. Feel your spleen-stomach being fed by bright yellow vapors arising from the inner sea of chi. Let the yellow vapor fill and nourish your entire body, as your entire body is your earth. That's where the inner banana is coming from, hidden inside the depths of your belly.

Our dantian is an inner horn of plenty. The inner banana is free, if we have the skill to grasp it. We pull our internal abundance straight out of this "void" within the dantian. You can energetically pull anything you need out of the void because it's not really a void. The dantian is a portal into a boundless high energy ocean, and the spirit of each vital organ is what shapes the chi, shapes the ocean of unborn chi into five phase and yin-yang energetic patterns into whatever it needs biologically, psychologically, and spiritually.

Afterrepeating a cycle of monkey movements, pause, and smile to the intelligence or Yi spirit of our spleen-pancreas/earth element. Thank it, it does so much work digesting both physical food and our internal experiences, keeping up the immune system, and giving us an energetic center of gravity that holds all the biological intelligences together. That's the monkey, obviously a very important animal for humans, since we are genetically and behaviorally closer to apes than any other animal.



## Five Organ – Six Bowel Spirit Pairs of our Monkey Mind

Appropriately, in the cycle of the five elements we first went through the four major seasons of the fall, winter, spring, and summer. These phases are represented by the lungs, kidneys, liver, and the heart. The season or element of earth is what harmonizes the other four seasons/phases. In some models earth is seen as transitional separate season of late summer, between the yin (autumn, winter) and yang (spring, summer) seasons. In other models earth is the season of transition between each of the seasons, the invisible transition that happens deep inside the earth between seasons. In either case, earth is the core or central element that nurtures the other four phases.

This relationship is also found within the human body. The spleen-pancreas is considered to be the deep organ and the stomach is the bowel connected with it. Their job of this organ-bowel team is to gather food physically and spiritually (as “essence”, or *jing*) and break it down into useable nourishment for the other vital organ spirits.

This is basic Chinese medicine -- a deep organ that deals with the internal psycho-spiritual energetics -- the heart, liver, spleen, kidneys, and lungs -- and the bowel spirit associated with each organ that deals with the worldly stuff. The bowels manage the intake/outtake of food, waste, breath, bile going in and out. The five pairs are:

1. large intestine working with the lungs (metal-gold)
2. urinary bladder working with the kidneys (water)
3. gall bladder working with the liver (wood)
4. small intestine working with heart (fire)
5. spleen-pancreas working with the stomach (earth).

Each is a pair like a husband and a wife. They work together - one deals mostly with the inner world, one deals with the outer world. We focus in the Five Animals on the five inner world ones, as they are the

psycho-spiritual power houses.

You need all of them to function well, and to have a happy functioning soul-family living inside you. The premise of the Five Animals and the Six Healing Sounds is that if you do, for example, the kidney sound, color, feeling, movement, and breath – that it will also benefit the urinary bladder functions as well. That benefit may flow spontaneously to biological, psychological, or spiritual functions of the kidney-bladder team, depending on what is needed. As you grow stronger in your practice, you can use your central Yi, creative intention linked to the earth element, to direct the chi for maximum effect.

There is a sixth pair:

6. the triple heater and pericardium/sex circulation meridian (core axis)

We will discuss this sixth pair later. But neither of these is an internal vital organ, although there is a physical pericardium or layer of tissue around the heart. Both are really more energetic functions to help manage the heart fire, which is so powerful within our body that in Chinese medicine it is considered the “ruler” of the body-mind.

### **Earth-Spleen’s Powerful Central Function**

The earth element is considered to have two functions. One, earth is in the creation or manifesting cycle of the five elements. Here earth is just one function/element and season amongst the five elements/seasons.

The fifth season is considered to be Indian Summer. After the intense heat of high summer, it’s the neutral, balmy period before you really get into the cooling of autumn. Indian Summer is the time of harvest and gathering and everything is in full ripeness. It’s considered the time that the earth has a “full stomach” with its abundance of grains, fruits and vegetables. This “fifth season” is the neutral turning point between the yang seasonal cycle of spring-summer and the yin seasonal cycle of

autumn-winter.

Twoearth is also considered to be the transition period between each season. So from winter to spring there's kind of a shift from contraction to expansion. So earth phase is also the neutral gear that allows each of the traditional four seasons to shift into the next. It's the central balancing force between all the other four elements, as well as having its own function, it's own season. It's the same way inside your body.

The spleen regulates your immune system, and harmonizes and coordinates the defenses of the entire organism so it stays healthy. The stomach gathers nutrition from the outer world, takes it, and breaks it down into the five essences. The spleen extracts the essences out of it, and from there feeds the nutrition and essences to all the other elements, to all the other organs and meridians.

The stomach/spleen is considered to be both yin and yang - it gathers in and distributes out. The heart is more yang, the kidneys are more yin. The liver and lung are predominantly rising or sinking chi, controlling the movement either up or down between the heart and kidneys.

You can say this earth element is the mediating force here between the other four elements/phases. All chi ultimately flows to and from the center, and of course all four seasons happen on or within the earth. You can't have winter or summer season unless you have a planet earth to have it on. The earth is always there. The center is omnipresent, no matter what season you are in.

The element or phase of earth, encompassing the spleen, pancreas, and stomach, is appropriately the regulator of digestion. So doing this movement and sound will improve your ability to biologically digest food. Energetically, it also helps you "digest" your life experiences - your emotions, thoughts, and spiritual forces. If you don't digest your life, you may develop a disease.





*Can you tame your Monkey Mind by centering your earth element? When you scatter your desires in all directions, exhausting your chi, that is Monkey Mind at work. When the Monkey Mind is calm and still, all the vital organ spirits are able to relate to each other and to their Original Spirit (yuan shen).*

*This Tao practice is not about “killing” the monkey mind, but rather calming it and harmonizing it. We still need our clever Monkey-self to function in the physical plane and manage our bodily and worldly needs. An enlightened monkey mind does not conflict with the opening of our spiritual heart.*

*(Photo of Michael Winn, with character “tao” on his t-shirt, at one of the oldest Taoist sacred mountains in China, Mt. Qingcheng. He was attempting to externally capture and civilize (dress up) his monkey mind. All in vain – the monkey shortly escaped ....)*

### **What exactly IS Monkey Mind?**

But why is the animal here - the monkey - such a universal favorite? We are all quite familiar with the monkey mind, and we know that physically the primates/monkey genus is genetically very closely related to human “monkeys”, with only a 1.5% difference in genetics.

What exactly is Monkey Mind? It's just another way of saying we have these multiple aspects of mind inside of us. Another way to express it: we have a whole family of minds or a “soul team” inside us. Each one of these spirits, intelligences of our organs, has their own mind. They have their own agenda, their own desires - they like to eat different foods, they like to smell different things, they like to speak in different ways. This is the fabric of your personality. All of our desires arise spontaneously from these different intelligences. When they jump about uncontrollably from one impulse to the next, chattering like

monkeys, we call them Monkey Mind.

Where do these five streams of internal consciousness arise from? They are all coming from one deep inner ocean of consciousness that divides out in order to differentiate itself. Like a single cell dividing itself out and making more and more specialized functions with each division. Energetically that's what we humans do. We start off as a single unified energy and then we start dividing out and that's what creates the polarity of yin and yang within our biology and within our personality.

So that we can be more specialized and extend from the spiritual realms into the physical realm. When you are in the physical realm you have to have boundaries and separations and colors and forms, so that requires differentiation and polarity. Otherwise you have no definition, no function, no reason to be in the physical plane.

Before division happens on a cellular level, it happens energetically. You have to understand that your energy body, what we sometimes call the chi body, is a blue print and it tells the genes how to unfold, and the genes tell the cells and the amino acids and the proteins what to build, but the intelligence is there first and it gives the instructions for you to unfold.

The five phase theory is just a simple way of organizing this huge mass of biological/sensory information, of cells and spiritual expression and all our psychological complexity going on simultaneously. You have to look at some of the broader core patterns underneath the busy surface activities of reality in order to talk to it. Remember qigong is a language, it's a way of talking to yourself, nature, everything. You are looking at the underlying patterns and you are talking to them through your feelings, through your senses, through your inner knowing.

## Five Phases Built into Human Design

I am sometimes asked the question: why five? Why not six elements? Or why not twenty? Well interesting question but you notice all around the world there is always a five element system. Sometimes they talk about four elements – the Greeks say the four elements: water; fire; air; earth. But there is always a hidden fifth element, the quintessence. Plato had five platonic solids and they relate to the five elements. The Egyptians, Arabs, Indians all used the same system as the Egyptians and Greeks – four elements and a fifth etheric force that combined them.

The Chinese were right up front with this fifth force, they said look we are not going to hide this fifth one in the ethers, there's five of them and they all interact here in the physical plane. So instead of ether, the Chinese used Earth as the fifth element. The earth is very powerful and a very important element.

The reason for five elements is kind of like sacred geometry, built right in to who we are – just notice the five little digits hanging on the end on each of your hands and feet. Why don't we just have three fingers or toes? I think it is because we are built to communicate with the core patterns of nature, in heaven and earth.

A good way to understand the five elements is to take your hand out, look at it, play with it, admire the engineering of that marvellous thing: the hand. There's five fingers there and they can all wiggle, feel, and do different things. Energetically mapped out, each one represents a different meridian on which the chi travels, it goes out and comes back, so there is a lot of energy that passes through the hands. That's why they are so powerful; you can transmit healing energy through your hands.

The most important thing about these five fingers is....what? What connects them all together? The hand. They all start from the same thing - there's just one hand. The five fingers are all coming and getting their strength from that single center. The main palm and fingers can reach out in different directions - if they can work together they can

grab hold of something, you can point with it, you can do all kinds of things.

The point is that they work together and they co-operate. You have a tremendous range of skills from playing the piano to whatever, scratching your arse, writing with a pen, creating tools, anything and everything human employs the hands. The five phase flow of chi through your fingers is what gives you the human ability to diversify your self expression.

The five phases are your silent inner music. As your fingers “play” with outer reality, the same thing is happening internally. You have these five same patterns energetically playing with each - the five deep organ intelligences all coming from one body. They have their own individual nature, their own energetic functions, their own qualities, but they all have a common source and a common interdependent life. Spiritually, Taoists talk about the five body-spirits (*jing shen*) arising from a single source, the Original Spirit (*yuan shen*). The physical and spiritual planes work in parallel harmonics with each other.

A lot of our problems come from the body spirits fighting with each other. We have conflicts inside ourselves, that means these internal spirits are fighting, not getting along, and usually one of them is dominant, kind of a bully, and it controls you and so you become a certain type of personality. You can become an extrovert or very introverted depending on which organ is dominant. Of course, most people are a changing mix, as different body-mind intelligences express themselves.

The type of chi each organ expresses can be yin or yang, so you could have a very yin or receptive nurturing heart or you can have a very yang overpowering heart. You can have it either way. This typology is not limited to men and women. There tend to be more yin types within women and yang types within men, but there is total cross over, you can be any combination. That is why many of us fluctuate between the yin and yang aspects of each intelligence, depending on whom we



are with. It may feel safer for certain qualities to emerge with different people.

## Inner Smile + 5 Body Spirits: How to Tap Free Energy

This complex of elemental affinities is the basis of all astrology, and also the basis of Chinese medicine. But you don't need to know Chinese medicine or astrology in order to harmonize and shift this balance. All you need to do is work with each one of them on a present moment, experiential level. You need to develop an energetic language to talk to them, to learn their feelings and bring their hidden agendas into open light of consciousness. Then it possible to ensure they are all working together and connected to the center.

This centering process is an important part of the Five Animals and Six Healing Sounds practice. After purifying each stream of consciousness, bring them back to the center to merge together as one. This is the inner observer or Original Spirit (*yuan shen*) that we attune to when we do the Inner Smile. If you haven't read the *Way of the Inner Smile: Tao Path to Inner Peace*, please go to [www.HealingTaoUSA.com](http://www.HealingTaoUSA.com) and download this ebook by subscribing to Tao News on the homepage.

