



**STILLNESSINYOGA 150 HOUR YIN YOGA/
MEDITATION TEACHER TRAINING MANUAL
(LEVEL 2)**

Anand Nigam & Anoshe Overington



Introduction

INTRODUCTION

Ultimately we teachers, students and practitioners alike, all want a robust happiness and joyfulness in our lives to help us through the inevitable trials and tribulations that are so often presented to us. From the Traditional Chinese Medicine point of view this would be interpreted as achieving an optimal flow of chi in ones body, which is the way to a long healthy life!

In this current training we at Stillnessinyoga aim to further broaden and deepen the knowledge you already have as a Yin Yoga teacher, as we delve deeper into this traditional and ancient knowledge and adapt it for modern use within our yoga.

We will take a new approach to how we see the interconnectedness of meridians, chi flow in the body, and train for a more specific therapeutic use of yin yoga. Most importantly, our Yin practice will be an invitation for a deeper integration of spirit in the body, as we welcome the embodiment of all emotions and sensations, thus transforming stagnancy into flow.

Within this course we will

- A. Learn and practice exclusive yin asanas and yang flows designed by Anoshe Overington.
- B. Learn how to read and interpret diagnosis from acupuncturists, so that we can create and give one-to-one private therapeutic sessions using (yin/yang) yoga.
- C. With our acupuncturist Pernille Christensen we will learn to feel & diagnose the pulse for imbalances in the organs based on Japanese acupuncture principles, by diagnosing wrist pulse & feet meridians as well as feeling the belly.
(Note: it takes many years for most acupuncturists to give accurate diagnoses. Therefore, we advise you to work with an experienced acupuncturist for at least the coming 4 years, so that you can continue to practice and improve your ability to make diagnosis)

- D. Broaden our knowledge of Traditional Chinese Medicine and practice its integration with Yin Yoga Therapy.
- E. Be introduced to Taoist thought, and become familiar with Lao Tzu's Tao Te Ching so as to use it as a personal transformative tool.
- F. Learn healing sounds and mantras through the practice of Nada Yoga.
- G. Be introduced to Pancha Kosha, the yogic paradigm of five sheaths to help us understand the functioning of humans in terms of different energy levels.
- H. Revise, practice the movement of breath and sound awareness we have learnt in Kriya Yoga, and deepen our understanding of its healing, harmonizing and balancing effect on our Pranamaya Kosha (energy body) and thus our Annamaya Kosha (food body)

The practices offered on this course, when practiced diligently, can bring great benefits to the practitioner by helping one gain more insight into oneself. In fact they have the power to completely transform our vision of ourselves, existence and our place in this great life.

First principle in healing

In order to diagnose and help others during their physical and mental suffering we must first begin by deepening our own self-understanding and self-healing. This should be the aim of our personal practice. If we are too focused on our own sufferings and hardships, our projections of ourselves will distort and colour our view of our clients needs and requirements.

To do this its important to become more and more self-watchful, without self-judging, of all that is going on within ourselves. We will need to distinguish our experiences of, for example, not feeling balanced, then put distance between these feelings and our personal behaviour. So when we initially notice these uncomfortable or uneasy feelings, a useful process is to shine a beam of your watchfulness upon these feelings, to become more aware of them. We can then begin to unravel, and diminish, the effect a physical or emotional imbalance might have on us.

For example with menopausal symptoms we might feel uneasy, and maybe even feel angry, and we may even react aggressively towards our family or our partners as we experience these physical hormonal changes and discomfort. To overcome being just a victim to these feelings we need to learn to separate emotions from the physical changes, and from our environment. With self-watchfulness we can experience within ourselves what we feel, allow, embrace and accept these feelings as they are within us, without continuing a chain reaction of behaviour towards our family or other circles of our environment.

We can then listen more closely to our inner experience and its whispers, instead of them working destructively on an unconscious level within us. We must accept what arises within us, fearlessly, leaving it just as it is, without need to change it or suppress it, or react upon it. When we accept and then in time these emotions, like sorrow, grief or anger, can be digested. Only then can emotions leave our system, without rooting deeper and deeper into our energy-body.

This will ultimately improve our relationship to our family, our society and help us live more balanced, and harmonious, with our environment through the changing seasons.

Here yoga and spiritual practices are of great benefit to us, and will help to dissolve our attachments and also our strong identifications with our personality.

As a consequence of our watchfulness we can begin to experience our true nature, which is a healthy aim of our practice.

Thus at the start of this course it is good to ask ourselves what goals we wish to focus upon, as we exercise the practices of this course. This preparation needs to take place personally before we learn to give individual sessions to our clients. It is important to experience deeply these practices within ourselves first. Our personal goals could be something like:

reduce our own suffering, or if this isn't possible to change our perception and our attitude towards that what we cannot change.

manage the symptoms of our imbalances.

participate, function more harmoniously in our own environment.

gain a greater understanding of ourselves, so our attitude towards our circumstances and our environment can be transformed.

A photograph of ancient stone steps carved into a rock face, with a semi-transparent text box overlaid in the center. The steps are made of weathered stone and lead up a hillside. The text box contains the title and a page number.

1 Introduction to the six levels of energy

Introduction to the six levels of energy

The six levels of energy consist of six ‘hand to foot’ meridians and from the 12 yin yang organ meridians of the 5 element theory, but are paired in a different way.

Instead of yin/yang pairings, like kidney and urinary bladder, in the six-level channel theory we find 3 pairs of yin/yin and 3 pairs of yang/yang.

In the six-level scheme, the tai yang meridians are the most exterior, followed in successive steps by the **Shao Yang**, **Yang Ming**, **Tai Yin**, **Jué Yin**, and **Shao Yin** meridians (the last being the most interior).

In this format, the tai yang is the most superficial and the shao yin the deepest. (There are some contradictions in other texts about whether jué yin or shao yin is the deepest, but this will be explained later).

This multi-level system is more complex than the 5 element theory with its 6 yin/yang pairs, but they are the same 12 meridians which are involved. Every point on a channel has a functional characteristic and its name tells you what it does for the body.

DEPTH OF HAND-FOOT MERIDIAN PAIRS FROM EXTERIOR TO INTERIOR

MOST EXTERIOR

<i>TAI YANG</i>	<i>UB/SI</i>	<i>greater yang</i>
<i>SHAO YANG</i>	<i>TW/GB</i>	<i>lesser yang</i>
<i>YANG MING</i>	<i>ST/LI</i>	<i>yang brightness</i>
<i>TAI YIN</i>	<i>SP/LU</i>	<i>greater yin</i>
<i>JUÉ YIN</i>	<i>PC/LV</i>	<i>inverting yin</i>
<i>SHAO YIN</i>	<i>KI/HT</i>	<i>lesser yin</i>

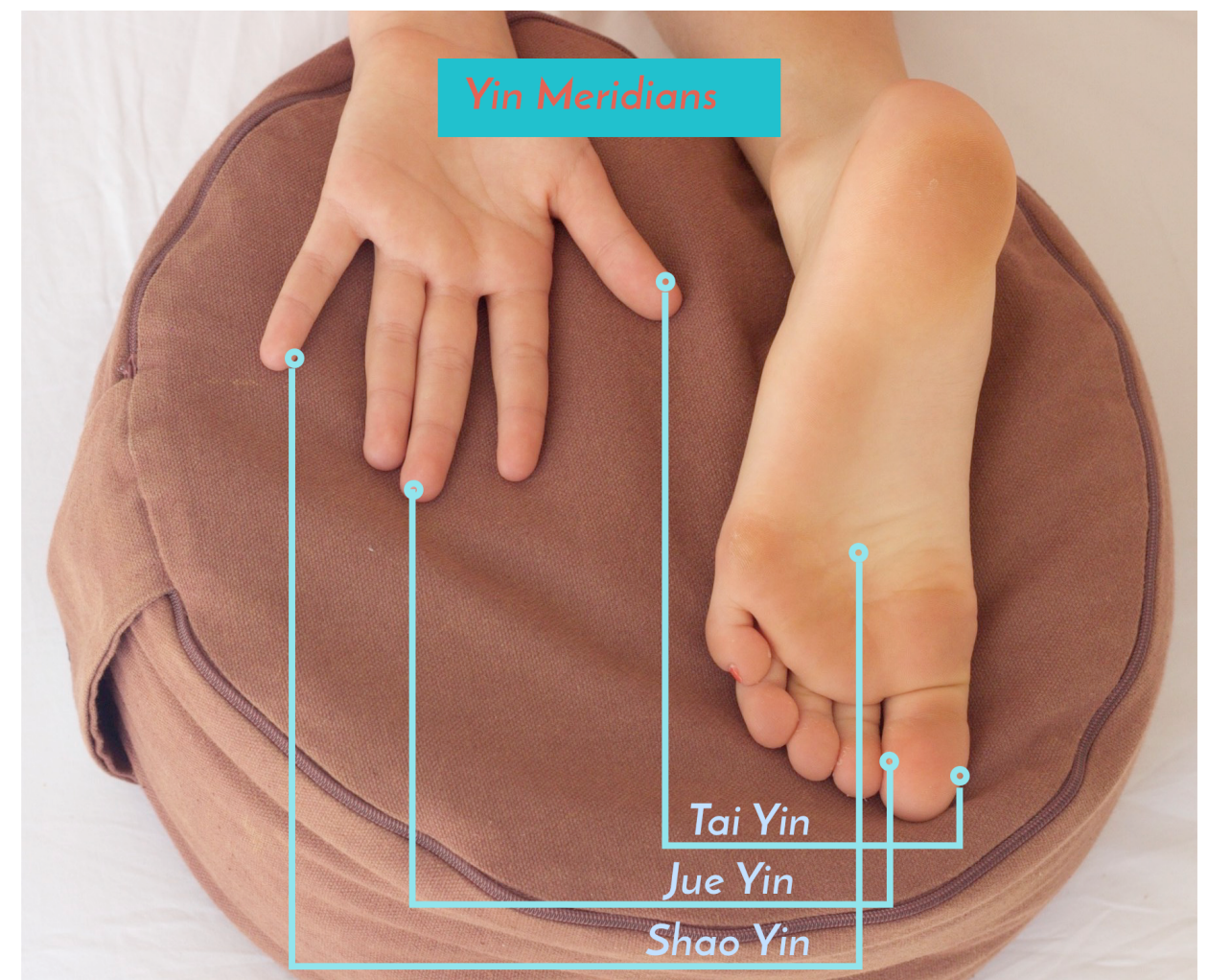
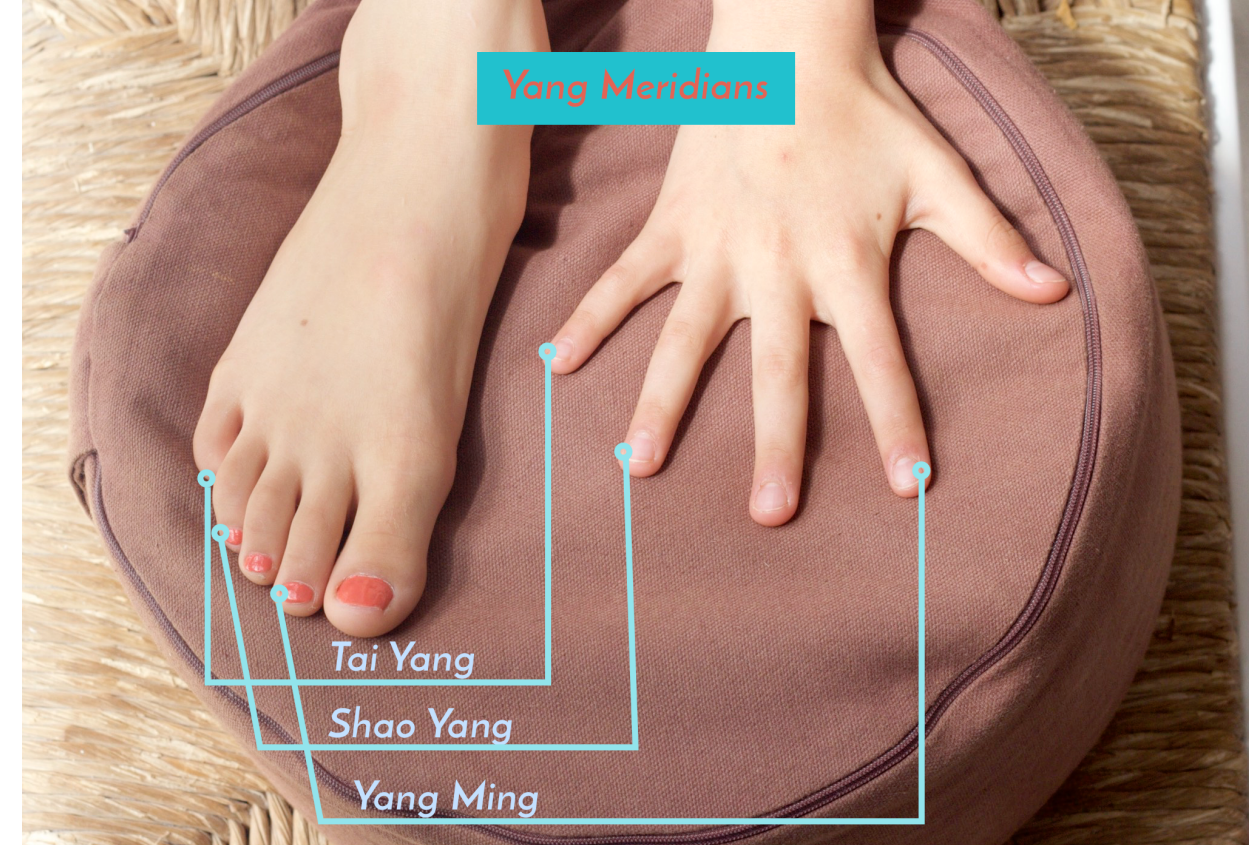
MOST INTERIOR

