# THE TAO OF BIOENERGETICS

## EAST - WEST

GEORGE A. KATCHMER, Jr.

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To those who have been the most patient with me; my wife, Holly, my sons, Peter and Brian, and my parents.

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# BIOGRAPHY

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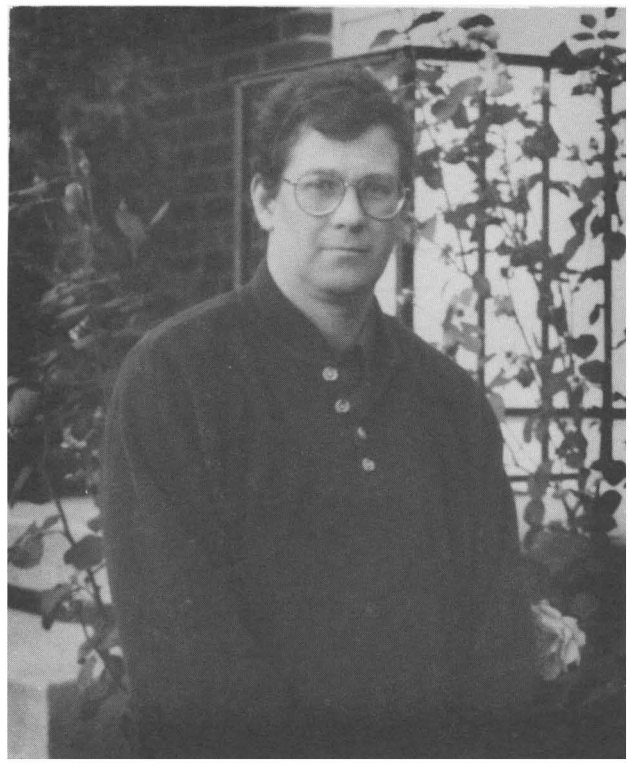
George A. Katchmer, Jr., is an attorney, practicing in Dayton, Ohio. He has spent the last 22 years researching and studying the works of Wilhelm Reich, Carl Jung and, more recently, oriental medicine and the martial arts. Mr. Katchmer has a B.A. in Philosophy from Millersville University and has done graduate work in Philosophy at Villonova University, and in Divinity at United Theological Seminary. He is currently a student of Master Hiroshi Tajima at the U.S. Headquarters of Genwakai Karate in Dayton and a member of Karma Thegsum Choling, Buddhist Temple in Columbus, Ohio.



# FOREWORD

**Thomas G. Gutheil, M.D.**
**Professor of Psychiatry**
**Harvard Medical School**

It is ironic that - despite the collapse of one of the superpowers whose opposition threatened the very survival of the planet - we still live in an increasingly divisive and sectarian age. Among the healing arts the diversity among theories and practitioners is nearly as great as the acrimony among them. The divisions I am most familiar with are those between physical medical fields - internal medicine, surgery and the like - and psychiatry as a field; but within psychiatry as well, schism and divisiveness flourish. The behaviorists, the psychoanalysts, and the pharmacologists treat each other with ill-concealed disdain and have relatively little in common.

From this landscape of schisms let me single out one familiar contrast. Those individuals incapable of maintaining complexity of thought draw an unnecessarily sharp distinction between mental and physical illness. "**Either** it is of the mind **or** it is of the body," such reasoners claim. This viewpoint strikes against the intimate interaction and mutual influence of mind and body in all realms of illness; for example the impact of schizophrenia (a mental disorder) on self image can lead directly to tooth decay (a physical problem) through the inability to organize the mind to brush adequately. Moreover, stress can cause ulcers; certain tumors of the lung, by secreting chemicals, can produce an illness indistinguishable from manic-depressive disorder; and so on.

Rather than foster such fragmentation, we would do far better to look for ways of building bridges between separate realms of human experience, knowledge, and conceptualization.

One such bridge is the idea of dealing with the psychic (mental) and the somatic (bodily) by thinking of these as two languages for the same event. Thus, one could either say, "I feel anxiety, fear and a sense of impending doom" or "I am experiencing sweating, fast heart beat and cold hands with sweaty palms." Although one of these descriptions is entirely psychological and the other entirely physical, the experience of anxiety is clearly their common state.

In a similar bridge-building spirit, the author of this book notes (page 72):

> Perhaps the problem, as suggested here, is a matter of paradigms. Does a scientific paradigm necessarily have to be exhaustive and exclusive? Is it necessary that a scientific practitioner learn and apply only one paradigm? The writers cited all agree that western medicine is outstandingly effective against acute life threatening illnesses and trauma. Chinese medicine, on the other hand, has more successes with the chronic patient. The obvious question, then, is, why can't these two systems be combined?

Why not, indeed? In the remarkable attempt at synthesis represented by the book you hold, the author tries to link eastern and western traditions of science and physiology through their separate yet parallel attempts to describe the highly abstract concept of energy. Energy in some ways is an ideal metaphor for this issue, since we can sometimes feel it very keenly -

the pressure of wind, the thunder after a lightning bolt - yet at other times it is a true abstraction. An example of the last would be contemplation of an ordinary rock sitting on a bookshelf. The rock is completely static and gives no sign of possessing any energy whatsoever. Presumably however, the rock holds a certain amount of potential energy, totally invisible and not detectable by direct means, resulting from its having been lifted from the earth's surface to the bookshelf on which it sits. The realization of this energy can be demonstrated if the rock were to fall off the bookshelf and land on someone's head: the potential energy would be converted into kinetic, to the dismay of the victim.

With energy, too, the issue may be one of paradigms. For example in describing the different types of energy captured in the five Chinese "elements" the author notes that these particular types of energy

> [a]re classified not according to what they **are** but what they **do**. In other words the classification is **functional;** not physical or chemical. The question is not **what** are they? But **how** do they act? All of Chinese science, as will be seen, proceeds according to function and energetics (page 12).

From this very pragmatic position, the author takes us deep into the thinking of a number of eastern writers on the subtle and difficult-to-convey manifestations of Qi and then attempts - in a laudably reader-friendly style, by means of metaphors, analogies, homey examples and the like - to render his considerable scholarship accessible to the lay reader, in building the requisite bridge between eastern notions relating to Qi and its derivatives - Qigong, acupuncture and acupressure, Shiatsu massage, and varieties of the martial arts - over to western notions such as libido theory and the collective unconscious.

Although the author's arguments are persuasive, it is unclear whether the book itself will convince skeptics. Fortunately, the author and his holistic approach have time on their side. As we come to know more, disparate elements seem more connected; once we learn that homing pigeons navigate in part by using the earth's magnetic field, the idea of a force permeating our whole environment requires far less of a leap of blind faith. When we discover that acupuncture points represent sites of altered skin electrical impedance (possibly as a result of loops in the capillary blood vessels coming nearer to the skin), we find more acceptable the notion that something about the body's bioelectromagnetic field may really be relevant to these arcane eastern practices.

To sum up: in his laudable effort of building this bridge between eastern and western energics, the author advocates principles which are sorely missed in the increasingly strident and sectarian discourse that is the curse of our era - principles such as tolerance, humility and open mindedness. His readiness in this provocative review to shift between models and change paradigms provides an example well worth emulating for the benefit of all.

**Thomas G. Gutheil, M.D.**
**Professor of Psychiatry**
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# PREFACE

**George A. Katchmer, Jr.**

Someone, I believe it was Robin Williams, said that if you remembered the 1960's, you weren't there. I was there and I remember being a philosophy student in the late 60's. It is hard to describe the intellectual atmosphere of that time but many strange ideas were in the air. Things were not only studied but tried out. It was at that time that I began to read the works of Wilhelm Reich, a follower of Freud who claimed to have discovered a new form of energy which he called "orgone." In another era, the 1950's, Reich was labelled a quack and persecuted. To me, he seemed logical and straightforward. Reich became something between a hobby and an obsession for me since that time.

In the mid-1970's, I moved to New York. In New York I met my friend, Michael Kass whose personal obsession was Carl Jung. During my three years in New York, we had innumerable discussions and arguments about Reich, Jung and psychotherapy. They usually began at V and T's Italian Restaurant, segueing to the Hungarian Pastry Shop next door and ended up at that famous intellectual landmark of the Upper West Side - the West End Bar. Routine stuffing with pastry and beer brought it home to me that I wanted to write a book combining the theories of Reich and Jung. However, the link between the two was not apparent to me at that time.

Seventeen years passed. I continued my studies but moved out of New York and began a family. Three years ago my son began studying Karate. After a while, I began classes, too. I also began reading about martial arts. These readings led me to the study of Chinese medicine, and to Qigong. As a stroke of good fortune, I came across the works of Dr. Yang Jwing-Ming and found the link that had been missing for seventeen years. Chinese medicine, science and alchemy were based upon the principles that Reich and Jung had independently uncovered in the West.

All books take on a life of their own. After contacting Dr. Yang and receiving encouragement, I found that the present book began shaping itself around the principles of the philosophy of science. Chinese science is based on an entirely different model from that utilized in the West. Nonetheless, this model has been effective and productive for over 5000 years. This model was energetics. It is the same starting point from which Reich progressed. The question then became: if Reich, a Westerner with no knowledge of Chinese medicine, could independently verify many of the principles and conclusions of Chinese medicine, how could one claim that the field of energetics was not based on objective fact, and, further, if a science based on energetics is both productive and objective, perhaps Western views concerning the constitution of science are unduly narrow.

The Tao of Bioenergetics thus became an examination of science based on an alternate paradigm rather than just another "contrast and compare" exercise. It is, therefore, obviously more than I had originally anticipated during those late nights at the West End.

**George A. Katchmer, Jr.**
**Vandalia, Ohio 1992**

# INTRODUCTION

A paradigm is defined as an example or a model. It is the basic model from which all else in that field of study is derived. It is the "shared fundamental unit" of any endeavor. Thomas S. Kuhn in his classic ***The Structure of Scientific Revolutions***, elaborates this idea in the field of science,

> By choosing it (the term "paradigms") I mean to suggest that some accepted examples of actual scientific practice - examples which include law, theory, application, and instrumentation together - provide models from which spring particular coherent traditions of scientific research.... The study of paradigms, including many that are far more specialized than those named illustratively above, is what mainly prepares the student for membership in the particular scientific community with which he will later practice. Because he there joins men who learned the basis of their field from the same concrete models, his subsequent practice will seldom evoke overt disagreement over fundamentals. Men whose research is based on shared paradigms are committed to the same rules and standards for scientific practice. That commitment and the apparent consensus it produces are prerequisites for normal science, i.e., for the genesis and continuation of a particular research tradition.

This book is about paradigms, two specifically: The substantial/mechanistic paradigm of the West, and, the energy paradigm. The substantial/mechanistic paradigm is only discussed tangentially as a contrast to the energy paradigm which is the main concern of this book. The thesis is that the energy paradigm is broader and more comprehensive than the substantial/mechanistic paradigm and leads to a more synthetic type of science. The science derived from the energy paradigm does not include the rigid divisions and pigeon-holes of the other, more reified paradigm.

As a word of caution, however, the thesis of this book is **not** that of the exclusivity of any one paradigm. Paradigms are only models. Important models, but models nonetheless. Things may be looked at from many perspectives. The reason to work with one paradigm in any particular situation is perhaps more of an aesthetic choice than is readily apparent. Simplicity, comprehensiveness, and productivity are the criteria when choosing a paradigm to apply to any particular fact or series of facts. The choice of application is, in the last analysis, a human choice. The "facts" do not demand it. For this reason, exclusivity of paradigms can only be justified in a narrow, temporary context; never as though derived from any sort of metaphysical imperative.

The application of more than one paradigm to any set of events can only lead to more information. The problem then becomes one of translation between paradigms, **not** the relative merits of one over the other. Prior valuation is simply a disguise for politics; in this case, scientific politics.

What is meant by the "energy paradigm"? In this book, it means any system, specifically any scientific system, that begins from the concept of energy and derives its postulates, axioms, theories, hypotheses and laws

from this concept. Energy is the force, actual or potential, that is the vehicle or agent of change in the universe. Energy and change are necessarily conjoined. In the West, change was feared and, therefore, the paradigm developed there excluded change.

This book attempts to show that the energy paradigm is both productive and objective. This is accomplished first by examining the five thousand year old civilization of China which is based on the concept of energy and which, throughout its long history, has developed this paradigm pervasively into a culture of the highest degree of sophistication and productivity. China is the successfully working model of the energy paradigm. Its first classical text is the ***I Ching***, a book dedicated to change and using symbols to express the flow of energy in the universe.

From the ***I Ching***, the concept of Qi or universal energy is developed and applied to the natural sciences, and to the specifically Chinese versions of astrology and geomancy (Feng Shui). Chinese medicine is explored and, finally, the uses of Qi are presented in the chapters on Qigong and Chinese alchemy.

The productivity of Chinese society in all areas of human endeavor, from natural science, to medicine, to spiritual practices, is undeniable, and as will be shown, is all based upon, and expressive of, Qi or energy.

The objectivity of the energy paradigm is demonstrated in the second part of this book by tracing its roots and results in the West. Western philosophy and medical history are examined to provide the background for the expression of energetics in the Western context. The development of this paradigm from Mesmer through Freud and Jung, to Wilhelm Reich and Alexander Lowen, is traced. The clinical, theoretical, and also experimental work of Reich is of especial interest since this work in both general, and specific terms, independently comes to findings nearly, if not completely, the same as those of the Chinese. This cross-cultural, cross-temporal confirmation of the tenets and products of the energy paradigm offer a definitive establishment of the objectivity of energetics.

If the energy paradigm is found, as argued, to be both productive and objective, then it, and all of its products, Oriental and Occidental are worthy of serious scientific study at the very least, and a claim to validity is established. That is, the **possibility** of the validity of its products is established - which is all that **any** paradigm can provide. If a paradigm is both productive and objective there can be no philosophical or "scientific" objection to its application.

Some comments on the style of this book are in order. I am a lawyer, a prosecutor to be exact. I am trained to present a case in a certain manner. I quote extensively in this book. That is because witnesses must be used to establish a case from a firsthand and reliable perspective. For someone to encapsulate and speak secondhand about what another person has said is what we lawyers call "hearsay." Arguments can be made from the evidence, but, as every opening charge by a trial judge states, arguments are not evidence.

The case is made herein for energetics; not for a narrow and sporadic application when all else fails, but, for its broad paradigmatic application. The argument is historical and hopefully, objective. If not, the argument fails.

# CONTENTS

# PART ONE

# THE ENERGY PARADIGM IN CHINA

Chinese Terms with Various English Spellings

Dao=Tao 道
Daoism=Taoism 道家
Daoist=Taoist 道士
Di Li=Ti Li=Dih Lii 地理
Feng Shui=Feng Shoei 風水
Fu=Fuu 腑
Jing=Ching 經
Jing=Jieng 精
Qi=qi=Chi=Ch'i=ch'i 氣
Qigong=Ch'i Gong=Chi Kung 氣功
Qin=Chin 秦
Song=Sung 宋
Xue=Shiuh 穴
Zang=Tzang 臟

# CHAPTER 1
# CHINA: A SOCIETY BASED ON ENERGETICS

> "It is a curious fact that such a gifted and intelligent people as the Chinese has never developed what we call science. Our science, however, is based upon the principle of causality, and causality is considered to be an axiomatic truth. But a great change in our standpoint is setting in. What Kant's **Critique of Pure Reason** failed to do, is being accomplished by modern physics. The axioms of causality are being shaken to their foundations: We know now that what we term natural laws are merely statistical truths and thus must necessarily allow for exceptions. We have not sufficiently taken into account as yet that we need the laboratory with its incisive restrictions in order to demonstrate the invariable validity of natural law. If we leave things to nature, we see a very different picture: every process is partially or totally interfered with by chance, so much so that under natural circumstances a course of events absolutely conforming to specific laws is almost an exception."
>
> Carl Jung, Preface to Richard Wilhelm's translation of the ***I Ching***; page ii.

As much as I respect the work of Dr. Jung, and, as genuinely sympathetic as Dr. Jung had been to other cultures, I find his statement that the Chinese never developed "what we call science" to be curious itself. One need only peruse the exhaustive works of Joseph Needham to discover that until the Eighteenth Century, the Chinese were at the forefront of "what we call science" and technology. The list of Chinese inventions from the zero and the decimal point, to gunpowder, printing, suspension bridges, et cetera, is voluminous. Why then would even an enlightened and culturally liberated man like Carl Jung make such an obviously false statement about the oldest enduring society in the world?

The answer lies in the words "what we call science." What do we call science? And, is "what we call science," coextensive with the term "science"? If "what we call science" is not exhaustive of the term, what right have modern Westerners to claim that another culture failed to develop science?

It is my concern to show in this first section on China that China did indeed develop science, and that, the basis of that science, energetics, though a different starting point from Western science, has nonetheless proven itself to be not only valid, but productive. If a book on bioenergetics is to be more than just something relevant to the quasi-scientific field of popular psychology, it must be shown that energetics as the basis of the entire spectrum of physical science is workable. The proof for this hypothesis lies in the five thousand year old civilization of China. China is the working model of a culture based primarily on energetics and the energy paradigm.

Needham himself does not seem to grasp this central fact of Chinese science, but he alludes to it.

> [t]here is the wave-particle antithesis. The prototypic wave theory with which the Chinese concern themselves from the Chin and Han onwards was connected with the eternal rise and fall of the two basic natural principles, the Yang and Yin. From the second century A.D. onwards atomistic theories were introduced to China time after time, especially by means of the Buddhist contacts with India, but they never took any route in Chinese scientific culture.[1]

Discussing physics,

> Three branches of physics were particularly well-developed in ancient and medieval China - optics, acoustics and magnetism. This was in striking contrast with the West where mechanics and dynamics were relatively advanced but magnetic phenomena almost unknown. Yet China and Europe differed most profoundly perhaps in the great debate between continuity and discontinuity, for just as Chinese mathematics was always algebraic rather than geometrical, so Chinese physics was faithful to a prototypic wave theory and perennially adverse to atoms.[2]

As will be seen later, this "wave theory" that is prototypical for Chinese science is expressed in a specific form. Contrasted with wave theory, however, is the mechanical view developed in the West. Of China and the mechanical paradigm Needham states,

> The mechanical view of the world simply did not develop in Chinese thought, and the organicist view in which every phenomenon was connected with every other according to hierarchical order was universal among Chinese thinkers. Nevertheless this did not prevent the appearance of great scientific inventions such as the seismograph, to which we have already referred. In some respects this philosophy of Nature may even have helped. It was not so strange or surprising that the lodestone should point to the pole if one was already convinced that there was an organic pattern in the cosmos. If, as is truly the case, the Chinese were worrying about the magnetic declination before Europeans even knew of the polarity, that was perhaps because they were untroubled by the idea that for action to occur it was necessary for one discrete object to have an impact upon another; in other words, they were inclined a priori to field theories, and this predilection may very well also account for the fact that they arrived so early at a correct conception of the cause of sea tides. One may find remarkable statements, as early as the San Kuo period, of action at a distance taking place without any physical contact across vast distances of space.[3]

As observed by Needham above, because of the unique starting point of Chinese science, action at a distance, the concept of force without a material cause posed less of a problem for Chinese scientists than it posed in the West.

> Thus the ancient Chinese ideas of action at a distance were a very important part of the preparation for Newton through Gilbert and Kepler. The field physics of still later times, established in Clerk Maxwell's classical equations, and more congruent with organic thought than Greek atomic materialism, can again be traced back to the same root.[4]

Concerning magnetism, a subject of particular interest to the Chinese, Needham again credits wave theory making possible the Chinese understanding of this phenomenon.

> [t]he whole discovery had arisen from a divination procedure or cosmical magic, but what carried it forward was the Chinese attachment to a doctrine of action at a distance, or wave-motion through a continuum, rather than direct mechanical impulsion of particles; atomism being foreign to them, it was this which led them on to see nothing impossible in the pole-pointing property of a stone or of iron which had touched it.[5]

Seeing then that Chinese science started from a point different from that of the West, and, acknowledging its undeniable productivity, the second question raised above presents itself, is "what we call science" coextensive with the term "science"? Obviously it is not. Quite simply put, the West started from a different point; that is all.

In the West, the starting point for science was the mechanical paradigm and geometry. Included within the mechanical model is the atomic theory, but an atomic theory of a particularly material type. For Democritus, there were simply atoms, physical particles in motion, and, the void. Needham characterizes Western science,

> When we say that modern science developed only in Western Europe at the time of Galileo in the late Renaissance, we mean surely that there and then alone there developed a fundamental basis of the structure of the natural sciences as we have them today, namely the application of mathematical hypotheses to Nature, the full understanding and use of the experimental method, the distinction between primary and secondary qualities, the geometrisation of space, and the acceptance of the mechanical model of reality.[6]

It is important to note, however, that this model was historically singularly unproductive for most of the present era. One does not begin to discuss "what we call science" until the Renaissance or thereafter. This lack of success was especially noticeable in astronomy.

> One might also say that the disinclination of the Chinese to engage in theory, especially geometrical theory, brought advantages with it. For example, Chinese astronomers did not reason about the heavens like Eudoxus or Ptolemy but they did avoid the conception of crystalline celestial spheres which dominated medieval Europe. By a strange paradox, when Matteo Ricci came to China at the end of the Sixteenth Century A.D. he mentioned in one of his letters a number of the foolish

ideas entertained by the Chinese, among which prominently figured the fact that 'they do not believe in crystalline celestial spheres'; it was not long before the Europeans did not either.[7]

Further, commenting on cosmology,

> Moreover the astronomical application of Euclidean geometry in the Ptolemaic system was not all pure gain. Apart from the fact (which some of these writers unaccountably seem to forget) that the resulting synthesis was in fact objectively wrong, it ushered the Western medieval world into the prison of the solid crystalline celestial spheres - a cosmology incomparably more naive and borne' than the infinite empty spheres of the Chinese Hun Thien school or the relativistic Buddhist philosophy. It is in fact important to realize that Chinese thought of the world and its history was over and over again more boldly imaginative than that of Europe. The great basic principles of Huttonian geology were stated by Shen Kua in the late Eleventh Century A.D., but this was only a counterpart of the Plutonian theme recurring since the Fourth Century A.D., that of the Sang Thien or mountains which had once been at the bottom of the sea. Indeed, the idea of an evolutionary process, involving social as well as biological change, was commonly entertained by Chinese philosophers and scientifically interested scholars, even though sometimes thought of in terms of a succession of world renewals following the catastrophes and dissolutions assumed in the recurrent Mahakalpas of Indian speculation. One can see a striking echo of this open-mindedness in the calculations made by I-Hsing about A.D. 724 concerning the date of the last general conjunction. He made it come out to 96,961,740 years before - rather a different scale from 4004 B.C. at 6:00 o'clock in the evening.[8]

One may here argue that the problem with Western science until the Renaissance was its admixture with and subjugation by theology; a social restraint. However, if this social excuse is to be granted to the first fifteen centuries of the Christian era, then one must allow the same excuse for Chinese science under the Neo-Confucianism of the Manchus. Further, to argue thus is to ignore the fact that such things as glass celestial spheres did develop out of uninhibited Greek science. This is where the West went of its own accord.

This brings us back to Jung. As stated in the remainder of Jung's quote, modern science has progressed to encompass more than one paradigm. As Needham summarizes,

> The implied definitions of science are also too narrow. It is true that mechanics was the pioneer among the modern sciences, the 'mechanistic' paradigm which all the other sciences sought to imitate, an emphasis on Greek deductive geometry as its base is so far justifiable. But that is not the same thing as saying that geometrical kinematics is all that science is. Modern science itself has not remained in these Cartesian bounds, for field theory in physics and organic conceptions in biology have deeply modified the earlier mechanistic world-picture.... I do not say that the Greek **Praeparatio Evangelica** was not an essential part of the background of modern science. What I do want to say is that modern exact and natural science is something much greater and wider than Euclidian geometry and Ptolemaic mathematical astronomy; more rivers than those have emptied into its sea. For anyone who is a mathematician and a physicist, perhaps a Cartesian, this may not be welcome;

> but I myself am professionally a biologist and a chemist, more than half a Baconian, and I therefore do not think that what constituted the spearhead of the Galilean break-through constitutes the whole of science. What happened to crystallize the mathmatization of experimental hypotheses when the social conditions were favorable does not exhaust the essence. If mechanics was the primary science, it was **primus inter pares**. If physics celestial and terrestrial has the battle honors of the Renaissance, it is not to be confused with the whole army of science, which has many brave regiments besides.[9]

Now, we arrive at the final question, if "what we call science" is not exhaustive of the term "science," what right have modern Westerners to claim that another culture failed to develop science?

The only answer is the right of conquest. The same right that allowed Westerners until the middle of this century to claim that places such as India and Africa had no history before the arrival of the Europeans. In short, the right of chauvinism and racism.

For historical and political reasons, China, from the time of the Opium Wars has had this make-over done on it. After the Revolution and the Korean War, the anti-China attitude intensified to an obsession, especially in the United States. The China that was portrayed to Americans growing up in the 1950's and 60's was a faceless and fanatical peril dubbed "Red China." This attitude toward China changed little during the 1960's when the prevailing wisdom was that Mao "was crazy enough to do it," that is, to drop the big one and start the Third World War.

When Richard Nixon finally went to China - a China he had been busy bashing since the beginning of his political career - what a shock greeted most Americans! Suddenly we found that the Chinese were a very friendly, practical people. Strangely not unlike Americans.

A culture that had been closed to us suddenly became fascinating. Official visitors brought back strange new ideas such as acupuncture and herbalism and rumors of a bizarre Oriental system that enabled one to have concrete blocks smashed on one's head and sharp spears poked in one's windpipe. This was an example of Martial Qigong.

Culturally, with the "opening" of China, the climate could not have been more propitious for a Chinese actor and martial artist named Bruce Lee to launch a film career. Just a few years earlier he had been playing the stereotypical Oriental sidekick. Now he was a superstar. Television followed with the series "Kung Fu." Interest in things Chinese exploded. In New York in the mid 70's I remember fashionable women wearing the imported quilted coats and Chinese slippers.

**But what China had been opened to Americans?** The fascination did not seem to be with the monolith Red China, but with something much older and much richer, the ancient culture and arts of the world's oldest existing civilization.

The further question presents itself, however. Just what China was this that produced these curious and oddly effective practices and techniques?

The other China that has been presented to the West is a decrepit, tottering and ossified society to which any form of change or progress is anathema. This is the China of the Mandarins and of foot-binding. It is

the China that is held up to Westerners in unfavorable contrast to show how smart we in the West are to eschew such superstitious and hide bound structures and to follow the gods of progress and materialism. Surely the petrified China of the Empire could not be the China that was suddenly so engrossing?

But it was. A culture that had survived in unbroken succession from the dawn of history to the present day could not possibly be boring. It is true that a rigid superstructure was responsible for the governing of the Chinese empire since the time of the Han dynasty. ***The Four Books,*** the basis of the bureaucratic examination process, very nearly became carved in stone. The Neo-Confucian straitjacket was first codified by Chu Hsi in the Twelfth Century. The process of stultification in official positions progressed under the Ming Dynasty and solidified under the Manchus.

Confucianism had been a humanistic system intended to develop the good in man and to make the government humane and responsible. Unfortunately Confucianism, like Christianity in the West, became dogmatized when mixed with politics.

Another strain that shaped Chinese society, and one that undoubtedly became stronger as Confucianism became more entrenched was Taoism. It is Taoism that has the strongest draw for Westerners and which seems to be blossoming on Western soil, probably for the same reasons it took root in China.

As a system, Taoism predates writing. The ***Tao Te Ching*** of Laotze is usually given as the central work, the "Bible" of Taoism. Like the Bible it can be read on many levels. On the simplest level, the ***Tao Te Ching*** is a book of quietest philosophy advocating a withdrawal from the entanglements of society and a return to nature.

The seemingly innocuous idea of a return to nature, however, is pregnant with possibilities. In attempting to "return" to nature, one must first **know** what nature is. Not surprisingly it was the Taoists, not the Confucians who developed Chinese science. Patient observation of nature and the application of principles derived from these observations became the Taoist way. Taoist thought appeared as the living force behind the energy paradigm in Chinese culture.

"Force" is an excellent word to describe scientific Taoism. The ***Tao Te Ching*** recommends that one liken oneself to water. One need only go with the natural flow of existence and one will live what Westerners call "the good life," and as a consequence, one will achieve the Taoist goals of longevity and immortality. Nature **is** the interplay of forces. They follow a predictable and observable route. By observing and following the natural laws, one is living the Tao.

China the monolith, China the ossified Neo-Confucian, changeless edifice, is a mask. Not only is China not a society bent on suppressing change, **change is the basis of Chinese culture**.

Thinking of Taoism, the Tai Chi symbol comes to mind. The ever changing mixture of the forces of Yin and Yang is portrayed. But this idea was old when the ancient system of Taoism was new. Older than both Taoism and Confucianism, and a classic text for both systems is the ***I Ching, The Book of Changes,*** the oldest work of Chinese civilization,

and the book upon which Confucius lamented that he had not enough time to study. It deals with the idea of change as the basic and central fact of existence.

In the West, change confronted the ancient Greeks and was lamented, frantically explained away and avoided. Permanence, as we shall see later, was sought at any price. The Chinese, however, accepted change and attempted to adapt to it. This explains the existence of a book like the ***I Ching***. If change is the nature of existence and if one must adapt to nature, then one must study the nature of change. The ***I Ching*** presents a moving picture of change, but a change that obeys laws and is predictable. If change is predictable, and lawful, one can adapt intelligently to the changes one encounters. This attitude provides security and reassurance.

The ***I Ching*** has popularly been considered a cute system of fortune-telling in the West. That is how I first encountered it in the halcyon days of the 1960's. However, the ***I Ching*** is in actuality a shorthand system representing in nascence, the whole of Chinese thought. To the Confucians the hexagrams refer to one's comportment in the face of the fluctuations in one's career in society and government. To the Taoist they form the basis of a natural science.

If change is the basis of existence, however, what then is the basis of change? If the hexagrams of the ***I Ching*** represent a picture of the process of change, how are the hexagrams produced? Put like a good Westerner, what is the mechanism of change? **How** does it work?

The answer is quite simple: Change is the result of the interaction of the bi-polar energy that permeates the universe. Where did this energy come from? It is a theoretical construct that explains the broadest number of observable facts in a simple, clear and comprehensive manner. Man made it up. Just as he made up the Greek construct, the atom.

I don't mean to be flippant about this, but this is the nature of theoretical constructs. If one takes any elementary work on the philosophy of science, say, Rudolph Carnap's ***Philosophical Foundations of Physics***, one encounters the difference between what Carnap recalls "observation statements" and "theoretical statements." An observation statement would be "the pen fell on the floor." A theoretical statement would be "gravity pulled the pen to the floor." The difference is that we cannot **see** gravity. We can only **see** its effects. Gravity is a theoretical construct. It is a force. It cannot be seen, but it explains everything from why we walk on the earth and tip a scale, to the motions of the most distant planets.

The Chinese have posited Yin and Yang as the two poles of the universal force. They have posited an energy called "Qi" that oscillates between these two poles. With these two theoretical constructs, they have built the oldest civilization in existence. The ***I Ching*** is the root of this civilization and its science. The ***I Ching*** is a book of energetics.

Master Ni, Hua Ching in his excellent book, ***The Book of Changes and the Unchanging Truth*** calls the ***I Ching*** "the energy language book."[10]

Master Ni goes on to summarize the evolution of the "primal energy" into the hexagrams of the ***I Ching***.

We have already mentioned the discovery of the oneness of the universal, primal energy and the main expressions of this energy which are yin and yang. From these two expressions come the development of the three spheres of yin, yang and their integration, the four phases of full yang ⚌, lesser yang ⚎, full yin ⚍, and lesser yin ⚏, followed by the five basic phases of natural energy represented by Wood (generating energy), Fire (expansive energy), Metal (revolutionary energy), Water (convergent energy) and Earth (harmonizing, unifying energy).

Next we come to the sixty-four hexagrams, each representing six stages of a particular energy situation. These can be used to illustrate the concept of a seven phase cycle since each hexagram is comprised of six individual lines which are an integral part of the larger continual cycle.

The six lines of a hexagram express a particular energy condition. Each line represents its own situation and expresses a stage of development within the whole. A line can be strong or weak, its position correct, incorrect or confused, and its influence on the whole hexagram can be either positive or negative. It is preceded by a situation which brought it about and will itself be followed by yet another situation....thus we call the cyclic formation of the hexagrams the "seven phased" cycle.[11]

Master Ni expresses the derivation even more succinctly.

The universe is the first expression of primal chi. Because the movement of primal chi has phases, we have differently expressed phenomena. When we talk about primal chi as the unmanifest sphere, there is no way to express it. When we reach the manifest sphere, the following expressions can be used:

- the compliementary elements of yin and yang
- the four stages of yin and yang
- the five elementary phases
- the eight trigrams
- the ten Celestial Stems
- the twelve Terrestrial Branches
- the twenty-eight constellations
- the sixty cycles
- the sixty-four hexagrams

All of these energy phases apply to the manifest realm.

In the entire universe, according to the ancient developed ones, the phenomenon of "flesh" life can be explained as the interaction of two basic energy elements which are the energy phases of Fire and Water. Fire energy is less controllable, while flowing Water energy is more stable.[12]

Master Ni concludes, "By looking deeply, we can discover that energy has phases and that after the integration of these different phases, a new life begins. All life and existence is the multiple transformation of primary Chi."[13]

The above sequence of universal development is not as abstruse as it initially appears or it could not have gained the adherence of one quarter of the world's population, the overwhelming majority of whom, as in any society, are ordinary people. As stated earlier, the primal energy or Qi, is bi-polar. The two poles are called Yin and Yang. Yang is positive and Yin

is negative; although it must be understood that the terms positive and negative are relative, making sense only in relationship to one another and implying no implication of absolute value.

As stated by Sherrill and Chu in their ***Anthology of I Ching***,

> Earlier we stated that Thought, Force and Matter (atoms) formulate the universe and all there is in it. Force is vibratory and it uses Thought as the creative principle. By the application of Force (or Vibrations) to Matter, all forms are produced. The Force, of course, is brought about by the interaction of the Yin and Yang, just as Force is brought about by the positive and negative poles in electricity or magnetism. Each form is thus the result of the interaction of the positive Yang and the negative Yin, just as it would be if these were poles of a circuit of electricity.[14]

Master Ni proceeds,

> The formation of a new kind of energy varies according to the composition of yin and yang. Not only is change affected by the quantity of yin and yang, but also by the position of the new forces that join to form the new energy phase.[15]

Yang is represented by an unbroken line ——— , Yin by a broken line — —. As stated, it is the combination of Yin and Yang which creates the energy forms and the interplay of the energy forms create the manifest universe. Accordingly, Yin and Yang combined in all possible variations produce four two-line sets.

These are denominated as follows:

 Strong Yang the creator force par excellence.

 Young or "Lesser" Yang, this is the phase of energy passing from Yin to strong Yang.

 Young or "Lesser" Yin

 Strong Yin.

To these four, Master Ni adds a fifth or neutral phase which he represents by a circle O. This phase is thought to receive and harmonize the other four.

It is not adequately explained why a third line was added creating the eight trigrams or Bagua. Perhaps, as will be seen later, the connection of energy with the eight points of the compass is the reason for this derivation.[16] It is to be remembered that the trigrams are symbols of Qi or energy, and this energy includes both cosmic and earthly aspects. At any rate, the addition of an extra line results in the following trigrams:

> The eight phases of universal energy are exemplified by the following images which connote the basic energy formations of nature and are named accordingly:
>
>  Heaven (Complete Yang)
>
>  Thunder (Strong Yang)
>
>  Water (Middle Yang)
>
>  Mountain (Lesser Yang)
>
>  Earth (Complete Yin)

☴ Wind/Wood (Strong Yin)
☲ Fire (Middle Yin)
☱ Lake/Rain (Lesser Yin)[17]

It is important to note in Master Ni's formulation, that five trigrams are related to the five Chinese elements or phases. ☵ Water, ☲ Fire, ☳ Wood, ☰ Metal, ☷ Earth. (☰ total Yang is not included since it represents Heaven and cannot therefore be categorized.)

These elements are not "elements" in the Western sense of physical types of atoms, but represent types of energy.[18] They are classified not according to what they **are** but what they **do**. In other words the classification is **functional**, not physical or chemical. The question is not **what** are they? But **how** do they act? All of Chinese science, as will be seen, proceeds according to function and energetics.[19]

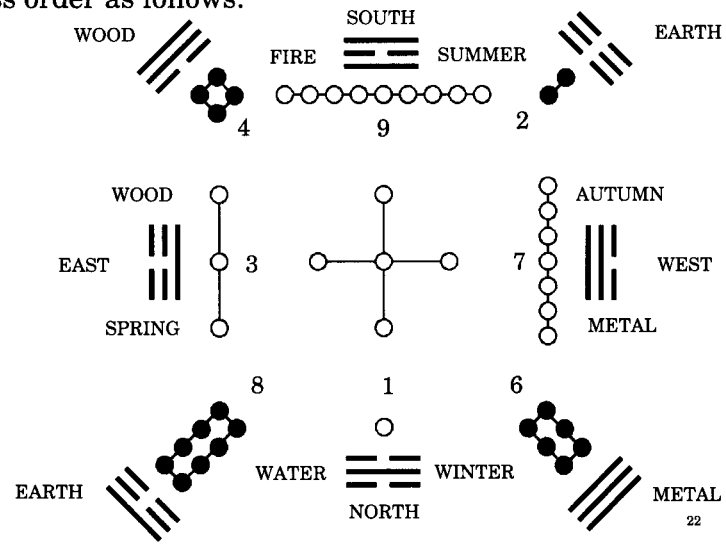
> It is misleading however, to refer to these five as "elements," for hsing indicates movement, "the five moving agents" might be a more appropriate name for the elements.[20]

The inclusion of the elements into the cycle of trigrams, therefore, introduces a new process of change since the elements mutually produce and destroy each other. These processes are as follows:

Earth generates (gives birth to) Metal (W)
Metal generates (gives birth to) Water (N)
Water generates (gives birth to) Wood (E)
Wood generates (gives birth to) Fire (S)
Fire generates (gives birth to) Earth (Centre)

Earth conquers Water (absorption)
Water conquers Fire (quenching)
Fire conquers Metal (melting)
Metal conquers Wood (cutting)
Wood conquers Earth (extracting)[21]

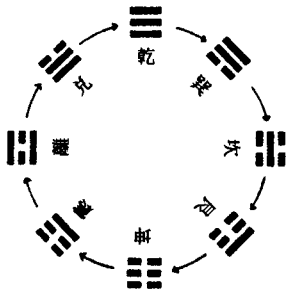
Including the elements and directions, the trigrams can be put in compass order as follows:



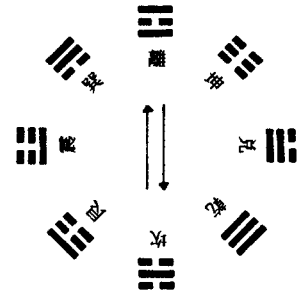
22

This is called the "Lo map." It is also called the Post or Later Heaven Map or Order. Another possible order is the Pre-Heaven Order. Together the two orders of trigrams are as follows:

Pre-Heaven Order



Post-Heaven Order



Of these two orders Master Ni comments:

> In discussing the eight trigrams, we note that there are two different orders for their arrangement. One is the pre-Heaven order, and the other is the post-Heaven order. Pre-Heaven order is expressed by the eight trigrams stably positioned in a cyclic order. The way to distinguish pre-Heaven order is by the top and central trigram, which is Heaven or light energy. Opposite Heaven in the pre-Heaven order is Earth or heavy energy. In the post-Heaven stage, the top and central trigram is Fire, and the lower trigram is Water.
>
> While these four energies can be used to identify the different arrangements, the two orders are viewed differently according to the interaction of the energies. Pre-Heaven when viewed as evolving clockwise, shows the rise and decline of the yin and yang. The top trigram ䷀ , shows yang at its fullest, which gives way to ䷫ , showing yin entering from the bottom. In the image of Water, ䷾, yin surrounds the yang, and in ䷊ it pushes the yang out at the top, leaving only pure yin ䷁ at the base. The cycle continues as yang enters at the space and surrounds and pushes out the yin until there is only pure yang once again.
>
> Post-Heaven order, however, is viewed by looking at the oppositely paired images. For instance, Fire ☲ and Water ☵, Wood (Thunder) ☳ and Metal (Lake) ☱, Wood (Wind) ☴, and Metal (Heaven) ☰. Through their interaction and integration these opposing forces create all phenomena. Only the images of Earth (Mountain) ☶ and Earth (Earth) ☷ harmonize, thereby stabilizing all opposing forces.
>
> The pre-Heaven arrangement shows the self-generating cyclic movement of the different energy phases whereas the post-Heaven arrangement shows the interaction of opposing energies that actually brings about creation.[23]

Stephen Skinner in his ***Living Earth Manual of Feng Shui*** relates the two orders to the division of heaven and earth, and as will be seen later, to the heaven and earth plates on the Feng Shui compass.[24]

The Former Heaven Sequence is the ideal version, while the Later Heaven Sequence is the practical application of the trigrams to the earth. The Former Heaven Sequence is appropriately enough attributed to the

Heaven Plate and the Later Heaven Sequence to the Earth Plate on the Feng Shui compass. The latter has the more practical application to the strategically important Earth Qi.

It is important to observe that the theory of the placement of the trigrams preceded the present day Feng Shui compass which will be discussed in Chapter 2, but this does not rule out the two arrangements of trigrams according to their applicability to the two spheres of Heaven and Earth. In fact, the compass theory has the advantage of giving an explanation of why the eight trigrams were developed from the four binary combinations of yin and yang, and why there are two such arrangements.

More difficult to understand however, is the jump from the Bagua to the sixty-four hexagrams. Yes, it is mathematically correct that all combinations of eight objects will equal sixty-four and that it is feasible to stop there since all possible combinations of sixty-four objects would yield four-thousand-ninety-six, an unwieldy and unworkable number, but why go beyond the Bagua? Perhaps it is an attempt to integrate the two realms, manifest and unmanifest as discussed above. In other words, the pairing of the Lo map with the Ho t'u map or more simply the integration and matching of all possible combinations of the Former Heaven and Later Heaven sequences. The ***I Ching*** hexagrams, therefore, show the mixture of the energies of Heaven with the energies of Earth at any particular moment or situation, and the natural sequence of the flow of energy into and from these instants.

> The Yi was made on a principle of accordance with heaven and earth and shows us therefore, without rent or confusion, the course (of things) in heaven and earth.[25]

It is further of the utmost importance to understand that the symbols of the ***I Ching*** are not static. None stands by itself. Instead, there are several energy sequences within the series of hexagrams, and, the principles of the hexagrams' usage involves the concept of "moving lines" or the continual change of one hexagram into another. Internally also the hexagrams show from bottom to top a seven phase (a zero or resting phase is given after the sixth line[26]) cycle of energy.

Concerning "moving lines,"

> As a result of having moving and fixed lines every hexagram, as is obvious, can change into every other hexagram.[27]

Moving lines are determined by adding heads and tails on the coins used for divination. A six represents a moving yin line,  a nine a moving yang line  , a seven fixed yang  , eight fixed yin  . When the action indicated by a moving line has been taken, it changes and a new hexagram is formed showing the future or result. A moving yang converts to a yin and is considered retrogressive, a moving yin converts to a yang and is considered progressive.[28]

As stated earlier, the ***I Ching*** has been seen in the West, and undoubtedly by ordinary folks in China, as a system of divination. This, of course, is not really of concern in the present work. However, one may

ask how the ***I Ching*** became a system of divination and how one selects a hexagram to symbolize a question or situation. These questions will become of more interest when Jung's theories of psychic energy are discussed later. For now, suffice it to say that, if the symbols represent every possible energy combination in heaven and earth and, if one could determine the combination currently affecting oneself, and the natural flow of energy out of this situation into the future, one would have a distinct advantage in life. Accordingly, a system utilizing chance to randomly produce the lines of a hexagram was all that was needed to turn the ***I Ching*** into a system of divination. This is where the coins, yarrow sticks, cards and tortoise shells come in.

But is a system based on chance able to give one any actual help in the conducting of one's affairs? It is important to remember that man is seen as connecting heaven and earth. In hexagram construction he is positioned in the middle.

Heaven's consideration
Man's consideration
Earth's consideration

Man in the middle is the synthesis of the heaven (pre-heaven trigram) and earth (post-heaven trigram). The hexagram is thus,

> In broad terms, it posits that for any given instant of time, the moment in question is a synthesis of all the cosmic forces acting together and can be represented by a symbol rather than trying to work out each force independently and correlating and collating all the factors concerned.[29]

The ability to "snapshot" the universe and to see it as a sequence of moving pictures is called intuition and requires man as the interpreter of the universe. Man, in the last analysis, uses his intellect and senses to feed his intuition, which if attuned, in Chinese terms, to the natural flow of energy, will lead to the life of the immortal. In Jung, this ability derives from the recesses of the psyche which deals in a world of synchronicity, or chance but meaningful relationships. A Westerner sneering at such a concept needs only peruse any work by David Hume to understand that chance plays more of a part in everyday life than is usually supposed.

For present purposes, however, it is of consequence only that the ***I Ching*** is a system of energetics. This system is the oldest and most basic system of the Chinese people and has informed and permeated every aspect of their culture.

> These sequences, the trigrams representing them, together with the position and directions indicated by the trigrams, form the basis of Chinese astrology, divination, geomancy, medical science, meditation, and philosophy.[30]

> The Taoists emphasized the symbolism of the hexagrams alone. Dispensing with the text altogether they built a rich numerical system around the hexagrams which was akin to astrology. This system

> became the dominant influence in Chinese folk culture, and still touches the daily lives of millions of people through its role in liturgy, geomancy, life-nurturing practices and medical theory.[31]

The universe is an interaction of energies. These energies are all aspects of a primal energy called Qi.

The concept of Qi is basic to an understanding of nearly every aspect of Chinese science and art. It is the theoretical construct that underlies the "wave theory" referred to by Needham. It is described by Dr. Yang Jwing-Ming in his many works on Qigong, as follows:

> Chi is the energy or natural force which fills the universe.[32]

Further,

> Chi can be generally defined as the type of energy which is able to demonstrate power and strength. This energy can be electricity, magnetism, heat, or light. In China, electric power is called "Diann Chi" (electric Chi), and heat is called "Reh Chi" (heat Chi). When a person is alive, his body's energy is called "Ren Chi" (human Chi).
>
> Chi is commonly used to express the energy state of something, especially living things. As mentioned before, the weather is called "Tian Chi" (Heaven Chi) because it indicates the energy state of the heavens. When a thing is alive it has "Hwo Chi" (Vital Chi), and when it is dead it has "Syy Chi" (Dead Chi) or "Goe Chi" (Ghost Chi). When a person is righteous and has the spiritual strength to do good, he is said to have "Jeng Chi" (Normal Chi or Righteous Chi). The spiritual state or morale of an army is called "Chi Shyh" (Energy State).
>
> You can see that the word Chi has a wider and more general definition than most people think. It does not refer only to the energy circulating in the human body. Furthermore, the word "Chi" can represent the energy itself, and it can also be used to express the manner or state of the energy.[33]

Several points raise themselves in Dr. Yang's explanation. First, one can see the pervasiveness of the concept of energetics in Chinese life as demonstrated through language if through nothing else. Secondly, one must realize that a term used so pervasively and coupled with so many diverse manifestations is not a static term. That is, it does not denote a "thing." The translation of Qi by the term "energy" is not a bad fit. In the West we use this term almost as variously as do the Chinese. There is electrical energy, muscular energy, kinetic energy, potential energy. We say we have "run out of energy." Or "I don't have the energy to get up." No one thing is energy. Energy is produced and produces. Again, the term is symbolized in physics just as energy is symbolized in the ***I Ching***. $E=MC^2$ led to a plethora of bizarre formulas and possibilities. Like other theoretical constructs one cannot see energy. We can only see or feel its results, its expressions in matter. Sometimes we cannot even see the results. A lump of coal has great quantities of potential energy. So does a piece of uranium. However, to look at them, nothing is happening. Energy is not activity.

It, like gravity, is not even its results. It exists, at least if the term is to have any meaning, even when it is not active.

Dr. Yang states:

> To understand the nature of Chi, you should first know where Chi originates. Something cannot come from nothing, so Chi (any type of energy) must come from matter, usually through some kind of chemical reaction. Matter is a physical form of energy, and energy is an unlocked potential (or an insubstantial form) of matter. For example, you may burn a piece of wood or gas and obtain Chi in the form of heat and light. Similarly, food and air are taken into your body, and through biochemical reaction are converted into Chi, which is commonly in the form of heat and bioelectromagnetic energy. Whenever you take in more food than your body requires, the unexcreted excess is stored in your body as fat.
>
> Next you should understand the Chi generally manifests as heat, light, and electromagnetic force. Strictly speaking, light is an alternative form of electromagnetic wave, so, in effect, there are only two types of energy which we deal with in our daily lives. As a matter of fact, very often light and heat exist at the same time.
>
> Finally, you should recognize that Chi moves from the area of higher potential to the area of lower potential, and this acts to naturally and automatically bring your system into balance.[34]

The idea of energy, as intimated by Dr. Yang, is inseparable from matter. Matter is potential energy, and energy is a constituent of matter. They can be converted into one another.

It is also important to remember that matter itself is a construct. "Matter" is never perceived. Any familiarity with Berkeley, Kant, James, and even Russell reveals that what is thought of as matter is again simply a series of perceptions, a group of perceptual qualities, color, texture, et cetera, that exist only in the changes occurring to the perceptual apparatus, culminating in changes in the brain or mind. Seeing a red metal cube we say "what makes this a red metal cube?" What conjoins the color red with a three dimensional (we see only in two dimensions and construct the third through memory) square shape, and a hard, smooth, cold touch? We say that it is "matter" that holds these qualities together. Remove the redness, square shape, hardness, smoothness, coldness, where is the matter? It exists as a construct in the mind. It cannot be directly perceived.

To maintain any sort of materialist hypothesis one has recourse to the laws of physics. In the last analysis, matter is that which obeys the laws of physics, and we are again at the level of the manipulation of symbols, a realm in which matter changes into energy which changes into frequencies, which changes into particles, which changes back again, and only because it is feasible mathematically once the initial equations are established. A process not phenomenologically different from manipulation of the ***I Ching***.

This is not intended in any way to denigrate "what we call science." However, on the frontiers of knowledge, in the definitions and connotations of the "big" concepts, in theory construction, we must recognize

what we are doing. We are manipulating symbols so as to predict events, **results**, in the observable world (and, as per Carnap, sometimes in the non-observable world). If the desired results follow an hypothesized series of manipulations, the experiment is a success and we have a proven theory.

The look of abstract symbols themselves is of little consequence. In China, the system involves Qi and its symbolism in the ***I Ching***. Western mathematics could also be utilized. However, remembering the ***Principia Mathematica*** of Russell, mathematics is a purely abstract system having no connection with synthetic, that is, observable reality other than the relationship projected by the mind of man. As a purely abstract language, it is in no way superior to any other language such as the ***I Ching***.

Qi also, then, is a theoretical construct. Like all other theoretical constructs including those of physics, it is by nature functional rather than substantial. One is concerned with what Qi, like a neutrino, does, rather than what it is.

> The idea of Qi is fundamental to Chinese medical thinking, yet no one English word or phrase can adequately capture its meaning. We can say that everything in the universe, organic and inorganic, is composed of and defined by its Qi. But Qi is not some primordial, immutable material, nor is it merely vital energy, although the word is occasionally so translated. Chinese thought does not distinguish between matter and energy, but we can perhaps think of Qi as matter on the verge of becoming energy, or energy at the point of materializing. To Chinese thought, however, such discussion of what the concept means in itself - a discussion that the Western mind expects in any systematic exposition - is completely foreign. Neither the classical nor modern Chinese texts speculate on the nature of Qi, nor do they attempt to conceptualize it. Rather, Qi is perceived functionally - by what it does.[35]

Concerning the functions of Qi, Kaptchuck goes on.

> Normal Qi, once formed, can be divided into many different specific types of Qi which have specific functions. One Sinologist has identified thirty-two distinct categories in the literature of the past twenty-five hundred years, and has posed a useful analogy between Qi and electrical energy. Just as Westerners recognize electricity as a general phenomena displayed in specific forms (high and low voltage, high and low amperage), the Chinese recognize Qi as a general phenomena with many variant aspects and functions.[36]

It should be obvious from the above, that there can, linguistically at any rate, be as many "types" of Qi as there are functions of Qi. Qi, however, is not a totally nebulous concept. It does behave in certain distinct ways. Dr. Yang describes human Qi, one of the three main types to be discussed further on, but his discussion can be applied to all forms of Qi and Qi in general.

> Chinese doctors and Chi Kung practitioners have traditionally described the behavior of Chi as being similar to water. This is seen in a number of ways. First, just as water flows from higher areas to lower areas, Chi flows from areas of higher potential to areas of lower potential. In this

> way, Chi balances itself naturally. Second, if muddy water is left undisturbed the sand will settle to the bottom leaving the water above it calm and clear. However, if you stir up the water, the sand will rise up and dirty the water again. This is similar to how when the mind is steady, the Chi will be calm and clear but when the mind is scattered, the Chi will be disturbed and excited. Third, the Chi channels which supply Chi to the entire body are usually compared to rivers, and the vessels which store the Chi are compared to reservoirs. Water and Chi should both flow smoothly and continuously. When a river or channel is obstructed the water/Chi flow will be agitated and uneven. In an obstructed channel, the water/Chi flow will be higher, and may overflow the banks.[37]

Again, the analogy with electricity is apropos, especially when one acknowledges the fact that electricity, too, is often described as if it were a fluid (for example, the **flow** of electrons, electric **current**, et cetera). Again, it must be noted that "fluid" is an abstract term used to describe the **behavior** of something. It is not a term necessarily conjoined with the thing described. We are dealing in analogy. Electricity acts **like** a fluid. So does Qi.

This does not mean that electricity and Qi **are** fluids. "Fluid" is an abstraction. Again, it was constructed by the mind. Its behavior can be described in the manipulation of abstract mathematical symbols. If it has a nature at all its nature is in these symbols, which mean nothing beyond themselves.

Although there are as many types of Qi as there are functions of Qi, Qi is traditionally divided into three main types: Heaven Qi, Earth Qi, and Human Qi.

> Chi is the energy or natural force which builds the universe. Heaven (the sky or universe) has Heaven Chi (Tian Chi), which is made up of forces which the heavenly bodies exert on earth, such as sunshine, moonlight, and the moon's effects on the tides. In ancient times, the Chinese believed that it was Heaven Chi which controlled the weather, climate, and natural disasters. In China, the weather is still referred to as Tian Chi (Heaven Chi). Every energy field strives to stay in balance, so whenever the Heaven Chi loses its balance, it tries to rebalance itself. Then the wind must blow, rain must fall, even tornados or hurricanes must happen in order for the Heaven Chi to reach a new energy level.
>
> Under Heaven Chi which is the most important of the three, is Earth Chi. It is influenced and controlled by Heaven Chi. For example, too much rain will force a river to flood or change its path. Without rain, the plants will die. The Chinese believe that Earth Chi is made up of lines and patterns of energy, as well as the Earth's magnetic field and the heat concealed underground. These energies must also balance, otherwise disasters such as earthquakes will occur. When the Chi of Earth is balanced, plants will grow and animals thrive.
>
> Finally, within the Earth Chi, each individual person, animal, and plant has its own Chi field, which always seeks to be balanced. When any individual thing loses its Chi balance, it will sicken, die, and decompose. All natural things, including man, grow within and are influenced by the natural cycles of Heaven Chi and Earth Chi. Human Chi is usually considered a separate type of Chi, different from the Chi of the earth and of plants and animals.[38]

It is interesting to recall that this tripartite division of Qi mirrors the construction of the hexagrams of the ***I Ching***.


Cosmic and geological energy are joined and transformed in man. Man is seen as the center of nature or physics; nature being defined as the continuum of Qi, heaven to earth, and its lawful and observable changes.

In the following chapter, macrocosmic Qi, Heaven and Earth Qi are discussed. Chapter 3 discusses Human Qi and the Chinese medical system that is derived from it. As is apparent, Chinese civilization would be inconceivable without the concept of Qi. Qi, which is a construct like any other theoretical entity, was developed to explain the changes that are the nature of the universe. These changes and the permutations of Qi that cause and are involved in them, are expressed by the symbolic language of the ***I Ching***. The ***I Ching*** is the oldest and most basic work of Chinese culture and science. This is a monistic system, that is, a system based on what Carnap and Russell term "neutral monism," neither materialistic nor idealistic. Concepts interact and are represented by symbols. In this context, energy, or Qi, becomes a counter to be moved in the mind. As developed earlier in this chapter and anticipating the second part of this book, energy was not a basic construct in the West. Change was not confronted but was avoided and explained away. Nonetheless, a system of energetics was developed in the West, mainly via the field of medicine. The question raised and the question explored in this book becomes, is energetics a valid and workable basis for the construction of a comprehensive science? In the remainder of Part One, Chinese culture will be explored as an existing, grand scale, case study of the possibilities inherent and developed by a society based on energetics.

# CHAPTER 2
# MACROCOSMIC QI

Qi is conceptionally classified into three main divisions: Heaven Qi, Earth Qi, and Human Qi. As stated by Dr. Yang, the most important of these three divisions is Heaven Qi. This is followed in importance by Earth Qi, then Human Qi. This division, as noted, follows the structure of the ***I Ching*** hexagram.

That Heaven Qi, perhaps better understood as "cosmic" Qi, should be first in importance may not be readily apparent. However, if one uses the analogy of a ship one can see the order of priority more clearly. If one is adrift in a ship surrounded by the ocean, the ocean, its currents, flow, storms, waves, et cetera, are critical to the navigating, and indeed survival of the craft.

In the summer of 1991, my family and I visited the Valley Camp Shipping Museum in Sault Sainte Marie, Michigan. The Valley Camp is actually a five hundred foot coal freighter that used to travel Lake Superior. I was overwhelmed by the size of such a ship. Its sturdiness and massiveness gave one a feeling of safety and security. The thought that such a thing could sink was impossible. Within the Valley Camp Museum, is a display dedicated to the Edmund Fitzgerald, another ship, two hundred feet longer than the Valley Camp. In 1975 the Edmund Fitzgerald sank in a storm in Lake Superior. All hands were lost. A part of the Edmund Fitzgerald display is a jagged half of a metal lifeboat. The other half has never been found. When one is on a ship at sea, the sea is of the utmost and primary importance! Cosmic Qi is the ocean upon which the earth, sometimes called spaceship earth, travels.

As stated in the last chapter, Qi is not a material "thing," but suffuses and comprises matter. Qi is variously translated as "gas," "ether," and "breath."[39] Anticipating the discussion of Reich in part two of this book, and because of its long history as a hypothesis in Western thought the translation "ether" might be best. This ether, however, must not be seen as physical in the sense of little, solid ballbearings or anything more "physical" than any other theoretical construct. As stated, Qi acts as a fluid. It has properties. That is all. In this section it is conceived of as

filling the cosmos and the atmosphere surrounding the earth, our ship.

Naturally, following this analogy when the only thing standing between the passengers and something as mighty as the ocean is a ship or boat, that ship or boat and its well-being, maintenance, and behavior become all important. If the ship sinks, all is lost. These two constructs, Heaven Qi and Earth Qi, then form our environment. They are the macrocosm in which we as the microcosm, the passengers, exist. As such they will be examined together in this chapter so that the microcosm, the human being can be placed in context.

Again, using the analogy of the ocean, although vast, the ocean can and has been scientifically studied. Its currents and winds have been mapped from ancient times. Its composition and topography have also been studied. Cosmic Qi likewise has its regularities, properties, and behaviors.

> Understanding Heaven Chi is very difficult however, and it was especially so in ancient times when science was just developing. But since nature is always repeating itself the experience accumulated over the years has made it possible to trace the natural patterns. Understanding the rules and cycles of "Tian Shyr" (heavenly timing) will help you to understand natural changes of the seasons, climate, weather, rain, snow, drought, and all other natural occurrences. If you observe carefully, you will be able to see many of these routine patterns and cycles caused by the rebalancing of Chi fields. Among the natural cycles are those of the day, the month, and the year as well as cycles of twelve years and sixty years.[40]

The Chinese have always believed that the heavens acted in a regular manner. There was the concept of "the Will of Heaven" that governed the rise and fall of dynasties and emperors[41], but, as will be seen, even this "Will," and history itself, were seen as acting lawfully. The Will of Heaven was a comfort, not a threat. It could be provoked or flaunted at one's peril, but it did not "move the goal-posts" or change the rules in mid game. There was no Jehovah in China.

But what are the rules by which the heavens are governed? As Dr. Yang observes above they have to do with Qi fields and their cycles. With cycles, comes the idea of time, but not the abstract clock time with which most of us are familiar.

> According to ancient Taoist understanding, time is neither the base of a plane nor a straight line. A unit of time is a phase of cyclic universal energy. It varies from the modern concept of time, which is represented by certain marks, measures or periods. Without different energy phases circulating, there is no sense of time or reality.[42]

In the West we have been trained to be "clockwatchers." This was necessary not so much because time itself cried out to be divided into discrete and identical little snippets, but so that displaced English farm workers would arrive at their factories "on time" and not leave until "the day was done." It also was handy in stopping arguments over the amount paid for a "day's" work. To the factory worker the "day" was "long." To the factory owner, the same day was all too "short."

The obvious analogy with length, brings up the function of time as

measurement. Measurement is essential to science.[43] However, time can both be "measured" and a measurement. How is time measured? The only way is to find a regularly repeating event and to count. So many repetitions equal a "unit" of time. What repeats but a cycle or pulse, which itself can be seen as a cycle. Cycles created "regular" time and are at the basis of science. The idea of measurement is a necessary prelude to science. The cycles of the cosmos, and for China, the Heaven Qi, taught mankind measurement. Astrology is sometimes called the mother of science. Before guffawing or condescending, one need only bear in mind that astrology, with its desire to understand the changes in the world and in human life, needed to study the heavens. Due to its implied belief in the regularity and predictability of events, astrology gave birth to measurement.

> To Chinese astrologers using time, the universe is an ordered system. Cosmic forces interact with one another, the nature of their interaction varying according to the time element. Consideration is therefore given to the influence of the planets and stars, but this is expressed indirectly, in terms of time. The earth's forces are likewise included and synthesized with the stars, but this is expressed indirectly in terms of time. The earth's forces are likewise included and synthesized with cosmic forces to give a single value at any given moment. This value, too, is expressed in terms of time. Life's patterns are a part of time and are predicted on the interaction of the earthly and cosmic forces as expressed in the sexagenary cycle.[44]

The sexagenary or "sixty days" cycle is central to Chinese measurement and thought. Before describing the cycle and its uses, however, one must understand its derivation and the fact that it is essentially an energy system of sixty phases that coordinates the Qi of heaven and earth, the Pre-Heaven and Post-Heaven orders. Energetics are the mechanism of time and the key to the functioning of the heavens.

In order to derive the sixty phase energy cycle, it is necessary to briefly review material from the previous chapter. As presented there, the two poles of primal Qi are Yin, female, negative, represented by a broken line, — — and Yang, male, positive, represented by an unbroken line, —— . Since everything in the universe is a manifestation of Qi, everything is a combination of Yin and Yang, represented by the dual lines

Strong Yang, ⚌ Lesser Yang, ⚍
Deep Yin, ⚏ Shallow Yin. ⚎

In order to represent the cycle of primal Qi active in the universe, the dual lines become the Bagua, or eight trigrams, which fit the eight points of the compass. The trigrams are ☰ General Yang, ☱ Elder Yang, ☲ Middle Yang, ☳ Young or Shallow Yang, ☴ General Yin, ☵ Deep or Elder Yin, ☶ Middle Yin, ☷ Young or Shallow Yin. These are the eight phases of natural energy.[45] Prior to involvement in the manifest universe, these phases revolve in a natural and regular cycle represented by the Pre-Heaven Order. The eight trigrams, however, are associated with the five elements or phases of manifestation as such, ☷ Earth, ☴ Wood, ☲ Fire, ☵ Water, ☱ Metal. ☰ Full

Yang represents Heaven or totality and is not included with the elements. ☴ represents Wind which is conceived between Wood and Fire. The final phase is ☶, Mountain.

When coupled with the five elements the cycle of trigrams become the manifest universe and are represented by the compass of the Post-Heaven Order which displays not their cyclic regularity, but their relationship to one another in terms of mutual generation and destruction.

Since everything in the universe is a combination of the heavenly and the earthly, the two orders of energy are combined giving the sixty-four hexagrams of the ***I Ching*** which represents everything in heaven and earth. Thus everything is a combination of regularity and change or instability.

Returning to the elements, because everything in the universe potentially contains its opposite as expressed in the Tai Chi symbol, the five elements were divided into their Yin and Yang aspects, thus yielding ten "Heavenly Forces" or "Stems." They are:

甲(Jia) 乙(Yi) Yang Wood and Yin Wood as the generating phase or force of a cyclical movement.

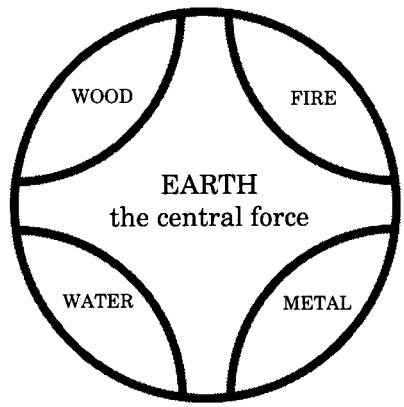
丙(Bien) 丁(Ding) Yang Fire and Yin Fire as the expanding phase or force at the peak of the cycle.

戊(Wuh)己(Ji) Yang Earth and Yin Earth as the allaying of the extremes of the other phases or forces: the harmonizing force.

庚(Geng)辛(Hsin) Yang Metal and Yin Metal as the introverting phase or force.

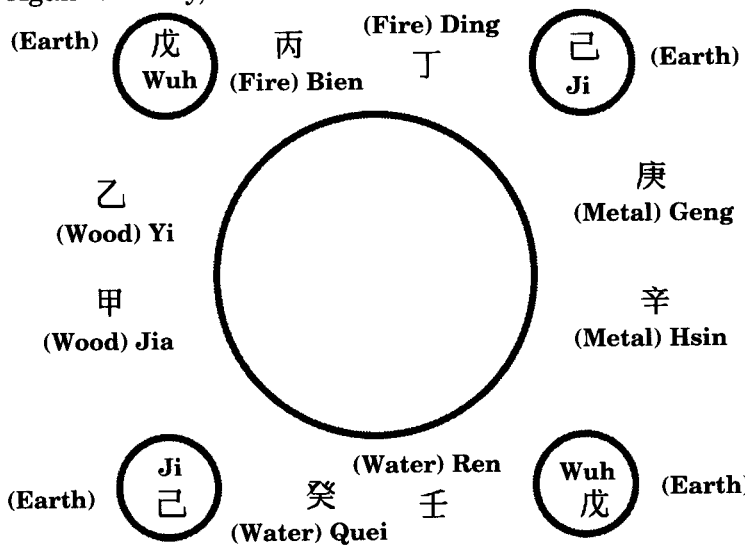
壬(Ren) 癸(Quei) Yang Water and Yin Water as the reverting phase or force.[46]

Since the Pre-Heaven Order is broken into opposing parts, the Post-Heaven Order follows suit, except that the element Earth receives an additional pair giving twelve phases or "branches" to the earthly cycle. Apparently this is done to express the stronger effect that the earthly element has on the manifest world. As stated earlier, Earth is seen as central to the other elements. Each of the transformations of the forces is seen as returning to and being transformed by earth. Visually this appears as such.




[47]

Accordingly, when the four other elements are divided into their Yin and Yang aspects, in order to maintain the idea of transformation inherent in the Post-Heaven cycle, earth is divided so that an earth phase can be placed between each of the four transformations of element into element. Again visually,

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The twelve earthly forces or "branches" are as follows:

亥(Hai) 子(Tze) Yin water and yang water of the force of earth.

寅(Ein) 卯(Mao) Yang wood and yin wood of the force of earth.

巳(Sze) 午(Wu) Yin fire and yang fire of the force of earth.