That's also what you are doing with qigong - you are talking to each vital organ intelligence using the flow of chi patterns as your language. You are talking with the unique quality of life force that flows through each one of them. You are saying, hey, we want this fire or water or whatever type of energy and its virtues to support the whole inner soul team. And we also want you to get more of that energy from inside, from the infinite inner sea of chi. And we want the Life Force to infuse a fresh flow of chi that will clean out the toxic, stuck old chi patterns.

We also want you to be more effective in getting energy from outside sources, from the outer sea of chi. That means choosing the right food and breathing in fresh air, feeling positive emotions, having healthy sex,

enjoying our job and our family and community relations. We tend to struggle with getting energy from outside, though. If we can learn to get it from meditating and qigong movement, we can just pull it out of the etheric potential chi field hidden in our inner space. That teaches us to live from abundance, and not chase after outside things that cause us to lose our center. We don't have to deny ourselves the pleasure of consuming energy from external sources, but we have to hold awareness of balance between inner and outer chi fields.

We can train our body-mind intelligences – which is also another way of naming our self - to get this energy from this infinite sea of potential energy just sitting in the space between our cells. They will respond, and start drawing and activating that potential via the commands of our qigong movements. We are teaching them to gather that breath internally, charge it up with a color, a feeling quality or spiritual virtue, a rhythmic movement, and a strong focused intention.

What do you think happens once they discover that it's OK to tap that inner power and express it? They discover that they don't need to repetitively exhaust themselves in a competitive struggle for outside energy. We start to relax and discover there's a lot of free energy inside. We don't have to get it from everybody else around us. We suddenly may even have extra energy to give out to others!

This is where a lot of emotional struggle and sexual conflict arises -- it's often people trying to get energy from other people because they don't know how to properly get it from themselves or from the environment. The result is a control struggle. This qigong practice affects every level and aspect of your life once you start to manage your energy and cultivate it.

The thing to understand is how these five elements/phases work together, they are never separated. It's just like your hand and fingers, which function as one team. All five fingers are invisibly present even though you might be focusing on one or pointing with one finger. You

need the other four fingers to feel like the hand is complete and able to hold the whole energy of the situation. Try eating with just one finger...you may soon discover you are starving! It's the dynamic play of opposition and harmony between the fingers that allows us to function as full humans. The five fingers are just the physical expression of the five body-spirits that regulate the five phase flow of chi.

We never experience pure fire only, there's always water and the other elements hidden inside it. We never have pure water experience, as all the elements are inextricably woven into each other. It's just a question of which one is dominant. These five streams all come from the one ocean, the inner ocean, and divide out. It's the same chi, but it's experiencing itself as five different colors, five different frequencies, five breathing patterns, five sounds, five tastes – which then flow back and join together again.

You chi is doing this inside your body and your inner earth is the center it comes back to. When you start to experience more fluid chi flow inside from doing qigong, in fact your diet may spontaneously change, your need for food may not feel quite so desperate. If you need energy and interpret that as hunger, you have the option to do some qigong and get energy internally.

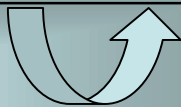

You normally take solid food and convert it into energy anyway. So with qigong you are eating it direct, eating higher on the food chain, that's what you are really doing with qigong. In order to eat it you have to talk to with the life force, ask it, "please feed me, feed all my inner organs, feed my whole system". If you ask sincerely, with your whole body-mind, the life force must respond. The Five Animals and Six Healing Sounds clear out your own unconscious energy patterns so you have room to eat something new. There are other qigong forms that focus on the nourishing process only taught sequentially in the other levels of Qigong Fundamentals.

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Butterfly

Color	Clear / Rainbow
Phase / Season	Axis of Above-Below
Organ	Triple Warmer / Core
Virtue Expressed 	Inner - Outer Clarity
Emotion Released 	Trapped Heat or Chi
Sound	“Hhheeeee”

I mentioned at the beginning of this training that this practice is a synthesis of the five animals and the six healing sounds, two of the oldest qigong practices in China. We have been doing a sound with each of five traditional animals, but there is a sixth sound. We only have five animals, so what are we going to do?

On the back of one of those animals is an insect, a butterfly. You won't find this in China, we are charting new territory here. I've chosen the butterfly as a symbol of transparency and metamorphosis. The crawling caterpillar wraps itself in a cocoon, dissolves its old form into a raw, gooey matter, and transmutes itself into a brilliant display outside as a butterfly that flutters away. This transformation parallels the relationship between the inner organ spirits guarding and tapping into

the formless inner sea of chi, and the outer bowels spirits transmuting that chi into functional enjoyment of colors and smells of the outer world.

The *san jiao* sound is traditionally used for the triple warmer or triple heater (*san jiao*). You take your two butterfly wings -- you make your two arms into big wings up above your head. Reach up like a butterfly, and then you come down the center of the butterfly's body, also the center line of your human body. Here I visualize the hollow space within the cocoon stage of the butterfly, its connection to the raw essences within us waiting to be transformed. As your hands pass the mouth at the beginning of this descent, you make the *heeeee* sound.

Open your mouth wide into a big grin, put the tongue below the bottom teeth, and release the *heeee* sound and any heat trapped within as you push your hands down the center line of your body. Flap your wings, reach out the big beautiful butterfly wings, and gather again at the mouth and breathe out. *Heeeee*. We can do it out loud also. Sing it, *heeeee*. That vibrates the physical body.

Now try it silently. *Heeeee*. That vibrates the core of your energy body using infrasonic frequencies. What's going on internally? Triple heater means there are three burners in the body: the chest; the solar plexus; and belly. Three different fires – heart beat, digestive fire, reproductive fire. The heat tends to rise and gets stuck on the top, in the head, so we are taking it, clearing and pushing it down back to its source, connecting it to stimulate the flow of yuan chi.

Imagine your body is an empty tube – as if you were a butterfly returning to its cocoon stage. You are taking the heat of your outer life experiences and pushing all the heat and distributing it evenly down your open core. Particularly taking it down towards the kidneys and the lower cauldron area, because it tends to be cooler than the heart above. Because the water element freezes up, remember the kidneys, the water element, are down there, so we need some heat to warm them.

You can focus in between your two kidneys. Massage your kidneys first, imagine there's an energetic space right between them, kind of a neutral space. Breathe into that space for a moment, expand that space, open it up. That space is known as the *mingmen*, or Door of Life. It's the formless inner space from which you birth your physical body.

Imagine it is the formless space hidden inside the dantian.

See a column of energy in a tube expanding all the way up from this inner space between the two kidneys extend up towards your chest, up to the throat, to the mouth. Now let's do the sound again, reaching the arms the butterfly wings up there, and breathing down the tube. *Heeeee*.

Looking down inside the hollow tube of your body, breathing the heat through there. *Heeeee*. Do it silently. *Heeeee*. One more time. *Heeeee*. Finish with our hands right in the front of our belly, a few inches off the body, facing the dantian, and breathe in. That deep inner space absorbed the heat down there, and it warmed up our kidney yang fire and expanded it. You know heat expands space. Stroke the belly physically in smooth spirals. That's the triple warmer, used to descend and clear trapped heat, and to connect our outer fire with our inner self.

By seeing the Butterfly alighting gently atop of the Tiger, we connect the Five Animals with the Six Bowel spirits into a endless cycle of manifesting chi flow. The Triple Warmer here serves as a proxy or shorthand for all the six bowel spirits that interact with the world. After completing the triple warmer sound, balancing our inner and outer selves, we could now begin another cycle of the Animals. This next cycle would be a spiral, we would be a little deeper in round two, and even deeper in round three.

You can do each Animal as many times as you feel is right. It's said its best to do them in sets of threes, as three is a yang, or expansive number. That's Taoist numerology. Maximum yang would be three times three, or nine times for each Animal and sound. But don't get hung up



on the number of times, allow the flow of each to be spontaneous and alive. Let each animal spirit within you tell you how many times to do it.

## Release Trapped Emotion with Sound & Color

We are going to go into the emotions more deeply, by doing the Six Healing Sounds in sitting postures. We do them in the dynamic animal form first to get the color, get the aliveness of movement, get the feeling of the spirit of each animal intelligence. The movement stimulates blood and chi flow, and helps release stuck chi.

Then later as you study the emotions more, you can add that in, as they are more subtle and complex. It is easier to sense the emotions from the sitting position in the Six Healing Sounds. The Five Animals are the dynamic moving form of the healing sounds. The sitting postures of the Six Healing Sounds is a little more yin, your physical structure is more passive and stable, allowing you to be more introspective with your inner feelings.

Let's review and let's go through each one of the sounds. First, let's answer the question asked about the relationship between the color and the sound of each element or phase. Think of colors as frequencies of the life force. The life force is vibrating constantly. It is the great universal sea of consciousness, and it's responding to everything that's alive within it, all the centers of intelligence, all the beings in it.

Sound moves the color. Sound waves arise within the sea of primal chi, and they vibrate out the light essences hidden floating within that dark, primal sea. Colors are really a form of communication, a form of expression, and so you can vibrate red, or blue, or white, black, all are just different streams of consciousness that we are calling into manifestation.

The streams of chi have a particular flavor, a particular color, they

take on a shape or a wave form of subtle light. Color manifests as the most subtle form of jing to chi transformation, or matter/essence to energy shift. Clear light shifts into white light as it manifests, and refracts into a rainbow of color. Then it all returns to blackness, the absence of color, to complete the cycle. As the formless energy moves into form, it takes on color and qualities, including various emotions and various spiritual virtues in humans. The color is just a fast, tangible way to identify and communicate with these frequencies.

In Chinese medicine they actually diagnose by color, they would look and say you have excess red on the tip of your tongue, so your heart is likely overheating. Or, you look like death warmed over, there's no color there, there's a lack of fire and that's black kidney deficiency – dark bags under the eyes, with an ashen white face. The face color would connect in with metal. Metal is the time when everything is dying, is going into the earth, in the fall everything is letting go. That's the final burst of color before approaching wintry death.

Whathappens when you have liver problem? Your eyes turn yellow and green. Color is an organic part of both formal traditional medicine and our intuitive knowledge of health. Are there more questions on this?

**1. [Question]: Where do the Six Healing Sounds originate? How do you account for differences in sounds used?**

Thehealing sounds and animal qigong forms are thousands of years old. Our earliest written records date from silk scrolls found in the Mawangdui tombs of 216 b.c. I believe they are really much older, perhaps used by shamans for thousands of years, who evolved them based on observation. Taoist science is really natural science, based on closely observing both our body nature and Nature's body. Most of it is empirical, someone was watching and noticed the lungs would quiver and spontaneously make a sound when grieving or depressed. When you are cold you go brrrrrrrrr and your body tends to make certain sounds to

shake loose the cold.

They just kind of listened internally and said these sounds kind of help us experience that organ, that energy, that quality, that stream of consciousness. They are quite organic and natural. But you hear variations on these sounds because of different dialects spoken in different parts of China. So don't be alarmed if someone else says this is the sound for that. Sometimes they are really not different sounds at all, they are just doing sounds for the paired organ. You have the heart and you have the small intestines both released with *haaaaah*.

But the pericardium surrounding the heart may be released with *keeeeeh*, and someone else's system may claim that's the true heart sound. We know that the pericardium is the heart protector, so both are right.

There is a wholly different set of ancient sounds also associated with the five phases, and you can even buy music CD's with orchestrated music around each sound. *Kung, shang, jiu, zhi, yu* are the most common version. Some Taoist practices vibrate these not with each organ, but up the core channel, toning from navel to chest, throat, center of head and crown, similar to yogic tantric practices with seed mantras for each chakra.