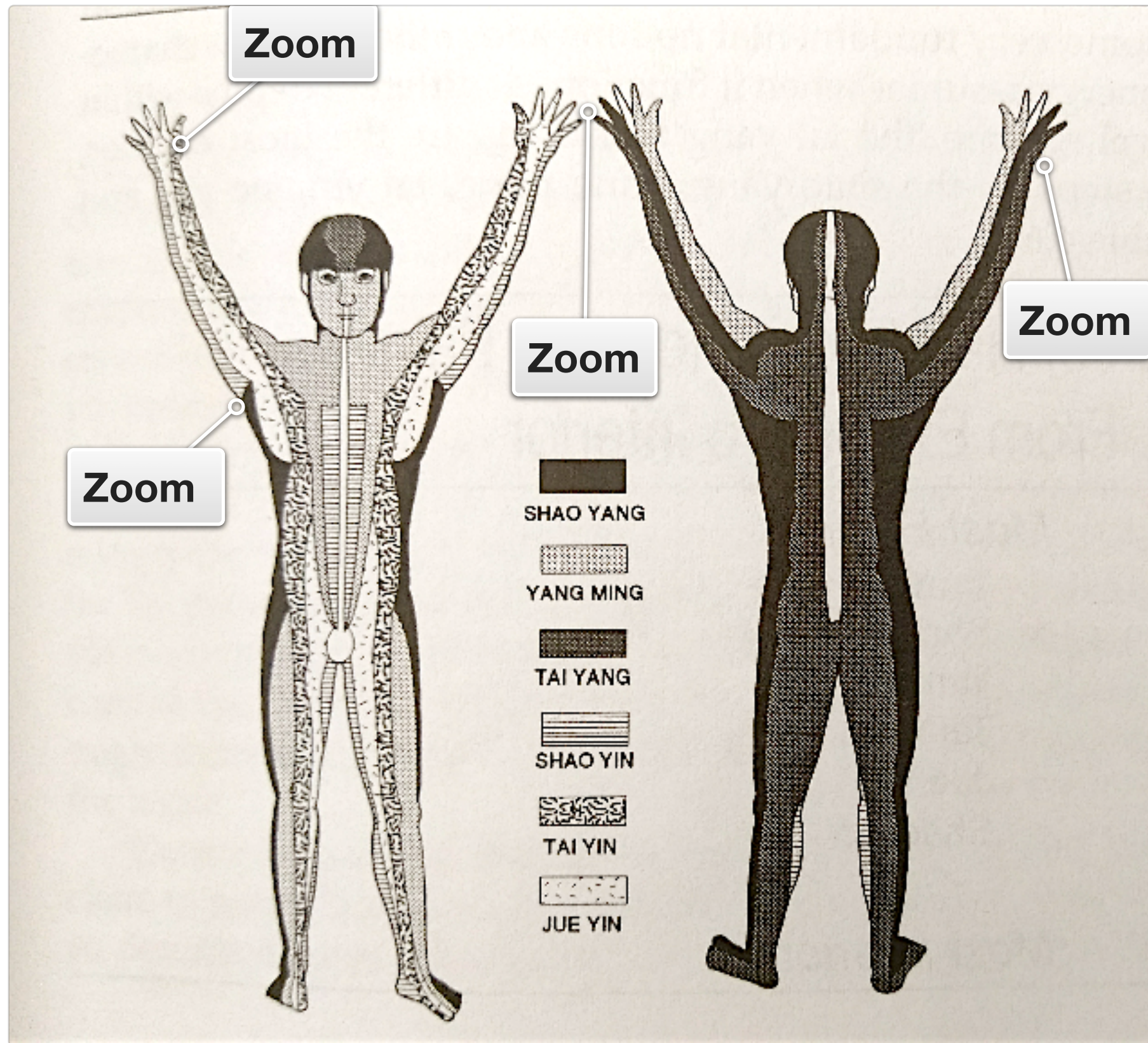
You could say that the deeper meridians deal with deeper imbalances, and the more superficial long yang pairs, such as small intestine/urinary bladder (SI/UB), tai yang, are concerned with more superficial imbalances.

According to the ancient **Ling Shu**, which is the theoretical foundation of the 6 levels:

Tai yang opens, yang ming closes, and Shao Yang pivots. Tai Yin opens, Jué Yin closes, and Shao Yin pivots.

The 3 terms *open*, *pivot*, and *close* speak about the different relationships a meridian pair can have with the external universe. These six pairs of meridians are like living agents, each charged with a specific activity that is unique to its position within the system. The word *open* here means open to the outside. Pairs that open are more vulnerable to influence from the outside. So Tai Yin and tai yang open to the outside, but not at the same level of depth in the body. Tai yang is the most exterior of the yang meridians and Tai Yin is the most exterior of the yin meridians. You could also say that tai yang is the outside of *the outside*, and Tai Yin the outside of *the inside*.





Connection points long yin and long yang meridians

All the three yin levels find there connections in the chest.

All the three yang levels connect in the face.

Tai Yin: The Spleen and Lung connect with each other in LU-1, close to the armpit.

Shao Yin: The Heart and Kidney meridian connect in the Heart itself, in the middle of the chest.

Jué Yin: The Liver and Pericardium come together at the corner of the nipple, or lateral side of the nipple at PC-1

Yang Ming: Large Intestine and Stomach connect in LI-20 on the outside of both nostrils.

Shao Yang: Gallbladder and Triple Warmer, also called Shen Jiao(SJ) connect in GB-1, which is on the lateral edge of the bone of the skull which forms the eyehole. TW-23 is on the lateral end of the eyebrow, very close to GB-1.

Tai Yang: Urine bladder and Small Intestine connect in BL-1, at the inner corner of the eye.



The green circles in the face are the yang connection points.
The green circles in the chest are the yin connection points.

The interrelationships of the three yang meridian levels

We begin with Tai Yang, which you could view as the most superficial level. This has the most ‘yang’ location and takes up an enormous surface on the back of the body. It is easiest for acupuncturists to reach, but also the most vulnerable to the attack of exterior pathogens, which can result in chills, fever, aches, and pains.

John Pirog shows the Tai Yang and Yang Ming meridians on the human embryo. The front of the embryo can be seen as its inside and the back as its outside. The curled up posture might suggest the front is ‘contracting’ while the back is ‘expanding’.

tai yang opens, expands to the outside
yang ming closes, contracts to the inside

The actual meaning of Tai Yang can be the whole surface of the skin, or the outward dispersion of defence chi that takes place on the surface. Yang Ming is not ‘yang’ in the same way as the other two long yang pairs. The stomach meridian is the

only yang meridian running along the front of the body, which is considered ‘yin’. It is a yang phenomenon developing in a yin position. Its name means ‘where the two suns shine together’. Yang Ming is yang, because of the large amount of energy it carries. The stomach meridian contains a lot of energy, as you can easily imagine, since the digestion of food gives warmth and nutrition.

Looking at the image of an embryo, yang ming has a **contracting** quality. All the energy contracts like steam in a pressure cooker. The yin process of internalizing has a yang result: **compression**, a collecting of energy, chi.

closed on the inside = contracted on the inside = compressed on the inside

The Yang Ming, especially the stomach channel, can be used to offer the rest of the body its chi, by tapping into its compressed storage. The front of the body is seen as the south-facing side, the side the sun shines on (in the northern hemisphere). The front is associated with sunlight and warmth, the area of yang ming (‘yang brightness’). The brightness of the facial complexion is controlled, and nurtured by yang ming. Yang Ming is seen as a solar battery. For yogis, think of the fire centre as the third chakra, or the merging of the prana and apana vayu.

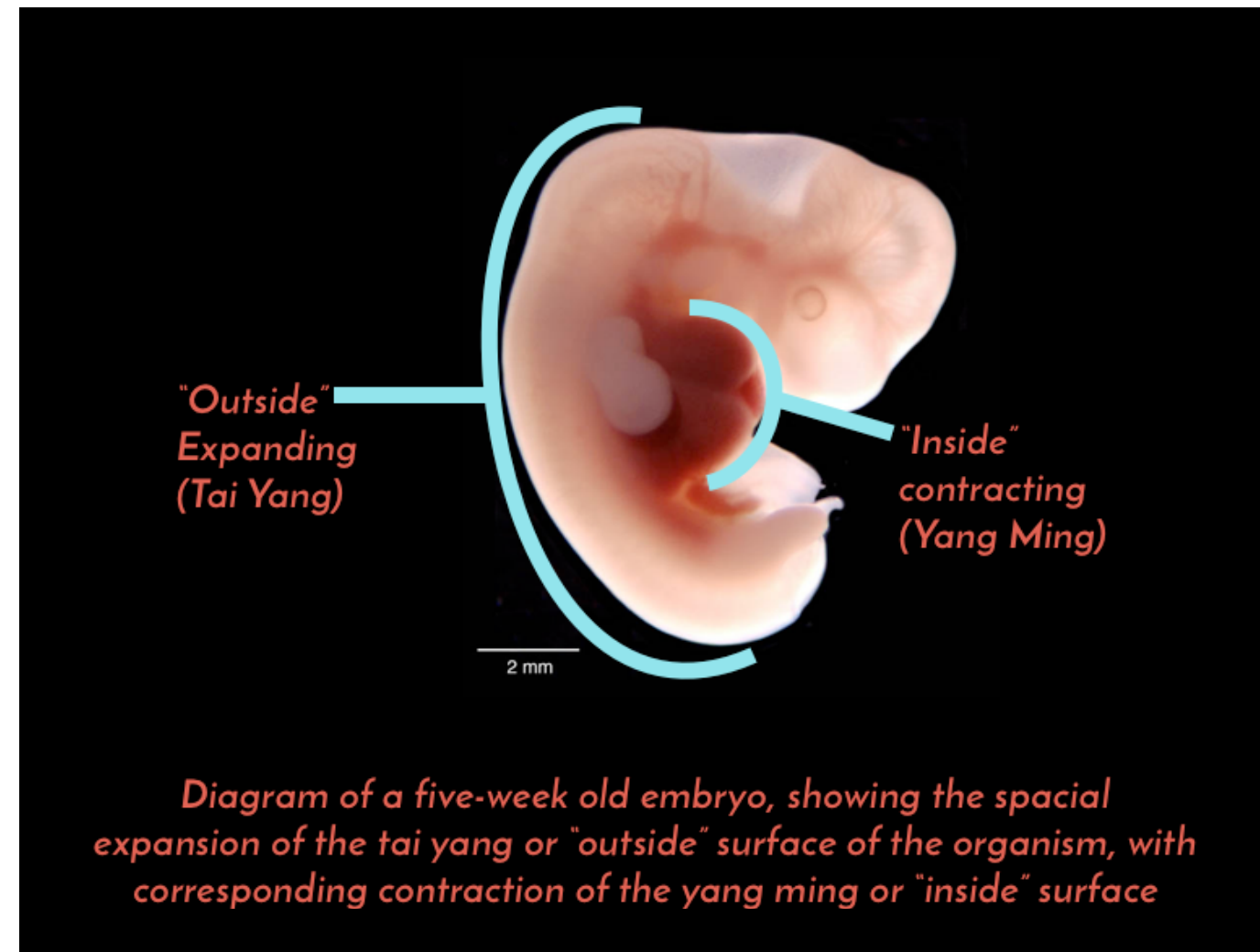
Coming back to Tai Yang, it faces the north side. The north is seen as a negative, not positive, side. According to the principles of feng shui (the art of architectural and landscape planning), houses should also have a wall behind them on the north side for protection. The Great Wall of China is on the north side. Tai Yang is seen in the same way: it is our defensive side, our protection from the cold north, with strong bones and strong muscles.

Yang Ming travels the warm, soft, fleshy side of the body, where warmth radiates out from the stomach in which food has been absorbed into the body, providing nourishment.

The last long yang channel is Shao Yang. Shao Yang originates from the triple warmer (TW) and gall bladder (GB) channel. The gall bladder channel is located mainly on the side of the body. Shao Yang is seen as a hinge, or pivot between Tai Yang and Yang Ming. Shao Yang means 'lesser yang', and it describes the narrow area, the side of the body where it is located.

The coronal plane, or side of the body, can be seen as a hinge between the posterior and anterior side of the body. If we experience pain when we turn our neck, head, or lumbar from side to side, we should treat, or stretch, the TW/GB or Shao Yang meridian. It is Shao Yang which allows the body to twist like the hinge of a door. When there is pain in forward or back bending, then Tai Yang is indicated. Shao Yang acts as a pivot for the body's balance while walking.

If the energy on both sides are in harmony, one walks steadily forward. When there is vertigo, you should treat the gall bladder meridian.



The three yin meridian levels

We mentioned that the Tai Yin of spleen and lung meridians opens to the outside of the body. We can recognize this in the fact that the lungs are the most superficial of the organs, because of air entering and pathogens can attack easily from the outside. It has a similar significance as the Tai Yang meridians. The Tai Yin is the most superficial of the yin meridians, and therefore the most vulnerable to outside influence. But while the Tai Yang is strongly defensive, designed to resist outside attack, the Tai Yin is strongly absorptive. This gentle yin nature explains why the lungs are a delicate organ, vulnerable to pathogens and injury. ‘Open’ can also mean ‘expansion’, and the Tai Yin opens to increase the body’s inner substances, while Tai Yang expands to increase the body’s surface.

The pivot quality of shao yin is very different than that of shao yang.