申(Shen)酉(Yu) Yang metal and yin metal of the force of earth.

辰(Chen)戌(Shu) Yang earth of the force of earth

丑(Chui)未(Wei) Yin earth of the force of earth.

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Master Ni breaks the twelve branches into their four tri-partite phases as such.

| | | | |
|---|---|---|---|
| Hai | yin | Water | |
| Tze | yang | Water | Returning/Retreating Phase |
| Chui | yin | Earth | |
| | | | |
| Ein | yang | Wood | |
| Mao | yin | Wood | Generating/Reviving Phase |
| Ch'en | yang | Earth | |

| | | | |
|---|---|---|---|
| Sze | yin | Fire | |
| Wu | yang | Fire | Prospering/Developing Phase |
| Wei | yin | Earth | |
| Shen | yang | Metal | |
| Yu | yin | Metal | Contracting/Revolving Phase |
| Shu | yang | Earth | |

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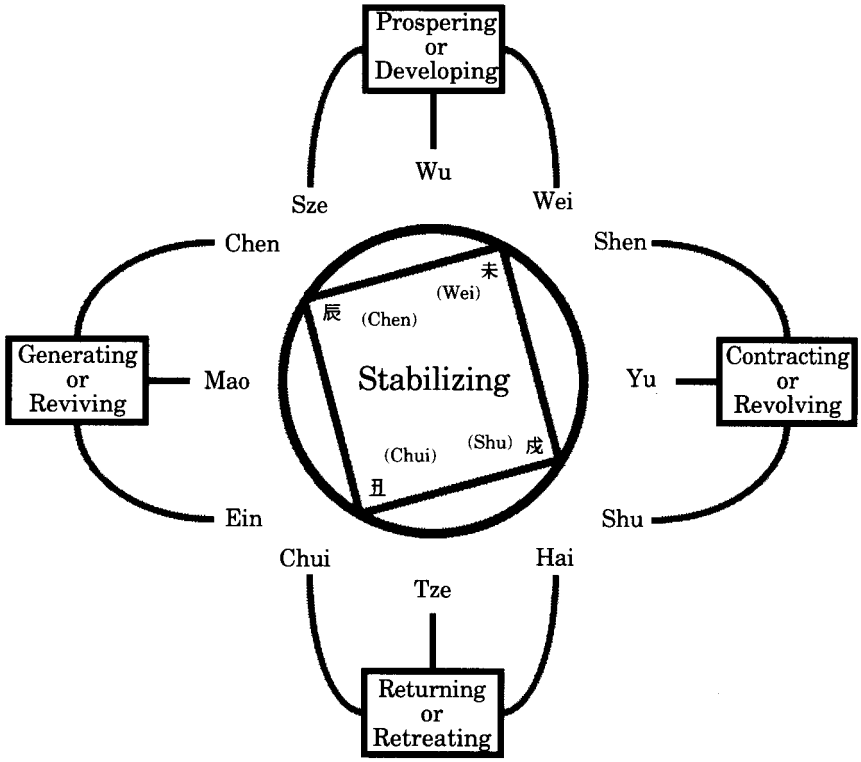
And graphically represents these phases thus.

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The use of the circle and square representing heaven and earth will become more important as our discussion proceeds to the horoscope and the Feng Shui compass.

Once again, since everything in the universe is a combination of the forces of heaven and earth, the ten Heavenly Stems and the twelve Earthly Branches are joined in pairs. These pairs express the phase of heavenly and earthly energies encountered at any one moment and their component elements. The sixty phases are derived as follows:

The first stem Jia or Yang Wood and the first branch Tze or Yang Water are combined as the first phase. The second stem, Yi or Yin Wood is combined with the second branch Chui or Yin Earth to form the second phase. This process continues until phase eleven where we run out of stems. Now we return to Jia the first stem and join it with the eleventh branch Shu or Yang Earth. Then the second stem Yi is combined with the twelfth branch Hai or Yin Water to give the twelve phase. The order is run through until all possible combinations or phases are produced before

returning to the original ten phases. This gives sixty phases. As follows:

**A**

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 甲 | 1 | 子 | 乙 | 2 | 丑 | 乙 | 3 | 丑 | 丁 | 4 | 卯 |
| (Jia) | | (Tze) | (Yi) | | (Chui) | (Bien) | | (Ein) | (Ding) | | (Mao) |
| Yang | | Yang | Yin | | Yin | Yang | | Yang | Yin | | Yin |
| Wood | | Water | Wood | | Earth | Fire | | Wood | Fire | | Wood |
| 戊 | 5 | 辰 | 己 | 6 | 巳 | 庚 | 7 | 午 | 辛 | 8 | 未 |
| (Wuh) | | (Chen) | (Ji) | | (Sze) | (Geng) | | (Wu) | (Hsin) | | (Wei) |
| Yang | | Yang | Yin | | Yin | Yang | | Yang | Yin | | Yin |
| Earth | | Earth | Earth | | Fire | Metal | | Fire | Metal | | Earth |
| 壬 | 9 | 申 | 癸 | 10 | 酉 | | | | | | |
| (Ren) | | (Shen) | (Quei) | | (Yu) | | | | | | |
| Yang | | Yang | Yin | | Yin | | | | | | |
| Water | | Metal | Water | | Metal | | | | | | |

**B**

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 甲 | 1 | 戌 | 乙 | 2 | 亥 | 乙 | 3 | 子 | 丁 | 4 | 丑 |
| (Jia) | | (Shu) | (Yi) | | (Hai) | (Bien) | | (Tze) | (Ding) | | (Chui) |
| Yang | | Yang | Yin | | Yin | Yang | | Yang | Yin | | Yin |
| Wood | | Earth | Wood | | Water | Fire | | Water | Fire | | Earth |
| 戊 | 5 | 寅 | 己 | 6 | 卯 | 庚 | 7 | 辰 | 辛 | 8 | 巳 |
| (Wuh) | | (Ein) | (Ji) | | (Mao) | (Geng) | | (Chen) | (Hsin) | | (Sze) |
| Yang | | Yang | Yin | | Yin | Yang | | Yang | Yin | | Yin |
| Earth | | Wood | Earth | | Wood | Metal | | Earth | Metal | | Fire |
| 壬 | 9 | 午 | 癸 | 10 | 未 | | | | | | |
| (Ren) | | (Wu) | (Quei) | | (Wei) | | | | | | |
| Yang | | Yang | Yin | | Yin | | | | | | |
| Water | | Fire | Water | | Earth | | | | | | |

**C**

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 甲 | 1 | 申 | 乙 | 2 | 酉 | 乙 | 3 | 戌 | 丁 | 4 | 亥 |
| (Jia) | | (Shen) | (Yi) | | (Yu) | (Bien) | | (Shu) | (Ding) | | (Hai) |
| Yang | | Yang | Yin | | Yin | Yang | | Yang | Yin | | Yin |
| Wood | | Metal | Wood | | Metal | Fire | | Earth | Fire | | Water |
| 戊 | 5 | 子 | 己 | 6 | 丑 | 庚 | 7 | 寅 | 辛 | 8 | 卯 |
| (Wuh) | | (Tze) | (Ji) | | (Chui) | (Geng) | | (Ein) | (Hsin) | | (Mao) |
| Yang | | Yang | Yin | | Yin | Yang | | Yang | Yin | | Yin |
| Earth | | Water | Earth | | Earth | Metal | | Wood | Metal | | Wood |
| 壬 | 9 | 辰 | 癸 | 10 | 巳 | | | | | | |
| (Ren) | | (Chen) | (Quei) | | (Sze) | | | | | | |
| Yang | | Yang | Yin | | Yin | | | | | | |
| Water | | Earth | Water | | Fire | | | | | | |

**D**

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 甲 | 1 | 午 | 乙 | 2 | 未 | 乙 | 3 | 申 | 丁 | 4 | 酉 |
| (Jia) | | (Wu) | (Yi) | | (Wei) | (Bien) | | (Shen) | (Ding) | | (Yu) |
| Yang | | Yang | Yin | | Yin | Yang | | Yang | Yin | | Yin |
| Wood | | Fire | Wood | | Earth | Fire | | Metal | Fire | | Metal |
| 戊 | 5 | 戌 | 己 | 6 | 亥 | 庚 | 7 | 子 | 辛 | 8 | 丑 |
| (Wuh) | | (Shu) | (Ji) | | (Hai) | (Geng) | | (Tze) | (Hsin) | | (Chui) |
| Yang | | Yang | Yin | | Yin | Yang | | Yang | Yin | | Yin |
| Earth | | Earth | Earth | | Water | Metal | | Water | Metal | | Earth |
| 壬 | 9 | 寅 | 癸 | 10 | 卯 | | | | | | |
| (Ren) | | (Ein) | (Quei) | | (Mao) | | | | | | |
| Yang | | Yang | Yin | | Yin | | | | | | |
| Water | | Wood | Water | | Wood | | | | | | |

**E**

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 甲 | 1 | 辰 | 乙 | 2 | 巳 | 乙 | 3 | 午 | 丁 | 4 | 未 |
| (Jia) | | (Chen) | (Yi) | | (Sze) | (Bien) | | (Wu) | (Ding) | | (Wei) |
| Yang | | Yang | Yin | | Yin | Yang | | Yang | Yin | | Yin |
| Wood | | Earth | Wood | | Fire | Fire | | Fire | Fire | | Earth |
| 戊 | 5 | 申 | 己 | 6 | 酉 | 庚 | 7 | 戌 | 辛 | 8 | 亥 |
| (Wuh) | | (Shen) | (Ji) | | (Yu) | (Geng) | | (Shu) | (Hsin) | | (Hai) |
| Yang | | Yang | Yin | | Yin | Yang | | Yang | Yin | | Yin |
| Earth | | Metal | Earth | | Metal | Metal | | Earth | Metal | | Water |
| 壬 | 9 | 子 | 癸 | 10 | 丑 | | | | | | |
| (Ren) | | (Tze) | (Quei) | | (Chui) | | | | | | |
| Yang | | Yang | Yin | | Yin | | | | | | |
| Water | | Water | Water | | Earth | | | | | | |

**F**

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 甲 | 1 | 寅 | 乙 | 2 | 卯 | 乙 | 3 | 辰 | 丁 | 4 | 巳 |
| (Jia) | | (Ein) | (Yi) | | (Mao) | (Bien) | | (Chen) | (Ding) | | (Sze) |
| Yang | | Yang | Yin | | Yin | Yang | | Yang | Yin | | Yin |
| Wood | | Wood | Wood | | Wood | Fire | | Earth | Fire | | Fire |
| 戊 | 5 | 午 | 己 | 6 | 未 | 庚 | 7 | 申 | 辛 | 8 | 酉 |
| (Wuh) | | (Wu) | (Ji) | | (Wei) | (Geng) | | (Shen) | (Hsin) | | (Yu) |
| Yang | | Yang | Yin | | Yin | Yang | | Yang | Yin | | Yin |
| Earth | | Fire | Earth | | Earth | Metal | | Metal | Metal | | Metal |
| 壬 | 9 | 戌 | 癸 | 10 | 亥 | | | | | | |
| (Ren) | | (Shu) | (Quei) | | (Hai) | | | | | | |
| Yang | | Yang | Yin | | Yin | | | | | | |
| Water | | Earth | Water | | Water | | | | | | |

In order to understand these sixty phases, the meanings of the ten stems and the twelve branches are given. When analyzing an energy phase these associations should be synthesized.

甲 **Jia (Yang Wood):** The image of breaking through like a sprout breaking through the earth.

乙 **Yi (Yin Wood):** The image of early growth with young, bending stems and branches.

丙 **Bien (Yang Fire):** The image of the light force expanding like a beautiful fire.

丁 **Ding (Yin Fire):** The image of a new life becoming fully grown.

戊 **Wuh (Yang Earth):** The image of luxuriant growth and prosperous development.

己 **Ji (Yin Earth):** The image of distinguishable features and attributes.

庚 **Geng (Yang Metal):** The image of the beginning of reversal, energy returning until the next spring.

辛 **Shin (Yin Metal):** The image of withdrawing.

壬 **Ren (Yang Water):** The image of the life energy nurtured deeply within, like a pregnant mother nourishing the fetus.

癸 **Quei (Yin Water):** The image of regathering of a new life force. Underground and invisibly cultivated it awaits a new breakthrough.[53]

子 **Tze (Yang Water):** The image of the reproductiveness of life like a seed beneath the earth, absorbing moisture and nutrition for development.

丑 **Chui (Yin Earth):** The image of a sprout before it reaches the surface. In other words, underground growth.

寅 **Ein (Yang Wood):** The image of a crawling sprout as it meets the warmth of air, its final stretch out of the earth.

卯 **Mao (Yin Wood):** The image of luxuriant vegetation dancing in the sunshine.

辰 **Ch'en (Yang Earth):** The image of full awakening for the coming growth.

巳 **Sze (Yin Fire):** The image of preparation for ripeness.

午 **Wu (Yang Fire):** The image of growth as it reaches its peak.

未 **Wei (Yin Earth):** The image of the sweet taste that expresses ripeness and mellowness.

申 **Shen (Yang Metal):** The image full of ripeness and the time of harvest.

酉 **Yu (Yin Metal):** The image of recollecting after a rich yield.

戌 **Shu (Yang Earth):** The image of retreating from a visible excitement of life.

亥 **Hai (Yin Water):** The image of the seed or core awaiting its next birth.[54]

It is to be remembered that the sixty-phase cycle is an energy cycle. Theoretically like the ***I Ching***, if one knows what phase of the cycle one is in, one can adjust to the energies of heaven and earth affecting one at that moment and, by knowing the antecedents and the subsequent phases, one can adapt one's actions so as to successfully accomplish one's tasks in the smoothest fashion.

In China, the sixty phases were used:

a. To mark the twelve bi-hourly divisions of energy in a day.
b. To mark the days within different sixty day cycles.
c. To mark the twelve moons in a year.
d. To mark the years in different sixty year cycles.
e. To know the daily energy variations.[55]

As further stated by Master Ni, "The main reason for using the ancient energy time system is to understand the nature of life."[56] Accordingly, man as the microcosm and, as in the ***I Ching***, the central concern between Heaven and Earth, can bring one's conduct into sync with the energy surrounding one. Master Ni comments extensively on some of the uses of the energy cycle.

> When the sixty cycle system is applied to the hours of a day or the phases of the moon, the lower Terrestrial cycle of energy phases is stationary. Its expression is always the same. The upper Celestial phases vary with the different hours or moons.
>
> Understanding the daily energy variations is not only interesting but useful as well. Generally, cyclic energy has different influences on one's daily life. On Fire energy days, for example, one's personal energy is primarily untamed. Important meetings should not be scheduled for these days, except for military purposes. Watery, cool food and slow, quiet music are better for Fire days.
>
> For any changes which need to be made, Metal days are best, especially a day in which the Celestial and Terrestrial phases are Yang Metal. Interacting Yang Metal energy indicates reformation or revolution. This is a good time for reforming bad habits and doing what is positive instead of destructive. The three days of Yang Wood/Yang Water (Jia/Tze), Yang Wood/Yang Wood (Jia/Ein), and Yang Metal/Yang Metal (Geng/Shen) are all vigorous, energetic days that are very good for cultivating one's high creative spiritual goals.
>
> If one cultivates or wishes to obtain mystical power the six Yin Fire (Ding) days are especially suited for this purpose. If one wishes to cultivate one's energy to become high spiritual energy, the six Yang Wood (Jia) days can be used for this.
>
> If one wishes to engage in sex for the purpose of enforcing vitality, the appropriate time is Yin Water (Quei) days when both individuals are more vigorous than usual. When the energy cycles are applied to a year, the four major seasons are expressed as follows:
> Winter (Water) is from 亥 , Hai to 丑 , Chui
> Spring (Wood) 寅 , Ein to 辰 , Ch'en
> (Fire) is from 巳, Sze to 未 , Wei
> Autumn (Metal) is from 申 , Shen to 戌 , Shu.
>
> The Winter Solstice is a time when Yin finally reaches the point of greatest regression and Yang is generated. This is the beginning of Yang energy and is an important time for people to nurture their vitality. The spring Equinox is when Yin and Yang are balanced and is the best time for people to harmonize their energy while undertaking creative activities.

The Summer Solstice is the time when Yang has reached its peak and Yin begins to grow. This is the best time for people to control their vitality and not overextend themselves.

The Autumn Equinox is also a time of balance between Yin and Yang and is the best time for people to collect their vitality back to a center and strengthen their health for winter time.

This is a general outline for spiritual seekers who wish to have some rudimentary knowledge. Knowing the effects of their personal cycle also provides people with a strong influence over general circumstances.

An entire day or year of meditating without knowing the supportive natural cycle is a form of self indulgence. This type of meditation can be negative, sedative and devitalizing. Though it may sometimes help to calm the mind, it can be the cause of losing the correct way of spiritual life. This is not the way to prepare for "soul evolution." One may only ascend to the divine immortal realm by following the correct methods from the tradition of the natural truth. Meditation should never be used as an escape or excuse or a pacifier. This would be self deceptive. Cultivating a good life, in accordance with the natural path is the way to reach the supernatural. To be supernatural is to be in harmony with nature. To not act against either one's own nature or against universal nature.

Universal cyclic movement explains the influence of nature over human life and foretells no beginning or end to the universe. It is futile, therefore, to be anxious about a coming "doomsday." To know the cycles and adjust oneself accordingly insures the fulfillment of one's life. Using this principle to organize and guide one's life will provide greater benefit than blindly and irrationally following artificial doctrines.[57]

Before moving on to the application of the sixty phase energy cycle in the development of the Chinese calendar, it should be noted that no exact fit between the sixty-four hexagrams of the ***I Ching*** and the sixty phase energy cycle has been discovered by this author. However, such systems are attempted. An example of this is the historical cycle of Sau Yung[58].

Sau's system uses sixty hexagrams to express events over a period of 129,600 years. Sau uses a circular arrangement of hexagrams, but excludes hexagrams one, Heaven ䷀ two, Earth ䷁ twenty-nine, Sun, ䷝ and thirty, Moon, ䷝.

Other historical sequences such as the Tai I method used all sixty-four hexagrams. As stated, there seems to be no exact fit between any individual energy phase, composed as it is of a stem and a branch, and any individual hexagram. In Sau's system the exclusion of hexagram one may be justified since the Heaven trigram is outside of the system of elements, but the others are not. A system of assignment theoretically could be developed, but that is outside the scope of this book.

Since time, as the Heavenly principle, that is, as the expression of the Pre-Heaven Order, runs naturally in a regularly rotating cycle, and since time is essential for any measurement or predictability in the world, a way of expressing this order so as to predict events was needed. Thus the calendar was born.

The calendar expresses the flow of time. It is a way of making predictions. For example, in the months of December, January and February it is likely to be cold and the days short. By simply marking off the days, one can tell when to expect these types of days, and more importantly, prepare for them. The calendar is concerned with the future.

Is the calendar linear? Only abstractly. It is undeniable that events, seasons, et cetera, repeat. More importantly, the regular markers used to create time, the stars and other celestial phenomena recur. As shown above if they did not there would be no idea of "time." Therefore if the models for time are cyclic, why shouldn't its expression, the calendar, also be cyclic? This is how the Chinese conceive of time. The sixty phase cycle is used as stated, to mark out the expressions of a primal energy at any given time.

> To calculate time, eight symbols were used. Four Celestial Stems out of the ten were combined with four of the twelve Horary Branches to form pairs, each composed of one Celestial Stem and one Horary Branch symbol. One pair of symbols pinpointed the year another the month another the day and the last pair, the hour. Symbols in schematized varying combinations, were used to designate all aspects of time.[59]

Master Ni calls the sixty phase cycle, "the Natural Energy calendar system."[60]

> The natural energy calendar system began on the first day of the first year during the reign of the Yellow Emperor. The greatest astronomer of the time Tai Chiu, a student of ancient astronomy, was assigned the task of formalizing an energy calendar from all the available sources. The Winter Solstice occurs during the eleventh moon of the year, and it is the time when yin energy ceases and yang energy begins. The eleventh moon was therefore chosen as the first moon of the first year of the Yellow Emperor's reign, in 2698 B.C., and this time of the year was recognized as the energy New Year.
>
> Later, the Great Yu (2204-2197 B.C.), a great warrior of the prehistoric deluge, and an outstanding astronomer and a man of spiritual development established the third moon after the Winter Solstice (which is the first moon of Spring) as the first month of the year. This was done to coordinate human activities with seasonable variations.
>
> Still later, during the Chou Dynasty, the eleventh moon (i.e., the full moon before the Winter Solstice), was again considered as the first moon. Subsequently, the third or "Ein" moon which is now recognized as the seasonal New Year, was considered the first moon.
>
> The following chart shows the ancient calendars of Tai Chiu and the Great Yu, as well as the corresponding cycle of the Twelve Branches and their relation to the Western Calendar. At the top of the chart is the cycle order in energy language with the birth of Yang in the first month, increasing to its fullest expression in the sixth month and followed by the birth of Yin which grows to its full expression in the twelfth month.

| Natural cyclic energy order |  |  |  |  |  |  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Original order adopted by the Yellow Emperor corresponding month | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| Current Chinese order adopted after Shia dynasty - 2207-1767 B.C. corresponding month | 11 | 12 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| Western order began during reign of Julius Caeser. corresponding month: the months are only approximate | Dec-Jan | Jan-Feb | Feb-Mar | Mar-Apr | Apr-May | May-June | June-July | July-Aug | Aug-Sept | Sept-Oct | Oct-Nov | Nov-Dec |
| The natural cycle in terms of the terrestrial branches | Tze 子 | Chui 丑 | Ein 寅 | Mao 卯 | Chen 辰 | Sze 巳 | Wu 午 | Wei 未 | Shen 申 | Yu 酉 | Shu 戌 | Hai 亥 |

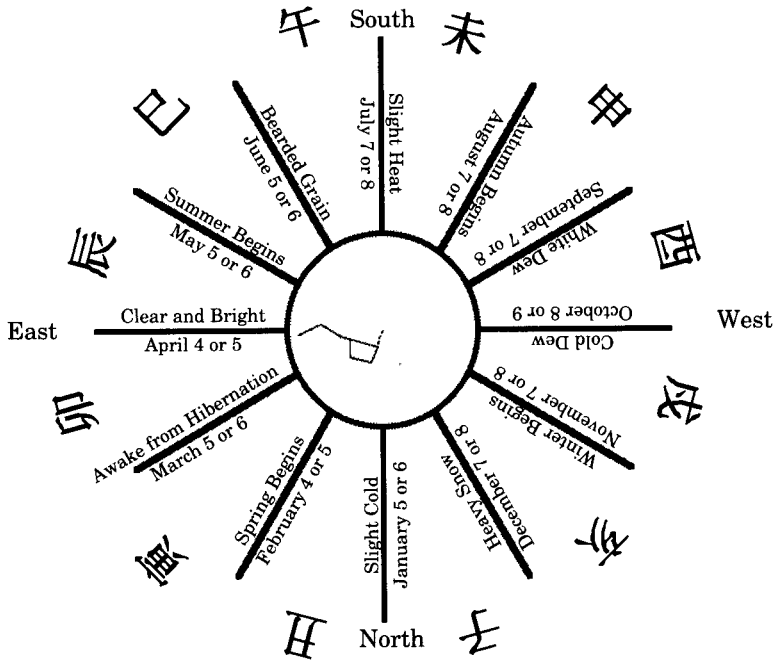
> The beginning of the generating phase of the upper universal energy system is 甲 Jia. The beginning of the phases of the lower universal energy system is 子 Tze. Therefore, the energy hour of 甲子 Jai/Tze, on the day of the Jai/Tze, at the new moon of Jai/Tze 4681 years ago marks the moment of the first year of the Yellow Emperor's calendar.[61]

Apparently, all types of the sixty phase cycle derived from the joining of the Stems and Branches started at the same point and have been repeating at varying speeds ever since. It is important to remember, however, that this system also is a construct, an abstraction. It requires coordination with actual celestial phenomena to be considered accurate.

> The Stems and Branches are hypothetical symbols whose subtle power and distinction come from the heavenly bodies or natural energy phases which they represent. These natural symbols have become active and effective characteristics in the natural and human multiple spheres.[62]

The Stems and Branches are coordinated with the heavenly bodies, which in their movements are coordinated with and expressive of the primal energy or Qi and its movement. The heavenly bodies do not create the primal Qi nor are they the primal energy. They only express it on a grand and regular scale. Following the cycles of heavenly bodies, however, one gets an indication of the state of the heavenly or cosmic Qi during any particular segment of time.

The Chinese viewed the heavens from the point of view of the North Star which they called "Ti," the divine center or divine one. This name was also given to the Emperor and the names of the important ministers were also the names of the stars of the Big Dipper. Polaris is the "axis of the vault of heaven and of earth as well."[63] The universal directions are taken from the perspective of Polaris.[64] The handle of the Dipper rotates around Polaris and points to the 360 degrees of the sky. It follows the twelve-month cycle of the moon and returns to its beginning. Accordingly the sky is marked off into twelve sections corresponding to the twelve Terrestrial Branches.[65]




Interestingly enough the process of consulting the ***I Ching*** using yarrow sticks is coordinated with the heavenly movement of the Dipper. Wilhelm relates this process,

> Here the process of consulting the oracle is brought into relation with cosmic processes. The procedure in consulting the oracle is as follows:
>
> One takes fifty yarrow sticks, of which only forty-nine are used. These forty-nine are first divided into two heaps (at random), then a stalk from the right-hand heap is inserted between the ring finger and the little finger of the left hand. The left heap is counted through by fours and the remainder (four or less) is inserted between the ring finger and the middle finger. The same thing is done with the right heap, and the remainder inserted between the forefinger and the middle finger. This constitutes one change. Now one is holding in one's hand either five or nine stalks in all. The two remaining heaps are put together, and the same process is repeated twice. These second and third times, one obtains either four or eight stalks. The five stalks of the first counting and the four of each of the succeeding countings are regarded as a unit having the numerical value three; the nine stalks of the first counting and the eight of the succeeding counting have the numerical value two. When three successive changes produce the sum three plus three plus three equals nine this makes the old yang, i.e., a firm line that moves. The sum two plus two plus two equals six makes the old yin, a yielding line that moves. Seven is the young yang and eight is the young yin; they are not taken into account as individual lines (cf. the section on consulting the oracle, at the end of Book II).
>
> The numbers that yield The Creative total 216; those which yield The Receptive total 144, making in all 360. They correspond to the days of the year.
>
> When The Creative is made up of six old yang that is of nines, only, the following numbers result when the oracle is consulted.

| | |
|---|---|
| Total number of stalks | 49 |
| Subtracted the first time | |
| 5+4+4= | 13 |
| | 36 |

When this is repeated six times (for the six lines) the total of the six remainders (36 x 6) is 216 stalks.

When The Receptive consists of sixes only - that is, of old yin lines - the following numbers result.

| | |
|---|---|
| Total number of stalks | 49 |
| Subtracted for a six (Old yin) | |
| 9+8+8= | 25 |
| | 24 |

When this has been done six times (for the six lines of a hexagram), the total of the remainder (24 x 6) is 144 stalks. If now one adds together the numbers obtained for The Creative and the numbers obtained for The Receptive, the result is 216+144=360 which corresponds with the average number of days in the Chinese year."[66]

We can see then the integration of the ***I Ching*** and Chinese astrology.

An interesting question arises, if the Dipper, a celestial object, is used to mark off the heavens according to the twelve lunar months, why are the Terrestrial Branches assigned to these divisions? The reason is that the cosmic energy is, as stated by Dr. Yang, the most influential of the three energy divisions. Master Ni concurs in this assessment.

> These heavenly bodies are actually the background for earthly energy. Each of them is in a different cyclical pattern and they all have a direct and indirect influence on human life.[67]

The divisions of the heavens are not seen as just relating to the "dome" of the sky. The lines of these divisions proceed from Polaris to the edge of the horizon.[68] Accordingly, the earth itself moves through these divisions as it rotates on the axis between itself and Polaris. This is called the "Red Path."[69]

There is another "path" of energy through which the earth moves, the "Yellow Path." This is the path of the sun on the ecliptic. It, however, revolves in a different direction from the Red Path.[70] The Yellow Path is divided into twenty-four "fortnightly" sections.

The Red Path was originally divided into four sections. Four "seasonal" stars were chosen to mark these sections. They are: The Green Dragon, Red Bird, White Tiger and Black Tortoise.[71] These four colors represent four primary "energy rays."[72] Derrek Walters remarks that at a later date the four sectors were divided into seven segments each giving twenty-eight divisions of the sky. Walters states that the reason for this is unknown.[73] Master Ni argues that the reason for the division into twenty-eight relates to the twenty-eight major constellations on the ecliptic.[74] The twenty-eight constellations are coordinated both with the twenty-eight days of the lunar month and with the twenty-eight year cycle of Saturn. The earth enters a new constellation every day, while Saturn enters a new constellation only every year.[75]

Master Ni summarizes,

And there are twenty-eight constellations and sixty days in one energy cycle. It takes seven sixty-day cycles to make one complete rotation, thus it takes 420 days to accomplish one cycle of the constellations.

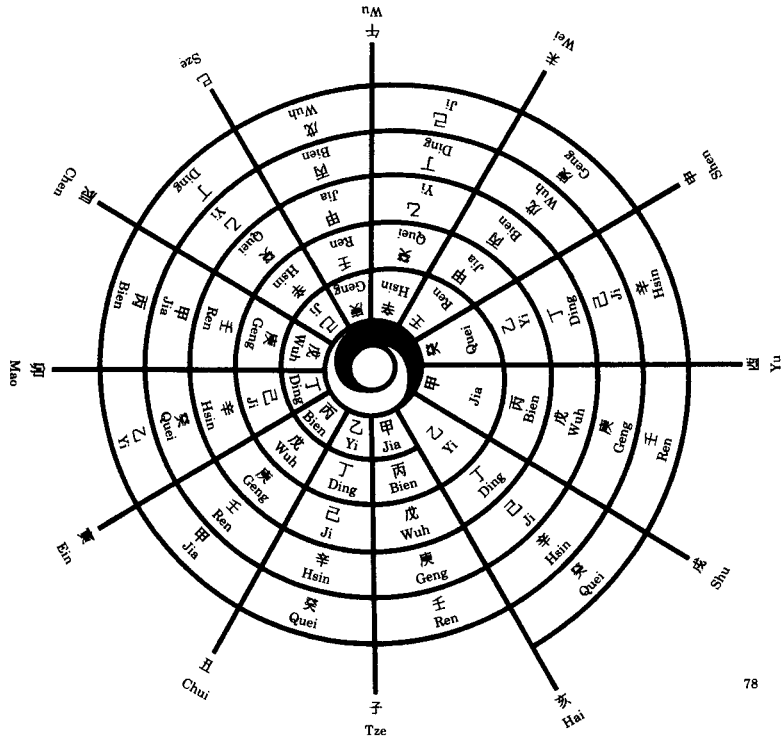
Each sixty-day cycle has four constellations the first, Jia/Tze 甲子which is Yang Wood Yang Water, starts from the eleventh constellation, 虛 N4 in due North. The second cycle starts from the fifteenth constellation 奎 W1. The third cycle starts from the nineteenth constellation, 畢 W5. The fourth cycle starts from the twenty-third constellation 鬼 S2. The fifth cycle starts from the twenty-seventh constellation, 翼 S6. The sixth cycle starts from the third constellation, 氐 E3. And the seventh cycle starts with the seventh constellation, 箕 E7. Then a new sixty-day cycle begins again from the cyclic formation of the hexagrams, the "seven-phased cycle."[76]

Confusing as it sounds, all of these cycles are taken into account concurrently by the Chinese.

Because the Chinese calendar is directly related to astronomical events, it plays a central role in Chinese astrology - so much so that it is vitally important to be absolutely familiar with the calendar's essential principles.

The main reason why the Chinese calendar is so much more complex than the Western one is because the phases of the moon do not match the length of the year measured by the sun and the Chinese calendar takes this into account. As if that wasn't complicated enough, the Chinese also have several other ways of reckoning the days and seasons and all these calendars run simultaneously.[77]

Interestingly, in his discussion of the sixty-phase cycle, Master Ni graphically represents the combination of the Stems and Branches as a twelve-sided energy spiral.



This twelve-sided figure also is called the "spider web" configuration and is used as the horoscope in Chinese astrology.[79] Many Westerners, of course, have negative associations with astrology. Those of us who eat in Chinese restaurants are familiar with the different animal "signs" of the Chinese "zodiac." Chinese astrology however, is quite different from the Western version. First, the animal associations came from India and are not indigenous to China.[80] They are assigned to the twelve Terrestrial Branches and are used mainly to reckon years. Sometimes they are ascribed to an element[81], but Chu says that the elementary association is un-Chinese and nonsense.[82]

Secondly, the Chinese horoscope was originally comprised of two "plates." The heavenly plate was circular and related to time, the "Heavenly Principle." The Earth Plate was square and related to the birth place, the "Earthly Principle." Later, the twelve-sided spider web was used.[83]

Finally, Chinese astrology is stellar in that it is concerned with the position of stars, not planets, and it centers on their positions in the divisions of the sky around Ti, or Polaris.[84] The stars are also associated with weather patterns.[85] In this regard, the most interesting of the Chinese astrologies is Tzu Wei which utilizes the sixty-three stars around the celestial pole.[86] It is not clear whether this arrangement includes Polaris. If it does not, again we have the number sixty-four in a possible association with the ***I Ching***. In fact, Chu plainly states that the Tzu Wei is related to the ***I Ching***.

> Tzu Wei is an astrology which involves some of the principles of the ***I Ching***, together with the Ho Map, five celestial elements, the Horary time system and the lunar calendar dates. There are approximately a hundred and twenty-five thousand basic combinations and almost limitless variations of these are possible if one takes into account all the considerations of time variation that could make some influences stronger than others in the natal pattern of individuals. In theory it can account for every type of person found in the universe as well as giving natal predictions and predictions for each year of one's life on a twelve-year cycle basis.[87]

Stepping back for just a second, it is easy to understand the logical fit of astrology in Chinese culture. Since this culture is based on energetics, the most important of the energy divisions being that coming from the cosmos or heavens in which the earth and all it holds are submerged, and, since the heavenly bodies are moved by and express the changes in this heavenly energy or Qi, and finally, since time is "created" by or at least is conjoined with the movements of these bodies, it follows that individual moments of time are not abstractions, but are imprinted with the various phases of energy, heavenly, earthly and human, active at that moment. Following energy theory, by knowing what point on a cycle one is, and by coordinating as many of these points as one can, one can make predictions about the flow of energy from that moment to any other succeeding moment.

> The individual's time of birth is represented by a combination of eight symbols, the sum of the cosmic forces operating at that particular moment, synthesized with the earthly forces. This is imprinted upon

him for life, making him an integral part of time until his death, exerting his own particular influence, however great or small, wherever he is and whatever he thinks and does. In one sense he is like a star being born which exerts a specific influence on all other stars and planets until it dies. Another analogy is that of a man as a motor-generator, generating a quality and quantity of current according to the forces that impinge upon him, in conjunction with those aspects which are integral to the machine itself. The variation between persons born at the same time stems from their having different mental and physical qualities which they bring into the world with them, and upon which the cosmic and earthly forces impinge. The lives of some are therefore more auspicious than others even though the same basic forces apply.

The individual's fundamental makeup, as is well known, is fixed at the moment of birth. Some use the term "energy patterns" to describe the individual quality of a human being, others call it "aura." Since the Celestial Stems and Horary Branches are both positive and negative, a man will experience attractions and repulsions throughout his life, depending upon the combination of influences present in his individual makeup. These attractions and repulsions could be represented by symbols of time. Being himself an element of time, man is, therefore predictable.[88]

Ni adds,

The ancient developed ones discovered that the main soul shapes itself in a flesh body with the endowment of natural energy. When a new life is born, a new company of the energy of nature is formed.[89]

This is not a work on Chinese astrology and a full exposition of this subject is given elsewhere. It is only important for our purposes to note that again, energetics is at the heart of Chinese astrology, and that using energetics as its paradigm, there is no break between the cosmos, the earth, or the individual. Qi is a continuum. Astrology becomes one way of conceiving of and emphasizing the relationship of the individual to the cosmos.

It is also important to note that in the Chinese conception of the universe, the heavens and earth mirror each other. The celestial order from Ti and its "ministers" and its "palaces" are used as models for society. Further the divisions of the sky, motions of the heavenly bodies and, most importantly the energies coming from them are included in any consideration of earthly phenomena.

A similar approach is seen in the Chinese conception of Earth Qi. Dr. Yang goes so far as to declare Earth Qi a part of Heaven Qi.

Earth Qi is a part of Heaven Qi. If you can understand the rules and structure of the earth, you will be able to understand how mountains and rivers are formed, how plants grow, how rivers move, what part of the country is best for someone, where to build a house and which direction it should face so that it is a healthy place to live, and many other things related to the earth. In China today there are people called "Dih Lii Shy" (geomancy teachers) or "Feng Shoei Shy" (Wind-Water Teachers), who make their living this way. The term Feng Shoei is commonly used because the location and character of the wind and water in a landscape are the most important factors in evaluating a

> location. These experts use the accumulated body of geomantic knowledge and the ***I Ching*** to help people make important decisions such as where and how to build a house, where to bury their dead, and how to rearrange or redecorate homes and offices so that they are better places to live and work in. Many people even believe that setting up a store or business according to the guidance of Feng Shoei can make it more prosperous."[90]

An examination of Feng Shui does indeed mirror many of the practices of the astrologer, but more importantly Feng Shui is the most comprehensive system to utilize the energy concept.

> The compass is thus not only a feng-shui aid but almost a pocket guide to Chinese philosophy, astronomy, astrology and cosmology because it contains in its many Rings (up to thirty-eight) a complete summary of all the major categories and divisions of these subjects.[91]

Feng Shui, as stated by Dr. Yang, deals with the earth and the patterns of Qi circulating at certain places on the earth. It can be defined as,

> The art of living in harmony with the land, and deriving the greatest benefit, peace and prosperity from being in the right place at the time.[92]

The term Feng Shui literally means "wind-water."[93] This is because Feng Shui is concerned with the circulation of Qi on the terrestrial plane. Just as the circulation of Qi manifests as the movements of the heavenly bodies in the celestial region, winds and the flow of water are the physical expression of the flow of earth Qi.

Another aspect of Feng Shui mentioned in the quote above is that, like astrology, but perhaps even more so, Feng Shui deals with the two principles of time and place. In this manner, the consistent thread of Chinese thought that everything is a combination of heaven and earth is again demonstrated. In fact, the same universal directions that applied to the heavens are applied to earth.

> Following the convention of "as above, so below," Chinese geographers identified the basic regions of their country with the various constellations of the night sky said to rule them. Obviously this creates some overlap between astronomy, geography (ti li) and Feng Shui, inevitable in a system which sees mutual interaction as an essential feature of the living universe.[94]

There are two schools of Feng Shui, the Form school and the Compass school. Briefly, the Form school is concerned with the physical features, the form of a landscape and the Compass school "is concerned with a time axis and a complex set of relationships between 'sensitive' directions as indicated by an elaborate many-ring compass."[95]

A summary of the two schools is given by Wang Wei (1323-1374) of the Ming Dynasty.

> The theories of the geomancers (sic) have their sources in the ancient Yin-Yang school. Although the ancients in establishing their cities and erecting their buildings always selected sites (by Feng Shui), the art of

> selecting burial sites originated with the **Tsang Shu** (Burial Book) in 20 parts, written by Kuo P'o of the Chin Dynasty.... In later times those who practiced the art divided into two schools.
>
> One is called "Tsung Miao Chih Fa" (Compass School). It began in Fukien, and its origins go far back; with Wang Chih of the Sung Dynasty it gained currency. Its theory emphasizes the Planets and the Trigrams; a Yang hill should face in a Yang direction, a Yin hill in a Yin direction, so they are not at odds. Exclusive reliance is put on the eight Trigrams and the five Planets, which are used to determine the principles of generation and destruction. The art is still preserved in Chekiang, but very few people employ it.
>
> The other is called the Kiangsi method (Form School). It started with Yang Yun-Sung and Tseng Wen-Ti of Kanchou, and its doctrine was refined especially by Lai Ta-Yu and Hsieh Tzu-I. Its theory emphasizes land forms and terrain (Hsing Shih) taking them from where they arise to where they terminate, and thereby determining position and orientation. (Practitioners) give their whole attention to the mutual appropriateness of dragons, sites, eminences, and waters, obstinately refusing to discuss anything else. Nowadays (during the Ming Dynasty) south of the Yangtze, everyone follows it.[96]

The derivation from the Yin-Yang philosophy is significant since Yang literally refers to the sunny side of a mountain and Yin to the shady or dark side[97], thus showing their origin in geomancy.

More will be said of these schools, but for now we must not lose sight of the central concept of Feng Shui, Qi, energetics.

> Whichever school of thought is followed the main objective is the clarification of the ch'i content of a sight. Ch'i has no equivalent in Western terminology, except perhaps for the Hebrew ruach which has been translated "breath of life." Ch'i is the active energy which flows through the forms produced by Li. As such it is responsible for the changes in form which is characteristic of all living beings and that includes the earth itself.
>
> Ch'i acts on every level - on the human level it is the energy flowing through the acupuncture meridians of the body; at the agricultural level it is the force which, if not stagnant, brings fertile crops; and at the climatic level it is the energy carried upon the winds and by the waters."[98]

Feng Shui is not simply concerned with locating Qi, it is concerned with manipulating the physical structures, whether natural or manmade to enhance and correct Qi flow. It is therefore a hands-on practice, unlike astrology which seems more passive and defensive. A "medical model" is accordingly applied to Feng Shui,

> Just as yoga cultivates the life force in man in both the East and the West, so Feng Shui can cultivate the life force or **ch'i** in the earth as easily as in the West.
>
> Ch'i flows through the earth like an underground stream which buries its course according to changes made by nature or man in the surface of the earth, although the underground streams which can be observed during caving expeditions are not the same as ch'i. A parallel can be

drawn with the flow of ch'i through the acupuncture meridians of the body. These meridians are not the same as the blood vessels which can be dissected by the surgeon's knife, but convey life energy through their own specific locatable channels.

Nevertheless the effectiveness of acupuncture has been admirably demonstrated to the satisfaction of Western medical practitioners on numerous occasions. According to the practitioners of acupuncture their practice relies upon locating these, as yet undissected, meridians and modifying the flow of ch'i through them.

To complete the parallel, the practitioners of Feng Shui manipulate the surface of the body of the earth to influence the flow of ch'i along its hidden veins or dragon lines. The Feng Shui expert is therefore commonly referred to as a **Lung Kia** or "Dragonman," as he traces or "rides" these veins of ch'i from their source high in the mountains (the mythical abode of dragons) to the lower slopes where they affect for good or ill the people living on or near them.

Consequently the art of Feng Shui consists of trapping and pooling beneficial ch'i or deflecting malefic ch'i from the site chosen. The pooling of good ch'i brings not just agricultural fertility but a fertility of the environment, a locale suitable for living free of the background of unease often associated with living quarters in cities, suburbs or individual dwellings built contrary to the prevailing flow of life in the land, or whose "atmosphere" has been muddied by conflict both human and natural.

Such conditions can often be restored to peace by the manipulation of the environment by a "dragon man;" as by analogy, a body can be restored to health by the regularization of the acupuncture meridians.

The parallel between the body and the earth has not been chosen as an arbitrary medical metaphor, but reflects the Chinese view of the wholeness of the universe not divided rigidly into the categories of Western theology (matter and spirit) or science (living and dead). Instead the "dragon man" looks upon the universe as a continuum, much as C.G. Jung saw the universe: The external macrocosmic world being reflected in the internal microcosmic world.[99]

Accordingly, Feng Shui practitioners speak of "cures."

In the context of Feng Shui and following the construction of the hexagrams of the ***I Ching***, man operates as the "completer."

It is said by the sages of China that neither Heaven nor Earth is complete in itself, and it is left to Man, the mediator between the two, to complete things and bring them to perfection. The Taoist view is that conscious effort (illumined by a knowledge of the workings of Heaven and Earth) may, amongst other things, correct the natural outlines of the Earth's surface to a more perfect configuration which would conserve and accumulate ch'i to the mutual benefit of the Earth, Man, and in the long term Heaven. The influence of the weather ch'i and the cycles of the five elements is important, but "blind" when compared with the ability of Man to utilize to the fullest extent the latent ch'i of his abode, whilst living for his own benefit, and when dead for the benefit of his deceased.

> It is inherent in this system of thought that although Heaven directs the life of man, and Earth conditions this direction, by the improvement of an unfavorable natural (Earth) configuration, man may control his own destiny.[100]

Let us now move on to "dragons." Why does one encounter so many dragons in Chinese culture? The dragon, with its curving, undulating shape is the representation of Qi and the Feng Shui practitioner is called a dragon man. Quoting Lazlo Legza,

> Ch'i, the Vital Spirit, fills the world of the Taoist. It is the Cosmic Spirit which vitalizes and infuses all things, giving energy to man, life to nature, movement to water, growth to plants. It is exhaled by the mountains, where the spirits live, as clouds and mists and, therefore, the undulating movement of clouds, mist, or air filled with smoke rising from burning incense, is a characteristic mystic representation of ch'i in Taoist art.[101]

Further,

> The forms and configuration should be looked upon as the body of the dragon; the water and underground springs, the blood and veins of the dragon; the surface of the earth, the skin of the dragon; the foliage upon it, the hair; and the dwellings as the clothes, according to the "Huang-ti Chai-ching" or "Site Classic."[102]

The sixty phases are also called dragons since they are used to trace the veins of earth Qi.[103]

The Azure Dragon is paired with what is termed the White Tiger when evaluating land formations. The imagery of Feng Shui then takes on a sexual tinge.

> First it is useful to know that where there is a true dragon, there will be also a tiger, and the two will be traceable in the outlines of mountains or hills running in a curved course. Moreover, there will often be discernable the dragon's trunk and limbs; even the very veins and arteries of his body running from the dragon's heart will appear in the form of ridges or chains of hills.
>
> As a rule, there will be one main accumulation of ch'i near the dragon's genitals, while it's near the extremities of his body the ch'i is likely to be exhausted....[104]
>
> The landscape portrays the presence of ch'i in its positive (Yang) form as a dragon and in its negative (Yin) as a tiger. The two different ch'i currents in the earth's crust, the one male (positive), the other female (negative) are favorable and unfavorable. These are allegorically called, respectively, the Azure Dragon and the White Tiger. The Azure Dragon must always be to the left (east) and the White Tiger to the right (west) of any site. The dragon and tiger are sometimes compared with the lower and upper portions of a man's arm: In the bend of the arm the favorable site must be looked for, in the angle formed by dragon and tiger, in the very point where the two ch'i currents cross or copulate. They are most happily placed when they form a complete horseshoe, that is to say where two ridges or hills starting from one point run out to the right and left in a graceful curve their extremities gently turning inwards towards each other. Such a formation of hills or mountains is the sure index of the presence of a true dragon.... [105]

> The Chinese dragon may be understood in many senses: The animal of the eastern quarter, the transmogrified immortal, or in the Feng Shui sense, the risings of the landscape in the form of mountain ridges. The ridges and lines in the landscape form the body, veins (Lung Mei) and pulse of the dragon whilst the water courses and pools and underground water courses form the dragon's blood. The veins and water courses both carry the ch'i, the life force of the earth.[106]

This sexual imagery is used universally in the study of energetics as the chapter on Reich will show.

There are three types of Qi with which Feng Shui is concerned: Earth Qi, Heaven Qi and "Weather Qi." Earth Qi runs in currents through the earth and in its water courses. It is associated with the Later Heaven Order of trigrams. Heaven Qi has already been discussed, but, again it is stated that Heaven Qi can override the Earth Qi. Finally, Weather Qi fits between the other two and is governed by them. It is divided into five expressions, rain, clear, heat, cold, wind.[107] Further, the seasons are produced by weather Qi, that is, by the combinations and permutations of the energies of heaven and earth.[108]

Of course, these changes and combinations are seen as orderly.

> Just like the tides ch'i ebbs and flows, not only throughout the day but also throughout the seasons of the year and within the framework of the sixty-year cycle upon which the Chinese calendar is based....

> The interrelation between time, space and ch'i is explained in the "Site Classic" in terms of the twelve terrestrial Branches (**Ti Chih**) and the ten celestial Stems (**T'ien Kan**) used to mark the passage of time. The terrestrial Branches marked twelve double hours of the day and the twelve directions of the compass. Combined with the ten Celestial Stems they form the cycle of 120 fen-chin, which also caters for the 60 day and 60 year cycle of the Chinese calendar. Hence there is a change in direction and quality of ch'i flows every two hours of the day as these ch'i flows are not exactly repeated for the next sixty years. Consequently exact determination of the best starting time for any venture which might involve ch'i - and this extends to activities other than building - is quite an exacting science.[109]

Of the two schools of Feng Shui, the Form School is the older and relies strongly on the intuition of the practitioner. He or she must be able to tell from physical features of the landscape where the Qi flows at a particular site and to recommend both the best sighting and, the best time for sighting at that place.

Certain clues are given by the landscape. Water flows follow Qi flows. The prevailing winds also affect the flow. The shapes of hills are associated with particular elements and planets. The "nine moving stars," actually named for the stars, of the Big Dipper and the Pole star, but not actually stars are associated with and are used by the Form School. They are sometimes called "Terrestrial Stars." These shapes are used to interpret the fate of a possible owner.

Of major importance, however, is the finding of the "dragon's lair," the spot where the flows of Qi come together.[110] Curving shapes are the most propitious and the center of the curve the best spot for sitting especially if

there are gentle breezes, but not heavy winds to draw off the Qi. Everything down to the falling of shadows is noted. Finally the exact positions of the constellations of the night sky are noted. If the site is acceptable, then the proper time will be found for building. This involves the use of the calendar and the owner's horoscope.[111] This time can be calculated down to within six days.[112] By using the hexagrams of the ***I Ching*** the best day of those six can be determined.

The other school of Feng Shui, the Compass School, uses a circular device called the Lo P'an. This compass, like the horoscope originally fit into a square "earth plate."[113]

The Lo P'an actually consists of a number of rings each denoting an aspect of Chinese numerology, astrology, or the ***I Ching***. As stated earlier, the Lo P'an is like a crib sheet of Chinese philosophy. The Lo P'an is aligned with points on the landscape to determine Qi flow. There are three main divisions to the Lo P'an; the Earth Plate or "Correct Needle," the Inner Heaven Plate or "Central Needle" and the Outer Heaven Plate or "Seam Needle." Beyond the Seam Needle are the "Uneven Divisions," the 360 degrees of the circle and the 365 days of the Chinese year. The outermost ring is the Hsiu or twenty-eight constellations.[114]

> The Hsiu together with the other cosmological categories considered in this Chapter make up the building blocks of the Feng Shui compass. An understanding of these makes it possible to understand the compass as a rich indicator of the direction and quality of Ch'i flow entering, leaving and affecting a site. When used in conjunction with their temporal meanings, appropriate times can be ascertained for influencing these Ch'i flows to benefit the overall energy balance of a site be it a whole town, village, home or single room.[115]

In the very center of the compass is the "Heaven Pool" which is a small well containing either a floating or "dry" compass needle.

> In the center of the "Heaven Plate" was a drawing of the Great Bear constellation (often called the Big Dipper), part of Ursa Major which is the most conspicuous constellation of the northern sky. In the divination process, the court magicians would turn the "Heaven Plate" on its axis in the imitation of the movement of the Great Bear's tail around the horizon according to the seasons. Later, the drawing of the Great Bear was perhaps replaced by an actual dipper or spoon made of wood, stone or pottery, and modeled in the shape of the Great Bear constellation. Around A.D. 100 natural magnetite (lodestone) with its unique properties came to be used for the spoon, and it was found that it turned around to face the same point in the sky, no matter which way the board was turned. As the spoon rotated on the bronze plate, the handle, regarded as the pointer, indicated the south. The Chinese characters used today for the word "compass" mean "pointing south needle."[116]

Next come the eight trigrams, then the twenty-four directional points which begin the correct needle sequence.

The "correct needle" is aligned to astronomical south (or north), while the other two needles deviate by seven and half degrees to the west and east respectively.[117]

> Therefore, the inner circles, whose alignment is that of the correct needle or astronomical north are used solely in conjunction with the alignment of the square compass, whilst the middle region and outer region of the compass disk, respectively the inner and outer Heaven Plate (deviating to the west and to the east of the correct needle), refer to the incoming and outgoing "breaths" or ch'i flows affecting the site. Thus we have the correct needle and the inner Rings of the compass interpreting any variation of alignment of the building under consideration from astronomical north, whilst the staggered Rings on the rest of the compass indicate movements of ch'i through the observable orientation of the site. This means that there is not just a "theological" difference between the Plates, but each Plate is specifically used for a different purpose. It might even have been the case that the two Heaven Plates were used, one for Yang dwellings (houses) and the other for Yin dwellings (tombs and graves), in which case it is likely that the outer Heaven Plate was used for the siting of tombs, while the inner Heaven Plate used for the siting of dwellings for the living.[118]

Further,

> Thus the "correct needle" was used to locate the dragon, with the Stems and trigrams indicating the directions, while the Earthly Branches indicated the ch'i of the directions, or the dragons.[119]

As Skinner indicates, the reason for the two outer plates is functional and comprehensive.

> As well as confirming the authorship of the two later Plates, Wu T'ien-Hung makes it clear that the reason for the later Plates was functional, not a response to a change in declination over either time or space. It is not coincidental that both Plates should vary exactly 7 1/2 degrees from the original and still acknowledged "correct needle" because 7 1/2 degrees is exactly one-half of one of the twenty-four azimuthal direction points which form the basis of the Ring system. Wu T'ien-Hung says that "for Earth one follows the Cheng Chen ('correct needle') as everyone knows," implying that the Inner Ring was commonly used to determine the Earth directions, whilst the other Rings are for the more specialized or esoteric applications. This is a functional, not an historic, distinction. The Plates reflect the Chinese insistence on the interaction of the three levels of Earth, Man and Heaven, where the main divisions of each Ring are reflected in the other. The effect each has upon the other is the basic rationale of Feng Shui, which hopes to divine the parallels, and allow man to effect changes in both Heaven and Earth and their influence upon himself.[120]

While the correct needle was used to locate the "dragon" in a landscape, the seam needle was introduced to more accurately indicate Qi flow.

> Having established the two aspects of the basic twenty-four "Correct Needle" compass points, in which every second point indicates direction and every other point indicates a potential dragon, it is obvious that the compass needs a second ring of points staggered half a division to the left or right to give a "round the clock" indication of potential ch'i." No natural landscape is going to be formed so that potential ch'i sources occur only at every second compass point, so by staggering the points half a division, every feature on the horizon can have a corresponding compass ch'i reading.[121]

Together, the three Plates indicate different facets of the site.

> The three Plates of the compass indicate different facets of the site: the outer or Heaven Plate governs, among other things, the richness or poorness of the ch'i flow; the Earth Plate is to be used in dividing the "dragon's pulse" and locating the veins and arteries of Earth ch'i. The ch'i indications on the Earth Plate measure the relative health or otherwise of the ch'i in the earth surrounding the point which is being checked by the compass.
>
> The Middle Plate or Man Plate is to be used to discover the influences of Heaven and Earth or those living at this site.[122]

Again, this is not a work on Feng Shui. Of importance, however, is the fact that such an art or science if you will, exists at all. That Feng Shui holds an exalted place in Chinese life is attested to by the numerous stories of foreigners forced to alter buildings or railroads or to change their construction schedules to fit the pronouncements of the dragon man.

Feng Shui would be impossible, however, were it not for the Qi paradigm at the center of Chinese thought. Feng Shui is not mere fortune telling or superstition. Nonetheless without the theory of Qi it would make no sense at all and, accordingly, could only be classified as superstition. As it is if one accepts the Qi paradigm, Feng Shui indeed becomes a science.

Macrocosmic Qi is the environment in which man "lives, moves, and has his being." The outward manifestations of the movement and combinations of macrocosmic Qi are the cosmos and the heavenly bodies, and, the topology of the earth's surface. Man is formed by and affected by both heavenly and earthly Qi. Man, is the "completer" of the continuum. He is integrally ensconced in it. As such, the study of macrocosmic Qi gives birth to the concepts of time and space, and that of order.

This order is reflected in the calendar, which is itself based on the orderly and predictable inner connections of heavenly and earthly energies. The calendar which is also based on the orderly movements of the heavenly bodies is incorporated in both Chinese stellar astrology and the science of Feng Shui. While these sciences study different aspects of the universe, they incorporate both heavenly and earthly Qi, the entire continuum in their studies. This is demonstrated by the identity of concept and construction of the horoscope with its heaven and earth plates and the Feng Shui compass with its heaven and earth plates.

Man is the microcosm. Man as the microcosm is also composed of Qi. To heavenly Qi he reacts passively by avoiding negative Qi flows and timing his actions to correspond with positive aspects. With earthly Qi, he reacts more aggressively by actually manipulating the landscape and the Qi flows themselves. Understanding the flow of Qi in the macrocosm, man can begin to understand and manipulate the flow of Qi in himself, curing diseases and bolstering his health and well-being. Energetics is central to the Chinese understanding of the macrocosm. It is likewise central to Chinese medicine and the health of man which will be discussed in the following chapter.

# CHAPTER 3
# HUMAN QI AND CHINESE MEDICINE

The third aspect of the universe is the human being. While the heavens and the earth constitute the macrocosm, the human being is the microcosm. He unites heaven and earth and is composed of heaven and earth, or rather, the energies that manifest as heaven and earth. All aspects of the Chinese universe are patterns of energy, and "things" only conceptually.

Looking to the tripartite structure of the hexagrams of the ***I Ching*** one can see symbolically man's position in the universe. In essence, every hexagram represents a situation of human life. There is no hexagram without the human aspect and therefore, it is meaningless to speak of any situation, or even of existence, without human beings. This is very like the empiricism of Berkeley or the developments of Kant. The heavens and the earth are real, but only in relationship to a human observer. In short, when one speaks of existence one means human existence.

But what is man? As studied by Chinese culture, man, like everything else in nature, is a collection of energies that interact and are transformed according to certain predictable laws of nature. The energy of which man is composed, since he is a synthesis of heaven and earth, is, of course, Qi. Chinese medicine, which deals with the human being, views man and treats him as a collection of energy cycles.

> As we have seen, Chinese medicine is primarily concerned with dynamics, with the flow of energy, and in this respect an individual human being was regarded as...., a particular "constellation" of energy, rather than as a physical body that is inhabited by a soul or spirit. And by the same token the life history of an individual is regarded as a dynamic system, as the sum total of the interactions of the sequence of these energy constellations. The physical sites of these dynamic events - whether it might be the organs, the nerves, the muscles, the arteries, or the veins - are thought to be of considerably lesser significance than the nature of those events themselves.[123]

In fact, there would be no "Chinese" medicine without the energy paradigm. Chinese medicine is the study and maintenance of Qi. According to Dr. Ren Ying-Qui,

> Without Qi there is no Chinese medicine. Without an understanding of Qi, Western medicine with its all powerful science, will remain ignorant of the single greatest gift of Chinese medicine.[124]

Man is to the Chinese, an energy system.

> For the Chinese ancients, the integrity and operation of all the body's systems depend entirely on the vicissitudes of this force. For this reason the observation, assessment and use of this life force became the core of ancient medicines, including Chinese medicine, and remain almost up to our own time their primary concern in the pursuit of health.[125]

And further,

> By "Chinese medicine," I mean the myriad and complex array of diagnostic, therapeutic, and philosophical information developed in China since the dawn of time, studied and applied to humans and other animals, apparently originating in the Daoist (Taoist) concept of a universal cosmic energy as the determining factor in life and health.[126]

So central is Qi to Chinese thought that life is defined as having Qi, and death is defined as the absence of Qi.

> Qi means that which differentiates life from death. To live is to have Qi in every part of your body. To die is to be a body without Qi. For health to be maintained, there must be a balance of Qi, neither too much nor too little.[127]

> The origin of life is in the Life Essence (male and female sperm/egg). When these two unite to make one, that is called Spirit; and "Basically the Spirit is the Life Essence Qi derived from food and water."[128]

To understand human Qi and the philosophy of Chinese medicine, however, one must bear in mind the continuum that is Qi. Since Qi is continuous and pervasive, it is nonsense to divorce the human being as an energy system from nature, and, of course, by nature is meant energy, Qi.

> The energy language system which expresses all natural phenomena completely can also be applied to the human body. Human life is nature's offspring, not a human production, and the phenomena of living beings cannot be separated from nature. It follows that the ancient energy language, therefore, will express phases and situations of human energy.[129]

In short,

> Natural energy not only connects with the skin, lungs and other organs of the body, we are totally enveloped in it like fish in water.[130]

When treating the human being, Chinese medicine does not artificially separate man from nature.

> Chinese medicine appreciates the relationship between man and nature. Man does not exist in a vacuum. Human life and death are but a minuscule part of the universe and can be influenced by every other aspect of the universe. Life and death are not separate from nature. Furthermore, the laws governing life are the same laws that govern the universe, namely, the ever-changing balance of Yin and Yang. The human body is subject to changes in Yin and Yang. This includes weather, geographic location, seasons, temperature, colors, tastes of foods, and emotions. In short, our bodies are influenced by every aspect of nature.[131]

All Qi in the human body is referred to as "normal Qi." The sources of Qi in the human being are threefold: Prenatal Qi which is transmitted by a person's parents and stored in the "kidneys," Grain Qi which is derived from food, and Natural Air Qi which is derived from "breathing."[132] Other sources of Qi include the radiations from the stars, cosmic particles, and from the earth itself. These sources while active in all of us are more esoteric and are most fully utilized by individuals trained in Qigong and spiritual alchemy, which will be discussed later. However, in the context of medical practice, these sources can and should be included.

Regarding the divisions of Qi, Dr. Yang terms the Prenatal Qi "Pre-Heaven" Qi, and groups the other two sources of Qi under the term "Post-Heaven" Qi. These are associated with Water and Fire respectively. Dr. Yang's arrangement has the obvious advantage of being consistent with the Pre-Heaven and Post-Heaven orders of natural energy and their implications for the ***I Ching*** and Taoist philosophy. It underlines the fact that man is the link between the heavenly principle and the earthly principle.

Dr. Yang also divides Qi into managing Qi (Ying Qi) which controls and manages the functions of the body, and guardian Qi (Wei Qi) which shields and protects the body from negative, invasive influences.

As discussed earlier in the general discussion of Qi, Qi can best be conceptualized when organized by function. Functionally in the human body, Qi is responsible for movement, protection, transformation of substances, retention of substances and warmth. In other words, Qi is responsible for the organization of the disparate elements of nature joining to form what is called a human being. It is the organizing principle responsible for the physical, emotional and mental integrity of the individual human being. Nowhere more so than in the organization of the human being should it be more apparent that Qi is not a blind force of nature, but a lawful and comprehensible organizing "principle"; a principle that can be seen "from the inside" since the human mind itself like matter, is a "Qi structure." Qi pre-exists matter and mind. When one speaks, therefore, of the organizing and functional aspects of Qi in the human being and medically as well, it is best to speak of the total "human being" rather than the "human body." The physical body is not coextensive with the Qi of the individual human being. Human Qi extends as a field beyond the surface of the skin. The total human being is, in fact, an organized field of energy and should be and, is by Chinese medicine, treated as such. This point of view will become more important as Qigong and the Taoist spiritual practices are discussed. Suffice it to say that when discussing human Qi, one must not "picture" this Qi as having the shape of a human body, but as a field of radiation into which is woven the physical body.

The five types of Qi defined by function in the human body are: Organ Qi, the Qi running and organizing the individual "organs" (again, as will be seen, not physical but functional organs); Meridian Qi, the Qi that circulates through the more well defined (again not materially) pathways or currents of the human energy field; Nutritive Qi, associated with the "blood" and responsible for transforming external elements into the human structure; Protective Qi which defends and protects the system from external, pernicious influences; and, Ancestral Qi, or "chest" Qi, which maintains the rhythmic movements of the heart and lungs.[133]

Additionally, Qi is closely associated with the "blood" (Xue). This blood, however, is not the red or blue liquid of Western physiology, but is defined functionally as the carrier of nourishment through the traditional blood vessels and the energy meridians.[134] Qi is responsible for the movement of blood and the two are a Yin (blood)-Yang (Qi) complementary pair.[135]

In addition to the functions of Qi, human Qi, or rather Qi in the human being can be examined from the aspects of its level and its quality. Concerning the level of Qi, Qi can be either excessive or deficient, that is, too Yang or too Yin. The quality of Qi refers to its purity. If the Qi is impure, it can cause heat in the system and make the system too Yang, that is, raise the level of Qi to an excessive level **at some point**, in the system. If the Qi is pure, it can circulate freely and make the system calm and steady. Impure Qi is designated "Fire Qi" to denote its **quality**, that is, **how** it acts. Pure Qi is designated as "Water Qi." The terms Yang Qi, Yin Qi, and Fire and Water Qi may be associated with one another, but they are not interchangeable. According to Dr. Yang,

> Some people think that Chi is a good quality when it is neither too Yin or too Yang. However, they are wrong. When Chi is neither too Yin or too Yang, this means that the level of the Chi is right. It is a quantitative statement rather than a qualitative one. The quality of Chi refers to its purity, as well as its contents. This quality depends on where and how the Chi originated. Usually the quality of the Chi determines how it behaves and how it effects the body's Yin and Yang when it is circulating in your body.
>
> Within the human body, Chi Kung practitioners have generally categorized Chi into "Fire Chi" and "Water Chi" to express the qualitative purity of the Chi. The terms "Fire" and "Water" indicate the effects Chi has on our body. For example, when Chi that is impure or poor quality circulates in the human body, it may cause heat in the body and organs, and make the body too Yang. It is therefore called "Fire Chi." If, however, the Chi is pure, clean, and circulating smoothly, it will enable the body to remain calm, keep the mind clear and steady, and allow the body to function properly. This Chi is called "Water Chi" because it is the Chi which enables the body to remain calm and cool, like water.
>
> In the thousands of years that Chi Kung has been studied, practitioners have found that the Chi which comes from "Original Jieng" (and is therefore called Original Chi) is "Water Chi." It is pure and smooth, like sunshine in the winter, like crystal pure water flowing smoothly in a stream. Very comfortable and natural. This Chi makes it possible for the wisdom mind (Yi) to remain calm and grow stronger. When this Chi is circulating in the human body, it is smooth and will keep the physical body functioning in a steady, calm, and Yin state.

> Conversely, the Chi which comes from the food and the air is not of as high a quality as Original Chi. Because the body cannot discriminate between good and bad raw materials, many undesirable ingredients in the food and air are also converted into Chi. The quality of this Chi is dirty, and nonuniform, like water which has been polluted. When this Chi goes to your brain, it can excite your emotions and upset your emotional balance. When this Chi is circulating in your body, the undesirable ingredients can change the body into Yang and cause problems. For example, the Chi which was converted from fat can convert back into fat, and plug up the Chi paths. Plugged up Chi channels can have undesirable effects, such as high blood pressure, which speeds up the degeneration of the internal organs. For this reason, diet is a part of Chi Kung practice. Generally speaking, the Chi generated from food which comes from animal sources has more contaminants than the Chi generated from food obtained from plants.
>
> You can see from this discussion that it is very important to distinguish both the level of Chi and its quality. The level of Chi (Yin or Yang) depends on the circumstances, and must have a reference point. The quality of Chi depends upon the essence from which it comes.[136]

An important point is implied in Dr. Yang's discussion. There is no absolute quality or quantity of Qi that is optimum for health. The essence of health is the balance of Qi in the system. The relationship of Qi is relative. Each individual system is different. The point where Yin and Yang and Fire and Water are stable and functioning efficiently defines health **for that person**.