I tried teaching this other Taoist system of sounds to westerners for a while, but the tones didn't seem to really resonate with our Western ear. So I dropped it, it didn't work well enough. One of my Chinese medical qigong teachers believed the two sets of sounds represents a shift from pre-natal to post-natal tones that happened during a particular Chinese dynasty.

Please don't get rigid or fanatic about everyone doing them exactly the way you choose to do them. It's just a language, and your shen will learn to respond to whatever sounds you choose. Consistency is virtue when learning to communicate with the life force. We are tapping into a collective pool of experience here with our intention, and the thousands

of year of practice that precedes us lends force to our personal practice today. In the subtle planes, we are resonating with all those practitioners who have used them to heal or clarify their chi flow.

In later alchemical formulas I introduce a new system of toning to the shen level of the five phases/elements that integrates western ear with Taoist healing sounds. This occurs during practice of the Greater Water and Fire (Sun-Moon Alchemy). If you incorporate these Six Healing Sounds deeply at this level, that practice will feel quite natural. The difference is that the Six Healing Sounds are more focused on transforming our jing, the subtle essence of our physical body.

2. [Question] Will children respond differently to these sounds than adults?

Kids are so fluid, their energy fields take on whatever shape is happening around them, and they often mirror that instantly. If we could just have that same fluidity in our energy field we would not be diseased, we would look eternally young like children. We wouldn't have any stuck chi, we could change or shape shift as fast as children. And hopefully still hold the center, which is the big challenge for kids until they mature.

The main disease that is killing us – I call it “adultism” – is the rigid thinking that adults develop. It freezes their chi field. As soon as you “know it all”, the chi field is dead, it has lost its child-like wonder and spontaneity. The challenge is to maintain that child-like innocence while cultivating wisdom. One translation of “Lao Tzu” is “Ancient Child”.

Can you become an ancient child? Teaching this form to kids is a wonderful way to cultivate their inner child before their innocence is dissipated.

3. [Question] Do the six healing sounds have a controlling cycle?

The standard sequence of the six healing sounds is the cycle called the *sheng* or the creation cycle, beginning with the lungs, then going to kidneys, liver, heart, and spleen. That's gold-water-wood-fire-earth. The control cycle you refer to is the *ke* cycle. That's covered in the next course of Fusion of the Five Elements 1 where you learn to neutralize negative emotions.

At this stage we are just going through and clearing out each organ/phase. If you had a lot an excess of one phase of chi, you release it and let go of it. It's pretty safe, very rarely do people have side effects from doing these healing sounds or the five animals. Your total chi field is balanced as we go through the whole five phase cycle.

If you had some really extreme imbalance the control cycle would speed up correcting that. But even if you don't know that method, you can usually get the feedback from doing the six sounds and saying to yourself, oh I can't do that sound too much, it opens up too much for me to handle. As you tune inside, the shen will guide you as to what you need to balance out things. You just pay attention.

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## Surrendering to Spontaneous Chi Flow

*(Practice session doing the Animal movements and sounds).*

Let me summarize what we just practiced. We went through all the animals, then we laid down on the ground and did nothing but surrender to whatever chi flow we initiated. We let the chi move through our bodies and totally let go after the very directed opening of particular channels - the meridian, the intention, and the color, the emotion, and all these together, the triple warmer clearing the axis between all of them. When lying there what did you notice? Did you come out of there feeling any different? Refreshed at all?

If you are getting too much energy and it feels like it's going to go to your head, this suggests upper brain is too active and you have to get the lower brain active, lower meaning the belly brain. The most important thing in the animals and six healing sounds is to get the relationship between the organ and the lower dantian opened up.

## Triple Heater as Safety Valve

When you really open up the dantian, in its inner space is infinite energy. That is a bit scary to our ego, which habitually defines itself by looking in the mirror of the reflected boundaries of the physical outer world. To handle the release of this chi you need to be grounded. But if you are really getting too much chi to handle, then you do the triple heater sound and vent it down. You clear out all that excess chi and send it back down the core axis. The triple heater is really communicating between the interior and the exterior, the core and the skin surface worlds.

In Chinese medicine the triple heater is described as the guard or the customs agent on the boundary of the country, deciding what is going to go in and out. So you want to send the stuff out you don't need, you have too much chi, so you export it. That is why you don't want the chi to go to your head, it creates high blood pressure and shortens your life.

You can send the excess chi down, as your belly can hold it. It can make especially good use of it if you send it down to the ming men, the point of "moving chi between the two kidneys". You'll learn more about the mingmen when you study the orbit. You can also send the excess heat all the way down through the feet if it's too much. It helps to get the all that leg channels opened up, that is covered more deeply in Qigong (Chi Kung) Fundamentals 3 and 4, Internal Chi Breathing and

Rooting.

The adrenals are really part of the kidney system, they are the kidney fire hidden within the dominant water element. The adrenals sit right on top of the kidneys, it's part of that organ system, so it can activate and tap into the energy of the kidneys. The kidneys are like your battery and the adrenals are like spark plugs. Activate the adrenals, and you start drawing the juice from the kidneys and send it to the rest of your system. Modern folks are stressed because they are so over stimulated their adrenals never turn off, and thus the kidneys gets exhausted.

## Using Qigong to Shape Your Energy Body

The healing sounds are just one way to balance the chi field inside us. Other qigong forms tackle the issue of balance and harmony from different perspectives. We all have habits, we all have unconscious energy patterns, we have personalities, we have our astrology, we have our total resultant "shape". It's a continual process of unfolding and evolving those unconscious shapes hidden within our outer body and personality shape.

At the levels of qigong (subtle breath & movement) and nei gong (inner breath of meditation) that I teach are designed to take you in deeper and deeper and deeper into the core so you get to the source of where all this energy is coming from and flowing out to. You go into it as a gradual process, which allows you to study the body-mind's energy map along the way. You study the process at each level. It's a repeating pattern of yin-yang-yuan and five phases. Once you "own" the practice of the Five Animals and Six Healing Sounds, the same principles there will allow you to easily navigate other levels of practice.

And after a while you are able to spontaneously make these adjustments, and your system will shift, and things that seem impossible are no longer impossible. Doctors will tell you - you can't do that, you

can't change that, you were born that way. No use arguing with them or others like them; just cultivate yourself and enjoy the benefits.

There are many connections between the 12 vital organ meridians. There are thousands of "diverse" and "luo" channels between the major meridians that connect everything together so that every part of your body and mind can talk to every other part. There is no need to try and consciously track all these thousands of pathways. There are particular simple "super-organizing" patterns you can work with, such as the Eight Extraordinary Vessels taught in Fusion of the Five Elements level 2/3. These feed into and balance the 12 major organ meridians and all the many thousands of connecting energy pathways in the body-mind.

## Qigong Internal Medicine vs. TCM External Medicine

[Question] What is the connection between TCM- Traditional Chinese medicine and the Animals/Healing Sounds?

It's a bit confusing when you poke into the history of Chinese medicine and the applications of the animals and sounds. There are many different systems of Chinese medicine, as it's not just one system. It's a hodgepodge of family and lineage techniques. And so if you are experiencing a connection with a particular system of Chinese medicine, please just accept that there is a personal connection for you. You don't need a text to prove your own experience. There are some systems of Chinese medicine that work very much on just the points and they know each name and know that this one is doing this and this one is doing that in connection to any particular disease.

In qigong medicine you don't need to go specifically to each point, although it can be helpful and useful. But generally you are working at a deeper level of the energy body. You make these shifts deep inside, and then all the points on the surface start to adjust. You may feel pain, you may feel channels opening up, you may feel heat or cold running through



certain parts of your body and that's just hot or cold-trapped chi that's adjusting itself. It's weird or even alarming when it happens, but don't waste your time and money running to a western doctor. They will think you are hallucinating and try to drug you up so you stop feeling your chi sensation. An acupuncturist or herbalist is more likely to identify what is going on and may be able to facilitate the process coming into balance. But no doctor, east or west, is as powerful as you.

You may notice many different energetic effects from doing these practices. They are marvelous – it may be my foot is starting to shake, or I'm feeling this heat in another part of the body, or you might get spontaneous whole body movements. Just let them go and just let them adjust themselves, this is your energy body adjusting itself - don't worry about it, and don't get attached to it or try to perpetuate it or imitate it when you see it in others.

Sometimes you get an effect you like and go wow, that's far out, that's great, I want to do that again, I want to do that animal. But maybe it won't happen again, maybe you cleared that issue out and you won't get it again. It's just like the weather changing inside you. It's a process. It's a systematic process, but it's not a fixed system and there are no fixed answers to anything because everybody is so unique.

4. [Question] I have been feeling tremendous heat in my heart after practicing the animal crane form. Why is that?

As your energies adjust, your vital organ spirits are talking to you. Consider it a communication, it is telling you that there is something there in the heart, it might be an imbalance that needs releasing. Translate the heat into the message: I need to open up and get my heart or fire chi into balance. There's no judgments here, it's just, "Oh, that fire is not quite in balance, not working in perfect harmony", and you ask yourself what can I do to help? Well the triple heater would be the natural one to take the heat down. It would be better having an

overheated big toe or putting that fire into the mingmen rather than your heart being too hot.

## False Yin and False Yang as Disease Types

Chronic diseases tend to run in yin or yang categories, and so women tend to get more yin diseases and men more yang ones. More women have depression than men, depression means that the lung organ chi is not circulating. It's trapped, it's heavy, it's internalized, and women have a yin nature and so they resonate with the yin organ of the lungs. The lungs are an expression of the metal/gold element, which tends to sink down, think of heavy metal. If your breath gets heavy, you feel depressed, and have trouble breathing in the chi of life.

And men tend to have heart attacks, that is excess yang. They tend to over exhaust their hearts, the yang liver pushes on the heart to achieve and drives it too much. So they get more heart attacks, hence the type 'A' behavior. You can see all this in terms of five shen energetics. You can adjust these five phases energetically and you don't need to take all these drugs with their side effects. Or maybe you need to take a drug, because the drug can help you buy time or relieve pain while you work on it internally.

Serious practice of qigong may allow you to take a lower dosage of a drug so you don't have quite as severe side effects. You may want to lower the dosage gradually – get a young doctor or one sympathetic to your involvement in healing yourself. Lots of young doctors coming out of medical school practice alternative lifestyles. My wife had some strange heart effects once and went to see a young cardiologist. She spent \$800. on tests. The doctor looked at the results, and then advised her: “take a yoga class. There is nothing wrong physically with your heart.” Ironically, she eventually figured out her heart tremor was being caused by the wrong Chinese herbal formula.

## Is Qigong Compatible with Drug Therapy?

The effect of qigong lowering dependence on drugs has been shown in many studies in China. The two are complementary – don't listen to your doctor if they pooh-pooh it out of ignorance. (Send them the link to the 3500 scientific studies on energy medicine on the homepage of my site). Side effects from drugs is often a really big problem, and not only physical side effects – it can put your energy body out of whack.

There's also a lot of unnecessary surgeries, but if you start taking care of yourself energetically you can prevent this. I had a student facing surgery to remove both a bone growth on his big toe and bone growth causing pain on his shoulder. The doctor was pressing him to have surgery "before it was too late". I suggested it was stuck jing, trapped at the bone level, and that the combination of healing sounds and orbit, followed by focus on movement and healing the affected area, might cure it. It worked, and he never had the surgery. It just took a few months of practice; qigong is not as fast as surgery.

But qigong is safer, and it is self-empowering. The reason why qigong is still taught, why it has survived for all these thousands of years, is because it works. No one is going to bother teaching this stuff if it doesn't work, and this is you taking your own power and your own responsibility for own health into your own hands.

After practicing qigong for a while, I thought to myself: why am I buying all this health insurance? I was not planning to use this type of medicine unless something catastrophic happens. I just dropped it, twenty-five years ago. I'm not recommending you drop your insurance, I'm just telling you what I did. (You can buy catastrophic insurance only, as a cheaper alternative).