In shao yin the pivot is static; it creates foundation and stability. You could consider the pivot as an axis.

shao yin is the pivot = shao yin is the axis

An axis is an unmoving centre from which movement originates, like the axle of a wheel. The kidney and heart have a structural depth and its meridians are more ‘hidden’. The

kidney and heart store the two most fundamental substances of the body, essence and spirit, which lie at the very core of the energy body.

Next is Jué Yin, whose position is the hardest to comprehend. Jué means to faint, shrink back, or yang energy shrinking back into the body.

closing on the interior = contracting on the interior = inverting on the interior

Contraction in yang ming means concentration, while with jué yin contraction means more expiry. Jué Yin is the exhaustion within yin, and represents returning into yang. When the energy reaches the shao yin level it is at its deepest, and can only return to travel back up to a more superficial level. Shao Yin is the axis and acts as the turning point, where the energy can change direction. The energy in Jué Yin is forced to contract by its very nature, and can not travel deeper than Shao Yin, so it inverts moving back to the yang surface.

the jué yin meridians are yin meridians turning inside out

The liver meridian has a unique route through the body, and is the only yin meridian which has significant links with the upper body, with internal branches to the head and eyes. The

pericardium meridian ends between the lungs and the ultra deep heart meridian in the middle finger. When we stand and raise the arm vertically, the middle finger is the highest point of the body, and the most yang point of the body then. The liver and pericardium meridians are yin meridians inverting into yang, moving energy from the interior to the exterior, from the lower body to the upper body branch. We may conclude that jué yin's function is to connect the lower body and inner depth with its outer and upper reaches.

Each of the pairs in this six-level meridian system consists of an upper body or hand branch and a lower body or foot branch. In general you could say that the hand meridian is more yang, and is more useful for dispersing energy out of the body. The leg meridian is more yin, deals more with the interior of the body, and is more useful for absorbing energy or handling the energy which is produced and stored by the body. When the properties of an arm and leg meridian are combined with the general nature of a particular pair, its unique role in therapy starts to emerge. The relationships of the six pairs of arm/leg meridians are part of a process of becoming, folding, and unfolding, like the petals of a lotus flower. These six energy levels are a new vehicle, which we can use for the creation of our yoga practice.

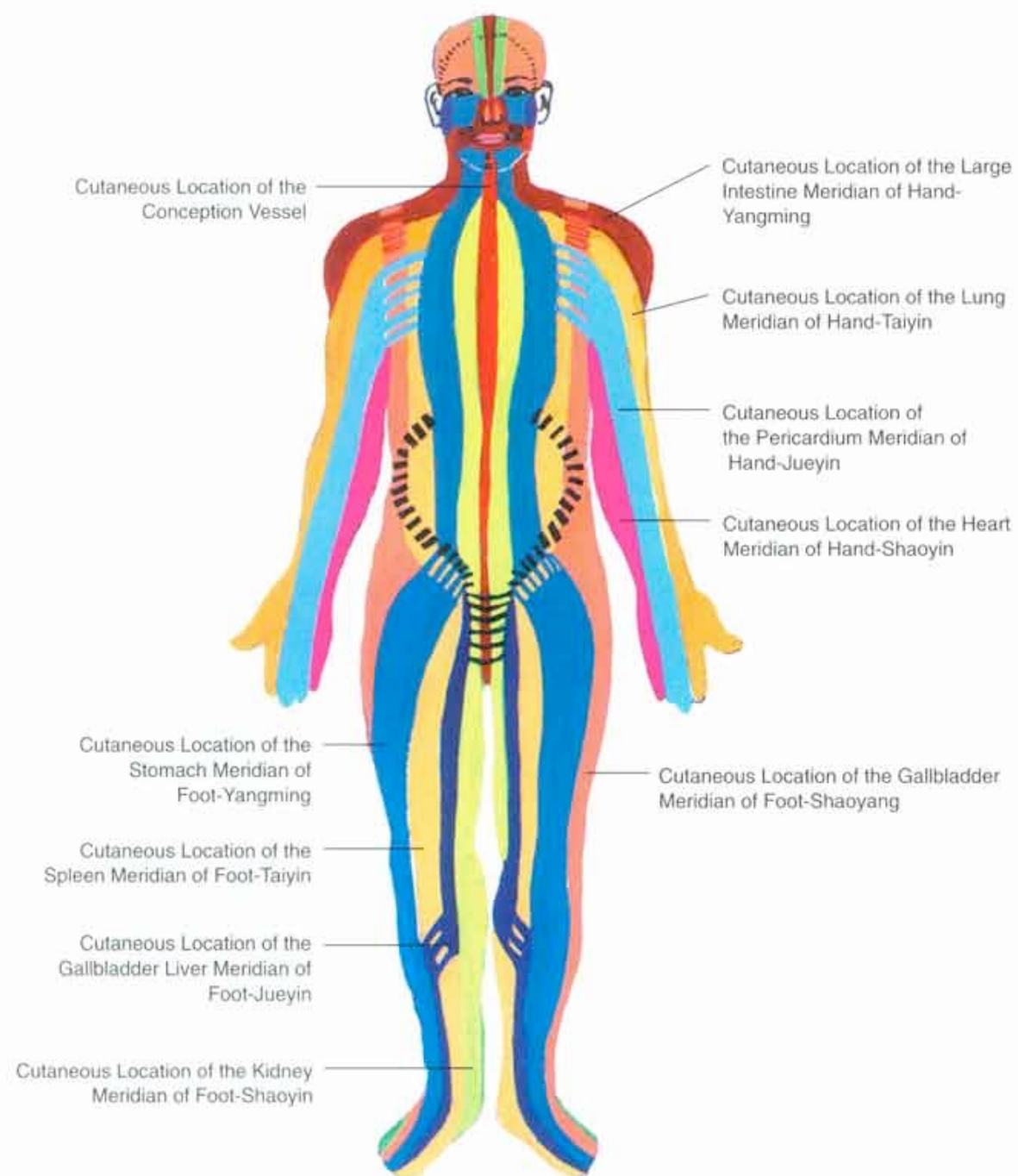
By understanding where energy, prana or chi enters our body, and where it flows next, we can use this knowledge as the foundation of our sequencing. Understanding where one of

these levels stretches in a particular asana will give our yoga sequencing another level of intelligence and depth of practice.

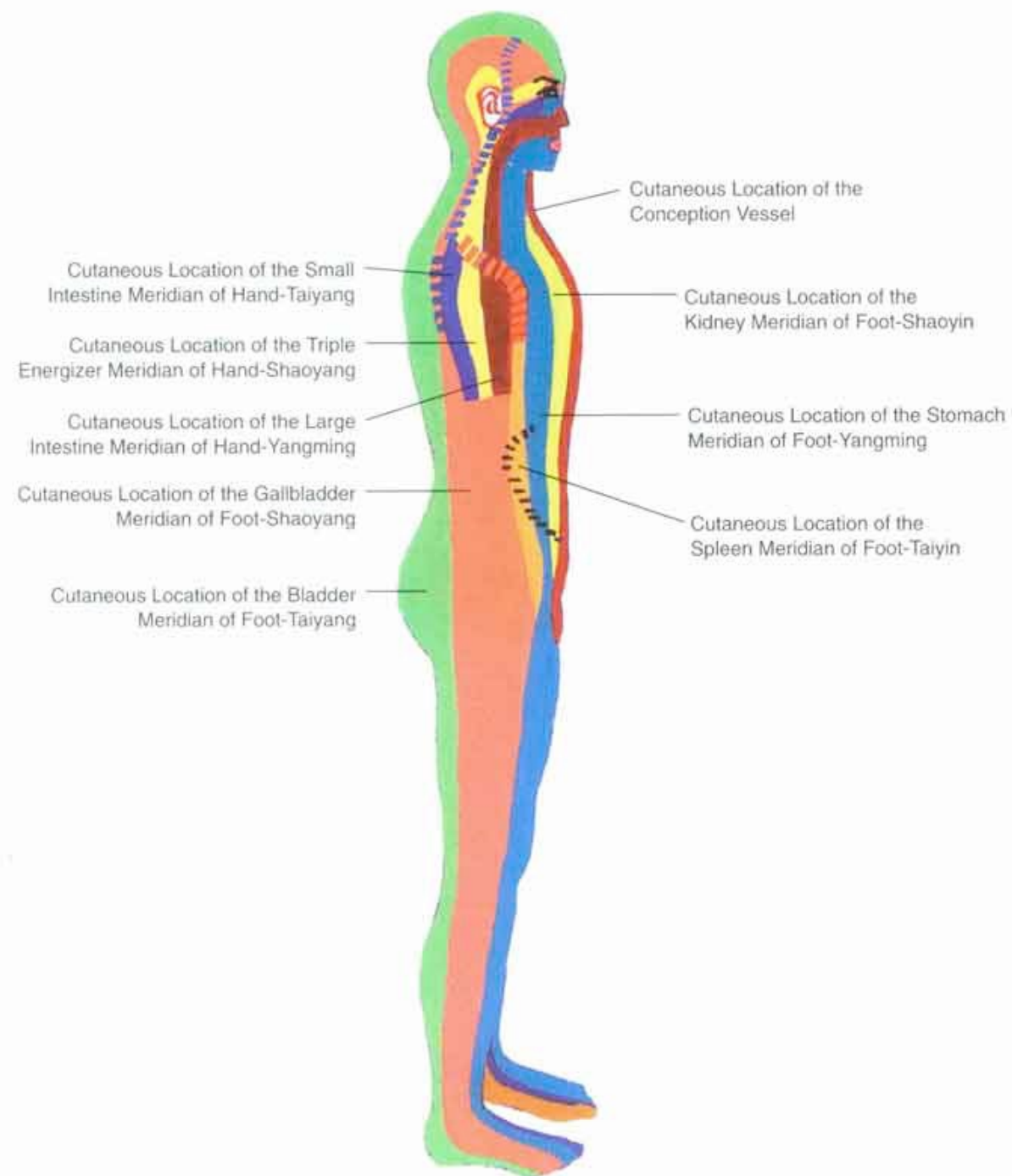
Because balancing and harmonizing the body can create a springboard for exploring new spiritual horizons within ourselves, the knowledge of chi flow can help us create this harmony, if we are willing to practise.

As for myself, practising each of the six levels in my yin practice or yang flow has made me much more sensitive to the different channels in my own body and the different psychological and emotional effects of each of them as I stretch through each particular asana, long yin or long yang level.

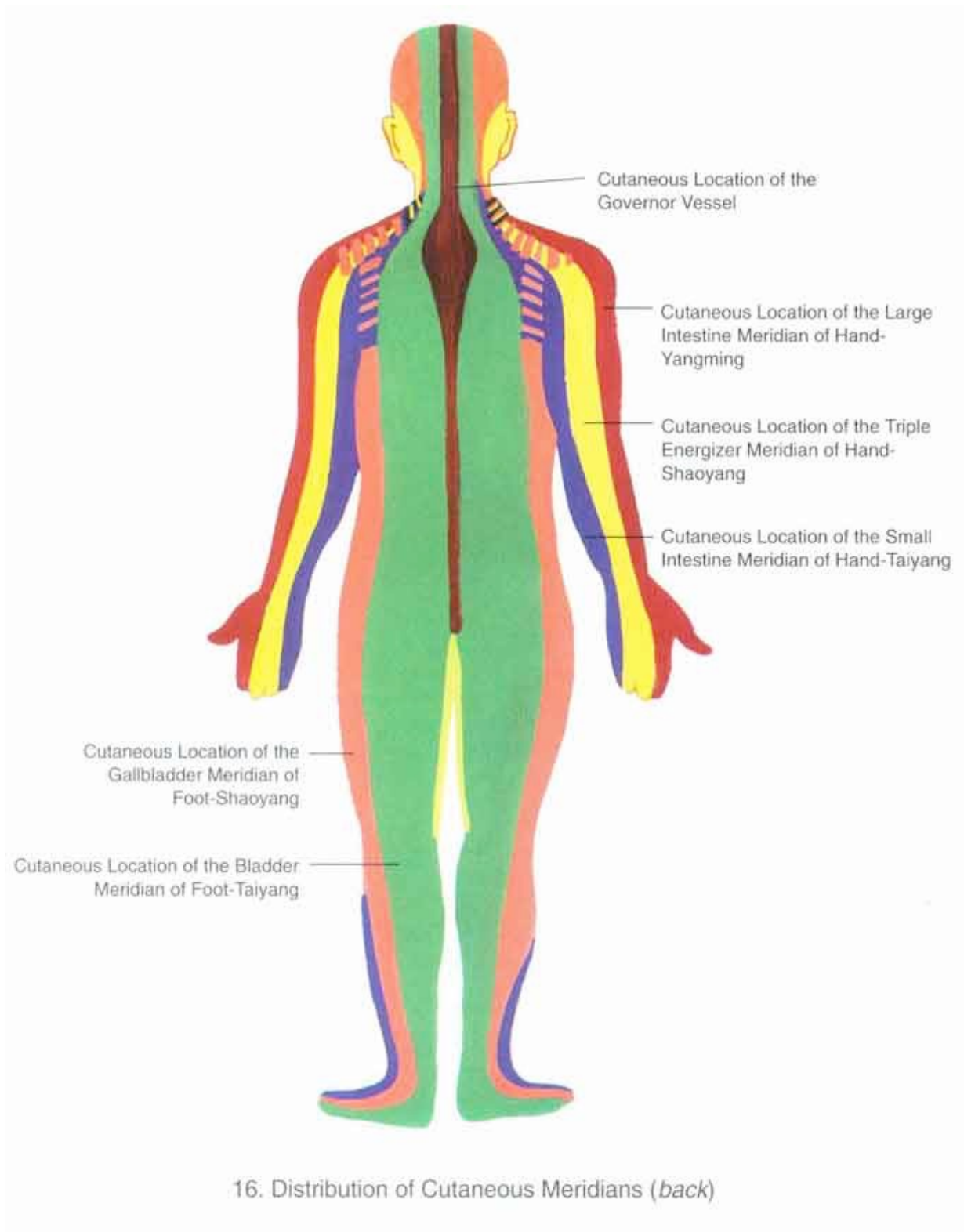
The ancient texts contain wisdom about meridians and they show an understanding of our physiology in relation to all the elements and the universe – knowledge which is foreign to our Western heritage. The intricacy of the meridian system is a reflection of the deep Taoist understanding as a philosophy or a mapping of our relationship with our universe. The focus is to harmonize and rebalance that relationship, and the healing of the body will flow from there.