Some practices such as Qigong and Taoist spiritual disciplines are based on the raising of the level of Qi, however, this increase must be performed in a balanced manner and, the Qi circulated efficiently and not permitted to stagnate. For Chinese medicine, the maintenance or restoration of the balance of Qi in the system is the ultimate goal. It is not something achieved once and for all, but a process or program to be pursued throughout life. This is why Chinese physicians were paid only so long as their patients remained well. The payments stopped when the patient became ill.[137] Physicians were expected to be exemplary physical specimens[138] whose task was to teach patients to maximize their health by living correctly.[139]

Since Chinese medicine deals with fields of energy and the relationships of the different types, levels and qualities of the energy within these fields, Chinese medicine is concerned with "patterns" of energy. Disease is associated with (not caused by) "patterns of disharmony." In a system that views itself as concerned with evanescent fields of energy, it is absurd to try to isolate "diseases" and to specify a "cause" of disease. Instead, the entire "pattern" is adjusted.

> Chinese medicine and Chinese philosophy, as we have seen, do not concern themselves very much with cause and effect, or with trying to discover this cause that begets, in linear progression, that effect. Their concern is with relationships, with the pattern of events. Thus, their idea of the way illness begins is very different from the Western view....[140]
>
> The two different logical structures have pointed the two medicines in different directions. Western medicine is concerned mainly with the isolable disease categories or agents of disease, which it zeros in on, isolates, and

> tries to change, control, or destroy. The Western position starts with a symptom, then searches for the underlying mechanism - a precise cause for a specific disease. The disease may affect various parts of the body, but it is a relatively well-defined, self-contained phenomenon. Precise diagnosis frames an exact, quantifiable description of a narrow area. The physician's logic is analytic - cutting through the accumulation of bodily phenomena like a surgeon's scalpel to isolate one single entity or cause.
>
> The Chinese physician, in contrast, directs his or her attention to the complete physiological and psychological individual. All relevant information, including the symptom as well as the patient's other general characteristics, is gathered and woven together until it forms what Chinese medicine calls a "pattern of disharmony." This pattern of disharmony describes a situation of "imbalance" in a patient's body. Oriental diagnostic technique does not turn up a specific disease entity or a precise cause, but renders an almost poetic, yet workable, description of a whole person. The question of cause and effect is always secondary to the overall pattern. One does not ask, "What X is causing Y?" But rather, "What is the relationship between X and Y?" The Chinese are interested in discerning relationships among bodily events occurring at the same time. The logic of Chinese medicine is organismic or synthetic, attempting to organize symptoms and signs into understandable configurations. The total configurations, the patterns of disharmony, provide the framework for treatment. The therapy then attempts to bring the configuration into balance, to restore harmony to the individual.[141]

Kaptchuck summarizes,

> The cause is the effect; the line is a circle.[142]

There are three precipitating facts to disease: Pernicious influences, emotions, and, life style. These factors are not causes. Instead, when present, they allow illness to occur. They create a "climate" for disease. Supporters of Chinese medicine raise an interesting question. If microbes, viruses, et cetera are always about us, why aren't we always ill? Or as Eisenberg puts it,

> The discussion reminded me of a fundamental question in the Western theory of infectious diseases. Given that we are constantly exposed to bacteria and viruses, why don't we become ill from infections all the time? Moreover given that countless bacteria colonize every human body's skin and gastrointestinal tract, how do we manage to co-exist in harmony most of the time but on rare occasions become overwhelmed by these same bacteria? Western medicine has no satisfactory explanation.[143]

The concept of precipitating factors and disharmonies gives such an answer. Except in extreme cases where it is too late for subtler measures, the question should be "What factors are associated with illness in general?" rather than "What caused this specific problem?"

There are six pernicious influences: Wind, cold, heat, dampness, dryness and summer heat.[144] These are usually external and sudden. Again, these are theoretical terms, metaphors. For example, wind does not mean the motion of air that flaps leaves on the trees, but a type of function. Wind produces change and urgency. It speeds things up;

accelerating physical processes. Dampness, another term, indicates heaviness, turbidity. These terms define how the system acts. Pernicious influences are associated with the seasons and are either Yin or Yang.

Concerning emotions,

> Traditional Chinese doctors apply a single conceptual mode to both physical and mental illnesses. In this framework, mental well being influences and is influenced by all other bodily functions.[145]

Leon Hammer goes to great lengths in his book ***Dragon Rises, Red Bird Flies*** to establish the great similarities between Chinese medicine and Western psychosomatic medicine. He states,

> In Chinese medicine all illness has spiritual implications. Such implications are not admissible within the Western model, except in the confines of "humanistic" psychology, where, for instance, Assagioli's psycholosynthesis has expanded the spiritual dimension of psychology. This work of course derives from that of Carl Jung in the earlier part of this century.[146]

It should not be surprising that a mental or spiritual factor is included in any assessment of the human being within a system using the energy paradigm. If the person is conceived of as an interconnective field of energy, in which mind and matter are simply specialized behaviors of that energy, then any change in one aspect of the energy pattern will have effects on the entire pattern which will seek to rebalance itself, if possible. Partial or unsuccessful rebalancing can be seen as disease.

Using this model, Chinese physicians include the concept of "Shen" in their assessment of the individual. Shen is defined by Kaptchuck as such,

> Shen is best translated as Spirit. It is an elusive concept, perhaps because, in the medical tradition it is the Substance unique to human life. If Jing is the source of life, and Qi the ability to activate and move, then Shen is the vitality behind Jing and Qi in the human body. While animate and inanimate movement are indicative of Qi, and instinctual organic processes reflect Jing, human consciousness indicates the presence of Shen. Shen is associated with the force of human personality, the ability to think, discriminate, and choose appropriately, or, as is commonly said: "Shen is the awareness that shines out of our eyes when we are truly awake."
>
> The origin of Shen is analogous to the origin of Jing: Each parent contributes to the creation of the offspring's Shen, yet the Shen is also continuously and materially nourished after birth. Although the English word **spirit** may be used to translate Shen, Shen does have a material aspect. It is a Fundamental Substance of the human body and has no importance to medicine independent of the body. It is as much a part of the body as the intestines. The Western post-Descartes spiritual-versus-material dichotomy is not relevant to Chinese medical thought.
>
> In a healthy person, Shen is the capacity of the mind to form ideas and is the desire of the personality to live life. When Shen loses its harmony, the individual's eyes lack luster and his or her thinking may be muddled. A person so affected may be slow and forgetful or perhaps suffer from insomnia. Certain Shen disharmonies are marked by unreasonable

responses to the environment, such as incoherent speech. Extreme Shen disharmony can lead to unconsciousness or violent madness. Because of its power to activate, Shen is considered a Yang Substance. The Chinese medical tradition speaks of Qi, Jing, and Shen as "the three treasures."[147]

Dr. Yang elaborates,

> It is very difficult to find an English word to exactly express Shen. As in so many other cases, the context determines the translation. Shen can be translated as spirit, god, immortal, soul, mind, divine, and supernatural.
>
> When you are alive, Shen is the spirit which is directed by your mind. When your mind is not steady it is said "Hsin Shen Buh Ning," which means "the (emotional) mind and spirit are not peaceful." The average person can use his emotional mind to energize and stimulate his Shen to a higher state, while at the same time he must restrain his emotional mind with his wisdom mind (Yi). If his Yi can control the Hsin, the mind as a whole will be concentrated and the Yi will be able to govern the Shen. When someone's Shen is excited however it is not being controlled by his Yi, so we say "Shen Jyh Buh Ching," which means "the spirit and the will (generated from Yi) are not clear." In Chi Kung it is very important for you to train your wisdom Yi to control your emotional Hsin effectively. In order to reach this goal, Buddhists and Taoists train themselves to be free of emotions. Only in this way are they able to build a strong Shen which is completely under their control.
>
> When you are healthy you are able to use your Yi to protect your Shen and keep it at its residence: The Upper Dan Tien. Even when your Shen is energized it is still controlled. However when you are very sick or near death, your Yi becomes weak and your Shen will leave its residence and wander around. When you are dead, your Shen separates completely from the physical body. It is then called a "Hwen" or "Soul." Often the term "Shen Hwen" is used, since the Hwen originated with the Shen. Sometimes "Shen Hwen" is also used to refer to the spirit of a dying person since his spirit is between "Shen" and "Hwen."
>
> The Chinese believe that when your Shen reaches a higher and stronger state, you are able to sense and feel more sharply and your mind is more clever and inspired. The world of living human beings is usually considered a Yang world, and the spiritual world after death is considered a Yin world. It is believed that when your Shen has reached this higher, sensitive state you can transcend your mind's normal capacity. Ideas beyond your usual grasp can be understood and controlled, and you may develop the ability to sense or even communicate with the Yin world. This supernatural Shen is called "Ling." "Ling" is commonly used by Chinese to describe someone who is sharp, clever, nimble, and able to quickly empathize with people and things. It is believed that when you die this supernatural Shen will not die with your body right away. It is the supernatural Shen (Ling) which still holds your energy together as a "ghost" or "Goe." Therefore, a ghost is also called "Ling Goe" meaning "spiritual ghost" or "Ling Hwen" meaning "spiritual soul."[148]

A number of points are of importance here. First, both authors agree that Shen is an integral part of the human being. While it can exist independent of the physical body, it is of interest to medicine only in its association with the body. Secondly, allowing for existence apart from the

body, the energy paradigm is more comprehensive than the material paradigm since it allows for (but does not blindly accept) psychic phenomena; such phenomena being simply another aspect of the energy configuration. Thirdly, while it is theoretically possible for the Shen to separate from the body, this does not imply a Cartesian dualism of spirit and matter since such a dualism is unnecessary as an explanatory or ontological tool under the monistic energy paradigm. In fact, the term "monism" as a term denoting an underlying "substance" really has no meaning in the energy paradigm. Finally, while the Shen can exist apart from the body, it can do so only if the level and quality of the Qi in the system is raised to a higher level. This is initially dependent upon the health and maintenance of the body.

> Once you know the residence of your Shen, you must understand the root of your Shen, and learn how to nourish it and make it grow. We have already discussed Original Essence (Yuan Jieng), which is the essential life inherited from your parents. After your birth, this Original Essence is your most important energy source. Your Original Chi (Yuan Chi) is created from this Original Essence, and it mixes with the Chi generated from the food you eat and the air you breathe to supply the energy for your growth and activity. Naturally, this mixed Chi is nourishing your Shen as well. While the Fire Chi will energize your Shen, Water Chi will strengthen the wisdom mind to control the energized Shen. The Shen which is kept in its residence by the Yi, which is nourished by the Original Chi, is called Original Shen (Yuan Shen). Therefore, the root of your Original Shen is traced back to your Original Essence. When your Shen is energized but restrained by your Yi it is called "Jieng Shen," literally, "Essence Shen," which is commonly translated "spirit of vitality."
>
> Original Shen is thought of as the center of your being. It is able to make you calm, clear your mind and firm your will. When you concentrate your mind on doing something, it is called "Jiuh Jieng Huey Shen," which means "gathering your Jieng to meet your Shen." This implies that when you concentrate, you must use your Original Essence to meet and lift up your Original Shen, so that your mind will be calm, steady, and concentrated. Since this Shen is nourished by your Original Chi, which is considered Water Chi, Original Shen is considered Water Shen....
>
> For the average Chi Kung practitioner however, the final goal of cultivating Shen is to raise up the Shen through Chi nourishment while maintaining control of the Yi. This raised up Shen can direct and govern the Chi efficiently to achieve health and longevity.
>
> In conclusion, we would like to point out that your Shen and brain cannot be separated. Shen is the spiritual part of your being that is generated and controlled by your mind. The mind generates the will, which keeps the Shen firm. The Chinese commonly use Shen (spirit) and Jyh (Will) together as "Shen Jyh" because they are so related. In addition, you should understand that when your Shen is raised and firmed this raised spirit will firm your will. They are mutually related, and assist each other. From this you can see that the material foundation of the spirit is your brain. When it is said "nourish your Shen," it means "nourish your brain."[149]

Spirit then has material associations and vice versa. It is, therefore, no great wonder that mental and emotional factors are necessarily considered as affecting the balance of energies in the human being.

The seven emotions considered by Chinese physicians are: Joy, anger, sadness, grief, pensiveness, fear and fright. Sadness and grief, fear and fright can be seen as two ends of a continuum.[150] The emotions act on the Qi and are associated with specific "organs."

> Emotional excess or insufficiency acts on the Qi and on the other Substances. The ***Nei Jing*** states that "Excess joy is associated with slow and scattered Qi; excess anger induces the Qi to ascend; excess sadness and grief weakens the Qi; excess pensiveness generates 'knottedness' or 'stuckness'; fear results in descending Qi; and fright induces chaotic Qi." The seven emotions are also thought to correlate with the five Yin Organs: Joy with the Heart; anger with the Liver; sadness and grief with the Lungs; pensiveness with the Spleen; and fear and fright with the Kidneys. Disharmonies in one of these Organs tends to produce an imbalance in the corresponding emotion and vice versa.[151]

The "organs" will be discussed presently, however, the two organs most likely to be affected by the emotions are the "heart" as the seat of Shen, and, the "liver" which is responsible for harmonizing the emotions.[152] Kaptchuck cautions that while the emotions, and the Organs are related, these correspondences are not to be applied mechanistically. However, suffice it to say that these correspondences again lead to the Chinese philosophical matrix of Yin/Yang, the Bagua, and the Five Elements. The importance for the present work is again, the energy connecting all of these manifestations and the system of correspondences underlying these connections.

Of importance later in the discussion of the work of Wilhelm Reich, is the fact that body and mind are aspects of an energy continuum and, that, as perceived by Reich, disharmonies in mental energy will be mirrored in the body. This will become especially apparent in the discussion of Wai Dan Qigong and Iron Shirt.

The final factor precipitating disease is life style. Included in this are diet, sexual activity, physical activity, and stress reduction. Besides abstaining from or temperately using such substances as tobacco, alcohol, stimulants and depressants, the Chinese conceive of food as medicinal. Diet is used to restore as well as maintain balance.[153] Excess sexual activity, especially ejaculation is considered debilitating. Sex, however, is considered necessary and many techniques for retaining essence have been developed along with herbs that affect the sexual energy. Physical exercise is pervasive in China, especially regimens such as Qigong and Tai Chi which are directed at the energy system of the human being without being excessively harsh on the system.[154]

Oddly to Westerners, other external influences such as trauma are considered, but are relegated to the status of miscellaneous factors.[155]

While Chinese medicine is concerned with the energy field that is the human being, the field is not a random arrangement but a system. It is a system that produces and circulates Qi and other "fluids." The human energy system is organized into "organs," meridians or Qi channels, and "vessels."

This is the "anatomy" of Chinese medicine. It, like everything else derived from the energy paradigm, is a functional, rather than a physical anatomy.

> The tendency of Chinese thought is to seek out dynamic functional activity rather than to look for the fixed somatic structures that perform the activities. Because of this, the Chinese have no system of anatomy comparable to that in the West. Thus, for example, the Organ known as the Liver is for the Chinese very different from the Western liver. The Chinese Liver is defined first by the functions associated with it, the Western liver by its physical structure. This divergence of conceptual approach makes it possible for Chinese medicine to identify Organs not recognized in the West - such as the Triple Burner - and for it not to recognize organs and glands clearly identified by Western medicine - such as the pancreas and the adrenal glands.[156]

The Chinese organs, being defined by functions, are related only tangentially to the Western organs of the same name. It would be utterly ignorant to attempt any sort of correspondence between the two systems.

The Chinese organs are classified as Yin, Yang and "Curious." There are five Yin, six Yang and six Curious organs. Again, these organs complement each other and cannot be artificially separated.

> In the Chinese system, the Organs are discussed always with reference to their functions and to their relationships with the Fundamental Substances, other Organs, and other parts of the body. Indeed, it is only through these relationships that an organ can be defined. (The source of this discussion is the ***Nei Jing***, from which come most of the quotations.) The relationships discussed herein are those that the Chinese medical tradition considers most important in the clinical perception of patterns.
>
> Chinese medicine recognizes five Yin Organs (**Wu-Zang**) and six Yang Organs (**Liu-Fu**). The Yin organs are the Heart, Lungs, Spleen, Liver and Kidneys. The Pericardium is sometimes considered a sixth Yin Organ. The function of the Yin Organs is to produce, transform, regulate and store the Fundamental Substances - Qi, Blood, Jing, Shen (Spirit), and Fluids. The six Yang Organs are the Gallbladder, Stomach, Small Intestine, Large Intestine, Bladder, and Triple Burner. The Yang Organs receive, break down and absorb that part of the food that will be transformed into Fundamental Substances, and transport and excrete the unused portion. The Yin Organs are thought of as being deeper inside the body and are therefore Yin in relation to the Yang Organs, which are more external. The Yin Organs are generally more important in medical theory and practice. There are also six miscellaneous or Curious Organs "**qi-heng-zhi-fu**" mentioned in the classical literature. They are the Brain, Marrow, Bone, Blood Vessels, Uterus, and Gall Bladder. The Gall Bladder is considered both a Yang Organ and a Curious Organ.[157]

Dr. Yang elaborates further

> The concept of the Organs in Chinese medicine differs significantly from that of Western medicine. In Chinese medicine the Organs are systems of functions, and not mere physical objects. Generally, this means that within the description of the Organs, almost all the body's functions can be defined and explained.

In Chinese medical science, the Organs are divided into two main groups: The Yin (Inner) and Yang (Outer) Organs. There are six Yin organs and six Yang organs. Five of the Yin organs (excluding the Pericardium) are called "Tzang" which means viscera. These five (Liver, Heart, Spleen, Lungs, and Kidneys) are considered the core of the entire system. Usually, when a discussion involves the channels and all the Organs, the Pericardium is added; otherwise it is treated as an adjunct of the Heart. According to Chinese medicine, the Yin Organs "store and do not drain." That means that their functions are directed toward sustaining homeostasis, both physically and mentally.

The Six Yang Organs are called "Fuu," which means "bowels," and include the Gall Bladder, Small Intestine, Large Intestine, Stomach, Bladder, and Triple Burner. According to Chinese medicine, these Yang Organs "drain and do not store." This refers to their responsibility in the transformation and the disposal of food and waste. All the Yang Organs receive food or a by-product of food, and then pass it along.[158]

The Yin Organs are "full" and are guardians and distributors of energy, the Yang Organs are "hollow" and produce energy.[159] Each Yang Organ is paired with a Yin Organ and each pair is associated with one of the five phases or elements, thereby fitting, as stated, into the entire matrix of correspondences. Dr. Yang delineates these correspondences as follows:

| | **Wood 木** | **Fire 火** | **Earth 土** | **Metal 金** | **Water 水** |
|---|---|---|---|---|---|
| Direction | East | South | Center | West | North |
| Season | Spring | Summer | Long Summer | Autumn | Winter |
| Climatic Condition | Wind | Summer Heat | Dampness | Dryness | Cold |
| Process | Birth | Growth | Transformation | Harvest | Storage |
| Color | Green | Red | Yellow | White | Black |
| Taste | Sour | Bitter | Sweet | Pungent | Salty |
| Smell | Goatish | Burning | Fragrant | Rank | Rotten |
| Yin Organ | Liver | Heart | Spleen | Lungs | Kidneys |
| Yang Organ | Gall Bladder | Small Intestine | Stomach | Large Intestine | Bladder |
| Opening | Eyes | Tongue | Mouth | Nose | Ears |
| Tissue | Sinews | Blood Vessels | Flesh | Skin/Hair | Bones |
| Emotion | Anger | Happiness | Pensiveness | Sadness | Fear |
| Human Sound | Shout | Laughter | Song | Weeping | Groan |

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Dr. Kuan Hin in his book, entitled ***Chinese Massage and Acupressure***, adds to these associations. [161]

| | WOOD | FIRE | EARTH | METAL | WATER |
|---|---|---|---|---|---|
| ORGANS: | liver | heart | speen | lungs | kidneys |
| CAVITIES & TRACTS: | gall-bladder | small intestine | stomach | large intestine | bladder |
| SENSORY ORGANS: | eyes | tongue | lips | nose | ears |
| AWARENESS: | sight | taste | touch | smell | hearing |
| TISSUES: | ligaments, sinews | arteries | muscle | skin, body-hair | bones, head-hair |
| SECRETION: | tears | sweat | saliva | faeces | urine |
| TASTE: | sour | bitter | sweet | sharp | salty |
| EMOTIONS: | anger | joy | anxiety | sorrow | fear |
| EXPRESSION: | shouting | laughing | singing | weeping | whimpering |
| TIME OF DAY: | morning | midday | afternoon | evening | night |
| LIFE CYCLE: | birth | growth | climacteric | decay | death |
| DIRECTION: | East | South | Center | West | North |
| CLIMATE: | windy | hot | damp | dry | cold |
| SEASON: | spring | summer | late summer | autumn | winter |
| PLANET: | Jupiter | Mars | Saturn | Venus | Mercury |
| COLOR: | green | red | yellow | white | black |
| VEGETABLE FOOD: | corn | rice | maize | oats | beans |
| ANIMAL FOOD: | chicken | mutton | beef | horse | pork |
| METAL: | tin | mercury | copper | iron | lead |
| SIGN: | Dragon | Sun | Bird | Tiger | Moon-Tortoise |

These correspondences become significant for treatment. The creating and destroying aspects of the elements are manipulated to rebalance the energies of the human system. As can be seen, this can be effectuated by any means from diet to astrological timing or climatic change and Feng Shui. In practice each organ has a segment of peak activity during the day[162] and the energy cycles associated with the Bagua and the hexagrams are related to acupuncture in which "timing points" are derived from the ***I Ching*** and the energy cycles previously discussed.[163]

Briefly the function of the organs are as follows:

## Yin Organs

**Heart** - The heart regulates the flow of blood and stores the Shen or spirit.

**Pericardium** - The pericardium is the outer protective sheath of the heart. It has its own acupuncture meridian but for practical purposes is considered with the heart.

**Lungs** - The lungs rule the Qi by regulating respiration. They disseminate and circulate energy and they regulate the water channels of the body by liquefying vapor in the body. Strangely, the lungs also rule the exterior of the body, the hair, skin, and sweat glands. The lungs are intimately connected with Protective Qi.

**Spleen** - The spleen regulates transformation and transportation of things taken into the body. Mainly the spleen transforms food into Qi

and blood. It is the "foundation of post-natal existence." The spleen also governs the blood, keeping it flowing in its proper paths.

**Liver** - The liver is responsible for the smooth movement of bodily substances and the **regularity** of bodily activities. It maintains evenness and harmony in the body. The actual **movement** of Qi depends on the liver. The liver has the critical function of making adjustments, that is, trying to restore balance to the system. The liver stores the blood. It also rules the tendons and nails. Again, the tendons being related to movement.

**Kidneys** - Kidneys store Jing. Jing is the source of life. It is passed on to the fetus by the parents. It is the concentrated essence of the person. The kidneys rule birth, development and maturation. They also, through the sex organs, rule reproduction. They are the transmitters and storers of the genetic code. The kidneys also rule water or fluids in the body. They "vaporize" liquids for use in the body. Kaptchuck calls them "the pilot light." The kidneys rule the bones and help in respiration, or "grasping the Qi."

## Yang Organs

**Gall Bladder** - The Gall Bladder stores and secretes bile which is produced by surplus Qi in the liver. It aids in digestion, and disharmonies in the gall bladder result in anger and rashness, or, in a deficient phase, timidity and indecisiveness.

**Stomach** - Receives food and sends the pure part to the spleen. The spleen sends food essence "up" for use in the body. The stomach sends it down for eventual elimination.

**Small Intestine** - Continues the digestive process of separation. The pure part is sent to the spleen, and the "turbid" part to the large intestine.

**Large Intestine** - Continues the separation and absorption of fluids: eliminates waste.

**Bladder** - Eliminates urine which is excreted by the kidneys, that is, it eliminates the turbid fluids from the body.

**Triple Burner** - The triple burner obviously does not exist in Western anatomy. The triple burner is "where the water channel arises." It has a "name but no shape."[164] The three parts of the triple burner, are, the three divisions of the body: the head and chest, the mid-chest, and the abdomen.

Since the organs are part of a system, specifically an energy system, they are connected so that the energies and fluids of the energy field can flow. These connections are called "meridians." Kaptchuck defines them as,

> The word **Meridian** as used in Chinese medicine came into the English language through a French translation of the Chinese term **Jing-Luo**. **Jing** means "to go through" or "a thread in a fabric;" **Luo** means "something that connects or attaches," or "a net." Meridians are the channels or pathways that carry Qi and blood through the body. They are not Blood Vessels. Rather, they comprise an invisible network that links together all the Fundamental Substances and Organs. In Chinese Meridian theory, these channels are unseen but are thought to embody a physical reality - the Substances Qi and Blood move along them, carrying nourishment and strength. Because the Meridian system unifies all the

parts of the body it is essential for the maintenance of harmonious balance. The ***Nei Jing*** says: "The Meridians move the Qi and Blood, regulate Yin and Yang, moisten the tendons and bones, benefit the joints."

The Meridians connect the interior of the body with the exterior. (As has been said earlier, the distinction between inner and outer has more to do with the significance than with place - the interior is more important than the exterior.) This is the basis of acupuncture, that working with points on the surface of the body will affect what goes on inside the body, because it affects the activity of the Substances when traveling through the Meridians. Every Chinese physician must have a complete grasp of the Meridian system. Most acupuncture points relate to the Meridians and most herbs a doctor prescribes will enter one or more of the Meridian pathways....

Meridian theory assumes that disorder within a Meridian generates derangement in the pathway and creates disharmony along the Meridian, or that such derangement is a result of a disharmony of the Meridian's connecting Organ....

Disharmonies in an Organ may manifest themselves in the corresponding Meridians.[165]

Dr. Yang defines the Meridians as "rivers of Chi."

"Ching" is commonly translated "meridian" or "primary Chi channels." Your body has twelve channels, which Chinese medicine considers to be like rivers of Chi. Each channel, although referred to in the singular is actually a pair of mirror image channels, one on either side of the body. One end of each of these twelve channels is associated with one of the twelve organs while the other end is connected to a toe or a finger (six channels are connected to the fingers and the other six are connected to the toes).[166]

It is essential to note the pairings of the organs and their connections since these connections explain much of the therapeutic techniques of Chinese medicine. Action on an organ is not isolated, but at the very least affects its paired organ, and, more generally the entire energy system through the interconnections of the Qi channels.

There are twelve primary meridians or Qi channels as stated by Dr. Yang. As an overview, Dr. Yang elaborates.

Pairs of Yin and Yang organs belong to the same phase in the Five Phases. Their channels are sequential to each other in the circulation of Chi, their functions are closely related, and disease in one usually affects the other. In Chinese medicine, the channel corresponding to the Yang organ is often used to treat disorders of its related Yin organ.

In the limbs, the Yang channels are on the external side of the limbs while the Yin channels are on the internal side. Generally speaking, the outsides of the limb are more Yang and are more resistant and prepared for an attack, while the internal sides are more Yin and weaker.[167]

The pairs of organs and their associations can be found in the tables preceding this discussion. It is necessary only to say that the timing of activities and selection and application of remedies, et cetera, are

determined by the energy considerations outlined in the previous chapters on cosmology and macrocosmic Qi.

> Disharmonies in an Organ may manifest themselves in the corresponding Meridians. For instance, pain along the Heart Meridian may reflect Congealed Blood or Stagnant Qi in the Heart. Excess Fire in the Liver may follow the Meridian, and may generate redness in the eyes.
>
> An understanding of the interconnections between Substances, Organs and Meridians informs the practices of acupuncture and herbology. These are the two main forms of treatment used in Chinese medicine, and Meridian theory allows the physician to apply them to a particular patient. The goal of all treatment methods in Chinese medicine is to rebalance those aspects of the body's Yin and Yang as harmonious proportion and movement have become disordered. Agitated activity for instance, as in the case of inappropriate anger such as that characterized by excessive Liver Qi, must be calmed. Insufficient activity, say of the Kidney Yang must be tonified to avoid lack of sexual energy. Substances that accumulate inappropriately must be drained - as is done to correct an excess of Fluids in the abdomen. If there is not enough Qi in the Lungs, it must be replenished so that the patient does not continually catch cold. Movement must go in the proper direction. If the Qi of the Spleen descends, causing chronic diarrhea, it must be lifted; if the Qi of the Stomach ascends, causing nausea, it must be sent down. Stagnant Qi must be moved; reckless movement of the Blood must be stabilized. Too much Cold in the Kidneys must be warmed; Extra Fire in the Lungs must be cooled. Whatever is out of balance must be rebalanced. The complementary aspects of Yin and Yang must be harmonious.[168]

In addition to the meridians, there are millions of smaller channels called "Lou" or "Qi Branches" that channel Qi into every cell of the body. There are also more than seven hundred "Shuih" or cavities in the body. Acupuncturists access Qi through these points.

Finally there are eight Qi Mei or Qi vessels in the body which store Qi and act like batteries. These vessels are of importance in both Qigong and Taoist spiritual practices and must be kept constantly full of pure, quality Qi.[169] Kaptchuck considers these vessels as minor meridians[170], but this tends to unduly minimize their importance. More will be said of these vessels in the chapter on Qigong.

Treatment of illness is based upon the level, quality and flow of Qi in the energy field that is the human body. There are two basic disorders of the Qi with two subspecies:

**Deficient Qi** in which the Qi is insufficient to perform its functions.
**Collapsed Qi** in which the Qi is so deficient that it fails to hold the organs in place.
**Stagnant Qi** in which the normal movements of the Qi are impaired.
**Rebellious Qi** in which the stagnation of the Qi has progressed so far that the Qi actually flows in the wrong direction.

Qi is a Yang substance and Deficient Qi is a Yin condition; Stagnant Qi, a Yang condition. Chinese medicine relies on herbs, food, acupuncture and massage to treat disorders of the Qi.

> Qi is in all parts of the body....and there is no part which is without Qi. The Qi flows through specific channels - meridians, as you call them.

> They are conduits connecting all parts of the body. These are the meridians used in acupuncture, and the purpose of acupuncture is simply to re-establish the balance and normal flow of Qi where there is imbalance and stagnation. The purpose of acupressure massage is identical. As for herbal remedies, these are prescribed for the specific purpose of removing any excess or deficiency of Qi. The Qi flows through all internal organs, hollow and solid. Any relative excess or deficiency of Qi will result in disease.[171]

Acupuncture is a Yang treatment (needle inserted to inside) utilizing needles inserted along the meridians to rebalance the flow of Qi. Although there are about two thousand acupuncture points in the body, in practice only a hundred and fifty are used regularly. Older acupuncturists claim that they can actually feel the Qi through the needle. Eisenberg quotes a Chinese maxim that states "When the Qi is obtained, it is like a fish that has taken the bait."[172]

> The process is described by Eisenberg. Each time the acupuncturist inserts a needle, he or she asks the patient, "Do you have it or not?" referring to the patient's having "obtained the Qi" or not. The question really asks whether the patient has felt a sensation of fullness, distention, pins and needles or the like from the insertion of the needle in the spot being used. A reply of no means that the acupuncture point has not been stimulated and the acupuncturist has "missed." The needle is then removed and reinserted a few millimeters away or at a significantly different angle until the patient confirms that the phenomena of de Qi has occurred....
>
> Most Chinese have experienced acupuncture. They are not unduly frightened by it and they understand the phenomena of de Qi. In fact, the patient guides the acupuncturist by saying when an acupuncture needle has hit its mark and elicited the appropriate sensation.[173]

As a good Westerner, Eisenberg wished to feel acupuncture for himself. He describes it as follows,

> Before sticking others, I wished to be needled myself. Dr. Zhang said that wasn't necessary. But I wanted to understand the sensations involved, so that I could learn to elicit them properly in others. He warned me there might be some discomfort at first.
>
> He was right.
>
> He inserted a needle through a commonly used point between my right thumb and forefinger. He called it the He Gu point. On the first pass he went through the skin without causing any pain, but as he twisted the needle, he somehow harpooned a small nerve in my hand and sent a shock up my arm into my shoulder. I yanked my hand away, and held back a scream.
>
> Dr. Zhang thought this was very funny; "You foreigners react this way at first. You are not used to the sensations of acupuncture." This time there was no pain. Only after Zhang started to twist the needle to stimulate the point did I begin to feel a sensation of fullness, as if my hand were swelling from inside out. Then a feeling of distention went up my right arm into my upper back.

> I asked Dr. Zhang whether patients always have some sort of sensation when they are needled. He told me that they should feel no pain associated with the piercing of the skin but that thereafter, when the point is stimulated, they will experience pain, soreness, heaviness, numbness, pins and needles, with a feeling of electric shock. Points in the face can cause a sensation of distention, while those on thick muscle tissue can feel sore. Pain is typical when patients are needled on thick skin body surfaces such as the palm, soles of the feet, and tips of the fingers or toes. A feeling of electric shock may be produced whenever true nerves along the body's extremities are disturbed.[174]

Dr. Hin also reports about de Qi.

> Under correct professional treatment, what he will feel is the so-called De Qi which means **the coming of energy**. Characteristic of De Qi sensations are a sense of heat or cold, weight or pressure, irritation or electrification. There may be pain in some distant part of the body. Patients frequently report a sense of tension along the whole course of the meridian treated.[175]

His patients, however, differ from Eisenberg on the feeling of acupuncture as follows

> After the Doctor had placed his needles at various points in my anatomy, I felt a fortifying warmth, surging and flowing in my injured leg. I had imagined that the treatment would be painful and unpleasant, whereas it was a unique experience, an awareness of power such as I had never dreamt of before.[176]

Since he is treating an energy system, Dr. Hin adds,

> I also endeavor to keep my own energy flow wide open when treating a patient; that is why I cannot look after an unlimited number of people on the same day.[177]

In other words, the energy systems of healer and patient must interact. Perhaps this is why the Chinese place such emphasis on the health of the doctor. At any rate the clinical massage practitioners also insist that their own energy fields interact with that of their patients.[178]

> The masters of massage....do not merely sense and redirect the flow of Qi; they transmit it from their own body into their patient's body by way of the appropriate meridian.[179]

Massage is related to acupuncture in that it affects the energy system, specifically the meridians, externally. While acupuncture is a more extreme and active form of treatment, massage is slower but more comprehensive because it does not confine itself to specific acupuncture points.[180]

Again, Chinese therapeutic massage is designed to free and direct the flow of energy in the body.

> At the Beijing Institute of Traditional Chinese Medicine three years later, I learned the theoretical principles behind Zhu's style of massage. The trigger points he searched for were perceived as temporary and reversible blockages of Qi along acupuncture meridians. The pushing

and pulling of muscles, tendons and bones was performed to re-establish or redirect the flow of Qi and recreate body harmony. By massaging and applying pressure to select points, the masseur could produce an improved physical state: It was acupuncture without the needles. That, at least, was the theory.[181]

While massage is more comprehensive than acupuncture by being concerned with energy blockages, it also is necessarily involved with the "trigger points or cavities." Between massage and acupuncture is acupressure. The masseur also has his version of de Qi. As described by Eisenberg,

> Sun demonstrated that these points felt different from the surrounding soft tissues. They were circumscribed areas, firm nodules, or bands of muscles in spasm. When it came to trigger points, Sun's hands were forever on a seek and destroy mission. Having located a point, Sun applied staggering pressure to it with his fingertip or palm. This "acupressure" (identical to shiatsu) resulted in distant sensations of fullness exactly like those that the acupuncture needle induced. This was the de Qi phenomena as manifest in massage. After applying point pressure for seconds or minutes, Sun would push and pull the surrounding muscles of skin using age-old hand and finger motions. This specialized pulling and rubbing of flesh is unique to massage therapy.
>
> After each of Sun's massages I entered a state of relaxation and heightened awareness identical to the one I experienced with the blind masseur in Taipei. Chinese massage impressed me as a valuable skill that unlike most traditional Chinese medicine, produced immediate and gratifying results.
>
> As for the relation between massage and Qi, Sun maintained that Qi was the foundation of massage theory and practice. A competent masseur could feel the Qi and the trigger points thereby knowing where and how to apply the correct massage.[182]

Chinese massage proceeds along the meridians and follows the five element theory. This allows the practitioner to affect body areas at a distance rather than touch areas that are affected.

> Chinese medicine makes the diagnosis according to the Yin and Yang principles and the laws of the five elements. We do not seek for a disease to combat in the Western sense, we go further and seek the cause of the disease, that is to say the location and extent of the energy imbalance which is the root of your disease. Thus the disease itself becomes a symptom.[183]
>
> The corresponding meridian couples interact according to the rules of genesis and decay. That is why we never observe an affected organ by itself but only in its relationship to other organs or parts of the body that it might have infected, and which might itself infect the other meridians in the five elemental energies....[184]
>
> If you have any kind of infection in one arm, only massage the other. You can always treat a pain in the arm by massaging its corresponding part of your leg: Your shoulder goes with the hip, the elbow with the knee and the wrist with the ankle.[185]

In addition to the external therapies of acupuncture, acupressure and massage, there are the related internal therapies of herbs and food.

> Physicians of traditional Chinese medicine recognize herbal therapy as the most complex and demanding medical subspecialty. In order to prescribe herbal remedies effectively, one must first master Chinese medical theory as well as tongue and pulse diagnosis. The dependable recall of thousands of combinations of well-studied herbal preparations is the next prerequisite. Add these skills to twenty or thirty years of experience and you get a respected herbal doctor.[186]

> Food also is considered medicine. Everything we eat is a kind of medicine.... Every substance has its own influence on excesses and deficiencies in our bodies. Certain foods are more influential than others, particularly when they themselves are excessively yin or yang by nature. For a given patient, certain foods would be unwise to eat, while others would offer a profoundly therapeutic effect.[187]

Chinese herbs like the other therapies are used to manipulate and adjust the Qi in the human system.

> Using herbal medicines, Chinese doctors manipulate these natural relationships to adjust energy imbalances caused by excess or deficiency of these forces in the body.[188]

The meridians are the channels through which herbs work.

> Chinese herbal medicine imparts its healing benefits to the body as much through the meridian complex as through the blood stream. When an herbal prescription is ingested, its vital essence is extracted by the stomach and distributed to the blood by the spleen. After mixing with air qi in the lungs to form usable human qi - the herbal essence travels to the organ for which it has a natural affinity and for which it has therefore been prescribed. There it has a direct vital chemical effect upon the organ, in turn effecting the quality and quantity of vital energy flowing along the organ's meridian. Through the meridian complex, the energy emanates from the treated organ and influences other organs and parts of the body. Herbal liver tonic, for example, will improve the biochemical functions of a weak or diseased liver, tone up its damaged tissues and fortify the blood which the liver nourishes. By correcting the liver's disfunction, the herbal tonic also corrects the imbalance of energies in the liver and tonifies liver-qi. Tonified liver qi benefits the gall bladder through the Yin Yang connection, stimulates the heart through the mother-son relationship of Wood and Fire, improves vision, muscle tone and other Wood attributes, promotes general vitality through the minor meridian connections.[189]

Principles of the five elements and their associations determine the type of herbal medicine used.

> The universal principles of yin and yang and the Five Elements are especially useful here because the same principles apply equally in plants and man, thereby providing a common theoretical framework for both human pathology and herbal pharmacology.[190]

In addition to their categories, herbs are classified as to their energies, their tastes, their tendencies to ascend or descend and their affinities with specific regions of the energy system.

> Medicinal plants are first categorized by their Four Energies, **si qi**, and Five Flavors, **wu wei**. The Four Energies are hot, warm, cold, and cool, and they indicate the basic effect of the herb on the body. Hot and warm medications belong to Yang, while cold and cool medications fall under the Yin head. In other words, these medications which have been proven over time to relieve the symptoms and cure the causes of hot/full/yang diseases are classified as cold or cool yin drugs. Those which relieve and cure cold/empty/yin illnesses are classified as hot or warm yang herbs. The distinction between hot and warm, cold and cool, is simply one of degree. Strong, robust patients can tolerate the more potent, faster-acting hot and cold medications. Weak and elderly patients are generally treated with the milder, slower-acting warm and cool drugs....[191]
>
> The Five Flavors of herbal drugs tie them to the theory of the Five Elements. The five Flavors are hot, sour, bitter, sweet, and salty. The empirical evidence of the ages has shown that each of these five basic flavors indicates a specific pharmacological trait and specific pathological effect of the drug....[192]
>
> The Five Flavors are as important as the Four Energies in determining which medications suit this patient's condition. For example, patients who generally have insufficient fluid in the body should avoid using bitter herbs because they have a drying effect and would only aggravate the patient's fluid deficiency. Similarly, people with energy deficiency must avoid hot flavored medications because this category of herbs tends to scatter energy. The Five Flavors and Four Energies are considered together in selecting appropriate items for an herbal prescription.[193]
>
> Two other important functional distinctions among herbal potions are those of ascending and descending and elevating and suppressing. Medications which cause energy to rise in the body are used against symptoms of descending energy. Medications which cause energy to descend are used in cases of uncontrolled ascending energies; this is known as "rebellious-qi." Elevating herbs tend to move upwards and scatter energy, while suppressing herbs move downward to gather and concentrate energy. Combining these functions, it is said that herbal potions which ascend and elevate the system tend to move vital energy up and out - for example, those which induce sweating or vomiting. They belong to yang. Herbs which descend and suppress tend to move vital energy down and in - such as those which stop sweating or vomiting, purge the bowels or suppress rebellious qi. They belong to yin.[194]
>
> While each individual ingredient in an herbal prescription has a natural tendency to ascend and elevate or descend and suppress, it is the dominant net tendency of the entire prescription which determines how the entire mixture behaves in the body. For example, if items with a strong tendency to ascend and elevate are mixed with an equal quantity of items with a weak tendency to descend and suppress, the entire herbal mixture will tend to ascend and elevate energy. Both the doctor and the herbalist must be thoroughly familiar with the basic nature, dominant tendency, natural affinity, and general effects of every item in the **ben cao** in order to prepare effective herbal prescriptions....

> Once the correct categories of herbal medication have been determined, the doctor must select items from among those categories which have natural affinities for the parts of the body he wants to treat....
>
> The natural affinities of herbs may also be determined by using the Five Element system. Color, aroma, and flavor of the herbal items are used as guides in this system of identification:
>
> An herbal medication with a natural affinity for an organ not only affects that organ directly, but also affects the entire meridian connected to the organ.[195]

As stated earlier food is also considered an internal medicine. This, of course, is connected with energy theory, specifically the sources of qi in the human system.

> Gourmet cooking and herbal medicine both originate in the Daoist philosophy of Yin and Yang. They are extreme applications of the hypothesis that we are what we eat. In the traditional medical theory, Qi, the life force, comes from only three sources - heredity, air, and food. It follows that in order to maintain health and harmony and harmony of Qi, one must consume the correct foods and herbs.[196]

As with all Chinese medicine, food therapy is designed for the individual energy configuration. Dr. Henry C. Lu in his book ***Chinese System of Food Cures***, comments,

> While the energies of foods play an important role in Chinese diet, the Chinese also classify the human body into cold and hot types. One person may have a hot physical constitution, another a cold one. The person with a hot physical constitution should consume more foods with a cold or cool energy; the person with a cold physical constitution, more foods with a hot or warm energy - a plan the Chinese call "a balanced diet." Such a diet is always related to each individual's physical constitution and may differ from one person to another.
>
> During my lectures and in my clinical practice, people often ask me: Is tea good? Is coffee better than tea? Is liquor good for you? There are no absolute answers. In fact, these are the wrong questions. It would make more sense to ask is tea good for me? Which is better for me, coffee or tea? Is it good for me to drink liquor? These questions can be answered correctly. Tea is good for you if you have a hot physical constitution, because tea has a cold energy; if you have a cold physical constitution, coffee is better for you than tea, because coffee has a warm energy. If you have a cold physical constitution, liquor can warm you up, but if you have a hot physical constitution, it may create many symptoms of certain hot diseases, such as skin problems. For this reason, in the Chinese diet, foods with a cold energy are used to counteract intoxication and alcoholism.[197]

The question of how the different therapies are prescribed for a patient of Chinese medicine is consistent with the energy paradigm. No invasive or mechanical instruments or techniques are used for Chinese diagnosis. In fact, the body is never invaded due to Confucian scruples which see the body as a gift of one's parents and not to be violated or mutilated. Surgery is, therefore, almost nonexistent.[198]

Instead, since the body is seen as a system, the inside and outside are linked. Certain external features are examined to determine the internal state of the body.

> The Chinese physician can frequently assess the state of the various organs from a person's outward appearance. The hair reports on the kidneys; the skin on the lungs; the tongue tells us about the heart and the eyes speak of the liver.[199]

Further the doctor will use a four-step "grid" to begin his diagnosis.

> My Western colleagues and myself have the same initial duty, which is to begin by exhausting all possibilities for diagnosis offered us in conversation with the patient without any outside intervention: looking, listening, smelling, asking questions, feeling and palpating.
>
> This four-step diagnosis is offered the Chinese doctor in the form of a pre-established grid, enabling him to assess his findings according to the Yin Yang principles and the laws of the Five Elements. His sensorial awareness is trained to use the grid.[200]

Hin outlines the diagnostic procedure thus,

> The clinical examination begins with detailed observation. The physician assesses the patient's constitution and his motility. He pays particular attention to the complexion, the color of the lips, the tongue, the eyes. In the teachings of the Five Elements, these colorings provide information on the condition of the body organs. They also tell him something more concerning the energy imbalance at stake.
>
> The examination continues with listening and smelling. Is the patient's voice weak, does he speak loud, fast, jerkily? What about his exhalation? Does his breath smell? Even though these symptoms may be hard to identify and interpret, they are just as important for diagnosis as the actual pains.
>
> The third step is one of questioning. The physician asks the patient about his daily life, his habits, his past, his family. The patient should also speak of his illness and describe the way it has developed. It is important for him to locate any pains as precisely as possible. A headache, for instance, may be due to interruption of the energy flow along one of the meridians. There are connections between the stomach meridian and pain in the forehead, between the gall bladder meridian and pain in the temples, between the bladder meridian and pain in the back of the head and nape of the neck, between the liver meridian and pain at the top of the head.
>
> The clinical examination concludes with feeling the pulse and palpating the patient's body for pain or swollen places or points sensitive to pressure. The skin temperature is checked at the same time.[201]

In developing a diagnosis, the physician is looking at the patient in terms of eight key symptoms that express the state of the person's energy balance.

> In the course of his four-step diagnosis the Chinese doctor has been approaching his patient gently and considerately. He has first observed

> him, listened to him and smelled him. Then he has asked him questions, ones that are easy to answer. Finally he has touched him, felt his pulse and palpated his body. To conclude, he must choose a therapy applicable not only to the disease but to the patient's entire person; to do this, he will classify the many findings of the clinical examination under the eight key symptoms of Chinese medicine:
>
> | | |
> |---|---|
> | Depths | Surface |
> | Heat | Cold |
> | Emptiness | Fullness |
> | Yin | Yang |
>
> These differentiations enable us to locate the energy disorder and determine the progression and severity of the ailment.[202]
>
> The Chinese physician examines not only the disorder but also the patient according to the eight key symptoms. Necessarily, this overall exploration leads him to select a therapy adapted to the individual. He may lay the main stress on diet or plant therapy. He may prescribe massage or acupressure. He may use acupuncture or thermic techniques of moxibustion. In acupuncture he disposes of needles in many different shapes and made of many different materials. According to the patient's needs, he may apply additional needles to points not directly connected with the ailment but significant for the general condition. Delicate manipulation of the needles can stem or stimulate the energy flow as required.[203]

The Chinese system of diagnosis points up the centrality of the energy paradigm. If one is dealing with an integrated and interconnected energy matrix, in which one part necessarily influences another, and if one can recognize these influences, one does not need to go directly to the part affected. This saves the patient a lot of pain and suffering. Ask anyone who has had a series of "tests" run by a Western doctor! Just mention the terms "lower GI" or "sigmoidoscopy" to a Westerner that has had these "tests" performed on him and the non-invasive Chinese diagnostic techniques will sound like heaven in comparison.

The main question to a Westerner, however, would be, "This energy-based Chinese medicine is okay, but how effective is it against 'real' diseases?" The question itself demonstrates at least two centuries of a learned Western epistemological bias.

The question one can shoot back at a Westerner is "What do you mean by 'real' diseases?" In other words, the old Positivist canard, "Define your terms."

It is estimated that only twenty-five percent of the illnesses that bring a Western patient to a Western physician are successfully treated by "specific" agents and procedures.[204] By specific is meant a certain agent applied to specifically defined and isolated portions of the body. In most cases, this means some sort of chemical unleashed on a certain type of microbes or as in the case of cancer, a certain type of massive poison applied to what is thought to be a specific type of cell.

Dr. Manfred Porkert in his book ***Chinese Medicine***, estimates that even less, perhaps ten to twenty percent respond "correctly" to treatment.

> Heidelberg physiologist Hans Schaffer even feels that "there cannot be a significant diagnosis in the case of a considerable minority of patients,

perhaps even a majority." Arthur Jores refers to a study of the patients treated by group medical practices in Hamburg, only half of whom were classified as chronically ill. A further thirty to forty percent were said to be suffering from "neurotic ailments," which leaves us with a mere ten to twenty percent of patients whose illnesses respond "correctly" to standard medical procedure. Modern medicine, as Jores puts it, "in comparison to the healing arts of the old fashioned general practitioner, primarily benefits those who hardly ever get sick."

And these findings appear in an even more unflattering light when we observe that by no means do all sick people become "patients." In fact, sociologist Christof Helberger has pointed out "Studies show that between half and two-thirds of physical complaints do not result in a visit to a doctor's office. And these complaints are not necessarily trivial in nature - one need only consult the statistics on untreated illnesses and the early stages of chronic disease." On the other hand, surveys of job-holders reveal that fewer than ten percent of respondents consider themselves really to be healthy, whereas about sixty percent consider themselves to be "in need of medical care to some extent." In opinion samplings (of the general population) more than forty percent of respondents felt that the state of their general health "could be better."[205]

Porkert points out that Western science's greatest achievement has been in the area of eradication of infectious diseases. However, as impressive as these accomplishments are, elimination of the infectious killers does not equal good health, but has shifted the **type** of illness prevalent in society from acute to chronic. Porkert continues,

[s]cience has prolonged our lives, but the ideal of health still remains elusive. Numerous "new" diseases have arisen to take the place of the old ones that doctors have learned to deal with and medical science has thoroughly investigated, and against these, Western medicine is powerless - or there is not all that much that can be done. "In many cases medical science prevents the patient from dying," writes Dr. Arthur Jores of Hamburg, in a work entitled **Medicine in the Crisis of our Times**, "without restoring him to health. It is thus a primary cause of chronic illness." An historian of science Theodore Meyer-Steineg writes: "The theater of operations in the doctor's battle against death has since completely shifted. Cancer and disorders of the cardiovascular system have replaced the infectious diseases as the chief causes of death." This battle has grown increasingly costly as well, the terrain increasingly mysterious and puzzling to the combatants, and - if our interpretation of certain indices is correct - the tide of battle actually seems to be turning against us. Life expectancy has actually declined in certain age groups of the elderly population, and demographers have already posed the troubling question of whether "we are on a verge of a downward trend in life expectancy."[206]

Returning to the injunction "define your terms," Western medicine has taken the tack of defining its failures away.

One way for the doctor to deal with these complaints is to trivialize them, a course of action that medical science will be much more willing to endorse than the use of unorthodox or unconventional procedures. This has been the fate of patients with "neurotic" or "psychosomatic" complaints for sometime now - thirty to forty percent of all patients, according to Arthur Jores' findings. "They were the unacknowledged

> stepchildren of medicine," he writes, "who are dismissed for the most part as malingerers and treated with general contempt." Perhaps no less consequential for patients involved is the widespread opinion among doctors that such complaints are not "well defined, serious illnesses," and by "serious" is meant "life-threatening." But as we have already mentioned the "serious" illnesses have largely lost their terrors for us today, and not simply because they are not all that common and because medical science now has excellent means of coping with them. In addition, the patient is removed from his social milieu the moment the disease is diagnosed and returns only after he's completely recovered. By contrast, someone who is suffering from a less "serious" complaint is expected to carry on as usual with his job, and family and other social obligations, even though his doctor is frequently unable to do anything to relieve his suffering. Besides the illness itself, there's the danger of misunderstanding by the patient's friends and associates, his own growing anxiety about not being able to keep working, which in turn may give rise to conflict in the work place, the "flight" of alcoholism....a continuing downward spiral. Today the generally serious illnesses are not so much those that are "life-threatening" but those that threaten the individual's entire existence.[207]

Further, more sinister consequences of this procedure are described by Porkert:

> Every patient whose doctor has, despite his best efforts been unable to help him will eventually seek a second opinion (at the very least) and make the rounds of the specialists. He may even check into a diagnostic clinic for a "good going over," but like many patients, he will end up with a series of fresh disappointments to add to his original woes. At long last he may discover what he is not suffering from, but he will still have no idea what is really the matter with him. "Modern medicine has long since become a vast galaxy unto itself, through which the sick man wanders in hopeless confusion - and in which, with the increase of specialization, the ranks of competent advisors and counselors are inexorably growing thinner." So writes internist Thure Von Uexkull, one of Europe's most prominent practitioners in the field of psychosomatic medicine. He continues, "Specialists are only experts in their own restricted fields, and this is not only regrettable but even dangerous. The way that medicine is taught, each organ becomes a basis of a separate subject, but diseases rarely confine themselves to a single organ of the body. Thus one may say without exaggeration that a patient who consults one of these highly specialized physicians will often receive not only inadequate medical care but the wrong treatment altogether."[208]

Porkert also discusses the term "iatrogenic" which describes any illness that is inadvertently caused by the physician.[209] Iatrogenic disease includes side-effects to "correct" medical treatment. This is a direct consequence of the narrow isolation and application of specific medicines without regard to the effects of such specifics to the overall system. As seen in our discussion of Chinese medicine, all of said medicine is based upon interconnections. No herbal prescription is given without herbs that are included to reduce side effects. Balance is the model, not isolation.

Because iatrogenic diseases are sometimes treated in the same manner as malpractice, the Western physician many times makes the choice to pass the incurable patient on to the next specialist. The patient simply moves

aimlessly from specialist to specialist.[210] Porkert, while sympathetic points to the medical community itself for responsibility for this situation.

> Nevertheless, the medical community itself is not entirely blameless in this connection, since during the previous heroic age of its most impressive successes it did much to establish the image of medicine as a perfect science, by definition, with no new or unknown diseases beyond its ken. Medical science has managed to keep this reputation more or less intact (though somewhat tarnished and corroded where it has come into contact with reality). But what sort of mistakes could be made in the service of perfect science - other than "human error," of course, which is to say, malpractice? Certainly modern medicine would be better served presenting the public with a realistic idea of its own limitations than by beguiling it with dream images of perfection.
>
> Arthur Jores has even discerned "considerable gaps in present day medical science" and asks if "no more than further research will be required to fill them." The answer he gives is rather pessimistic: "The enormous sums that have been spent on medical research worldwide make it seem very unlikely. Does it not seem more likely, in fact, that there has been some fundamental oversight? And it is precisely our complete lack of knowledge of the fundamental causes of the diseases that assail modern man that is the most perplexing thing of all." Clearly medical science is in a difficult position here. Unlike most other sciences, whose relative progress or lack thereof is not really all that important to us, the unsolved problems of modern medical science will continue to cause a great deal of human suffering, and suffering has necessarily been the primary focus of medical research thus far - for as Jores observes, "Guided by a shrewd instinct, the research facilities simply pounced on those diseases that would prove the most responsive to the methods of medical science."[211]

Perhaps the problem, as suggested here, is a matter of paradigms. Does a scientific paradigm necessarily have to be exhaustive and exclusive? Is it necessary that a scientific practitioner learn and apply only one paradigm?

The writers cited all agree that Western medicine is outstandingly effective against acute, life-threatening illnesses and trauma. Chinese medicine on the other hand has more successes with the chronic patient.[212] The obvious question then is, why can't these two systems be combined? Yes, doctors can still specialize, but the learning of the energy paradigm along with the mechanistic paradigm would, if nothing else, free the physician to treat the unhealthy patient more comprehensively. This is not to say that either paradigm is superior, in fact, the idea of exclusivity is precisely what is to be abandoned. As the discussion of Wilhelm Reich will show, this approach has been applied in the West, usually with strong clinical and anecdotal support. While such "evidence" can be gainsaid, it is obvious to anyone who examines the gainsaying process that it begins with outright ignoring of the evidence, proceeds to fraudulent misrepresentation, and ends with misapplied and botched experimental design by the gainsayers. Kuhn's points about the establishment of paradigms are well taken. When confronting resistance to a change of paradigm, one is not fighting a battle of truth versus falsehood, in most cases, but one group of people with vested interests versus another.

It is not being suggested that all standards be dropped, especially in the critical areas of medicine and health. Scientific procedures must be followed. However, it must be realized that there is more than one type of experimental design possible under the term "science." Further, it must be recognized that "theorization," is just that. Theory is **not proven** by definition. Paradigms, while expressive of facts, are theoretical constructs, no more no less. Theory defines experimental design. As Heidegger states, the answer creates the question. If one is looking for a certain microbe or type of cell to explain a disease like cancer, one will design experiments that trap and isolate microbes or cells. Everything else is left to go through the experimental sieve and/or ignored.

The use and acceptance of more than one paradigm permits more elements to be considered. Nor would this lead to chaos in medicine any more than in any other intellectual pursuit. As a lawyer, I became familiar with Justice Holmes' concept of the "market-place of ideas." Bad, unfounded ideas are not accepted by rational people. Proven, sound ideas are. To believe otherwise is to negate the basis of science. Science is necessarily bound up with optimism. Let the ideas come; if some fool believes that rattling bones in a leather sack can sure cancer, let him lock himself in a room and experiment away. This is called intellectual freedom.

Chinese medicine has the advantage as a complementary system, of having a five thousand year history of observation and clinical practice and a well-defined body of theory. It has a consistent and comprehensive, time-proven paradigm, and the Chinese system works. The People's Republic has attempted to join the two systems. Since the time of the Revolution studies of the effectiveness of the two systems have, as Kaptchuck states, been "produced incessantly." Once again China is the laboratory.

Suffice it to say, that the observation that Chinese medicine is enormously successful with chronic illnesses is borne out by these studies. These, of course, are clinical studies, and their experimental design is beyond the scope of this book. However, they are all available and open as to their procedures. That is the essence of scientific discourse.[213]

The sections in Part Two of this book are intended to show that the energy paradigm is not new to the West. They also show the nature of the success of this paradigm and, the nature of its opposition in the West, especially in the context of medicine. It will also be shown that this paradigm has an objectivity that transcends cultures so that manifestations of energy, whether Qi in China or Orgone or magnetic fluid in Europe, are surprisingly similar or the same. The theories derived from these manifestations are also, though independently developed, almost identical.

More needs to be said, however, concerning the Chinese paradigm. The energy field that is the human being, as stated, extends beyond the physical body. It can be increased or decreased, concentrated and used. The use of this energy has traditionally been in the areas of Qigong, and the martial arts. These will be discussed next.

# CHAPTER 4
# USES OF QI: QIGONG

Eisenberg, in his book ***Encounters With Qi*** states that to the Chinese, Qi is more than just a concept, it is a physical reality.[214] He goes on to explain that the existence of Qi is unproven by Western standards. However, having said that, Eisenberg begins to recount his encounters with a group of men whom he calls "the consummate mystics of China." These men were the "Qigong" masters. Eisenberg defines Qigong,

> **Qi Gong** means "manipulation of vital energy," and the term refers to an ancient practice crucial in the development of Chinese medicine. The masters of this practice, originally Daoist and Buddhist monks, are said to manipulate Qi with their bodies through special breathing exercises, physical training, and intense concentration. Qi Gong masters claim to control their Qi absolutely, directing it to any portion of their body at will and perform seemingly superhuman feats.[215]

Eisenberg goes on to relate several stories of Qigong exhibitions which he personally observed. On various occasions he witnessed a Qigong master break a marble block with his forehead. On another, a master bent iron bars with his bare hands and, on yet another, a Qigong master balanced by his naked abdomen on a pitchfork.

These masters claim that they are able to perform these feats because they have trained themselves to concentrate their Qi. These performances recounted by Eisenberg occurred in the streets of Beijing. He recounts others in clinics and in a documentary on Chinese television.

> Were these performances merely circus acts carried off in grand tradition and style? I didn't pay much attention to Qi Gong performances until a Chinese scientist friend asked whether I had seen the television documentary on Qi Gong. Apparently, the Shanghai Institute of Traditional Chinese Medicine, distinguished for its pioneering work on acupuncture and analgesia, had recently begun scientific investigations of Qi Gong. The documentary, aired on national television, reviewed the history of Qi Gong, then made some startling claims. It suggested that Qi Gong masters had the ability not only to manipulate the Qi within their bodies but also to direct this Qi - in the form of energy - outside their bodies. The manipulation of Qi within the body was referred to as

"internal Qi Gong"; the transmission of Qi outside the body was called "external Qi Gong."

The television documentary had showed a Qi Gong master standing in front of an oscilloscope in a research laboratory. Upon command, the Qi Gong master huffed and puffed. He tensed his muscles to get his Qi flowing, directed it down his right arm, and then supposedly shot his Qi out his fingers. The oscilloscope registered little bleeps of energy each time the Qi Gong master fired away. The research laboratory had also taken pictures of what is said was Qi tracking down the extremities of a Qi Gong master, along the precise course of the acupuncture meridians. The implications were that Qi existed as a physical force and that it could be emitted at will by Qi Gong masters.

Although I did not know it at the time before long I would have a chance to investigate these strange phenomena face to face.[216]

Later in his visit to China, Eisenberg had the experience of witnessing the actual **projection** of Qi at an object at a distance from the practitioner's body. A meeting was arranged with a Qigong master and after breaking some stones, Eisenberg asked the man to demonstrate projecting his Qi.

"But I never aimed my Qi at inanimate objects before, I'll try. What shall I move?" I looked around the room and pointed at a Chinese lantern hanging from the ceiling. It was four feet tall and contained six sections of hand-cut glass held together by strips of hardwood. Six long red tassels hung from its face and a candle flickered at its center.

The Qi Gong master suggested that the tassels would serve as his opponents. He would attempt to set his Qi in motion, direct it through his arm into his palm, then fire at the tassels from three feet away. He walked through his paces once in slow motion to show me where he expected to finish. From that point three feet away from the lantern, I tried to make the tassels move by fanning them with my hand. By waving my hands wildly I could barely influence the two tassels nearest me. The other four remained motionless.

The Qi Gong master was ready. He began his deep breathing and started straining and contorting his muscles by initiating a short series of martial art steps similar in form to Tai Ji Quan. From the waist up, his shoulders, arms, and hands traced circles in the air. From the waist down, his body was anchored like a root in the earth. At the end of his gesturing, his left foot and right arm pointed directly at the lamp. The fingers of his right hand were relaxed, his palm was perpendicular to the tassels. Then it happened. Though he was three feet away, the tassels moved - all six of them. Slowly, the lantern began to swing back and forth. I was speechless. Either I had been tricked or this was my first exposure to forces that Western science had not yet defined.

The Qi Gong master sat down, exhausted. He asked me whether I would like to see him smash a few more rocks. I told him to relax. It was one thing to train people to break rocks or break concrete slabs on their chest. But moving inanimate objects without touching them was another thing altogether. When a Qi Gong master smashed a rock, was he using his physical strength alone or his physical strength coupled with Qi? Could he really repel people with his Qi? Did acupuncturists

really send Qi through their needles? Do people who study Qi Gong actually possess unique powers?[217]

Under questioning by Eisenberg, the master admitted that some of the Qigong demonstrations were mere tricks, but he insisted that with true Qigong masters, a minimum of physical force and a maximum of Qi are used.

The Qigong master explained that he could feel the Qi "flowing" in his body,

> "It is inside of me. It is a part of me, like an arm or a breath. Can you explain what it is like to exhale? Emitting Qi is like exhaling to me. Can anyone fully understand a breath?"[218]

Strangely and consistently, Reich and Lowen's patients also speak of "streaming" or flowing sensations when the bio-energy is aroused.

Eisenberg relates one more personally observed instance of the projection of Qi.

> Both Director Lin Hai and Comrade Lin Ho-Sheng knew how eager I was to see a demonstration. They agreed to show me an example of Lin Ho-Sheng's talents. Comrade Lin closed the windows and shut off the electric fan in the room so that the air would be still. It was a brutally hot summer day, with temperatures between ninety and a hundred degrees. Comrade Lin took an ordinary piece of string attached to a needle with a two centimeter long piece of rubber with three feathers stuck into one end - a makeshift dart. He asked me to stick the needle into the dart and suspend it wherever I wished. I tied the string to a latch at the top of the window sill about ten feet off the floor. The dart dangled in the air twisting freely for a few seconds as we walked to the other end of the room to wait. In a minute the dart stopped moving. Lin put on a surgical face mask so that his breathing would not agitate the air as he approached the dart.
>
> Comrade Lin carefully walked across the room, keeping his head and neck upright without swinging his arms. He could have been a cat stalking a bird; he was so silent and sure-footed. As he got within a few feet of the dart, he brought his outstretched right arm into a horizontal position with his palm about three feet directly under the dart. He spread his fingers, and the muscles of his hand and forearm began to tremble slightly. Beads of sweat appeared on his forehead. His neck veins bulged as he took a deep breath and held it in for a moment. The dart remained motionless until Lin rotated his palm clockwise at which time the dart rotated counter-clockwise. When he held his hand absolutely still, the dart stopped moving. Sweating profusely, he repeated the twisting motion several times; each time the dart stopped or moved in synchrony with his hand. By bringing his left hand under the dart, he increased the rotation. Then, by moving his hand simultaneously in a horizontal plane, he set the dart swinging back and forth. He stepped back visibly fatigued, ripped the mask from his face, and yelled "What do you think now?"
>
> Like the experiment with the lantern months before, this demonstration **seemed** to suggest the existence of Qi. This time I had witnessed the phenomena as an official guest of a government research laboratory.[219]

Eisenberg's experiences are quoted at length because they raise a crucial point in the debate about the energy paradigm. Since all theories

have to have some contact with reality, that is, they must explain actual facts, if one posits an entity such as a neutrino, a quark, an energy called Qi, does the theoretical entity have to **exist**? And, **how** is the entity supposed to exist? Our earlier discussion looked at Qi as a theoretical construct; Eisenberg's reports strongly suggest the "physical" existence of a fluid-like substance, Qi. Is this, in fact, the case?

Eisenberg suggests that the energy paradigm is broad enough to encompass both and to be capable of experimental proof.

> Practitioners and scholars of traditional Chinese medicine insisted that Qi is a physical as well as an intellectual entity. For twenty-five hundred years China experimented with Qi as it related to the prevention of disease, the preservation of health, physical diagnosis, and the treatment of all human illnesses. In the 1970's in the laboratories like the Shanghai Research Unit, modern Western scientific principles were applied to these experiments for the first time and the preliminary findings were startling. But could these findings withstand the scrutiny of professional skeptics?[220]

It is interesting to note that Reich also claimed to be able to detect and actually **see** biological energy and conducted several experiments in Western laboratories during the 1930's and 40's. These experiments will be explored in the section on Reich in Part Two.

As stated earlier, the energy paradigm by being monistic, can encompass both material and mental phenomena. The terms "material" and "mental" lose meaning, however, in a monistic system. The term "physical" could be acceptable if defined broadly to mean something that obeys physical laws. In other words, both the mechanics taught in first year physics and the parapsychological phenomena of the lab can, under the energy paradigm, be included under the heading "physical phenomena."

Further, it is one thing to state that the body can be viewed as an energy system, and quite another to actually **use** this energy. Qigong and the Chinese martial arts do just that. To object that these feats are simply cases of mind control or mind over matter begs the question.

In China, as observed by Dr. Yang, Qigong denotes long study and practice to master the art and science of using Qi. Dr. Yang defines Qigong

> We have explained that Chi is energy, and that it is found in the heavens, in the earth, and in every living thing. In China, the word "Kung" is often used instead of "Kung Fu," which means energy and time. Any study or training that requires a lot of energy and time to learn or to accomplish is called Kung Fu. The term can be applied to any special skill or study as long as it requires time, energy, and patience. Therefore, **the correct definition of Chi Kung is any training or study dealing with Chi which takes a long time and a lot of effort.**[221]

Dr. Yang's definition of Qigong is generic. In his own works, Dr. Yang comprehensively elaborates the extent of the theory and uses of Qigong. Presenting the tricks and feats of Qigong practitioners at the beginning of this Chapter was intended to demonstrate the possibilities of the use of Qi by people who have been able to master and direct the Qi of their own energy fields. However, Qigong is not simply a matter of tricks and feats,

nor is it as Eisenberg suggests, a matter of mysticism. For one dealing with the Western mechanical paradigm, anything that does not fit can be dismissed as mysticism. To those working within the energy paradigm, however, Qigong is scientific or at least, rational.