The tens of thousands of dollars saved I preferred to invest in more qigong and meditation training and in getting healthier. That is true HEALTH insurance, as opposed to the DISEASE insurance sold in most

policies. Occasionally I have paid for western style medicine, and was grateful for it. But I am one thousand times more grateful to have qigong. Qigong is really one of the best preventative methods you can have on the planet. I feel it is one of my best friends, and hope you can develop this feeling also.

## **Qigong Medicine vs. Western Medicine for Chronic Illness**

The Chinese always say it's easy to cure something when it's small. If you wait until after it has already become very serious, expensive, and harder to fix, your options are more limited. You can do these animals in five minutes. If you can spend just one minute on each animal in the morning, and a minute on each healing sound in the evening before bed, you start creating a pattern of balanced communication and chi flow within your body-mind.

If you already have a serious or chronic illness, qigong is still one of the solutions. It just takes more practice, more internal work, possibly coupled with external support via herbs, acupuncture, or even western interventions. Just read the summary of the 3500 scientific studies done on energy medicine on my website. There are studies showing the effects of qigong for almost every type of chronic illness.

Drugs and surgery don't heal chronic illness, they just alleviate the symptoms. They often affect the symptoms of it for a while, but they don't get to the core of it. Because there is often a deeper human emotional or spiritual energetic imbalance, and drugs and surgery don't address energetic imbalances. They unfortunately often aggravate them and lead to drug dependency.

According to my research, there is in fact not a single chronic illness that has been healed, at its source, by Western medicine. The main advances in Western medicine have been in sanitation, infection, trauma, structural things like bone repair and micro-surgery, some of which is

less invasive than older methods. My father was a heart surgeon, and helped many, many people. I respect his work, his patients loved him. He had a kind heart and skilled hands, without the arrogance that often infects that profession. But I see that if you want to take responsibility for your life and health, qigong is a superior path.

Certainly, Western medicine has a lot of wonderful life saving interventions, but a very poor track record with chronic illness. That is why I say there's not a single chronic illness that they truly understand – that they can definitely say what causes it here is the cure at the source. And maybe somebody in this room can prove me wrong, I'd be happy to hear that they cured one chronic illness at its source.

Simply saying “its genetic” doesn't describe the source of the disease. Who controls your genes? Your ancestral influences, which are a living, present-moment influence acting through your blood and cells. Genes are not Gods. The genetic pattern of unfoldment is also controlled by the five body-mind intelligences. But these are very deep levels of our infrastructure, and require powerful focus of inner forces to reshape the genetic level.

We cover that in higher level Tao alchemical processes, such as the Sun-Moon and Planetary Alchemy (Greater and Greatest Kan & Li). It's not simple to intervene at the genetic/ jing level, but it can be done. Especially if you develop the skills now, while you are healthy.

## **Qigong Hospitals in China: How they work**

In China, if you are sick you go to the hospital, they immediately ask, what type of disease have you got? Oh, its acute, so you need Western treatment. Chronic illness, then you need Chinese treatment. They start you with herbs and acupuncture and other protocols. If that fails they have hospitals with just pure qigong hospitals. The big hospitals have a department of qigong department, of qigong medicine. Once other

methods fail, they send them all the worst patients. If they can't heal with drugs, surgery, or if the herbs didn't work nor acupuncture, they sent them over to the qigong doctors.

These guys have white coats and walk in just like any other doctors, they just scan the body energetically, or read the pulses. Then they prescribe a treatment, maybe a little qigong massage, plus breathing techniques, and teach them some movements. Some of them emit chi all day long to sick patients to boost their systems enough so they can practice on their own.

Interviewed lots of these patients and I heard these stories again and again: "I was part of this group and we all had heart disease and that was two years ago, and all my buddies in that group are dead. But I came to the qigong department and I'm still alive". I heard this time and time again. It's not that every person is going to get healed.

There's a lot of factors, depending how far advanced the disease is, and how strong the will of the person, if they want to practice themselves and take responsibility. The main point of qigong therapy, is that the potential for self-healing is there. You can give somebody the keys of the car, you can teach them how to drive, and tell them how to get there, but they may drive and crash the car, or go the opposite direction and get lost. It's your choice. These are tools - you can use them or you not.

Every aspect of your life is important in qigong practice. If you have the wrong emotions, you could do qigong and amplify them, and still go out beat your dog, or beat your husband or wife. There's lots of things you can do wrong, so obviously you want to listen to your inner body intelligences to know what's right, what feels balanced. This is a way of communicating with your body and if you listen, you start to choose the right foods that are right for you.

## Five Elements Nutrition and Herbology

{Question} Can nutrition affect the five phases? You don't seem to focus much on this.

That's the whole science of five elements nutrition. Essentially that's what herbs are, they are just high potency foods to help you balance out your system. I think herbs are very, very powerful and a very strong ally. It's all important on your journey to self-realization of Tao, to get support, because we all have elemental strengths and weaknesses. I don't emphasize in this course because dietary preference and dietary needs are so individual. I prefer to initiate change on a deeper energetic level and allow it to affect our dietary choices from within.

In this regard your body-mind is truly amazing. It's the five vital organ spirits that make the herbs work their magic – the herbs are just another way of activating these body spirits, of telling them what you want to change. Your mind, a functional aspect of the chi field, and is so powerful that its spontaneous change in response to stress is what human adaptation is about. Your vital organ spirits will know intuitively which foods are better for you and are healing – once you get into regular communication with them.

People are now living in polluted cities. But after a while the organism starts to adapt. Humans will just evolve and become tough and we'll develop mechanisms as the body-spirits assess the needs of the present moment and adapt to it. This just comes out of the chi field, it self-adjusts itself and starts to find ways how to adapt and how to protect the organism.

Ideally you are going to be living in a place with perfectly clean air, and water, and light, and eating the perfect foods. But even if you had all those perfect things on the outside, if you don't have the chi power to digest the food to take in the nutrients from it, it goes right into the toilet bowl. That is why Mantak Chia used to say that the toilet bowl is

the most expensive piece of furniture in the house – because our guts dump thousands of dollars of undigested nutrients into it. So you can go to the health food store and buy all the best foods and if you don't have a powerful stomach and spleen you can't get the essence out of them. They end up in the septic system instead of your immune system.

I have run into this often with macrobiotic types, who sometimes tend to elevate food to a level of religion. I spoke before a macrobiotic group once and said to them, everything you offer is great -- lots of people get healings from shifting to your diet, it's a radical change and they initially stop stressing themselves by eating a bland, yin-yang balanced diet. But if they don't develop the internal aspects and they just rely on getting the post-natal chi from the food, you're kind of missing the boat in terms of internal development, and the real power that comes from eating direct from the formless pre-natal chi field. That's why over the long haul, good food alone can't guarantee your good health.

### **Bigu: Eating Direct from the Chi Field**

There's a long tradition, well documented, both in ancient China and in contemporary China and now in the West with more people practicing qigong - of people who stopped eating completely. It's called breatharianism, in Chinese "bigu", which means literally "without grain". I have some students who have stopped eating for long periods, months at a time, and they don't lose weight and they are perfectly healthy.

This defies modern science. These cases are well documented. It just goes to show that we don't know very much actually about what life is about and what really it takes to "be present" to the power of the life force. We have our own scientific theories about body survival and they are wrong, they are very mechanical and they are just hypotheses. The fact that someone can be in good health and eat no physical food at all



tells you that it is the chi and not just the nutrition you are getting from it.

But don't get worked up that you need to put this on your agenda.. Those are exceptional cases, most of you are not necessarily going to go to that level or may not want to or it may not even be desirable. I'm not even saying that bigu is a high spiritual state. I'm saying that it is someone whose spleen spirit is completely satisfied and is getting nourished internally from the chi field. The main problem that people have who stop eating is that they realize they need it emotionally. Their body spirits want the stimulation and the grounding and the richness of experience that comes from eating food, and from its social importance as a ritual of sharing.

So you don't eat just for nutrition or for calories, you are eating for the taste, the stimulation, the richness, the texture, the enjoyment of it. Some people go in and out of bigu, I have had students who have stopped eating for six months, and there are people who would do it for years. The Yan Xin internal alchemy group just had a scientific conference in Pennsylvania on this, 150 scientists were there discussing it and what they are going to do about it.

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Handouts are kind of a reference point. The best way to remember these things is by doing them, by doing the five animals and Six Healing Sounds, and connecting the colors, the movements, the sound, the feeling, and the breathing rhythm. Once you imprint that and make it an experience then you are really communicating with the chi field. I know lots of oriental medical practitioners who memorize dry facts about meridians and points and herbal formulas. They learn all the stuff intellectually, and they needle mechanically, yet sadly they are not really experiencing the chi.

Sometimes manage to have taken you through a whole bunch of different things you could do with it you can make it simple and just sit there and smile and say OK, I'm connected to my body and my mind all in one, but it is very versatile. You can do distance healing with it and work on relationships and you can connect to all kinds of cosmic levels and everything, it just depends as to what you are attracted to and I am trying to take you to a range of possible applications of that. But you know the chi field connects you to everything and you ride the smile as a wave.

[Question] I'm not sure that I have been able to "talk" to the chi field yet. Will these practices still help me?

This is really all a kind of ongoing process. When you are starting to talk and communicate with the energy field, you find out what is not safe for you and what you are not quite ready to integrate yet. And that's when you run into these dark spots or you cannot get to integrate that, and everybody should design their practice to suit themselves.

It's not like oh I've got the tape and I'm going to do the meditation the exact way he did it. Rather, you do it exactly the way it works for you. It's not monkey see monkey do here, it's get the essence of it and find out how it's going to work for you. Maybe you don't go to this other person you have shut down with in your relationship.

But you can use this qigong practice to help find out what part of you that person represents. What inside you is not communicating in the same way that there might be something that's not communicating with them? You can learn to find this outside pattern inside yourself. It's a little safer to play that out, you say OK let me get talking to that part first and if I can talk to those two parts then maybe it will happen with that other person. That's the way it works. But it can take time to trust

these inner voices. You have to learn to listen to them, to translate their chi language, and convert it into English language concept.

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## SIX HEALING SOUNDS: SITTING POSTURES

Let's go into the healing sounds from the sitting posture. This is really easier done from a chair. Sit in a comfortable upright posture, spine erect, on the edge of your chair, so you don't collapse or slouch into the chair's back. Knees should be bent at about 90 degree angle, which keeps the groin area open so the chi can flow easily to the legs without feeling cramped. If the chair is too low, you may need to add a pillow beneath your seat. While you are finding the right balance point for your body, let me mention a supportive aid to this process of letting go and finding the right emotional balance.

My wife Joyce Gayheart, who also teaches the Taoist techniques as a Healing Tao instructor, developed a set of eight flower essences for different parts of the fundamental practices. So she did one for the Inner Smile, one for letting go, one for inner light, sexual vitality, etc. She works with all the different Taoist practices and uses different flowers to best match that practice's effect.

If you are interested you can try some of the samples. I often give them out during my classes as I found them to be useful in speeding people's emotional release and re-balance. If you're working with your emotional body, you know it vibrates very fast and thus it's tricky to observe, much less catch hold and transform it. You know fast emotions come and go. It's much easier to catch a sensation, such as feeling a pain, as it tends to stay put in one place. But fast-flying emotions are very hard to pin down. Working with the five phase intelligences of each

organ is actually a way to ground yourself in the source of where feelings arise.

I don't want to make it seem too contrived or arbitrary, because your feelings are feelings and they can be in your whole body, in any part of your body-mind. So important not to confuse the feeling with the physical organ. Because remember in Chinese they don't think of the organ as a physical object, they're thinking of it as an energetic function. Each vital organ spirit is described as an "orb" or a "sphere", so when they talk about kidney chi they include all the physical aspects of the kidney and the bladder, and the breast, the sexual organs, ovaries/testicles, and all the kidney and bladder meridians, plus the spirit of the kidneys, which holds our will to survive and reproduce. All of that can be meant by the term "kidneys" and the water phase of chi.