15. Distribution of Cutaneous Meridians (*front*)



17. Distribution of Cutaneous Meridians (*side*)





The five transport points

In the classical text called ‘Divine Pivot’ there is detailed description of the five transport points: well, spring, stream, river, and sea. These exist for every of the 12 channels.

Channel chi is said to move in a circuit from the lung to the large intestine, stomach, spleen, heart, small intestine, bladder, kidney, pericardium, triple burner, gallbladder, and liver and then back to lung, etcetera. We will speak more

about this in the Makko Ho chapter. Another phenomena is represented by the five transport points, where there is a gradual development of channel chi from its inception, where “yin and yang meet” in the extremities. In the transport points from spring towards sea point, channel chi is growing into volume, while moving deeper into the body along the path from the well points around the fingers and

toe nails to the knee and elbows where the sea- points are located. At the same time there is a circular flow of nutritive and source chi occurring along the pathways of the 12 channels. On the one hand, this 5 point circuit represents the development of function along the channels from their roots in the fingers and toes toward their accumulation in the organs. On the other hand, there is a simultaneous circuit of movement of nutritious-protective aspect in the trunk and along the extremities that carries nutrition and prenatal chi to where it is needed.

(This is via de Triple Burner system). And both of those systems interact in the hands and feet.

The well points:

The yin and yang channels meet at the well points you could say this is the place where channel chi originates, their stimulation could have a strong effect along the entire course of the channel.

When there is a painful obstruction in the body, like with arthritic symptoms, there might be ‘clumps’ in the channels. Traditionally they used to bleed the veins at the well points. As yoga teachers this is not part of our toolbox(!), but with gentle rotating movements at the wrists and ankles, elbows, knees, shoulders and soft(er) flexing in the yin 2 poses at the

wrists might be helpful to remove clumps of stagnancy. Our modified yang flows for arthritis and finally some yin poses.

The spring points:

At the spring points the initiated flow of the well points gets particular direction. These points have cooling yin nourishing nature, and nurture yin fluids.(for example a sore throat which is yin lung deficiency will benefit from stimulation of this point).

They are at the joints of the hands & feet.

(We are not going to work with these points, so you do not have to know them, but they are here as a future reference)

LU-10 lung yin deficiency

SP-2 fluid deficiency spleen yin deficiency

LR-2 liver blood, yin, deficiency

ST-44 heat in Yang Ming channel ST/LI yin damaged

The stream points

They are found in the wrists and ankles. At this stage the chi is pouring. At this stage chi moves through the channel in a steady, natural stream like nature. Here the channels are active, and chi and blood start a strong interaction of

exchange. The stream points are the source points of the Yin-channels. There is here lively chi circulation but not large volumes.

(we are not working with these points, but just to understand where these points are if you have a channel chart)

TB-3 warms the Shao Yang channel (TB/GB) for lateral lower back and hip stiffness due to cold

BL-65 warms Tai Yang channel (BL/SI) for lower back pain

SP-3 by heaviness in the body needs more spleen yang chi

SI-3 for neck and upperback stiffness caused by cold in the Tai Yang (KI/HT) channel

KI-3 treats chronic low back pain by strengthening kidney yang chi

The river points

The river points are found in relatively more deeper flesh than the previous 3 point groups. Here there are clear separations of the tendons and the muscles that are large enough to accommodate a steady large and deep chi flow in the channels. With yoga we can influence this river point strongly.

KI-7 largely acts to strengthen the yin, and it strengthens by moving. Especially in the case of water, kidney, the provision

of yin sometimes requires an extra boost of movement. Also this point is associated with Metal (Lung), the mother of kidney in the 5 element theory. It is because of this very tonifying. The different river points and its effects might be quite different from channel to channel.

The sea points

At the sea points the channel chi dives inward towards the organs themselves. The flow is full, wide, and deep at these points around the elbows and knees. The strong, deepening flow of channel chi here makes these points some of the most widely used in acupuncture. Also at this point they are near large blood vessels. These points are used to balance counterflow of chi: for example stomach chi descends, but in case of vomiting there is a counterflow in the stomach channel. The sea point can balance this. Same with diarrhea, coughing.

Conclusion

In the yin yoga 2 poses we will see a lot of gomukhasana arms, namasté hand positions, rhythmic movement in the knees, etcetera to stimulate f.e. the sea points. With the understanding of the theory of the six levels we find as yogi's that we start to experience those six levels from the points of

the toes till the points of our fingers in our yoga postures. We can use flexing our wrists or fingers to create a stronger chi flow in the body. It is as if we open a tap and the dripping of water changes in to a flow if we turn the tap more open. The same principle we can find in our body, by stimulating around the fingers or feet, to open the tap of chi stronger. This is especially true for the hands. The hands and wrists are in 'the yang part' of our body. Those body parts are further away from the Earth and therefor there is faster movement possible than in the legs.

LU-5 creates harmony of chi movement through the whole body

SP-9 spleenfunction

ST-36 benefits chi & blood of the whole body, yang aspect of digestion Yang Ming

GB-34 benefits muscles and tendons

BL-40 improves circulation to the lower back

2

Jué Yin



Jué Yin

Finished / unedited chapter :)

Jué Yin rests at “the inside of the inside” of the channel system. It is yin energy inverting on itself.

All the yang hand-foot pairs are physically joined together; the yin pairs have physical and serial gaps between them. For example, the energy exiting arm Tai Yin(SP/LU) must travel through arm Yang Ming (ST/LI) and foot Yang Ming before it finally joins with foot Tai Yin. The yang channels are entirely symmetrical, with the hand and foot channels connecting the same fingers and toes.

In the yin meridians the symmetry is broken by the shao yin and jué yin meridians. In all 3 great circuits of energy the entire body is encompassed, the chest and head are linked together, the hand and foot, yin and yang.

Jué Yin existing out of pericardium and liver, the Jué Yin level is one of retreat, storage, rejuvenation, deep withdrawal. When the chi transformation is healthy here, the destructive power of wind can not enter the body. Jué Yin's function is to store the blood deeply and the restlessness of wind can be calmed by the fullness of Jué Yin's blood.

Nourishment is the nature of tai yin and regulation the function of Shao Yin, the Jué Yin is associated with the blood.

The pericardium protects the heart with yin blood, and the liver holds blood in reserve and distributes according to need.

The classical texts say “blood is the mother of chi, and chi is the commander of blood. Jué Yin plays an important role in the chi-blood relationship. When the body sleeps, the blood returns to Jué Yin where it settles and gets clarified.

Within Jué Yin the blood is clarified and held by the liver, but the chi of emotional excess is held, calmed, and released by the pericardium. Jué Yin closes inward. The word ‘tai’ means the greatest, the largest and described also as ‘kai’, expansive. Tai yang and Tai Yin being the most expansive and the greatest. Shao means lesser: Shao Yang and Shao Yin meaning the lesser. The shao levels are less than what came before, and are the pivots, the axes. Finally the yin and yang levels reach their innermost at yang ming and Jué Yin. Jué can be translated as ‘collapse’. Or it can also mean where yang is ‘retreating inward’. Jué Yin can also be translated as terminal yin or reverting yin, a reversion towards yang, a retreat away from the outside towards rest and rejuvenation and then moving out of the ‘cave’ again.

(This is exactly the effect I experience from the GB/TW yang sequence and the yin yoga sequence PC/LV: a deep harmonious connection with oneself, where my boundaries seem clear, and resting deeply within, with a sense of gratefulness).

Jué is a place of absolute stillness and retreat from which one begins the process to return back to yang.

Jué Yin can of course also be experienced as a cauldron of emotions, in our modern times, and in that case yin and blood has no place for restoration.

So Jué Yin's function is to nurture yin, nourish blood, and regulate blood to the other meridian/organ systems, but also has a function of calming the spirit (read also as: calming the heart). The important relationship between blood(LV) and spirit (HT) in Chinese medicine explains the ethereal soul / spirit relationship. The blood must ultimately nurture the spirit, which is stored in the heart.

The Jué Yin is associated with spring , with the expansive changes of that season. Spring winds, very sudden appearing and disappearing, symbolise the way sometimes illness can appear very sudden and disappear again and can be balanced by stretching the body with Jué Yin poses.

“Spring winds” can be seen as sudden changes in the inner body, skin rashes and muscles spasms as result, can be evened out if there is enough blood available, and be calmed by the fullness of blood, Jué Yin.

Pericardium

The pericardium is the ambassador of the heart. The function of the pericardium is to provide communication, but also act as a defender. The pericardium functions as a cushion against the effects from the outside and spreads the commands and moods inside the heart. We have to differentiate the relationship of the lung with heart from the pericardium's relationship with the heart. The relationship of the lung is more of prime minister of the heart, while the pericardium is more a representative, ambassador of the heart. The prime minister has clear functions of its own. The pericardium is the protector of the heart, while facilitating communication to the outside. The pericardium is the issuer of happiness! Proper function of the pericardium keeps the heart open, while dysfunction can lead to constriction and emotional disorders. The influence of all emotions can be felt by the heart, it is the pericardium which maintains the peace. Stagnation in the pericardium may effect the ability of the heart to integrate the emotions properly. The pericardium connects to the heart on the inside and on the outside, to the lungs.

Functions of the pericardium

The pericardium is seen as the sixth yin organ. Its seen as the bodyguard, which integrates the pathogens, which otherwise damage the heart. If the pericardium has a deficiency of blood, the heart is likely to be damaged. In addition, the pericardium integrates excess coming outward from the heart. For example, where there has been an excess of physical activity, the pericardium provides blood and nourishment while absorbing heat and releasing generated heat. Similar, the pericardium absorbs and releases emotional excess from the heart.

Remember that Jué Yin is more yin than shao yin ,which is the pivot. Jué yin is deep in the blood vessels, and thus pericardium might be thought of as the blood which surrounds and passes through the heart muscle. Jué Yin is the reservoir of blood that surrounds the heart to support the movement in the pivot of shao yin(KI/HT). What is called the heart, is the movement and the function of the heart organ. In cases of irregular heart beat f.e. we will use Shao Yin for treatment. Do not think of pericardium as the blood surrounding the heart and as being outside of the heart, but see it as as the deep abundance of yin-blood arising from there, while Shao Yin is the movement of the blood.

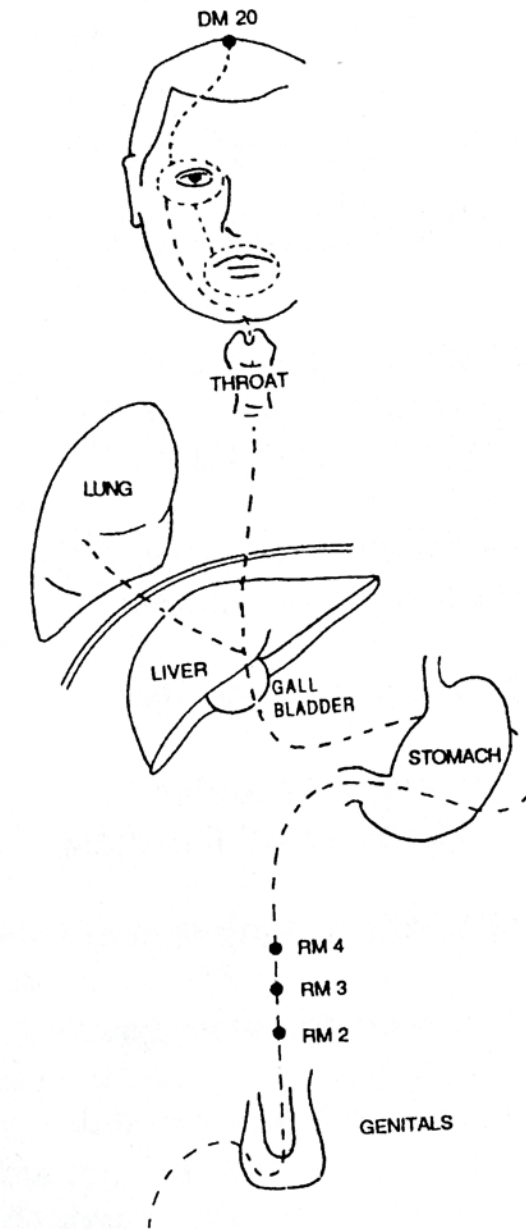


Illustration 2.1 Internal trajectory of the liver meridian

The liver

The liver is seen as the general and the issuer of strategies and planning. It can be fast and resolute in deciding for protection or attack. The element of war seems to be contradictory with the image of Jué Yin of being a retreat, a pool of silence. But remember a general is deciding the chaos of war from a quiet headquarter. The liver is storing great reserves of yin-blood. When the liver is healthy, like a general has all its supplies at the ready, both alert and 'peaceful', the liver has the ability to react quickly to changes in the internal landscapes, and mobilises the body's defences. It makes strategies and clears the pathways of chi. The liver organ is around the 9th thoracic vertebra.