If one conceives of a human being as an energy field, and, that such a field is monistic, allowing every manifestation of the field to include both a material, and a mental aspect, and that a change in any part affects all the other parts, then it follows that the organism can change the pattern of its own energy field. This is the basis of Qigong. It is the voluntary and wilful reorganizing of the energy pattern to accomplish a goal. This goal could be the balancing of one's belly on a pitchfork or it could be the attainment of spiritual immortality.

Dr. Yang enumerates four traditional uses of Qigong: scholarly Qigong, medical Qigong, martial Qigong, and religious Qigong.[222]

Scholarly Qigong is actually a more philosophical approach to the subject. By learning to regulate one's Qi, the scholar, Confucian or Taoist, could cultivate a calm mind and body. With a calm mind, the scholar could maintain the detached, objective mental state necessary for scholarship. Further, the scholar by being in control of himself could exemplify the virtues necessary as an example to the less enlightened people over whom the scholar, under the Chinese bureaucratic system, might have authority. Finally, in order to continue their work, and to efficiently perform the duties of the scholar magistrate, Qigong was used to maintain good health. A scholar practitioner's ends were limited. They did not pursue the study or cultivation of Qi beyond the maintenance of health or the steadying of the mind, since study and literary expression were their goals, not martial feats or religious enlightenment.

Medical Qigong is almost self-explanatory. It is the use, directing and enhancement or diminution of Qi to maintain health and cure disease. The first Qigong practitioners that Eisenberg encountered were lay people who claimed to have cured serious diseases in themselves by the use of Qigong exercises. Dr. Yang states that Chinese medical practitioners have studied Qigong the longest of any group. The theory behind medical Qigong is not difficult. If the energy in the system flows freely through all channels, maintains a certain level, and a certain degree of purity, a person is healthy. If the flow is restricted, or the Qi stagnant; if the purity of the Qi is denatured; if the level of the Qi is insufficient, or overwhelming, disease and organ damage can result.[223]

To restore health, obviously the Qi flow, level and purity must be brought back to a healthy state. Qigong exercises are used for this purpose. The Qi is directed by the patient himself to correct the imbalance. Dr. Yang cautions that exercises alone can be used when one is only facing a matter of stagnation. When organ damage is involved, medical procedures are necessary.[224]

Martial Qigong is utilized to strengthen the body and the energy field for combat. Concentration of Qi is also used to deliver maximum power in a fight. Traditionally Qigong and medical theory were combined to give the martial artist the knowledge of the vital points of the body.

Dr. Yang cautions that since much of martial Qigong is used to increase the Qi of the external parts of the body, this practice can cause overdevelopment of the musculature. When the training ceases, or simply in the process of aging, this energy disperses leaving the body flabby, and shortening the life span. This is why many martial artists develop both external and **internal** Qigong practices. The differences between the two terms will be explained below. At this point, external Qigong concentrates on the surface of the body and the muscles. Internal Qigong concentrates on developing the softer parts of the body, avoiding withdrawal of Qi from the internal organs.[225]

Finally, Qigong is used to aid in religious enlightenment. For both Buddhist and Taoist religious practitioners, the goal of Qigong is to strengthen the internal Qi and to lead the Qi to the Shen or spirit. The Shen is energized thereby and vibrates at a higher frequency. As the Shen is energized its inherent powers are awakened and in the enlightened state, the practitioner can "see" and understand the spiritual aspect of the universe. If the Shen is sufficiently energized it can survive the death of the body. It may then either avoid further incarnation, or if not developed that far, at least have some control over its future incarnations.[226] Chinese spiritual practices will be discussed in more detail in the following chapter.

Qigong is the control and manipulation of Qi in conformity with natural laws. Having discussed human Qi and Chinese medicine, one has some idea of how the energy system that is a human being works and is constructed. Our discussion of the forms of macrocosmic Qi must also not be forgotten. Again the human being is a fish in the ocean of Qi. If he fights the ocean, even the most developed of practitioners will fail. That is why Qigong involves timing, in accordance with the celestial principle, at a suitable place, in conformity with the earth principle. Qigong practitioners are sensitive to all aspects of Qi and regulate their activities accordingly.

In the body, as stated, Qi flows through channels called meridians and through thousands of luo or smaller channels. The flow of Qi is controlled by and controls the organs of the energy system. If the flow of Qi is obstructed or sluggish, poor health results. To regain health, the energy flow must be reinstated.

Blockages are cleared by a stronger flow of Qi. This involves building Qi within the body so that a strong flow can be generated. Qigong aims at converting the original essence or Jing received from the parents and food and air essence taken in from the environment into useable Qi. Dr. Yang summarizes,

> When you practice Chi Kung you are looking to build up the Chi in your body, to increase the efficiency of the conversion of Essence into Chi, and to increase the smoothness of the Chi circulation. In order to increase the smoothness of the circulation you must build up the level of Chi and create Chi potential. When there is a difference of potential, the Chi will flow from the area of higher potential to the area of lower potential, thereby increasing the circulation. This will also clear up blockages that hinder the flow of Chi.[227]

Dr. Yang lists four methods of building Qi: physical stimulation, mental stimulation, energizing the Shen, and miscellaneous practices.

Physical practices are similar to Western physical exercise except that, being a monistic system, the mind is concentrated on the area being exercised. The mind "leads" or draws the Qi to the area involved. The theory is that since movement requires Qi, repeated movement will call for more Qi. The system therefore, must convert Essence to Qi to meet the demand. After exercising, the mind is again utilized to help keep the Qi from dissipating into the air. One may think of this in terms of the Qi oozing from the pores, however, since the Qi field does not stop at the skin, the Qi is already mixing with the air. The concentration of the mind strengthens the integrity of the system and keeps the Qi generated in one place. After exercise, the Qi generated, if left to its own devices, will circulate back into the internal organs. The flow will be strong and blockages loosened from the increased flow of Qi. Dr. Yang again cautions that overexercise can cause the body to become too Yang or positive, overwhelming the organs which are used to handling only a certain level and quality of Qi, thereby causing degeneration.

Mental stimulation is a much harder practice than physical stimulation. Basically, the mind is concentrated on an area of the energy system, and, since "the mind leads the Qi," Qi will flow to that area. The mind must be relaxed and lead, not force, the Qi. Qi flows, it is not pushed. Qi will follow a grade or path, but will be uncontrolled if pushed.

Energizing the Shen is a more difficult concept. As discussed in the context of Chinese medicine, the Shen, while theoretically separable from the body, is in fact, inconceivable without the physical body. This is probably because in most of us the physical body contains and produces the bulk of the energy for our energy system. The Shen in such circumstances is, as medicine conceives, just one more "part" or region of the energy system. It may have some input into the governing of the Qi, but this role is limited. The technique of raising the Shen consists of calming the mind and the emotions and directing energy to the Shen. This is a complicated and painstaking task that many practitioners eschew as too difficult. By directing energy to the Shen, the Shen is able to rise to a level of control over the other parts of the system. It then can calmly manage the Qi to obtain its goals. As the Shen is fed more and more energy, it becomes capable of an existence separate from the body. This, however, approaches the religious and spiritual goals that will be discussed in the next chapter.

Under the topic of other methods of increasing Qi, Dr. Yang lists the basic medical interventions; acupuncture, herbs and massage, which have already been discussed.

In order to examine Qigong theory, a further discussion of anatomy is necessary. In the exposition of Chinese anatomy provided in the preceding chapter, it was mentioned that in addition to the organs, meridians, and luo, there were eight other structures called "vessels." These vessels were compared to "reservoirs of Qi." This is exactly their function. The eight vessels store the Qi that is built up by the practices described above. For the Qigong practitioner it is of the utmost

importance that these vessels be constantly full of pure, high quality Qi so that as and where the practitioner requires it, a steady flow of Qi is always available. Most of Qigong practice therefore consists in filling these reservoirs and maintaining a constant flow of high quality Qi. Additionally these vessels exert a strong effect on the psychic functioning and are called the "eight psychic channels."[228]

These eight vessels are: The Governing Vessel, Conception Vessel, Thrusting Vessel, Girdle Vessel, Yang Heel Vessel, Yin Heel Vessel, Yang Linking Vessel and Yin Linking Vessel. The most important of these vessels are the Governing and Conception Vessels which are linked to produce the "Small Circulation."

In addition to being reservoirs for Qi, the Thrusting, Conception and Governing Vessels also aid in protection of the body and in regulating changes in the life cycle.

The following is a brief discussion of the individual vessels.

The **Governing Vessel** is the "confluence" of the Yang channels. It runs through the middle of the back and governs the Yang meridians. The Governing Vessel can be used to increase the Yang energy of the system and to circulate the Guardian Qi. The Governing Vessel also feeds the five ancestral organs, especially the brain and the spinal cord. This raises some interesting questions concerning chiropractic which deals with the spine, and as such could be described as a Yang treatment system.

The **Conception Vessel** runs down the front midline of the body and is connected to the Thrusting Vessel and Yin Linking Vessel. The Conception Vessel is responsible for all the Yin channels of the body and can increase the Yin energy of the body. It feeds the uterus and the entire genital system. Hence the name.

The **Thrusting Vessel** connects and supports the Conception Vessel with which it regulates the kidneys, the location of the system's original Qi. In Qigong, the Thrusting Vessel is of paramount importance since it intersects the two most critical cavities in the body: the Hui Yin and Yin Jiao. The Hui Yin is where the Yang and Yin Qi are transferred, and the Yin Jiao is where the Fire Qi from food and air combines with the original or Water Qi.

Further, the Thrusting Vessel is connected to the marrow of the spinal cord and thus to the brain. Since the goal of "marrow washing" Qigong is to lead Qi into the marrow of the spinal cord and thence to the brain and then to nourish the Shen, the importance of this vessel should be obvious. Again chiropractic comes to mind.

The **Girdle Vessel** is responsible for the gall bladder but more importantly for the horizontal balance of the Qi system, providing a centering function. The Girdle Vessel is also involved in the leading of Qi from the kidneys to the Lower Dan Tien which is a movement used in Qigong training.

The preceding four vessels are located in the trunk and are generally considered the most important. The next three are located in the trunk and the legs. Dr. Yang states that the **Yang Heel Vessel** regulates the Yang channels, but seems to imply that the Qi produced in this channel is of more of a supporting nature to the Governing Vessel. He points out that the Qigong training of this vessel is "Wai Dan" or external in nature.

This may very well be true, however, many of the bioenergetic exercises of Dr. Alexander Lowen, which will be discussed later, work on the legs in an effort to "ground" the patient or practitioner. This is so that the mind will not be free to roam away from the reality represented by the earth. Perhaps the leg vessels, Yin Heel as well Yang Heel provide this same function in some manner "plugging into" the Earth's Qi as steadying to the system?

The **Yin Heel Vessel** is connected with the kidneys and is, therefore also involved in the process of nourishing the brain and Shen with Qi. Again, Lowen's therapeutic exercises come to mind and will be examined with this in mind.

The **Yang Linking Vessel** also regulates the Qi through the Yang channels. This vessel and the Yang Heel Vessel are only emphasized in Iron Shirt Qigong, which due to its concentration of Qi in the outer musculature of the body would seem to contradict the goals of Lowen's therapy.

There is almost no discussion of the **Yin Linking Vessel** since it is rarely trained in Qigong.

Dr. Yang states that these vessels are not completely understood. Contradictory research findings are coming out of Japan, and the French claim to achieve therapeutic effects from these vessels through acupuncture. Admittedly, the discussion of the last four vessels is inadequate. For the purposes of traditional Qigong training, however, the production, storing and circulating functions of these vessels is of most importance. They are best conceived of as "Qi batteries" by which the system can be charged.

In addition to the eight vessels, Qigong is also concerned with three "paths" or Qi flows in the body: the Fire, Wind and Water paths. These paths are utilized when the practitioner circulates his Qi. The purposes of circulating the Qi are to strengthen the system and to nourish the spirit. By circulating the Qi, Essence is converted to Qi and exerts a cooling and purifying influence on the Fire Qi in the body. Qigong practitioners believe that the system in its normal state is too Yang. While this is good for protective purposes, it also leads to degeneration, or "burn out" of the system. The cooling but not extinguishment of the Fire Qi will make the system more Yin and lead to longevity. Longevity is necessary since the nourishing of the Shen and the attainment of enlightenment are painstaking and time consuming goals, hence the application of the term "Gong Fu" to these practices.

Qi normally flows through the Fire Path which moves down the Conception Vessel and up the Governing Vessel in sync with the energy clock discussed in a previous chapter. Because this is the natural flow of Qi, Small Circulation through this path is most often trained.

The Wind Path is in effect a reversal of the flow of the Fire Path. It is used to counter a condition of excess Yang. Water Qi is also carried through this path.

The Water Path passes through the marrow of the spine and nourishes the brain. This is different from the Fire Path which does not travel through the spine. Even the average person has some flow through the Water path, generally at night. There is, it is to be noted, a

connection between the flow in this path and the genitals. Sexual stimulation and reversal of flow are used in some forms of Qigong to increase the nourishment of the Shen.

Finally, there are two "circulations" of Qi that are utilized by Qigong practitioners. The first, the "Small Circulation," which has already been mentioned circulates Qi through the loop formed by the Governing and Conception Vessels. The Qi circulating in this circuit between the head and genitals, can be conceived of as the coil around the magnet in a generator. The Small Circulation is accomplished first. This mixes the Qi to a proper consistency and power, then, the Qi so generated is expanded into the "Grand Circulation," which includes the twelve major meridians in addition to the vessels involved in the Small Circulation. The circulation of strong, pure Qi in the Grand Circulation assures that the energy system will be at its maximum efficiency and that the aging process will be slowed. As must be apparent, a practitioner who can voluntarily build and lead his Qi into achieving Grand Circulation must have achieved a great deal of control over his energy system. Qigong takes years of work and intense concentration.

All aspects of the energy system must be "regulated," that is brought to a naturally integrated and balanced, but high-functioning level. This is achieved by consciously bringing the parts or regions of the system into such a high-functioning relationship. The pattern is adjusted by regulating the body, the breath, the emotions, the (sexual) essence, the Qi itself, and the spirit or Shen.

This may sound like just another of the interminable open-ended yoga practices with which so many Westerners have become familiar and bored. However, the bottom line in all of these practices, Qigong being no exception, is the production of a "new person" from the roots of the old. This requires a change from the bottom up. Interestingly enough, the "body therapies" of the West, those of Reich and Lowen, for example, also begin with changing the body and its breathing patterns. The rational or rather realistic expression of the emotions is built on this foundation. This makes an enormous amount of sense since if the patterns of the body are so skewed or inhibited that a stimulus cannot follow its normal channels for analysis and response in the organism due to a spastic musculature, pinched nerves, constricted blood vessels, et cetera, then obviously the organism cannot respond in a reality-based or appropriate manner. If the lines are scrambled, the call to Washington ends up in Kalamazoo. The response comes from Duffy's Tavern rather than the Pentagon and the stimulus receives an improper or incomprehensible response.

The body, including its breathing functions, must function properly before the system as a whole is capable of efficient and rational functioning. A calm and relaxed body will give confidence and orientation to reality. The body, being physical, plugs the system into the earth, or in other words, "grounds" it.

With the weight of the earth to add ballast the emotions are not free to fly about without any form of reference. They can be calmly assessed and induced to conform to reality. This does not mean that they are eliminated, but simply that their expression becomes appropriate to the stimulus.

While it is tempting to go into detail on specific Qigong exercises, there are a number of books by Chinese masters which are comprehensive and exhaustive. The works of Dr. Yang Jwing-Ming, quoted often in this book are easily followed yet intellectually honest and authoritative and are highly recommended for specific practices. In the context of the present chapter, it is enough to point to the similarities between Western psychotherapy, and the Chinese Qigong practices. Although, due to its own unique history, the term "psychotherapy" in the West has connotations of medical pathology, in the more positive aspect of "human development" or "human potential" the psychotherapies, especially those involving "body work," have, to a point, essentially the same goals as Qigong.

The Western psychotherapies, however, stop short of including the more specialized goals of certain types of Qigong practices. These are the martial and spiritual goals associated with Qigong.

In order to understand more specialized applications of Qigong, one further concept must be presented. This is the division into external, "Wai Dan," and internal, "Nei Dan," practices. Wai Dan, as the term implies, focuses on training the external part of the body, especially the limbs. This causes Qi to build up and circulate in these areas and then, if unimpeded, to flow inward to nourish the internal regions of the energy system.

Nei Dan means to build up and refine the energy internally; inside of the body, instead of in the limbs or on the surface. Energy is then led **outward** towards the limbs and the surface.

As an example of this division, Chinese martial arts are divided between the "hard" or external styles, such as Shaolin boxing, and the "soft" or internal styles such as Bagua (eight trigrams boxing) or Tai Chi.

The external or hard styles produce energy on the surface of the body. Hard direct kicks and blows are delivered and a state of tension is maintained. While it is simplistic to draw hard and fast divisions between martial styles, since the Chinese generally train both internally and externally, for purposes of illustration, the techniques of Iron Shirt and Golden Bell Cover are the supreme achievements of the external emphasis. In Iron Shirt the muscles and the external energy field are strengthened to the point where the body becomes impervious to blows. By drawing the testicles up into the body and by projecting the Qi over the face so that even the eyes are protected, the practitioner has achieved Golden Bell Cover.[229]

Iron Shirt is achieved by a long process of beating the body with a progression of increasingly heavier and harder objects with increasingly harder blows. The energy continually adjusts till it can be projected at will. Of course, there are two components to this practice; the building up of energy over time so that the Fasciae or muscular bundles in the skin can be suffused with energy, and, the training of the mind to lead the energy where needed.

When Reich's work is discussed it will be seen that the hardening of the musculature is a sign of an underlying psychological conflict. Both the mental complex and the muscular knot are to be softened and dissolved. The difference between a neurotically produced hardening of

the muscles and Iron Shirt seems to be that the Iron Shirt practitioner proceeds voluntarily, consciously, whereas the neurotic's choices are mostly unconscious and not especially voluntary. One might ask why one would voluntarily harden one's muscles and energy field when, as Dr. Yang notes, such a process could lead to energy diffusion and deterioration, and one can also ask if the psychological balance of the Iron Shirt practitioner is in any way altered by his physical pursuits? No data is available to this author at this time, but it would be a fascinating subject for clinical study.

The softer styles of Chinese martial arts seem to be less stressful on the system. Certainly they are not quite as hard on the body. Energy is produced internally and led out. However, this energy is generally led less directly and less energy is expended to obtain the desired result.

An example is Bagua which is based on, as the name implies, the eight trigrams. In fact, Bagua is called "eight trigrams boxing."[230] Bagua looks more like dance than a martial art, but this is because its intent is to avoid direct confrontation and to confuse the opponent. The philosophy of Bagua is to flow with change, which, while predictable to one familiar with its principles, is utterly confusing to the ignorant. Bagua does nothing directly but does everything in a circular fashion. Indeed Bagua is called "walking the circles." Force is not met with an equal amount of force, but is met tangentially with a lesser amount of force which due to the intelligence of the application, is able to defeat a superior force.

Although in the West, it is seen as more of an exercise, Tai Chi is another form of internal or soft martial art.[231] The principles are similar to Bagua in that direct confrontation of force matching force is avoided. Instead force is absorbed and redirected.

Again, it is unduly simplistic to divide the Chinese martial arts into rigid categories hard-soft, internal-external since such exclusive divisions are contrary to the Chinese spirit. Internal arts contain their external aspects and vice versa. Martial artists though perhaps preferring one style over another, nonetheless attempt to balance their training. The important thing to remember is that, at least conceptually, the Chinese make this division, and it is a division based on the flow of energy, thus again underlying the importance of the energy paradigm for Chinese culture.

Where the division of internal and external, Wai Dan and Nei Dan, becomes especially interesting is in the pursuit of Yi Gin Ching or muscle/tendon changing Qigong, and Shii Soei Ching, or marrow/brain washing Qigong. On the lowest level, these practices aim at the strengthening of the body and at the increasing of sexual vigor. At the highest level, the energy generated is utilized to obtain total spiritual release.

While the East has traditionally approached the spiritual and the physical together, utilizing the sexual energy thereby generated for spiritual goals, this approach is traditionally seen as strange if not repugnant to the West. However, if one considers for example, the roving flagellants of fourteenth century Europe, one can see that the physical was utilized by Europeans, albeit in a negative way, to increase spiritual ardor and mystical experience. A perusal of the lives of the saints will reveal just how closely their physical austerities were involved with the

spiritual process. Further, the examination of the schedule of the typical daily routine of the medieval monastery reveals a regimen that from lack of sleep, if for no other reason, would be guaranteed to produce some rather interesting psychosomatic effects.

Finally, the records of the Church concerning the various heretical movements of the Middle Ages and the Reformation point to a good dose of sexuality, even if imaginary, in the religious consciousness of the West. On a more orthodox level, one needs only refer the reader to the romantic imagery of many Western mystical writers and, to the fascination of the mystics with the **Song of Solomon**, for example, by St. John of the Cross, in order to further emphasize this point.

Muscle/tendon changing and marrow/brain washing Qigong are used, usually in conjunction with one another, to build up an enormous charge of energy so that this energy can be used to purify and rejuvenate the energy system resulting in a vastly increased life span, and to be led to and energize the Shen in order to obtain release into the spiritual realm beyond incarnation.

The preliminary approach to these goals is muscle/tendon changing Qigong or Yi Gin Ching. Yi Gin Ching has both a Wai Dan and a Nei Dan aspect.

When training in these techniques, the ancient documents emphasize that both the energy clock and energy calendar be utilized so that the maximum effect can be gained from the training.

Wai Dan training begins with massage by rubber then metal balls in the center of the body. This is to teach the muscles to respond to external stimuli. The response is to have energy accumulate at the areas stimulated. The theory is that the more stimulation, the more energy is produced to meet the stimulation. The devices used increase in size and hardness. Further, there is a progression from rubbing to slapping to actual blows with mallets. Massage is used in conjunction with these blows to increase circulation of the energy, and to achieve balance. It proceeds from the center of the body outward.

Nei Dan Yi Gin Ching consists of achieving both the Small and Grand Circulations. It is started sometime after, but in conjunction with the Wai Dan training. Obviously, simply to build a large charge of Qi without circulating it through the system invites a massive case of stagnation and its attendant degeneration. Learning to circulate the Qi charges the system and strengthens it. Further, in order to achieve circulation, the body's cavities must be open. This frees the energies in these areas allowing their expression on a higher psychic level. Perhaps this is the basis of all the French claims to psychic properties for certain of their "miraculous" acupuncture points.

In both Nei Dan and Wai Dan Qigong, breathing is of special importance. The control of the breath relaxes the body and permits circulation. In Chinese Qigong meditation the mind is not simply made blank, but certain areas of the system receive attention so that Qi may be led to these areas. Again training is coordinated with the rise and fall of energy during the day and the position of the sun and the heavenly bodies.

Qigong breathing practices are extremely interesting since breathing is not simply done through the nostrils or mouth, but through the five "gates," or esoteric cavities in the soles of the feet, palms, crown, and through the pores. At an advanced level, the energy field is envisioned as a beach ball. When one inhales, the breath and Qi are taken into the lower abdomen or Lower Dan Tien, and on exhalation the Qi is taken to the outer realms of the energy system which is seen as expanding like an inflated ball.

Many practitioners stop with Yi Gin Ching training since their goals of good health and longevity have been served. However, the complementary and advanced practice of marrow/brain washing Qigong or Shii Soei Ching is a natural progression from the base of energy built by Yi Gin Ching.

Shii Soei Ching has, as its final goal, religious enlightenment. It is a process that takes decades and, in its final stages, almost invariably requires removal from human society.

The main goal of Shii Soei Ching Qigong is to lead Qi to the bone marrow and then further to the spinal cord and brain. The marrow and the brain are "washed," cleansed and purified. This increases the life span and encourages the further build-up of Qi. Additionally, all of the eight vessels are filled to capacity.

To clean the marrow, a high level of Qi is needed. Yi Gin Ching produces some of this but more is needed. The excess comes from the sexual organs which are stimulated. The Qi so produced is reversed and led back into the body, and, eventually to the brain or the Shen. Dr. Yang estimates that ten times the normal amount of Qi is necessary to feed the brain. [232]

Dr. Yang summarizes this process

> It is believed that, as you activate more brain cells, you will increase the energy level of your brain. Naturally, this will increase the sensitivity of your brain, and also raise your spirit. When people reach the higher levels, as they meditate they will generate a large electrical charge in their brains. This will react with the atmosphere around their heads, creating a halo effect which may be visible in the dark.
>
> Once you are able to lead your spirit to a higher level, you will be able to use it to govern your Chi circulation more effectively. This is the main key to longevity.
>
> In order to generate plenty of Chi to nourish and activate the brain, you must learn how to conserve your Chi, how to increase its production, and also how to interact the Yin (Water) Yang (Fire) Chi in the Huang Ting cavity. In Taoist Chi Kung the Huang Ting is considered the place where the elixir embryo can be generated. Normally, if this is done correctly in Shii Shoei Ching, it will take a hundred days of storing Chi in the Huang Ting. (Called "a hundred days of building the foundation") and ten months of increasing the Chi level to the necessary high level ("ten months of pregnancy") before you are able to lead the Chi to the head and grow the "holy baby" at the Upper Dan Tien. Growing the holy baby ultimately means gradually activating the brain cells until they have reached a high enough energy level. In Shii Shoei Ching training, this stage is called "three years of nursing." Once your brain and spirit have reached this stage, you start learning how to lead the spirit to separate from your physical body....

> After you have been nursing your holy spiritual baby for three years, the baby learns to be independent. Then you must educate the baby. This stage is called "nine years of facing the wall," and means nine years of education for the baby Shen. The goal is returning the spirit to its very origin (before its birth into a human form) learning to feel and sense nature. This teaches the baby to again be an independent life form. I have not found any document which teaches why and how you do this. I believe that this is because the people who have reached this stage do not bother to write it down because they are in an emotionally neutral state.[233]

And further,

> After 1400 years of Shii Soei Ching training, it is believed that in order to reach the final goal of enlightenment or Buddhahood, you must follow four necessary steps called
>
> A - Refining the Essence (Semen) and Converting it into Chi (Liann Jieng Huah Chi) - One Hundred Days of Building the Foundation (Bae Ryh Jwu Ji)
>
> B - Purifying Chi and Converting to Shen (Liann Chi Huah Shen) - Ten Months of Pregnancy (Shyr Yueh Hwai Tai)
>
> C - Refining Shen and Returning it to Nothingness (Liann Shen Faan Shiu) - Three Years of Nursing (San Nian Buh Ruu)
>
> D - Crushing the Nothingness (Feen Suory Shiu Kong) - Nine Years Facing the Wall (Jeou Nian Mian Bih)
>
> You can see that the Tao of reaching enlightenment or becoming a Buddha requires years of training. It includes four basic stages of conversion training, which includes the formation of "Baby Elixir" (a hundred days of foundation) which is commonly called "Sheng Tai" (Holy Embryo) or "Ling Tai" (spiritual embryo), ten months of nourishing and growing, three years of nursing, and finally educating the baby spirit until it grows stronger and becomes independent. In Taoist and Buddhist Chi Kung training it is believed that in order to reach the final goal of enlightenment and Buddhahood, you must first build up an independent spiritual energy body. After your physical body is dead, the spiritual body will continue to live eternally and will not re-enter the path of reincarnation.[234]

As can be seen the Chinese have not only studied the energy system that is the human body, as in medicine, but also **use** the energy of the body to achieve goals such as in the martial arts or the Chinese spiritual practices. In order to achieve these ends, a great increase in energy is required. This is the essence of Qigong. The next chapter will discuss how this energy is produced from the surrounding environment and how the energy produced by sexual stimulation is utilized for spiritual purposes.

# CHAPTER 5
# USES OF QI: ALCHEMY

Setting aside Buddhism, which, though taking on a Chinese character, was actually a product of the culture of India, Chinese spirituality is a direct offshoot of the energy paradigm that is the basis of Chinese culture. However, it is more than the expressions of human Qi seen in Chinese medicine or even in Qigong to both of which it is nonetheless connected as if on one end of a continuum.

As stated in the first chapter, man is seen as the microcosm. He, as expressed in the ***I Ching***, is the completer of the universe. The "crown of creation." But precisely because he is the completion of the triad which is the universe, he is not removed from the universe or in any way "above" it. It is Taoist belief that man is composed of three universal forces: The heavenly force, the earth force, and the "cosmic particle" or "human plane force."[235] The heavenly force and the earth force and their influence on man have already been explored in Chapter 2. In Chinese spirituality, these forces are used and integrated into the practitioner's individual energy field. The other force, the cosmic particle force needs more explanation.

As we know from astronomy and cosmology, stars are formed and die. Energy and matter are scattered throughout the universe, sometimes coalescing into other heavenly bodies, sometimes entering a body's atmosphere and falling as dust. All physical and material entities are composed of this cosmic energy and dust. They therefore have imprinted on them the cosmic environment and laws. The human body, according to Taoist belief, is composed of cosmic particles. Our organs are informed with the engrams of cosmic space. Accordingly, the "organs," which, as we know are not physical structures in Chinese anatomy, are assigned types of energies derived from the individual planets.[236]

This may sound absolutely bizarre to a Westerner, but a simple question may be propounded in response. "If we are not composed of the 'stuff' of the cosmos, what are we composed of?" There is no other answer.

We see, therefore, our physical (in the broad sense of the word) connection with the universe. Because of this connection, even spirituality in China obeys natural laws. There is no such thing as the

"supernatural" in this schema, and this schema exists as it is because it is based on the energy paradigm.

This section on China, Part One of this book, was intended to show the expressions of an enduring culture based on the energy paradigm. It was to demonstrate not only that such a culture could survive, but that such a culture was rich and productive. The discussion began with a quote from Carl Jung. This is appropriate since with Chinese spirituality, we come very close to Jung's discoveries concerning what he calls the "Psyche." Jung's Psyche and, indeed his depth psychology, dwell somewhere between the physical human organism and religion. All "psychologies" dwell in this area, but few are as integrated into both worlds as are Jung's. Jung, however, does not adequately make the link between these aspects of the human system. He briefly touches on the connection in his short monograph, "On Psychic Energy," but does not develop the implications of his thoughts in that work. This specific work will be discussed in detail in Part Two.

Wilhelm Reich, whose work is central to this book, also dealt in depth with energies both on a human and a cosmic level. Reich's work, as will be seen, is exceptionally perceptive in its observations on the manifestations of energy in the human body, but does not concern itself with a detailed observation of the "psychic organs" described by Jung.

Chinese spirituality, or "alchemy" as it is called, fills the gaps between Reich and Jung and provides a comprehensive theory of the human being from his roots in the physical cosmos to his hyper expression of universal and human energy in the spiritual realms.

The term "alchemy" is fortuitous in that Jung's psychological discoveries followed his study of medieval alchemical texts, and were initiated by his study of the Chinese alchemical work ***The Secret of the Golden Flower***. It is necessary to quote Jung at length in his comments on the influence of this Taoist text on the breakthrough in his own clinical work.

> My deceased friend, Richard Wilhelm, co-author of this book, sent me the text of ***The Secret of the Golden Flower*** at a time that was crucial for my own work. This was in 1928. I had been investigating the processes of the collective unconscious since the year 1913, and had obtained results which seemed to be questionable in more than one respect. They not only lay far beyond everything known to "academic" psychology, but they also overstepped the bounds of any medical, purely personal, psychology. They confronted me with an extensive phenomenology to which hitherto known categories and methods could no longer be applied. My results, based on fifteen years of effort, seemed inconclusive, because no possibility of comparison offered itself. I knew of no realm of human experience with which I might have backed up my findings with some degree of assurance. The only analogies - and these, I must say were far removed in time - I found scattered among the reports of heresiologists. This connection did not in any way ease my task; on the contrary, it made it more difficult, because the Gnostic systems consist only in small part of immediate psychic experiences, the greater part being speculative and systematizing recensions. Since we possess only very few complete texts, and since most of what is known comes from the reports of Christian opponents, we have, to say the least,

an inadequate knowledge of the history as well as the content of this strange confused literature which is so difficult to evaluate. Moreover, considering the fact that a period of not less than seventeen to eighteen hundred years separates us from that age, support from that quarter seems to me extraordinarily risky. Again, the connections were for the most part of a subsidiary nature and left gaps in just the most important points, so that I found it impossible to make use of Gnostic material.

The text that Wilhelm sent me helped me out of this difficulty. It contained exactly those items I had long sought for in vain among the Gnostics. Thus the text offered me a welcome opportunity to publish, at least in provisional form, some of the essential results of my investigations.

At that time it seemed to me a matter of no importance that ***The Secret of the Golden Flower*** is not only a Taoist text concerning the Chinese yoga, but also an alchemical treatise. A deeper study of the Latin treatises has taught me better and has shown me that the alchemical character of the text is of prime significance, though I shall not go into this point more closely here. I would only like to emphasize that it was the text of ***The Golden Flower*** that first put me on the right track. For in medieval alchemy we have the long sought connecting link between Gnosis and the processes of the collective unconscious that can be observed in modern man.[237]

Jung continues,

Observations made in my practical work have opened out to me a quite new and unexpected approach to Eastern wisdom. Saying this I should like to emphasize that I did not have any knowledge, however inadequate, of Chinese philosophy as a starting point. On the contrary when I began my career as a psychiatrist and psychotherapist, I was completely ignorant of Chinese philosophy, and only later did my professional experience show me that in my technique I had been unconsciously following that secret way which for centuries had been the preoccupation of the best minds of the East. This can be taken as a subjective fancy - which was one reason for my previous reluctance to publish anything on the subject - but Richard Wilhelm, the great interpreter of the soul of China, enthusiastically confirmed the parallel and thus gave me the courage to write about a Chinese text that belongs entirely to the mysterious shadow land of the Eastern mind. At the same time - and this is the extraordinary thing - its content forms a living parallel to what takes place in the psychic development of my patients, none of whom is Chinese.

In order to make this strange fact more intelligible to the reader, it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the human psyche possesses a common substratum transcending all differences in culture and consciousness. I have called this substratum the collective unconscious. This unconscious psyche, to all mankind, does not consist merely of contents capable of becoming conscious, but of latent predispositions toward identical reactions. The collective unconscious is simply the psychic expression of the identity of brain structure irrespective of all racial differences. This explains the analogy, sometimes even identity, between the various myth motifs and symbols and the possibility of human communication in general. The various lines of psychic development start from one common stock whose roots reach back into the most distant past.[238]

What is the link between alchemy and psychotherapy? And what does this have to do with the study of energetics?

Although it may be trite to many, the term "alchemy" as used in Jung, the medieval alchemists he studied, and their Chinese counterparts, does not signify the crude material search for the transformation of base metals into gold, but the fusion and transformation of forces within the human being. It is an **internal** process.

Jung sees this process as the fusion, transformation and eventual re-emergence of a more balanced individual. However, Jung sees this process in terms of the images generated by the unconscious and presented to the conscious ego. He does not provide a mechanism for this process. In this, his approach is similar to the European alchemists who tend to conceive of the "work" as external, although the ultimate effect was internal. They too concentrated on imagery.

Reich began from the point of view of bodily energetics and worked to free the energy stasis in his patient's musculature and genitals. Half of his therapy, however, consisted in psychoanalytic dream work and imagery. This is then an intermediate position.

The Chinese alchemist, on the other hand, begins from the point of energetics and **used** guided visualization and physical techniques to effectuate the **fusion of the energies**. The fused energies are then purified, transformed and projected to **create an energy body or energy double**. This energy body is then used to liberate the soul from the wheel of incarnation.

To achieve these results and especially to force open the Valley of Shen and grow and project a full sized energy body, 10 times the normal amount of Qi **at a minimum** must be produced and/or absorbed by the human energy system.[239] It is more than likely that since this is only an estimate as to the amount of Qi necessary to fully energize the brain, that a much larger quantity of Qi is required.

In order to follow the Chinese spiritual path, Qi must be gathered and accumulated. It must then be purified and balanced. Part of this process involves the circulation of Qi throughout the channels of the system, and the opening thereby of the "secret gates" that pass between the physical body and the more subtle bodies. In Chinese thought, these bodies exist together. The system being monistic, they are as much a part of the total energy system as the brain or the penis. In fact, in advanced training the energy can be passed between the two bodies. The physical body produces energy to nourish the energy body and spirit.

Energy can be accumulated in a number of ways. The most powerful and quickest way is to use the flesh batteries known as the sex organs. Another way is to draw energies from the other organs and from the heavens and the earth. In practice, both methods are used. In the discussion of Shii Soei Ching Qigong, it was stated that the object was to cleanse the bone marrow and the brain to increase the amount and flow of blood so that more Qi could circulate. Yi Jin Jing is a prelude to Shii Soei Ching. In Yi Jin Jing, the muscles are progressively stimulated so as to make the body respond by producing more Qi and sending it to the surface to meet the blows used inYi Jin Jing training. Further, Yi Jin

Jing training forces the practitioner to regulate his mind so that when he begins Shii Soei Ching training, he already has a large amount of Qi at his disposal, and, his mind is better able to tolerate the increased sexual desire that accompanies the stimulation of the genitals in Shii Soei Ching. The energy produced by genital stimulation is to be led to the brain to raise the Shen or spirit. Yi Jin Jing training draws energy from the "internal kidneys," Shii Soei Ching training draws energy from the genitals or "external kidneys."[240]

Dr. Yang rightly cautions that while much more Qi is needed to cleanse the marrow and nourish the brain, ignorance of the correct manner of using this increased energy will lead to the system becoming too Yang and degenerating quickly.[241] This makes sense, of course, in terms of energetics since the constant running of any system at an excessive rate will lead to "burn out."

Shii Soei Ching Qigong and the specifically spiritual fusion practices overlap. In order to understand how the energy generated by the genitals is used, the outline of this process of Shii Soei Ching provided by Dr. Yang is repeated here,

> After fourteen hundred years of Shii Soei Ching training, it is believed that in order to reach the final goal of enlightenment or Buddhahood, you must follow four necessary steps:
>
> A - Refining the Essence (Semen) and converting it into Chi (Liann Jieng Huah Chi) - One Hundred Days of Building a Foundation (Bae Ryh Jwu Ji).
>
> B - Purifying Qi and Converting it into Shen (Liann Chi Hauh Shen) - Ten Months of Pregnancy (Shyr Yueh Hwai Tai).
>
> C - Refining Shen and Returning it to Nothingness (Liann Shen Faan Shiu) - Three Years of Nursing (San Nian Buh Ruu).
>
> D - Crushing the Nothingness (Feen Suory Shiu Kong) - Nine Years of Facing the Wall (Jeou Nian Miann Bih).[242]

Dr. Yang links the use of sexual energy to hormone production,

> You can see that Shii Soei Ching Qi Kung training is a way of stimulating the growth of hormones in the body. These hormones are then used to increase the quantity of Chi, which in turn is used to nourish the brain or raise the spirit of vitality.[243]

In terms of life extension and a youthful appearance, this makes an enormous amount of sense. Nature contrives to present us at the best we will ever be, most vigorous, most attractive, when our hormones are pumping at their fullest - in our youth. To again suffuse the body with hormones, specifically sexual hormones, could logically re-invigorate the body. The dissipation of this energy in fantasy and even worse, antisocial behavior, would cause an even faster degeneration. Therefore, the discipline of a well-established spiritual path is necessary in order to retain and properly direct the energy produced. Dr. Yang states,

> Hormones can stimulate activity, thinking, growth; they are directly related to the strength of your life force. They determine the length of a person's life, and whether he is healthy or sickly. They stimulate your emotions and lift your mood or they depress you physically and emotionally. Traced back far enough, hormones are the very original source which stimulates man's thinking and ideas, even generating the enthusiasm for energetic activity. If you know how to generate these hormones and use them properly you can energize yourself to a degree quite impossible for the ordinary person.[244]

Misuse of the energy created affects the psychic balance,

> When a man loses the balance between the production and the loss of his semen, his emotions will also lose their balance. This will cause his mental body to be depressed, resulting in the speedy degeneration of his physical body.[245]

This effect is further expressed psychically in dreams,

> It is interesting to note, that starting at midnight when you are sleeping and your entire body is relaxed, the Semen Chi from the testicles will naturally start to nourish the brain and rebalance its energy. It is this rebalancing which generates dreams.[246]

The parallel with Freud and Reich are strikingly obvious. Concerning the relationship of spiritual training and dreams,

> If this effort slackens for a single day, he will be disturbed by dreams at night and will thereby lose the prenatal generative force. He should know that all diligent practicers are free from dreams. The Tan Ching says: "The perfect man is free from dreams." This does not mean that he does not have dreams, but he is free from bad ones. There are four categories of good men who are free from bad dreams: The perfect, the immortal, the saint, and the sage.[247]

This is fascinating and, within a theory of energetics, entirely reasonable. The system is used to operating with a certain amount of energy. Ordinarily if a small excess is produced, it can be eliminated by physical or mental activity, or, following Reich, through sex. Balance is restored. If there is no external outlet, according to Freud and Jung, it will energize the unconscious and appear as fantasy or dreams. In each case, the outlet is used to **restore** balance to the system. Since psychotherapy uses the medical model, imbalance is seen as pathological.

Chinese spiritual practice differs from the energy imbalances that bring one to psychotherapy in that the raising of the level of energy, specifically sexual energy, from the continual leading and balancing of this energy are done **consciously**. The process is voluntary and follows a clear program that has been developed and tested over thousands of years.

Interestingly, Jung cautions Westerners not to attempt to literally pursue Chinese alchemical practices, since he believes that lacking a Chinese cultural background, the Westerner would end up with no results, or, by channeling energy into his ego will exacerbate the overemphasis on the ego already prevalent in Western mental pathology.

However, this negates Jung's own basic argument that the psychic structures of man are objective and universal. If the physical, energetic and psychic structures of man are the same, then following a well-tested and delineated program of spiritual practices, once the language and semantic problems have been overcome and minimized, should lead to virtually identical results. This will be discussed in more detail later.

Semen production is central to Chinese spiritual practice.

> Therefore, the first step in Shii Soei Ching training is to increase the semen production and learn to convert this semen into Chi faster and more effectively than the body normally does. With the average mature man, the supply of semen will fill up naturally without any stimulation. It usually takes two to three weeks to replenish the supply of semen once it is empty. Whenever the semen is firm or full, a hormone stimulates the brain and generates sexual desires. This hormone can sometimes energize a man and make him impatient, depressed, and inclined to lose his temper.
>
> You should understand that the time needed for semen to replenish itself varies from individual to individual. For example if someone has sex frequently, his semen will be replenished faster. However, if a man refrains from sexual activity for a period of time, his testicles will start to function more slowly. If a man has sex too often, his semen level will be low most of the time and this will affect the conversion of the hormone into Chi which is transported to the brain....
>
> In Shii Soei Ching training there are two general methods for stimulating semen production. One is Wai Dan and uses physical stimulation and the other is Nei Dan, and uses mental stimulation. The more the groin is stimulated, the more semen will be produced and the longer this organ will function normally. You must learn how to convert this semen into Chi more efficiently than is normally done automatically by your body. If you do not effectively convert the excess into Chi, lead it to the brain, and spread it out among the twelve channels, the abundance will cause your sexual desire to increase and your emotions to lose their balance.
>
> Theoretically, the method of Essence Chi conversion is very simple. You lead the Chi from the four vessels in the legs upward to the Huang Ting cavity and also to the brain....[248]
>
> In the beginning you may not be able to convert much of the semen into Chi, but after you practice for a long time you will find yourself converting more and more effectively, either through the physical method or the meditative method.
>
> If you want to reach this level, you must start watching your diet, managing your sexual thoughts and desires, and eliminating stress and distractions from your life as much as possible. You must eliminate your desire for such things as power, wealth, and sex. You must train yourself so that you do not have such feelings as anger, happiness, or worry. Then your thoughts will be neutral, and nothing will bother you.[249]

The object of all Chinese spiritual practices is to create a spiritual seed by inner copulation and to grow this seed into a spiritual fetus. This fetus is led to the Valley of Shen and eventually projected as a fully grown

spiritual double of the practitioner. This double learns the ways of the "natural energy world" and, as it does so, begins to decrease the emotional ties with the physical world. Eventually the spiritual body can exist separately.[250]

The main method of building Qi is by auto or rather individual manipulation or eroticism. The Qigong practices naturally involve both Wai Dan and Nei Dan elements.

> The most common way of increasing Essence (semen) production is through stimulation. This stimulation can be from Wai Dan or Nei Dan techniques. In Chinese Chi Kung society, Wai Dan stimulation is considered more effective and faster, and has become more popular. Although Nei Dan training is slower and the result is not obvious in a short time, it is considered the better stimulation method because it does not disturb your peace and calmness and interfere with your mental cultivation. For this reason the Buddhists prefer the Nei Dan methods.
>
> Theoretically, in order to generate more Chi for Shii Soei Ching training, you must first have more semen than you normally need. Although the available documents list many ways to stimulate the genitals, just about any way you may think of will work as long as you do it for the purpose of semen production. This is especially true for the Wai Dan stimulation.[251]

This is not a book on Wai Dan Shii Soei Ching training. Suffice it to say that the physical stimulation of the genitals means just that. Testicles are stroked, massaged, extended, et cetera. The semen is then converted into Qi and led to the brain. Dr. Yang's work ***Muscle/Tendon Changing and Marrow/Brainwashing Chi Kung*** is recommended as a straight-forward exposition of this subject.

Nei Dan training involves mental stimulation through fantasy and concentration on the genitals to produce semen. No physical stimulation is involved.

Qi can also be produced **and balanced** with a partner. This can be done in a number of ways; through still meditation, rhythmical breathing, sexual intercourse. Taoists refer to the exchange of Yin and Yang energies by partners. The sex of the partner is irrelevant, the form of his or her energy is the decisive factor. Theoretically, therefore, homosexual relationships can be as productive in an energy sense as heterosexual relationships as long as one partner's composition of Yin or Yang energies complements the other's.

Taoist sexual techniques are based on the retention of sperm and the reversal of energy from passing through the penis to ascending the tailbone and spine to the brain. In order to accomplish this goal, the neurogenital and pelvic diaphragms and the muscles located in the scrotal area and the perineum are taught to tighten and prevent ejaculation.[252] A series of visualizations and physical movements follow the prevention of ejaculation so that the Qi essence in the sperm can be led to the spine and brain and the grosser physical elements can be re-absorbed or eliminated by the natural processes of the body.

The process of reversal involves the use of two "pumps," the sacral and the cranial. These "pumps" move Qi from the retained sperm into

the spine and up into the cranial cavity to regenerate and feed the brain. Reputedly some practitioners feel a "bubble" moving up this path to the brain, giving a full feeling in the head.[253]

Mantak Chia in his work on Taoist sexual alchemy ***Taoist Secrets of Love, Cultivating Male Sexual Energy***, describes three basic practices that mix and reverse the flow of energy in the body; testicle breathing, scrotal compression and power locking. Since a detailed description is provided in the work cited, one will not be given here. However, a brief description of the different circulations involved is as follows:

> In the testicle breathing you move the cold sexual energy, the ching chi that lies in the scrotum in its yin state after production by the testicles, up to the head and then down into the body. With the scrotal compression exercise you force the chi energy that is produced in the organs - heart, lungs, spleen, etc., down to mix with the cold ching chi resting in the sexual organs. Then you move the resulting warm energy upwards and circulate it.
>
> In the Power Lock Exercise we arouse the sexual organ, turning the cold energy that lies in the seminal vascular duct into hot sexual energy. This heat is generated by the movement of millions of sperm cells. This yang energy is more explosive, harder to control, and always seeking the most direct path out to a cooler (yin) environment. In most men the path of least resistance is out the penis. In a Taoist master the easiest channel is up into the higher centers of the body. And it takes a lot of practice to control the anus muscle and the involuntary muscle around the seminal vascular duct to reverse the flow towards the penis and to help push up the sexual energy into the spine and upper body.[254]

Energy is actually exchanged by two methods. For the male, a technique of muscle contraction and imaging of the tip of the penis drawing in Yin energy from the female is used. It is called "the Big Draw."[255] The male conceives of the penis as radiating Yang energies so that the female can also practice the Big Draw. Anything one sided is simply "energy vampirism."

The importance of these practices for the present matter is that they are intended to produce and then convert high powered energy. This energy can then be circulated through the Qi channels and vessels of the energy system to accomplish a number of goals ranging on a continuum from good health to youthfulness, to life extension, and, in Taoist terms, immortality and release. All of these things can be understood only within the theoretical context of the energy paradigm.

Results of these practices are the opening of the energy channels and sometimes even the physical sutures of the skull.

> At this level many couples experience spontaneous openings of some of the eight special psychic channels taught as the "Fusion of the Five Elements" meditation in the Taoist yoga system. These channels include the positive and negative arm and leg routes, the belt routes spiraling around the body, and the thrusting route up the center of the body. Don't be alarmed if your energy goes wild and begins moving in ways to which you are not accustomed. Many lovers experience a column of energy rising on a line midway between their bodies; if it happens to you

just relax and enjoy the play of the subtle energies. Some couples report the Qi shooting up to the top of their heads and showering down in a fountain of nectar....[256] It has the force to crack massive bone. For this reason the sutures atop the skull of advanced adepts often loosen. The power can drill through the plates of the skull increasing cranial capacity and opening direct access to higher energies.[257]

Lest one feel deprived by the failure to ejaculate, Chia states that the lovers practicing Taoist sexual practices experience what he calls the "Valley, or Whole Body Orgasm."

Drawing Nectar up to the Golden Flower is incomplete without the exchange of yin and yang energy. The Golden Flower is the light at the crown of the head. The Big Draw conserves your Nectar, the sexual essence. It is exchanging your Ching with your lover that transforms it, and in the process gives you the experience of sex which is deeply shared as love. Your orgasm will be totally unlike that known to simple ejaculators. As you make love over periods of time, the pleasure spreads over and fills the entire body. The orgasm of the whole body is unknown to quick-ejaculating males whose thrill is confined primarily to the genital area. Most important you will gain a new sense of equilibrium that will be stored in your body long after your pleasure has become a fleeting memory....

This method prolongs penetration to one-half hour, one hour, two hours or more. You can enjoy this form of sexual love indefinitely without paying for your pleasure with your life force. The difference is in the type of orgasm. The ordinary one may be called the Peak Orgasm; one fleeting moment of intense, even excruciating pleasure, then nothing.

Taoists advocate the Valley Orgasm: Continual rolling and expansion of the orgasm throughout the whole body. The Valley Orgasm provides more gradual, but ultimately greatly heightened ecstacy. Carlos Suares used an image similar to Taoist Valley Orgasms to distinguish true loving and sex from ejaculation. Erotically, the man is more like a valley watered by innumerable streams than like a deep gorge where an overwhelming torrent rushes along.

During the Valley Orgasm, lovers can relax and have all the time in the world to share their tenderness. There is no frenzied explosion, only wave after wave of higher subtle energies bathing the entwined man and woman. The Valley Orgasm is not a technique, but rather a certain kind of experience that lovers allow to happen to themselves.[258]

Finally, it is the opening of the energy centers of the body by the force generated by love-making that begins the spiritual process.

The opening of these energy centers is the actual process of transforming your sex essence into spirit. The Valley Orgasm actually is a fusion of Ching, chi, and shien in the two lovers. All three are normally present in everyone, but in a divided and weakened state. Then two lovers can supply energies missing in their partner or bring out recessive energies with the simple presence of the opposite subtle polar energy. When you open a new energy center your mind takes a leap in awareness by fusing these three in a spontaneous alchemical process. Your own spirit is purified and is one step closer to becoming centered in your body. It is important to note these centers cannot be forced open, any more than a child can suddenly be forced to grow up. There are natural stages.

> That's why you must relax to entice the Tan Tiens to open; then you will experience a Valley Orgasm as a spontaneous gift, a sparkling jewel bestowed upon you by the Tao. It has been described as a state of profound clarity and serenity, but even these phrases are insufficient to convey its deep beauty and truth.[259]

Obviously this practice while pleasant, is not for the promiscuous. Too great a commitment to understanding and, yes, practice, with one's lover is required to obtain spiritual results.

> The more deeply you learn to relax during the yin/yang exchange, the more deeply you can surrender yourself to your lover, the more likely you are to reach the balance of polar forces needed to open each center. This process happens in a split second but can take months or years of subtle fine tuning of energy between lovers. That is why a commitment is usually needed to get to the higher levels of dual cultivation - it requires a great deal of time to understand the play of subtle forces and to refine your more gross physical and emotional energies.[260]

Due to the great quantity of energy needed for Taoist spiritual practices, no source of energy is wasted. So far the use of the body musculature and the sex glands have been explored as sources of energy or Qi. The other organs of the body are also utilized and so are the energies of the macrocosm.

Dr. Yang in his works on Qigong offers exposure to the radiation of the sun and moon and earth along with certain breathing techniques to absorb energy from these sources. Naturally, timing according to the energy clock and the energy calendar maximizes the absorption process.[261]

> The main sources of the energy you try to absorb are the sun, the moon, and the earth. The sun and the moon radiate electromagnetic energy onto the surface of the earth. If you know how to absorb and use this energy to nourish your body, you will find that it speeds up your training. In the winter time, when your body is more Yin, you like to expose your body to the sun and absorb its radiation. However it is important to understand the correct timing. For example, in the summer time both your body and the sun are very Yang, so you should not try to absorb the sun's Chi except in the early morning. However, when you practice this exercise you don't just absorb the energy into your skin, you use your Yi and breathing coordination to draw it deep into your body. Once you know how, you can use this natural energy to nourish almost anywhere in your body. For example, you can lead it to your groin to stimulate Essence production, or to the marrow to clean it or you can lead it to nourish your brain. Naturally you must know how to balance Yin and Yang, because too much of the energy can make your body too Yang and cause problems.
>
> To absorb earth energy or Chi is to absorb the magnetic energy generated in the center of the earth. If you know how, you can use this magnetic Chi to smooth out your Chi circulation and find your mental balance. For example, if you are in the Northern Hemisphere, you should face south when you sleep or meditate. This lines you up with the earth's magnetic field and helps you to best absorb the magnetic Chi.[262]

The breathing techniques consist of deep breathing not only through the nose, but through the soles of the feet, palms, perineum, and crown of the head. Breathing can also be done through the pores of the skin. The term "breathing" in this context does not refer to the taking of air into the lungs, but of the exchange of energy with the environment.

In fusion practice, the energies of the universe and of the body are joined and mixed. They are purified and circulated and used to produce an energy or immortal body.[263]

> To make connections between and to gain control of the inner and outer universes, the Taoists developed the fusion of the **Five Elements**. Fusion begins with understanding the dynamics of the universe, the planet earth, and the human body with respect to their relationship to the Five Elements of Nature.
>
> The fusion of the Five Elements, marking the beginning of the Taoist practice of Internal Alchemy, focuses on the interaction and fusion of all Five Elements and their correspondences, and the transformation into a harmonious whole of high quality energy. During this process the essence of life force energy found in the organs, glands, and senses is transformed, purified, condensed and combined with the Universal Force. The new form of energy that emerges through this process can effect positive changes in the human body.[264]

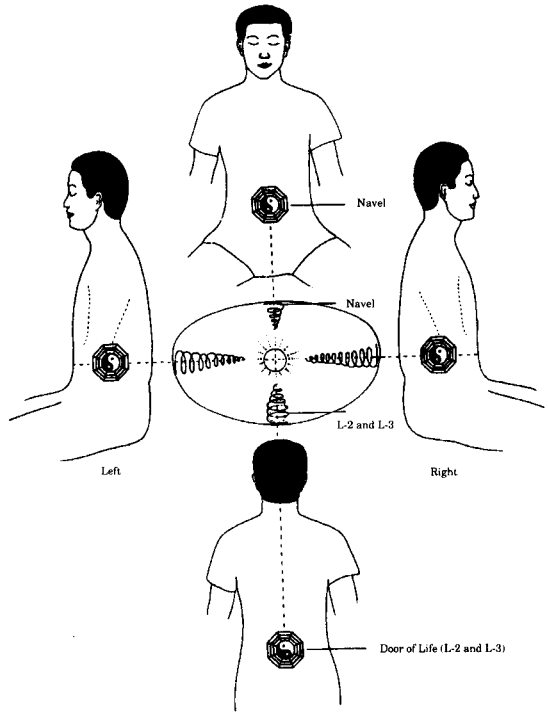
Again energy timing is essential.

> The Taoists considered the interaction of the Five Elements as two distinct cycles existing in nature - the **Creative Cycle** and the counteracting or **Controlling Cycle**. Both are equally important in sustaining life, but need to be balanced and in control if things are to be kept running smoothly. Both cycles help determine which of your organs are weak and which are strong. They are studied in depth in the Fusion practice, beginning with the Counter-acting or Controlling Cycles and your negative emotions in Fusion One.
>
> To utilize the two cycles effectively, it is important to determine your strengths and weaknesses. The planetary associations can play a major role in your conceptualization because there are months or years in which certain stars and/or planets can come very close to Earth and can greatly influence your behavior.[265]

Fusion practice, as with Taoist yoga in general, means accumulating vast amounts of energy and then condensing that energy into what is called "the pearl." This pearl is an incredibly dense and powerful energy source. It is condensed so as to permit storage and avoid dissipation of the energies so painstakingly accumulated.

In Fusion practice, energy vortices resembling the eight-sided energy spirals of the horoscope or the Feng Shui compass are envisioned at specific points in the energy system, specifically in the mid-section of the body. These Baguas are seen as turning like turbines to draw energy from the organs and from the atmosphere and the earth into an esoteric organ called "the cauldron." The function of the cauldron is to mix and purify the energies accumulated. The location of the cauldron

changes as the practice advances from the abdomen to the solar plexus to the "third eye" region.

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In more advanced practice, projections are made. Initially these take the form of rings of virgin boys and girls and/or mythical animals which have associations with the directional animals of astrology and Feng Shui. They are the red pheasant, black turtle, green dragon, white tiger and phoenix.[267] These projections are used as talismans to protect the energy field, and, when connected with the pearl, to abstract and draw energy from the environment.[268]

The pearl itself can be projected outside of the body. From it comes the "energy body" or double. Eventually, the microcosmic orbit of the physical body is transferred to this double.[269] Finally, consciousness is transferred to this double and life is then possible on a higher plane.[270]

Interestingly, in the Fusion practice, negative emotions are also collected. Emotions need energy to be expressed. It is these energies that are purified from the emotions.[271] Nothing is wasted.

The energy body is a Yin body and is used as an antenna to attract Yang energy. These energies are taught to circulate throughout both bodies.[272]

It is to be noted that all of the energies discussed in the earlier sections on astrology and Feng Shui are utilized. Taoist alchemy is the culmination and crown of the energy paradigm. The energies collected and compressed in the pearl are now used and directed by the spiritual practitioner to gain enlightenment and immortality. The energy paradigm of China thus is broad enough to accommodate both physical science and the spiritual.

At this point the parallels with Western alchemy become apparent. In Jung's summary of the alchemical process,

> By understanding the unconscious we free ourselves from its domination. This is really also the purpose of the instructions of our text. The pupil is taught to concentrate on the light of the innermost region and, at the same time, to free himself from all outer and inner entanglements. His vital impulses are guided towards a consciousness void of content, which nevertheless permits all contents to exist....
>
> This description of fulfillment depicts a psychic state that can best be characterized as a detachment of consciousness from the world and a withdrawal to a point outside of it, so to speak. Thus consciousness is at the same time empty and not empty. It is no longer preoccupied with the images of things but merely contains them. The fullness of the world which hitherto pressed upon it has lost none of its richness and beauty, but it no longer dominates. The magical claim of things has ceased because the interweaving of consciousness with the world has come to an end. The unconscious is not projected anymore and so the primordial **participation mystique** with things is abolished. Consciousness is no longer preoccupied with compulsive plans but dissolves in contemplating vision....
>
> But if the unconscious can be recognized as a co-determining factor along with consciousness and if we can live in such a way that conscious and unconscious demands are taken into account as far as possible, then the center of gravity of the total personality shifts its position. It is then no longer in the ego, which is merely the center of consciousness, but in the hypothetical point between conscious and unconscious. This new center might be called the self. If the transposition is successful, it does away with the **participation mystique**. It results in a personality that suffers only in the lower stories, as it were, but in its upper stories is singularly detached from painful as well as from joyful happenings.
>
> Production and birth of this superior personality is what is meant when our text speaks of the "holy fruit," the "diamond body," or any other kind of incorruptible body. Psychologically, these expressions symbolize an attitude that is beyond the reach of emotional entanglements and violent shocks - a consciousness detached from the world. I have reasons for believing that this attitude sets in after mid-life and is a natural preparation for death. Death is psychologically as important as birth and, like it, is an integral part of life. What happens to the detached consciousness in the end is a question that a psychologist cannot be expected to answer.[273]

Jung is quoted at length since his depth psychology perspective may be more easily understood by Westerners. Essentially, energy is withdrawn to a point or "pearl" if you like, somewhere between the ego and the unconscious. In this position, the energies of both realms are sucked into this middle realm. Thus, both the "external" world and the "internal" world are depotentiated. If no energy is expended in either direction, the pearl of energy, that is, the essence of the individual life or being creating the situation, exists only unto itself. It is existentially speaking, pure potentiality. As such, it is like the fetus to use the Chinese image, since it, like the fetus, has not defined its essence, that is, it has not begun to expend its energy in creating an essence.

Of this fetus, the Chinese alchemist states,

> The method consists at the start of collecting spirit to drive it into the cavity of vitality (under the navel) so that vitality will envelope spirit until when utter stillness prevails both will gather and unite into a whole which

> will slip into the cavity where it will remain in an unperturbed state called the immortal (Tao) fetus. The fetus is not a real one having form and shape; for it is an incorporeal manifestation of the union of spirit and vitality. It is unlike an ordinary fetus, the outcome of desire and love. He who wants his body of flesh and blood to become immortal is like someone rubbing a brick to make a bright mirror, which is impossible.[274]

In his classic ***Taoist Yoga***, Lu Kuan Yu summarizes this process as follows:

> In the last chapter we explained the method of freezing spirit which is so called because it consists of first gathering prenatal true vitality in the original cavity of spirit (tsu ch'iao in the center of the brain) and then driving it into the lower tan t'ien (under the navel). When doing it the eyes should turn inwards looking to the latter center until the heart and intellect are disengaged from the duality of self and others and unite in the state of indistinctness until exhalation becomes subtle while inhalation continues unbroken, harmonic and restful. In time the lower tan t'ien center (under the navel) vibrates extending its field of activity from the heart to the lower belly. After a long time this vibration will stop and be replaced by stillness, with the result that all inner (vital) breaths stop leaving the body whereas all outer ones continue to enter it; this reveals the restoration of fetal breath....and the return (of prenatal vitality) to its source which is "a cavity within a cavity"; thus the state of profound serenity is attained.
>
> This profound fetal breathing, now fully restored, neither gathers nor scatters and is disconnected from (the duality of) the self and others; the serenity is lasting being neither within nor without, neither stillness nor disturbance, and free from vibrations; thus it unites the sun with the moon, and joins up the positive and negative principles. And puts an end to the state of confusion and causes the practicer to enter the (immortal) fetus to clear away all postnatal conditions.[275]

But Taoist alchemy like psychotherapy does not stop here. Lu speaks of resurrection after death,

> If this serenity is not achieved the immortal seed cannot be produced. The moment when he enters this serenity is likened to his approaching death that precedes the resurrection which is the main object of alchemy. As to how death is followed by resurrection, this concerns the method of producing the Bright Pearl.[276]

Here, and in Jung, death does not mean actual physical death, but the death of the "Old Man" to use the Biblical phrase. The Old Man is the uncentered, undisciplined, haphazard person that most of us become. In alchemy, that person is killed by having his energy withdrawn. After this death, a new being is created. Many sources speak of this being as if it were created by something outside of the normal person. This, of course, betrays ignorance and an over identification with the ego, which is a construct just as much as any other psychic entity. The ego, as will later be seen in the discussion of Jung, is a bruise created by the collision or rubbing of the external world against the psyche. The ego becomes a tool to interpret and then to respond to the stimuli from the external world. It is not the Self, or the pearl of which we have been speaking, but an "organ" of consciousness.

When the pearl is created and later expanded into a new person, it appears as if this person has come from an external source since the ego has been starved and is therefore not involved in the process of the new being's creation. It only appears to the old ego that the new being is foreign to the system. In reality the new being is created from the energies of the same pre-existing energy field that is the individual human being. It is simply that these energies are purified and redeployed.

Chinese alchemy acknowledges that nothing can be achieved without the body. This is because the body, defined, of course, in Chinese medicine, as an energy system, is needed to produce and collect the energies that make up the new being. Without energy, there can be no being whatsoever. The Chinese concept of Qi being as broad as it is, finds no impediment in the continuum from gross matter to the highest spiritual realms.

In Chinese alchemy, there are certain signs, psychic states, that appear as progress is made. Examples are

> The union of spirit and vitality produces the immortal seed as revealed by the white light in the heart, light flashing in the head, the dragon's hum and the tiger's roar in the ears....[277]

> Each day while sitting in meditation the practisor should unite the two pupils (that is draw them together by squinting) to concentrate on and drive spirit and vitality into the lower tan t'ien (under the navel) in order to produce and nurture the immortal seed. When the latter is produced the practisor will feel as if the top of his head is raised; the dragon's hum and tiger's roar are heard in his ears; his body floats on the clouds and itches all over; he rises in space and rides on the wind, with an accompanying sense of boundless bliss. He will then feel as if a spider's web covers his face or tickling ants swarm over it from his forehead to the bridge of his nose, eye sockets, cheeks, jaws, teeth and mouth causing continual secretion of saliva which cannot be swallowed (in one gulp). He is now disinclined to open his mouth or move his body, thus falling into a state of indistinctness in which nothing seems to exist, even his own body cannot be found, his breathing (appears to) stop, his pulses (to) cease beating.[278]

Six signs are given that the alchemical work has been accomplished. Lights appear[279] as do "demonic states" to distract the practitioner.

> As time passes demonic states will occur to the practisor in forms of visions of paradise in all its majesty with beautiful gardens and pools, or of hells with frightful demons with strange and awesome heads and faces constantly changing their hideous forms. If he is unable to banish these apparitions caused by the five aggregates as well as the visions of women and girls which disturb him, he must compose his heart (mind) which he can clear within and without.[280]

These are obviously the manifestations of a psyche on overload, and it is the energy paradigm that offers the only plausible explanation. The normal, every day narrowing of concentration in the psyche is a survival mechanism. To survive, human beings cannot follow and allow the mind to be bombarded with input; just as it is unnecessary for the eyes to take in all wavelengths of the color spectrum. It is accomplished by strangling the brain. We know that the brain uses ten to fifteen percent of its potential, only the bare necessities of perception and processing can,

therefore, be accomplished. Further input could impede response time and lead to disaster. This strangulation of the brain is accomplished by depriving the body of energy, Qi, or by eliminating any excess by work, sex, et cetera. In short, the brain functions as it does in the average person because it is only allowed a certain amount of energy.

Chinese alchemical practices within the context of the energy paradigm, use the body to produce greatly increased amounts of energy. This energy is used in a directed way, to flood the brain. We do not know what lurks in the other ninety percent of the brain, but lights, sounds, visions, heightened intuitions and exalted states are certainly not impossible.

If, however, a person were to gather such energy and, so to speak "blow his mind" without guidance, he would be overwhelmed and become mad. That is why the Taoist tradition has studied Qi; how it works in the body, and its effects on the mind. A long line of masters has explored and mapped the progress and process of the flooding of the brain with Qi. Descriptions of the psychic states involved and, the ways to use them and control them are provided by this tradition. That is why a competent master is needed.

Reveling in the lights and visions of the mind is exciting, but it is not the end of the process of enlightenment. Instead, the energy is directed to create the spiritual double. This double is composed of Qi and Shen. Consciousness is shared with the double and eventually transferred to it. The system eventually learns to function in the "spiritual realm."

> When flowers are seen falling in disorder from the sky, the practisor should use the method of **stirring a thought** to jump into the great emptiness, that he will emerge from the immortal foetus.