The fire chi is going to include the physical heart, the energetic heart that expresses emotions of like and dislike, the pericardium, triple heater, small intestine, as organs/meridians and their functions and influences, and the heart shen or spirit which holds our core spiritual sense of self. So to grasp the Taoist notion of body spirit (jing shen) you really have to get far away from the Western idea that a vital organ intelligence is solid and physical.

I am suggesting that the ancient Taoists felt the multi-dimensionality of the fire phase of chi flowing through their heart, and thought something like:

*"I am really happy to feel this warm sense of rising chi and notice that it's expanding out in all directions. It's like fire energy of the sun, so I call it joy, and it stirs many connected emotions from my past and hopes for my future. My whole body is experiencing this warm inner fire, I feel it penetrating into my liver and overflowing outwards, my lungs can breathe more deeply, my stomach is not hungry, and I feel it arousing my kidneys, dissolving hidden fears and liberating inexplicable*

*joy.”*

Another way of saying, these elemental vital organ functions are shared across the full spectrum of the body-mind's perceptual field.

## Opening the Inner Space of the Lungs

Let's go deep into the sitting Lung healing sound. If you learn how to go deep with the lungs, you will understand how to go deep with all the vital organ spirits. Working with the lungs offers immediate rewards, as breath is an easy tangible experience: You feel and can easily measure each breath as it goes in and out. Dysfunction of the lungs arises if they collapse, or if energetically they are collapsed, and the chi in the lungs are not breathing and pulsating properly.

There is this chronic habit, quite epidemic amongst modern people, called shallow breathing. Energetically, shallow breathing means you are ambivalent about taking life in. The opposite of the people who breathe deep and can't wait to take their next breath. Shallow breathers are afraid to breathe, afraid to live, and so they are barely getting enough chi to do more than survive. They are in a state of chronic semi-depression but usually don't know it.

The emotional quality is you are in grief, you are in sorrow. When you go to a funeral where people are sobbing or crying, is it your left foot that is sobbing? No, it's your lungs. This is simple observation, not metaphysical speculation. This is how chi cultivators in ancient times developed their practices. The grief may permeate to all other parts of you, the lungs affect all the other vital organs.

What we are going to do now is to go through each one. When you are sitting, as opposed to doing the animals, the dynamic movement,

you can kind of go in more deeply into those feelings and be fully present, and it is a little easier to focus inside.

Create a little space in the lungs. Put your fingertips and palms lightly on your lungs, like you were caressing a baby, or your lover. Close your eyes and appreciate the space inside the physical lungs. First we start with the physical organ and then we expand into the energetic sphere. Smile, go to the center of that space and start smiling and say silently, “whatever is inside my lungs, I accept”. Then open your inner heart and embrace whatever is there, unconditionally. No judgment, no discrimination, no reactions allowed.

Physically we can expand our sense of the lungs inner space. Right now your fingertips are on your chest, and you feel the lungs expanding out to the front and you exhale and they come in a little bit. Just feel the movement of the lungs. Notice the movement? Now put your hands on the sides and breathe through the sides of your rib cage, feel the expansion left and right, so the lungs can breathe left and right as well as expansion in the front.

Often we are not breathing, we are not letting the whole chest move, and it’s like our organ is held in on a tight leash. Some folks keep a choker collar on their lungs – they make it painful to breathe. How about the back - can you reach your hands down the back, over your shoulders? Touch your scapula with your finger tips. And again kind of breathe into the backs of your lungs, expand the backs of your lungs from within.

This is harder to feel because often our backs are tight, but if you breathe deep into the backs of the lungs you feel a little bit of expansion in the tissue and the scapula there. Relax that after fifteen seconds, and put your fingertips on top of your shoulders. Rest them lightly, and breathe into the tops of your lungs, feel the collarbone move slightly. We have now breathed into the front of our chest, into the back, we did the left and right ribs, we did the top of the lungs. What is

left?

The bottom of the lungs. Stick your fingertips inside your body to grasp the bottom of your lungs. Finding it a bit difficult to penetrate the skin with your fingers? Of course, this is an impossible request. But you can put your hands down along the bottom of the rib cage. Across the bottom of your lungs is a rubber sheet called your diaphragm, and you can trace the line of that across your solar plexus. When you breathe into the bottom of your lungs it pushes down the diaphragm and that pushes down on the belly and the intestines and makes your belly stick out when you inhale.

### **Lung – Large Intestine: Wife-Husband Relationship**

There's no air going down there, you are stretching the diaphragm like it was a balloon. Now feel that happen and breathe into the bottom of the lungs and you will feel the diaphragm expanding, and it puts pressure on the organs down below and they kind of expand out. So what you are doing is you are communicating to the lung spirit and you are saying I am trying to get more aware of what it is you are dealing with, trying to breathe and function inside this body with all those other organs squished together so tightly into one little body. You are exploring the parameters of that, especially the connection between your lungs and your intestines.

Now just kind of hold your arms crossed over your chest, with your fingertips lightly resting on the lungs. The lung acupuncture channel begins right here: when you fully cross your arms your fingertips are going to be on lung one (L-1) point on the space between your shoulder and your ribs. The lung channel runs down the inside of your arm towards your thumb, and its partner channel for the large intestine runs down to the tip of your index (pointer) finger.

These two meridians run as partners down the arm, and when you do

the expansive arm movement of the lung sound, pushing both arms out, it activates both of these meridians. Likewise, when you breathe deeply into the bottom of your lungs, you internally massage the large intestine and cause it to expand and contract rhythmically. So improved lung function equals improved large intestine function.

Efficient intake of chi in the lungs creates efficient outtake of waste – and increased absorption of nutrients – in the large intestines. That is a husband –wife team in the body according to Chinese medicine. A vital organ (wife, gathering chi for inner body life) and a bowel spirit (husband, more oriented towards outer world) working as a team to produce transformation of your daily life experience of breathing and eating.

### **Allow Your Lungs to Breathe in All Directions at Once**

Let's begin smiling inside and now feel the lungs expanding front and back, left and right, up and down. It's like a balloon, really two balloons on the left and right, but feel them both expanding together. And notice how much space there is now when you have awareness that they can breathe in all directions. Notice how much more free they are. And just ask yourself the question - is it easier to take a deep breath? Do you think your lungs enjoy that, are they happy campers right now? Of course they are.

Every part of your body-mind wants freedom and what happens when you start to breathe easily and harmoniously in all directions is that the lung energy, the chi, begins to feed all the other organs and they all love sharing the lung spirit's freedom to breathe deep. The heart is very close to the lungs up here in the chest, so you can imagine when you breathe fully and easily the lungs kind of wrap around and embrace the heart.. Each breath gives the heart a little internal massage, not to mention a huge boost of chi extracted from the increased oxygen flow.



The diaphragm simultaneously moves down and massages the stomach, the intestines. It's a very friendly kind of love-in, and they are all massaging and kind of hugging each other, internal hugging, and so all we have to do is smile from our inner heart and join the party. It's a party in which the whole body-mind works as a harmonious team and celebrates the robust vital processes of living.

### Whole-body Breathing of Clouds of White Vapor

Now let's tune into the physical lungs, that's opening up the physical freedom of breath in its inner space. Let's just shift to the energetic of that inner space. We've already tuned into the quality of the color that nourishes the lung spirit – white – so let's in breathe in white color, from the belly, from its inner space, the dantian. The dantian is an energetic cauldron holding open the portal to the inner sea of chi. From this infinite inner space we can draw out huge billowing clouds of white vapor, and fill not just the physical lungs, but the whole body. Breathe out the white clouds.

Let your hands relax and coordinate the in-out breathing of the white clouds with the hand movement. Using our awareness inside us let's activate the chi flow, give it a pathway. Fill up the lungs, fill up the whole body, imagine the whole body is a giant lung, turn the palms out, and release it gently, the hands moving away from the body, the eyes looking out to the distance, both are signals telling the lung chi to release, to let go. And afterwards, you can let the palms rest facing up on your knees or you can hug your lungs lightly by placing your palms lightly over them on your chest, an inner embrace.

If you feel like it, put the palms over the lungs, embrace and smile inside. Enter into the inner space of the lungs, its heart of hearts, where its deep spiritual intelligence resides and directs your impulse to breathe. We don't try to control that impulse, we just merge with the innate intelligence. And that allows our breathing to be free, and deep,

and spontaneous.

Start to connect deeper with each cycle of sound and breath, as you want to get into a deeper relationship with your inner family members. Let's do it again, inhale, filling up the whole body, the lung intelligence/function fills the whole body, the spirit of lungs penetrates every cell. And again breathe in the white clouds of pure chi from the dantian, filling the whole body, so the lung chi can circulate freely (this is called metal or literally "gold" chi), and feel it circulate freely through the whole body.

## Releasing Old Feelings Trapped in the Lungs

Now let's go onto another level of relationship, let's imagine that each vital organ spirit is like an inner child. We have a whole family of them, not just one. They probably have had some traumas, maybe decades ago, maybe it was yesterday. It doesn't matter when, it's just a pattern of chi and can be transformed in this present moment.

Perhaps there was some life experience that made the lung spirit feel a little sad, a little collapsed, afraid to breathe. Let's just tune into the emotional body of the lung spirit. Give it permission, as if you were holding a child inside you and saying, "it's OK to let any feelings come to the surface that have been held or suppressed." We hold onto old traumas because they weren't safe to process previously. In many cases we issued a subconscious command to suppress the feeling, and that feeling never got to be consciously completed or digested in any way.

Now we are issuing a new request, with the impact of a command, saying, "I ask my lung-self to release into my consciousness any feelings, any emotions that have been trapped, that might be impairing free and easy breathing." There is no judgment, you just watch neutrally, smile and see if anything comes up. It may not necessarily be grief or sadness, that's just a common thing that comes up. We tend to

store grief, sadness, depression, any form of psychic collapse in our lungs.

It might be some other emotions, expressing themselves through this doorway of breath and lungs. All we are doing is experiencing it, bringing it in so we can feel it once again and take it into our inner awareness. And you can just do the lung sound while you are hugging here and release it out gently, ssssss, giving it a pathway. You are encouraging it to move on.

You can release hands from their holding position on the chest, and do the lung sound again with a flowing arm movement. This time, use the movement to help release trapped emotions, the feelings of grief, sadness, or anything else and letting it go, very gently giving it a nice little nudge sending it off into the ethers. Don't worry about spreading negatiae chi, it will get recycled by nature.

Afterwards again tuning into it, breathing in supporting and nurturing it with clouds of high vibration white chi, filling up the lungs and the whole body so the emotion can't hide anywhere. That's why you want to fill the whole body, sometimes people just focus on the organ but it's really somewhere else in the body that our lung spirit has buried it. Ssssss. Breathing out dirty white, turbid or unclear chi, and any feelings that do not serve us any longer.

Thechi flows where the mind goes. This is an old qigong and tai chi training poem. If you look faraway it sends a message to the chi, I want you to leave, I am tired of carrying around this baggage, and the arm movement tells it the same thing, the color tells it the same thing, clear out, I want pure white energy here and not dark cloudy energy. Take a moment now and just kind of observe your breathing, just notice how your lungs and your whole body feels about breathing at this moment. Are you feeling it is soft and sweet like a cloud, perhaps cloud nine?

[Question] Can the lung healing sound help cure my asthma?

A lot of people have staved off asthmatic attacks using the lung sound, you have to remember to do it in the beginning phase of when you are having an attack. An asthmatic attack means that the lung spirit is afraid it's going to die, it can't get air. So you calm it down, you get it rhythmically moving, you give it some of the white chi and then the lungs begin to feel "OK , I'm going to make it". Then you begin to breathe normally.

The sound, color, breath, etc. feeds the lungs internally at a moment when you are having trouble getting air externally. I know of many dramatic cases of people who basically use this to cure their asthma, or at least manage it to a tolerable level, because they went deep into it and practice it a lot.