Functions of the liver

The liver dredges, drains and regulates.

The liver keeps all options open and keeps the supply lines of chi open and moving. Its function is to drain also accumulated chi. It keeps clearing the pathways of communication. Do not forget that Tai Yin (LU/SP) is regulating the entire's body's chi, but the liver loosens and opens the pathways of chi when they are blocked. But the liver doesn't regulate chi in the same broad

way as Tai Yin. That's why we see in the beginning of the sun salutations this wide arms opening towards the sky, and the first lunge in the classical S.S- version stimulating tai yin, Spleen and Lung at the same time. When there is stagnant chi, we will use Jué Yin. Jué Yin regulates and opens the flow of chi, while the lung **Tai Yin** regulates the rhythm of chi for the entire body. The liver opens up the passageways.

When there are chronic problems with Jué Yin, when there is a lack of draining and dredging, and there is an excess blocked in the yin channels creating heat or inflammation, we will use the GB/TW channels to treat this, not Jué Yin itself.

***Tai yin regulates/ re establishes proper movement
in chi counterflow***

Jué yin dredges and opens the pathways of chi

The liver stores blood and nourishes the tendons

The liver function of storing blood includes the determination of where blood should go. This is the part where yin reverts to yang:

The blood circulates to the Jué Yin level to settle and clarify, blood reverts to where it is needed. Metabolic functions which involve the regulation of blood flow to particular organs or to the sinews and muscles, involve liver function in Chinese medicine.

Aspects of the relationship of the liver with blood:

- the storage of blood
- the assignment of blood to particular organs
- the impulse for movement of blood

1. This means problems with cleaning the blood, while it is stored, could cause symptoms like insomnia, irritability, dermatological issues, or menorrhagia (heavy menstrual bleeding)

(Heat needs to be removed.)We need to nurture liver yin.

2.Problems with blood assignment can give spasms, cramps or twitching, a lack of tendon nourishment, organ dysfunction.

3. Problems with the movement blood will effect the menstrual periods to irregularity, metrorrhagia, normal amount of menstrual bleeding, spotting at irregular intervals. Then it needs a good liver chi dynamic.

Problems with the blood needs dredging and draining, healthy Jué Yin function again by nurturing GB/TW with yang yoga and after LV/PC yin yoga.

	Common Symptoms of Dysfunction	Treatment Strategy
Storage and cleaning	Storage: certain types of menorrhagia (heavy menstrual bleeding) Cleaning: insomnia, irritability, skin problems	Nourish liver yin and blood, jué yin poses and liver poses
Assignment	Twitching, organ dysfunction, tendon nourishment	Regulate jué yin chi transformation, GB/TW yang and LV/PC yin
Impulse for movement	Irregular menstruation (metrorrhagia)	Dredge and drain, yin yoga spleen

Table: Liver and the blood

Uterine bleeding problems associated with heavy, severe blood flow are generally liver type. Slow, gradually leakage of blood, that may come at irregular times through out the month, is associated with the spleen.

The liver stores the ethereal soul

The ethereal soul contains a psychic aspect which manifests as courage. This is not aggression, but the courage to pursue ideas or plans first seen clearly by the spirit, held in the heart. Like a general preparing for its war strategies in the image of the old Chinese Classics, belonging to liver functions. We should plan and develop strategies to pursue our heart's goals, and maintain a balance between courage and recklessness. In normal health, the liver must be able to make swift, fearless decisions about the distribution of blood and removal of toxins, while also remaining with a degree of caution. The ethereal soul facilitates the ability of a person to observe situations, relationships or emotional conditions until the time is ripe for action where courage is needed. When a person has excessive courage or recklessness, then preservation is a balancing treatment or strategy in our yoga treatments. The goal would be to preserve liver blood, liver yin, which in turn houses the ethereal soul.

The corporeal soul is connected to lung function and essence (kidney) and is said to 'enter and exit', 'come and go'.

On the one side essence (kidney) and corporeal soul (lung) are connected and on the other side spirit (heart) and the ethereal soul (liver) are connected. The spirit-ethereal soul pair or

heart-liver pair are seen as a more yang pair and the ethereal-spirit pair as a more yin-pair.

the blood reservoir Jué Yin requires movement from the heart. Also the heart depends on the quality of the blood, settled and clarified by the liver.

Similar the ethereal soul is moved by the spirit, while the spirit is rooted in the body by the ethereal soul. In the relationship of heart and the kidneys Shao Yin, essence helps to 'root the spirit' in the body. Essence is a pre-natal rooting, which is more fixed, you could see it as a personality type rooting. Blood is a post natal substance and the ability of the blood to root the spirit might be compromised by problems with the quality of the blood. Essence and blood are both yin-natured.

When we talk about shao yin in its private chapter, we talk about the nature of spirit as it relates to the heart. Spirit is there described as 'the intelligence of life', and associated with our ability to receive and understand the world around us. The spirit located in the heart, is 'awareness' or 'consciousness' in its largest sense. The spirit involves the ability of a person to clearly achieve communion not just with other human beings but with the transformation of chi with the larger environment, or universe.

There is a similar yang natured movement from the ethereal soul, but it is more firmly rooted as it is rooted in the deep yin of the liver blood. The ethereal soul is connected with courage, but must be guided by the clear perception of spirit.

Spirit is relatively yang-natured and when healthy perceives the world with clarity. Ethereal soul is perceived as being even more yang-natured and its courage or recklessness is balanced by the deep yin of liver Jué Yin. The courage of the ethereal soul must be guided by the clear perception of the the spirit (shao yin). Without clear spirit, courage may become misguided, and recklessness may be acted upon, the blood will become deficient in an effort to keep the ethereal soul rooted. It is the spirit which leads the ethereal soul, just as the beating of the heart leads the movement of blood. It is the leadership of an emperor to his general.

With a clear understanding how the organs relate to each other and the basic chi transformation of the organs, we can understand the complex relationship of the 5 psychic aspects of them inter relating.

In the tai yin chapter we discuss how the yin natured corporeal soul is attracted to the movement of chi (yang natured) in the lungs. Similarly the yang natured etherial soul is attracted to the calm restfulness of blood in the liver. Further the corporeal soul and essence (Kidney jing) are thought to ‘exit & enter’ and considered the more yin natured pair. The ethereal soul (liver)/ spirit(heart) pair is yang natured and more involved in the interaction with the outside world, the corporeal sou/ essence pair is more related to the physical body. Essence is the most fundamental material substance in the body, and the corporeal soul manifests in the strength of the body as a whole.

		Mind	Organ	Relationship
Yang	Yang within yang	Spirit	Heart	Yang-natured ethereal soul is attracted to the deep yin-blood of the liver.
	Yin within yang	Ethereal soul	Liver	Like the beating of the heart, the spirit moves the ethereal soul (the spirit within the blood).
Yin	Yang within yin	Corporeal soul	Lung	The active chi of the lung attracts the yin-natured corporeal soul.
	Yin within yin	Essence	Kidney	The moving corporeal then stimulates essence. chi stimulates prenatal.

Table: Relationship of psychic aspects in the Chinese classic ‘*Divine Pivot*’

Jué Yin

1. Tara pose with elbow stimulation at LV-5 Luo point



2. deep shoulder stretch variations Caution! do not use this pose with shoulder injuries or with a past of dislocated shoulder



3. swan pose with flexed wrists for 1,5 min Lay down with elbows apart, or crossed arms for TW stimulation



4.a. neutralize r+l in banana asana 2 x 1,5 min



4.b. Come than a few minutes into squat pushing with the elbows the knees apart



Jué Yin

5. shoelace lateral to both sides with r+ l leg on top. IN the forward bending bring the arms for a little to the side, turn arms inward to flex middle finger back for 40 sec. than relax. also gomukhasana good for Jué yin

6. dragonfly lateral to the r+l+ middle

7. deer/saddle variation with arms in gomukhasana style behind back

8. Tara pose with hands folded towards sky



Jué Yin

9. square pose with shoulder clock at wall or modify with butterfly.

10. Than move away from wall and flex wrists in front of you for 1,5 min.

11. If you need to modify in square pose and stay upright just activate the middle finger with the mudra

12. come to butterfly hanging forward with wrists flexed to the side for 1 min. than lay yourself over bolster with arms back. By now you might have had more than enough PC stimulation in wrist and hands otherwise cross middle fingers.

13. Come onto bolster into dragonfly/neutralize with knees to chest and come to savasana



3

Shao Yin

The Shao Yin

lesser yin system

Shao Yin is the regulator and controller of the physiology of fire. This channel combines the functions of the heart and kidney and is at the centre of the yin aspect of the body. Shao Yin is the pivot between the opening at Tai Yin and the deep inward closing at the Jué Yin level (long yin of the liver/pericardium). The pivot or axis of Shao Yin is moved by the beating of the heart and movement in the gate of vitality (ming men) between the kidneys.

Within the three yin systems, movement at Tai Yin is covers the biggest area, because its nourishment spreads outward to meet the three yang channels. Movement at the Shao Yin level is characterized by the refined regulation of prenatal chi and the movement of blood. Later we will see that at the Jué Yin level, yang movement diminishes as the channel system moves towards a brief stillness before return.

Chinese medicine uses the Shao Yin channel to clinically drain fire and clear the heart, while also dredging, cleaning out and opening the yin collateral vessels. In this channel, the blood is invigorated, and stagnant blood and heat are transformed.

While this channel clears imbalanced pathogenic fire, Shao Yin is also the source of metabolic fire. The role of pivot or axis which Shao Yin plays in the three yin channels means that the

presence of fire ensures proper movement at the centre and pivot. Shao Yin includes the fire of ming men, the gate of vitality, and what we call the ‘sovereign fire of the heart’, all of which regulates the Tai Yin’s dispersal of fluids and nourishment outward and also facilitates the storage and assignment of blood (sending blood where it is needed) in the interior at the Jué Yin level. It might seem illogical that a yang-natured entity like fire might arise from a yin channel system. The key is to understand the concept of kidney essence (jing). Inherited from an individual’s ancestors, kidney essence is a fundamental yin substance that gives rise to fire at the gate of vitality. Shao Yin is the axis from where with its fire it regulates movement between the yin levels. The Shao Yin organs (kidney and heart) are responsible for maintaining the body’s warmth. While Tai Yin provides warmth through its nourishment, Shao Yin’s warmth is provided by the movement of the blood, and the physiological fundamentals of the gate of vitality and sovereign fire.

The most difficult concept of Shao Yin revolves around the meaning of fire. We distinguish different types of fire:

- pathological fire is heat; it is stagnant fire caused by imbalance
- the gate of vitality in between the kidneys; it is fire derived from ‘essence’
- sovereign fire of the heart

The organs themselves generate warmth, but in the channels and meridians, organ dysfunction can easily lead to fire being trapped in the channels. Stagnant fire is particularly concerned with heat trapped in the yin collaterals. When movement of the pivot (organs) is compromised or overactive, this will give rise to heat in the channels, either because of deficiency or excess. If the ultimate cause is related to Shao Yin (heart/kidney), then the root cause is deficiency – even if the symptoms appear to be caused by excess.

The two primary functions of Shao Yin are:

- draining fire and clearing the heart
- while unblocking and opening the yin collaterals

But another use of Shao Yin is when an acupuncturist clinically regulates the chi dynamic of the heart and kidney organs. An acupuncturist would use this channel to treat heart or kidney deficiency. There is a unique relationship between channel and organ function in Shao Yin. Each of the channels is unique!

Shao Yin channel: invigorates and transforms to clear fire stagnancy

Shao Yin organs: source of the body's metabolic fire.

Another aspect that adds depth to the concept of Shao Yin is the function of the pericardium which protects the heart. You would expect trapped fire to be in the Shao Yin channel, but instead it is trapped in the Jué Yin pericardium channel. To find the location of trapped heat in the heart, one must check Jué Yin as well.

Very often we choose to treat the pericardium instead of the heart. The pericardium is associated with ministerial fire. The heart is the house of the spirit and the emperor of the body, and for these reasons it is considered inappropriate to treat the heart directly.

The pericardium channel is associated with heart muscle problems and cardiac blood supply. Irregular heartbeat is found along the heart channel. Emotional conditions can be detected in both channels, but more often it is in the pericardium channel. An exception is anxiety and this is felt in the pulse change between HT-5 and HT-7.

The 5-phase relationship of the heart and kidney

The unique quality of the heart-kidney relationship is characterized by dynamic tension. While the lungs and spleen (Tai Yin) have a relationship like mother and child (earth gives birth to metal), there is a controlling relationship between the heart and kidneys (water controls fire). There is also a mother-child relationship in the long yin (Jué Yin) between the liver and pericardium. And, for the same reason, in the long yangs there is a similar unique relationship between the bladder and small intestine. Because of this, we do not balance Shao Yin like we do for the other long yin systems.

The relationship between the heart and kidneys is based on mutual strength and not on synergy, unlike the other two long yins. You could think of those two organs as two spinning magnets. In instances of insomnia, irritability, excessive dreaming, and palpitations, we call this heart/kidney disharmony.

When there is deficiency, we will also nurture Tai Yin (heart blood deficiency) and Jué Yin (kidney yin deficiency). Where Shao Yin is concerned, we have to look at multilayered relationships: the relationship with the whole channel system, how the heart and kidneys relate to each other, and the relationship of the kidneys themselves as the gate of vitality.

First check the kidneys on their own, then look at heart-kidney relationship, and then the relationship with the whole.

Organ		Meaning
Spleen	CONTROLS	The Spleen gathers the blood and keeps it within the vessels at the capillary level.
Heart	MOVES	The Heart moves blood like a pump and also moves consciousness.
Liver	STORES	Blood is held deep for rejuvenation and also assigned to where it needs to go.