> When the lights of (essential) nature and (eternal) life unite the foetus will take the form of the (practisor's) self which is created by the spiritual father and mother, that is by the positive and negative vitalities in his own body. In other words, this is the union of his positive and negative spirits which creates his true spirit which can transform his bodily self into vapor which then gathers to take shape. This is prenatal vitality in the prenatal state which in fact is wholly positive vitality, or **positive spirit** created by the five kinds of eyes....and six transcendental powers, which is visible to others, can speak to them, can pick up objects and has the same features as his own body. The negative spirit visible to the practisor when he closes his eyes, is created by (the first) five transcendental powers and is the negative spiritual breath which can see others but is invisible to them, cannot speak to them and cannot pick up objects and is, therefore, mortal in the end where his positive spirit enjoys eternal life and is beyond birth and death....[281]

> The positive spirit is visible to men whereas the negative spirit (is invisible to them but) can see them. When the practisor reaches this stage, if he has not received authentic instructions he will only produce the negative spirit and will become a seer of the plane of ghosts and spirits. By the creation of positive spirit is meant the opening of the heavenly gate (miao men at the top of the head). If the latter is shut the negative spirit will manifest. The opening of the miao men insures a realization of the six supernatural powers, the permanence of radiant heart nature and of the bright light of vitality.[282]

Finally, the double is created to eventually separate from the physical body. At the death of the physical body, all of the energy generated is

gathered in the trained spiritual body which can now exist by itself in the "mid-plane." The object is for the energy, with consciousness, to be transferred to another incarnation by choice, not chance, or, to leave the wheel of incarnations altogether.

In energy terms, and only in energy terms, is this final process comprehensible. If the person is seen as an energy system, not a physical thing; and if a sufficient charge is generated, more of the functions of the human system can be kept intact for a longer period of time without a connection with the physical body. This charge probably dissipates as time passes, and there is undoubtedly some sort of attraction to another physical body. If the energy is weak, chance attraction could be overwhelming. If the charge is strong and many functions remain intact, unfavorable attractions could be resisted and a more positive choice made.

This last is, of course, speculation. Questions now become metaphysical. Does the spiritual realm or plane exist? Can there be life after the death of the body? The energy paradigm permits answers to these questions. The energy paradigm does not answer the questions, but, to use the epistemological schema of the logical positivists, it **permits** an answer. An answer is **possible**. This is because the energy paradigm converts these metaphysical questions to questions concerning the behavior of an element of physics, that is, energy or Qi. These questions become questions of natural philosophy, and not of the supernatural.

With the discussion of Taoist alchemy, the broader exploration of the energy paradigm as it affected and molded Chinese civilization is completed. Chinese civilization as stated, is based upon the concept of energy or Qi. This basic paradigm is broad enough to encompass Chinese science and its myriad of scientific and technological discoveries and inventions, and, the highest realms of psychic experience and religion. There are no gaps and the system based on this paradigm has endured and been productive of the highest degree of civilization for at least the last five thousand years.

There are flaws in this system, of course, but the Western paradigm has also generated its share of errors. The point of this first section, however, is that an energy paradigm is not only possible, but is actually existing and productive. The aspects of Chinese civilization discussed here display the actual workings of the energy paradigm.

An interesting question raises itself, "Did the energy paradigm form the Chinese mind, or, did the Chinese mind create a **Chinese** energy paradigm?" Is there such a thing as a Western or European energy paradigm? If so, is it different from the Chinese, or, are there objective similarities which would give rise to the hypothesis that the energy discussed is as "real" and objective as any other entity of science?

The following section of this book will discuss the history of Western thought and place the pursuit of energetics in this context. It will be seen that while the starting point of the West is different from that of China, the energy paradigm did develop and was intermittently explored in the West, culminating in the contemporary study of bioenergetics. Finally, conclusions and questions will be drawn concerning the objectivity and usefulness of this paradigm in a global context.

# PART TWO

# THE ENERGY PARADIGM IN THE WEST

# CHAPTER 6
# THE WEST: THE AVOIDANCE OF CHANGE

The main difference between the East and the West consists in their attitudes toward change. Human beings possess the same biology, and, if Carl Jung is to be believed, the same basic psychic "organs." That the Orient and the Occident developed along different lines is not, therefore, explainable by recourse to race, or any other ethnically based reason. Nor can the divergences be put down to climate or topology. China, like Europe, covers an area from the cold snows of the north to the heat of the south China Seas. The difference is one of philosophical choice. This choice consists of the paradigms around which the European and Chinese cultures organize themselves. China, as we have seen, began with the energy paradigm. All things were seen and explained in terms of energetics. Europe, on the other hand, began from a notion of **substance**. While China accepted change and expressed change in terms of energetics the West resisted change and searched for the permanent substance underlying change. The West would go so far as to explain away, by use of paradox and logic, the very notion of change. Change in the West, therefore, was seen as unreal and illusory. Substance was the real. To change was to **become**, not to **be**. "Being" until the time of Heidegger meant permanence, non-changing. "Becoming" indicated a lack of being, a lack of reality. Becoming was not a subject capable or needful of serious study. Being, which, by late antiquity and the early Middle Ages, became associated with God, was the only subject fit for serious study.

Another aspect of this Western partiality for permanence is the Western proclivity for dogmatics. In the East, especially in China, the System became ossified, but the **results** coming from the System, were never seen as wholly predictable. Nor were they philosophically expected to be. In the West, the system was judged by whether its results were predictable. In other words, both the system and its results were demanded to be inalterable. As a result, or as a cause, Westerners have a tendency to want things "settled." "Once and for all."

In Western theology is the concept of "eschatology," the study of the **last things**. The Westerner lives with the idea of "Armageddon." The **final** battle. Powers of light and darkness will meet at the final battle and **Satan** will **finally** be defeated and cast into the lake of fire **forever**. The East with its kalpas and Yugas and cycles has no concept of finality, let alone something like Armageddon.

In the realm of philosophy, this attitude of mind gave rise to the Platonic ideal. To the Westerner, under all of the "accidents" involved in any situation, is **the** truth. There is one and only one **truth**. This concept of truth leads on the one hand to rigid dogmatism when one is convinced that **the** truth has been found, and, to the compulsive **search** for **the** truth when one is not so convinced. In a nutshell, these two aspects of the concept of **one** truth explain the bitter, and murderous fight between theology and experimental science that played itself, and is **still** playing itself, out in the West since the time of the Renaissance.

The paradigm in the West then, is that of "substance." This led to the theory of Forms, and to the medieval conflict over the theory of universals. It also led to the Westerner's inability to "explain" motion. If change is unreal, and not a part of the Ideal world, how did motion come about? If everything is derived from its ideal form, how did the "accidents" which encrust the individual "thing," come about? The frustration of attempting to find a permanent substratum to change in some sort of an external, material substance led to the theory of Forms, which led to the split between Form and substance, Idea and matter; and, in the Middle Ages, spirit and matter.

Before following this progress two things need to be said. First, the fact that the West began from a paradigm different from the East does not imply any superiority of one over the other. Like China, European civilization has undoubtedly been successful and productive. Second, the fact that the West began from a substantial or mechanistic paradigm does not mean that energetics was totally absent from Western thought. In the present book, the energy paradigm is to be explored, and this involves the discussion of its Western manifestations. While this discussion is central to the second part of this book, the context in which the Western pursuit of energetics took place must be set forth.

European civilization is a result of the confluence of two streams; that of the nomadic Caucasian peoples of central Asia, and, of the civilization of Egypt. In his controversial book ***The African Origin of Civilization Myth or Reality***, Cheilah Anta Diop contrasts these two streams,

> According to the unanimous testimony of the Ancients first the Ethiopians and then the Egyptians created and raised to an extraordinary stage of development all elements of civilization, while other people especially the Eurasians, were still deep in Barbarism. The explanation for this must be sought in the material conditions in which the accident of geography had placed them at the beginning of time. For man to adapt, these conditions required the invention of sciences complemented by the creation of arts and religion.
>
> It is impossible to stress all that the world, particularly the Hellenistic world, owed to the Egyptians. The Greeks merely continued and developed,

sometimes partially, what the Egyptians had invented. By virtue of their materialistic tendencies, the Greeks stripped those inventions of the religious, idealistic shell in which the Egyptians had enveloped them. On the one hand, the rugged life on the Eurasian plains apparently intensified the materialistic instinct of the peoples living there; on the other hand, it forged moral values diametrically opposite to Egyptian moral values which stemmed from a collective, sedentary, relatively easy, peaceful life, once it had been regulated by a few social laws.

To the extent that the Egyptians were horrified by theft, nomadism, and war, to the same extent these practices were deemed highly moral on the Eurasian plains. Only a warrior killed on a battlefield can enter Valhalla, the Germanic paradise. Among the Egyptians no felicity was possible except for the deceased who could prove at the Tribunal of Osiris, that he had been charitable to the poor and had never sinned. This was the antithesis of the spirit of rapine and conquest that generally characterized the peoples of the north, driven, in a sense, away from a country unfavored by Nature. In contrast, existence was so easy in the valley of the Nile, a veritable Garden of Eden, between two deserts, that the Egyptians tended to believe that Nature's benefits poured down from the sky. They finally adored it in the form of an Omnipotent Being, Creator of All that Exists and Dispenser of Blessings. Their early materialism - in other words, their vitalism - would henceforth become a materialism transposed to the sky, a metaphysical materialism, if one may call it that.

On the contrary, the horizons of the Greek were never to pass beyond material, visible man, conqueror of hostile Nature. On the earth, everything gravitated around him; the supreme objective of art was to reproduce his exact likeness. In the "heavens," paradoxically, he alone was to be found, with his earthly faults and weaknesses, beneath the shell of gods distinguished from ordinary mortals only by physical strength. Thus, when the Greek borrowed the Egyptian god, a real god in the full sense of the word, provided with all the moral perfections that stem from sedentary life, he could understand that deity only by reducing him to the level of man. Consequently, the adoptive Pantheon of the Greek was merely another humanity. This anthropomorphism, in this particular case, was but an acute materialism; it was characteristic of the Greek mind. Strictly speaking, the Greek miracle does not exist, for if we try to analyze the process of adapting Egyptian values to Greece, there is obviously nothing miraculous about it, in the intellectual sense of the term. At most we can say that this trend toward materialism, that was to characterize the West, was favorable to scientific development.[283]

Diop argues that what we recognize as Egyptian civilization was actually a product of the peoples of Black Africa. Although his arguments have much to commend them, he is on much more solid ground when he claims that the early Greek thinkers received many of their ideas from Egyptian sources. The Greeks themselves, including Plato, gave credit to the priests of Egypt. This is not the same thing as saying that the Greeks simply lifted the science and religion of Egypt and translated them into Greek. Quoting the Abbe' Emile Amelineou, Diop observes,

"I then realized and realized clearly, that the most famous Greek systems, notably those of Plato and Aristotle had originated in Egypt. I also realized that the lofty genius of the Greeks had been able to present

> Egyptian ideas incomparably, especially in Plato; but I had thought that what we loved in the Greeks, we should not scorn or simply disdain in the Egyptians. Today, when two authors collaborate, the credit for their work in common is shared equally by each. I fail to see why ancient Greece should rake in all the honors for ideas she borrowed from Egypt."
>
> Amelineau also points out that if certain of Plato's ideas have been obscure, it is because we fail to place them in the context of their Egyptian source. This is the case, for example, with Plato's ideas on the creation of the world by the Demiurge. We know, moreover that Pythagoras, Thales, Solon, Archimedes, and Eratosthenes, among others, were trained in Egypt. Egypt was indeed the classic land where two-thirds of the Greek scholars went to study. In reality, it can be said that, during the Helenistic epoch, Alexandria was the intellectual center of the world. Assembled there were all the Greek scholars we talk about today. The fact that they were trained outside of Greece, in Egypt, could never be overemphasized.[284]

While geography cannot explain the differences between European and Chinese thought, it did affect the civilization of Egypt. Egypt, as stated by Diop, was a stable and fertile land surrounded by a protective desert. Stability was the hallmark of a culture whose history predates even that of China. Ancient Egypt's experience was that of an unchanging world. The Ancient Egyptian built his pyramids, temples, tombs, sphinxes to last forever. If he were to be transported from the mists of prehistory to the present date, he would not be at all surprised to find his pyramids still standing. In fact, he would expect it.

The Greek, who received this world view through the Minoan civilization, however, did not inhabit a stable world. He was exposed both by land and sea, and, faced the changes of the climate of the northern Mediterranean. Egyptian gods, while having their personal differences, offered man the gifts of law, justice, and resurrection. The Greek gods were generally removed from human affairs, and only occasionally intervened to rape or kill.

Further, the security and rationalism derived from the Egyptian model were contrasted with the other stream of Greek culture, the visionary, ecstatic shamanism of the nomadic steppes from which the Greek ancestors came. This strain of the Greek temperament is evident in the Delphic Oracle, and, the ecstatic Cults of Dionysius and Orpheus. Dodds, in his ***The Greeks and the Irrational***, does not relate the shamanistic strain to the Greek ancestors, but to Greek contacts with the inhabitants of the Black Sea area.

> Now in Scythia, and probably also in Thrace, the Greeks had come into contact with peoples who, as the Swiss scholar Meuli has shown, were influenced by this shamanistic culture. It will suffice to refer to this point in his important article in Hermes, 1935. Meuli has therefore suggested that the fruits of this contact are to be seen in the appearance, late in the Archaic Age, of a series of seers, magical healers, and religious teachers, some of whom were linked in Greek tradition with the north, and all of whom exhibit shamanistic traits. Out of the north came Abaris, riding, in the saddle upon an arrow, as souls, it appears still do in Siberia.[285]

From whatever source, shamanism included the idea that the soul is detachable from the body and that it migrates after death.

The transmigration of souls is an idea that seems endemic to the Aryan peoples, of Greece, of Persia and of India. Again, it may be the fascination with dreams and ecstatic poetry that characterizes the nomadic peoples of northern Asia that flowed out of the North first with the Dorians, only to meet and mix with more stolid ideas of the Minoans derived from the south and Egypt.

Nietzsche draws his provocative picture of the Greeks in ***The Birth of Tragedy, Out of the Spirit of Music***. It is his claim, that dreams and intoxication stand on an equal footing with science in the Greek spirit. Greek science is seen in Nietzche as a form of escape - escape from pessimism.[286]

The marvel of the Greek psyche is not its undeniable accomplishments, but the fact that given its basic tension between the stolidity of Egypt and the irrationality and harshness of the steppes, Greek civilization was able to hold together at all. This in the face of an inherent schizophrenia.

Science and logic were the bruise that formed between the collision of Africa with Siberia. They were the talismans to ward off the evil spirits, the **furies** in the Greek soul. The ideal of Egyptian civilization was appealing, but the collective memory and the experience of harsher conditions had to be accommodated. The concept of a permanent substance underlying change was a brilliant compromise.

A snapshot of the tension that was Greek culture can be seen in Euripides' play **The Bacchae**. The warning of the play against ecstatic cults was also meant to tout rationality as the proper way to protect society from the irrational and violent elements in the Greek soul. Since European civilization is derived from the Greek, and since the history of Europe is one of continual infiltration and conquest by migratory peoples from central Asia; from the Indo-Europeans to the Germanic and Slavic tribes, the histories of the other peoples of Europe also included this tension between the settled or "classical" culture and, the nomadic, heroic cultures of the invaders. Nietzsche draws this contrast most clearly in his works, contrasting the Judeo-Christian religion of the Mediterranean and the "true" character of the Aryan peoples of the North.

Dogmatism comes from fear. Ambiguity in Europe leads to madness. Reason is used as a weapon to ward off this madness. The greater the tension, the more **the** answers must be given **and accepted** by all. While the early Greek thinkers gropingly debated and cogitated, Plato, Aristotle, Zeno, and Epicurus stood at the beginnings of "systems." At the end of the Roman Empire, the fusion of Christianity with Platonism and the Roman state, began the attempt to solidify **the system** of Western thought "once and for all." This process culminated in the thirteenth and fourteenth century with Scholasticism, and the witch hunts.

The first attempt to systematize Greek thought came from the Milesians. Miletos was a trading city on the Turkish coast. The situation facing the Milesians is summarized by John Burnett.

> The Ionians, as we can see from their literature, were deeply impressed by the transitoriness of things. There is, in fact, a fundamental pessimism in their outlook on life, such as is natural to an over-civilized

age with no very definite religious convictions. We find Mimnermos of Kolophon preoccupied with the sadness of the coming of old age, while at a later date the lament of Simonides, that the generations of men fall like the leaves of the forest, touches a chord that Homer had already struck. Now this sentiment always finds its best illustrations in the changes of the seasons, and the cycle of growth and decay is a far more striking phenomena in Aegean lands than in the North, and takes still more clearly the form of a war of opposites, hot and cold, wet and dry. It is, accordingly, from that point of view the early cosmologists regard the world. The opposition of day and night, summer and winter, with their suggestive parallelism in sleep and waking, birth and death, are the outstanding features of the world as they saw it.

The changes of the seasons are plainly brought about by the encroachments of one pair of opposites, the cold and the wet, on the other pair, the hot and the dry, which in their turn encroach on the other pair. This process was naturally described in terms borrowed from human society; for in early days the regularity and constancy of human life was far more clearly realized than the uniformity of nature. Man lived in a charmed circle of social law and custom but the world around him at first seemed lawless. That is why the encroachment of one opposite on another was spoken of as injustice ( ἀδικία ). And the due observance of a balance between them as justice ( δίκη ). The latter word ( κόσμος ) is based on this notion too. It meant originally the discipline of an army, and next the ordered constitution of a state.

That however, was not enough. The earliest cosmologists could find no satisfaction in the view of the world as a perpetual contest between opposites. They felt that things must somehow have a common ground from which they had issued and to which they must return once more. They were in search of something more primary than the opposites, something which persisted through all change, and ceased to exist in one part only to reappear in another. That this was really the spirit in which they entered on their quest is shown by the fact that they spoke of this something as "ageless" and "deathless." If as is sometimes held, their real interest had been in the process of growth and becoming, they would hardly have applied epithets so charged with poetical emotion and association to what is alone permanent in a world of change and decay. That is the true meaning of Ionian "Monism."[287]

The problem with these earlier substances is that they cannot be used to explain **how** the qualities, warm, cold, wet, dry arise. This is especially true of Anaximander's "Boundless." Anaximenes provided the answer in his concept of "rarefication and condensation,"

At first, this looks like a falling off from the more refined doctrine of Anaximander to a cruder view; but this is not really the case. On the contrary, the introduction of rarefication and condensation into the theory is a notable advance. In fact, it makes the Milesian cosmology consistent for the first time; since the theory which explains everything as a form of a single substance is clearly bound to regard all differences as quantitative. The only way to save the unity of the primary substance is to say that all diversities are due to the presence of more or less of it in a given space. When once this step has been taken, it is no longer necessary to make the primary substance something "distinct from the elements," to use Aristotle's inaccurate but convenient phrase; it may just as well be one of them.[288]

From Anaximenes it is a short step to the Atomism of Leukippos and Democritos. To them, there are invisible pieces of matter moving through the void. The void makes motion possible and the grouping of matter within the void gives rise to the visible world and the changes within it.[289] Motion is assumed to be eternal and no cause is given.

Unfortunately as the Eleatic school pointed out repeatedly, all of this begs the question. Motion, either eternal or otherwise is impossible. This theory comes first from Parmenides of Elea, and is expressed by the paradoxes of Zeno. Western philosophy students still scratch their heads over Zeno. First, the position of Parmenides,

> His doctrine in brief is to the effect that Being, the One, is, and that Becoming, change, is illusion. For if anything comes to be, then it comes either out of being or out of not-being. If the former, then it already is - in which case it does not come to be; if the latter, then it is nothing, since out of nothing comes nothing. Becoming is, then, illusion. Being simply is and Being is One, since plurality is also illusion. Now, this doctrine is obviously not the type of theory that rises immediately to the mind of the man in the street, and so it is not surprising to find Parmenides insisting on the radical distinction between the Way of Truth and the Way of Belief or Opinion. It is very probable the Way of Opinion exposed in the second part of the poem, represents the cosmology of the Pythagoreans; and since the Pythagorean philosophy would itself scarcely occur to the man who went **merely** by sense-knowledge, it should not be maintained that Parmenides' distinction between the two ways has all the formal generality of Plato's later distinction between Knowledge and Opinion, Thought and Sense. It is rather the rejection of one definite philosophy in favor of another definite philosophy. Yet it is true that Parmenides rejects the Pythagorean philosophy - and indeed every philosophy that agrees with it on the point - because it admits change and movement. Now change and movement are most certainly phenomena which appear to the senses, so that in rejecting change and movement, Parmenides is rejecting the way of sense-appearance. It is, therefore, not incorrect to say that Parmenides introduces the most important distinction between Reason and Sense, Truth and Appearance.[290]

Zeno elaborates Parmenides' arguments.

> Zeno, a defender of Parmenides goes further, the most celebrated arguments of Zeno are those concerning motion. It should be remembered that what Zeno is attempting to show is this: That motion, which Parmenides denied, is equally impossible on the pluralistic theory of the Pythagoreans.
>
> 1. Let us suppose that you want to cross a stadium or race course. In order to do so, you would have to traverse an infinite number of points - on a Pythagorean hypothesis, that is to say. Moreover, you would have to travel the distance in finite time, if you wanted to get to the other side at all. But how can you traverse an infinite number of points, and so an infinite distance, in a finite time? We must conclude that you **cannot** cross the stadium. Indeed we must conclude that no object can traverse any distance whatsoever (for the same difficulty always recurs), and that all motion is consequently impossible.
>
> 2. Let us suppose that Achilles and a tortoise are going to have a race. Since Achilles is a sportsman, he gives the tortoise a start. Now, by the

time that Achilles has reached a place from which the tortoise started, the latter has again advanced to another point; and when Achilles reaches that point, then the tortoise will have advanced still another distance, even if very short. Thus Achilles is always coming nearer to the tortoise, but never actually overtakes him - and never can do so, on the supposition that a line is made up of an infinite number of points, for then Achilles would have to traverse an infinite distance. On the Pythagorean hypothesis, then, Achilles will never catch up the tortoise; and so, although they assert the reality of motion, they make it impossible on their own doctrine. For it follows that the slower moves as fast as the faster.

3. Suppose a moving arrow. According to the Pythagorean theory the arrow should occupy a given position in space. But to occupy a given position in space is to be at rest. Therefore the flying arrow is at rest, which is a contradiction.[291]

Copleston summarizes Zeno's position.

How are we to interpret these arguments of Zeno? It is important not to let oneself think "These are mere sophistries on the part of Zeno. They are ingenious tricks, but they err by supposing that a line is composed of points and time of discrete moments." It may be that the solution of the riddles is to be found in showing that the line and time are continuous and not discrete; but, then, Zeno was not concerned to hold that they are discrete. On the contrary, he is concerned to show the absurd consequences which flow from supposing that they are discrete. Zeno, as a disciple of Parmenides, believed that motion is an illusion and is impossible, but in the foregoing arguments his aim is to prove that even on the pluralistic hypothesis, motion is equally impossible, and that the assumption of its possibility leads to contradictory and absurd conclusions. Zeno's position was as follows: "The Real is a plenum, a complete continuum and motion is impossible. Our adversaries assert motion and try to explain it by an appeal to a pluralistic hypothesis. I propose to show that this hypothesis does nothing to explain motion, but only lands one in absurdities."[292]

Motion remained a problem for the Greeks until the end. The solution proposed by Plato was to dodge the problem, declare the senses unreliable and move the "real" world into the intellect. "Realism" in the Platonic sense, and this was the sense in which it was used in the Middle Ages, meant that the "real world" was the world of intellectual "forms" which was removed from the illusory world of sense experience. How the two worlds are connected is never made clear and the separation of spirit and matter that was to dog Western thought until the present day was launched. Describing Plato's synthesis, Copleston states,

We have, therefore, two tendencies exemplified in these two philosophers. The tendency to emphasize Becoming and the tendency to emphasize Being. Plato attempted a synthesis of the two, a combination of what is true in each. He adopts Parmenides' distinction between thought and sense, and declares that sense objects, the objects of sense-perception are not the objects of true knowledge, for they do not possess the necessary stability, being subject to the Heraclitean flux. The objects of true knowledge are stable and eternal, like the Being of Parmenides; but they are not material, like the Being of Parmenides. They are, on the contrary, ideal, subsistent and immaterial Forms, hierarchically arranged and culminating in the Form of the Good.

> The synthesis may be said to have been worked out further by Aristotle. Being, in the sense of ultimate and immaterial Reality, God is changeless, subsistent Thought. As to material Being, Aristotle agrees with Heraclitus that it is subject to change, and rejects the position of Parmenides; but Aristotle accounts better than Heraclitus did for the relative stability of things by making Plato's Forms or Ideas concrete, formal principles in the objects of this world. Again Aristotle solves the dilemma of Parmenides by emphasizing the notion of potentiality. He points out that it is no contradiction to say that a thing is X actually but Y potentially. It is X but is going to be Y in the future in virtue of a potentiality, which is not simply nothing, yet is not actual being. Being therefore arises, not out of non-being nor out of being precisely as being actu, but out of being considered as being potentia.[293]

This is not a history of philosophy, and, therefore, no attempt at comprehensiveness is claimed. While it is true that Heraclitus emphasized change as opposed to stability, his position was not adopted by the mainstream of Greek thought. Nor was Aristotle's synthesis, alluded to by Copleston. That Platonism was the preeminent philosophy of the West until the thirteenth century revival of Aristotle is clear from the fact that other schools were subsumed under Neo-Platonism; including that of Aristotle himself. The controversy over Universals that defines the early Middle Ages could not have occurred in an Aristotelian context.

To understand the problems involved with Universals one must understand what Plato meant by his "forms" or "ideas." These were not the mere mental images or definitions that we associate with the term, but actually existing "things." The standard illustration is a table. How does one know it is a table? By use? What if it were thrown into the river and used to float goods to market? Would it still be a table? Yes. Is it a table because it has legs and a flat surface? What if a wooden cube were set with plates and eating utensils? Would it be a table? Maybe. Three legs, four legs, one leg; red, brown, black; wood, metal, plastic. We can still recognize a table. How? Plato's answer is that we **already** know. Knowledge is memory. What do we remember? We remember the immortal forms that we perceive directly before birth and which still impress our minds. There is the "form" of the ideal table. It exists in the world of forms. It is the source of "Tableness." There are also the forms of Justice, Beauty, Truth, and, the Good, which informs all of these.

In the Middle Ages, the fight over the nature of the forms came into the open. The "realists" took the position that the forms were actually existing entities, things. That is, if Socrates is a man and Confucius is a man, there is something that we recognize in both of them, "manness." Since the general was deemed more real, because permanent, than the individual, who passes away, manness must exist more firmly than either Socrates or Confucius. All tables and all men are somehow connected with the thing "tableness" or "manness." The nominalists, on the other hand, felt that the unity of two objects of the same class was simply a name, not a "real" thing. Gordon Leff summarizes the dispute,

> Anselm had written against a background of growing dialectal activity. The first phase, with its dispute between the dialecticians and the antidialecticians over the very existence of dialectic, was giving way to

problems confronting dialectic. Already during Anselm's lifetime the question of universals had appeared. Put simply, this concerned the relation of genera and species to individuals. What were the nature and status of general terms like "animal" and "man," in the actual world of individual animals and men? Were they simply mental concepts (words) or did they really exist (things)? The answers given to these questions marked off the Nominalists from the Realists. The nominalist held that universals were merely words, that only individuals existed, and that the genus or the species correspond to nothing in the real world. The realists, on the other hand, recognized, in some degree, the existence of genera and species and their correspondence to reality. Those who saw them as coming before all individuals, with the individual a mere variant on a common essence, were extreme realists. Those who acknowledged their presence in individuals, while preserving the separate identity of the latter, were moderate realists. Yet, even so, there is a borderland which often seems to veer between nominalism and realism. In such cases we can most usefully concentrate upon the position itself rather than its pigeonhole.[294]

And on the classical nature of this problem,

> The subject of universals did not arise by accident: it was one of the few legacies of ancient philosophy handed down to the West and preserved into the eleventh and twelfth centuries. The agents of this transmission were Porphyry and Boethius: Each had, in dealing with the Introduction of Artistotle's **Categories**, broached the nature of logic and of universals.[295]

Peter Abelard (1079-1142) was said to have solved the problem by anticipating the revelation of Aristotle's doctrine of mental abstractions, but this solution is not quite satisfactory and never will be. According to David Knowles,

> Abelard, it should be added, remains throughout his logical works on the logical plane; he never discusses the metaphysical implications. Yet, when it is remembered that he knew nothing of either **De anima** or the **Metaphysics** of Aristotle, his anticipation of the Aristotelian doctrine of abstraction and moderate realism is very striking. Even Aquinas did little to develop this particular aspect, and indeed uses phrases which recall, if they do not exactly repeat, the phrases of Abelard. It may be added that Abelard, here also followed by Aquinas, while abandoning the Platonic ideas as a logical or metaphysical coefficient, retained them as an exemplary cause of created beings in the mind of God.[296]

What does this last sentence mean? The forms exist in the mind of God? They had existed there since Neo-Platonic times in Late Antiquity. They have simply been moved. Julius R. Weinberg argues in his ***A Short History of Medieval Philosophy***,

> There are obvious resemblances between Abelard's account of abstraction and that of the later Scholastics, especially St. Thomas Aquinas, where the similarity of the language used is striking. But as Vignaux has pointed out, there are important and decisive differences. Abelard's account is a psychological theory that does not presuppose the Aristotelian doctrine of matter and form nor the Avicennian doctrine of a common nature. Abelard's doctrine that concentrated attention or simple consideration enables us to apprehend one feature of a composite

> individual to the neglect of another has its difficulties. The consideration of the nature of an individual apart from its accidental features can be justified only by a metaphysics which permits a nature and its accidents to exist separately in fact (if only by a special exercise of divine power). Abelard barely goes into these metaphysical problems, but his nominalist successor of the fourteenth century, William Ockham, argues this point in detail. The account of abstraction which Abelard gives is obviously incomplete without some such argument.[297]

That the problem of universals will not disappear is alluded to by Leff,

> The problem itself is not peculiar to the middle ages, it is one that has vexed all epochs: The source of the discrepancy between our understanding and the physical world.[298]

Leff's statement is only partially true and only so because of his way of putting it - the discrepancy between thought and the physical world. Such a problem could arise only because the world is seen in terms of the Substantial or Mechanistic Paradigm. There must be an underlying "thing" to the many "things" so that we can explain how there can be "things."

It has been said that the West developed logic to such a high degree because Christianity was such an illogical religion. This problem goes back even further. The adoption of the Substantial Paradigm invites contradiction which leads to further attempts to find a solution - not a synthesis - but **truth**. One of the modern philosopher Wittgenstein's most important contributions to Western thought was his "truth tables." The preoccupation continued.

The Roman Empire which provided a great deal of security and stability for the West was overrun in the fifth century by nomadic barbarians. Until the tenth century, continual turmoil, lawlessness, and invasions from the Moslem south, the Slavic east and, the Viking north made the life of Western man miserable. Civilization, however, did not die out during the "Dark Ages," and a new stable but rigid form of society developed - Feudalism. Like China, the West was organized hierarchically. Unlike China, there was a growing split between civil and religious authority and their hierarchies. Along with the hierarchies of the Church and the state, however, other social positions continued to exist as leftovers of pagan times.

It is to be remembered that while Christianity became the official religion of the Roman Empire in the fourth century A.D., as late as the fourteenth and fifteenth centuries the Teutonic Knights were still fighting pagans in Northern Europe. Further, pagan practices were adopted by the Christian Church and continued to coexist alongside the Church in medieval Europe. Many of these customs - beliefs and rituals - persist to the present day.

The importance of this "country culture," is that it was through it that folk magic and folk medical practices such as herbalism were preserved and developed. In fact, at least one thinker, Jules Michelet, gives credit to these folk practitioners for the development of experimental science in the West.[299] After all, ignorant people could not be expected to know that motion is illusory and that universals really existed as things.

Carl Jung also notes the development of alchemy alongside the mainstream thought of the day. While externally, the alchemist sought to change base metals into gold, like their Chinese counterparts, the Western alchemists also entered the realm of the psyche to find the "true" gold, or psychic integration and the birth of the "Self."

The importance of these two streams of counter-thought in the West is that, while not recognizing it, they were working outside of the Substantial or Mechanistic Paradigm. Magic implies action at a distance - Force. Healing, for which the village "wise woman" was known, involved both herbal and magical elements. The line from the witches and the alchemists leads through Paracelsus to Mesmer, to Freud, Jung and Reich. This is the face of the energy paradigm in the West.

The thirteenth century was a turning point in the West. The works of Aristotle became available through translations from the Arabic. His thought was debated and eventually ossified into the system of Scholastic or "Thomistic" (after Aquinas) philosophy. Everything was now believed to have been definitively answered. Settled, once and for all. Unfortunately, this required consensus. Unfortunately consensus required force.

Thomistic philosophy was too complicated for the majority of people; including many priests. The roots of the Reformation began with the attempt to slough off the excess intellectual subtleties of the schools and return to the teachings of the Bible. This questioning of the schools led to the questioning of **all** structures not specifically mentioned in the Bible - including the Ecclesiastical hierarchy of the Church. Further, as the common people became restless, the kings and nobles of Europe also felt that their own "divine rights" were not sufficiently recognized. Couple this with the emergence of a merchant class and the rise of cities, and another crack appears in the edifice of medieval Europe.

In her book, ***A Distant Mirror***, Barbara Tuchman describes the cataclysmic world of fourteenth century Europe. In France, the Hundred Years War between England and France raged. Mongolian invaders swarmed over the Slavic countries of the East. The Plague decimated the populations of the entire continent. In the midst of all this, were the witch hunts.

Originally, the Church had disavowed the possibility of witchcraft in the sense of a pact with Satan. In the face of the paroxysms of the fourteenth century, and the assaults on its authority, the Church retaliated brutally. The attempt to wipe out any intellectual challenges to the **true philosophy** and revelation of the Church was the last gasp of the early Medieval system. While Medieval structures would persist in Europe until the First World War, the synthesis was over.

The next two centuries found Europe once again in confusion. Thomistic philosophy was taught in the universities while the alchemists worked in their laboratories. All around the nations of Europe warred among themselves. The Renaissance, Reformation and the discovery of the New World all occurred during this era.

In an attempt to find his way out of this confusion, René Descartes, the last Medieval philosopher, created modern thought. This "modern" thought, however, follows the Substantial Paradigm and is, in fact, only a refinement, not a break. Descartes begins his analysis with the

epistomological criterion of "clear and distinct ideas." An idea that presents itself clearly and distinctly cannot be false.

> Hence, I came to the conclusion that I might assume as a general rule that things which we conceive very clearly and distinctly are all true. Similarly, "it seems to me that I can establish as a general rule that all things which I perceive (in the French version, conceive) very clearly and very distinctly are true."
>
> What is meant by clear and distinct perception? In the **Principles of Philosophy**, Descartes tells us that "I call that clear which is present and apparent to an attentive mind, in the same way as we assert that we see objects clearly when, being present to the beholding eye, they operate upon it with sufficient strength. But the distinct is that which is so precise and different from all other objects that it contains within itself nothing but what is clear." We have to distinguish between clarity and distinctness. A severe pain, for example, may be very clearly perceived, but it may be confused by the sufferer with the false judgment which he makes about its nature. "In this way perception can be clear without being distinct, though it cannot be distinct without being also clear." This criterion of truth was doubtless suggested to Descartes by mathematics. A true mathematical proposition imposes itself, as it were, on the mind: when it is seen clearly and distinctly, the mind cannot help assenting to it.[300]

From here, Descartes proposes the existence of two substances, mind and body. These are proposed since their ideas are clear and distinct in the mind, and they are not involved in one another. Mind thinks and does not occupy space. Body is extended in space and is non-thinking. Their notions are contradictory, hence, they are two substances. Descartes defines substance as "an existent thing which requires nothing but itself in order to exist."[301]

Unfortunately the two substances are not directly experienced **except** as "clear and distinct" ideas. Instead, what are perceived are individual thoughts and physical "qualities" or "modes."

> Now, what we perceive are not substances as such but rather attributes of substances. And inasmuch as these attributes are rooted in different substances and manifest the latter, they give us knowledge of substances. But not all attributes are on an equal footing. For "there is always one principal property of substance which constitutes its nature and essence, and on which all the others depend." The idea of substance as that which needs nothing else (save, in the case of created things, the divine activity of conservation) is a common notion, and it will not serve to differentiate one kind of substance from another. We can do this only by considering the attributes, properties and qualities of substances. On this point the Scholastics would have agreed. But Descartes went on to assign to each kind of substance a principal attribute which he proceeded to identify to all intents and purposes with the substance itself. For his way of determining what is the principal attribute of a given type of substance is to ask what it is that we perceive clearly and distinctly as an indispensable attribute of the thing, so that all other attributes, properties and qualities are seen to presuppose it and depend upon it. And the conclusion seems to be that we cannot distinguish between the substance and its principal attribute. They are to all intents and purposes identical. As will be noted later, this point of view involved him in certain theological difficulties.[302]

Another problem is that the connection between the mind and body is severed.

> The natural conclusion to draw from the foregoing is that the human being consists of two separate substances and that the relation of mind to body is analogous to that of a pilot in a ship.... But on Descartes' principles it would appear to be very difficult to maintain there is any intrinsic relationship between the two factors. For if Descartes begins by saying that I am a substance the whole nature of which is to think, and if the body does not think and is not included in my clear and distinct idea of myself as a thinking being, it would seem to follow that the body does not belong to my essence or nature. And in this case I am a soul lodged in a body. True, if I can move my body and direct some of its activities, there is at least this relationship between the two that the soul stands to the body as mover to moved and the body to the soul as instrument to agent. And if this is so, the analogy of the relationship between a captain or a pilot and a ship is not inapt. It is, therefore, easy to understand Arnauld's remark in the fourth set of **Objections** that the theory of my clearly and distinctly perceiving myself to be merely a thinking being leads to the conclusion that "nothing corporeal belongs to the essence of man, who is hence entirely spirit, while his body is merely the vehicle of spirit; whence follows the definition of man as the spirit which makes use of a body."[303]

Finally, the old problem of the impossibility of motion raises itself again.

> We have, then, in the material world corporeal substance, considered as extension, and motion. Now, as has already been remarked, if we consider the geometrical conception of corporeal substance by itself, we arrive at the idea of a static world. For the idea of extension does not of itself imply the concept of motion. Therefore motion necessarily appears as something added to corporeal substance. And indeed, motion is for Descartes a mode of corporeal substance. Thus we have to inquire into the origin of motion. At this point Descartes introduces the idea of God and of the divine agency. For God is the first cause of motion in the world. Moreover, He conserves an equal quantity of motion in the universe, so that though there is transference of motion the total quantity remains the same. "It seems to me that it is evident that it is none other than God who by His omnipotence has created matter with the movement and repose of its parts, and who conserves now in the universe, by His ordinary concurrence, as much movement and repose as He put there in creating it. For although movement is only a mode in the matter which is moved, matter nevertheless preserves a certain quantity of it which never increases or diminishes, though in some of its parts there is sometimes more and sometimes less...." God, we may say, created the world with a certain amount of energy, and the total quantity of energy in the world remains the same, though it is constantly being transferred from one body to the other.[304]

Descartes attempted to make a break with Thomistic philosophy and find certainty in the world. His model was geometry and he proceeded by the axiomatic method - logic. Spinoza following Descartes' method, by taking Descartes' definition of substance as something that requires nothing else to exist, argued that since both mind and body require God in order to exist, the only substance is God. He uses logic masterfully to prove this.

A reaction to the "Rationalists" Descartes and Spinoza came from England. John Locke argued that there were no innate ideas and that all

knowledge came from experience. His dictum was "to be was to be perceived." What cannot be perceived cannot be said to exist. Locke did not argue against the existence of matter and mind, but his follower, George Berkeley, did. Berkeley argued that since all we can perceive are thoughts, there can be no such thing as matter since matter can never be perceived. Going even further than Berkeley, David Hume stated that since there are no innate ideas, perception teaches that there can be no such thing as cause and effect. One event cannot be said to **necessarily** follow from another. Accidents happen. Instead, we can only say that one event will **probably** follow from another. The events of the world are thereby reduced to a series of mathematical **probabilities**; nowhere is there any certainty.

Immanuel Kant, the German professor **par excellance**, faced the problems raised by the Rationalists and the British Empiricists and tried to reconcile them. Instead, he divided the world into the "phenomenal" and the "noumenal." The phenomenal refers to empirical qualities, appearances. The noumenal are what exist behind the appearances. The existence of matter cannot be proven, but there must be something holding the qualities perceived by the senses together or there could be no distinct "things" in the world. What holds a phenomenal "thing" together is the "Ding-an-Sich," the "thing-in-itself." It must be there, but it can never be perceived. We are back to the pre-Socratic philosophers. The difference is that Kant recognizes and admits the problem.

All of this led Kant to his theory of knowledge. There are four categories of **how** things can be known. The **analytical a priori**, in which all of the knowledge to be derived from the thing is already present, such as logic in which once a syllogism is given, all possible other syllogisms derivable from it simply need to be worked out logically; the **synthetic a posteriori**, in which all of the information is not already present but must be found after the fact. This is mainly sense data. We are presented with an object and must observe it after it has been presented. The **synthetic a priori**, in which the thing as presented already contains all of its information, but which must be observed and worked with to obtain that information. This category includes mathematics and metaphysics. To Kant, the **analytical a posteriori** could not exist.

Following Kant, Bertrand Russell showed that mathematics was really a species of the **analytical a priori** since its propositions followed the same rules as the symbolic logic. The Viennese philosopher Ludwig Wittgenstein further introduced the distinction between meaningful and meaningless statements. To Wittgenstein a statement was meaningful if it could be proven. It did not have to be proven, but the possibility of proof by either logic or observation must exist. Meaningless propositions were not susceptible to proof and were therefore unworthy of consideration. All of metaphysics was included as meaningless. The **synthetic a priori** then fell out of Kant's system.

Wittgenstein went further and stated that while analytical statements, for example, mathematics and logic, are meaningful, they are so abstract as to have no content. They say nothing. Observation statements on the other hand, are limited and inherently unreliable.

To help, Wittgenstein created his "truth tables." Unfortunately, these tables give only "truth" as defined in the tables, not certainty. At the end of Western philosophy, therefore, comes the skepticism and despair inherent in existentialism. "Substance" has never been found and is no longer discussed.

Kant is pivotal for modern Western thought. After Kant, one stream led, as described, to "logical positivism," another through German Idealism, and a final from phenomenolgy to existentialism.

The German Idealists Fichte, Schelling, and Hegel tried to fill in Kant's Ding-an-Sich with some sort of mystical absolute such as "spirit" moving through human history. Marx was the tail-end of this stream, collapsing spirit into a "matter with a mission," that is, dialectical materialism. Marxism could be described as materialism with faith. The contradiction is glaring. Marxism, however, is in reality a Christian heresy and as such is in a direct line with the rest of Western civilization. A more direct descendant of Kant was Schopenhauer, who was a student of the Upanishads and argued that the Ding-an-Sich was actually the "will to exist." He argued this position from introspection. We cannot know what the Ding-an-Sich of a table is, but we do have direct experience of **a** Ding-an-Sich; our own. When one examines himself he comes finally to the will to live. Schopenhauer then generalizes this Will as **the** Ding-an-Sich of all phenomenal things in the world. This sounds a lot like Descartes' dualism in more sophisticated form.

Alongside of all the mainstream philosophy of the modern era runs a counter-thread - again that of the mystical and magical.

From the rise of empirical science in the seventeenth century, magicians such as Cagliostro and Saint Germain appeared in the courts of Europe - most notably the Court of France. In the nineteenth century, Eliphas Levi in France and MacGregor Mathers in England revived the so-called magical practices of the ancients, but incorporated some of the theories of Anton Mesmer, who will be discussed later, to give their practices a more "scientific" footing. The important thing about this magical movement, which has continued until the present day, is not so much what it said, but the very fact that it existed at all. The movement started by Levi and Mathers began and has continued to flourish in a period when materialistic science had claimed to have won the field in world history. Gross materialism is apparently not an acceptable hypothesis for human life. The other thing that magic had to offer was the idea of power being exercised at a distance. Even the Western occultist could not get away from the idea of substance, however, postulating a quasi-material ether, Akasic Lights, or ectoplasm. Their ideas, however, prepared the West for something other than the Substantial Paradigm.

In the field of science itself, it is to be remembered and emphasized that scientific progress did not accelerate until Newton and his **laws of motion**. These laws depended upon the concept of action at a distance. The followers of Descartes decried Newtonian physics as nothing more than occultism and, at first, at least on the continent, Newton's work was a novelty that fit nicely with the other fads of the French Court - such as magic and Mesmerism.

Although Newtonian physics postulated the ideas of force and action at a distance, the West would not give up the idea of substance and incorporated the material substance "ether" to fill up the space between physical objects and act as a "medium" for the transmission of force. In other words, Newton solved the problem of motion in the West only to have the enemy smuggled in by the concept of ether. After Einstein, and the Michelson-Morly experiment, which failed to confirm the existence of a **material** ether, the concept was dropped and the West returned to the theories of the Greek atomists, sprinkled liberally with mathematics and probability theory.

As Western science progressed in its exploration of atomic theory, it became clear that matter would act either as a wave **or** a particle. Einstein's formula $E=MC^2$ makes matter convertible into energy and vice versa. In effect, both the Energy and the Substantial Paradigms are represented in these ideas. Perhaps that is how it should be. The frontiers of physics combined with depth psychology and the occultist tradition, along with the growing interest in Eastern thought, may produce yet another paradigm. Of course, this has yet to happen.

It is against this background of Western intellectual history and its underlying and organizing Substantial Paradigm that the Western pursuit of energetics must be viewed. Energetics in the West came more from the area of medicine and psychology than from any other source. These disciplines will be discussed in the next chapter. Thereafter, the pioneers of Western bioenergetics, Jung, Reich and Lowen will be discussed.

# CHAPTER 7
# WESTERN MEDICAL HISTORY

Until the middle of the nineteenth century, Western medicine like Western history, could best be described as a free-for-all divided by a long period of orthodoxy during the Middle Ages. After the mid-nineteenth century, a new "scientistic" orthodoxy began to control the profession of medicine, very much as Logical Positivism tightened its grip on Western thought. At present, this modern medical dogmatism is already being questioned and giving ground to alternative approaches.

It seems odd to associate the idea of dogmatism with a supposed scientific discipline like medicine. However, as stated, the Western mind has a talent for dogmatic thinking. Fortunately, the Platonic ideal of one and only one truth, and the Westerner's congenital doubt and dissatisfaction, led to a recurring rejection of received truths and a compulsive search for the **truth**. In this regard, it is striking that of all the classical schools of philosophy, medical men are disproportionately represented in the school of the Skeptics.

As with Western philosophy and science, medicine in the West began in Egypt. The Egyptians, while showing interest in such areas as gynecology and pediatrics, and, while providing a pharmacology containing over 900 recipes, showed very little interest in anatomy.[305]

The Greeks held Apollo to be the god of health. Apollo's mouthpiece for cures was the Oracle of Delphi. Later, the god Aesculapius with his daughters Hygeia and Panacea, became the patron of healing.[306] Temples dedicated to Aesculapius were used by the sick in order to achieve cures. The temples were more like spas, and, after a regimen of rest and diet, the client slept in the temple till he had a dream in which the god appeared and revealed a cure. In the temple, harmless yellow snakes crawled around the floors and circulated among the sleepers.[307] One can only wonder if the Western association of the snake with medicine, as represented by the Caduceus, is related to the representation of the life force by the Chinese dragon.

Be that as it may, the Aesculapian temples, while religious in origin, represent a halfway house to secular medicine. The hygienic and low stress atmosphere in the temples had as much to do with healing as the statements of the god. Later, Freud and Jung would again look to dreams as a component of the therapeutic process.

The father of Western medicine was Hippocrates of Cos. Hippocrates' genius lay in divorcing medicine from supernatural causes. He believed health and disease to have natural external causes,

> "Every disease," he continues, "has its own nature and arises from external causes, from cold, from the sun, or from changing winds." Hippocrates noted the effect of food, of occupation, and, especially of climate in causing disease. One of his most interesting books deals with ***Airs, Waters, and Places.*** It advises the physician about to set up practice in an unfamiliar town, to observe the exposure, the prevailing winds, the water supply, the nature of the soil and the habits of the people. From this information he will be able deduce what diseases are most prevalent and will thus "achieve the greatest triumphs in the practice of his art."[308]

Hippocrates used his powers of observation to determine the onset, symptoms and progression of disease. He developed prognosis, but rarely intervened in the natural course of the disease, believing nature, or the life force to be the best doctor.[309]

Opposed to Hippocratic medicine, which was characterized as a "meditation upon death," was the School of Cnidos. The Cnidians concentrated on intervention to relieve the symptoms of a disease. Remedies for the relief of symptoms were the staples of the Cnidian School.[310]

Here then is the basic dichotomy in Western medicine. The School of Cos believed in the natural healing powers of the body. The life force was felt to be the vehicle of any cures. Intervention was to be avoided. The Cnidian School on the other hand, concentrated on intervention and physical remedies for symptoms. These two aspects of Western medicine would proceed in tandem until the middle of the nineteenth century when the more materialistic, Cnidian School would gain the upper hand. The Cosian strain would reappear however, in the field of psychosomatic medicine, most notably through Freud and those following him. Along with these two schools, came the contributions of the Pythagoreans. Because of their emphasis on mathematics and proportion, the Pythagoreans developed the theory of bodily "humors."[311]

The four humors were blood, phlegm, yellow bile and black bile. These were "substances" and had the advantage of being visible. As the theory went, as long as these substances were in balance, there was a state of health. If imbalance, then there was disease. This meant that a physician could intervene to restore balance. An advantage of the humor theory over the Cnidian School is that it **is** a theory. It is not a haphazard catalogue of remedies. Unfortunately, like all theories, it is capable of becoming dogma - to the detriment of the patient. One sees what one wants to see.

> The inherent weakness of the humoral theory was that anybody could regard himself as a humoralist, and base treatment upon his interpre-

> tation of the theory; but no two interpretations were the same. The nature of the Pythagorean doctrine, too, re-enforced by the work and reputation of Aristotle - that health and disease could be presumed to obey certain immutable mathematical patterns, necessarily influencing diagnosis and treatment - later encouraged the proliferation of speculative systems embracing ideas many of which were much less sensible than those of Theophrastus; and medicine, like religion, became plagued with sects, each regarding itself as the possessor of the one true interpretation, and each requiring from its practitioners obedience to the one true faith.[312]

Interestingly, humor theory became associated with personality types. From this point on, the humoral physician did not concentrate on the type of disease, but on the **type of patient**.[313] The patient's physical and personality traits indicated what sort of imbalance was causing problems. The doctor had merely to restore the balance.

In addition to the four humors, Aristotle enunciated four qualities; hot, dry, cold and moist. Accordingly, when these qualities were out of balance, disease occurred.[314]

At this point, there appear to be similarities with Chinese medical theory, and, indeed there are. It is to be remembered that at this point in time no dissections were practiced by either culture. There was no physical anatomy or physiology. However, it is also important to note, that in China, all therapies, herbs, acupuncture, et cetera, were utilized to support the life force or Qi. The medicine itself did not cure. In the West, the humors were quasi-physical substances. Only certain schools, notably the Hippocratic, relied on the life force; others disregarded it entirely.

As Greek learning moved from Athens to Alexandria, further splits in medical theory appeared. The first had to do with the proper intervention for disease. One group believed in the "doctrine of contraries," that is, if the body is hot, give it something cold. The other believed in the "doctrine of similars," that is, if the body is hot, it is hot for a reason. Therefore, since the body is attempting to fight off disease with heat, the physician should give something hot to further help the body. In modern terms these are the schools of Allopathy and Homeopathy respectively. Allopathy has become the orthodox medicine of the West.[315]

Two names associated with these developments are Hierophilus and Erasistratus. Hierophilus was the first teacher to publicly dissect the human body. His work centered on anatomy. Erasistratus on the other hand was interested in physiology and following Hippocrates, believed in the life force.[316] Both men are reputed to have practiced vivisection on human beings.[317]

At this time, medicine had rigidly settled into "schools" or "methods." Arguments and debates ensued. It was left to Galen to synthesize the medical knowledge of the ancient world. It was Galen's service

> [t]o weld together into a single clearly written and easily intelligible system of medicine all that was good in the Hippocratic writings and in the disconnected and at times antagonistic teachings of the sects. Galen's system was indeed easily intelligible; but only by the use of distortions and oversimplifications to make everything fit. What he preached and practiced was a mixture of personal experience and viable

> theories, all fused together into an impressive looking but spurious Pythagorean structure.[318]

The problem with Galen was that while he dissected animals, he carried the animal anatomy over to human beings, which he did not dissect. As later anatomists were to find, Galen was sometimes just plain wrong. His pharmacology was also outlandish, requiring more and more combinations of herbs and drugs. Galen however, for all his errors, did proceed in a direction that helped to form modern medical philosophy.

> The lasting fame of Galen is based, not upon his clinical work but rather upon his investigations, which laid the foundation of experimental physiology. He recognized the value of anatomy and medicine, stating that a physician without anatomical knowledge was like an architect without a plan.[319]

Nonetheless, Galen's authority became dictatorial in the West. Due to his belief that the body is the vehicle of the soul,[320] Galen became **the** medical authority of Christians and Moslems.

> To Galen's detractors, therefore, he appears a man who, for all his abilities was a disastrous influence; particularly because he left his "system" - "a weird hodgepodge of nonsense, Aristotelian philosophy, Hippocratic dogma and shrewd clinical and experimental observations," as one of them calls it - to exert a stranglehold on the future: "Hippocrates left medicine free, but Galen fettered it with hypotheses." But to be fair to him, much of this criticism should be directed not so much at what he believed as at the rigidity with which his works were interpreted by his disciples. Had all his books been destroyed when his library was destroyed by fire in A.D. 192, his name certainly now would be held in respect, as a kind of Dr. Johnson of medicine. But about a hundred of them survived, providing a comprehensive system of medicine on an apparently sound clinical basis. As with Hippocrates, too, the reader could be reasonably certain of finding in Galen's works whatever he sought in them; but with an additional assistance, which Hippocrates did not provide, that Galen actually boasted of his cures, and related them to the theories so ingeniously that they had the appearance of being an integral part of the cosmic design. It was relatively easy, therefore, for Christians or Moslems to accept and embrace Galenism - simply leaving out what did not fit, and insisting that what Galen had regarded as the life force came not from the cosmos, but from God, or from Allah. From this it was a short step to imposing dogmatic interpretations, laying down what could, and what could not be considered as medical orthodoxy - the Truth....[321]

> Galen, and not Hippocrates, was the chief god of the medieval physician, forceful, dogmatic, and infallible, until the period when Paracelsus had the audacity to preface his lectures by publicly burning Galen's volumes, when Vesalius disposed of many anatomical myths by dissecting the human body and describing what he saw, and when Ambroise Parè used simple dressings in place of boiling oil and admitted the possibility of healing by first intention.[322]

After the fall of Rome, anatomy and physiology became dead sciences. Since dissection was not permitted, it was natural to rely on Galen who supposedly had done the dirty work already. However, the authority of

Galen, as with all other rigidly dogmatic positions taken up in the West, led to torture.

> To speak of Galenism as rational, then, in contrast to medieval irrationality is misleading. Apart from its many built-in inconsistencies and inaccuracies, Galenism had one striking disadvantage: Although authoritarian in design it was so presented as actively to encourage different interpretations of the same symptoms. Empiricism - at least at its early stages - had tried to relate treatment to symptoms; but the Galenist doctor had to try to relate treatment to the state of the patient's humors; and, as he had no yardstick to judge what that state might be, there was scope for endless confusion.
>
> That a few practitioners realized this can be judged from a complaint by Priscianus, a Byzantine doctor, in the early fifth century.
>
> "As the patient lies on his bed prostrated by the severity of the disease there quickly comes into the room a crowd of us physicians. No feeling of sympathy for the sick man have we, nor do we realize how impotent we are in the presence of those forces of nature. Instead, we struggle to the best of our ability to obtain charge of the case; one depending for success on his powers of persuasion, a second on the strength of the arguments he is able to bring forward, a third on his readiness to agree with everything that is said, and the fourth on his skill in contradicting the opinions of everybody else. And as this quarrel goes on, the patient continues to lie there in a state of exhaustion. 'For shame!' Nature seems to say, 'You men are an ungrateful lot! You do not even permit the patient to die quietly; you simply kill him!'"
>
> But a doctor who confessed these Hippocratic sentiments to his patients could soon expect to have no patients - as well as losing all his friends in his profession.[323]

For good or ill, Galen's work was preserved by the Arabs, via the renegade Greek Bishop Nestorius. The Arabs added their own observations and a vast Pharmacopoeia. Most notably, the ***Canon of Avicenna*** was standard reading for Western medical students until the seventeenth century.

Another Arab, Albucasis, a surgeon of Cordoba, issued an illustrated work, also widely used. Alongside of Galen, and derived from Christian principles of helping the sick, the hospital appeared. Mainly, however, the hospital served only as a place where the sick could be made comfortable until they died. The first medical school in Medieval Europe was the School of Salerno. Legend has it that it was founded by a Jew, a Moslem, a Greek, and Salernus, the Latin.[324] The works of Galen were translated here, and Salerno became the first secular medical school. It was the first such school to have regular courses of study, to accept students of all nationalities, and to eliminate theology.[325]

However, true to form, while many tentative medical advances were being broached during the thirteenth and fourteenth centuries, Western dogmatism, as in the other sciences, attempted to silence the questioners.

> Orthodoxy prescribed Galen, the key to the examination door for nearly four centuries; and although other authorities forced their way in,

> notably Avicenna, what the medical student could learn from them was limited. He might if he were energetic become as well versed as Chaucer's physician in the works of Hippocrates, Galen and Avicenna - and in the intricacies of the humoral theory, in astrology, and in sorcery. But this did not make him a good doctor....with universities and medical schools beginning to spring up all over Europe, medical teaching became more formalized. Even if the text books had been far better for purposes of instruction than they were, the academic trend would still have been stultifying; but as Galen and Avicenna had provided not so much text books as encyclopedias of, for the most part, contentious, incorrect and muddled information, warped into a fallacious theory, the effect was numbing....[326]

> Medicine, then, remained firmly stuck in its antiquated groove. Occasionally somebody arose who questioned the authorities' infallibility; in England in the thirteenth century Roger Bacon pleaded for a new approach, based on original research rather than on acceptance of traditional authority; and as he had some remarkable hunches about the future - the most celebrated being his forecast of the machine age and of x-rays - he might have had much to contribute if he had been allowed to follow his own prescription. But a questioning attitude was not welcomed by his superiors in the Church, who gave Bacon plenty of time to meditate on his ideas in prison - a punishment that was also given at the end of the century to Peter of Abano, for his attempts to bring together religion, philosophy and medicine in a new rational synthesis. Peter suggested that the healing miracles of Jesus might not be miraculous - that Lazarus might have been raised not from the dead, but from a trance. His views were condemned as blasphemous; but he died while on trial before the Inquisition, so that although they pronounced him guilty and pronounced the inevitable sentence, it was his corpse that was burned at the stake.[327]

At the end of the Middle Ages anatomy was becoming of paramount interest to medical innovators. Mundinus (1275-1326) of Bologna stated that anatomy was the basis of medicine.[328] But although dissections were being performed surreptitiously it was not until Andreas Vesalius (1514-1564) that Galen was seriously questioned and anatomy became empirical. Vesalius did not intend to overthrow Galen, but his work with dissection led him to point out the inaccuracies in Galen's anatomy and to state clearly the reason therefor; that Galen had not dissected human beings. As with Copernicus, Vesalius was persecuted and ruined.[329] In fact, as late as 1560, a doctor seeking membership in the English College of Physicians was required to recant "his error in having impugned the infallibility of Galen."[330]

Concerning the demise of Galen,

> In university courses, Galen, Avicenna and the rest continued to be staple until the end of the century. When they disappeared, it was not so much because rebels had driven them out by force of argument, but because they had ceased to be relevant. Vesalius was part of this process, because his book appeared in time to catch the tide....[231]

Before proceeding with the developments that followed upon empirical anatomy, the other strain of Western medicine, the "vitalist" or life force theory, should be discussed. Its foremost champion in the late Middle Ages was Paracelsus. Paracelsus (1493-1541), a controversial

figure in Western medicine, has value if for no other reason than his rejection of authority. Being official physician to the town of Basle, Paracelsus was required to teach. His methods have become legendary.

> One of his duties, however, attached to the post was lecturing to the local medical students; and Paracelsus could not resist the temptation to expound his heretical opinions. He brought along the works of Galen and Avicenna only to burn them; and he took care to deliver his denunciation of them in the vernacular, instead of the conventional Latin, which to the local doctors made his heresies seem even more heinous. So far from supporting him, his students were alarmed at his unconventionality, which might jeopardize their careers; and when the town council proved as parsimonious as Hamelin's had been to its pied piper, Paracelsus left Basle in bitterness to resume his wanderings. His egotism and bluntness made it difficult for him to find anywhere to settle down: The classic phrase with which he contemptuously dismissed the doctors of his day, "they have gone, and still go, around the art of medicine like a cat around hot porridge," did not endear him to his colleagues. And though he found time to write a great deal before his death in 1541, it was but rarely that he could persuade anybody to publish it.[332]

> He prefixed his lectures by publicly burning the works of Galen and Avicenna, holding that a complete break from the past was essential to progress. "My beard knows more than you and your writers; my shoe-buckles are more learned than Galen or Avicenna."[333]

Being Hippocratic rather than Galenic, Paracelsus believed in a life force, which he termed the "archaeus."

> The life force, he insisted, was all important: The "archaeus" he called it a "radiating essence" which through the imagination, could produce healthy or unhealthy effects. Imagination, that was the important thing: "The character of the physician acts more powerfully upon the patient than all the drugs administered" because it was his character that touched the patient's imagination.[334]

Paracelsus was, however, unlike Hippocrates, an interventionist to a point. His interventions, however, were not of the massive type favored at the time, but more psychic in nature.

> Unlike Hippocrates, Paracelsus was not content simply to seek for ways to enable the life force to operate more freely. There must, he felt, be some way to stimulate it; and the best way, he came to the conclusion was through love. He was himself a truculent, cross-grained man without, so far as can be judged, much charity in his character; but he realized objectively that here was a potent therapeutic force, operating through faith, and "capable of making for itself every herb - an invisible nettle, an invisible celandine, and an invisible trioll; everything that grows in terrestrial nature, the power of belief can likewise bring" - with this counterpart: "The power of belief can likewise create every sickness."[335]

Accordingly, he did not subscribe to massive drug therapy.

> But unlike Galen, Paracelsus refused to be impressed by his contributions to the **materia medica**. He did not approve of the use of drugs, except in emergencies; and when he used them he preferred simplicity.

> Polypharmacy was abhorrent to him - as were those who traded on it: "Apothecaries are my enemies because I will not empty their boxes. My recipes are simple and do not call for forty or fifty ingredients. I seek not to enrich the apothecaries, but to cure the sick."[336]

Although often written of as a charlatan or, at best, an oddity, Paracelsus was not without his followers. A line from Paracelsus to Georg Ernst Stahl (1660-1734), Friederich Hoffman (1616-1742), and Joseph Barthez (1734-1806) is clearly discernible. Stahl believed in the life force and in the psychic aspects of disease, Hoffman in a "vital substance," and Barthez propounded the theory of "vitalism."[337]

The background against which Paracelsus and Vesalius worked as described by Brian Inglis is as follows:

> In some respects, then, the Renaissance may have been an age of enlightenment: in medicine it was a dark age. The genius of such men as Paracelsus, Paré and Weyer illuminated it for posterity, but not for contemporaries, who continued to cling to a dilapidated Galenism inadequately propped up by sorcery, astrology and religion. And the seventeenth century, though its reputation stands higher because of the stirrings of scientific curiosity, was little improvement: not, at least, from the patient's point of view."[338]

Progress through the following century was not made so much in the area of medical theory, as in technological advances such as the microscope which led to the discovery of bacteria.[339] The microscope and Harvey's discovery of the circulation of the blood led to the founding of modern physiology.

About this time Descartes was formulating his dualistic philosophy,

> The effect of "Cartesian" philosophy upon medical science was considerable. At the commencement of his mental pilgrimage, which Descartes so delightfully describes in his ***Discours de la Methode*** (1637), he endeavored to rid his mind of all that he had previously learned, in order that he might base his opinions on a foundation wholly his own. The central idea in his philosophy was that mind and matter constituted the universe, but that there was no connection between them, although by some strange reasoning he located the soul in the pineal gland of the human brain.... For Descartes the body was a "machine made by the hand of God; incomparably better than any machine of human invention." Animals did not possess minds and souls; they were, in fact, mere automata. Man, on the other hand, although he likewise was a machine, was possessed of a mind which acted upon the body. The proof of the existence of mind was conscious thought. "Except our own thoughts," wrote Descartes, "there is absolutely nothing in our power." Thought could be no illusion; indeed, nothing else was certain. The kernel of his philosophy was his famous dictum, "I think, therefore I am." Such a conception could not fail to influence medical progress and it was particularly attractive to the school of "Iatro-Physicists," who regarded the human body as a mechanical contrivance. Furthermore, Descartes commanded the respect of medical men by his interest in physiology and in the work of Harvey, who was "first to teach that there are small passages at the extremity of the arteries through which the blood passes into the vein and returns to the heart."[340]

While the seventeenth century gave birth to a good deal of healthy doubt, it also left man in general, and medicine specifically, stumbling about. Galen had been overthrown but there was nothing authoritative with which to replace him.

Two branches of thought developed, the iatro-physical (or mechanical) which saw man as a machine, and the iatro-chemical, which saw man as a test tube or as a series of chemical processes.[341] The iatro-chemists were in many instances vitalists, believing in the life force. However, this did not prevent them from attempting to affect the life force through drugs. The iatro-physicists were purely and simply materialists. Both schools tended to treat with contraries, and massive doses of these.

> For most of the eighteenth century patients, in fact, it was often immaterial whether the doctor favored the iatro physical or iatro chemical schools: The treatment he prescribed might be little different from that which Galen had initiated centuries before.
>
> If anything, it was harsher; because when contraries were being used to fight disease, it appeared to stand to reason that the more powerful the contrary the more rapidly the disease would be brought under control. As a result, the methods used to shorten King Charles II's last illness became a commonplace, to the point when the heavy doses of unpleasant drugs, frequent bleeding or cupping, and the application of clysters, purges in sudorifics began to cause a revulsion. As theories increased - John Wesley, the founder of the religious Methodist sect, complained in his ***Primitive Physick***, published in 1768;
>
> "[s]imple medicines were more and more disregarded....in room of these, abundance of new ones were introduced, by reasoning speculative men; and those more and more difficult to be applied, as being more remote from common observation. Hence rules for the application of those, and medical books, were immensely multiplied; till at length physic became an abstruse science, quite out of reach of the ordinary man."[342]

The dualism of Descartes lies at the materialistic turn of seventeenth century medicine. If the body is purely physical, physical remedies should be used. Even the vitalists, as has been noted, did not shrink from using material remedies. The post-Renaissance period, like the Renaissance is characterized by Inglis.

