



GENERAL ACUPUNCTURE

## Medical Qi Gong and Emotions - Part II

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The Ancient Chinese had a unique insight about the relationship between nature and humanity. They perceived the inseparable nature of life, which is the basis of the theory of the three treasures: heaven, humanity and Earth. The three treasures are really three inseparable aspects of a life: *jing*, *qi* and *shen* or the physical, emotional and spiritual. The Chinese medical classics are ambiguous about *shen*. Their focus appears to be explaining the things that create an imbalance in our life, and these imbalances can be viewed in levels of intensity. The most intense can cause a trauma or stress that can disrupt the balance of a person that it influences their spirit or their most fundamental nature. A way to view this balance is the Chinese view each person has a natural condition or state, the *yuan shen*. When we are in balance our life is a natural expression of *yuan shen*. When life stresses are intense they take us away from this *yuan shen* and we can become polarized, our attention is focused in this polarization. What is it that gets polarized? In five-shen psychology, it is the *Yi Shen* that is polarized.

In five-phase and five-shen theory the Earth phase and the *yi shen* are in the center of the five-phases. This center position indicates how Earth influences all the five-phases, its condition influences all the other phases. The *yi shen* is our conceptual mind, our ability to think and organize thoughts. The *yi* and spleen relate to the mouth; the kidney *zhi* is our will and hearing; the wood represents the ethereal and our ability to understand the collective nature of our life and seeing: eye sight; the heart *shen* represents our essential nature, our purpose and relates to the tongue and speech; the lung *po* represents the corporeal and physical body, breathing and smell. In the same way the spleen and stomach are the origin of the creation of post-natal essences, and transforms and transports food and drink throughout the body, the *yi* digests, transforms and processes all experiences in our life. All food and drink must go through the mouth; all processing of experiences goes through the *yi*. The *yi* transfers these experiences to the other *shen* and their corresponding sense and sensory organs.

The Earth is a transforming phase; it receives and processes. The *yi* is the aspect of our mind that is the conceptual body; it takes in experiences and organizes them. The *yi* makes sense of these

experiences, which include feelings and emotions. The maturity of the *yi* contributes to how experiences and emotions are processed. For example, if a person is prejudiced toward a race or ethnic group, this prejudice is part of the thinking and concepts towards the group. The *yi* processes this prejudice into the Earth *yi*, which then influences the other *shen*. How we see (*hun*), hear (*zhi*), smell (*po*) and speak (*shen*) is influenced by the *yi*'s condition.

A fundamental aspect of the spleen's function is to hold blood in the vessels and assist in circulating it to the four limbs. On a psychological and emotional level, the *yi* holds thoughts and feelings inside the body and distributes them throughout the body. If our *yi* is clear and balanced and full of the innate natural virtues of all *shen*, those feelings and emotions are circulated throughout the body. This processes of the spleen functions in the same way at the physical and emotional level.

The acupuncture system contains a network that connects the superficial, middle and deep levels or *wei*, *ying* and *yuan* layers of the body, mind and spirit. In Chapter 16 of the *ling shu* (spiritual pivot) the daily meridian clock is presented. This circuit includes the 12-primary channels. What is not commonly taught is at the end of the circuit, from cycle gate, liver 14, a pathway flows to the du and ren channels. A branch at liver 14 flows to the lungs and another branch flows to the center-line, and then to the head and down the du channel and then up the ren channel. This circuit, with its branches is an example of how the body has a layering system. The layers are a way influences or pathogens can transfer from the superficial to the deep. The complete *ying qi* cycle or daily meridian clock cycle is an example of how emotions in daily life can move into the deeper channels of the body, the eight extraordinary channels if they are not resolved. If we do not release these influences when they are at the *wei* or superficial level, they can move into the *yuan* level, and become part of our constitution, which is much more difficult to treat.