A friend of mine had a daughter age 7 who had been rushed to the hospital three times already for emergency asthmatic attacks. I asked him, what is going on emotionally with the mother (his wife)? He told me her mother had died recently and she was still grieving heavily. I pointed out that the asthma was probably just the child internalizing the mother's emotions and then expressing them physically as "I feel like I am dying" – which was really the mother's emotion.

To make a long story short, I got the mother to practice the lung sound regularly. The daughter never had another asthma attack and was declared cured a few years later – without any medication, etc.

[Question] I could not get into contact with any emotion when I just now did the sound. What does that mean?

The emotions may be buried very, very deep, and you may need to do it repeatedly just to bring it into consciousness. Men especially convince themselves that they cannot feel, that they can only think. But

their thoughts are usually controlled by hidden feelings, you just have to excavate a little deeper to bring them to the surface. If you truly could not feel anything, then you would effectively be dead, you could not feel that you are alive.

The healing sound appears to be simple, almost childishly simple, but do not underestimate the power of this method. Especially when you combine your intention/command to release with the color, the feeling, the movement, and the breath together - it eventually will change deep patterns. Everyone experiences the communication response from their body-mind differently, so don't worry about trying to be someone else. Just get in touch with your innate intelligence and merge with it deeply.

## Use the “Power of Five “ To Shape a Single Intent

If you use just one of these five transformative elements, say breath only, it might alleviate it or make it feel better for a while. But if you do all five together in a qigong form – sound, color, breath/movement, feeling, intention fused as one - that causes a deep shift. See the the handout on “Six Healing Sounds: How to Deepen their Power”, reprinted in the following section. It summarizes and details how there is a five phase movement to transforming each of the five phases themselves.

This is a deep esoteric secret, that when the five shen all focus their chi together it can quickly change any reality. The next level of training in this spiritual science is called Fusion of the Five Elements, and it does exactly that. It gathers the power of the five body spirits into one very concentrated ball of chi. At this level we are working on clearing and transforming each one individually.

Sometimes people breathe these healing sounds, and they suddenly break out crying. They don't know why they are crying, it's something totally outside of their consciousness, that has now come up and they start sobbing, You should feel perfectly free to let anything go that you

want to release here. This is a safe space for transformation, it's socially acceptable. That is the purpose of coming together in a group – one person's release may facilitate someone else's.

If you want to express any emotions, let that come out, rather than stuffing it back in and saying oh I can't do this in front of this group. So let it come, you are giving it permission, let it go. But this should not be confused with an endorsement of primal scream therapy, which I feel just exhausts the emotion without releasing its core pattern or shape. You have to go inside and embrace the intelligence of each organ to shape shift that.

## Dissolve and Replace Childhood Emotional Commands

[Question] I see other colors beside white when I do the lung sound. Should I try to make them all white?

You can see different colors coming through it means there is some communication from the other vital organ spirits coming through the portal of the lungs. No need to change it, or convert it all to white. But keep drawing in clouds of pure white chi from the dantian.

The interpretation of the pattern of chi sensation isn't very important, the story doesn't really matter. Where it came from, how some other color or feeling got there, don't focus on that. All that matters is that it is an energy pattern not allowing you to be free or your lungs to be free and you want to shift it, release it. That's all that matters, you want to open it up and let it go - end of story. It's really quite simple.

If you are really troubled by it you can talk to your lung spirit and say what's going on? You can get into it like an inner child thing and go deeper with it, if that can help. There are different ways of working with it. This is a kind of self therapy, a very powerful tool to have, to be able

to go through your body-mind systematically. It allows us to work and clear out this stuff that we don't even know is there. You don't know all the commands you gave as a child, which are so powerful because children are so present when they give a command. They get traumatized and say, "I'm never going breathe again. I'm so sad because mummy doesn't really love me, and I want to die!"

A child can put so much chi into that vow and then all of a sudden there's this command to the lung. Its ruling spirit or intelligence says don't breathe again. Now obviously other parts of the body over ride it and say you have to breathe or we're all going to die. They outvote it. But you've set up a perpetual struggle over breathing. There is now a voice saying it's not safe to breathe because mummy doesn't love me. Until you counteract that command and dissolve it, it's blocking your healing sounds and release all trapped feeling-commands.

## **Apply the 5 Phase Process to the Other Vital Organs**

I'm spending a lot of time on the lungs because it's easy and accessible, but let's just quickly go through the other movements so you see what they are. The sounds are all the same as we learned in the five animals. But you should use the same training sequence that we used on the lungs for each of the vital organs. The sequence I like to use in training is this (although intention can really happen anywhere in the sequence):

1. vibrate the healing sound. First out loud, and then sub-vocally. Sound is linked to water element.
2. integrate a body movement with the outgoing breath, giving more power and direction to the release. Movement is linked to wood element. Liver controls the muscles and tendons.
3. inhale the elemental color to whole body from the dantian, exhale it

from the organ. Color/light is linked to luminosity of the fire element.

4. contact and release any trapped feelings. Metal (think sharp knife) is element for cutting loose, for power of discrimination.
5. shape your intention, hug the organ spirit, embrace its virtue or inner nature. This can be done first, or anywhere during this sequence, or as part of each of the other four steps. Earth element is linked to shape and mind intent.

Here is the long version:

# Six Healing Sounds

## How to Deepen their Power

By Michael Winn

These points are for advanced instruction of the Healing Sounds, after students have already learned the mechanics of the form. This will focus their attention more deeply on the process of releasing, which is the essence of the Six Healing Sounds. When all five points are held in the awareness simultaneously, a very profound shift takes place.

1. **SOUND vibrates the chi to begin flowing**
  - chi gets trapped in body tissues, causing disease or psychological tension.
  - sound shapes & re-organizes chi into new, more functional pattern.



- sound can convert body essence (jing) into chi flow, releasing great energy.
- concentrate mind inside organ/meridian while doing sound.
- sub-vocal sounds impact subtle chi flow; voiced sound vibrates physical.
- each sound is the "name" of the elemental "spirit" you call to help you.

## **2. RHYTHM of body movement & breath directs chi flow**

- arm movement directs sick chi to leave body or to move along a meridian.
- use slow breath/arm move for chronic issues, fast exhalation for acute.
- standing posture adds earth chi, can ground chi flow into physical body.
- shift from nose to skin-breathing, breathe chi cloud directly into whole body from 360 degrees.

## **3. COLOR intensifies the purity of chi flow**

- color tells the Life Force which element/phase is being invoked.
- fill the vital organ with colored vapor, breathe out dirty color & toxins.
- fill entire body with pure cloud of super-charged vapor; sick chi cannot hide.
- color infuses & intensifies chi flow from energy body into physical body.
- absorb natural color: green grass, red flame, yellow sun, white cloud, blue ocean.

#### 4. **FEELING** deepens the quality of chi flow

- hug your wounded inner child physically; hold the body/organ, talk nice to it.
- embrace & accept the emotions trapped within organ, smile to its spirit.
- to feel emotion clearly, locate in body and intensify it, even if unpleasant. Then release it out of your body.

#### 5. **SHAPE** the chi flow with **INTENTION** to get your desired result

- ask the Life Force to help you change yourself **immediately**.
- imagine physical body shifts into its energy body; it's easier to change.
- ask which level most needs change? body, mind, or spirit?
- go inside the organ/body-mind part, feel it's your home, you live inside it.
- do inner smile into organ/energy channels while resting between sounds.
- expand each organ to feel your entire body is a giant lung, heart, etc.
- Feel the virtue or spiritual power of each organ, i.e. strength/lungs, joy/heart, etc.
- sitting posture is best for going deep within mind, with no body distraction.
- think "I release my **need** to hold onto negative emotion/thought" as you do sound.

- After clearing each organ/meridian, fill it with a virtue that resonates. (fire=love, earth=trust, metal=strength, water=wisdom, wood=kindness)
- Listen to inner spirit-child of each organ/element, get its advice on healing, or any other wisdom it may share.

Activate all five of these, and you will know yourself really deeply, and you will have lots of open free space inside your body mind, lots of room to play and live.

### Kidney Healing Sound: Let Healing Waters Flow

The kidneys is the next element in the nourishing cycle of the five elements. Put your knees together, and be aware of the bladder points behind the knees. Sometimes it helps to slap the backs of your knees to free that aspect of your water chi. The bladder is the husband to the kidney wife, and he needs a good slapping now and then to wake up.

Then you bend over slowly, which opens the lower back. First vigorously rub your kidneys for 30 second, get an awareness back there. Move in a little circle here at the waist, because the kidneys are chronically tight, a lot of low back problems come from the kidneys being tight, not from muscle problems or structural issues, but because emotionally they are tight, and energetically they are contracted because fear is the emotion here.

Bend over and breathe into them first and fill them up with water chi, which is blue, dark blue, or black as you get into the ocean deeps. Fill them up until they internally become as big as the ocean, or use a lake if that is more comfortable. The inner ocean is really the sea of chi in your lower dantian. You are embracing the water element or phase of the life force, so fill them up with these healing inner waters drawn from

your dantian. Again, bend over to open them, but this time do the sound chuuuu, eyes open letting the chi out. Pull your stomach in to press against the kidneys from the inside. You are getting leverage on them as you bend over. And then straighten out.

Again, between each breath, or every couple of breaths, I like to hug the organ, put your hands right over the kidneys, and smile again to another of your family members. This one is in fear, it's contracted, it's tight, it's frozen like winter, emotionally frozen and so you need to contact it and breathe into it and feel it flowing. Smile to it let it know it's OK to let go of any fears it's been holding onto.

You know it's like a child who may have these irrational fears and you know that as an adult that's crazy, that you're fantasizing those fears. But that's how fear operates, you fantasize something out of the unknown and you make it into a big monster. And that monster haunts you and it's just as real as anything else in your life. So you have to let those monsters go, clear the pathway for them to flow outside. Those two together: clearing out and releasing any fear, chuuuu.

When I want to go really deep into the kidney sound and water element, I imagine the following:

My energy body is so giant, that I am sitting in the ocean and my kidneys are way down there in the bottom of the ocean. It is miles down, so I am deep inside the water element, inside the blackest of the black water. I have some type of feeling, but can't really see it, of sea monsters swimming around inside me. It's scary, but I insist on going deep down there, I'm breathing into it, I'm somehow trusting that everything is OK down there way down deep even at the bottom of my own ocean.

The water is cool but not frozen. And I am aware of the sun above, the heart, and all the light above and I start to breathe the fire of the sunlight to connect it down to the dark deeps. Our kidneys are like the deep bottom of the ocean, so deep, and in that deepness is wisdom. So

we tap the kidney power and we get deep earth wisdom. Earth is a water planet.

Water holds the memory of all that has ever happened, it has the planet's sexual power, it nourishes, it is the water of life. So we get in touch with our sexual power when we get in touch with the kidney essence. The urge to regenerate, to reproduce life. Tremendous power in the ocean, our inner ocean. But there can be equally tremendous fear, so we just have to dissolve the fear. Some fear is useful, it teaches us about boundaries and it's there for survival reasons.

You don't walk in front of a Mack truck bearing down the highway, it's good to be afraid of that, your body wants to live. It's not good to carry around fear of Mack trucks wherever you are. If you are safe in your bed at night, and you're dreaming about Mack trucks running you down then that's a problem, that's fantasy, that's not appropriate and not being present in the moment.

Each one of you has some kind of excess yin and yang. You can have too much of a good thing that it does you harm. So if you have too much fear it freezes up your kidney power. If the lungs get too contracted, it's too much metal and they get too dry, too brittle. Or if the lungs are really strong your metal is strong, you are like a sword or it's the purity of gold. The metal gold, when it's most refined, that's when it's got strength and beauty in it, and that's the virtue of the lung spirit.