> The post-Renaissance, then, was not a time of therapeutic advance. Few new benefits were enjoyed by the sick; and they ceased to have many of the advantages that patients had enjoyed in older times - devoted Christian care; sanitation; hygiene; diet; rest; quiet. Doctors were held in contempt by the educated; it would be easy to compile a book of invective about them appearing in seventeenth and eighteen-century literature....[343]

Nor did the succeeding century fare much better. The eighteenth century, the Age of Reason, for medicine was the "Golden Age of Quackery."[344] Guthrie states,

> The credulity of mankind appears to have been especially well developed during the eighteenth century. Quacks and cults flourished as never

> before or since. Some of those unorthodox methods of healing were sponsored by medical men.[345]

It is not worthwhile to go into the quackeries of the eighteenth century. However, one such "fad," it is to be noted, was inoculation. Another, was Mesmerism.[346]

Franz Anton Mesmer (1734-1815) was a legitimate physician educated in Vienna. Mesmer, after watching a demonstration of healing through stroking with a magnet, developed his theory of "animal magnetism." Mesmer's theory briefly was,

> The idea that the power did not lie in the individual; that he was simply the medium through which the healing force was transmitted from the cosmos. It was indeed magnetism, Mesmer decided, but of an animal, not mineral, nature - though it had affinities with the mineral variety; it could also be stored in iron bars.[347]

Mesmer, driven from Vienna by his own success in dealing with a blind violin prodigy, moved to Paris. In Paris his claims were tested and rejected by a Royal Commission headed by Benjamin Franklin. It is interesting to quote the conclusion of the Commission:

> The commissioners, having convinced themselves that animal magnetism is capable of being perceived by none of our senses, and had no action either upon themselves or upon the subjects of their several experiments; being assured that the touches and compressions employed in its application have rarely occasioned favorable changes in the animal economy, and that the impressions thus made are always hurtful to the imagination; in fine, having demonstrated by decisive experiments, that the imagination without the magnetism produces convulsions, and that the magnetism without the imagination produces nothing; they have concluded with a unanimous voice respecting the existence and the utility of the magnetism that the fluid having no existence can consequently have no use; that the violent symptoms observed in the public process are to be ascribed to the imagination called into action, and that propensity to a mechanical imitation, which leads us in spite of ourselves to the repetition of what strikes our senses.[348]

Mesmer's fault lay not in his claim to have discovered a cure for disease through animal magnetism, rather, it lay in the fact that due to the materialistic/substantial paradigm that had by now captured Europe he had to justify himself scientifically by recourse to a **substance**, "magnetic fluid." In our discussion of fluids, we stated that the term "fluid" is a construct. To the men of the eighteenth century, it was a "thing." If it was "capable of being perceived by none of our senses," it was spurious. Nobody denied Mesmer's cures, they simply found them impossible by definition. For a thing to be possible it must, at this point in Western history, have a material cause.

Mesmer, like Reich after him, voluntarily submitted his work for scientific consideration. Mesmer like Reich, and for that matter Paracelsus before him, was accused of fraud. However,

> Mesmer was no fraud. "I am accused," he complained, "of being a common cheat, and those who believe me are taunted as being fools. Such is apt to be the fate of new truths." The elaborate hocus-pocus was part of his design; "an excellent psychologist" Stefan Zweig described him, who "knew that faith-healing needs a certain amount of ceremonial, or magical or religious ritual, if the best results are to be achieved; he therefore surrounded himself with an atmosphere of magic." And there was nothing disreputable about doing so. Mesmer was convinced that his animal magnetism was the clue to the mystery that had attracted magicians, sorcerers, religious mystics and philosophers; it came as no surprise to him that people reacted to his methods as they had traditionally reacted, in the days when strange contortions or anguished demonic voices had been a commonplace of healing.
>
> What Mesmer did not realize, and it is hard to blame him, was that he was dabbling in psychological forces at once more complex and more simple than could be accounted for by animal magnetism. He did not know how effective suggestion could be, therapeutically - even when induced without the assistance of trance states; in trances its effect is simply heightened. But the "mesmerism" of the kind Svengali used on Trilby - designed to develop latent powers or abilities (or to lead) by suggestion - was unknown to Mesmer himself. He assumed that the force was animal magnetism, flowing from the cosmos, and that it did not require any instructions from him to do its work; all he had to do was act as Master of Ceremonies, organizing the seance so that the force could flow unimpeded. No doubt many of his patients went into what would now be regarded as hypnotic trances, but these were not exploited directly; Mesmer's therapeutic techniques were closer to those used by Jesus and other spiritual healers, than to hypnotherapy.[349]

Here we find an interesting process at work, and one directly derivative of Cartesian philosophy. Mesmer's work having no material basis, was now pigeonholed into the area of psychology. If something is not material, it is mental. Indeed, following this logic in the West, energetics was to reappear in the field of psychology under Freud. Freud, too, would be maligned.

Let us now, however, step back and see where we are. At the beginning of the nineteenth century, Western medicine was in no way superior to any other medical system in the world. While anatomy had progressed, and bacteria had been discovered, no practical use had been made of these discoveries. Inoculation was ridiculed. Surgery remained an external practice, performed in many instances by barbers.

It was only in the middle of the nineteenth century with the development of anesthesia and of antiseptics that modern thoracic and abdominal surgery was made possible, and with the work of Pasteur that bacteria were seen to be causes of disease.

With the microbe theory, drugs began to be used to combat disease. The era of "wonder drugs" and "heroic" surgery began. Western dogmatism, however, should not be forgotten even here. The discoverers of anesthesia were persecuted.

> But a former partner of his, William Morton, persisted with the idea; a further demonstration was arranged in 1846; and John Collins Warren and a board of other eminent Massachusetts surgeons assembled

themselves to test the "**astonishing** claim." Their skepticism, to judge by an eyewitness account, could almost be felt; and when Morton failed to arrive on time, Warren's contemptuous, "I presume he is otherwise engaged," caused derisive laughter. But just as the operation was about to be undertaken without his assistance, Morton presented himself. The supreme moment (an eyewitness could proudly boast) had arrived:

"The heroic bravery of the man who placed himself upon the table, a subject for the surgeon's knife, should be recorded; and his name enrolled upon parchment, which should be hung upon the walls of the surgical amphitheater in which the operation was performed. His name was Gilbert Abbott. The operation was for a congenital tumor on the left side of the neck, extending along the jaw to the maxillary gland and into the mouth, embracing the margin of the tongue. The operation was successful; and when the patient recovered he declared he had suffered no pain. Dr. Warren turned to those present and said, "Gentlemen, this is no humbug."

From that moment, the reputation of anesthetics spread widely; and doctors who remained skeptical risked losing their patients. But it was only the beginning of a rancorous dispute about the title of discoverer - and for the patents. The three main contenders were joined by the chemist Charles Jackson, who said that he had suggested the use of ether to Morton; and although this hardly gave him much of a claim for the title, even if it were true, Jackson (who was also to boast that he had suggested the electric telegraph to Morse), proved a redoubtable and effective fighter.

The melancholy consequence was that none of the four secured the credit to which each felt entitled. Wells went out of his mind with excess of indignation (and inhalation), and committed suicide; Morton tried to do so after a nervous breakdown, and died soon after; and Jackson spent his declining years in a mental hospital. As for Long, though he outlived the others, he never acquired the recognition or respect he craved.[350]

Antiseptics had the same fate.

The story of the delays in introducing asepsis is almost as baffling, and as disturbing, as anesthesia's. At least when anesthetics had been successfully demonstrated, resistance rapidly crumbled; a few traditionalist objections that remained, such as to its use in childbirth, were religious rather than clinical. Demonstrations of the vital importance of aseptic procedures, though admittedly less dramatic, were to be just as convincing; yet because they went against old customs and prejudices, and because patients did not grasp their significance, the introduction of aseptic procedures was resisted by the very men who should have had the best opportunity to observe its value; the surgeons.[351]

Lister's antiseptic surgery was called a "fad" and antisepsis was not widely used until World War I.[352]

But the main opposition to Lister, which was still not entirely routed when he died shortly before the First World War, was from the old guard of surgeons who simply refused to believe that there was any need to wash, or to wear clean gowns, and who did their best to make their students feel that Listerism was a ridiculous affectation.[353]

Pasteur's own theories were perverted by his followers:

> Pasteur, aware as he was of the limitations of an exclusively microbiological interpretation of the cause of disease; on his deathbed he insisted that Claude Bernard had been right about the terrain's importance vis-a-vis the germ. But many of his followers ignored this qualification. The theory that germs were the cause of disease had a simplicity about it that was extremely attractive for research workers: it brought medicine into the confines of the laboratory. By breeding viruses - in test tubes, if possible - and experimenting with them on animals, the secrets of diseases could be explored, and their cures developed, without reference to the outside world, at least until the time came to try them on volunteers. The notion of the influence of the terrain, by contrast, was complex, embracing not only body but mind - perhaps even soul, though souls by this time were rarely taken into account. To the mechanistically minded, the germ theory was much more attractive.[354]

And with the rise of germ theory came the power of the established medical schools, and with the establishment, after long infighting, of allopathy as orthodoxy, the influence of the pharmacological companies. In fact, as early as the late eighteenth century, Samuel Hahnemann, the founder of modern homeopathy, was "bitterly assailed" by the pharmacists because of his advocacy of microdosages of simple drugs, thus threatening their business.[355]

The experiments with the "placebo effect" of drugs conducted in 1933, show that it may very well be a psychic component, that is the patient's expectations, that aids the "wonder drugs."

> The results were startling. In 1933 two British researchers, comparing the effectiveness of the drugs then in use for angina pectoris, had found that almost forty percent of the patients gained relief from bicarbonate of soda. The implications of this experiment struck the Harvard researcher, Dr. Henry K. Beecher, and he began to investigate the whole subject of placebo reaction. In 1955 the ***Journal of the American Medical Association*** printed his article, "The Powerful Placebo," including a list of the results he and other researchers had achieved. It showed that over a range of common disorders, coughs, colds, headaches, seasickness, anxiety, and pains of various kinds - an average of over a third of all patients were satisfactorily relieved by the administration of a placebo.
>
> This research explained much that had previously been baffling about the results of treatment. It had not been only the gullible who were taken in by quack remedies; provided that the imagination was caught by confidence either in the doctor or the drug, a sizeable minority - and in some cases, a majority - of patients were placebo-reactors. No wonder, then, that the new drugs had so often given impressive results only to disappoint later....
>
> Yet these implications are clear. Humanity owes far less to new drugs than has commonly been thought; and those historians of medicine who, like Shryock, tried to redress the balance by recording the achievements in the public health sector, have been unfairly neglected.[356]

In the face of this, it has been suggested that drug therapy and the bacterial concept of disease is a blind alley.

> At the height of penicillin's fame, a warning came from J.P. Lochart Mummery in his ***Nothing New Under the Sun***; "We can have no hope,"

> he wrote, "of evolving an immunity by natural process to bacterial and virus diseases, since, even if it were possible for man to evolve immunity to virus disease, these parasites could evolve a new variety much more rapidly than any immunity man can evolve to resist their invasion." The Berlin thoracic surgeon, Ernst Sauerbruch, had earlier expressed a fear that the bacteriological concept of disease might have led medical science into a blind alley. And it is now possible to see that the decisive advances in the control of infectious diseases were achieved not by slaying viruses and microbes, but - as Pettenkofer did - preventing them from making nuisances of themselves: improving water supplies to eliminate cholera and typhoid; systematic delousing to control typhus; draining swamps or making them otherwise mosquito proof to reduce malaria; and so on. True, these measures sometimes had to be supplemented where such control proved impossible; quinine substitutes and DDT were needed to keep down malaria and typhus when preventative measures were inadequate in the Second World War. And in the case of polio, no preventative measure has been found other than vaccines. Nonetheless, the chief credit for the astonishingly rapid fall in mortality rates from diseases of the past century must be given primarily to the advances in public health which have enabled civilized communities to enjoy standards of hygiene almost as high as those of the Ancient Romans.
>
> Even Pasteur's biographer, René Dubos - though he did not dispute that microbiology had had considerable value in improving diagnosis, and providing a rational basis for prophylactic and therapeutic procedures - refused to accept the commonly held assumption that the control of infectious diseases dates from the introduction of modern chemotherapy. The introduction of a new drug has often led to a diminution in the destructiveness of a disease, but it can rarely be proved that the drug is responsible. Several diseases, notably scarlet fever and measles, have declined in virulence in the last hundred years for no discernible reason. The decrease in mortality caused by infection, Dubos pointed out, "began almost a century ago and has continued ever since at a fairly constant rate irrespective of the use of any specific therapy. The effect of antibacterial drugs is but a ripple upon the wave that has been wearing down the mortality caused by infection in our communities."[357]

Nonetheless, the search for cures for cancer and for AIDS progresses along allopathic and materialistic lines, fully in keeping with the substantial/mechanical paradigm of the West. Where money spent on hygiene and education would undoubtedly save many more lives than the same amount spent on research for another "magic bullet," the Westerner does not want to expend his energy, but would rather take a pill or a shot. The mechanistic bias of this position is self-evident. It has been learned over the course of centuries due to the dominant paradigm of the West.

The advent and triumph of mechanistic/materialistic medicine did not completely eradicate vitalism. Following the ancient split restated by Descartes, between mind and body, however, vitalism was pushed into the area of psychiatry.

The treatment of the insane until the mid eighteenth century was appalling.

> The insane continued to be badly treated - with the additional humiliation that they came to be looked on as comic. People went to watch lunatics much as they might now go to the monkey house at the

> zoo, for a good laugh. The member of a well-to-do-family who began to suffer from a mental disorder would ordinarily be cared for in a private institution; but the great majority lacking means were herded together in brutish conditions with no heat - frostbite was commonly reported - no clothes (if they were torn off, or if they wore out, no replacement was available), poor lighting and inadequate ventilation. Inmates were chained to the walls, and gagged if they had been violent or obstreperous. Nothing that can reasonably be described as treatment was given - though ducking in cold water had its advocates as a way to bring unruly patients to their senses; or they would be bled to the point of physical exhaustion. Where they continued refractory their actions were considered not as an indication that their disorder required different treatment, but as a crime deserving of punishment.[358]

Interestingly, Paracelsus was one of the first to plead for humane treatment of the mentally ill. Reform, however, was not attempted until the late eighteenth century by William Turke in England and Philippe Pinel in France. Both experiments, however, Turke's York Retreat, but more especially Pinel's Open Door Policy, eventually met with failure.

During this period Mesmer propounded his theories. After his fall from grace, animal magnetism was eventually stripped of its mystical trappings and developed into hypnotism. In France, Jean Charcot experimented with hypnotism and induced hysterical symptoms in his patients at the Salpetriere. A.A. Liebeault, a country doctor, used hypnosis to make therapeutic suggestions to his patients, and his work was followed and documented by Professor Hippolyte Bernheim of Nancy.

Hysteria had especially stumped the materialistically oriented doctors of the nineteenth century. All sorts of physical symptoms presented themselves - without any underlying somatic disorder. In short, there was no physical cause. Therefore, hysterics were either pronounced incurable or accused of malingering. A Viennese neurologist with a promising career in research and a growing practice, was puzzled by hysteria. The neurologist was fascinated by a discussion with a colleague who claimed to have used hypnosis to get an hysterical patient to talk about her illness, and, by getting her to talk, had cured her. The neurologist went to Paris to study under Charcot. He also observed Bernheim. In 1895 he and his colleague published the first work of depth psychology, ***Studies in Hysteria***. The neurologist was Sigmund Freud.

Freud's significance lies in the fact that, although he worked with energetics, via his theory of libido, by confining himself to psychiatry and working with the "mind" and mental phenomena, he remained within the Western paradigm, unlike Mesmer who posited a "fluid-like" substance as the basis of his work. Mesmer violated the paradigm by introducing a new substance that straddled the line between mental and physical. Freud played by the rules by staying within the mental realm. Although his theory of psychosomatic illness had the mind affecting the body, it theoretically respected the split.

Freud's first non-Viennese follower was the Swiss psychiatrist Carl Jung. Freud and Jung would be devoted friends until 1911 when they broke with each other over Jung's exposition and reinterpretation of Freud's work with the unconscious.

Of interest in the present book is the development of the theory of bioenergetics in the West. In the following chapter first Freud's and then Jung's concepts of psychic energy will be discussed. This will be followed by an examination of the work of Wilhelm Reich who expanded Freud's libido theory to include biological and cosmic energy. The refinement of Reich's work by his student Alexander Lowen will follow and finally, the alchemical manifestations of biological energy will be explored via Jung's work with the collective unconscious.

# CHAPTER 8
# THE THEORY OF LIBIDO

The works of Sigmund Freud span a period of nearly fifty years and numerous subjects. Freud's greatest contribution is the concept of the "unconscious." This is a component of the person which affects the conscious personality, but is itself not directly available to the conscious mind. The unconscious does, however, reveal itself indirectly through dreams, fantasies, and slips of the tongue. Freud believed that events that have been "repressed" or held back from consciousness were the source of his patient's problems, and also the source of their cure. By accepting the unconscious, Freud expected it to answer its own questions and provide its own cure.

This was not merely an intellectual exercise. The unconscious did not work with the same logic as the conscious mind, or ego. The goal was to bring the unconscious contents before the ego and submit them to its logic and understanding.

To view this process as some sort of rational exposition, however, is to miss the point. How is the unconscious formed? How does it affect the conscious mind if it, by definition, cannot be conscious? Why do some powerful external events, directly perceived, become unconscious?

The answer lies in Freud's theory of psychic energy: Libido. In fact, the entire concept of the unconscious would be untenable without an energy theory.

> Thanks to Freud's singular genius, he was to discover some twenty years later that the laws of dynamics could be applied to man's personality as well as to his body. When he made this discovery Freud proceeded to create a dynamic psychology. A dynamic psychology is one that studies the transformations and exchanges of energy within the personality. This was Freud's greatest achievement, and one of the greatest achievements in modern science. It is certainly the crucial event in the history of psychology.[359]

Energetics was just emerging as an answer to a number of questions during the late nineteenth century,

There were other influences that affected Freud even more profoundly. These came from physics. In the middle of the century, the great German physicist, Hermann von Helmholtz, formulated the principle of the conservation of energy. This principle stated, in effect, that energy is a quantity just as mass is a quantity. It can be transformed but it cannot be destroyed. When energy disappears from one part of the system it has to appear elsewhere in the system. For example, as one object becomes cooler, an adjacent object becomes warmer.

The study of energy changes in a physical system led to one momentous discovery after another in the field of dynamics. The fifty years between Helmholtz's statement of the conversion of energy and Albert Einstein's theory of relativity was the golden age of energy. Thermodynamics, the electromagnetic field, radioactivity, the electron, the quantum theory - these are some of the achievements of this vital half century. Such men as James Maxwell, Heinrich Hertz, Max Planck, Sir Joseph Thomson, Marie and Pierre Curie, James Joule, Lord Kelvin, Josiah Gibbs, Rudolph Clausius, Demetri Mendeleev - to name only a few of the titans of modern physics - were literally changing the world by their discoveries of the secrets of energy. Most of the labor-saving devices that make our lives so much easier today flow from the vast cornucopia of nineteenth century physics. We are still reaping the benefits of this golden age, as the newly installed atomic age bears witness.

But the age of energy and dynamics did more than provide man with electrical appliances, television, automobiles, airplanes, and atomic and hydrogen bombs. It furnished him with a new conception of man. Darwin conceived of man as an animal. Fechner proved that the mind of man did not stand outside of science but that it could be brought into the laboratory and accurately measured. The new physics, however, made possible an even more radical view of man. This is the view that man is an energy system and that he obeys the same laws which regulate the soap bubble and the movement of the planets.

As a young scientist engaged in biological research during the last quarter of the nineteenth century, Freud could hardly avoid being influenced by the new physics.[360]

The description of psychic energy is something that any Chinese physician or martial artist could readily understand.

The human organism is a complicated energy system, deriving its energy from the food it eats and expending it for such purposes as circulation, respiration, digestion, nervous conduction, muscular activity, perceiving, remembering, and thinking. There is no reason to believe that the energy which runs the organism is essentially any different from the energy which runs the universe. Energy takes many forms - mechanical, thermal, electrical and chemical - and is capable of being transformed from one form into another. The form of energy which operates the three systems of personality is called **psychic energy**. There is nothing mystical, vitalistic, or supernatural about the concept of psychic energy. It performs work or is capable of performing work as does any other form of energy. Psychic energy performs psychological work - e.g., thinking, perceiving, and remembering - just as mechanical energy performs mechanical work.

One can speak of the transformation of bodily energy into psychic energy as well as the transformation of psychic energy into bodily energy.

> These transformations are continually taking place. We think (psychic energy) and then we act (muscular energy), or we are stimulated by a pattern of sound waves (mechanical energy) and we hear (psychic energy) someone talking. Just how these transformations take place is not known.[361]

For Freud, all psychic energy is produced from the "instincts." An instinct is an inborn condition which imparts direction to psychological processes.

> An instinct is like a river that flows along a particular waterway.[362]

Instincts include hunger, sex, survival or life. The seat of the instincts is in the part of the mind called the "id."[363]

> The seat of the instincts is the id. Since the instincts constitute the total amount of psychic energy, the id is said to be the original reservoir of psychic energy. In order to form the ego and superego, energy is withdrawn from this pool.[364]

In Freudian theory, there are two other components of the personality, the ego and the superego. Both are made from and fed by the energy from the id. The ego deals with the external world and directs energy toward obtainable goals. The superego provides social and moral direction to the system. When the personality is healthy, it is in balance,[365] very much like the Chinese concept of health.

The goal of an instinct is the removal of a bodily need.[366] The id produces energy to obtain its goal and until this goal is met, the system is in a state of tension. The goal of the id is to discharge its energy, release the tension and return to a state of quiescence.[367] This is called by Freud, the "pleasure principle."

The id does not have contact with the "real" world and does not distinguish between subjective and objective phenomena. To this end, when tension builds, the id will use its energy to produce images, such as dreams. To the id, the image is as objective and at least momentarily satisfying, as an external object.[368] This is called "wish fulfillment" and is to Freud the content of dreams. The id, as a repository of energy, straddles the physical and mental dividing line.

> Freud had other things to say about the id. The id is the primary source of psychic energy and the seat of the instincts.... The id is in closer touch with the body and its processes than with the external world. The id lacks organization as compared with the ego and the superego. Its energy is in a mobile state so that it can be readily discharged or displaced from one object to another. The id does not change with the passage of time; it cannot be modified by experience because it is not in contact with the external world. However, it can be controlled and regulated by the ego.[369]

Due to its derivation from matter, Freud posited the "death instinct," or the desire of life to return to the stable state of inorganic matter.[370] Libido is the energy of life and is basically sexual in nature, as opposed to the death instinct.[371]

The id is self-contained, but its discharge of energy in most personalities is governed by the more logical and reality oriented ego. The ego can block or "bind" the energy of the id, thus increasing the tension on the system.[372]

Freud, however, does not see the id as content free. Instead, he sees the images of the id as existing prior to experience of the external world.

> Freud speaks of the id as being the true psychic reality. By this he means that the id is the primary subjective reality, the inner world that exists before the individual has had experience of the external world. Not only are the instincts and reflexes inborn, but the images that are produced by tension states may also be innate. This means that a hungry baby can have an image of food without having to learn to associate food with hunger. Freud believed that experiences that are repeated with great frequency and intensity in many individuals of successive generations become permanent deposits in the id.[373]

Since the id has roots in the physical, unconscious (**not** non-conscious) world of the body, perhaps its images, like those of the fusion practices, are derived from the energies of the organs themselves.

Since the id has no contact with the external world, and since it does not discriminate between object and image, the system would shortly cease to exist without some mechanism to direct, and in some cases, temporarily block, the energy produced by the id. However, if the energy is blocked for too long, it will break through into consciousness and overwhelm the ego.[374] It is the ego's job to balance the components of the personality.

There really is no need to discuss the superego beyond stating that it, like the id, is self contained and "unrealistic." While the ego redirects or delays the release of energy, the superego wishes to stop it altogether.[375] The superego, like the ego, is dependent upon the energy produced by the id for its existence.

Concerning the relationship of the three parts of the mind and the supply of psychic energy,

> In conclusion of this section on the distribution and disposal of psychic energy in the personality, it should be borne in mind that there is only so much available energy and no more. This means that if the ego gains energy, the id or the superego - or both - have to lose energy. The energizing of one system of personality means the de-energizing of other systems. A person with a strong ego will have a weak id and superego.
>
> The dynamics of personality consists of the changes in the distribution of energy throughout the personality. The conduct of a person is determined by his dynamics. If the bulk of energy is controlled by the superego, his conduct will be moralistic. If it is controlled by the ego his behavior will be realistic. And if it is retained by the id, which is the source of all psychic energy, his actions will be impulsive. What a person is and does is inevitably an expression of the way in which the energy is distributed.[376]

It is for this reason that Freud characterizes psychoanalysis as,

> A dynamic conception which reduces mental life to the interplay of reciprocally urging and checking forces.[377]

This concept of psychic energy thus makes the **process** of consciousness comprehensible. Indeed, the entire personality structure must, as with all energy systems, be viewed functionally.

> The reader should bear in mind that there are no sharp boundaries between the three systems. Just because they have different names does not mean that they are separate entities. The names, id, ego and super ego, actually signify nothing in themselves. They are merely a shorthand way of designating different processes, functions, mechanisms, and dynamisms within the total personality.[378]

The development to an energy paradigm can be seen in the change in Freud's theory of the structure of the mind. At first there were two divisions: consciousness and the unconscious. As stated above, this dichotomy in no way explains **how** unconscious contents affect the conscious personality, nor, **how** these contents pass into or out of consciousness. Whenever a "how" question is raised, a functional answer must be given and functional statements sooner or later lead to the energy paradigm to provide the necessary theoretical constructs to answer the "how" question.

In Freud's case, in order for a content to become conscious, it requires a great deal of psychic energy.[379] Contents that remain unconscious have very little energy, or, are opposed by a larger quantity of energy expended by the ego to block the emergence of the unconscious content into consciousness. The system then is aware of tension, and the disturbing content can use some of its energy to appear in dreams. The concept of psychic energy makes these answers possible.

With the development of his tripartite division of the mind after 1920, the unconscious went from being the most important **part** to being a **quality** of the id.[380] The id, of course, is still the reservoir of psychic energy.

As stated earlier, Freud's instincts can be divided into the "life instincts," sex, hunger, survival; and the "death instincts." To the energy used by life instincts, Freud gave the name "libido." No name was given by Freud to the energy used by the death instinct. Libido originally described sexual energy, but was gradually broadened in its connotations.[381]

The use of energetics allowed Freud to explain psychological malfunctioning. Since neurosis and defense mechanisms require energy, and since the mind only has, according to Freud, a fixed amount, the ego becomes starved and the reality principle abandoned.

Freud's work permitted energetics to reappear in the West in an acceptable form; that of psychology. At the same time, Einstein was including energy in his calculations in physics. The major criticism of Freud's energetics is that he relied too heavily on the models of physics, for example, the idea of the conservation of energy; that is, that the human being has only a fixed amount of energy. Chinese Qigong practitioners and alchemists base their entire practice on the idea that the energy level can be raised. Further Freud by limiting himself to

psychology, observed the **effects** of energy **in** the mind, but spent very little time exploring from whence this energy comes and how it is produced. Freud speculated that psychic energy was somehow derived from the body, but made no attempt to follow his thoughts. It was left to Wilhelm Reich to do the "body work" so to speak.

Carl Jung, a talented psychiatrist in his own right, was Freud's heir apparent until the break-up of their friendship in 1911. Jung spent most of his long career exploring the contents and structure of an even deeper level of the unconscious than that of Freud. However, although it is fascinating to become engrossed in the imagery of Jung's work, Jung also contributed to the theory of psychic energy with an essay begun in 1912 called "The Theory of Libido," eventually completed in 1928 and published as "On Psychic Energy." In this work, Jung follows Freud in positing mental phenomena as products or expressions of a form of life energy. Like Freud he limits his field to the "psychic" aspect of this energy while acknowledging its possible somatic origin. Even more than Freud, Jung expands the concept of libido beyond its sexual connotations.

At the outset, Jung phrases the problems of a mechanistic versus energic points of view:

> It is a generally recognized truth that physical events can be looked at in two ways: From the mechanistic and from the energetic standpoint. The mechanistic view is purely causal; it conceives an event as the effect of a cause, in the sense that unchanging substances change the relations to one another according to fixed laws.
>
> The energic point of view on the other hand is in essence final; the event is traced back from effect to cause on the assumption that some kind of energy underlies the changes in phenomena, that it maintains itself as a constant throughout these changes and finally leads to entropy, a condition of general equilibrium. The flow of energy has a definite direction (goal) in that it follows the gradient of potential in a way that cannot be reversed. The idea of energy is not that of a substance moved in space; it is a concept abstracted from relations of movement. The concept, therefore, is founded not on the substances themselves but on their relations, whereas the moving substance itself is the basis of the mechanistic view.[382]

Jung also states correctly that the point of view, the paradigm used, depends not so much on the observable facts, as on the subjective bias of the observer.

> The predominance of one or other point of view depends less upon the objective behavior of things than upon the psychological attitude of the investigator and thinker. Empathy leads to the mechanistic view, abstraction to the energic view. Both these types are liable to commit the error of hypostatizing their principles because of the so called objective facts of experience. They make the mistake of assuming that the subjective concept is identical with the behavior of the thing itself; that for example, causality as we experience it is also to be found objectively in the behavior of things. This error is very common and leads to incessant conflicts with the opposing principle; for, as was said, it is impossible to think of the determining factor being both causal and final at the same time. But this intolerable contradiction only comes about through the

> illegitimate and thoughtless projection into the object of what is a mere point of view. Our points of view remain without contradiction only when they are restricted to the sphere of the psychological and are projected merely as hypotheses into the objective behavior of things. The causality principle can suffer without contradiction its logical reversal, but the facts cannot; hence causality and finality must preclude one another in the object. On the well known principle of minimizing differences, it is customary to effect a theoretically inadmissible compromise by regarding a process as partly causal, partly final - a compromise which gives rise to all sorts of theoretical hybrids but which yields, it cannot be denied, a relatively faithful picture of reality. We must always bear in mind that despite the most beautiful agreement between the facts and our ideas, explanatory principles are only points of view, that is, manifestations of the psychological attitude and of the **a priori** conditions under which all thinking takes place.[383]

While Jung accepts the fact that psychic phenomena can be viewed energetically, as a psychiatrist, Jung acknowledges the possible physical interconnection, but like Freud, chooses to view psychic energy as a **closed system.**

> As to the second point, I differ from previous investigators in that I am not concerned in the least in fitting psychic energy processes into the physical system. I am not interested in such a classification because we have at best only the vaguest conjectures to go on and no real point of departure. Although it seems certain to me that psychic energy is in some way or other closely connected with physical processes, yet, in order to speak with any authority about this connection, we need quite different experiences and insights. As to the philosophical side of the question I entirely endorse the views of Busse. I must also support Kulpe when he says: "It would thus make no difference whether a quantum of mental energy inserts itself into the course of the material process or not; the law of conservation of energy as formulated hitherto would not be impaired."
>
> In my view the psychophysical relation is a problem in itself, which perhaps will be solved some day. In the meantime, however, psychologists need not be held up by this difficulty but can regard the psyche as a **relatively** closed system. In that case we must certainly break with what seems to me the untenable "psychophysical" hypothesis, since its epiphenomenalist point of view is simply a legacy from the old-fashioned scientific materialism.... The psyche deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain.[384]

Jung also discusses the broader concept of life energy and the work being done in the field of bioenergetics.

> If we take our stand on the basis of scientific common sense and avoid philosophical considerations which would carry us too far, we would probably do best to regard the psychic process simply as a life-process. In this way we enlarge the narrower concept of psychic energy to a broader one of life energy, which includes "psychic energy" as a specific part. We thus gain the advantage of being able to follow quantitative relations beyond the narrow confines of the psychic into the sphere of biological functions in general, and so can do justice, if need be, to the long discussed and ever present problem of "mind and body."

> The concept of life energy has nothing to do with the so called life force, for this **qua** force would be nothing more than a specific form of universal energy. To regard life energy thus and so bridge over the still yawning gulf between physical processes and life processes, would be to do away with the special claims of bioenergetics as opposed to physical energetics. I have therefore suggested that in view of the psychological use we intend to make of it, we call our hypothetical life energy "libido." To this extent I have differentiated it from a concept of universal energy, so maintaining the right of biology and psychology to form their own concepts. In adopting this usage I do not in any way wish to forestall workers in the field of bioenergetics, but freely admit that I have adopted the term libido with the intention of using it for **our** purposes; for theirs such a term as "bioenergy" or "vital energy" may be preferred.... It seems highly probable that the psychic and the physical are not two independent parallel processes, but are essentially connected to reciprocal action, although the actual nature of this relationship is still completely outside our experience. The exhaustive discussion of this question may be all very well for philosophers, but empirical psychology should confine itself to empirically accessible facts. Even though we have not yet succeeded in proving that the processes of psychic energy are included as a physical process, the opponents of such a possibility have been equally unsuccessful in separating the psychic from the physical with any certainty.[385]

The last sentence of this quote is a challenge to dualistic and purely materialistic thinking. The obvious further comment is that if energetics is seen as the paradigm, the problem itself disappears.

Again, energetics is essential to Jung as a psychologist, since a dynamic psychology, dependent as it is on the concept of "development" of the personality, is not possible under a static mechanistic paradigm.

> The idea of development is possible only if the concept of an immutable substance is not hypostatized by appeals to a so-called "objective reality" - that is to say, if causality is not assumed to be identical with this behavior of things. The idea of development requires the possibility of change in substances, which, from the energetic standpoint, appear as systems of energy capable of theoretically unlimited interchangeability and modulation under the principle of equivalence, and on the obvious assumption of a difference in potential. Here again just as in examining the relations between causality and finality we come upon an insoluble antinomy resulting from an illegitimate projection of the energic hypothesis, for an immutable substance cannot at the same time be a system of energy. According to the mechanistic view, energy is attached to substance, so that Wundt can speak of "an energy of the psychic" which has increased through the course of time and therefore does not permit the application of principles of energy. From the energic standpoint on the other hand substance is nothing more than the expression or sign of an energic system....[386] The **applied** concept of energy always deals with the behavior of forces, with substances in motion; for energy is accessible to experience in no other way than through the observation of moving bodies.[387]

To Jung, development, however, is not completely, even mostly, a conscious process. It is a process of the transformation and channeling of energy. Since energy cannot, in Jung's conception, be "willed" to move and change, there must be some way in which changes occur. A picture

produced spontaneously by the unconscious provides the attracting force for psychic energy. The "symbol" **facilitates** the transformation of energy.

> What to the causal point of view is **fact** to the final view is **symbol**, and vice versa. Everything that is real and essential to the one is unreal and inessential to the other. We are therefore forced to resort to the antinomian postulate and must view the world too as a psychic phenomena. Certainly it is necessary for science to know how things are "in themselves," but even science cannot escape the psychological conditions of knowledge, and psychology must be peculiarly alive to these conditions. Since the psyche also possesses the final point of view, it is psychologically inadmissible to adopt a purely causal attitude to psychic phenomena, not to mention the all too familiar monotony of its one-sided interpretation.
>
> The symbolic interpretation of causes by means of the energic standpoint is necessary for the differentiation of the psyche, since unless the facts are symbolically interpreted, the causes remain immutable substances which go on operating continuously, as in the case of Freud's old trauma theory. Cause alone does not make development possible.... The psyche cannot always remain on this level but must go on developing, the causes transforming themselves into means to an end, into symbolical expressions for the way that lies ahead. The exclusive importance of the cause, i.e., its energic value, thus disappears and emerges again in the symbol, whose power of attraction represents the equivalent quantum of libido. The energic value of a cause is never abolished by positing an arbitrary and rational goal: that is always a makeshift.
>
> Psychic development cannot be accomplished by intention and will alone; it needs the attraction of the symbol, whose value quantum exceeds that of the cause. But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts, that is to say until the inner or outer necessities of the life process have brought about a transformation of energy.[388]

Jung speaks of transformation in terms of energetics. "Transformations of energy are possible only as a result of differences in intensity."[389] Intensity is produced, as in Freud, by tension. Tension depends on the confrontation of opposites. Opposition, however, unlike Freud, does not necessarily come from the ego or from the outside. Pressures from **inside** the psyche itself can lead to an increase of tension. Further opposition is not necessarily a bad thing, but can lead to a synthesis and possibly a more stable and better functioning personality.

> The psyche, too, can be regarded as such a relatively closed system, in which transformations of energy lead to an equalization of differences. According to Boltzmann's formulation, this leveling process corresponds to a transition from an improbable to a probable state, whereby the possibility of further change is increasingly limited. Psychologically, we can see this process at work in the development of a lasting and relatively unchanging attitude. After violent oscillations at the beginning the opposites equalize one another and gradually a new attitude develops, the final stability of which is greater in proportion to the magnitude of the initial differences. The greater the tension between the pairs of opposites, the greater will be the energy that comes

> from them; and the greater the energy, the stronger will be its constellating, attractive power. This increased power of attraction corresponds to a wider range of constellated psychic material, and the further this range extends, the less chance is there of subsequent disturbances that might arise from friction with material not previously constellated. For this reason an attitude that has been formed out of a far reaching process of equalization is an especially lasting one.[390]

Jung would continue to develop this idea of psychic tension and the union of opposites until the end of his career and his work ***Mysterium Coniunctionis***.

Interestingly, although Jung recognizes that tension is produced by energy, he clings to the idea of the conservation of energy and the principle of equivalence. In other words, the quantity of energy in the **closed system** envisioned by Jung, cannot be increased or decreased. Any quantity of energy changed from one psychic manifestation must reappear **with the same intensity** somewhere else in the system.

> The principle of equivalence states that "for a given quantity of energy expended or consumed in bringing about a certain condition, an equal quantity of the same or another form of energy will appear elsewhere"; while the principle of constancy states that "the sum total of energy remains constant, and is susceptible neither of increase nor of decrease." Hence the principle of constancy is a logically necessary but generalized conclusion from the principle of equivalence and is not so important in practice, since our experience is always concerned with partial systems only.
>
> For our purpose, the principle of equivalence is the only one of immediate concern....[391]
>
> Practical experience teaches us as a general rule that a psychic activity can find a substitute only on the basis of equivalence. A pathological interest, for example, an intense attachment to a symptom, can be replaced only by an equally intense attachment to another interest, which is why a release of libido from the symptom never takes place without this substitute. If the substitute is of less energic value, we know at once that a part of the energy is to be sought elsewhere - if not in the conscious mind, then in unconscious fantasy formations or in a disturbance of the "parties superieures" of the psychological functions (to borrow an apt expression of Janet's).[392]

These concepts are a consequence of viewing the psyche as a closed system. As seen earlier in Qigong and the fusion practices, energy **can** be increased, and this is specifically because the physical body is used to attract, produce and store energy. While Jung speaks brilliantly of the transformation and development of the psyche, for which, of course, energy is needed and expended, development without the accumulation of a higher charge of energy seems a rather tepid affair. How can there be **development** without an increase in the quantity of energy? The Chinese seem to have understood this, perhaps because of their longer experience with the energy paradigm.

Jung calls his energy "libido," but he's at pains to expand it beyond purely sexual connotations.

I have suggested calling the energy concept used in analytical psychology by the name "libido." The choice of this term may not be ideal in some respects, yet it seemed to me that this concept merited the name libido if only for reasons of historical justice. Freud was the first to follow out these really dynamic, psychological relationships and to present them coherently, making use of the convenient term "libido," albeit with a specifically sexual connotation in keeping with his general starting point, which was sexuality.... In general psychological theory, however, it is impossible to use purely sexual energy, that is, one specific drive, as an explanatory concept, since psychic energy transformation is not merely a matter of sexual dynamics. Sexual dynamics is only one particular instance in the total field of the psyche. This is not to deny its existence, but merely to put it in its proper place.

Since for our concretistic thinking, the applied concept of energy immediately hypostatizes itself as the psychic forces (drives, affects, and other dynamic processes), its concrete character is in my view aptly expressed by the term "libido."... As early as 1912 I pointed out that my conception of a general life instinct, named libido, takes the place of the concept of "psychic energy." I was however guilty of a sin of omission in presenting the concept only in its psychological concreteness and leaving out of account its metaphysical aspect, which is the subject of the present discussion. But, by leaving the libido concept totally in its concrete form I treated it as though it were hypostatized. Thus far I am to blame for the misunderstanding. I therefore expressly declared in my **Theory of Psychoanalysis**, published in 1913, that "the libido with which we operate is not only not concrete or known, but is a complete X, a pure hypothesis, a model or counter, and is no more concretely conceivable than the energy known to the world of physics." Libido, therefore, is nothing but an abbreviated expression for the energic "standpoint."[393]

## However Jung acknowledges the importance of sexuality.

Sexuality is not mere instinctuality; it is an indisputably creative power that is not only the basic cause of our individual lives, but a very serious factor in our psychic life as well. Today we know only too well the grave consequences that sexual disturbances can bring in their train. We could call sexuality the spokesman of the instincts which is why from the spiritual standpoint sex is the chief antagonist, not because sexual indulgence is in itself more immoral than excessive eating and drinking, avarice, tyranny, and other extravagances, but because the spirit senses in sexuality a counterpart equal and indeed akin to itself. For just as the spirit would press sexuality, like every other instinct, into its service, so sexuality has an ancient claim upon the spirit, which it once - in procreation, pregnancy, birth, and childhood - contained within itself, and whose passion the spirit can never dispense with in its creations. Where would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form.[394]

## In the West, sex has become a "problem."

The conflict between infantile instinctuality and ethics can never be avoided. It is, it seems to me, the **sine qua non** of psychic energy. While we are all agreed that murder, stealing, and ruthlessness of any kind are obviously inadmissible, there is nevertheless what we call a "sexual question." We hear nothing of a murder question or a rage question; social reform is never invoked against those who wreak their bad tempers on their fellow men. Yet these things are all examples of

> instinctual behavior, and the necessity for their suppression seems to us self-evident. Only in regard to sex do we feel the need of a question mark. This points to a doubt - the doubt whether our existing moral concepts and the legal institutions founded on them are really adequate and suited to their purpose. No intelligent person will deny that in this field opinion is sharply divided. Indeed, there would be no problem at all if public opinion were united about it. It is obviously a reaction against a too rigorous morality. It is not simply an outbreak of a primitive instinctuality; such outbreaks, as we know, have never yet bothered themselves with moral laws and moral problems. There are, rather, serious misgivings as to whether our existing moral views have dealt fairly with the nature of sex. From this doubt there naturally arises a legitimate interest in any attempt to understand the nature of sex more truly and deeply, and this interest is answered not only by Freudian psychology but the numerous other researches of the kind.[395]

From our energy point of view, and with our knowledge of Chinese Qigong and alchemical practices, is it not possible, that the Western fear and misunderstanding of sex is due to a fear of the rapid increase of energy coming from sexuality? Since the West has not until recently been involved with energetics, could the attitude toward sex be dependent upon ignorance of its energetic aspects? Is sexuality an energetic rather than a moral problem? Reich and Lowen would pursue these questions.

Jung treats energy as a "quantity" rather than a "quality," stating that qualitative statements are associated with mechanistic thinking. In this respect, he talks about "values" and the "intensity" of energy associated with psychic contents, complexes, or "constellations." He suggests an **objective** approach to these psychic systems.

> In my study of the phenomenon of association I have shown that there are certain constellations of psychic elements grouped around feeling-toned contents, which I have called "complexes." The feeling-toned content, the complex, consists of a nuclear element and a large number of secondarily constellated associations. The nuclear element consists of two components: First, a factor determined by experience and causally related to the environment; second, a factor innate in the individual's character and determined by his disposition.
>
> The nuclear element is characterized by its feeling-tone, the emphasis resulting from the intensity of affect. This emphasis, expressed in terms of energy, is a value quantity. Insofar as the nuclear element is conscious, the quantity can be subjectively estimated, at least relatively. But if, as frequently happens, the nuclear element is unconscious, at any rate in its psychological significance, then a subjective estimate becomes impossible and one must substitute the indirect method of evaluation. This is based, in principle, on the following fact: that the nuclear element automatically creates a complex to the degree that it is affectively toned and possesses energetic value, as I have shown in detail in the second and third chapters of "Psychology of Dementia Praecox." The nuclear element has a constellating power corresponding to its energic value. It produces a specific constellation of psychic contents, thus giving rise to the complex, which is a constellation of psychic contents dynamically conditioned by the energy value. The resultant constellation, however, is not just an irradiation of the psychic stimulus, but a selection of the stimulated psychic contents which is conditioned by the **quality** of the nuclear element. This selection cannot, of course, be explained in terms of energy, because the energic

> explanation is quantitative and not qualitative. For a qualitative explanation we must have recourse to the causal view. The proposition upon which the objective estimate of psychological value intensities is based therefore runs as follows: **the constellating power of the nuclear element corresponds to its value intensity, i.e., to its energy**."[396]

Jung even suggests experimental means of measuring the intensity of psychic energy.

> As I have shown in my association experiments, the intensity of these phenomena can be directly determined by a time record, and the same thing is possible also in the case of an unrestricted psychological procedure, when, watch in hand, we can easily determine the value intensity from the time taken by the patient to speak about certain things. It might be objected that patients very often waste the better part of their time talking about irrelevancies in order to evade the main issue, but that only shows how much more important these so called irrelevancies are to them.... Thus if a patient wastes hours complaining about her servants instead of coming to the main conflict, which may have been gauged quite correctly by the analyst, this only means that the servant complex has in fact a higher energic value than the still unconscious conflict, which will perhaps reveal itself as the nuclear element only during the further course of treatment or that the inhabitation exercised by the highly valued conscious position keeps the nuclear element in the unconscious through over compensation.
>
> In order to determine the intensity of affective phenomena we have objective methods which, while not measuring the quantity of affect, nevertheless permit an estimate. Experimental psychology has furnished us with a number of such methods. Apart from time measurements, which determine the inhibition of the association process rather than the actual affects we have the following devices in particular:
>
> (a) the pulse curves;
> (b) the respiration curves;
> (c) the psychic-galvanic phenomena.
>
> The easily recognizable changes in these curves permit inferential estimates to be made concerning the intensity of the disturbing cause. It is also possible, as experience has shown to our satisfaction, deliberately to induce affective phenomena in the subject by means of psychological stimuli which one knows to be especially charged with affect for this particular individual in relation to the experimenter.[397]

Finally, Jung treats of symbol formation. Critical to this idea is the concept of "canalization of libido."

> In my **Symbols of Transformation**.... I use the expression "canalization of libido" to characterize the process of energic transformation or conversion. I mean by this a transfer of psychic intensities or values from one content to another, a process corresponding to the physical transformation of energy....
>
> When Nature is left to herself, energy is transformed along the line of its natural "gradient." This way natural phenomena are produced but not "work." So also man when left to himself lives as a natural phenomenon, and, in the proper meaning of the word, produces no work. It is culture

> that provides the machine whereby the natural gradient is exploited for the performance of work. That man should ever have invented this machine must be due to something rooted deep in his nature, indeed in the nature of the living organism as such. For living matter is itself a transformer of energy, and in some way as yet unknown life participates in the transformation process. Life proceeds, as it were, by making use of natural, physical and chemical conditions as a means to its own existence. The living body is a machine for converting the energies it uses into other dynamic manifestations that are their equivalents. We cannot say that physical energy is transformed into life, only that its transformation is the expression of life.[398]

As with Freud's id which sees no difference between the image and its referent, Jung's unconscious also accepts the image. The difference is that Jung's unconscious is purposeful. It **creates** its image, **to attract energy**. The symbol is used to channel excess energy; energy produced above and beyond that necessary for mere survival.

> Just as in physical nature only a small portion of natural energy can be converted to a useable form, and by far the greater part must be left to work itself out unused in natural phenomena, so in our psychic nature only a small part of the total energy can be diverted from its natural flow. An incomparably greater part cannot be utilized by us, but goes to sustain the regular course of life. Hence the libido is apportioned by nature to the various functional systems, from which it cannot be wholly withdrawn. The libido is invested in these functions as a specific force that cannot be transformed. Only where a symbol offers a steeper gradient than nature is it possible to canalize libido into other forms. The history of civilization has amply demonstrated that man possesses a relative surplus of energy that is capable of application apart from the natural flow. The fact that the symbol makes this deflection possible proves that not all the libido is bound up in a form that enforces the natural flow, but that a certain amount of energy remains over, which could be called excess libido. It is conceivable that this excess may be due to failure of the firmly organized functions to equalize differences in intensity. They might be compared to a system of water pipes whose diameter is too small to draw off the water that is being steadily supplied. The water would then have to flow off in one way or another. From this excess libido certain psychic processes arise which cannot be explained - or only very inadequately - as a result of merely natural conditions. How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law.
>
> I have called a symbol that converts energy a "libido analogue." By this I mean an idea that can give equivalent expression to the libido and canalize it into a form different from the original one.[399]

Jung's thoughts on the uses of excess libido or energy are easily borne out by the fusion practices described in Chapter 5 in which visualization of energy vortices, symbolic children and animals, and, the appearances of ghosts and demons are mentioned as part of the process. In the Chinese practices, not only is the excess energy left over from natural

processes utilized, but excess energy is **actively produced** through bodily and psychic practices.

Jung's work provides the most detailed and lucid account of psychic processes and the structures of the psychic. He achieved his results by conceiving of the psyche as a "closed" system of energy. Energy is the "how" of psychic processes, without which, like Freud's psychology, nothing would be possible. By limiting themselves, however, to the psychic system, both Freud and Jung prevented themselves from further and deeper understandings of the total human system. Wilhelm Reich would supply the missing piece, the root of the human psyche.

In fairness to Jung, he does note that the concept of psychic energy is an intuitive idea predating its physical applications.

> There are indications that psychic processes stand in some sort of energy relation to the physiological substrate. Insofar as they are objective events they can hardly be interpreted as anything but energy processes, or to put it another way: In spite of the nonmeasurability of psychic processes, the perceptible changes effected by the psyche cannot possibly be understood except as a phenomenon of energy. This places the psychologist in a situation which is highly repugnant to the physicist: The psychologist also talks about energy although he has nothing measurable to manipulate, besides which the concept of energy is a strictly defined mathematical quantity which cannot be applied as such to anything psychic. The formula for kinetic energy, $E=mv^2/2$ contains the factors M(mass) and v (velocity), and these would appear to be incommensurable with the nature of the empirical psyche. If psychology nevertheless insists on employing its own concept of energy for the purpose of expressing the activity (**ἐνέργεια**) of the psyche, it is not of course being used as a mathematical formula, but only as its analogy. But note: the analogy is itself an older intuitive idea from which the concept of physical energy originally developed.[400]

# CHAPTER 9
# WILHELM REICH AND BIO-PHYSICS

If Sigmund Freud's starting point was neurology and Carl Jung's was psychiatry and schizophrenia, Wilhelm Reich's interest in medicine centered on sexuality. Reich became a medical student at the University of Vienna after being discharged as an officer after World War I. Reich was one of the youngest officers in the Austrian army and prior to his enlistment had run his family estate in the Ukraine. This at the age of seventeen.

Because of his military service, Reich was permitted to complete his medical studies in four instead of the required six years. During this time, he became the leader of the Medical Students Seminar of Sexuality, and began practicing as an analyst even before receiving his medical degree. Freud accepted him as his clinical assistant at the Psychoanalytic Clinic in Vienna until 1928 when he became vice director. From 1924 to 1928 Reich was the leader of Freud's Seminar for Psychoanalytic Therapy. In this capacity, Reich, only in his twenties, was responsible for the ongoing training of much older and more experienced medical men. Needless to say, Wilhelm Reich was a remarkable person.

Since his medical interest began with sexology, Reich's emphasis was always on the somatic or biological. He was led into psychiatry because he found Freud's work on sex to contain the most honesty and depth on the subject. As with Jung, for many years Reich idolized Freud.

The first "Freudian" work that Reich read was Jung's **Libido**. Libido, of course, is the Freudian term for life energy. As seen, and as Reich was to object, Jung's version of this energy was broader than its sexual connotations. To Reich life energy always had its sexual basis. After reading Freud and other vitalistic thinkers, Reich found that,

> It was clear that the mechanistic conception of life, which also dominated our medical studies, could not provide a satisfactory explanation. Driesch's contention seemed incontestable to me. He argued that, in the sphere of the life function, the whole could be developed from a part, whereas a machine could not be made from a screw.[401]

From this, Reich would eventually evolve to a functional view of the human organism and, the **identity** and **unity** of a functional relationship between body and mind. Further, he would attempt **experiments** to prove the identity of sexual energy and bioelectric energy.[402] Finally, Reich would argue that sexual energy operates upon the entire body, not just the "interstitial tissues of the gonads."[403]

It was in studying the instincts within the Freudian context, that Reich came to the limits of mechanistic thinking. Exploring sexuality as an instinct, Reich began to believe that tension which, under traditional theory was felt to be unpleasant, and to be eliminated, was not necessarily a negative thing. Instead, Reich found the removal of tension as the goal of the instincts to be inadequate. He argued that in sexual activity, tension is increased during foreplay. Under traditional theory, this tension must be unpleasant. However, foreplay is not unpleasant. If foreplay were unpleasant, one would be unable to get to the sexual act. Rather than a passive relaxation of tension, Reich posited a more **active** concept - pleasure - as the goal of the instincts.[404] Reich further divided pleasure into two components: a "sensory passive" and "motor active" component.[405] Pleasure thus became not just something that was the **result** of an activity, but the motor activity itself. What this came to mean was that pleasure and instinct fulfillment were dependent upon the free and flowing **movement** of the body. Restriction of muscular movement meant a restriction in pleasure and the frustration of the instincts. Frustrations of the instincts meant a damming of libido, or life energy.

Of further importance, pleasure could not be accommodated in a mechanistic paradigm.

> **The sexual drive is nothing other than the motor remembrance of previously experienced pleasure.** In this way, the concept of drives was reduced to the concept of pleasure. There was still the question as to the nature of pleasure. In accordance with the false modesty of that time, I expressed a **semper ignorabimus**. Notwithstanding, I continued to grapple with the problem of a relation between the quantitative concept of "drive" and the qualitative concept of "pleasure." According to Freud, the drive was determined by the quality of the excitation, i.e., by the amount of libido. Yet, I had just discovered pleasure to be the nature of drives - it is a psychic quality. In keeping with the systems of thought known to me at the time, the quantitative factor and the qualitative factor were incompatible, absolutely separate spheres. I had reached a deadend. Yet, wholly unaware of it, I had made the first step toward my later functional unification of the quantitative concept of excitation and the qualitative concept of pleasure. With my clinical-theoretical solution of the problem of drives, I had come very close to the borderline of mechanistic thinking. Opposites are opposites and nothing but that. They are incompatible. I had the same experience later with concepts such as "science" and "politics," or the supposed incompatibility between research and evaluation.
>
> This retrospective review is proof that correct clinical observation can never lead one astray. Philosophy is simply wrong! Correct observation must always lead to functional, bioenergetic formulations, if one does not turn aside too soon. The fear of functional thinking on the part of so many good researchers is itself a riddle.[406]

In his psychanalytic practice, Reich observed another curious factor: physical ejaculation was not the same as orgasm. In listening during his therapy sessions to the masturbation and sexual fantasies of his patients, Reich discovered that not one of his patients fantasized about the "natural genital act." Instead the fantasies involved power and rape, or, were displaced to stimulation of or by other parts of the body, not by mutual genital contact.[407] Further, the patients complained about a feeling of emptiness in the genitals, and their fantasies failed to involve the rest of the body in the sexual act. The genitals were treated as if detached, as if they were a weapon to be used. From this, Reich developed his theory of "orgastic potency," which involves the entire system; very much like the Taoist version of whole-body orgasm.

Before going into Reich's theory of orgastic potency, however, it is necessary to follow his thinking concerning the human body.

As Reich began his practice, analysis was beginning to take longer and longer periods of time; in many instances, failing to effectuate a "cure" at all. Reich found that while he could "correctly" analyze and elucidate the genesis of a patient's problem, the problem itself frequently remained unchanged. Reich could not help but wonder what was missing from psychoanalysis.

According to Freudian theory, anxiety neuroses and neurasthenia were defined by Freud as those illnesses which were caused by a **contemporary** disturbance of the sexual life.[408] These disturbances did **not** come from a psychic source. If the source of these disturbances was not psychic, from whence did they come? Freud believed that there were some sort of "chemical substances," almost "toxins," that, if not metabolized or released in sex would lead to nervousness and anxiety. Freud distinguished these "actual" neuroses from "psychoneuroses" which he contended had a psychic rather than a physical source.

As proof, Freud stated that actual neuroses were not accompanied by any "psychic content," while such contents were revealed by psychoneuroses.[409] Actual neuroses, being physically generated, were always sexual in nature.

Reich observed that the symptoms of the "actual neuroses" although supposedly biologically based, appeared biologically meaningless. If they served no biological function, from where did they derive their energy? Reich argued that neuroses, all neuroses, get the energy to form symptoms, and, to present psychic contents, from a pool of dammed up sexual energy.[410]

This theory was rejected by other psychoanalysts, particularly Wilhelm Stekel. Reich argued that the traditional "sit and listen" analyst focused too much attention on the **psychic contents**; dreams, imagery, et cetera, and failed to see the energetic source of neuroses.[411]

> Like many others, Stekel failed to see the fundamental difference between the psychosomatic excitation and the psychic content of a symptom. Freud did not clear up the contradiction, but he stuck to his initial differentiation. I, on the other hand, saw any number of somatic symptoms in the psychoanalytic clinic. However, it could not be denied that the symptoms of actual neurosis also had a psychic superstructure.

> Cases of pure actual neurosis were rare. The differentiation was not as clear-cut as Freud had assumed. Such specific questions of scientific research may well appear unimportant to the layman. It will be shown that very decisive problems of human health were concealed in them. In short, there was no doubt that psychoneurosis had an actual (stasis) neurotic core and that the stasis neurosis had a psychoneurotic superstructure. Was there still any point in differentiating the two? Was it not merely a quantitative question?[412]

This was the step that clearly sent Reich into his explorations of life energy.

> In the background of this dispute was the question of whether it was possible to arrive at a more concrete understanding of the Freudian concept of "psychic energy" or, best of all, to classify it under the general concept of energy.[413]

Reich further uses energetics and the Freudian concept of displacement to explain the genesis of the regressive psychic contents that evolve along with the physical symptoms.

> Suddenly, things began to fit together. I understood now that a psychic idea endowed with a very small amount of energy can provoke an increase in the excitation. In turn, this provoked excitation makes the idea urgent and vivid. If the excitation ceases, the idea also vanishes. If, as in the case of the stasis neurosis, a conscious idea of the sexual act fails to materialize because of a moralistic inhibition, what happens is that the excitation becomes attached to other ideas which can be thought of more freely. I concluded from this that the stasis neurosis is a **physical** disturbance caused by inadequately disposed of, i.e., unsatisfied sexual excitation. However, without a psychic inhibition, the sexual excitation would always be adequately discharged. I was surprised that Freud had overlooked this fact. Once an inhibition has produced a sexual stasis, it can easily happen that the latter intensifies the inhibition and reactivates infantile ideas that take the place of normal ideas. As a result of a contemporary inhibition, childhood experiences which are not in themselves pathologic could, so to speak, receive an excess of sexual energy. Once this happens, they become urgent, come into conflict with the adult psychic organization, and have, from now on, to be held in check with the help of repression. It is in this way that a chronic psychoneurosis with its infantile sexual contents develops from a contemporaneously caused, at first "harmless" sexual inhibition. This is the essence of what Freud described as the neurotic "regression to infantile mechanisms." All the cases which I treated demonstrated this mechanism. If the neurosis had not existed from childhood, if it had developed later, it always turned out that a "normal" sexual inhibition or difficulty in one's sexual life had produced a stasis, and this stasis in turn had activated the infantile incest desires and sexual anxieties.[414]

As a corollary to his observations concerning the damming up of sexual energy Reich observed,

> **The severity of every form of psychic illness is directly related to the severity of the genital disturbance.**
>
> The prospects of cure and the success of the cure are directly dependent upon the possibility of establishing the capacity for full genital satisfaction.[415]

Reich had a problem, however; how to explain the ability of at least a third of his obviously neurotic patients to have intercourse and ejaculate. However, with further clinical observation Reich was convinced that even superficially potent patients had a disturbance in their genital functioning.

> The objection that there are any number of genitally healthy neurotics prompted me to take a closer look at "genital health." As incredible as it may seem, it is nonetheless true that the precise analysis of genital behavior, which goes deeper than "I slept with a woman" or "I slept with a man" was strictly forbidden in psychoanalysis. It took me more than two years of experience to rid myself completely of this cultivated reserve and to realize that people confuse "fucking" with a loving embrace.
>
> The more precisely my patients described their behavior and experiences in the sexual act, the more firm I became in my clinically substantiated conviction that **all patients without exception, are severely disturbed in their genital function**. Most disturbed of all were those men who liked to boast and make a big show of their masculinity. Men who possessed or conquered as many women as possible, who could "do it" again and again in one night. It became quite clear that, although they were erectively very potent, such men experienced very little or no pleasure at the moment of ejaculation, or they experienced the exact opposite, disgust and unpleasure. The precise analysis of fantasies during the sexual act revealed that the men usually had sadistic or conceited attitudes and that the women were afraid, inhibited, or imagined themselves to be men. For the ostensibly potent man, sexual intercourse means the piercing, overpowering, or conquering of the woman. He really wants to prove his potency or to be admired for his erective endurance. This "potency" can be easily undermined by uncovering its motives. Severe disturbances of erection and ejaculation are concealed in it. In none of these cases is there the slightest trace of **involuntary behavior or loss of conscious activity in the act**. Gradually, groping my way ahead step by step, I acquired a knowledge of the characteristics of orgastic impotence. It took me a decade to gain a full understanding of this disturbance, to describe it and to learn the correct technique for eliminating it.[416]

Reich found that erective and ejaculative potency are only preconditions to "orgastic potency."

> **Orgastic potency is the capacity to surrender to the flow of biological energy, free of any inhibitions; the capacity to discharge completely the dammed up sexual excitation through involuntary, pleasurable convulsions of the body.** Not a single neurotic is orgastically potent, and the character structures of the overwhelming majority of men and women are neurotic.
>
> In the sexual act free of anxiety, unpleasure, and fantasies, the intensity of pleasure in the organism is dependent upon the amount of sexual tension concentrated in the genitals. The greater the excitation and the steeper its "drop," the more intense the pleasure.[417]

Reich divides the sexual act into two parts: The phase of voluntary control of excitation, and the phase of involuntary muscular contraction. It is during the second phase that the biological sexual energy can be felt. Reich describes this feeling.

> The physical excitation becomes more and more concentrated in the genital; there is a sweet sensation which can best be described as the flowing of excitation from the genital to other parts of the body.[418]

After these feelings, involuntary muscular contractions occur, first in the genital and pelvic areas and then throughout the entire body. Consciousness becomes clouded. Finally, there is a feeling of physical **and** psychic relaxation along with a tender feeling towards the partner. Reich concludes,

> Hence, the climax represents the turning point in the course of the excitation, i.e., prior to the climax, the direction of the excitation is toward the genital; subsequent to the climax, the excitation flows away from the genital. It is this complete return of the excitation from the genital to the body that constitutes the gratification. This means two things: flowing back of the excitation to the entire body and relaxation of the genital apparatus....
>
> Involuntary bioenergetic convulsion of the organism and the complete resolution of the excitation are the most important characteristics of orgastic potency.[419]

Bearing in mind the description of the Taoist sexual practices, Reich's independent observations are fascinating. Reich, like the Taoists, states that the true orgasm is a whole body orgasm, followed, as in the Taoist literature by a feeling of **tenderness toward the partner**. This feeling is not possible, both sources agree, to one whose orgasm is confined to a localized ejaculation. In both systems also, there is a flow of energy **back into the body** after orgasm. Where Reich differs from the Chinese is in their insistence on sperm retention. Reich argues that withholding the sperm leads to neuroses and frustration. However, the Chinese text concerning the "Valley Orgasm," previously discussed, described the streaming sensations and the muscular contractions observed by Reich. Reich himself noted that the mere presence of ejaculation did not guarantee orgasm or satisfaction. In fact, patients who could perform sexually, but who could not experience orgasm, were incapable of the tender feelings which Reich concludes are a part of orgastic potency. Instead, aggression is expressed during the act and revulsion is felt for the partner afterwards. This same observation is to be found in the Taoist literature. A point that cannot be strongly enough made, therefore, is that five thousand years of observation by Chinese Taoist masters and several years of Western clinical psychiatric practice come to strikingly similar conclusions. That these findings are separated by millennia and are found in cultures on opposite sides of the globe can only underline their objectivity.

From this point, Reich found that since neuroses depended upon the dammed up sexual energy for their power, the foremost goal in therapy was to restore orgastic potency. This, as Reich cautions, does not necessarily "cure" the neurosis, but it deprives it of its energy source and hence its power. The function of the orgasm then, is to release sexual energy in a healthy manner so as to maintain balance in the body and mind, that is, in the energy system. We now need to step backwards for a

moment to follow another of the threads of Reich's work.

Reich's first contribution to psychoanalytic practice was his theory of the "resistance." Resistance occurred in analysis when the patient would put up obstacles, psychological defenses, to avoid facing his or her problems. Resistances could be anything from personal attacks on the analyst, to the production of misleading material, to a phony compliance with the analyst. Reich found that until the resistance to therapy was dissolved, the therapy could only progress on a superficial level, if at all.

As therapy progressed Reich noticed that what the patient said was not nearly as important as **how the patient said it**. The physical attitudes, postures, expressions and tone of the patient all seemed to fit together to express the patient's problem. The patient learned what was expected in analysis and provided the verbal information required by the analyst, though he or she was unable to conceal the physical manifestations of his or her neurosis.

Following Freud's theory of bound energy and of defense mechanisms, Reich began to confront the patient's resistance, completely ignoring any other psychic material - until the resistance was forced to break up and dissolve. When the resistance dissolved, the energy used in maintaining it became liberated and with it, the first stirrings of genital desire. The energy had to go somewhere.

Reich, through his physical observations, began to think that the symptoms presented by a patient's neurosis were not random or detached, but integral parts of an overall character structure created by the pool of bound or blocked sexual energy. However, while traditional analysis could free a certain amount of bound energy from symptom formation, orgastic potency many times failed to develop.

> To establish orgastic potency in patients, it was not enough to liberate existing genital excitations from their inhibitions and repressions. Sexual energy is bound in the symptoms. Hence, the dissolution of every symptom releases a quantity of psychic energy. At that time, the two concepts "psychic energy" and "sexual energy" were by no means identical. The liberated sexual energy was spontaneously conveyed to the genital system: **potency improved**. The patient ventured to approach a partner, gave up abstinence, or experienced more gratifying sexual embraces. However, only in a few cases was the expectation fulfilled that this liberating of sexual energy would also entail the establishment of the orgastic function. The conclusion to be drawn from this seemed to be that insufficient energy had been liberated from the neurotic bindings. Symptoms did, to be sure, disappear, and the patient's ability to work more or less improved. On the whole, however, the patient remained blocked. Thus, the question suggested itself: Where, apart from the neurotic symptoms, is sexual energy bound? This was a new question in psychoanalysis, but it was not outside its framework. On the contrary, it was merely a consistent application of the analytic method of thinking, using the individual neurotic symptom as the point of departure.[420]

Where did the energy go? At first Reich found this energy, as with Freud, in defense mechanisms. However, Reich's defense mechanisms were all organically part of the patient's "character." To Reich, the analyst

did not expose the underlying basis of "symptoms," but exposed the individual himself. Reich did not show the patient **what** but **how** the patient's own, personal neurotic system of defenses and impulses worked. Reich revealed to the patient **how he functioned** as an organic whole.

It was in this context that Reich coined the term "character armor." Originally this term referred to the layers upon layers of aggressive impulses and their counteractive repressions. Being joined together these antagonistic forces absorbed enormous amounts of energy. As further energy appeared, that is, as new aggressive impulses appeared, fueled by their frustration at a lower level of intensity, further and stronger repressive devices appeared to defend the organism against its own destructiveness. Reich likened the character structure, the "armor," to the layers of a tree. At the core was blind rage.

> It took me years to become clear about this: **The destructiveness bound in the character is nothing but the rage the person feels, owing to his frustration in life and his lack of sexual gratification**. When the analyst proceeds into the depth, every destructive impulse gives way to a sexual impulse. The desire to destroy is merely the **reaction** to disappointment in or loss of love.[421]

If a person encounters insurmountable obstacles in his efforts to experience love or the gratification of sexual urges, he begins to hate. But the hate cannot be expressed. It has to be bound to avoid the anxiety it causes. In short, thwarted love causes anxiety. Likewise, inhibited aggression causes anxiety; and anxiety inhibits demands of hate and love.