(Dr Wang Yu - Yi, Applied Channel Theory in Chinese Medicine)

Yin organs and the blood

The kidney organ is yin essence which generates fire in the gate of vitality. The kidney is fundamentally yin, water by nature, which gives rise to fire! Think of the yin-yang symbol, the tai chi sign. While essence can be thought of as a yin substance, it has within it the seed of the yang-natured fire at the gate of vitality. At the same time, while the fire at the gate of vitality is

yang, it is rooted in essence. This fire coming from the kidneys is the ultimate stimulus of the chi transformation in all the other organs of the body. This is a fire-water balance within the kidneys themselves. In Shao Yin, there is also a water-fire balance between the heart organ (sovereign fire) and the kidney organs (water).

We can use the analogy of two spinning magnets. When the water magnet spins too slowly, fire is added to speed it up, and if the fire magnet spins too quickly, water is added to cool and slow it down. When they are out of balance, heart-kidney disharmony develops. This disharmony leads to deficiency in the kidney yin and heat deficiency in the heart.

The third aspect which might cause heart-kidney disharmony and imbalance in Shao Yin involves the channel system as a whole. In other words, when there is an imbalance in one of the organs, it can disturb the healthy balance of and between the kidneys. This is related to the fact that the kidneys are connected with the urinary bladder meridian which is the most exterior of all meridians: it regulates the heat and cold of the body by creating a lot of clear urine when the body is cold (kidney yin deficiency) or by venting heat through the skin.

The three levels affecting the heart-kidney relationship:

1. There is a fire-water relationship within the kidney organs themselves. Fire is generated at the gate of vitality. The result of the interaction of this fire and essence within the kidney produces 'source chi'

2. Within Shao Yin there is a balance of fire and water between kidney essence and the sovereign fire of the heart.
3. In the channel system as a whole, there is a regulating effect that maintains the heart-kidney connection. This is most clearly seen in the interior-exterior organ pairings. In the case of Shao Yin, the pairing with Tai Yang provides a venue for heat regulation through contact with the external environment. Nevertheless the other organs in blood and fluid physiology also play an important role in healthy Shao Yin function. The pathway of connection between the heart and the kidney looks after the fluid movement in the three burners.

Problems in the Shao Yin channel are the result of either excess or deficiency (Q: of/in ...?) but more often the root lies in organ deficiency. Most often there is a hyper heart function (excess) because of kidney deficiency. This is the most common imbalance of heart fire. It may appear to be heart excess (Q: excess of fire in the heart?) but it is actually kidney deficiency. Some symptoms are dryness of the body, mental disturbance such as irritability and heart disorder such as palpitations.

Pure deficiency in both Shao Yin organs involves weakness of the sovereign fire in the heart or kidney gate of vitality. The symptoms are low libido, oedema, cold limbs, fluid in the lungs, or congestive failure due to a lack of fluid movement. Oedema due to kidney dysfunction manifests more in the face (upper

burner), while that associated with the heart is found in the lower extremities (lower burner). This is caused by organ dysfunction, not channel dysfunction. It is the channels which drain the fire, clear the heart, and dredge and open the yin collaterals. It is the Shao Yin organs which are associated with warming the body. Channels and organs together regulate the complexity of fire.

Heat trapped in the Shao Yin channel:

- internally blocked by anxiety and agitated movement
- sores or fire toxins, shingles and boils are in this category
- stagnation in the collaterals of heart and brain:
microcirculation in the heart or brain (stroke, cognition, developmental issues).

The Heart

The heart is considered the emperor of the body and it holds ‘spirit clarity’.

Spirit seen in the Inner Classics as the intelligence of existence itself. Or in our terms, consciousness itself. It is thought to be an unseen intelligence which makes and allows us to interact with life. The heart is located at GV-11. The heart is held in place by ligaments around the 7th vertebra. So changes around 5-7th thoracic vertebrae indicate heart dysfunction. The heart is the pivot of blood circulation in the body, the connection between the internal storage of blood (pericardium/liver) Jué Yin and the infusion of external chi and nourishment for the blood at the lung/spleen level Tai Yin. The Tai Yin organs create the essence of blood (nutritive and protective) which is then moved by the heart.

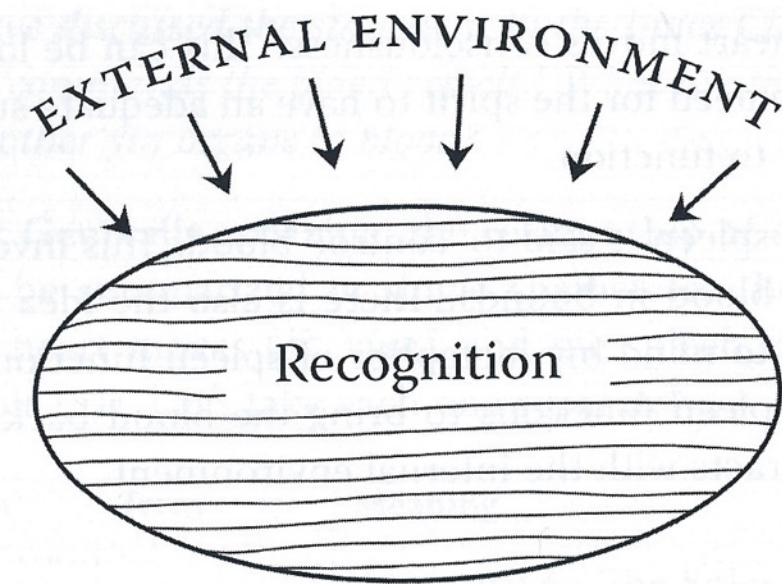
functions of the heart

Because of the contractions of the heart, it ‘commands’ the blood. When we talk about blood vessels, we also have to mention the yin collaterals. Considered the smallest vessels in the yin channels, the yin collaterals may be likened to the microcirculation of blood. As mentioned above, heat can be drained from the body and stagnation dredged from the yin collaterals via the Shao Yin channel. The generation of heat in

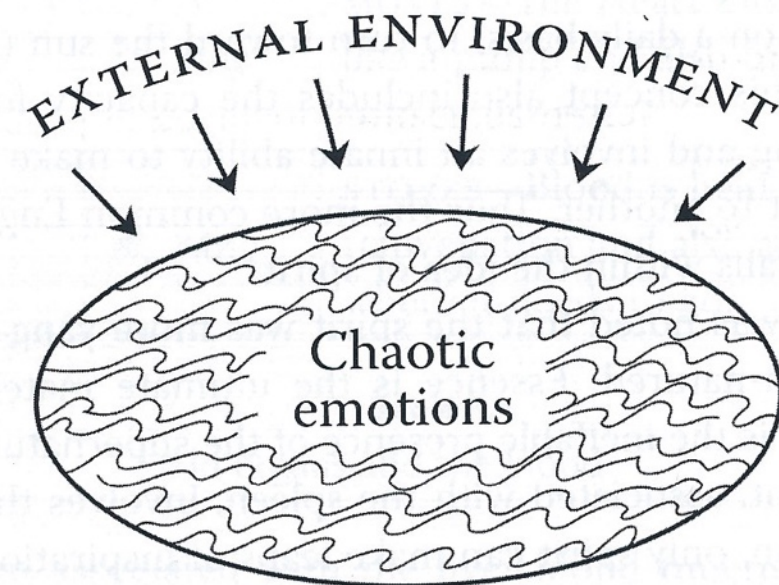
the body can occur with stagnancy in the yin collaterals, which causes boils and sores. Long-term stagnation can lead to mental disorders, memory problems, speech difficulties, or even stroke. In general, stagnation in the yin collaterals is harder to clear than in the yang collaterals. Yin collateral stagnation is in the blood, while the stagnation of chi occurs in the yang collaterals (yin is more material than yang: blood more material than chi). The yin collaterals are made to flow by treating Shao Yin, while yang collateral heat is moved by working on the affected yang channel. In both instances, the important underlying concept is microcirculation. The relationships of the other yin organs to blood are as follows:

- The spleen controls
- The liver stores
- The heart moves

APPLIED CHANNEL THEORY IN CHINESE MEDICINE



The heart mirror recognizes the true nature of the external environment when calm and undisturbed.



When clouded by the winds of the seven emotions, reality may become obscured.

Spleen controls

The spleen gathers the blood and keeps it within the vessels at the capillary level.

The spleen functions to bring blood back into the vessels after interacting with the internal environment.

The heart moves

The heart acts as a pump and moves blood. It also moves consciousness. Loosely put, the spirit needs an adequate supply of blood to function within the body.

The liver stores

Blood is held deep inside the body for rejuvenation and storage, and the liver carefully assigns where blood has to go in the body.

The heart is seen as the carrier of the spirit. It is the spirit which can make leaps of inspiration. The quality of the spirit in an individual has an effect on the five psychic aspects.

Without clarity of recognition by the heart, spirit, the 4 other psychic aspects become confused. You could view the heart as a pool of water. When the heart is calm, the surface of the water is calm – it can clearly reflect perceptions from the outside world. When the surface is stirred by the wind-like movement

of the emotions, then the reflection becomes muddy, and a person has difficulty perceiving the real nature of a situation.

The quality and health of spirit has a direct effect on a person's ability to keep the heart clear and calm. The heart also controls the tongue and is important in the context of speech or communication. Difficulty expressing ideas and so on is most likely due to heart dysfunction. Itchy sores, acne on the face or upper part of the body, and mouth sores are heat toxins in the heart channel.

The area of the 5th and 7th thoracic vertebrae is often connected with learning problems or cognition and speech problems in children. This area on the back might be tender if a person has emotional problems. Alzheimer, dementia, and other emotional and cognitive disorders in the elderly are related to brain function.

HT-5/KI-6 treatment

Insomnia and tendency to fear is a yin-blood deficiency of Shao Yin. Pain in the genitals is due to the accumulation of heat in Shao Yin as a result of a deficiency of kidney yang. Incontinence also involves the heart Shao Yin.

The Kidney

‘The kidney holds the office of forceful accomplishment and is the issuer of wondrous talent. ‘

The kidney is an organ of “doing and striving”, and in this shows the importance of the kidney as the material root of the body. The kidney is the root strength from which one rises when there is an urgent need. The physical strength of healthy kidney essence, also offers the mysterious talent for reproduction. Forceful accomplishment is the association of the kidney with the will. The will is the ability to do and strive in the world, with the eventual goal of reproduction. This is the realm of kidney. The kidney is said to be located around the 2nd lumbar vertebra, roughly level with the belly button.

Functions of the kidney

Stores essence

Essence is the yin natured root of the gate of vitality, or ming men, the driving force behind all life processes. Essence is the most fundamental physical manifestation of a human being’s inheritance of its ancestors. The interaction of essence with the chi derived from fluids, food and air is the base for all physical activities of daily life. Essence gives the guidance that

creates human form from the elements or fruits of the earth. Essence provides the fundamental spark that begins the chi dynamic of all the other organs. The urge to take our first breath comes from essence stored in the kidney. Essence moves with the corporeal soul connected to lung. The lung is the director of chi in the body, while the essence is the spark that begins the chi dynamic. Essence is the yin to the yang of the spirit (heart), and the physical strength of the physical body (yin) depends on essence. The waves of growth and decline of the human body reflects are a manifestation of the outward decline of essence. Essence balances and roots spirit in the body by bringing the insights of ‘intelligence’, wisdom, in reality. Its the balance of fire and water. This is a different rooting than the ethereal soul, the liver. The ethereal soul provides ‘coming and going’ for the spirit. The liver’s ethereal soul provides a rooting of the spirit by its abundance of post natal chi. Kidney by its essence via prenatal chi.

The ethereal soul is moved by spirit as the beating heart moves the blood.

Kidney governs the bones

The kidney is responsible for the growth of bones, especially during childhood. This is seen as a visible manifestation of the fullness of essence.

Stores the will

A person's ability to persist, to put their mind to something and follow through with plans, is linked to kidney. The concept of will, in Chinese medicine is linked to the concept of essence. The will depends on essence.

The ability to stay steadfast depends not on the metabolism of essence and its quality. Activities that waste essence will also eventually begin to compromise a person's will. By contrast to the yang natured spirit, essence roots the physical body. The balancing aspect maintained by essence and spirit is part of shao yin physiology. Our intelligence must be supported by a strong physical body. When the heart and the kidney are not 'communicating', a person may have an abundance of interesting ideas, but they are not held or brought into reality. It is important to keep the reflective pool of the heart calm and clear so that will/ intention can focus on real and attainable goals.

Opens the ears

The ears are related to the kidney, and with ear problems, often the kidney is involved.

Ear problems involving the bone structure of the ear and the nourishment of the ear drum is kidney related. Problems of the auditory nerve, more often liver gallbladder imbalance (ringing in the ears). Problems with blocked ears are more often spleen.

Other imbalances

The kidney's ability to forcefully accomplish suggests this organ's ability of bursts of adrenaline in stressful situations. The ability to rise and perform in highly stressful situations is associated with kidney. On the other side, excessive stress will eventually damage the kidney. Many types of allergies or autoimmune disorders are associated with the kidney's. These cases need strengthening of kidney yin. Chronic allergies, sinusitis, or allergic asthma. Harmonising lung and nurturing kidney yin. Problems with the endocrine system, hormonal imbalances are related to kidney chi.