The gallbladder and its *shao yang* energetics are another example of the body's ability to release or retain imbalances. *Shao yang* energetics is a filtering system, when functioning properly, it releases what we do not need to the exterior and retains what is beneficial. When these energetics are imbalanced, the channel can hold or retain what is not beneficial. We lose the ability to make clear decisions, and let go and retain it in a healthy way. The gallbladder is also a *fu* and curious organ. The characters for the curious organs are often translated as the eight extraordinary channels. They are often called the extraordinary *fu*. The gallbladder is a bridge from the primary channels to the deep eight extraordinary channels. Behind the kidneys, the gallbladder has the most acupoints on the eight extraordinary channels. Emotional stress can be trapped or held in the *shao yang* channels and energetics, if not resolved they can enter the *yuan* level. This process shows how everyday stress can be held and possibility enter deeper levels to become one's constitution.

Classic Chinese medicine presents the emotions are stored in the blood, in the luo channels. These channels are at the superficial layer of the body and are bled. Bleeding allows the emotions to be released from the body. How do emotions manifest? Chinese medicine and philosophy refers to the natural virtues of a person. When we are in balance these virtues are the natural expression of our life. The ancient Chinese had a clear understanding of the influences of lifestyle on the body, mind and spirit. The stresses and the feelings they generate can be considered *yang*, they are on the *wei* layers. If for a variety of reasons we hold on to them and continually relive them, our body responds by creating *yin* to produce a substance to maintain these *yang* feelings or experiences. Blood is the *yin* substance that holds the emotions. It is the *yi* that is holding on by reliving, rethinking, continually re-experiencing the experience. This process is the emotional dimension of the spleen's ability to hold in the blood vessels. Understanding this process allows for understanding methods that can release negative emotions and allow the free flow of the natural

virtues.

The Healing Sounds medical *qi gong* is an effective *qi gong* to release unfavorable emotions and allow the natural virtues to be expressed. In the first article of this series the Lung healing sound was presented, the kidneys are now presented. (Refer to the [November, 2011 article](#) for the basic preparation and process for all the healing sounds.)

The Kidneys represent the *zhi* spirit and corresponds to fear and paranoia, as well as gentleness. During the exhale release fear and in the rest period allow gentleness to manifest. The *zhi* reflects our will and the will to live the type of life we desire. It includes the will to seek our true nature, to understand our essential nature. The kidneys have an internal pathway to the heart, this is *jing* seeking *shen*. The heart and kidneys are *shao yin*, the inseparable nature of *jing* and *shen*, fire and water and *yin* and *yang*.

The basic nature of water is to be fluid and adaptive, to be able to adjust to any situation. An important quality of *jing* is the possibility to become anything, to take any form. When a person is frozen in life, they become locked and rigid. If the *zhi* is frozen, fear can manifest; the fear of being trapped and limited. It's this fear that prevents one from changing, from attempting and accomplishing the things that comprise their most innate purpose in life: to live from the heart *shen*. The kidney healing sound (includes the bladder) can release fear and the coldness that can manifest from being frozen in our life.

The kidneys correspond to the back and spine. Begin by sitting in a chair with the back straight, inhale and lean forward rounding the back and clasping your knees. Exhale to the sound of a wave, just like you hear a wave at the beach. It should be a long, gentle exhale. While exhaling you can just make the wave sound or include repeating the word *fear*, to release any fear that may exist. When the breath has been fully exhaled, slowly inhale as you move back to the starting position. Sit with your hands at your knees or cover your kidneys with your hands and place your attention or *yi* in the kidneys. Breathe into the kidneys and exhale into the kidneys, keep your *yi* fixed in the kidneys and say the word gentleness. If you prefer you can visualize the color blue in and around the kidneys.

The exhale releases the negative emotions of the kidneys and *zhi*, as well as heat, gas and other pathogenic factors in the channel and organ. The inhale and rest period is the reinforcing method and strengthens the kidneys. The kidneys correspond to the knees, therefore, we touch the knees. The shape of water is cascading. In this *qi gong* we move downward and forward, a cascading like movement. The rounding of the back stimulates the kidneys. This kidney healing sound practice combines the sound, emotions, color and shape of water.

This simple *qi gong* is very effective. The kidney healing sound releases the unfavorable emotions of fear and clears heat and excess coldness in the kidney organ and channels, allowing the nature virtue of gentleness to be expressed. The rest stage of breathing into the organ reinforces the kidneys. Additionally, harmonizing the kidneys and *zhi* offers the opportunity to exert your will to achieve the things most important to you.

In my next article the liver and heart healing sounds and the *hun* and *shen* are presented.

### References

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