> I now had a theoretical understanding of what I had experienced analytically in the dissolution of the neurosis. I also had an analytic understanding of what I knew theoretically, and I recorded the most important result: **The orgastically ungratified person develops an artificial character and a fear of spontaneous, living reactions, thus, also, a fear of perceiving his own vegetative sensations....**[422] **when frustrated genital energies become destructive. By the same token, this destructiveness disappears with genital gratification.**[423]

Since nearly all available energy was absorbed and frozen in the perpetual standoff of the character armor, the individual was unable to meet the real world in an appropriate way. Contact was blocked and what did seep out in terms of energy, was denatured aggression.

The patient resisted the freeing of his character defenses from fear of releasing his own overwhelming anger and destructiveness. For every layer of defense dissolved, pure frustration and hatred were released. The patient, however, had learned following Freud's superego theory, that aggressiveness, especially sexual aggressiveness, would lead to punishment. The deeper one penetrated this armor, the more childish and uncontrollable the fear and anger. The human system learns to repress itself.

> I now understood that the non-genital excitations and forms of gratification are retained out of fear of the intense orgastic sensations in the genitals, for the non-genital forms provide a far lesser degree of excitation. Here, then, lay an important key to the problems of instinct anxiety.

> The inhibition of sexual excitation produces a contradiction that grows steadily worse. **The inhibition increases the stasis of excitation; the increased stasis weakens the ability of the organism to reduce the stasis. As a consequence, the organism acquires a fear of excitation, in other words, sexual anxiety.** Hence, sexual anxiety is caused by the external frustration of instinctual gratification and is internally anchored by the fear of the dammed up sexual excitation. This leads to **orgasm anxiety**, which is the ego's fear of the overpowering excitation of the genital system due to its estrangement from the experience of pleasure. **Orgasm anxiety constitutes the core of the universal, biologically anchored pleasure anxiety**. It is usually expressed as a general anxiety about every form of vegetative sensation and excitation, or the perception of such excitations and sensations. The pleasure of living and the pleasure of the orgasm are identical. Extreme orgasm anxiety forms a basis of the general fear of life.[424]

Reich recognized that faced with these potentially massive amounts of freed up aggressive energy, only the restoration of normal genital functioning and orgastic potency could dissipate this energy in a non-destructive manner.

Reich's entire approach to therapy changed,

> The stress was no longer on the content of neurotic fantasies but on the energy function. Since the majority of patients were incapable of following the so called basic rule of psychoanalysis, i.e., "to say everything which comes to mind," I ceased to insist on it. Instead, I used as my points of attack not only what the patient communicated but everything he offered, in particular the way in which he made his communications or was silent. Even silent patients reveal themselves, express something that could be gradually unraveled and mastered. Alongside the "what" of the old Freudian technique, I placed the "how." I already knew that the "how," i.e., the form of the behavior and of the communications was far more important than what the patient told the analyst. Words can lie. The expression never lies. Although people are unaware of it, it is the immediate manifestation of the character. I learned in the course of time to comprehend the form of the communications themselves as direct expressions of the unconscious. The need to convince and persuade the patient diminished in importance and soon became superfluous. Whatever the patient did not grasp spontaneously and automatically did not have any therapeutic value. Character attitudes had to be understood spontaneously. The intellectual understanding of the unconscious was superseded by the patient's immediate perception of his own expression. I ceased to use psychoanalytic terminology with my patients. This in itself precluded the possibility of concealing an affect behind a word. The patient no longer talked about his hate - he experienced it. He had no way of escaping it insofar as I correctly removed the armor.[425]

As the layers of the character were released, the inner "core" of the individual was revealed. Reich comments,

> I overcame my reserve toward the patient's actions and discovered an unexpected world. At the base of the neurotic mechanism, behind all the dangerous, grotesque, irrational fantasies and impulses, I discovered a simple, self-evident, decent core. I found it without exception in every case where I was able to penetrate to a sufficient depth. This gave me courage. I allowed the patients greater and greater rein, and I was not

> disappointed. True, there were dangerous situations now and then. However, the fact speaks for itself that, as extensive and protean as my practice has been, I have not had a single case of suicide....[426]

> With the ability to experience complete genital surrender, the patient's personality underwent such a thorough and rapid change that, initially I was baffled by it. I did not understand how the tenacious, neurotic process could give way so rapidly. It was not only that the neurotic anxiety symptoms disappeared - the patient's entire personality changed. I was at a loss to explain this theoretically. I interpreted the disappearance of the symptoms as the withdrawal of the sexual energy which had previously nourished them. But the character appeared to function according to different, hitherto unknown laws.[427]

Once again, the parallels with Taoist practice, particularly alchemy and fusion are noticeable. The "core" Reich speaks of seems very similar to the "pearl" of the alchemist. However, Reich fails to appreciate the "core's" potential for absorbing or collecting energy. The energies bound in the character armor are "released," dissipated. Could they, as in fusion practice, be withdrawn, i.e., collected internally? Make no mistake, these energies can become very dangerous, however, fusion uses imagery and other techniques to "purify" these energies internally. This seems a dangerous practice, and perhaps that is why a master, like a therapist, is needed for guidance. Is there, in other words, a "Nei Dan" version of character therapy?

Following his work on character armoring, Reich had a shocking experience in his clinical practice.

> Once again clinical observation provided the correct line of approach. In Copenhagen, in 1932, I treated a man who offered considerable resistance to the uncovering of his passive homosexual fantasies. This resistance was overtly expressed in an extremely stiff attitude of his throat and neck ("stiff necked"). A concentrated attack on his defense finally caused him to yield, though in an alarming way. For three days he was shaken by acute manifestations of vegetative shock. The pallor of his face changed rapidly from white to yellow to blue. His skin was spotted and motley. He experienced violent pains in the neck and back of the head. His heart beat was rapid and pounding. He had diarrhea, felt tired, and seemed to have lost control. I was uneasy. True, I had often seen similar symptoms, but never in such violent form. Something had happened here that, while somehow a legitimate part of the work, was not immediately intelligible. **Affects had broken through somatically after the patient had relinquished his attitude of psychic defense**. Apparently, the stiff neck, which emphasized austere masculinity, had bound vegetative energies which now broke loose in an uncontrolled and chaotic manner. A person with an ordered sexual economy is not capable of such a reaction. Only continuous inhibition and damming-up of biological energy can produce it. The musculature had served the function of inhibition. When the neck muscles relaxed, powerful impulses, as if unleashed from a taut coil, broke through. The alternating pallor and flushing of the face could be nothing other than the flowing back and forth of body fluids, i.e., the contraction and dilation of the blood vessels. This fits in extremely well with my earlier described views on the functioning of biological energy. The direction, "out of the self toward the world," alternated rapidly and continuously with the opposite direction "away from the world - back to the self."

By means of tensions, the musculature can obstruct the flow of blood, in other words can reduce the movement of bodily fluids to a minimum. I checked a number of other patients to see whether this observation held true in their cases, too, and I also thought about patients who I had treated earlier. All observations confirmed this phenomenon. In a short time, I had a profusion of facts at my disposal. They reduced themselves to a concise formulation: **Sexual life energy can be bound by chronic muscular tensions**. Anger and anxiety can also be blocked by muscular tensions. From now on, I found that whenever I dissolved a muscular tension, one of three basic biological excitations of the body, anxiety, hate, or sexual excitation, broke through. I had, of course, succeeded in doing this before through the loosening of purely characterological inhibitions and attitudes. But now the breakthroughs of vegetative energy were more complete, more forceful, experienced more affectively, and occurred more rapidly. In the process, the characterological inhibitions were loosened and spontaneous.[428]

Reich's conclusion was,

Character armorings were now seen to be functionally identical with muscular hypertonia. The concept, "functional identity," which I had to introduce, means nothing more than that the muscular attitudes and character attitudes have the same function in the psychic mechanism: They can replace one another and can be influenced by one another. Basically, they cannot be separated. They are identical in their function.

Postulations resulting from the connecting of facts immediately lead to further findings. If the character armor could be expressed through the muscular armor, and vice versa, then the unity of psychic and somatic functioning had been grasped in principle, and could be influenced in a practical way. From that time on, I was able to make practical use of this unity whenever necessary. If a character inhibition did not respond to psychic influencing, I resorted to the corresponding somatic attitude. Conversely, if I had difficulty in getting at a disturbing somatic attitude, I worked on the expression in the patient's character and was able to loosen it. I was now able to eliminate a typical friendly smile which obstructed the analytic work, either by describing the expression or by directly disturbing the muscular attitude, e.g., pulling up the chin. This was an enormous step forward.[429]

Finally, as he progressed in this physical work, a basic question appeared, is orgastic potency based upon the gorging of the genitals with blood, or is it a function of something else?

The loosening of the rigid muscular attitudes produced peculiar body sensations in the patient: involuntary trembling and twitching of the muscles, sensations of cold and hot, itching, the feeling of pins and needles, prickling sensations, the feeling of having the jitters, and somatic perceptions of anxiety, anger and pleasure. I had to break with all the old ideas about the mind/body relationship if I wanted to grasp these phenomena. They were not "results," "causes," "accompanying manifestations" of "psychic processes"; they were simply these phenomena themselves in the somatic realm. I characterized as "vegetative currents" all somatic phenomena which, in contrast to rigid muscular armorings, are characterized by movement. Immediately the question arose: Are the vegetative currents merely the movements of fluid or are they more than that? I could not be satisfied with the explanation that these currents were merely mechanical movements of fluid. While purely mechanical

> movements could account for the hot and cold sensations, pallor, and blushing, the "simmering of the blood," etc., they could not explain the feeling of pins and needles, the sensation of prickling, shuddering, the sweet pre-orgastic sensation of pleasure, etc. The crucial problem of orgastic impotence was still unsolved: it is possible for the genital organs to be filled with blood without a trace of excitation. Hence, sexual excitation can certainly not be identical with, nor be an expression of, the flow of blood. There are anxiety states without any particular pallor of the face or skin. The feeling of "tightness" in the chest....the feeling of "constriction," could not be traced back solely to a congestion of blood in the central organs. If this were so, one would have to feel anxiety after a good meal, when the blood is concentrated in the stomach. In addition to the flow of blood, there must be something else which, depending on its biological function, causes anxiety, anger, or pleasure. In this process, the flow of blood merely represents an essential means. Perhaps this unknown "something" does not occur when the movement of the body fluids is hindered.[430]

Again, the parallel with Chinese theory, which sees the blood moving only in conjunction with the Qi is striking. Also again, it is to be pointed out that Reich had no contact with Chinese medical theory.

Reich's studies of masochistic patients convinced him that the organism accumulated energy from the inside out. As energy accumulated, it pressed the organism to be released. In the patient "armored" and restricted by a rigid musculature, the energy that could not find release from its compression by the musculature caused intolerable tension and pain. The pain led to resentment and anger, which led to fear and further armoring. The masochist wants release of this dammed-up energy, but someone else must cause the release. The sadist has "chinks" in the armor and occasionally the sexual energy leaks, but it is mixed with a goodly dose of anger. This was the clinical situation facing Reich in his characterological and physical therapy.

> Patients complain of "being tense to the point of bursting," "filled to the point of exploding." They feel themselves to be "blown up." They fear any attack upon their armoring because it makes them feel as if they were being "pricked open." Some patients said that they were afraid of "dissolving," or of "melting," of losing their "grip on themselves," or their "contour." They clung to the rigid armorings of their movements and attitudes like a drowning man to a ship's plank.[431]

Reich's therapy now proceeded from the insight that the **how** of psychological dysfunction was as important or more important than its **what**. Included in this **how** was the functional identity of body and mind, and of physical and mental symptomology. Although still not fully grasped, even by Reich, energetics was being revealed through clinical practice.

> In character-analytic work, we begin trying in a consistent and systematic way, to isolate from one another the interlaced character attitudes and to unmask them one by one as defense functions in terms of their **contemporary** meaning and effectiveness. Our purpose is to release the affects which at one time were subject to severe inhibition and fixation. This is accomplished by loosening the encrustations of the character. Every successful dissolution of a character encrustation first

liberates the emotions of anger or anxiety. By also treating these liberated emotions as psychic defense mechanisms, we eventually succeed in restoring to the patient his sexual motility and biological sensitivity. Thus, **by dissolving chronic character attitudes, we bring about reactions in the vegetative nervous system**. The break-through into the biological realm is that much more complete and energy charged, the more thoroughly we treat not only the character attitudes, but also the muscular attitudes corresponding to them. This causes a part of the work to be shifted from the psychological and characterological realms to the immediate dissolution of the underlying muscular **armor**. It has, of course, been clear for some time that the muscular rigidity, wherever it appears is not a "result," an "expression," or a "concomitant" of the mechanism of repression. In the final analysis, I could not rid myself of the impression that somatic rigidity represents the most essential part of the process of repression. All our patients report that they went through periods in childhood in which, by means of certain practices in vegetative behavior (holding the breath, tensing the abdominal muscular pressure, etc.), they learned to suppress their impulses of hate, anxiety, and love. Until now analytic psychology has merely concerned itself with **what** the child suppresses and what the motives are which cause him to learn to control his emotions. It did not inquire into the **way** in which children habitually fight against impulses. **It is precisely the physiological process of repression** that deserves our keenest attention. It never ceases to be surprising how the loosening of a muscular spasm not only releases the vegetative energy, but over and above this, reproduces a memory of that situation in infancy in which the repression of the instinct occurred. It can be said **that every muscular rigidity contains the history and meaning of its origin**.[432]

Reich concludes,

> The term "psychic structure" has in the course of the past years of our research, acquired a special meaning. We understand by this term the characteristic features of a person's **spontaneous** reactions, i.e., what characterizes him as a result of the antithetical forces functioning within him. In other words **the psychic structure is at the same time a biophysiological structure** which represents a specific state indicative of the interplay of a person's vegetative forces. There can be no doubt that most of what people are in the habit of describing as "disposition" or "instinctual constitution" will prove to be acquired vegetative behavior. The restructuralization we bring about is nothing other than a change in the interplay of forces in the vegetative life apparatus....[433]

> The spasm of the musculature is the somatic side of the process of repression, and the basis of its continued preservation.[434]

By treating the tenseness in the musculature, Reich was able to bypass the endless talk and psychological games of the patient and to directly attack the basis of dysfunction. Psychic contents were spontaneously revealed. Reich's therapy now consisted of half body work, manipulations of muscles, and half analytic "talk" therapy.

Reich also perceived that the spasms of the muscles presented themselves according to function, not anatomy. For example, the suppression of crying does not just involve the lower lip, but the entire

system of muscles of the mouth, jaw, and throat, which are involved in the activity of crying.

During his clinical work, Reich discovered that armoring arranged itself in muscular "bands." These were in the head and neck, the chest, the abdomen, and the pelvis, including the legs. Loosening of these systems of muscles proceeded from the region farthest away from the genital area, the forehead. As the musculature is loosened, certain emotions and physical functions bound by these muscles are freed. For example, as the forehead and eyes are loosened, crying becomes possible. As the throat is freed, sobbing and vomiting are allowed to occur. Along with the new emotional releases, old psychosomatic complaints, headaches, et cetera, are relieved. The most dangerous of the muscular bands, and the last to be released, is the pelvic area. According to Reichian theory, this is the region of the greatest concentration of energy, and the greatest frustration. Murderous impulses are captured here. Only after a certain amount of restoration of genitality and orgastic release is made possible is it safe to begin the loosening of the pelvis. The energy freed can then, at least partially, be released through sex.

The goal of Reich's therapy is the establishment of the "orgasm reflex," the involuntary release of energy during orgasm which is accompanied by involuntary muscular contractions and tenderness. As a prelude to establishing this reflex, breathing, as in the Chinese Qigong practices, must become free and natural.

> The most important means of freeing the orgasm reflex is **a breathing technique**, which evolved spontaneously through the work. There is not a single neurotic person who is capable of breathing out deeply and evenly in one breath. Patients have concocted every conceivable means of preventing deep exhalation. They exhale in a fragmentary manner, or quickly revert to a position of inhalation. Some patients describe the inhibition they sense in this kind of breathing as follows: "It is as if an ocean wave dashed against a rocky shore. It doesn't go any farther."
>
> This inhibition is experienced in the upper or middle region of the abdomen. In breathing out deeply, strong feelings of pleasure or anxiety appear in the abdomen. But it is precisely the avoidance of these feelings that is accomplished by the respiratory block. By way of preparing for and bringing about the orgasm reflex, I first have my patients breathe in and out deeply and encourage them "to breathe all the way through." If the patient is told to breathe deeply, he usually forces his breath in and out artificially. This voluntary behavior serves only to obstruct the natural vegetative rhythm of breathing. It is unmasked as an inhibition; the patient is asked to breathe "in an entirely normal way," i.e., not to engage in any respiratory exercises, as he would like to. After five to ten breaths, the respiration usually deepens, and the first inhibitions emerge. When a person breathes out naturally and deeply, his head spontaneously moves back at the end of the breath. Patients cannot let their heads move back spontaneously in a natural way. They stretch their heads forward to avoid "moving back," or they move them with a violent jerk to the side; in any case, in a way different from natural movement.
>
> In deep exhalation, the shoulders relax in a natural way and move gently and lightly forward. It is precisely at the end of the exhalation

> that our patients hold their shoulders tight or lift them up; in short, they carry out various movements of the shoulders to prevent the spontaneous vegetative movement from taking place.[435]

Extremely interesting is Reich's technique of applying pressure to the upper abdomen.

> Another means of releasing the orgasm reflex is to apply a gentle pressure to the upper abdomen. I place the fingertips of both hands approximately in the middle of the upper abdomen between umbilicus and sternum, and tell the patient to breathe in and out deeply. During exhalation, I gradually apply a gentle pressure to the upper abdomen. This produces very different reactions in various patients. In some, the solar plexus proves to be highly sensitive to pressure; in others, there is a counter movement in which the back is arched. These are the patients who suppress every orgastic excitation in the sexual act by pulling back the pelvis and arching the back. Then, there are patients in whom continual pressure upon the upper abdomen produces wave-like contractions in the abdomen. This sometimes releases the orgasm reflex. If deep exhalation is continued for some time, an abdominal wall which is tense and hard will invariably soften. It can be pressed in more easily. The patients report that they "feel better," a statement that cannot be taken at face value. In my practice, I make use of a formulation which patients grasp spontaneously. I tell them to "give in" completely. The attitude of yielding is the same as that of surrender: the head glides backward, the shoulders move forward and upward, the middle of the abdomen draws in, the pelvis moves forward, and the legs move apart spontaneously. Deep exhalation spontaneously produces the attitude of (sexual) surrender. This explains the inhibition of the orgasm in those people, incapable of surrendering, who hold their breath as the excitation mounts to a climax.[436]

It is to be remembered that Yi Jin Jing Qigong uses as an initial technique, massage beginning from the **upper abdomen outwards**. Unfortunately, Qigong practitioners have not recorded any emotional responses to their techniques. This would be an interesting field for further research.

Another parallel with Chinese practice concerns the musculature of the pelvis. The most serious problem with restoring the capacity for orgasm is the contraction of the musculature of the pelvis. Reich describes this tension as follows,

> The pelvic floor is pulled up. This contracted position of the pelvic floor below, together with the downward fixation of the diaphragm above and the tension of the abdominal wall in front, blocks the movement of the vegetative current in the abdomen.[437]

In Chinese sexual practice, the anus, and "Huiyin" cavity are raised. The Huiyin is located in the perineum - the pelvic floor. This causes a locking so that the sperm and essence cannot be ejaculated. Reich considered this an unhealthy situation. However, in Chinese practice, this locking is done locally, and voluntarily. Pleasure is not eschewed. In Reich's patients, this locking was massive, involving the entire pelvic region. Large amounts of energy were thereby absorbed. It would be interesting to examine the attitudes and psychic health of those

practicing sperm retention. If the health of these people were good and stable, it would add credence to Reich's theory that accumulated energy, not material fluid, is the basis of orgastic potency.

Also like Chinese practice, is the effect massive amounts of blocked energy has on the system. Dr. Yang warned against overwhelming the organs with Yang Qi since this would cause rapid deterioration. Reich comments on the same phenomenon,

> The somatic manifestations of schizophrenia, particularly its catatonic form, will have to be discussed in a separate essay based on new material. The catatonic stereotypes, preservations, automatisms of all kind, can be traced back to muscular armorings and break-throughs of vegetative energy. This is especially true of the catatonic rage reaction. In the simple neurosis, there is only a surface restriction of vegetative motility, which allows room for inner excitations and discharges in "fantasy." If the armoring reaches into the depth, if it blocks central areas of the biological organism and **completely** takes hold of the musculature, there are only two possibilities: forceful break-through (violent rage, which is experienced as release), or the gradual, complete deterioration of the vital apparatus.
>
> A number of organic diseases, such as gastric ulcer, muscular rheumatism, and cancer, tie in with the problem at this point.[438]

Because Reich approached his work from a physical perspective, he was disillusioned when Freud began to refer to libido as simply a theoretical entity, a construct. Reich had begun doing experiments with sexuality and electrical potential, and various other biophysical phenomena, and was rapidly approaching a more "physically" oriented hypothesis about bioenergy. Reich's experimental work would lead to a comprehensive theory of cosmic bioenergy that would tie the various strands of his work together.

As Reich had observed the basis of orgastic potency, the orgasm, had to be "something" more than the mere flow of bodily fluids. Since this something could not be a physical thing, a fluid, Reich hypothesized that it must be some form of biologically generated electricity.

> The unknown "something" I was looking for could be nothing other than **bioelectricity**. This occurred to me one day when I tried to understand the physiology of the process of friction which takes place between the penis and the walls of the vaginal mucus membrane in the sexual act. Sexual friction is a fundamental biological process. It is found throughout the animal kingdom wherever reproduction takes place in the union of the two sexes. Two surfaces of the body rub against one another. In this process, **biological excitation** occurs, together with congestion, expansion, "erection." On the basis of pioneer experiments, the Berlin internist Kraus ascertained that the body is governed by electrical processes. It is made up of countless "border surfaces" between membranes and electrolytic fluids, having various densities and compositions. According to a well known law of physics, electrical tensions develop at the borders between conducting fluids and membranes. Since the concentrations and organization of membranes are not homogeneous, differences develop in the tensions at the border surfaces, and, simultaneously, differences in potential of varying intensity. These differences of potential may be likened to the energy differences of two

bodies at different heights. The body having the higher elevation is capable of performing more work as it drops than the body having a lower elevation. A weight of one kilogram will drive a stake deeper into the earth when it is dropped from a height of three meters than when it is dropped from a height of one meter. The "potential energy of position" is higher, and therefore, the "kinetic energy" which is generated will also be greater when this potential energy is released. The principle of "potential difference" can be easily applied to the difference in electrical tensions. If I attach a wire from a highly charged body to a less highly charged one, a current will flow from the first to the second. In this process, static electrical energy is converted into current energy. Moreover, an equalization takes place between the two charges, in the same way that the water level in two vessels becomes the same if I connect the two by means of a pipe. Equalization of energy presupposes a difference of potential energy. Our body consists of billions of such potential surfaces having various potential energies. Consequently, the energy in the body is in constant motion from places of higher to places of lower potential. Tiny particles of bodily fluids, the ions, are the transmitters of the electrical charges in this continuous process of equalization. These are atoms which possess a fixed quantum of electrical charge, and, depending upon whether they are moving toward a negative or toward a positive role, are called cations or anions. What has all this to do with the problem of sexuality? A great deal.

Sexual tension is felt throughout the body, but it is experienced most strongly in the regions of the heart and the abdomen. The excitation gradually becomes concentrated in the sexual organs. They become congested with blood, and electrical charges reach the surface of the genitals. We know that the sexual excitation of one part of the body by a gentle touch will excite other parts of the body. The process of friction increases the tension or excitation until it reaches a climax, the orgasm, the condition characterized by involuntary convulsions of the musculature of the genitals and of the entire body. It is known that muscular contraction is accompanied by the discharge of electrical energy. This discharge can be measured and represented in the form of a graphic curve. Some physiologists are of the opinion that nerves store up excitation, while the muscle contraction discharges it, for it is not the nerve but only the muscle which can contract and is capable of discharging energy. In the process of sexual friction, energy is at first stored up in both bodies and then discharged in the orgasm. The orgasm can be nothing other than an electrical discharge. The physical structure of the genital organs is most particularly suited for this: Great vascularity, dense ganglia, capacity for erection, and a musculature which is especially capable of spontaneous contractions.[439]

In 1934, Reich began experiments in electrical potential at the Physiological Institute of Oslo (Norway). Reich's theory was that sexual organs in a state of excitation would show an increase in bioelectric charge. Along with personnel from the Institute, an apparatus consisting of a chain of electron tubes and an amplifier would be used to record the disturbances in the steady or "mode" current in the tubes by changes in the electrical potential of the body.[440]

Reich discovered that undamaged skin possesses a steady or basic potential. However, in the erogenous zones, oscillations could be observed.

There are certain parts of the surface where the reaction is fundamentally different from the other surfaces of the skin. These are the erogenous zones: the lips, mucus membrane of the anus, the nipples, the surface of

> the penis, the mucus membrane of the vagina, the earlobes, the tongue, the palms, and - strangely enough - also the forehead. Their charge can be within the range of the potential of the other parts of the skin, but they can also exhibit a much higher or a much lower steady potential than the ordinary skin. In vegetatively alive, uninhibited men and women, the potential of one and the same sexual zone is seldom constant. Oscillations of up to 50 mv and more can be observed in the sexual zones. This is definitely in keeping with the fact that the sexual zones are endowed with a high and extremely variable intensity of sensation and capacity for excitation. Subjectively, the excitation of the sexual zones is experienced as a streaming of current, an itching, a surging, a feeling of soothing warmth or of "sweetness." The areas of the skin that are not specifically erogenous exhibit these characteristics to a far lesser extent or not at all.[441]

The charge on the skin is represented graphically by a steady, horizontal line; that of the erogenous zones "exhibit a more or less steeply ascending or descending, gentle wave-like line."[442]

> The following results were noted. The ascent of the wave-like curve indicates an increase, its descent a decrease of the charge at the surface. **The potential at an erogenous zone does not increase unless a streaming sensation of pleasure is experienced at that zone**. For instance, a nipple can become erect without an increase in potential taking place. The increase in the potential at the sexual zone is always accompanied by an intensification of the sensation of pleasure, and, conversely, a decrease of the potential with a decline of the pleasurable sensation.
>
> These experimental findings confirm the tension-charge formula. They indicate that the congestion or tumescence in an organ is not in itself sufficient to transmit the vegetative sensation of pleasure. **An increase in the bioelectric charge has to be added to the mechanical congestion of the organ to make the process perceptible as a sensation of pleasure**. The psychic intensity of the sensation of pleasure corresponds to the physiological magnitude of the bioelectric potential.
>
> Control experiments on non-living matter demonstrated that this slow organic drifting of the potential is a specific characteristic of living matter. Non-living material does not react to "stimuli" at all, or it reacts like electrically charged bodies, e.g., a flashlight, with predictably angular, erratic, irregular fluctuations of potential.[443]

In addition, as part of the experiments, tickling with cotton was done. It, and itching sensations, also produced an increase of potential. Reich concluded that itching and tickling bore a relationship to sexual friction. Reich notes that pressure caused the surface charge to drop, but that when the pressure was removed, the charge returned to its earlier level.[444] Further, anxiety reduced surface charge.

These are some interesting observations for Qigong practitioners. In view of the findings of Reich, Wai Dan exercises would, by constricting the peripheral muscles, drive Qi into the body. When the muscles are released, the Qi would flow outward to restore potential. When the peripheral muscles were full, the energy would flow back into the body, which would now have a lower potential. This ebb and flow would continue until equalization of potential was again reached. The ebb and

flow of energy would bathe and energize the organs and tissues of the body. Qigong, in this context would be a way to get "stagnant" or static Qi moving. Differing bioelectrical potentials are induced so as to begin and propel the movement of the energy through the system. Reich also confirms the increased electrical charge in the forehead, the Valley of Shen, as has been mentioned by Dr. Yang. Also experimentally confirmed by Reich is the dependence of changes in electrical potential on sexual energy rather than fluid concentration.

> In the flaccid state, the male sexual organ reveals a much lower potential than other parts of the skin surface. If the root of the penis is squeezed, thus producing a congestion of blood in it, no drift of the potential occurs. This control experiment confirms that increased bioelectric charge of the surface is brought about by pleasurable excitation and not by mere mechanical congestion.[445]

Finally, Reich concludes that bioenergy is not identical with the current associated with the nerves, but is a "field." This, of course, is the basis of Chinese medicine.

> The existence of a **continuous bioelectric field of excitation between center and periphery** is the only possible explanation for the fact that inner pressure is manifested on the abdominal skin. The transmission of bioenergy cannot be relegated solely to the nerve tracts; rather it follows the path of all membranes and fluids of the organism. This ties in very well with our earlier representation of the organism as a membranous bladder, and confirms the theory of Fr. Kraus.[446]

Reich concludes,

> Thus **sexual excitation is functionally identical with the bioelectric charge of the periphery of the organism**. Freud's concept of the libido as a measure of psychic energy is no longer merely a simile. It refers to concrete bioelectric processes. Sexual excitation alone represents bioelectric functioning in the direction of the periphery ("from within outward").
>
> **Pleasure and anxiety** are the two primal excitations or primal emotions of living substance. Their bioelectric functioning aligns them, in principle, with the general electrical phenomena of nature....[447]
>
> Since only vegetative sensations of pleasure are accompanied by an increase in the charge at the surface of the organism, **pleasurable excitation has to be regarded as the specifically productive process in the biological system**. All other affects, e.g., unpleasure, vexation, anxiety, pressure are, in terms of energy, opposed to this process and hence represent life negating functions. Thus, **the process of sexual pleasure is the life process per se**. This is not a manner of speaking; it is an experimentally proven fact....[448]
>
> **Mind and body constitute a functional unity, having at the same time an antithetical relationship**. Both function on the basis of biological laws. The modification of these laws is a result of social influences. **The psychosomatic structure is a result of the clash between social and biological functions**.

> The function of the orgasm becomes the yardstick of psychophysical functioning, because the function of biological energy is expressed in it.[449]

Up to this point, Reich although becoming controversial, and having been rejected by the psychoanalytic movement, was still working within the basic framework of depth psychology. In 1939, however, his work took off in a direction that eventually led to his persecution and death in prison in the United States. What Reich did that caused these dire consequences was to posit a new form of cosmic energy which he called "orgone." His previous work, like Freud's, had depended upon the supposition of a form of biopsychic energy. Reich was content to follow the libido theory until he began his work with the human body; i.e., until he, unlike Freud or Jung, stepped into the realm of the biological. These observations and conclusions for Reich, like the generations of Chinese physicians before him, were more than enough to serve for clinical purposes. However, as the ***Function of the Orgasm***, Reich's autobiographical work, makes clear, all of the clinical groupings - even the successes - revealed something missing theoretically. If the mind is not a closed system, how can the human being be a closed system?

In his experiments with bioelectricity, Reich began to be dissatisfied with his earlier identification of libido and electricity. As an example, he argues,

> Electromagnetic energy moves at the speed of light, i.e., at approximately 186,000 miles per second. Observation of the nature of the curves and the time measurements which characterize the movement of bioelectric energy demonstrate that **the movement of bioelectric energy is fundamentally different from the known speed and type of movement of electromagnetic energy**. Bioelectric energy moves extremely slowly, at a speed measurable in millimeters per second. (The speed can be measured by counting the number of cardiac peaks....) The form of the movement is slow and wave-like. It resembles the movement of an intestine or a snake. The movement also corresponds to the slow surging of an organ sensation or vegetative excitation. It could be maintained that it is the great resistance of the animal tissues that slows down the speed of the organism's electric energy. This explanation is unsatisfying. When an electric stimulus is applied to the body, it is **experienced immediately** and responded to.[450]

Following this, Reich describes his experiments of 1939.

> In the summer of 1939, I published a short paper, **Drei Versuche mit Gummi am statischen Elektroskop**. Rubber and cotton exposed to a bion culture obtained from ocean sand produced a sharp defection of the indicator of a static electroscope. The same substances brought into contact with the vegetatively undisturbed human body, particularly in the region of the abdomen and genitals, for approximately fifteen to twenty minutes, will similarly influence the electroscope. In the final analysis, the sand from which the bions developed through heating and swelling is nothing other than solidified solar energy. Now, the idea occurred to expose rubber and cotton to bright sunshine, after they had been shown to be indifferent at the electroscope. It was demonstrated that the sun emits an energy which influences rubber and cotton in the same manner in which it influences the bion culture and the human

> organism after full respiration in a vegetatively undisturbed state. I called this energy which is capable of charging organic matter, orgone.[451]

Wilhelm Reich spent the remainder of his career and his life, much of it under intense pressure and persecution, studying his "cosmic orgone energy." To Westerners, once he like Mesmer crossed the line beyond psychology, or even biology, he violated the substantial/mechanistic paradigm, and became incomprehensible. To anyone familiar with the Chinese theory of Qi, Reich's work is not only comprehensible, but scientifically promising and productive. His description of orgone parallels that of Qi.

> The color of orgone energy is **blue** or **blue-gray**. In our laboratory, atmospheric orgone is accumulated or concentrated by means of an apparatus specifically constructed for this purpose. We succeeded in making it visible by arranging certain materials in a specific way. The inhibition of the orgone's kinetic energy is expressed as an increase in temperature. Its concentration or density is indicated by the staticelectroscope by the differences in the speed of the discharge. The spontaneous discharge of electroscopes in non-ionized air, a phenomenon designated as "natural leak" by physicists, is the effect of atmospheric orgone and has nothing to do with dampness. The orgone contains three kinds of rays, blue-gray, fog like vapors; deep blue violet expanding and contracting dots of light; and white-yellow, rapidly moving rays of dots and streaks. The blue color of the sky and the blue-gray of atmospheric haze on hot summer days are direct reflections of the atmospheric orgone. The blue-gray, cloudlike Northern Lights, the so called St. Elmo's Fire, and the bluish formations recently observed in the sky by astronomers during increased sun spot activity are also manifestations of orgone energy.
>
> The hitherto misunderstood formations of clouds and thunder storms are dependent upon changes in the concentration of the atmospheric orgone. This can be simply demonstrated by measuring the speed of the electroscopic discharges.
>
> The living organism contains orgone energy in each one of its cells, and continuously charges itself orgonotically from the atmosphere by means of respiration. The "red" blood corpuscles are microscopic, orgone charged vesicles having a blue glimmer; they carry biological energy from the surface of the alveoli of the lungs to the body tissues. The chlorophyll of plants, which is related to the iron containing protein of animal blood, contains orgone and absorbs orgone directly from the atmosphere and from solar radiation. When magnified at more than 2,000x, the existence of orgone energy in cells and colloids can be demonstrated in the blue (blue-gray or blue-green) coloration of the protoplasm and in the content of the organic vesicles. All cooked food consists of blue, orgone containing vesicles. Vesicles of humus or of gonadal cells and energy vesicles or bions obtained through the heating and swelling of inorganic matter also contain orgone. Protozoa, cancer cells, etc., also consist of orgone containing, blue energy vesicles. Orgone has a parasympatheticotonic effect and charges living tissue, particularly the red blood corpuscles. It kills cancer cells and many kinds of bacteria. Our experiments with cancer therapy are based on these biological characteristics.
>
> Numerous observations by biologists (Meisenheimer, Linne', and others) make it possible to understand the blue luminescence of plant buds as biological (organotic) excitation of the organism. The bion cultures

> obtained from sea sand, in which I discovered orgone radiation in January 1939, had the same effect on colored film in complete darkness as in sunlight; i.e., it made the film blue.
>
> The human organism is surrounded by an organotic energy field whose range depends upon the organism's vegetative liveliness. Proof of this is simple. The orgone excites organic substances, e.g., cellulose. Thus, placing a one foot square cellulose plate about 3 to 5 cm. in front of a silver electrode, which is connected to the grid of an oscillograph, we observe the movements of inorganic substances in front of the cellulose do not produce any oscillation in the oscillograph, provided the inorganic material is moved in such a way that no part of our organism moves in front of the plate. However, if we move our finger or hand toward or away from the cellulose plate at a distance of 0.5 to 3 meters, we can, without establishing any metallic connection, obtain lively deflections of the light or galvanometer indicator. If we remove the cellulose plate, the effects at a distance are reduced to a minimum, or they disappear completely. **In contrast to electromagnetic energy, orgone energy is capable of charging non-conducting organic material.**[452]

Reich's experiments with orgone need to be explored before concluding this chapter. Reich's promised second volume of ***The Function of Orgasm*** appeared in English as ***The Cancer Biopathy***.

To begin the study of Reich's "biophysical" work, the function of the orgasm should be laid out as a four-phased process: mechanical tension > biological energetic charge > bioenergetic discharge > mechanical relaxation. While acknowledging the inclusion of electrical properties in the body, Reich again argues that bioenergy and electricity cannot be identical.

> The electrical effects of galvanic current are experienced by the body as foreign, "unorganic." Electrical energy, even in the minutest quantities, always causes disturbances in our normal functioning. The muscles, for instance, contract in an unnatural, "senseless," biologically inappropriate manner. There is no evidence that an electro charge applied to the body ever produces an inorganic movement bearing the slightest resemblance to normal movements by entire muscle systems or functional groups of muscles. Electrical energy generates a movement that lacks the most essential characteristic of biological energy, namely the movement of a group of organs in a coordinated, functionally meaningful form. By contrast, the disturbances of biological functioning by an electric current do possess the character of electrical energy. The movements generated are rapid, jerky, and angular, exactly like the oscillographic reactions produced by rubbing an electrode on metal....
>
> In a muscle-nerve preparation, the electrical impulse does not manifest itself directly in the movement; otherwise a smooth muscle would contract just as quickly as the striated one. Actually, the contraction of the smooth muscle follows the slow wave-like rhythm characteristic of its function. Thus, an unknown "something," is merely stimulated by the electrical impulse, which inserts itself between the electrical impulse and the muscle action, manifesting itself as a movement that is accompanied by an action current. But the "something" itself is not electricity.[453]

Reich went further, however, arguing that there is a continuum between the organic and inorganic world and the gap between living and nonliving matter is filled by an entity Reich called the "bion." To Reich,

the bion was a carrier of a quantum of orgone energy. The specific energy content, orgone, qualifies the bions as potentially "living matter."

> **"Bion" and "energy vesicle" designate one and the same microscopically visible, functioning formation.** The term "bion" refers to the vesicles into which all matter disintegrates if made to swell. These vesicles represent transitional forms between nonliving and living matter. **The bion is the elemental functioning unit of all living matter**. At the same time, it is the bearer of a quantum of orgone energy and, as such, functions in a specifically biological way. It is an **energy unit**, compounded of a membrane, a fluid content, and an amount of orgone energy, i.e., an "orgone energy vesicle."[454]

The experiments for the production and growth of bions are related in detail in ***The Cancer Biopathy***; here an abbreviated summary will be presented.

To start, Reich draws attention to the distortion of Pasteur's work alluded to earlier in this book. Specifically, Reich attacks the so called "air-germ" theory of infection and more importantly, of the genesis of life itself.

> In the work of the vitalists, the life force became an elusive specter, while the mechanists converted it into a lifeless machine. Bacteriologists postulated the existence of a special germ "in the air" (yet to be seen) for every living organism. During the second half of the nineteenth century, Pouchet took upon himself the wearisome task of testing the accuracy of the air-germ theory. Pasteur showed experimentally that there are no living germs in liquids brought to certain temperatures. If living organisms were found, he ascribed their presence to air infection. Lange, in his book ***Geschichte des Materialismus***, criticizes Pasteur's conclusions and cites Pouchet's experiments. Pouchet passed hundreds of cubic meters of air through water, then examined the water. He invented an apparatus that collected dust particles from the air and deposited them on glass plates. Pouchet then analyzed the dust. He conducted these experiments on glaciers in the Pyrenees, in the Catacombs of Thebes, and in the desert and on the sea in Egypt, and atop of the cathedral at Rouen. He found many things, but only rarely did he find a spore of fungus, and even more rarely a dead infusorium. Pasteur's refutation of the early theories of spontaneous generation was basically misunderstood. Questions about the origin of the **first** germs of life were taboo, and in order not to conflict with the doctrine of a "divine creation," it was usual to resort to the notion of a plasmatic substance descending upon the planet from outer space.
>
> Not one of these schools of thought succeeded in approaching the functional problems of the life process, nor did they find a connection with experimental physics. The life process emerged from their theories as a mystery, a special preserve of "divine providence" hidden away somewhere in the midst of the vast realm of natural science.[455]

Contrary to the followers of Pasteur, Reich argues that there is a species of "spontaneous" generation on the hyper-microscopic level which explains the passage from nonliving to living matter. He begins with a control culture of carbon particles in solution, looking for movement. Very little if any is found,[456] however, in the experimental sample. The experiment is here quoted at length so as to give the reader an opportunity to assess Reich's **experimental design** as well as his claimed results.

From now on, we apply strictly sterile procedures. All liquids are autoclaved at 120° C; all dry substances and instruments are dry sterilized at 180° C.

Test tubes containing a preparation of 50% bouillon and 50% 0.1 m KCl solution are autoclaved. Then we heat a small amount of coal dust on a spatula tip in a gas flame to white incandescence. While the coal dust is still white hot it is plunged into the sterile fluid. The fluid immediately turns black and only the heavy particles of coal sink to the bottom. The lighter particles remain suspended. A **colloidal solution** has been formed, in contrast to the control experiment. Over the course of a half an hour, the black fades to gray. The solution remains colloidal for three to six days, then it becomes clear. All the particles have sunk to the bottom.

The preparation completed, we draw off a small drop, using sterile procedures, and examine it under the microscope in bright- and dark- field again starting with the magnification of 300x....then using 2,000 - 3,000 x (for PA bions seen at this magnification....). What we see is fundamentally different from what was observed in the control preparation.

**The structure of the individual coal particles is primarily vesicular.** With continued observation, we are able to see the small vesicles approximately one micron in diameter disengaging themselves from the margins of the larger particles and moving about freely in the fluid. When the preparation is successful, movement may be observed at the margins of the particles, expanding, contracting, vibrating, etc. But even the smaller particles that move about appear to change before our eyes if we observe long enough. First, they appear "hard," the membrane black and thick. Gradually, however, the membrane becomes thinner. On the inside, we see increasingly a **blue** and **blue-green** glimmer. The vesicles become more taut and show increasing internal movement. Wave-like vibrations may be observed in many vesicles. The thinner the membrane becomes the more intense the blue and the more elastic the movement. Soon, on the same or, still better, on the following day, we can clearly see movements of **expansion** and **contraction**. No one who has studied these preparations for any length of time can doubt the living character of these movements. We distinguish movements of the vesicles **from place to place** and **inner** movements of their **contents**, fluctuations of the blue color, variations in brightness, protrusion and retraction. **The vesicles pulsate with an irregular rhythm.**

We pass a galvanic current of approximately 0.2 - 0.5 Ma. through the preparation. The vesicles move toward the cathode and therefore have a positive electric charge. After several days, when the particles are no longer in colloidal suspension, the cataphoretic phenomena fade or disappear altogether. The charge of the vesicle seems therefore to be a prerequisite for colloidal suspension and motility, as Pauli surmised. It is also a prerequisite for the capacity to form cultures....

We try an experiment with biological stains, using Gram stain or carbol fuchsin. As a control, we stain plain coal dust. The unprepared coal dust does not accept any biological stain. The particles remain black. The **coal bions**, on the other hand, show a **positive** stain reaction (**blue** when Gram stain is used). It can also be observed that the staining is restricted to those particles that have obtained a certain degree of bionous development (thin membrane, increased fluid, blue on the inside), while the undeveloped particles react neutrally, like those in the control preparation.

We examine the stain preparation at a magnification of 3,000x using oil immersion, and find that most of the blue vesicles that previously had every possible form have now become spherical. A new phenomenon is especially striking: alongside the large-sized vesicles, approximately one micron in diameter, there are tiny red bodies which are not visible at a magnification of 300x. The smallest of them are approximately 0.2 micron in length, i.e., only barely visible microscopically. They lie in groups around the larger round, blue vesicles and unstained crystals. They are elongated, and are pointed at one end like miniature lancets. They were not observed in the fresh wet preparation, but can be found in a live state in other coal bion preparations....

After long experimentation, it became clear that these Gram-negative bodies are of the greatest significance. They are the so called T-bacilli, which play such a crucial role in cancer. More on this subject later.

**Our conclusion is that bions are biologically active forms because, in contrast to the substance from which they originate, they react to biological stain.**

There is another specifically biological characteristic of bions. Nonliving substances viewed under the fluorescent microscope always show only their own characteristic color; coal, **black**, sodium chloride, **yellow**, etc. Coal bions viewed fluoroscopically show not a **black** but a **blue** glimmer, as does a staphylococcus culture or any organic cell tissue. This is additional proof of the biological character of coal bions.

Before proceeding to an investigation of other properties of the energy vesicles, we must establish whether the blue vesicles develop exclusively from carbon or from other substances as well. If they were found exclusively in carbon, the fundamental question concerning the nature of biological energy in nonliving matter would be easy to answer. But the problem is complex, because the more substances we examine and subject to swelling, the more the following conclusion is confirmed: **All matter heated to incandescence and made to swell consists of or disintegrates into blue glimmering vesicles**....[457]

A further experiment is detailed here. We try to find out more about the formation of bions. We mix certain structureless substances together in a certain sequence. First, we make the following solutions: (a) 100 cc. water + 50 cc. 0.1nKCl + 2mg. dissolved gelatin + 50 cc. filtered bouillon; (b) a few drops of egg white in KCl; (c) a small amount of fresh lecithin in KCl. These solutions show no structure. Only the lecithin mixture shows space-enclosing membranes, without an inner structure. We now mix the three groups of substances. Within minutes, the blue bion vesicles are visible microscopically. Previously there had been no motion of any kind. But now the solution is swarming with moving forms. The gelatin combines a number of blue vesicles together into a heap, which contracts and expands. The effect is one of individual vesicles inside the heap straining to move in a variety of directions and thereby generating inner motility....

If we now add finely pulverized blood charcoal, we can follow the development of highly motile coal bions. We witness the carbon absorbing the fluid containing egg white. The previously empty lecithin tubes fill with vesicles. The whole scene is one swarming with "life." We then autoclave the mixture; the movements become even stronger. Now the T-bacilli appear. A biological stain reaction (carbon fuchsin, Giemsa or Gram) is now positive.[458]

Reich concludes,

> All matter heated to incandescence and made to swell disintegrates into blue glimmering vesicles.[459]

Of interest in the context of Feng Shui are Reich's comments on soil.

> **Humus** is composed of mostly motile vesicles having an intense blue glimmer. Soil subjected to autoclavation disintegrates completely into energy vesicles. The progressive disintegration can be observed microscopically each day.[460]

In his experiments on bions and the degeneration of living tissue, Reich isolated another type of bion or byproduct which he called "T-bacilli" for Todes, the German word for death. The T-bacilli are smaller and blacker than the blue bions and can cause death to laboratory animals. The blue bions counteract the T-bacilli. Reich noted a similarity between the effects of T-bacilli injected subcutaneously into laboratory mice, and cancer.

> These two phenomena had not yet been thoroughly studied. On the one hand, they are connected to the immunity factor and, on the other hand, to the vesicular disintegration of tissues that come into contact with the T-bacilli.
>
> A few days after a healthy mouse is inoculated subcutaneously with T-bacilli, a non-purulent swelling appears on the skin, which under microscopic examination, proves to be tissue in a state of vesicular disintegration. By the same process, the degeneration of epithelial cells in cancer is marked by the appearance first of T-bacilli; then of large numbers of blue PA bions in the surroundings.
>
> At this point I would like to interrupt the account of these observations, which yield so much information about organismic orgone energy, and await the results of further experiments before deciding what conclusions to draw. Nevertheless, it is certain that **T-bacilli stimulate bionous disintegration and that cancer cells are organized from bionously disintegrated tissue**, just as amoebae and other protozoa are formed from moss bions.[461]

Without going into all of the experimental steps, (the reader is referred to the ***Cancer Biopathy***, pages 37 to 41), Reich found that T-bacilli like cancer drew out all of the energy from the affected cells. However, recharging with orgone energy, like Qi, was possible and could reverse the process of disintegration. His conclusion sounds like something out of the ***Nei Jing***,

> How these facts are connected to immunity against infectious diseases, colds, etc., is still obscure; but finding the connection should not be too difficult. Probably, the organotic charge of the tissues and blood cells determines the degree of susceptibility to infections, the "disposition to disease."[462]

Concerning cancer specifically,

More details on this subject will be presented later with our cancer experiments. What is important here is to learn how the organotic charge of the blood cells acts under a variety of conditions. To put it briefly: **Erythrocytes with a strong orgone charge act upon bacteria and small protozoa in exactly the same way as do earth, iron, coal, and other bions**. Since they originate in bone marrow, it must be assumed that the bone marrow has the capacity to generate bions constantly. Energy vesicles are basic to both animal and plant tissue. Taken together, these facts form the basis for the orgone therapy experiments on cancer patients. **The introduction of orgone energy from the outside relieves the organism of the burden of consuming its own body orgone in the struggle against the disease**. This is further proof of the identity of atmospheric and organismic orgone energy.[463]

Further experiments with blood cells and earth cells show a startling **energy bridge** between the two.

By mixing different kinds of bions, we discover other important effects of orgone energy.

Let us experiment first with a sterile mixture of red blood corpuscles and earth bions. We use a drop of diluted blood and one of earth bion solution that is sufficiently thinned out to permit easy observation of each bion. No results can be expected at less than 2,000x (a good 80x apochromatic objective lens combined with a 16x eyepiece and a microscope with inclined binocular tube would serve the purpose). The use of a special water immersion lens, which can simply be dipped into the solution is advantageous. The work is easier and faster with direct water immersion and mechanical interferences are quickly offset. An effect from the metal need not be feared, since the phenomena is the same when a cover glass is used. But at this magnification and with the necessary use of hanging drop slides, cover glasses are inconvenient, since they break so easily. Any control experiment will prove that the immersion of the objective lens into the solution does not affect the results in any way....

At first, the earth bions and red blood corpuscles move about separately. Gradually, however, grouping begins, with several erythrocytes gathering around one of the larger, heavier, earth bions and moving nearer and nearer until they are touching. At each point of contact, a strong radiation appears. At points where the bodies do not touch each other directly but are separated by approximately 0.5 to 1 micron **a strongly radiating bridge is formed between the earth bion and the erythocite**, and apparently connects them. This bridge vibrates intensely, becoming alternately wider and narrower. Finally, the membranes between the bodies appear to be less distinct. With sufficient observation, it is possible to see clearly that the erythrocytes refract the light more strongly, that their blue color becomes more and more intense, and that they become larger and tauter and show a lively pulsation. In this manner, erythrocytes can be organotically charged just as effectively as the body is charged by orgone radiation of the organism. If weak deformed erythrocytes from the blood of cancer patients are used for this experiment, their expansion and radiation are more evident. Organotically weak erythrocytes exercise little or no influence on bacilli and small protozoa, but they do become effective when they are charged with orgone. The erythrocytes "drink their fill" of orgone from the earth bions.[464]

The next step occurred when one of Reich's assistants accidentally heated a packet of sand particles and produced a "pure" sample of orgone energy. These pure energized bions, which Reich called SAPA for "sand packet," had dramatic effects. The conclusion Reich drew was that the sand particles were forms of "solidified solar energy," that is, pure orgone. I am sorely tempted to quote these effects and their genesis at length, however, this fascinating reading can be found in ***The Cancer Biopathy***, pages 82 to 86. Suffice it to say that dramatic physical **and** psychological effects were produced from this pure orgone obtained from ocean sand. Reich came to this conclusion after a chance remark,

> A businessman who had obtained a piece of equipment for me and who served once as a subject said: "I feel as if I have been staring into the sun for a long time." This comment by a layman provided much food for thought. It seemed especially relevant to the conjunctivitis that many of the subjects develop. One day the idea of "sun energy" suddenly occurred to me, providing a simple solution which sounded absurd only at first. **SAPA bions had originated from ocean sand. But ocean sand is nothing more than solidified solar energy. The incandescing and swelling of the sand had released this energy once again from its material state.**[465]

This conclusion is obviously in line with Chinese energetics which postulates Qi as both a macroscopic and microcosmic energy. A more lengthy exposition of his conclusions is in order.

> It was then that I remembered the statement of my experimental subject: "I feel as if I have been staring into the sun for a long time." **The radiation must be related to solar energy. The radiation is present everywhere, it can only come from the sun.** I placed a pair of uncharged gloves in the bright sunlight. After an exposure of five to fifteen minutes to sunlight, without prior friction, the rubber gloves elicited strong reaction from the aluminum leaf of the electroscope. I now had double proof of the solar origin of the energy - first, because the heating experiment had released solar energy from the sand; second because solar radiation had charged the insulators. Protracted irradiation of insulators with an ultraviolet lamp produced the same effect.
>
> But if bions and the sun emit the energy in question, then it must be present in the living organism. I placed uncharged rubber gloves directly on the abdomen of a vegetatively alive patient, carefully avoiding friction. The result was positive. Five to fifteen minutes after contact with the abdominal skin, the gloves registered a strong reaction at the electroscope. I repeated this experiment with several students and patients. The result was always positive. With people who were vegetatively sluggish or whose exhalation was shallow, the reaction was weaker. The results improved if the breathing was deepened.
>
> Now I was able to understand several previously incomprehensible phenomena. Obviously, I was dealing with an unknown energy possessing a specific biological activity. It originates from matter heated to incandescence and made to swell. It is presumably released through the decomposition and disintegration of matter (as with radiating bions). Furthermore, it is radiated into the atmosphere by the sun and is therefore present everywhere. This clarified the apparent contradiction

that the electroscope reacted not only to the rubber charged by the SAPA bions but also to the rubber gloves that had not been near the culture.

The newly discovered energy is found also in the living organism, **which absorbs the energy from the atmosphere and directly from the sun.**

It was the same energy with which my blue bions, from any source, killed bacilli and cancer cells. The only difference was that in thin bions the energy was contained within the small blue vesicles.

The energy was named "orgone," in reference to the history of its discovery through the study of the orgasm and to its biological effect of charging substances of organic origin.

Now I was able to understand the blue-gray vapors that I had seen in the dark around my head, hands, and white coat: **Organic matter absorbs orgone energy and retains it.**[466]

The fact that the organism absorbs orgone energy and the fact that orgone seems to destroy hostile cells in the body led Reich to construct his "orgone accumulator" or "orgone box." This apparatus, the construction of which is explained in ***The Cancer Biopathy*** and in David Boadella's ***Wilhelm Reich, The Evolution of His Work***, was used to accumulate **cosmic** orgone energy and concentrate it so as to recharge the cells of human subjects seated in it. Reich experimented with arthritis and cancer patients and obtained positive results. The FDA however, charged Reich with quackery and he was eventually imprisoned for violating an injunction against his cancer work.

Following his insight that what we recognize as diseases are really only "symptoms" of an energy dysfunction, Reich sought to replace the term with that of "biopathy," so that for example, cancer would be more accurately expressed as the "cancer biopathy."

The term **biopathies** refers to all disease processes caused by a basic dysfunction in the autonomic life apparatus. Once started, this function can manifest itself in a variety of symptomatic disease patterns. A biopathy can result in a carcinoma (carcinomatous biopathy), but it can just as easily lead to angina pectoris, asthma, cardiovascular hypertension, epilepsy, catatonic or paranoid schizophrenia, anxiety neurosis, multiple sclerosis, chorea, chronic alcoholism, etc. We are still ignorant of the factors that determine the direction in which a biopathy will develop. Of prime importance to us, however, is the **common denominator** of all these diseases: **A disturbance of the natural function of pulsation of the total organism**. Fractures, local abscesses, pneumonia, yellow fever, rheumatic pericarditis, acute alcoholic poisoning, infectious peritonitis, syphilis, etc., are, accordingly, **not** biopathies. They do not develop from disturbances in the autonomic pulsation of the total life apparatus; they are circumscribed and can only secondarily bring about a disturbance in the biological pulsation. The results of recent orgone biophysical research, however, have raised questions about the exclusion of pneumonia and some heart diseases from the realm of biopathies. Further investigation will prove or disprove my assumption that the **disposition** to pneumonia, or to valvular heart diseases caused by "rheumatic fever," may be due to a chronic extension of the bony chest structure, resulting from a typical inspiratory fixation of the chest. For

> the present, however, we will use the term "biopathy" only where it is definite that the disease process begins with a disturbance of pulsation, no matter what secondary disease pattern results. Consequently, we distinguish a schizophrenic biopathy from the cardiovascular biopathy, and these from an epileptic or carcinomatous biopathy, etc.[467]

Cancer is seen as a chronic "shrinking" of the organism; away from the world, away from life.

> **Biopathic shrinking begins with a chronic preponderance of contraction and an inhibition of expansion in the plasma system....**[468]

> **Biopathic shrinking in cancer is in fact the consequence of a gradual, chronic contraction of the autonomic life apparatus.**[469]

It is to be noted that Reich links biopathy with inhibited sexuality. Reich returns to his muscular work and shows that the constriction of the musculature inhibits both sexual discharge and respiration, leading to a "predisposition" to the cancer biopathy.[470] The system is, therefore, starved both for energy **and** for oxygen. Perhaps this is the "terrain" to which Pasteur referred. At any rate, it only stands to reason that a constriction of energy and oxygen would mean that certain systems of the body must act at a lower level and/or shut down entirely. The organism "shrinks" since it must make do with less. To Reich, cancer, like all biopathies, has a sexual source and, both a physical and mental component. Recharging with energy is an essential first step but learning to live "expansively" is also a necessary part of the therapy.

The work with biopathies led Reich to possibly the strangest and most dangerous of his experiments - the tragic "Oranur" experiment of 1951. Seeking to use orgone as a cure for radiation sickness, Reich obtained some radium. The combination of radium with orgone set loose a devastating chain reaction. The radioactive count in the area jammed Reich's geiger counters. Headaches, nausea, black-outs occurred in the staff. Emotional outbursts and psychological symptoms were present. The experiment had to be abandoned and everyone but Reich evacuated. Oranur was the dividing line in Reich's life.[471]

But something positive came of Oranur. Reich was drawn to the atmospheric and meteorological effects of cosmic energy.

> Reich had interpreted the sickness and malaise induced by the Oranur experiment as the product of the excitation by the nuclear material of the highly charged atmosphere of his laboratory and institute.... It was as though the atmosphere had gone "sick," reacting with high fever to the presence of a virulent bacillus. The problem from now on was of drawing a line between natural events, human events, and the effects of human disturbance on natural events. Three weeks after the initial Oranur reaction the **New York Times**, on 3 February 1951 reported an unusually high background count in a circular area 300 to 600 miles in radius, with the Rangely area where Reich worked as its approximate center. Some physicists explained the high background count as due to atomic blasts which had taken place at Nevada a week previously. If the high count had been caused by the Nevada test the radioactivity must have traveled 2,300

> miles in a few days, leaving a normal area about 1700 miles across in which no abnormal counts were reported. If the high background counts in the East were due not to atomic explosions but to a diffusion of the high counts Reich had noticed at the Institute three weeks earlier, then it indicated an extraordinarily far-reaching atmospheric **chain reaction.**[472]

The atmospheric reactions Reich noticed, he called "Dor." Chinese Feng Shui practitioners would call the atmosphere "stagnant."

> In line with what he knew of the atmospheric reaction to the Oranur experiment, Reich reasoned that the atmospheric pollution that he was studying represented an immobilization of the normal pulsatory function of the atmospheric energy. Because of its life negative effects, Reich coined the term "deadly orgone" for this immobilized and stagnant energy form. This soon got contracted, in the manner that Reich became increasingly fond of in his final period, to Dor. The most conspicuous features of the bleak atmosphere were dirty, smog-like clouds that Reich referred to as Dor clouds.
>
> People generally were aware of this phenomena, he found, but were unable to explain it. They felt that there was "something wrong in the air." It appeared to elicit specific bodily reactions in people that would tend to hit them at their weakest spot of physical health and intensify any ailments they were prone to.[473]

Hoping to influence the atmosphere, Reich created an apparatus which he called the "cloud buster." With this, he attempted to draw off the negative energy of the atmosphere.

> Reich had a weather control apparatus built by the Southwest Machine Company in Portland, Maine, in 1952. He called it a "cloud buster." It consisted of two sets of five telescoping tubes, with a rack and pinion system so that the pipes could be elevated. The whole was mounted on a turntable, so the pipes could be pointed in any direction.
>
> I do not propose here to describe the theory of Reich's weather control techniques at any length, beyond saying that his account of energetic factors and weather formation was fully consistent with the properties of orgone energy that had been discovered in other fields. By varying the method of drawing, Reich claimed to be able to influence the atmospheric potential either in the direction of concentration and accumulation of charges, or in the direction of dispersal and dissipation of charges. To disperse clouds Reich would withdraw energy from them, to decrease the accumulated potential difference; conversely, to make rain the potential difference had to be increased in order to provoke cloud formation.[474]

Reich's own experiments and other **independent** experiments with Reich's apparatus are reported by Boadala, pages 302 to 307. Suffice it to say, there was certainly some confirmation of his theories. Weather was changed and rain specifically produced.

As a result of the Oranur experiment, Reich found a change in the rock structure of the walls of his laboratory. A "blackening" of the granite was observed. Combined with his weather experiments Reich believed that the factors contributing to the disintegration of the rock walls of his laboratory were also at work in desert formation. Reich noted that the sizes of the

world's deserts were increasing and blamed this on a contaminated atmosphere. Certainly, with the recent accelerated climatic changes and the droughts in Africa and the United States, Reich can only appear as a prophet. In fact, Reich identified the effects of acid rain in Maine in the 1950's.[475]

One can continue to write indefinitely concerning Reich's work. The point for the present book, however, is that once the energy paradigm was followed systematically and comprehensibly in the West, as Wilhelm Reich did, many of the tenets of Chinese energetics, even specific ones such as the production of Qi in the bone marrow, the energy field, and stagnant atmospheric Qi, were verified. Reich, it is to be remembered, had no knowledge of Chinese thought and an instinctual dislike of Oriental systems. This independent confirmation - and experimentally one might add - of much of the Chinese energy paradigm, can lead to only one conclusion: The assertion that there is a universal, all pervading life energy, is an objective fact.

As a further footnote, however, for those who feel that scientific paradigms are "only" intellectual constructs, one need only view the persecution of Reich, and the others in the line leading to him to realize the emotional investment made in these structures. One violates the paradigm at one's peril. Reich observed that an experiment is only as objective as the emotional health of the investigator.

# CHAPTER 10
# ALEXANDER LOWEN - THE SPIRIT IN REICH'S BODY

While Wilhelm Reich began his career as a doctor and psychoanalyst, he ended his life as more of a biophysicist. Although he never lost sight of the human being and the human condition, Reich's emphasis shifted away from the surface manifestations of the energy he called orgone to the energy itself. This was extremely valuable and creative work, the importance of which is frequently unacknowledged by those who have helped themselves to pieces of Reich's corpus.

Alexander Lowen was an American student of Reich's. During the 1940's Lowen studied under and was analyzed by Reich. After obtaining his medical degree in Europe, and after an absence from Reich during which time Reich moved away from psychiatry into biophysical experiments, Lowen returned to the United States and began his psychiatric practice. Lowen was uncomfortable with Reich's work with orgone since he felt that the human being was being neglected. Further, Reich's followers were becoming fanatical and isolated. Lowen, by being in Europe did not share these feelings.[476]

While he did not necessarily question Reich's work with orgone, Lowen, as a practicing psychiatrist focused on the therapeutic problems of his patients. He did not use the orgone accumulator, but continued to develop Reich's work with the human body. Of the accumulator he states,

> I have built these "accumulators" myself and used them personally. For some conditions they have proved helpful, but they have no effect on personality problems. On the individual level these problems still require for their resolution the combination of careful analytic work and a physical approach that helps a person release the chronic muscular spasticities that inhibit his freedom and constrict his life.[477]

In other words, Lowen's criticism was that while the orgone accumulator could rebalance the energy in the body, and even possibly bring it into balance with the energy of the cosmos, until a person's

physical and psychological blockages could be released, the infusion of energy would at best lead to a temporary feeling of well-being, or at worst, to a rise in anxiety.[478] This rise in anxiety is not necessarily negative and can indicate progress in therapy, but if the ossified character structures are not released at the same time, the increased energy can only lead to a heightened sense of pressure and fear.

> Raising the energy risks provoking anxiety which the average individual cannot tolerate without some therapeutic support. This support takes the form of helping the person understand his anxiety and helping him discharge the excitation through the expression of feeling. In people whose self-expression is unhampered the energy level can be maintained at a high level resulting in a body that is vibrantly alive and responsive to life.[479]

If Reich expanded the energy system to the cosmos, and Freud and Jung limited it to the mind, Lowen's focus is on the human body. It is the basic tenet of bioenergetics that **you are your body**.[480] Your body is your **way** of being **in** the world.[481] Further, while Jung and Freud limited their energetic work to the mind or psyche Lowen asserts,

> My position is that the energetic processes of the body determine what goes on in the mind just as they determine what goes on in the body.[482]

Further, Lowen also states that this energy, derived from the body, determines the personality.

> How much energy a person has and how he uses it must determine and be reflected in his personality.[483]

As an example, he cites depressed persons, in which clearly the depressed state of the mind, and its expression the personality, is a function of the low level of bioenergy in the body.

Accordingly, Lowen defines bioenergetics.

> Bioenergetics is a therapeutic technique to help a person get back together with his body and to help him enjoy to the fullest degree possible the life of the body. The emphasis on the body includes sexuality, which is one of its basic functions. But it also includes the even more basic functions of breathing, moving, feeling and self-expression. The person who doesn't breathe deeply reduces the life of his body. If he doesn't move freely, he restricts the life of his body. If he doesn't feel fully, he narrows the life of his body. And if his self-expression is constricted, he limits the life of his body.[484]

And, the goal of bioenergetics,

> The goal of bioenergetics is to help people regain their primary nature, which is the condition of being free, the state of being graceful and the quality of being beautiful. Freedom, grace and beauty are the natural attributes of every animal organism. Freedom is the absence of inner restraint to the flow of feeling, grace is the expression of this flow in movement, while beauty is a manifestation of the inner harmony such flow engenders. They denote a healthy body and also, therefore, a healthy mind.[485]

Although Lowen places the most emphasis on the body of the other depth psychologists, he also speaks about spirituality more than the others. But spirituality for Lowen is incorporated **in** the body. Very much like the Chinese medical concept of shen, or spirit, the spirit is united with the body. The dissociation of spirit from the body is a result of the mechanistic/substantial paradigm.

> The view that mental processes belong to one domain, psychology, while physical processes belong to another, organic medicine, denies the essential unity or wholeness of an individual. Such a view is the result of dissociating the spirit from the body and limiting it to the mind. This split has emasculated psychiatry and sterilized medicine. We can overcome this disruption of man's unity only by returning the psyche to the body. It was originally there, for **Funk and Wagnall's International Dictionary** says that psyche in its original meaning was "the vital principle which activates the inner springs of action and development." Only later did it represent the "spiritual being as distinct from the body." Its connection to the body is also shown by its root, *psychein*, which means to breathe. A holistic view of the organism would recognize that the body is imbued with a spirit that is activated by its psyche and mindful of its actions.[486]

As with the Chinese concept of shen, emotions are the expression of a person's spirit.

> Emotions are the direct expression of a person's spirit. One can gauge the strength of an individual's spirit by the intensity of his feelings, the bigness of his spirit by the depth of his feelings, and the ease of his spirit by the quietness of his feelings. When one moves with feeling, the movement is graceful because it is a result of an energetic flow in the body. Thus, feeling is the key to grace and to the spirituality of the body.[487]

The idea of "grace" which Lowen mentions is a direct expression of the person's spirit, which is **in** his or her body.