## **Liver Healing Sound: Growing Your Wood Power**

Let's go through the other ones. The liver. The animal was the deer and the emotion is anger that we want to release. When we release the anger, what do you get? The same energy that wants to go out is kindness, it's able to go out, it's able to embrace even the problems of the world. When it's blocked it turns to anger, as it's the rising chi but

with no proper outlet.

The movement here is just like the branches of a tree, let the arms go up the sides, and clasp the fingers together and push up and you do the sound which is the shhhhh sound, and you open up on the right side where the liver is. Stretch open your liver and just let it go. Let it go out, and then the arms come back down. I like to make it more of a continuous circling movement, but you can do it anyway you like.

I like to come up and without locking the fingers and just feel like it's expanding up and out shhhhh, the branches of the tree reaching way out, and smiling to this inner family member. And tuning in to any anger or other emotions trapped held by the wood spirit. Any anger you might have, just ask what am I angry about? You may have forgotten how many things you are angry about, we suppress it because it's not socially acceptable. So now let's just let it come out, give it permission to come out, just like you are holding an angry child 'til it manages to calm down and stop seeing red.

The color green is very healing, very peaceful. Let's do it again, the breathing in the green clouds of chi from the lower dantian, and inhaling it throughout the whole body. Then releasing the dirty green color and any anger that is trapped in it. Eyes open, shhhhh. And sometimes it helps to focus on the virtue, the power, the grace, the natural grace of each spirit which here would be the kindness or benevolence. The memory of kindness will soften the hard edges of that anger.

We have our innate nature that wants to be kind, wants to be loving, wants to have integrity and strength, wants to have wisdom. We have to nurture that though because we get reactive. Different ego fragments react to the world and they get polarized, and they get isolated, they get defensive, and these become emotional habits. Let's do this one more time, noticing the movement also allows the tendons to stretch in your arms. Remember the liver controls the contraction and expansion of the tendons and so you have a sense of expanding and

releasing that tight liver chi - it's called constrained liver chi.

## Heart Healing Sound: Illuminating your Fire Power

The heart. The sound here is haaaaa. The emotion is...well, it is ideally a feeling of excitement physically, fire is an exciting element. Spiritually that fire elevated into joy. The heart itself is not emotional, but all kinds of emotions come through the heart. We know the heart is a major center of emotion, and you may have a feeling of extreme hatred if the heart is out of balance.

On an everyday level though it is simply disrespect, not appreciating or respecting other people for who they are. This creates a kind of chronic arrogance which you find in the heart. This leads to excess controlling by the head and judgmental type thinking. This can manifest as an excess, allowing feelings of cruelty and violence out. If you are angry, you may act on that anger through the heart, even though it may arise in the liver/disturbed wood chi. Wood is fuel for fire.

That's why a lot of your own judgments get dumped on other people: you often have judgments on yourself. And of course the pure virtue side of the heart is total acceptance, in the Western term it's usually called love, but that is kind of a loaded word. I love you, you gotta love me back, there's all this hidden stuff in there. I think respect or acceptance is a more clear way to describe appropriate relations, of the sense of harmony that flows when everything from the heart is in balance.

The hands come up the center line of the body and this opens up the pericardium, also called the heart protector. Inhale up and then turn the palms up and out and then release haaaaa. Similar to the liver movement but we are coming up from the center, instead of going to the sides, haaaaa. This is slightly different than Mantak Chia's version. This is a circling from the inside to the outside, which helps clear the small

intestine and pericardium, the partners with the heart.

Connect to the spirit of the heart any feelings of disrespect, hatred. And it can also take forms of lack of self-worth, self-judgment, I'm no good, I'm worthless, I'm not valuable. That's all suppressing the true heart nature. So if any of those feelings or judgments come up, create the space to release them, breathe in a cloud of red chi up from the lower dantian, fill the whole body, fill the heart. Then release and dissolve those judgments, guilt, feelings of worthlessness, disrespect, hatred, breathe them out.

Try it with movement now, from dantian, belly cauldron, bring up pure fire energy to help support this process, cleaning or burning out the old and then releasing it at the emotional level. Whatever it is it no longer serves our heart. Eyes open sending the chi out, and then hug and embrace, and smile to the inner heart, pure acceptance, unconditional acceptance, respect and love.

Now let's tone again, let's sing the heart sound out loud. Keep our hands on our heart as we tone, feel the vibrations you're toning. They are a very powerful way to carry out and purify the vibrations of the heart. Inhale, haaaaa. Nice, do it again. Haaaaa. Quietly be inside your heart, feeling that vibration. It's not the physical heart, we are now in the inner heart, the center of the chest, radiating out fire chi through the physical heart.

We did this sound earlier today and I think the group is getting more harmonious, more heart centered, you can hear it in the quality of the sound that we just made. It's very simple, these are all so simple but they are powerful - it's your intention applied, that's what it is. Give the chi a pathway, and it will flow in it. Give a method of vibration, the color, movement, breath, emotion, all these together communicates to the energetic pattern that are trapped inside of us. Free them up so they can move on to create higher levels of harmony and balance. That is the spiritual destiny of everyone.



## Spleen Healing Sound: Finding Sacred Earth Within

The stomach, spleen, the pancreas are the biological home for the earth element/phase. We use the chi knife here: all ten fingers together, fingers touching each other, and we use them to penetrate to the center of our body's earth, by pressing the chi knife deep into our solar plexus, below the rib cage. The earth element is also connected to our flesh and connective tissue that holds all the organs in place. The color is bright yellow, for yang earth.

In China, it used to be only the Emperor could wear the color yellow, as he was the Son of Heaven that ruled Earth. The name of the Chinese empire was the Middle Kingdom, and the middle refers to the Earth element. The Emperor had a palace with rooms in different directions, and he would ceremonially move between the rooms with the change of season to indicate that they were ruling from the direction that was favored by that particular color of chi.

The Yellow Palace referred to the central palace room. They cut off your head if you were caught wearing Imperial Yellow. Today it's a little safer. But it makes you aware of how precious yellow was to the Chinese. That is how you should feel about your body's inner earth: it is the center of all sacred space.

Now we gather, we breathe in the Imperial yellow chi vapors to fill our whole body from the horn of plenty in the lower dantian. Then we fold over our upper body and relax our stomach as we let the finger chi-knife of both our left and right hands penetrate deep inside the spleen-stomach area. Hooooooo. We can use either the "ho" (rhymes with "slow") or the "who" sound.

Let's try the ho, arms go out wide to scoop and gather in clouds of yellow chi vapors, inhale from the dantian. As it fills your body, feel your spleen is open, your stomach is open, your mouth is open, you

inhaling, you are breathing in through your flesh. Then put the chi knife in your guts and penetrate deep as you release, hooooo. Bend over allowing the knife to gently and naturally to penetrate in.

Now we are going to add more thing to this. At the end of the slow exhale we still have 10% of our breath left, with the knife deep inside our earth. Then suddenly do a fast exhale of the sound “who” and flick your fingertips out. It’s like you reach in deep, you’ve got the gunk, the deep junk that’s in there and you throw it out. The stuff in the spleen stomach is really hard to get to some times because it is in the center. We often protect it from all the other organs or the directions. It’s too close to home. This happens to the heart also. Let’s try it first with the color: the knife goes in, relax into it, slow shoooo - and toss it out -a fast ho! Again, whoooo, ho!

## **Worry, Boundaries, and Parental Influence on our Earth**

The negative emotion here is worry. I’ve mentioned before that the phrase “negative” means excess yin or yang chi of this element. The positive, virtue of it, is a sense of trust in the life force, and thus in others, a feeling of balance and openness. So when your earth is solid and you know your center you can relax, you don’t have to walk around feeling defensive like I can’t trust anybody.

It’s because you are safe in your own power, your own center. So you can now radiate out and embrace everybody else, and make them feel safe, like they can trust you. So this is in an innate sense of trust we have when we are really grounded and centered. We then trust our instincts, we trust the information we get. So let’s release our worry.

The worry is basically taking you off your center as you are worrying about something outside yourself and you are putting your center outside yourself, on some other person or some other process. You are worrying about where you are going to live, about diseases, or money or

relationships, and so on. Your chi is going away from your center and towards what you are worrying about. You're feeding the thing you are worrying about but you are not necessarily feeding yourself. We don't want to do that. Our intention is usually good, but the result can still be negative on our health.

Let's release the excess worry now. And extreme worry becomes obsession, obsessive thinking, obsessive behaviour, eventually paranoia. That's the spleen spirit trying to get grounded or a hold onto something else, while not feeling safe. So let's tune into this "earth child" within us that feels a little worried, feels a little unsafe. We have all had our boundaries crossed and that weakens our spleen and our stomach. Often one parent or the other crosses our boundaries, they are too bossy, too controlling, and thus we don't develop our own center properly. Or the same thing happens if your parents didn't give you any boundaries, they under controlled you. You don't know what a boundary is, and later in life you will act that out on other people.

We don't trust ourselves if our own boundaries get confused, and that weakens us. So let's just tune into any patterns we have like that or anything we tend to worry about too much. Just acknowledge it, embrace it, smile to it. Let's breathe in, expand out, reach in deep, all ten fingers. Whooooo, and toss out that deep pattern, ho. Again. whoooo, ho.

Now just tune in again, expand the space, feel your feet on the ground solidly, feel yourself sitting solidly where you are. And energetically this means you are sitting solidly inside your body. A lot of us tend to disassociate out of our bodies, we don't trust our earth. Say to yourself, "my body is my earth". Smile, allow the field of trust to expand, breathe from the inner sea of chi, supporting us - you can trust that infinite ocean of energies. It's divine, has all the qualities, all the food, all the psychic nutrients, the spiritual qualities that we need.

## Triple Heater Sound: Clearing False Heat from the Core

We've covered the five phases, also known as the five agents (of change), and the five transformations. The sixth one is the triple heater, the triple warmer. You can just lean back in your chair and stretch out your legs if you have a chair. If you don't you can also do this standing up or lying down. It's a great thing to do at night before you sleep because it takes the heat and the agitation out of your head, so if you have insomnia or things like that this can help. Too much heat rising up, this is a good one for that, including high blood pressure.

You embrace and scoop the chi field above, scoop it down to the mouth level, and form a kind of a big grin and do the heeeee sound silently as your hands push down the centerline of your body. As you push the hee sound down, imagine your body is a hollow tube. Focus first between the kidneys at the ming men point. Then let it go all the way out through your legs, down the feet, heeeee, and then just rest for a moment and breathe up and down that tube.

Pause, and feel how vast you are inside, how much space there is. Do it again, heeeee, and it's good to touch your tongue to the roof of the mouth while you are meditating afterwards. It helps to open up the front channel of the orbit, laying a good preparation for when you learn that in the next course. It helps descend chi down the front of your chest. Touch behind your front teeth lightly with the tip of your tongue.

## Refine & Empower the Sounds with Daily Repetition

I recommend at the beginning to go through and do each healing sound a couple of times. You don't have to do them all for a long time, you can do two or three of each one. You just go through and you get a wave of chi flowing in the nourishing or creation cycle. They start supporting each other and as you start to clear out one organ, it gets

stronger and helps the next one. Then you repeat the cycle, you feel clearer and stronger. You are creating more chi each time you cycle through the five phases.

Repetition is the key to empowering yourself with either the Six Healing Sounds or Five Animals. The more you practice, the deeper your communication with the Life Force, and the faster and more powerful response you will have. Some people feel a response quickly, others it takes a while. But you can get very good results even if you are not getting strong “chi sensations”, which everyone does not experience. But clarity and a feeling of internal harmony and balance are the results that you ultimately seek.

Try doing the sounds just before you go to sleep. For some people it gives them too much energy and they can't sleep. But for many it cleans out the psychic and emotional junk accumulated during the day and quickly leads into a deeper dream state. Many people do not recharge well during sleep because they are having “junk” dreams. When your vital organ intelligences feel coherent and harmonized, you sleep better and wake up more refreshed.