Shao Yin

1. Tara pose (butterfly) with elbows in LV-5 point for 2 min. Then relax into Tara 2 min.
2. Deep shoulder stretch
CAUTION! Students with shoulder injury or dislocation in the past do NOT practice this asana
3. Butterfly with belt. Come forward. Advanced variation with flexed wrists. You can also just come forward and spread the arms forward or to the side. Namasté arms deepens the pose
4. neutralize in down ward dog. For high blood pressure head on bolster



Shao Yin

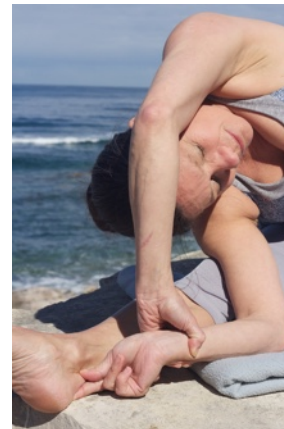
5. half butterfly variation forward bend. Cross the pinkies for heart meridian. with heart beating sensations let go of the pinkies.

6. dragonfly place low arm behind achilles tendon KI-4 and hold lower arm with the upper to stimulate HT-5 change to LU-5/KI-7

modify

on: place ankle behind achilles for KI-4 and cross wrists for HT-5

7. half saddle variation with gomukhasana arms. Can modify front leg with bending. bring body forward after 1,5 min.



Shao Yin

8. butterfly with shoulder
clock r+ l



9. saddle pose with wrists
flexed and fingers folded
back. For modifying see
manual yin 1



10. twisted caterpillar r+ l
advanced variation



11. crane with arm
variations for shao yin



Shao Yin

13.advanced variation r+l



14.advanced variation r+ l



15. savasana





4

Tai Yin

Tài yáng



Tai Yin

The yin organs are the foundation of classical Chinese physiology, and they are discussed first in the classics, before the yang organs. Tai Yin or ‘Greater yin’ is the most external, and originates the spleen and lung meridians. On the yin levels, function begins to take physical form.

The six yin organs are the generators of the fluids, flesh and blood that comprise the physical body. Tai Yin, originating the spleen meridian, starts at the big toe and runs through the inside of the leg and the upper body. It comes together at the lung point on the inside of the shoulder joint, where it runs over into the lung meridian at the top inside of the arm to the thumb. Tai Yin may be thought of as opening the yin channels to the internal environment.

Tai Yang (bladder/small intestine) opens to radiate warmth and defends the exterior. Postnatal chi, the ultimate product of yin organ physiology, percolates outward from tai yin to nourish the body. The spleen and lung organs and channels have a very close relationship, as is the case for all six pairs. Tai Yin works with Yang Ming (ST/LI) in a coordinated system of fluid and food metabolism. Tai Yin is associated with dampness. This affinity with dampness at Tai Yin is balanced by a corresponding affinity for dryness at yang ming. Yang Ming is the most internal of the yang levels, while Tai Yin is the most external of the three yin levels.

Yang Ming comes from the yang organs; it belongs and pairs up with the lungs and spleen in the five element theory.

Nourishment, in the form of nutritive blood and refined fluids, opens outward to the internal environment from tai yin, while food and raw fluid (such as drinks) from the external environment are transported inward through the passageways of Yang Ming. This is where the internal (yin) meets the external (yang).

Tai Yin metabolism may be divided into two basic functions: the regulation of dampness and the distribution of nutrition, which are interrelated.

Dampness

Our body's nutrition travels through a fluid medium. So Tai Yin integrates, and in a healthy body it regulates external dampness, like humidity, with the production of healthy fluids internally. The lungs make an important contribution to this, as they create the movement of chi which is vital for the circulation of the spleen

Nutrition

Tai Yin is the source of the body's nourishing postnatal chi. The spleen transforms food and drink to become nutritious blood. The transformation of chi in the lung part of Tai Yin together with the beating of the heart, creates the flow of nutrition throughout the body and outward to the skin.

How the Lungs and Spleen Work Together at Tai Yin

The lungs and spleen are involved with the metabolism of fluids and nutrition. The intake of external chi from the external environment by the lungs provides the driving force for distributing fluids and nutrition from the spleen to the rest of the body. When the body is in imbalance, for example, if it is holding too much liquid as with edema, fatigue and low appetite, it means there is a lack of spleen chi, or in other words, an excess of dampness. Dry cough, weakness and muscle atrophy affect the lungs.

Tai Yin is the most connected to the outside environment of the three yin systems: Tai Yin lung through nose and trachea, and through its relationship with the skin, and spleen through the mouth and stomach.

The Spleen

In “the Inner Classic” is mentioned how the stomach and spleen are the only two organs described together, as they have a unique, close relationship. All the other yin and yang organs are described individually. This uniqueness is also shown in that their meridians run close together on the leg, and that the stomach is the only yang meridian which runs at the front of the body. In some descriptions of the five element theory, you will see that the element Earth in the middle of all the other elements. The spleen is seen as the centre of the five yin organs: it facilitates distribution and nutrition, and is connected to the T-11 vertebra, which is a significant centre in qigong/chi kung; It is a point on the governor vessel (GV-6).

We have to remember that in Chinese medicine the function and anatomy of an organ is the concept of an organ. For the spleen this is:

- the function of transforming dampness
- moving the chi
- maintaining the limbs
- storing intent, moving from clear intention to worrying and being fearful in circular repetitive thinking
- governs blood

Emotion	Effect of Qi Transformation	Organ often affected
Joy, elation	Causes qi to slacken; moderates excessive emotions	Heart
Anger	Causes qi to rise; moves to the head; blood flows qi in counter flows	Liver
Thought / thinking, pensiveness	Causes qi to know and bind; qi dynamic doesn't move	Heart, spleen, stomach
Sorrow	Dispels qi; prevents free flow in the upper burner by depressing the lung	Heart, lung
Melancholy worry	Effects not described in <i>Inner Classic</i> ; often combined with sorrow	Lung, spleen
Fear	Causes qi to descend; kidney fails to hold urine, faeces, or even essence	Kidney
Fright	Causes disorder of qi; affects the clarity of the heart; one cannot think	Heart

Table: Seven emotions describe interaction with the external world

Mind	Associated Organ	Character Attribute
Corporeal soul	Lung	Tenacity, physical endurance
Intent, reflection	Spleen	Organised, logical thought
Spirit	Heart	Spark of intelligence, 'recognition'
Essence / Will	Kidney	Ability to finalise intended actions
Ethereal soul	Liver	Balanced courage

Table: Five physic aspects describe inherent character

All this is part of Chinese spleen physiology. The channel system is another system for understanding the interaction of the organs, but it is also an overarching system that unifies all other approaches into a networking Whole of Unity. The larger categories are the six levels of the long yins and yangs; the smaller categories are the individual organs.

The spleen's physical location is in the centre of the body, situated below the lungs and heart and above the kidneys and the liver. The importance of dampness and dryness is also reflected in the fact that tai yin and tai yang run close together

on the body. The stomach meridian, the yang organ teamed up with spleen in the five element theory, runs over the yin abdomen, the storage area of fluids and food. The spleen's relationship to blood is interconnected with its function as provider of nutrition.

While the heart gives movement to the blood and the liver stores blood in its deepest levels, it is the spleen which governs its external environment inside the body, that is, the smallest blood vessels that intersect with the fluids surrounding the cells. The liver is responsible for holding the blood in the large vessels and storing it in the deepest levels, while the spleen's function is in the reabsorption of blood on the level of small blood vessel circulation.

So the spleen functions at two levels: transformation of food and fluid, and then where blood leaves the vessels. You will see this in the role tai yin plays in maintaining the quality of the fluids. If the fluids in this cellular environment begin to lack nutritive quality, then dampness will result.

The spleen has a strong relationship with blood as the provider of nutrition where the smallest blood vessels intersect with the interstitial fluids surrounding the cells. For example, if one bruises easily, this implies a lack of proper reabsorption of the blood at the capillary level. When you bruise easily, this shows that the most external level of the internal environment is not properly maintained. Many dermatological conditions are rooted in the inability of the spleen to nourish the skin through

its cellular bath. Tai Yin needs to be balanced in the treatment of psoriasis and eczema.

The concept of overthinking described above provides an example of how the five psychic aspects interact with the seven emotions. A person might have an inherent ability to focus intent due to strong spleen function. This type of person would be less likely to suffer from excessive thinking (which is the emotion of spleen). Thus, one could say that the psychic aspect of the spleen (intent) can be affected by an excess of its emotional aspect (thought, worrying). The relationship of the psychic aspects to the emotions is unique to each of the organs and should be considered carefully by combining physical symptom patterns with observed emotional states

On the inside of our body, tai yin is responsible for the transformation of nutrition and dampness. The spleen function of ‘moving the chi’ is interdependent with the function of nourishment. Whether there is more lively postnatal chi available is dependent on the transformative action of the spleen. In order to move the chi, the spleen and lungs work together to combine nourishment with external chi from the environment.

The spleen’s relationship to dampness is quite complex. On one level the spleen dislikes dampness and transforms dampness, but a certain amount of healthy fluids is needed for proper spleen function. This is the concept of spleen yin. Spleen chi is involved in the removal of unbalanced, pathogenic dampness, while spleen yin is involved in providing the nourishing fluids

and nourishing aspects of the blood. While dampness, fluids and the nutritive aspects of blood share similarities, dampness is the result of imbalance while the other two are part of a healthy, necessary physiology. Dampness and healthy fluids are not of the same nature, and one does not become the other. There are no treatment principles in which one becomes the other. When dampness has become an imbalance, transformation is basically a process of removal.

The important rhythms of spleen functions are facilitated by the even breaths of the lungs. Consequently many conditions will benefit from regulating the interaction of these 2 organs. LU-5, SP-9 very often used. The lungs are the “prime minister” of the “emperor” called the heart. The true chi brought into the body by the lungs are necessary to activate heart blood.

Thus the lungs and the heart are the ultimate sources of movement for both chi and blood. The administration of chi begins (but does not end) with the lungs. The lungs are said to hang from the third thoracic vertebra. Changes palpated along the spine in this area might not only mean an imbalance in the lungs but also digestive disorders that are rooted in a lack of the rhythmic movement of chi from the lungs.



The function of the Lung

The lungs are responsible for respiration in the broadest sense. Besides the act of breathing the lungs are also responsible for the infusion of chi through the body. Lung function is therefore thought to be everywhere in the body.

Either at the cellular level or within the lungs themselves, tai yin lung function is associated with the separation of clear and turbid chi from the external environment. Inhalation brings the true chi of the environment in to the body, while exhalation sends turbid chi out.

This is an important part of the tai yin function of maintaining the nutritive quality of fluids within the body. While the spleen provides nutrition through the nutritive aspects of the blood, the lungs are the ultimate source of chi in the fluids. Thus both nutritive and true chi travel in the fluids on their way to the cells of the body.

The diffusing action of the lungs sends chi and fluids up and out to the skin. The descending action facilitates inhalation, balances the middle burner (spleen), and facilitates movement in its paired large intestine organ. The second lung function is the nourishment of the skin and body hair, which depends on the proper outward diffusion of the lungs. The health of the lungs is therefore reflected in the quality of a person's skin. Skin

elasticity is a reflection of the ampleness of the lungs. A deficiency of lung chi is therefore associated with a dry, dull skin tone.

The heart and the lungs work together in the upper burner to regulate the metabolic pace of the other organs. Once again, we can see the importance of rhythm in Tai Yin. The pace of the breath guides the beating of the heart.

The lungs hold the corporeal soul, which is reflected in the physical strength of the body, and also in a sense projected by a person that ‘whatever is undertaken can be completed’. The confidence that a person inspires in others can therefore be affected by the state of that person’s corporeal soul. A relatively yin-natured mind, the corporeal soul radiates upward and outward to the surface with the chi of the lung. It is not directly observable, but is a strength that can be sensed by others.

If somebody has corporeal soul strength, this means that they have the ability to endure and stick with a task. Why is this quality associated with the lungs in particular? It is because the relationship of lung chi to kidney essence means that strong lung function provides the chi that allows kidney essence to manifest as a strong body – one that is able to endure physical challenges. A person with a strong body must have strong lungs. The lungs are not the root of a strong body; that is provided by kidney essence. However, without the lung chi, the kidney essence cannot effectively take root to become material strength. The corporeal soul can also be seen as the strength of

a person’s body, the ability to to do physically challenging work over a long period of time.

The corporeal soul matches the kidney essence as it goes in and out. That essence is the most yin-natured substance in the body. The movement of kidney essence is facilitated by the corporeal soul. Prenatal essence requires chi that arises from the lung in order to actualize, like a seed needs sunshine in order to sprout. This is the relationship of the kidney to the lungs.

The lungs are associated with the emotion of sorrow. In Chinese, the character for lungs also means pessimism. When the lungs are healthy the corporeal soul is healthy and a person will maintain a positive outlook. This optimism often depends on the physical strength of the body, that is, a strong corporeal soul. When sorrow affects the lungs’ chi transformation, then the corporeal soul is affected in its ability to manifest a strong physical: body. Sorrow causes the collaterals of the heart to become agitated and disturbs the lobes of the lungs. The upper burner does not have open movement. There is heat in the middle.

A vicious cycle can be created, in which grief compromises postnatal chi production. The relationship between sorrow, the corporeal soul, and lung function is multifaceted. Weak lungs or a lack of corporeal soul strength may leave one susceptible to sorrow, but excessive sorrow can also damage the strongest lungs.

The most important thing to remember regarding the lungs is that they govern the chi of the entire body. This means that the

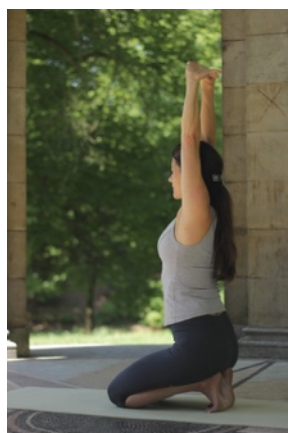
tai yin channel can be used in many types of dysfunction in chi transformation, such as incontinence and other bladder dysfunctions, not just for spleen and lungs.