> Spirit and matter are joined in the concept of grace. In theology, grace is defined as "the divine influence acting within the heart to regenerate, sanctify and keep it." It could also be defined as the divine spirit acting within the body. The divine spirit is experienced as a natural gracefulness of the body and in the graciousness of the person's attitude toward all of God's creatures. Grace is a state of holiness, of wholeness, of connection to life, and of unity with the divine. This state is also one of health, as we shall see.[488]

From spirituality comes health. This should not be a surprise to anybody familiar with the healings of Jesus or with Chinese medical practice. Lowen states,

> Our spirituality derives from this sense of connection to a force or order greater than ourselves. It matters little what name we give it or whether we leave it nameless, as the Hebrews do.
>
> If we accept that human beings are spiritual creatures, then we must also accept that health is related to spirituality. I am convinced that losing the sense of connection to other people, to animals, to nature, results in a serious disturbance of mental health. On a cultural level, we

call this disturbance anomie. On the individual level, we describe it as a feeling of isolation, aloneness and emptiness that can lead to depression or, in more severe cases, to schizoid withdrawal. It is not generally recognized that when connection with the outer world is broken there is a concomitant loss of connection with the bodily self. This lack of feeling of the body underlies both depression and the schizoid state. It is due to a reduction in the body's vitality, to a diminution of its vital spirit, to a decrease in its energetic state. Of course, mental health cannot be separated from physical health; true health includes both aspects of the personality. All the same, medicine has no valid physical or objective criteria for evaluating mental health. One can only measure mental health by the absence of disturbing elements in the patient's personality and by his complaints. Symptoms we must realize, are subjective phenomena. Objectively, mental health is reflected in the aliveness of the body that can be observed in the brightness of the eyes, the color and warmth of the skin, the spontaneity of expression, the vibrancy of the body, and the gracefulness of movement.[489]

However, Lowen criticizes the Christian tradition that eschews the healings recorded in the Bible.

Behind the Christian tradition is the Judeo-Grecian belief in the superiority of the mind over the body. When mind and body are separated, spirituality becomes an intellectual phenomenon - a belief rather than a vital force - while the body becomes simply flesh or a biochemical laboratory, as in modern medicine. The dispirited body is characterized by its relative unaliveness and lack of grace. Its movements tend to have a mechanical quality, since they are to a large degree determined by the mind or will. When the spirit moves the body, it quivers with excitement and bounds with enthusiasm, like a stream cascading down a mountain side, or flows quietly, like a wide and deep river in a plain. Life does not always flow smoothly, but when one has to push or drag one's self through the days, there is something seriously wrong with the body's dynamics that disposes the person to illness.[490]

This split has led to both the success and failure of Western medicine recorded earlier.

If a person breaks a bone or if a cut becomes infected, one can act directly upon the injured area to promote its healing. Although this is a limited approach to illness, Western medicine has achieved some remarkable results in the treatment of disease. Though its attitude toward the body is mechanistic, its knowledge of the body's mechanism, structurally and biochemically, has enabled physicians to perform some seeming miracles. But this type of medicine has very definite limitations that many of us practitioners refuse to recognize. Many of the most common illnesses are resistant to this approach. Lower back trouble with or without sciatic nerve involvement is widespread among Western people, yet few orthopedic surgeons understand the illness and can effectively treat it. Arthritis and rheumatic disorders are similar ailments that defy medical science. The intractability of cancer is well known. My point is that these are diseases of the whole person and they can only be understood in such terms. Understanding does not always lead to cure, but it is impossible to restore a person to true health without it.[491]

This situation is a direct result of the failure to adopt an energetic perspective on disease.

> Mind and spirit are also connected. The amount of spirit a person has is determined by how alive and vibrant he is, literally by how much energy he has. The connection between energy and spirit is immediate. When a person becomes excited and his energy increases, his spirits rise. It is in this sense that we speak of a spirited person or a spirited horse. I would define spirit, therefore, as the life force within an organism manifested in the self-expression of the individual. The quality of a person's spirit characterizes him as an individual and when it is strong, it makes him stand out from others of his kind.[492]

And further,

> I regard soul as a sense or feeling in a person of being part of a larger or universal order. Such a feeling must arise from the actual experience of being part of or connected in some vital or spiritual way to the universe. I use the word "spiritual," not in its abstract or mental connotation, but as spirit, pneuma or energy. I believe the energy of our bodies is in contact and interacts with the energy around us in the world and in the universe. We are not an isolated phenomenon. However, not everyone feels the connection or the contact. My impression of people is that the person who is isolated, alienated and unconnected lacks the quality of soulfulness that I sense is present in people who feel themselves part of something bigger than themselves.[493]

The health of a person then depends on the body and the spirit, which are integrated in the expressions of a person's bioenergy. Bioenergetics, however, does not simply focus on balancing the energies of a person, since as Lowen, like the Chinese masters, points out, balance can take place at any level. The chronically depressed individual could very well be balanced, and yet, dysfunctional. Speaking of Reich, Lowen elaborates,

> My interest in Reich grew as he proceeded to unfold his thinking and observations. The difference between a healthy sexual economy and an neurotic economy was not in the question of balance. At this time Reich was speaking of sex economy rather than energy economy; however, the terms were synonymous in his mind. A neurotic individual maintains a balance by binding his energy in muscular tensions and limiting his sexual excitement. A healthy individual has no limitation, and his energy is not bound in muscular armoring. All his energy is, therefore, available for sexual pleasure or any other creative expression. His energy economy functions at a high level. A low level energy economy is characteristic of most people and is responsible for the tendency to depression which is endemic in our culture....[494]

> By the same token, if a person's ability to express himself, his ideas and his feelings, is limited by internal forces (inhibitions or chronic muscular tensions), his capacity for pleasure is reduced. In this case the individual will reduce his energy intake (unconsciously, of course) to maintain an energy balance in his body.[495]

For Lowen as with Reich, the first step is to increase the patient's ability to breathe. Speaking of depressives, Lowen comments about increasing the patient's energy level.

> The most immediate way to do this is to increase his oxygen intake - that is, to get him to breathe more deeply and fully. There are a number of

> ways a person can be helped to mobilize his respiration which I describe in subsequent chapters. I start from the assumption that he cannot do it for himself, or he would not have come to me for help. This means I must use my energy to get him started. What this involves is directing him in some simple activities that slowly deepen his breathing and using physical pressure and touch to stimulate it. The important thing is that as one's respiration becomes more active, his energy level rises. When a person becomes charged up, a fine, involuntary tremor or vibration may occur in the legs. This is interpreted as a sign that there is some flow of excitation in the body, specifically in the lower part. The voice may become more resilient since there is more air flowing through the larynx, and the face may brighten. It may not take more than twenty to thirty minutes to accomplish this change and for the patient to feel "lifted up." He has been lifted out of his depressive state temporarily.[496]

Being "lifted up" is also a spiritual experience. The lifting out of the limits of oneself is called "transcendence." But, for Lowen, as for the Chinese alchemist, transcendence can have no meaning without its bodily roots.

Growth is also a goal in bioenergetics, or rather, growth is a necessary byproduct of bioenergetics.

> If we seek transcendence, we may have many visions, but we will surely end where we started. If we opt for growth, we may have our moments of transcendence, but they will be peak appearances along the steady road to a richer and more secure self.

> Life itself is a process of growth that starts with the growth of the body and its organs, moves through the development of motor skills, the acquisition of knowledge, and the extension of relationships, and ends in the summation of experience that we call wisdom. These aspects of growth overlap, since life and growth take place in a natural, cultural and social environment. And though the growth process is continuous, it is never even. There are periods of leveling off when the assimilation of experience occurs, preparing the organism for a new ascent. Each ascent leads to a new high or summit and creates what we call a peak experience. Each peak experience, in turn, must be integrated into the personality for new growth to occur and for the individual to end in a state of wisdom. I once mentioned to Reich that I had a definition of happiness. He raised his brows, looked at me quizzically and asked what it was. I replied, "Happiness is the consciousness of growth." His brows came down as he commented, "Not bad."[497]

The reason for this is rooted in the belief that life is oriented, or **moves** towards pleasure and away from pain.

> The primary orientation of life is toward pleasure and away from pain. This is a biological orientation, because on a body level, pleasure promotes the life and well-being of the organism. Pain, as we all know, is experienced as a threat to the organism's integrity. We open up and reach out spontaneously to pleasure, and we contract and withdraw from a situation that is painful. When, however, a situation contains a promise of pleasure, coupled with a threat of pain, we experience anxiety.[498]

Pleasure and pain are defined in physical terms.

> We can define the feeling of pleasure, therefore, as the perception of an expansive movement in the body - opening up, reaching out, making contact. Closing off, withdrawing, holding in or holding back are not experienced as pleasure and may actually be experienced as pain or anxiety. Pain would result from the pressure created by the energy of an impulse meeting a block. The only way to avoid the pain or the anxiety is to set up a defense against the impulse. If the impulse is suppressed, the person will not feel anxiety or pain, but then, neither will he feel pleasure. What is going on can be determined from the expression of the body.
>
> When a person is in a state of pleasure, his eyes are bright, his skin color pink and warm, his manner easy and lively, and there is a softness and ease in his bearing. These visible signs are the manifestation of the flow of feeling and of blood and energy to the periphery of the body which is the physiological counterpart of an outgoing, expansive movement or impulse of the body. The absence of these signs reveals a person is not in a state of pleasure but in a state of pain, whether the individual perceives it or not. In **Pleasure** I pointed out that pain is the absence of pleasure. There are body signs to support this view. A dulling of the eyes indicates the withdrawal of feeling from them. A cold, white skin is due to the constriction of capillaries and arterioles and indicates the blood is being held back from the body surface. Rigidity and a lack of spontaneity suggests that the energetic charge is not flowing freely through the muscular system. This picture adds up to a state of contraction in the organism which is the somatic aspect of pain.[499]

The antithesis of pleasure is power.

> In one of his early formulations, prior to the concept of the death instinct, Freud had postulated an antithesis between the ego instincts and the sexual instinct. The former seeks the preservation of the individual; the latter aims at the preservation of the species. This implies a conflict between the individual and society which we know is true for our culture. Another conflict inherent in this antithesis is the one between the striving for power (an ego drive) and the striving for pleasure (the sexual drive). The overemphasis on power in our culture sets the ego against the body and its sexuality and creates an antagonism between drives which should ideally support and reinforce each other. Nevertheless, one cannot go to the opposite extreme of focusing solely on sexuality. This became clear to me after I had unsuccessfully pursued the single goal of sexual fulfillment for my patients, as Reich had. The ego exists as a powerful force in Western man that cannot be dismissed or denied. The therapeutic goal is to integrate the ego with the body and its striving for pleasure in sexual fulfillment.[500]

Lowen, like Jung, as will be seen, shifts the center of gravity in the psyche away from the ego. The ego, as in Eastern systems, is seen more as an "organ" of the energy system than as identical with the individual. The person is more than his conscious, rational mind. He or she is also more than his sexuality. Like the ego, sexuality is one of the "poles" of the body. However, it is not the only focus of the system.

Bioenergetics, therefore, is involved with the whole body as a system concentrating on the release of chronic muscular tension and the increase in creative channeling of energy towards the world.[501] In other words, Freud's reality principle is **dependent** on the pleasure principle and vice versa. One cannot deal with reality if one cannot go to meet it,

participate in it. One cannot meet reality if one has no energy to **move**. Motility is necessary to be involved in reality. It is also, as Reich discovered, necessary for sexual activity and pleasure. Life is an **active process**.[502] The focus is on movement; "graceful" movement.

Both pleasure and reality then depend on the state of the body's bioenergy. Lowen sees the body and, therefore, its energy system, as a series of polarities. No one energy source can exist in a vacuum. The tension between poles creates energy, and, if the energy is not properly discharged in one's encounter with reality, anxiety, a "pushing" from inside results.

Without a proper outlet, the defense of the body is to pour the excess energy into the already rigid muscles, or to reduce the level of energy. Either course would have the effect of again withdrawing the person from the world, and reducing the capacity for pleasure.

One final point on the body's energy level: A healthy person is constantly producing energy and moving towards the world in which he or she finds pleasure. Not all energy, however, can or really should be discharged in work and sex. Additionally the body is the vehicle of one's self-expression. This is not to say that work and sexuality are not or should not be avenues of self-expression, but the person needs additional forms of self-expression, art, religion, and athletics. Lowen defines self-expression, naturally. Motility is involved.

> Self-expression describes the free, natural and spontaneous activities of the body and is, like self-preservation, an inherent quality of all living organisms. Every activity of the body contributes to self-expression, from the most mundane, such as walking and eating, to the most sophisticated, such as singing and dancing. The way a person walks, for example, not only defines him as a human being (no other animal walks like man), but also defines his sex, his approximate age, his character structure and his individuality. No two people walk exactly alike, look exactly alike or behave exactly alike. A person expresses himself in every action he takes or movement his body makes....
>
> According to this definition, self-expression is not usually a conscious activity. We can be consciously self-expressive or conscious of our self-expression. But whether we are aware of it or not, we are expressing ourselves all the time. Two important points follow from this fact. One is that the self is not limited to the conscious self and is not identical to the ego. The second is that we don't have to do anything to express ourselves. We impress people just by being, and sometimes we impress them more by not doing anything than by trying to be self-expressive. In the latter case we risk creating the impression of a person who is desperate for recognition. And our self-expression may become inhibited by our own self-consciousness.
>
> Spontaneity, not consciousness, is the essential quality of self-expression....
>
> It is interesting to note that spontaneity has to be defined in negative terms as an absence of "wilful trying," a "lack of guile," a "lack of interference." Spontaneity cannot be taught. One doesn't learn to be spontaneous, and therapy, therefore, cannot teach it. Since the aim of therapy is to help a person become more spontaneous and more self-expressive, which in turn leads to an increased sense of the self, the therapeutic endeavor should be designed to remove the barriers or

> blocks to self-expression. Necessarily, then, one must understand these blocks. For me that means the bioenergetic approach to the problem of inhibited self-expression....[503]

> Spontaneity is a function of the body's motility. A living body is never completely at rest, even in sleep. The vital functions, of course, never stop, but in addition, there are many involuntary movements that occur in sleep. These are more frequent when we are awake and active. They vary in quality and intensity with degree of excitation. Children are known to become so excited they literally jump. In adults these involuntary movements constitute the basis of our gestures, facial expressions and other actions. Generally, we are not conscious of this activity which expresses us even more than our conscious action. It follows, therefore, that the greater the motility of the organism, the more self-expressive it is.

> The motility of the body is directly related to its energy level. It takes energy to move. Where the energy level is low or depressed, motility is necessarily decreased. A direct line connects energy to self-expression. Energy - motility - feeling - spontaneity - self-expression. This sequence also operates in reverse. If an individual's self-expression is blocked, his spontaneity is reduced. The reduction of spontaneity lowers the feeling tone, which in turn decreases the motility of the body and depresses its energy level. Adolph Portmann, a leading biologist interested in the self-expression of animals, comes to a similar conclusion from his studies: "A rich inner life depends largely on that degree of selfhood, that goes hand in hand with a rich manner of self-expression."[504]

Finally, pleasure is intimately bound up with self-expression.

> Pleasure is the key to self-expression. Whenever we are truly expressing ourselves, we experience pleasure that may range from the mild to the ecstatic as in sex. The pleasure of self-expression doesn't depend on the environment's response; self-expression is pleasurable in itself. I would ask the reader to think of the pleasure he or she had when dancing to realize how much the pleasure of self-expression was independent of other's reactions. This is not to say a positive response to one's self-expression is without value. Our pleasure is heightened or decreased by the reaction of others. However, it is not created by this response. One doesn't think of others when singing in the shower, yet this activity is self-expressive and pleasurable....[505]

> When control and spontaneity are harmonized so that each supplements rather than injures the other, the pleasure is greatest. In such actions the ego and the body work together to produce a degree of coordination in movement that can only be characterized as graceful.[506]

I don't know whether to describe it as a "goal" of bioenergetics but certainly a byproduct is the expansion of consciousness. This should be nothing new, since the bodily practices of Qigong also eventually lead to the expansion of consciousness. As with all else, Lowen sees consciousness as active. It is an ability that can be fed or starved.

> If consciousness is a function, it has the connotation of an ability. Expanding consciousness makes no sense unless one thinks of it as increasing one's ability to be conscious. Shifting attention from one thing to another doesn't expand consciousness, for in the process of seeing the new, we cannot see the old. Consciousness is like a

> searchlight that illuminates one aspect of the field so that we can see it clearly but that, in the process, makes the rest of the field seem darker. Shifting the light doesn't increase or expand consciousness since the first area now becomes dark and one's field of vision (seeing or understanding) hasn't changed. Nevertheless, the mobility of the light is a factor in consciousness. A person whose eyes are fixed on only one aspect of life has a more limited consciousness (ability) than a person who can move his eyes about to see many different things....
>
> When expressed this way it is not difficult to see that the function of consciousness depends on the aliveness of the person and that is directly related to emotional health. More important, however, is the conclusion that the ability to be conscious is tied to the energetic processes of the body - namely, to how much energy a person has and how freely it can circulate. Consciousness reflects the state of inner excitation; in fact, it is the light of the inner flame projected on two screens - the surface of the body and that of the mind.[507]

As energy increases, therefore, and if the system is healthy and unblocked, consciousness will expand. Like the Chinese Qigong or alchemical practitioner, new areas of the mind will be opened, new connections made. This is obviously life on a higher, more intense, and more pleasurable level. The expansion of consciousness, however, would make no sense outside of the energy paradigm. How could one, for instance, explain the new connections of the mind under a mechanistic approach? One would only have recourse to exposure to new knowledge. However, we are exposed to new facts and experiences every day. Why, one might ask, should the mind suddenly pay attention to and make connections between these additional factors? The only explanation is that the **capacity** of the mind to learn has been increased. This increase cannot be explained by the physical mechanism; neurons et cetera, that already have been in existence. Something new has had to be added. Something to "energize" these physical structures. Energetics is the only paradigm that adequately explains the phenomenon of expanded consciousness.

Bioenergetics then, is a system of whole person therapy that identifies the person with his or her body, seeing that body as a functional system including the mind and the spirit. Bioenergetics views the system as an energy system that seeks balance, but of which the **level** of this balance may be high or low. Upon the level of energy depends the person's ability to move, feel pleasure, experience reality and express him or herself. Bioenergetics aims at removing blocks both in the musculature and in the psychic character so that the energy can be increased, and realistically and pleasurably discharged so as to maximize the person's growth, self-expression, and consciousness.

But how is this all accomplished? While permitting touching between the therapist and patient, Lowen, unlike Reich, places the activity of increasing the energy and removing both the physical and character blocks to the expression of this energy on the patient. Whereas Reich manipulated the muscles of the patients, Lowen has the patient perform exercises. This brings bioenergetics closer in practice as well as theory to Qigong. An example of these exercises is "arching." This exercise is intended to "get the person into" his legs and feet, and to become more

"grounded." The exercise consists of simply bending the legs and arching the back. The center point of the shoulder is directly above the center point of the feet. This position causes stress and the legs will begin to vibrate. This vibration indicates the flow of bioenergetic energy. Additionally, the person **feels** his feet and legs and their connections to the earth.[508] This is called "grounding" and is similar to the Qigong concept of "rooting." The point is to bring the energy into contact with reality. Westerners live too much in their heads. They are "hung up." The energy must be brought back into the entire system. This is done by using the drawing power of the earth to attract the energy back into the body. Interestingly, Lowen cites a Chinese Tai Chi exercise that is exactly like his bioenergetic arching exercise.[509] Additionally it is interesting to note that Lowen places much emphasis on the legs and as one remembers from Qigong the legs contain the largest Qi vessels in the body. Lowen offers other exercises for achieving grounding, however, the reader wishing to practice these exercises should consult Lowen's books directly.

Breathing is also to be increased. An exercise for this uses what Lowen calls the "breathing stool." In this exercise, the body is arched and the back is rested on a towel or blanket on a stool. Deep breaths are taken and exhaled.

In all of these exercises, again citing the reader to Lowen's books, the attempt is to raise the energy level and free the body from blockages. These exercises themselves, however, while useful, can cause anxiety or other bodily or psychic reactions if not accompanied by additional therapy aimed at releasing and dissipating negative character structures: defenses. As noted by Freud and Reich, these defenses absorb energy. Further, they harbor submerged emotions which must be released. As with fusion practice, negative emotions must have their energies converted into a usable form.

One way of doing this, of course, is for the person to talk these emotions out with his or her therapist. However, Lowen makes the point that talking does not totally provide release. These emotions must be **expressed**. Lowen provides avenues of expression in the therapeutic setting. The patient is encouraged to cry and to **say things** that needed to be said but were not. It is not enough to say to a therapist "I should have said....," Lowen has the person say it and feel it. Further exercises such as battering a bed with a tennis racket while shouting things that, again, needed to be said, are used to express and de-energize anger.

The expression and release of negative emotions is not done haphazardly, but systematically within the context of the patient's prevailing character structure. Lowen states that the ego shapes the physical body,[510] and that the body speaks its own "language" in its curves and kinks and attitudes. This language can be read. Lowen defines "character structure,"

> In bioenergetics the different types of defenses are subsumed under the heading "character structure." Character is defined as a fixed pattern of behavior, the typical way an individual handles his striving for pleasure. It is structured in the body in the form of chronic and generally unconscious muscular tensions that block or limit impulses to reach out.

> Character is also a psychic attitude which is buttressed by a system of denials, rationalizations and projections and geared to an ego ideal that affirms its value. The functional identity of psychic character and body structure or muscular attitude is the key to understanding personality, for it enables us to read the character from the body and to explain a body attitude by its representations and vice versa.
>
> We bioenergetic therapists do not approach a patient as a character type. We see him as a unique individual who is striving for pleasures fraught with anxiety against which he has erected certain typical defenses. Determining his character structure enables us to see his deeper problems and so to help him free himself from the limitations imposed by his past life experience....[511]
>
> In bioenergetics the different character structures are classified into five basic types. Each type has a special pattern of defense on both the psychological and the muscular levels that distinguishes it from the other types. It is important to note that this is a classification not of people but of defensive positions. It is recognized that no individual is a pure type and that every person in our culture combines in different degrees within his personality some or all of these defensive patterns. The personality of an individual as distinct from his character structure is determined by his vitality - that is, by the strength of his impulses and by the defenses he has erected to control these impulses. No two individuals are alike in either their inherent vitality or in their patterns of defense arising from their life experience. Nevertheless, it is necessary to speak in terms of types for the sake of clarity in communication and understanding.
>
> The five types are "schizoid," "oral," "psychopathic," "masochistic," and "rigid." We have used these terms because they are known and accepted definitions of personality disorders in the psychiatric profession. Our classification does not violate established criteria.[512]

This is not a handbook of bioenergetics so the reader is referred to Lowen's book ***Bioenergetics*** pages 151 to 168 for an in depth discussion of the five character types. Briefly the character types are described as follows,

**Schizoid** - Related to schizophrenia, the person's thinking tends to be dissociated from his feelings. There is little connection between what he feels and how he behaves. Energetically, energy is withheld from the periphery of the body. The surface is not connected to the core of the body. For this reason, the person, having little information from the external world, loses contact with reality. The body is contracted and almost divided in two by the muscles.

**Oral** - The person has a weak sense of independence and a strong sense of clinging and dependence. Energetically, there is a flow to the periphery, but a very weak one. The development of the lower part of the body is weak. The oral character is under charged.

**Psychopathic** - This type **denies** its feelings. It emphasizes control and power, subverting the bodily striving for pleasure in favor of its "ego image." Energetically, there is a marked displacement of energy towards the head. The upper half of the body is overdeveloped.

**Masochistic** - This person is fully charged, but holds this charge in place so that the person feels as if he would burst. He is submissive so as

not to provoke his inner feelings of anger, hostility and superiority. Physically, the masochist is short, thick and muscular.

**Rigid** - The rigid character fears to give in, since he equates this with collapse. He holds back and has a strong ego. Energetically, he is fully charged at the periphery and is in contact with reality, but holds back at the point of contact.

Lowen arranges these structures in a hierarchy based upon ability to feel and contact with reality.

> Each character structure contains an inherent conflict because within the personality there is at once the need for intimacy and closeness and for self-expression and a fear that these needs are mutually exclusive. The character structure is the best compromise the person was able to make in his early life situation. Unfortunately, he is stuck with that compromise, though the environmental situation changed as he became an adult. Let us look at these conflicts more closely. We will see from this analysis how each character structure is a defense against the one lower down in the hierarchy....[513]

**Schizoid** = Existence versus need.
**Oral** = Need versus independence.
**Psychopathic** = Independence versus closeness.
**Masochistic** = Closeness versus freedom.
**Rigid** = Freedom versus surrender to love.

> A resolution of any one of these conflicts means that the antagonism between the two sets of values disappears. The schizoid person finds that existence and needing are mutually exclusive and a person can have both. The oral character discovers that one can need and also be independent (stand on one's own feet) and so on.[514]

The importance of Lowen's character structures are that they are all functions of energy and its "shaping" of the body.

Further, by being withdrawn from the world the system tends to expand its excess energy in images "illusions" which absorb energy and "guide" the defenses which in turn absorb further energy. In order to dissolve defenses, illusions must be collapsed. When they are collapsed, however, the loss of energy causes a depressive reaction.[515] In this case, energy must be increased and re-channeled realistically and pleasurably.

The freeing of energy and the return of motility to the body along with its creative discharge then becomes the goal of therapy. As with Reich, Lowen sees this most directly in sex. For Lowen, like Reich, orgasm is a full body phenomenon.[516] Unlike Reich, however, Lowen does not see orgasm as the end all and be all. Additionally, he seems to imply that sex without climax is not unfulfilling.

> An orgasm should be a **moving** experience. We are moved by it. If our whole body or being is moved spontaneously, especially if our heart responds, then one would have a full orgasm. This is what we all hope for in our sexual activity....
>
> I don't want to create a mystique about orgasm, though I believe this function is critically important. It is not the only way to release tension,

> nor should it be used consciously for that purpose. One doesn't cry to release tension; one cries because one is sad, yet crying is a basic way of discharging tension. Even if the full orgasm is the most satisfying and effective discharge mechanism, it doesn't follow tht sex without such an orgasm or the sexual union without climaxing is meaningless and devoid of pleasure. We engage in sex for pleasure, and that has to be the major criterion for our sexual behavior. All I am arguing is that the full orgasm is more pleasurable, so much so that it can reach the height of ecstasy. But since the degree of pleasure is dependent on the amount of preliminary excitation which is beyond our will or control, we must be grateful for whatever pleasure we experience.[517]

Again, this approach fits in better with Chinese Qigong and alchemical practices than Reich's work which focuses on the orgasm. Although in fairness to Reich, he also states that physical ejaculation is not the same thing as orgasm. By allowing for many different forms of self-expression, Lowen leaves open the possibility of channeling energy. This, of course, along with his concept of spirit - in the body and the expansion of consciousness as energy is increased and bodily and character blocks removed, theoretically permits the type of practices and results described in Chapters 3 through 5 in Part One of this book.

Reich broke the mold of psychotherapy and brought the energy paradigm in the West into the field of biophysics, meteorology and cosmology. In the process he confirmed much of the Chinese observations of the universal energy or Qi. Reich proceeded experimentally. In his work, however, Reich strayed from the individual in favor of the cosmos. Lowen, perhaps unduly rejecting Reich's biophysical work, like Qigong, made the individual - the total energy system that is the individual - his field of study. In doing so he also confirmed much of Chinese medical theory and Qigong practice leaving open the possibilities of an energetically oriented spirituality, not unlike that of China. Lowen, however, by focusing on the body, and though providing a theoretical foundation for a spirituality based in the energetic paradigm, does not develop the **expression** of bioenergy in the psyche. Carl Jung provides this map to the energized psyche. His alchemical work will be discussed in the next chapter. Lowen's importance is that he provides for the **possibility** of spirituality in his bioenergetic work. He makes the paradigm comprehensive in the West, providing a link between Reich and the cosmos, and Jung and the psyche. Lowen obtains his insight through a combination of psychotherapy and, like Qigong, through exercise. This approach adds objectivity to both disciplines, bioenergetics and Qigong.

# CHAPTER 11
# PICTURES OF ENERGY - JUNG REVISITED

Because of the mechanistic/substantial paradigm at the base of Western culture, all phenomena for which one consults a counselor are lumped into the realm of the "mental," and in most cases are given a pathological taint. The word "therapy" connotes a pathology to be "cured." However, everyone feels discomfort at some point in their lives, just by existing as a human being. Further, this sensation may only indicate that one has a desire to be better, to improve one's orientation to the world and one's life. Nonetheless, even this desire for self-improvement is tinged with pathology. Again, we are back at the Western demand to have things settled once and for all. If one is sick, one gets cured. If one has religious questions, one has them answered. Once answered or cured one goes on one's merry way undisturbed for the rest of one's life. There is no concept of an ongoing, never-ending process.

Religiously this is seen in the idea of Armageddon and Eschatology in the West. In the East with its kalpas and yugas and the idea of reincarnation, the **process** is accepted. No end is envisioned. In this context, alchemy, the long process of self-creation and release can exist. In the West, alchemy has always bordered on the heretical.

It is of no small importance then that Carl Jung, a clinical psychiatrist, made the connection between mental health, the integration of the self, and, the alchemical process.

We have spoken earlier of Jung's theory of psychic energy. It had been noted that none of the depth psychologies stemming from Freud's work were possible without the theoretical foundation of some sort of energy. Jung and Freud chose to consider the psyche as a closed system for analytical purposes. Both acknowledged the source of the energy that they called libido was in the physical body. Wilhelm Reich explored the production and effects of energy in the body, and its sources in the cosmos and in the earth. Alexander Lowen further elaborated Reich's work on the body, but opened up the possibility of a spirituality based not only on

energetics, but rooted in the body. Lowen finds the source of all bioenergy in the body and places the spirit itself in the body.

The question that must raise itself, however, is that if spirituality is a function of energy, **how** does this process of spirituality work, and what are the products of this spirituality?

Starting from the body, we know from the works of Reich and Lowen that energy is produced primarily by the sex glands in support of the organism's quest for pleasure. Reich terms this the natural rhythm of expansion and contraction by the organism. Lowen conceives of the organism reaching up and out to the world for pleasure. Any excess energy in the system is used for self-expression and growth. Self-expression includes sex, love, work, art, religion, and other forms of cultural activity. Some residue of energy can also be used for dreams and fantasy.

Following Qigong principles, it can be argued that the more energy the system uses, the more is produced. Therefore, the healthy, well-oriented individual is constantly growing and expressing him or herself, and going beyond him or herself.

The Chinese alchemist states that the enlightened person has no bad dreams. However, the well-oriented person, just as the pathological individual, needs the guidance of symbols. The symbols such as those created in dreams, absorb energy and are a blueprint for the state of the psyche and where it is going. Jung states that the unconscious is a counter weight to the ego, producing symbols that are soaked with energy to balance the energy invested in conscious activities. In this way, the person develops in a rounded, balanced manner rather than becoming narrow and limited, which would threaten the existence of the organism by unduly and dangerously limiting its possible responses to stimuli. The unconscious and the ego open up possibilities for each other. It is the relative quantities of energy that are actually balanced.

In the unbalanced individual energy is withdrawn from the world into the interior of the body, or bound into the musculature. Alternately, the activity of the individual is reduced, and the production of energy is also reduced causing depression both physically and mentally. In the individual in whom energy is still being produced, excess energy is also channeled into fantasies and dreams. Freud observed that dreams are forms of wish-fulfillment. In the healthy individual, dreams are pleasant and inspiring. In the unbalanced individual, dreams are no less creative, but present stronger messages in an attempt to solve the system's problems of adaptation. Jung believed all dreams to be creative and, in their own language, rational. As to the depressed individual, it would be interesting to know whether they dream at all, or if most of their excess energy - if it is still being produced - is absorbed by dreams.

Dreams and fantasies represent wish fulfillment in that they attempt to point the system to a higher and more integrated state. They present targets for the system and are like sponges for psychic energy. By drawing energy, they help the system produce more energy, which if integrated into the system, increases the energy of the system as a whole. In Qigong and Lowen's ***Bioenergetics***, the genitals and the other organs produce energy and the body's "vessels" store it. The unconscious according to Jung also

has its organs and vessels. These are functionally the same for all mankind. They are the archetypes, the batteries of the psyche which store energy and produce images and symbols. If the symbols are worked through and dealt with, they release their energy, and provide guidance for the system. The energy is led through the channels or gradients that Jung discussed in his work **On Psychic Energy**.

The symbols that are produced spontaneously by the energy in the psyche follow patterns that, allowing for individual variations, are the same for all members of a culture, and for all mankind.

As a clinical psychiatrist, Jung found that the spontaneous products of his patients, art work, dreams, and fantasies, mirrored such cultural products as fairy tales, myths and religious stories. Struck by these similarities Jung hypothesized that since the brains of all men were physically the same perhaps the products of these brains were also structurally the same. Certainly, the system of logic, mathematics, language and other rational products of human culture were structurally the same or very similar. Could not the unconscious of mankind also be anatomically the same? And, if the unconscious, with its roots in the body and the energy of the body, is the more ancient of the two parts of the mind, could not the unconscious be the foundation of the conscious, as Freud originally thought?

As stated in the earlier chapter on Chinese alchemy, Jung began the study of Western medieval alchemical texts after his break with Freud. Again, he was struck by the parallels between the process of seeking the gold, the philosopher's stone, and the psychic processes of his patients as they sought to rebalance their minds. Alchemy was the key to Jung's understanding of the process of psychotherapy.

> Analytical psychology is fundamentally a natural science, but it is subject far more than any other science to the personal bias of the observer. The psychologist must depend therefore in the highest degree upon historical and literary parallels if he wishes to exclude at least the crudest errors in judgment. Between 1918 and 1926 I had seriously studied the Gnostic writers, for they too had been confronted with this primal world of the unconscious and had dealt with its contents, with images that were obviously contaminated with the world of instinct. Just how they understood these images remains difficult to say, in view of the paucity of the accounts - which moveover, mostly stemmed from their opponents, the Church Fathers. It seems to me highly unlikely that they had a psychological conception. But the Gnostics were too remote for me to establish any link with them in regard to the questions that were confronting me. As far as I could see, the tradition that might have connected Gnosis with the present seemed to have been severed, and for a long time it proved impossible to find any bridge that led from Gnosticism - or neo-Platonism - to the contemporary world. But when I began to understand alchemy I realized that it represented the historical link with Gnosticism, and that a community therefore existed between past and present. Grounded in the natural philosophy of the Middle Ages, alchemy formed a bridge on the one hand into the past, to Gnosticism, and on the other into the future to the modern psychology of the unconscious....[518]

> I had very soon seen that analytical psychology coincided in a most curious way with alchemy. The experiences of the alchemists were, in a

> sense, my experiences, and their world was my world. This was, of course, a momentous discovery: I had stumbled upon the historical counterpart of my psychology of the unconscious. The possibility of a comparison with alchemy, and the uninterrupted intellectual chain back to Gnosticism gave substance to my psychology. When I pored over these old texts everything fell into place: The fantasy-images, the empirical material I had gathered in my practice, and the conclusions I had drawn from it. I now began to understand what these frightening contents meant when seen in an historical prospective. My understanding of their typical character, which had already begun in my investigation of myths, was deepened. The primordial images and the nature of the archetype took a central place in my researches, and it became clear to me that without history there could be no psychology, and certainly no psychology of the unconscious. A psychology of consciousness can to be sure, content itself with material drawn from personal life, but as soon as we wish to explain a neurosis we require an anamnesis which reaches deeper than the knowledge of consciousness. And when in the course of treatment unusual decisions are called for, dreams occur that need more than personal memories for their interpretation.[519]

Jung believed that there was something deeper to the psyche than the personal remembrances and images that are encountered in contact with the world and then submerged below the line of consciousness. The unconscious spoke in symbols, not directly. Freud believed that the unconscious "disguised" its messages so as to get by the "censor" that protected the conscious mind from the infantile, instinctual and thus unacceptable ideas of the id or unconscious. This included painful memories and traumas, and sexual desires. Jung on the other hand, noted that the symbols of the unconscious had more "content," more connections than allowed for in Freud's schema. Jung found parallels and associations historically in his study of mythology. Since mythology is a social, that is racial, cultural creation, it is transpersonal: shared by a group rather than just an individual. In the dreams, fantasies and art work of his patients, these transpersonal themes recurred. Specific symbols recurred. Jung hypothesized that these symbols came from a deeper universal level of the psyche which he called the "collective unconscious."

> We have seen that, from the standpoint of the psychology of consciousness, the unconscious can be divided into three groups of contents. But from the standpoint of the psychology of the personality a twofold division ensues: An "extra-conscious" psyche whose contents are **personal**, and an "extra-conscious" psyche whose contents are **impersonal** and **collective**. The first group comprises contents which are integral components of the individual personality and could therefore just as well be conscious; the second group forms, as it were, an omnipresent, unchanging, and everywhere identical **quality or substrate of the psyche per se**. This is, of course, no more than a hypothesis. But we are driven to it by the peculiar nature of the empirical material, not to mention the high probability that the general similarity of psychic processes in all individuals must be based on an equally general and impersonal principle that conforms to law, just as the instinct manifesting itself in the individual is only the partial manifestation of an instinctual substrate common to all men....[520]

> The collective unconscious is common to all; it is the foundation of what the ancients call the "sympathy of all things."[521]

It is from the collective unconscious that the contents of dreams, et cetera, arise. They pick up and arrange personal contents as they rise; but the place of initiation is not in the personal unconscious, but deep within the psyche (and following Lowen, therefore, deep within the organism), in the collective unconscious.

Since the collective unconscious is transpersonal, and, like Freud's id, removed from the world, it does not deal in the same categories as the ego. There is no time, no space, no causality. Instead there is the principle of "synchronicity" or chance, but **meaningful** associations. The collective unconscious conjoins images and energies creatively and according to its own logic. This logic was revealed to Jung in his study of alchemy which he recognized as the process, as in Chinese alchemy, of creating the new person.

This, then, what Jung called the collective unconscious, is the system of images and channels that are the flower of the junction of the body and the mind. It is the center of gravity of the energy system which is the human being, and its roots in the universe.

Jung spent the remainder of his career exploring and mapping this region of the energy system. The goal of his clinical work was, as with alchemy, both Eastern and Western, to withdraw the energy from the unbalanced and maladjusted structures of the organism, and to re-channel them, using the blueprint provided by the symbols of the collective unconscious, to create a new, balanced and integrated individual. By "integrated" is meant that all of the contents of the psyche including the four functions of the mind, thinking, feeling, sensation and intuition, are fused into a balanced and working whole that can continue to assimilate and express new contents. According to Jung, a person comes to favor one of these functions as his way to approach the world. Since energy is absorbed by these functions, their opposites are starved. The opposite function attempts to give input to the system, but being unconscious and undeveloped, speaks incoherently. Its contents are despised or feared by the conscious, dominant function. Energy must be given to this function so that its messages also can be understood. This aids the organism's powers of adaptation, its survival. Of course, a perfect balance is not possible and not desirable, since the most accurate information is given by the most developed function. In other words, if a person basically relies on his powers of thought, his powers of intuition will be undeveloped. The powers of thought should be used as the most adaptive of the four functions, but further information from a different perspective can be given by intuition. It is for this reason that the quaternity of functions should be fully energized, although the amounts or the quantities of energy will not be necessarily equal. Jung develops these ideas specifically in his work ***Psychological Types***, to which the reader is referred.

A discussion of the structure of Jung's psyche is in order.

The first level of the psyche is the ego. Like Freud's ego, it is the bruise between the external world, and the organism. Jung defines the ego:

We understand the ego as the complex factor to which all conscious contents are related. It forms, as it were, the center of the field of consciousness: and, insofar as this comprises the empirical personality, the ego is the subject of all personal acts of consciousness. The relation of a psychic content to the ego forms the criterion of its consciousness, for no content can be conscious unless it is represented to a subject.

With this definition we have described and delimited, the **scope** of the subject. Theoretically, no limits can be set to the field of consciousness, since it is capable of an indefinite extension. Empirically, however, it always finds its limit when it comes up against the **unknown**. This consists of everything we do not know, which, therefore, is not related to the ego as the center of the field of consciousness. The unknown falls into two groups of objects: Those which are outside and can be experienced by the senses, and those which are inside, and are experienced immediately. The first group comprises the unknown in the outer world; the second the unknown in the inner world. We call this latter territory the **unconscious**.

The ego, as a specific content of consciousness, is not a simple or elementary factor but a complex one which, as such cannot be described exhaustively.[522]

## The ego rests on two bases, the somatic and the psychic.

Experience shows that it rests on two seemingly different bases: the **somatic** and the **psychic**. The somatic basis is inferred from the totality of endosomatic perceptions, which for their part are already of a psychic nature and are associated with the ego, and are therefore conscious. They are produced by endosomatic stimuli, only some of which cross the threshold of consciousness. A considerable proportion of these stimuli occur unconsciously, that is, subliminally. The fact that they are subliminal does not necessarily mean that their status is merely physiological, any more than this would be true of a psychic content. Sometimes they are capable of crossing the threshold, that is, of becoming perceptions. But there is no doubt that the large proportion of these endosomatic stimuli are simply incapable of consciousness and are so elementary that there is no reason to assign them a psychic nature - unless of course one favors the philosophical view that all life processes are psychic anyway....

The somatic basis of the ego consists, then, of conscious and unconscious factors. The same is true of the psychic basis: On the one hand the ego rests on the **total field of consciousness**, and on the other, **on the sum total of unconscious contents**. These fall into three groups: First, temporarily subliminal contents that can be reproduced voluntarily (memory); second, unconscious contents that cannot be reproduced voluntarily; third, contents that are not capable of becoming conscious at all. Group two can be inferred from the spontaneous eruption of subliminal contents into consciousness. Group three is hypothetical: It is a logical inference from the facts underlying group two. It contains contents that have **not yet** erupted into consciousness, or which never will.

When I said the ego "rests" on the total field of consciousness I do not mean that it **consists** of this. Were it so, it would be indistinguishable from the field of consciousness as a whole. The ego is only the latter's point of reference, grounded on and limited by the somatic factor described above.[523]

The ego then rests on the limitless bases of the sensible world, and the unconscious extending as it does into matter. The ego, however, is itself limited and is **the** conscious factor in the personality. Jung, however, does not equate the total personality with the ego which is just one "organ," complex or function, among others. Instead he calls the total personality, "the Self."

> I have suggested calling the total personality which, though present, cannot be fully known, the **self**. The ego is, by definition, subordinate to the self and is related to it like a part to the whole. Inside the field of consciousness it has, as we say, free will. By this I do not mean anything philosophical, only the well known psychological fact of "free choice," or rather the subjective feeling of freedom. But, just as our free will clashes with necessity in the outside world, so also it finds its limits outside the field of consciousness in the subjective inner world, where it comes into conflict with the facts of the self. And just as circumstances or outside events "happen" to us and limit our freedom, so the self acts upon the ego like an **objective occurrence** which free will can do very little to alter. It is, indeed, well known that the ego not only can do nothing against the self, but is sometimes actually assimilated by unconscious components of the personality that are in the process of development and is greatly altered by them.[524]

To Jung, therefore, the contents and actions of the collective unconscious are as uncontrollable, and therefore **objective** as any of the events in the "external" world. Further of importance to alchemy, since the ego is not the center of the personality, and is simply a part, not the whole, **it can be altered**.[525]

The ego is affected most directly by two other energy complexes, the shadow and the anima/animus. These energy complexes appear in the dreams of all persons in relatively similar form.

The shadow is the dark side of the individual personality. It contains all of the personality's individual negative features. It is sometimes associated with what Jung calls the "personal" unconscious. Since it is personal, its contents are near to the surface and can be analyzed and assimilated into the conscious personality.

> The most accessible of these, and the easiest to experience, is the shadow, for its nature can in large measure be inferred from the contents of the personal unconscious....
>
> The shadow is a moral problem that challenges the whole ego personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge, and it therefore, as a rule, meets with considerable resistance.[526]

In dreams and in alchemical literature the shadow appears as a dark figure, the **nigredo**. As stated this figure must be confronted and understood if analysis is to proceed.

The figure that lies at the gateway of the **collective** unconscious, is the anima or animus. The anima is the female aspect of the man, and the

animus, the masculine aspect of the female. These figures are the guardians and guides to the collective unconscious.

> The autonomy of the collective unconscious expresses itself in the figures of anima and animus. They personify those of its contents which, when withdrawn from projection, can be integrated into consciousness. To this extent, both figures represent **functions** which filter the contents of the collective unconscious through the conscious mind. They appear or behave as such, however, only so long as the tendencies of the conscious and unconscious do not diverge too greatly. Should any tension arise, these functions, harmless till then, confront the conscious mind in personified form and behave rather like systems split off from the personality, or like part souls.[527]

The figures of anima and animus are teachers. They teach the conscious mind about the collective unconscious. Examples appear frequently in literature; such as Beatrice in Dante's **Divine Comedy**, and Diotima, Socrates' mentor, in **The Dialogues of Plato**. In both cases it is the female figure that leads and guides the conscious mind.

It is important to note, however, that while the **contents** of the anima or animus can become assimilated to consciousness, they themselves **as psychic organs**, cannot.

> The reason for their behaving in this way is that though the **contents** of anima and animus can be integrated they themselves cannot, since they are archetypes. As such they are the foundation stones of the psychic structure, which in its totality exceeds the limits of consciousness and therefore can never become the object of direct cognition. Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition. Hence they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly in mind. This is extremely important from the therapeutic standpoint, because constant observation pays the unconscious a tribute that more or less guarantees its cooperation. The unconscious as we know can never be "done with" once and for all. It is, in fact, one of the most important tasks of psychic hygiene to pay continual attention to the symptomatology of unconscious contents and processes, for the good reason that the conscious mind is always in danger of becoming one-sided, keeping to well-worn paths and getting stuck in blind alleys. The complementary and compensating function of the unconscious ensures that these dangers, which are especially great in neurosis, can in some measure be avoided.[528]

In fact due to their autonomous nature, these figures have been projected outward into the world and personified as gods.

> Both these archetypes, as practical experience shows, possess a fatality that can on occasion produce tragic results. They are quite literally the father and mother of all the disasters and entanglements of fate and have long been recognized as such by the whole world. Together they form a divine pair, one of whom in accordance with his Logos nature, is characterized by **Pneuma** and **Nous**, rather like Hermes with his ever-shifting hues, while the other, in accordance with her Eros nature wears the feature of Aphrodite, Helen (Selene), Persephone, and Hecate. Both of them are unconscious powers, "gods" in fact, as the ancient world quite rightly conceived them to be. To call them by this name is to give

> them the central position in the scale of psychological values which has always been theirs whether consciously acknowledged or not; for their power grows in proportion to the degree that they remain unconscious. Those who do not see them are in their hands, just as a typhus epidemic flourishes best when its source is undiscovered.[529]

Jung argues that many of the figures of the unconscious, due to their high energy charge, have become deified. It is also important to note that all archetypes, psychic organs, possess their positive and negative aspects. Persephone can easily become Hecate. Shakti can also become Maya or Kali. As with Chinese alchemy, these figures personified as gods or demons or angels, and projected in the alchemical process as seen in Chapter 5, stand in a world straddling the interior and exterior, subjective and objective. Their ontological status is indefinite. But then again so are all objects in a monistic world.

The existence of the anima/animus, the compensating transsexual aspects of the individual, provide the possibility of the construction and recognition of the self. This is done through the joining of psychic functions in a **quaternio**, which Jung summarizes as follows:

> Recapitulating, I should like to emphasize that the integration of the shadow, or the realization of the personal unconscious, marks the first stage of the analytic process, and without it a recognition of anima and animus is impossible. The shadow can be realized only through a relation to a partner, and anima and animus only through a relation to a partner of the opposite sex, because only in such a relation do their projections become operative. The recognition of the anima gives rise in a man, to a triad one-third of which is transcendent: The masculine subject, the opposing feminine subject, and the transcendent anima. With a woman the situation is reversed. The missing fourth element that would make the triad a quaternity is, in a man, the archetype of the Wise Old Man, which I have not discussed, and in a woman the Chthonic Mother. These four constitute a half immanent and half transcendent quaternity, an archetype which I have called the **marriage quaternio**. The marriage quaternio provides a schema not only for the self but also for the structure of primitive society with its cross-cousin marriage, marriage classes and division of settlements into quarters. The self, on the other hand, is a God image, or at least cannot be distinguished from one. Of this the early Christian spirit was not ignorant, otherwise Clement of Alexandria would never have said that he who knows himself knows God.[530]

Jung's comments also in this context seem to imply or at least to provide the possibility that the Chinese alchemical practices, specifically the sexual practices of cultivation with a partner, are founded not only on physical but psychic facts. In the union of male and female psychic elements are also joined. These are personified as either the Wise Old Man or the Chthonic Mother. There was always, therefore, a triad for one of the partners, but with two partners joined, the triad becomes a quartinity. In other words, what is psychically and physically missing from one person becomes, as in Chinese alchemical practices, provided by a partner. Again, as noted in Chapter 5, this is an energetic as well as a symbolic process.

The self represented by the quaternio, by the circle, by the pearl or stone is the **center** of the personality. It is like the sun around which the

other complexes and constellations of the personality revolve. Following the anima constellates contents and attracts the self to the consciousness. The self as an archetype, can never become conscious, but its contents, its images like solar flares can be seen by the ego. The self is represented in various ways, as a fish, a coin, the sun, a stone or as in Chinese alchemy, a pearl. The self also has become personified in religious figures. In his book ***Aion***, Jung traces the consciousness of the self from the ancient fish gods rising from the deep, to the Christ symbol. The self is a healing symbol for **wholeness** and this, indeed, is its energetic and psychological object. One can see that since religious figures such as the Christ figure provide this function, also healing and comforting, the identification with a content of the psyche, the self, gives energy to what would otherwise be only an exterior image.

In the process of therapy, the psyche presents the union of opposites, many times joined within a circle - the Mandala. Conflict or tension creates energy. This energy is drawn to the self like asteroids to the gravitational field of the sun. While the conscious mind deals in bi-valued logic, either/or, the unconscious deals in synthesis. The contents must be synthesized - not annihilated, brought together. Fused. In alchemy, as Jung's book ***Mysterium Coniunctionis*** demonstrates, the opposites are clearly pictured. They appear as different substances, for example, sulphur, mercury, salt, which are joined in the "work." They are personified as Adam and Eve, Rex and Regina. As the process of synthesis proceeds, the figures actually join each other and share the same body.[531] Finally all are included within the square or circle. The personality is balanced, integrated and is complete - for now.

In terms of energetics, it is hard to tell if the tension of opposites which creates psychic energy is a function solely of the psyche, or whether following the views of Reich and Lowen (since the psyche and the body are functionally equivalent) the alchemical symbols of the collective unconscious are actually performing the function of giving information to the ego concerning the states and processes of the biophysical energy of the entire system. In other words, acting as a thermostat; displaying a reading, and self-adjusting the energy system when needed.

Chinese alchemy, relying as it does on both physical practices and imaging may provide the comprehensive answer to this problem. The physical body produces and attracts energy. The self, at the center of the energy system, absorbs and distributes this energy. The self uses both the body and the mind to ensure its survival, well-being and growth. Intended to be self-regulating, the energies of the system can become distorted by stronger attractions leading to an unbalanced system. Psychotherapy can help the self restore this balance and natural flow by allowing the unconscious to "speak" and by following its directions. This process, however, can be self-initiated when there is no pathology to correct. The energy is increased purposely and balanced, again by means of the symbols of the collective unconscious, which after thousands of years of study are available to be manipulated to attract the energies of the individual energy field. This is the practice of alchemy. The Western

alchemical texts do not specifically discuss the enhancement of energy, but their poetic language speaking as it does, like the Chinese, of vessels and ovens, fires, and mythical creatures such as the green lion, the pelican, et cetera, probably hides the same secrets. As an example, Jung notes that the Gnostics identified the serpent, who appears throughout Western mythology, like the dragon of the East; with the spinal cord and medulla.[532] The physical and spiritual are joined. In addition the medusa, the jellyfish, as a symbol of the self, when flat reproduces the circular horoscope. The form of the horoscope could therefore, come just as readily from "inside" the organism as a psychic "organ" as from without. If so, this would be yet one more link of the organism with cosmic energy. As seen in Chinese alchemical practices, specifically the fusion practices, the human body is seen as constructed of cosmic dust, and therefore imbued with cosmic law. The collective unconscious could just as easily be the repository of these laws.

Alchemy is the highest form of individual endeavor. It voluntarily - not willfully, since the will as an adjunct of the ego does not have the necessary gravity - combines and synthesizes all of the energies of the human system and the macrocosm, and allows growth to proceed in a smooth rather than haphazard manner, not totally consciously, but not totally at the mercy of the unconscious either. Growth and self-expression are arguably not necessities of life, but what sort of life can be lived without them?

Energetics makes alchemy possible. It is energy that is produced and transformed in alchemy. The organs of both the body and the psyche are defined only in their functional relationships to energy. The symbols of the collective unconscious are created by energy and are **moving** pictures of the processes and interactions of this energy.

If Reich and Lowen demonstrated where the energy of the human being comes from, Jung reveals how it appears: what it looks like. Following the images, one follows the dragon. Following the dragon to its lair, one finds the stone in its head. One finds oneself.

In alchemy the East confirms the West and the West confirms the East.

# CONCLUSION

Energy is a myth. So for that matter is matter. This book began with Carl Jung and it is fitting that it should end with him. After all, much of his work lies in exploring the myths of mankind. Myths are ways of creatively picturing and organizing reality. They are not stick figures or schemas, but full-colored pictures. Myths are spontaneous, **human** products. They are a response to stimuli. Are they internally produced or is their genesis from outside? The question makes no sense. The individual is conceptionally distinct, but who can definitively tell where he or she ends and the world begins? The idea of a separate existence is, as with all other ideas, itself, just one idea among many. Nor is a supposed perception of distinctness itself any more than one perception among many. Further, and more confusing, where does one idea or perception end and another begin? It is all a stream.

Man tells himself stories; myths. He tells himself that he is a distinct entity. He tells himself that objects can be distinguished in the field of perception. He tells himself that matter exists. He tells himself that there is energy. He explains to himself what these things are, but he has never perceived matter or energy directly. He can experience their results and he can describe how they behave. He tells himself there are laws. From laws, he creates science and culture.

Now, there is certainly something that is "other." If there were not, the world would behave as each person's ultimate wish-fulfillment machine. Instead, we have a world in which pianos fall on people's heads and airplanes crash. We have no control over these things and that in a nutshell is the definition of the "other." In short, for each of us, there is something that is "not-me."

The trouble with the not-me, however, is that it doesn't leave a lot of space for "me." Anything can be objectified, including one's own body, one's perceptions, one's thoughts. They can be made into "things," reified. As things, they are not me. The only possible definition of "me," the individual, then, is whatever underlies the process of perception, ideas and events, that cannot be escaped or controlled by me. Even a coma cannot free me, since when I awake, the process continues. Describing the not me is the job of science, art and culture.

Since the "me" cannot be perceived, all I perceive is the not-me. However, some of the not-me behaves in a way that I believe is like me. The thought that they are like me, that is other "me's," occurs. Communication occurs. Matches of ideas and perceptions are made and we make guesses about the not-me. Science is the process of making guesses. The body of accepted knowledge is a catalogue of provisionally good guesses and good matches.

We tell each other stories about the not-me. For example, there are little pieces of stuff, well, not actually stuff, more like properties, that we cannot see, and most of which are empty space. But somehow, these little pieces of stuff are what the world is made up of. Let's call them "atoms," or even better, "subatomic particles." These stories are myths. In science, they are called "theories," and their characters, or heroes, "theoretical constructs."

This all is admittedly a bizarre way of describing the world and science. However, when pushed to its limits, the theory of knowledge, epistemology and its derivative, science, fall into such ethereal territory. In fact, I have actually made things more substantial than they really are.

In order for the individual and the group to adapt to and attempt to control their environment, some sort of organizing principle or principles are necessary. The neutral or unimportant things or facts, must be excluded from consideration so that accurate and useful judgments can be made. This is the role of theory formation and hypothesis testing. There are hundreds and thousands of "theories" in science. It has been the position of this book, however, that the basis of these theories is a central, primal paradigm to which all of these theories, in a given culture, refer, if only implicitly.

In the West, the paradigm has been substance. Subcategories of substance are spirit and matter. A model of the workings of both spirit and matter is mechanics. In the East, especially China, the paradigm is one of energy. These starting points define their respective cultures. As examples, as Needham points out, atoms were never accepted in China, and magnetism was not seriously investigated in Europe until after the Renaissance. The paradigm defines what is important, and **what can be seen**.

The central position of this book is that neither one of these paradigms is definitively superior to the other. In fact, the requirement of exclusivity is, at least at this stage of world history, counterproductive. There may, indeed, be other possible paradigms, but again, at this point in history, these two have the advantages of being ancient, accepted by vast portions of mankind, and therefore, thoroughly investigated, explored and successfully applied. Since both have so to speak, "proven themselves," why can't they both be learned and applied when circumstances call for it? To a certain extent, this is already being done in physics.

For myself, I find the energy paradigm broader and more comprehensive than the substantial/mechanical paradigm. However, the Western paradigm has been undeniably productive and cannot be gainsaid. Another possible position, however, is to conceive of mechanics as a subspecies of energetics. Again, this, in many ways, is already happening in physics. But even if the energy paradigm is being accepted,

the spirit of the substantial/mechanistic paradigm lives on in the rigid division of science into "ologies" and specialties. Substance is a derivative of the fear of change. There must be distinct, permanent "things," if only ideally, so that change can be tamed. Everything, therefore, is objectified and reified - including divisions of knowledge. Hence, the "Sciences." The Sciences have become rigidly defined "things."

A consequence of this is that there can be no or only minor incursions between say, biology and physics. The invader uses its own "laws" and the invaded submits. Biological entities, in this instance, are treated as if they were objects of physics. Because of the paradigm, physics, being closer to mechanics, biology can be "physicalized," but physics cannot be "biologized."

But are these rigid barriers between disciplines necessary, or do they serve to retard creativity in the search for knowledge?

In China, as Part One demonstrated, everything is viewed as a manifestation of the one universal, all pervasive energy, Qi. Because all science and art was a description and exploration of Qi, the rigid distinctions between science, medicine, psychology and religion did not exist. Yes, there is specialization, but there are no walls. The view is open. Nonetheless, as Chinese science, which dominated the world until very recently, and Chinese medicine, which achieved documented results and which is adhered to by at least one-quarter of the world's population, show, the need for rigid divisions of knowledge is not a necessity.

In the West, the idea of permanence which was part of the idea of substance, led to the concept of **the** truth. Truth, like beauty and goodness became ontologized. It became a **thing**. Along with a reified concept of **the** one and only truth, came the practice of dogmatics. Dogmatism imbued the Western world with prejudice from the time of the Roman Empire until the present. Dogmatism was seen as the defense of **the** truth and those not in sync were fit only for persecution.

From the time of Socrates through the witch hunts of the fourteenth century and beyond into modern times, those outside of the official line have been persecuted. Persecution, however, occurred not only in the realm of politics and religion. It also occurred in the field of "objective" science.

From Giordano Bruno through to the present time, scientists have been persecuted. In the field of medicine, those following the energy paradigm in a line from Paracelsus to Mesmer, to Freud, and especially Reich were persecuted and belittled by those following the established paradigm. Lest one, however, think that this treatment was reserved only for "weirdos" on the fringes of psychology, one need only recall that Newton and Einstein expressed similar ideas concerning force and energy - and were ridiculed. In medicine, Vesalius, Semmelweis, the founders of anesthetics, and even Lister, were either driven from the profession or ridiculed. Lister's work was seen as a "fad."

Concretist thinking has consequences.

This brings us to the question of objectivity. What constitutes an "objective fact"? The question is easily answered with uncomplicated observations such as "the book fell off the table." But when theoretical phrases are mixed with observation phrases, things get more obscure. The statement "gravity pulled the book to the floor," imports all of the

scientific statements, hypotheses, and experimental results of the construct "gravity" into the sentence; offering an **interpretation** as a statement of observable fact. One is justified in, if not crying foul, at least pointing to the hybrid nature of the sentence. The more complex the theoretical structure, the more pervasive the interpretation mixed with an observation statement (and, the less direct the observation), the more questionable the "objectivity" of the statement.

If, then, one wants to confirm the results of something as comprehensive and pervasive as a paradigm, how would one define "objectivity"? I raise this question, but am not going to attempt a definitive answer here. I will argue, however, that if the **results**, the products, of a paradigm are reproduced by members of another culture, removed by half a globe from each other, and by millennia of time, and if there is some rigor to the production of these results (in other words it is not simply a matter of matching intuitions or similar fantasies), then the results or products so confirmed, are "objective."

This, as shown, is the case with the Chinese scientific, medical and Feng Shui practitioners, and the depth psychologists and physicians of the West - most notably Wilhelm Reich. Reich's work on bions, especially earth bions, adds confirmation to the Chinese Feng Shui practices. His work with bone marrow comes to the same conclusions - **and for the same reasons** - as the Chinese Qigong practitioners. The work with atmospheric orgone yielded conclusions that matched the Chinese conceptions of weather as an expression of universal energy or Qi. On a more general level, Reich's description of cosmic orgone energy is almost identical to the Chinese Qi, although Reich had no knowledge or sympathy for oriental practices.

These findings are the results of two different types of scientific approach. In the East, and in Reich's earlier work, the results come from **clinical observation** - case study upon case study. This is a five thousand year process in China. In Reich's later work, the **experimental method** was used. I cannot comment on Reich's experimental design other than to say, that as a layman, it seems rigorous. Some follow-up experimentation has been done following Reich's principles with supposedly positive results.[533] I think it only fair to point out that if Reich's work stood alone, perhaps the suspicion it has encountered would be to some extent, justified. However, there is a five thousand year history of similar results buttressing Reich's case.

The case of Lowen is less clear, in that Lowen, unlike Reich, is familiar with Chinese culture. Nonetheless, Lowen's work in bioenergetics seems to work with a human system that is a hybrid of Western physical anatomy and Chinese "field" anatomy. The descriptions of the motions of the energies in the body, for example, the upward and downward flows, can be found in both bioenergetics and Chinese medical theory. Lowen's concepts of spirit and the Chinese concept of shen, **as parts of the human, physical anatomy** are virtually identical.

Finally, Jung's work, primarily with Western alchemy, while not identical to Chinese alchemy and fusion practices, gives a description of the process of psychic integration that phenomenologically parallels the

Chinese process. "Objectivity" in this case is given to the Chinese alchemical process by Jung's decades of meticulous clinical observation as a practicing psychiatrist. It is to be remembered, as revealed from Jung's own comments, that the clinical observations **preceded** his interest in alchemy by a dozen years, and that Jung's understanding of alchemy and his exposure to Chinese alchemy only occurred two to three decades after he began his work as a clinical psychiatrist. Jung began his work as a psychiatrist at the Burgholzli Mental Hospital in 1900. He broke with Freud and began his study of alchemy in 1911-1912. His commentary on Wilhelm's translation of ***The Secret of the Golden Flower*** was not published until 1928. The observations, the facts, clearly preceded the theory.

The point of all this is that facts and results tending to confirm the energy paradigm have been accumulating by various methods for five thousand years; from the dawn of history until the present time. The success of the energy paradigm in psychology, medicine, and even, in the modern world, physics, is undeniable. The question then becomes, why hasn't this paradigm gained greater and broader acceptance in the West? The answer lies in the subjective aspects of science - that is, in the human beings who do science. As the history of scientific persecutions attests, a lot is invested personally in the support of a paradigm; reputations, years of education, positions, and, often, lots of money. If Reich's simple box, that can be constructed in one's garage for a few hundred dollars, could prevent cancer, why would the American public continue to massively fund drug and radiation research? If an inexpensive Chinese herbal tea could relieve arthritis, why would one submit to drugs, injections, and surgery? Paradigms, as with **all** forms of human endeavor, have a strong subjective component. As argued by Kant and Jung, the psychology of the scientist enters into the results of the experiment. If one is looking for atoms, by golly, one will find atoms.

In conclusion, it needs to be understood once more, what is **not** being argued here. I am **not** advocating one paradigm over another. The idea of exclusivity is precisely what is to be eliminated. Instead, this book is attempting to advocate the use of both the energy and substantial/mechanistic paradigms when appropriate. Truth will not be found in any situation once and for all. Instead, a more comprehensive **understanding** would be achieved. Truth, like every other useful scientific theoretical term, is, in the final analysis, a construct. Constructs by definition can never be directly experienced, just used.

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# APPENDIX A
# TRANSLATION OF CHINESE TERMS

| | |
|---|---|
| 百日築基 | Bae Ryh Jwu Ji |
| 八卦 | Bagua |
| 北京 | Beijing |
| ? | ben cao |
| 浙江 | Chekiang |
| ? | Cheng Chen |
| 氣勢 | Chi Shyh |
| 經 | Ching |
| 周 | Chou |
| 朱熹 | Chu Hsi |
| 丹田 | Dan Tien |
| 道士 | Daoist |
| 得氣 | De Qi |
| 電氣 | Diann Chi |
| 地理 | Dih Lii=Ti Li |
| 地理師 | Dih Lii Shy |
| 粉碎虛空 | Feen Suory Shiu Kong |
| 風水師 | Feng Shoei Shy |
| 風水 | Feng Shui=Feng Shoei |
| 腑 | Fuu |
| 鬼 | Goe |
| 鬼氣 | Goe Chi |
| 漢 | Han |
| 合谷 | He Gu |
| 河圖 | Ho Map |
| ? | Hsieh Tzu-I |
| 心神不寧 | Hsin Shen Buh Ning |
| ? | Hsing Shih |
| ? | Hsiu |
| ? | Huang-Ti-Chai-Ching |
| 黃庭 | Huang Ting |
| ? | Hun Thien |
| 魂 | Hwen |
| 活氣 | Hwo Chi |
| 易經 | I Ching |
| ? | I-Hsing |
| 正氣 | Jeng Chi |
| 九年面壁 | Jeou Nian Mian Bih |
| 精 | Jieng |
| 精神 | Jieng Shen |
| 經 | Jing |
| 經絡 | Jing-Luo |
| 聚精會神 | Jiuh Jieng Huey She |
| ? | Kanchou |
| 江西 | Kiangsi |
| 功夫 | Kung Fu |
| ? | Kuo P'o |
| ? | Lai Ta-Yu |
| 力 | Li |
| 練氣化神 | Liann Chi Huah She |
| 練精化氣 | Liann Jieng Huah Ch |
| 練神返虛 | Liann Shen Faan Shi |
| ? | Lin Hai |
| ? | Lin Ho-Sheng |
| 靈 | Ling |
| 靈鬼 | Ling Goe |
| 靈魂 | Ling Hwen |
| 靈臺 | Ling Tai |
| 六腑 | Liu-Fu |
| 洛圖 | Lo Map |
| 羅盤 | Lo P'an |

? Lu Kuan Yu
龍家 Lung Kia
龍脉 Lung Mei
絡 Luo
滿州 Manchu
毛 Mao
明 Ming
内丹 Nei Dan
内經 Nei Jing
氣 Qi=Chi
氣脉 Qi Mei
氣功 Qigong=Chi Kung
? qi-heng-zhi-fu
秦 Qin=Chin
熱氣 Reh Chi
人氣 Ren Chi
? Ren Yin-Qui
三國 San Kuo
三年哺乳 San Nian Buh Ruu
? Sang Thien
上海 Shanghai
神 Shen
神魂 Shen Hwen
神志 Shen Jyh
神志不清 Shen Jyh Buh Ching
? Shen Kua
聖胎 Sheng Tai
洗髓經 Shii Soei Ching
穴 Shuih
十月懷胎 Shyr Yueh Hwai Tai
四氣 si qi
孫 Sun
宋 Sung=Song
死氣 Syy Chi
? Tai Chiu
太极拳 Tai Ji Quan
道德經 Tao Te Ching
? Ti
地支 Ti Chih
天氣 Tian Chi
天時 Tian Shyi
天干 T'ien Kan
葬書 Tsang Shu
? Tseng Wen-Ti
? Tsung Miao Chih Fa
臟 Tzang
外丹氣功 Wai Dan Qigong
? Wang Chih
? Wang Wei
衛氣 Wei Qi
? Wu T'ien Hung
五味 wu wei
五臟 Wu-Zang
穴 Xue
陽 Yang
? Yang Yun-Sung
揚子江 Yangtze
意 Yi
易筋經 Yi Gin Ching
陰 Yin
營氣 Ying Qi
? Yu
元氣 Yuan Chi
元精 Yuan Jieng
元神 Yuan Shen
朱 Zhu

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