I like to do the Five Animals in the morning. I get up, and I want to move and to get things circulating. They only take five minutes. Then I usually do some other qigong or tai chi/bagua form, followed by a sitting meditation. In the evenings I like to do the sitting sounds, as it's when I kind of want to calm down. I don't feel like doing anything too active right then, but it hardly takes any effort to do these sounds sitting.

You don't have to do the full arm movement in the sitting position, once you have really done them for a while and empowered each sound. Driving or stuck in traffic is a great time to start doing the lung sound. It helps release any feeling of being trapped - ssssss, or for releasing the liver, your anger at other stupid drivers - shhhhh. You can be working on these sounds really almost anytime and anywhere, they are very potent. And they are subvocal, so no one else is disturbed by them. It's not like

you are singing opera!

There are many, many applications for all these things, but you have to practice, you have to tune in, so the more you do them, the more powerful they become. You have to own them. So after a while you don't actually have to do them as much because they get powerful. You just do them once, it's a communication to your inner self, and there is a quick response from the shen: oh we know how to do this, we'll clear that stuck chi pattern out right away. It's a process for opening a pathway for good communication, and after awhile the life force responds quickly.

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{Question} Which comes first - the sick organ or the emotion?

It can depend on the cause of the illness. You can eat some bad food and your organs can feel toxic or poisoned and then you might have a strong emotional reaction on top of it, to being sick or whatever. Or you can have the emotion first and that starts the poison.

Negative emotions are poison to your system, in fact they are the most powerful poison because they penetrate so deep in your energy body patterns which are the infrastructure of your physical body and personality. The physical toxins come and go, that is normal in today's polluted environment, we are constantly cleaning out. But the main reason the physical toxins may stay is because there is an emotional pattern there holding onto them.

Our body has mechanisms for releasing physical toxins but they don't work very well if emotionally you are contracted. Negative emotions are a form of contraction, or can also be an excess, which is exhausting your chi. This is a very deep subject and this is again really the practice of Chinese medicine and there are a lot of levels you can go into.

You have a chart with a lot of the classical five element/phase associations in the handouts. These have been built up over centuries of

use, and are amazing consistent over time, even in a culture as varied as China's. The best information that you will get is by doing the Animals and Sounds, and observing yourself before, during, and after. Eventually the five shen will answer any question you have, they know what is going on. They ARE your mind.

Question} If I am suffering from a general feeling of anxiety, where is that coming from?

Anxiety can be coming from the spleen, it can be a heightened sense of worry. It could be coming from the heart, if your anxiety is caused by judgments on your self or others. I grew up in a big family, with seven kids, five boys in a row and then two girls. You get these constantly shifting alliances. Some kids gang up on somebody else for fun or out of need for empowerment or other reasons.

You get this happening internally also, the vital organ and bowel intelligences are your internal family dynamics. Several of them could join together to create a feeling of anxiety. You have to try to sort it out and talk to them. This is about opening up communication.

Qigong is the language. They don't speak English, they speak chi, and they understand the color, the shape, the mind intent, the feeling, that's what they understand. That's what you understand, animals understand it, it's a universal medium of communication, so you need to apply it to yourself.

Sometimes it helps to use English and talk to your body-mind spirits in a nice way. It is not the actual words they are hearing, it's the feeling quality of the words and the vibration that goes into your expression. So talking to your self can be helpful in opening up communication. The main thing is you start challenging yourself.

In this case, you say "well, what are you anxious about? Tell me". And

if it doesn't trust you enough to respond, you say well that's silly, let's find a nice neutral space inside the body mind where we can meet. This takes us into the next level of this internal alchemy process, it's called Fusion Of The Five Elements, where you learn how to manage the emotional level more deeply.

This level we are just trying to clear it out. Fusion Of The Five Elements uses even more sophisticated techniques, methods for really dealing with these deep emotional stuff. In that practice the chi flow goes in the opposite direction, it all flows into the center so you can capture and digest the negative emotions rather than just clear them out.

[Question] I have trouble disciplining myself to practice. Any comment on how to deal with that?

Let me speak for a minute or two about practicing, and about designing a practice. When people don't practice, it usually means they have found effective ways to sabotage themselves. Even though they now have an effective process for communicating with themselves, for moving and changing the shape of the flow and the quality of the chi in their life, they have also found a great excuse not to use those tools.

They say something like, "I don't have time to do the whole sequence, so I won't do it at all". This is usually one vital organ spirit talking, one that's attached to its pattern and doesn't want you to change it. This is why we procrastinate, why we have part of us that has the best intentions - I'm going to do all this stuff, it's going to be good for me, this and that, and then I never do it.

We know all these excuses are irrational, as to why we don't do it. It's because some part of you doesn't want to change, but you're not conscious of where that voice is coming from yet, it is still operating from your dark, your hidden side. You have to find the courage to go in



and talk to that part and say OK, I'll just do one sound of each, and you can just watch, you don't have to do all the whole thing with me.

If you are one of those people who are perfectionists - if I can't do the whole thing I won't do it at all - you need to recognize it's just a form of self-sabotage. The qigong is ultimately a twenty-four hour process, a way of living and perceiving energetically, it's not just a 20 minute a day exercise. It's a state of mind, as when your heart's soul is doing the Inner Smile. If you don't have time to practice a moving form, just do the Inner Smile, a formless form, with whatever else you're doing in your daily life.

Just do the Inner Smile, do it consciously with each of your five body spirits, and bring quality to it. And this way after awhile you begin to see everything as shifting energetic fields, there's a big chi field and everything is playing and moving within that and it makes your life start to flow more easily. Then doing some moving practice seems easy and effortless. You will see that people and objects are not a bunch of billiard balls bumping into each other, knocking into each other and going off randomly.

You will begin to appreciate that you and they are really complex and powerful energetic fields interacting and influencing each other, and that they are all originating out of the same matrix. So when you start to live your life that way then qigong fits easier into your schedule. Things that eluded you before start manifesting, they start coming to you because you have changed your pattern.

Now the Life Force recognizes your change, and goes OK, you actually do want something different. Until we change them, those patterns we hold inside of us are like magnets. They call situations to us, or they can call diseases, or attract certain types of relationships. So if you get your own internal body-mind relationships into a harmonious and flowing state, you attract something different or you create something different because you have the energy for it.

The next level of change is the Orbit, followed by internal breathing and rooting exercises for deeper grounding. Then when you shift into Fusion Of The Five Elements, you are not just working with each element/body spirit individually or as part of the five phase cycle, you are finding out where they came from or you start to explore what is called original chi.

We will work with the notion of original chi in the orbit practice, that's the energy of your true self before it gets polarized. You can't get to that original chi until you acknowledge and see what's the pattern of functioning of who you are right now at this moment, how is your body functioning, how is your mind emotions, how is it all working?

That may seem like a tall order, but that is the purpose of having a progressive training – you break it down into smaller chunks that are easier to chew on. That is why the Fusion Of The Five Elements has three levels. Fusion one is one workshop and Fusion two and three is the next one after that. They open up more channels, they give you more tools and more access to keep that space open inside, with a natural deeper communication with your emotional body.

You can take this path very deep if you want to, or you can just relax at any one level. Or you could, for example, veer off on your own path. You could take any one of the six healing sounds and just keep going deeper into it instead of following the larger path of One Cloud's Seven formulas. By following the spirit of that element in, by going in deeper towards the source with that one spirit, you can get to a very deep level of communication with yourself. Every path, every new chi channel or body-mind spirit, ultimately leads back to your original self.

Sometimes people do these practices and things just clear up. They didn't even try and focus on it and make it happen, but they suddenly discover their energy has shifted and they stopped smoking, or they stopped obsessing over this food, or some other thing, or they stopped fighting so much with their partner. You change yourself and the energy

is flowing more smoothly, even if you didn't specifically intend to focus on having that thing happen.

After you clear out some internal space with the Inner Smile and five animals playing the six healing sounds, you are naturally going to be ready to create a container to gather and store the energy that we have been freeing up and circulating today. Creating an energetic vessel is what opening the orbit is about. Maybe I better end this rant here.

**[Question] What is the difference between the Five Animals as Qigong and Tai Chi?**

Tai Chi is a form of qigong – the first two branches of neigong (meditation) and qigong (subtle breath skill) gave birth to all the other ones. Tai Chi is only about 800 years old. Qigong has been around minimum recorded written evidence 2500 years, but its obvious from other references at that time to “the ancients” that it is much, much older. It had different names back then – “tao yin” or “yang sheng” (nourishing life exercise) are two early examples. How far back could its oral shamanic roots go? I think 30,000 to 50,000 years, minimum.

The principles of tai chi and qigong are identical. The Tai Chi people generally don't like to admit that qigong might be the mother practice, they have been taught qigong as little more than a warm up exercise for Tai Chi. Tai Chi could be accurately described as a form of qigong with martial applications. All the moves are designed for self-defense. The principles all come from qigong and have been around for thousands of years. But new applications have arisen recently. That is why they still look similar.

Qigong has come in modern usage to mean the shorter movement forms that have been done specifically for health or spiritual benefit. I mostly teach qigong as opposed to the Tai Chi form of qigong because it is simpler and people get faster results. I practice Tai Chi, I love it, but

it takes years to learn and master. Most people spend so much time learning to choreograph all those moves in a long form of tai chi (typically 128 or more) that they don't actually get much chi.

That is why on mainland China now the 24 and 42 movement tai chi forms have taken over in popularity. But they are taught in a bit of a cookie cutter style, without much emphasis on internal energetics, and certainly never a word about the internal body spirits except for the Yi, the earth element/ mind intent. Of course, the people doing these forms learn to relax and get something very positive and harmonizing out of it.

But in my decades of practicing both tai chi and qigong, I find short qigong forms are much faster and more internally focused. That is why I teach them, with a maximum usually of five or six movements. It is like the intensity of a poem versus the long drama of a novel. Each has its virtues. But the reality is built into the design: most people don't need to fight (tai chi design); they need to relax and receive the flow of chi from the cosmos. Stop fighting the world and let it flow in effortlessly. Qigong is designed for that.

[Question] What defines a qigong as medical qigong?

All the theory you are learning in this course is medical qigong in a sense because it has direct healing benefits. The distinctions such as medical qigong, martial qigong, spiritual qigong, it just depends on how you apply it. So you could do the exact same movement with different intention or different energetics internally. It could have some martial application or you could do it just for health. Or done another way, just for its meditative quality, it could change it from qigong into "shen gong" (spirit cultivating skill). You are learning a very multi-dimensional science; that will become more apparent as you go along this path of cultivating chi.

[Question] What's the energetic difference between sitting and standing forms of qigong?

Any form of standing qigong requires more presence because you are balancing yourself. You have to make sure you don't fall over and that's why it's good for your sense of balance, both physically and spiritually. Because if you can integrate the pull of gravity and still be in a meditative state, your meditation is automatically functional in your life.

Standing forms of qigong involve meditating on gravity and the uprighting reflex, and walking qigong forms mediate on doing, moving, and playing with your chi field from the still point hidden within all motion. If you can talk to the Life Force while you are standing or moving, that's going to carry over into your life. How do you go through life? You're mostly on your feet. That's why a qigong such as the Five Animals is such a practical method. Because you can get into a flow state while you're on your feet, your life is going to flow better. You are going to settle your relationships more easily, that is the real test of your practice.

Everything in earthly life begins with energy fields coming up from the earth, through your feet and legs, all the way up through your belly, heart, and head brains, and out into the world through your sensory openings. I consider any time I spend practicing qigong is like stepping into the laboratory of my body-mind.

It's exciting, because I don't know the outcome of the experiment, I don't know what's going to happen when I practice today. What's going to change? What am I going to notice about what's integrated inside and what's outside? Your personality is kind of the filter for this change. When you practice deeply, you of course realize that your true self is not the body form or the personality form. Your true identity is held in the chi field itself, in its yin-yang fluctuations and its still core of yuan chi.

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