For Arthritis SP21 on the side of the ribs.



Tai Yin Sequence

1. Frog pose: stretch arms forward and flex thumbs back, the head and upper body can also rest on a bolster. Modification see yin 1 manual
2. Fold the legs underneath sitting bones and curl toes under, stretch the arms overhead with hands folded and wrists flexed
3. Come to sphinx variation with one leg in frog r+l
4. Come into anahata and bring the thumbs backwards for 1 min. then release the hands in normal anahata, can come in variation with 1 arm in front of the other, r+l side

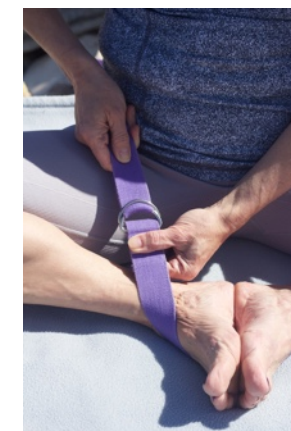
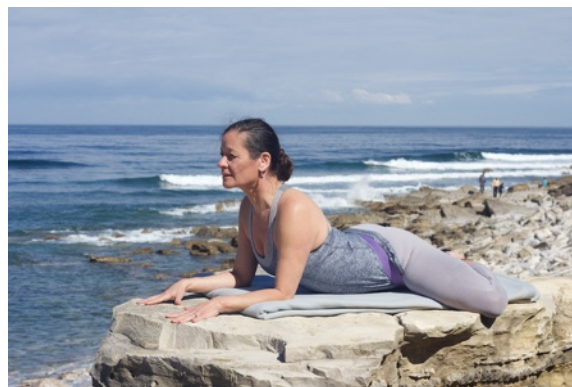


Tai Yin Sequence

5. Come to sit in butterfly. Bring belt behind back and over the legs but underneath the feet. Bring the body forward; the feet can be higher in the air than the rest of the body. The belly can rest on bolster if needed. See variations possible for Tai Yin stimulation.

6. Neutralize in dolphin for a few breaths and come to supported down ward dog.

7. Sitting swan with hands flexed back for 1,5 min. Come down in to sleeping swan, arms can be in gomukhasana arms or fold 1 arm underneath neck and fold other arm towards the shoulder. Can use belt to bring hands together.



Tai Yin Sequence

8. child pose with thumbs interlacing for 1,5 min then release the arms and hands.



9. square pose with wrists flexed back for 30 sec., then let crown of head come forward, can be supported by bolster. r+l



10. Can also cross the arms r+l or modify photo 5,6



11. half saddle variation l+r with hands reversed in namasté or just hold the elbows with the hands folded behind, stay for 1,5 min and come forward. You can support with bolster or block underneath head



Tai Yin Sequence

12.cat pulling its tail
variation



13.half saddle variation
r+l or full saddle with
arms behind in namasté



14.deer pose variation with
foot on top or right foot
next to left knee



15.full saddle with arms
stretched behind thumbs
flexed back for 1,5
min.Modify saddle pose
where needed see yin
yoga manual1



Tai Yin Sequence

16. Come to lying twist, modify with pillow under legs if needed

17. come in butterfly with bolster parallel to pelvis and bring arms back for 1 min.

18. Neutralize with knees to nose

19. savasana



5

Yang Ming

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Yang Ming

the stomach and large intestine meridians

‘yang brightness’

At Yang Ming the external aspect of the body closes inward toward yin. After Tai Yang and the pivot Shao Yang, this level Yang Ming is closest to the most external yin level, Tai Yin. The channel brings together the digestive functions of the stomach and the large intestine and you can describe it as the interior aspect of the exterior (yang) aspects of the body. Yang Ming connects the mouth and the anus the beginning and the end of the digestive track. Yang Ming is particularly associated with movement and fluid balance along the internal pathway of digestion. That's why the yang flow of yang ming has a lot of repetitive, rhythmic movement. Another statement is that yang ming is ‘full of blood and chi’, and is the warm core within yang. Of course yang ming is closely related to Tai Yin (note: lung and spleen the 2 yin organs belonging to the five element theory to the 2 yang organs stomach and large intestine). Tai Yin being the next level turning inward, as being the most outward of the three yin levels. The fullness, the richness of Yang Ming is dependent on the spleen for the facilitating of the transformation of ‘the water and the grains’. The stimulus from prenatal fire from the gate of vitality became the primary metabolic stimulus at Shao Yin and Shao Yang,

but at yang ming, that stimulus evolves to the generation of abundant radiant warmth as post natal essence derived from our raw food.

The process of stomach fermentation needs warmth, and also warmth is needed on the large intestine level to re-uptake liquid and create the waste which leaves the body.

Yang Ming points are often used for chronic disease. It might be possible with Yang Ming stretches to effect and rebalance this channel. When you remember the image of the dumpling steamer, you could say Yang Ming are the dumplings themselves. Yang Ming is ‘held on the inside’ of yang, while being warmed by steam from below (the yin levels).

The heat one feels radiating from a living body comes from this great post natal reservoir of Yang Ming chi and blood. The 2 pivots Shao Yin (KI/HT, the source) and Shao Yang (GB/TW, the transport) serve in those manners ‘source and transport’, the pre natal chi.

The Yang Ming organs require a constant temperature, of dry warmth's but not too dry, and constant pace of movement. If it is too dry, too moist or no movement or too fast, food will not properly be digested and nutrition not absorbed. Loose stools or constipation will result. Imbalance can cause stomach and large intestine too become warm and dry, encouraging each other towards yin deficiency. If the spleen isn't balanced then it's not able to integrate fluids, or if a lung is out of balance this may lead to dampness. One can see how the yin-yang paired organs act to balance each others tendencies to excess or

deficiency. When movement and warmth are unbalanced, one can regulate the Yang Ming chi dynamic with the uniting sea point ST-36 on the lower leg. (This is also the area we tap on in Gang ya yoh Tao). Some types of diabetes are related to the dysfunction of Yang Ming. An excess of heat arises in the stomach which makes proper absorption of the food more difficult.

ST-36 and LI-10 are used with Yang Ming deficiency to treat problems of absorption or chronic colitis. These points are easily reached in yin poses.

Another common Yang Ming pair are LI-1 on the finger and ST-45 on the toe for toothache, hemorrhoids, or sleep disorders, and eczema. Also easy to integrate in a yin yoga pose.

Large Intestine

In Tai Yang we have seen that the small intestine creates material transformation, separating and sorting. The large intestine is a transport master, so it is more of a passage way than a place for further refinement. It maintains constant movement. Paired with the yin organ lung and benefiting from the rhythmic movement from tai yin, the large intestine looks after downward movement in the lower burner. Comparable to apana vayu in ayurveda.

Functions of the large intestine

The large intestine oversees a process by which digested food undergoes its final transformation. The products from the metabolism from the spleen-stomach and small intestine reach the large intestine where they are completely transformed from a substance with some nourishment left and turned into waste that needs to be removed from the body. While small intestine separates clear from turbid the large intestine transforms absolutely into waste.

Removes fluids

The large intestine also has a role in fluid absorption. While the spleen is the source of fluids in the body, the large intestine serves as a final step in fluid metabolism. If the large intestine fails to remove it, this results in water diarrhea. This has an even consistency, but when the spleen is deficient it creates undigested food and will be visible in its diarrhea.

Some types of deafness and tinnitus are due to Yang Ming channel stagnation. This type of deafness and tinnitus is often easy to treat and should not be confused with kidney pattern tinnitus. The Yang Ming condition involves excess in the collateral channels (connecting channels) of the large intestine.

Stomach

‘The spleen- stomach holds the office of granaries and issues the five flavours’

The stomach and spleen in Chinese Classics are a yin and yang pair and are placed in the centre of the body, and also in some versions of the five element system the element earth is placed at the centre. Its also in the centre of the triple burner.

Sometimes there are clear distinctions between the yin and yang organs, but with spleen and stomach in the Classics it is like a ‘grey area’, where it is unclear where one begins and the other ends.

They are very closely connected, and their channels run close together over the front of the body. Also tai yin (SP/LU) and yang ming (ST/LI) meet each other between the exterior and interior levels of the body. They are both very closely involved in the process of digestion (office of granaries) and the five flavours relate to the abundance of our food turning into nutrition within our inner landscape. Stomach heat, and also large intestine has that tendency in Yang Ming, can lead to yin deficiency.

Function of the stomach

stores and decomposes

As already mentioned in the Tai Yin chapter, the stomach is the first stop for liquid and food and is fermented in the stomach, and after that the spleen transforms more refined essence of food and drink into the nutritive aspect of blood, and is then combined with external chi in the lung. The lung governs the chi of the entire body, The rising and descending of the lung chi, creates a rhythm, and also the rhythm of the spleen, the holder of intent. This rhythm includes the rhythm of peristaltic for digestion. The regular movement of the large intestine depends on the lung chi, may be similar as with prana vayu influencing apana vayu in ayurveda.



6

Shao Yang

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Shao Yang

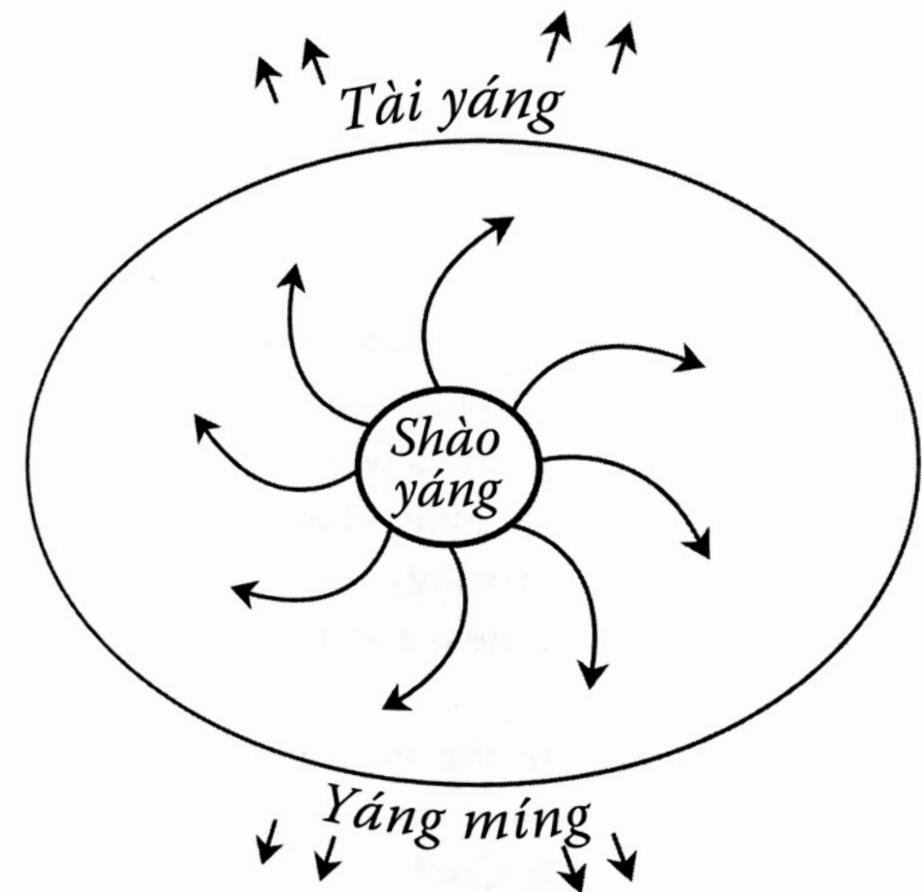
The lesser yang system

Triple warmer and gall bladder channel

Shao Yang is the axis or pivot between the opening at Tai Yang (UB/SI) at the surface and the closing of Yang Ming inward toward the yin levels. The yang pivot connects together the triple warmer and gall bladder.

The skin and the external surfaces are ruled by Tai Yang (UB/SI), and the pathways of digestion are ruled by Yang Ming (ST/LI); all the other yang areas of the body are ruled by Shao Yang. This is because of the characteristics of the triple warmer. The pivot of the three yin levels is Shao Yin and is associated with movement and regulation, and this applies to Shao Yang as well but it is external to the internal organs.

The Shao Yang channel is used for clearing and draining heat and dispersing stagnant chi. Conversely, if the Shao Yang function is compromised, heat and chi become stagnant or they accumulate. Charged with the distribution of source chi and chi (the triple warmer), and absorption in digestion (the gall bladder), Shao Yang must stay in the middle of the three yang levels. As yang organs, their primary function is the maintenance of movement. Shao Yang regulates not only the climate surrounding the internal organs, but also all the other structures of the body as well. Shao Yang regulates in the middle of the



three yang levels. In the case of the triple warmer, it moistens and warms the internal organs, while facilitating the transport of fluids, which are first separated at Yang Ming and outward toward Tai Yang for the distribution of sweat above, or urine below. At the same time, the gall bladder is the pivot for digestion in the three yang levels.

Recalling the image of a steamer, Shao Yang is the ability to hold or release steam. Shao Yang is paired with Jué Yin (LV/PC) providing fire and movement to enliven the stillness of the deepest yin. Jué Yin is stimulated by paired yang organs in Shao Yang. The gall bladder assists the liver in decisions of blood division to the organs. For centuries, the pairing of the

pericardium and triple warmer has been a subject of debate because of their ‘formless’ nature. The function of the pericardium, that is the tissue surrounding the heart muscles, is different than the function of the heart itself. Modern science and the Chinese vision differ in their interpretation of the triple burner.

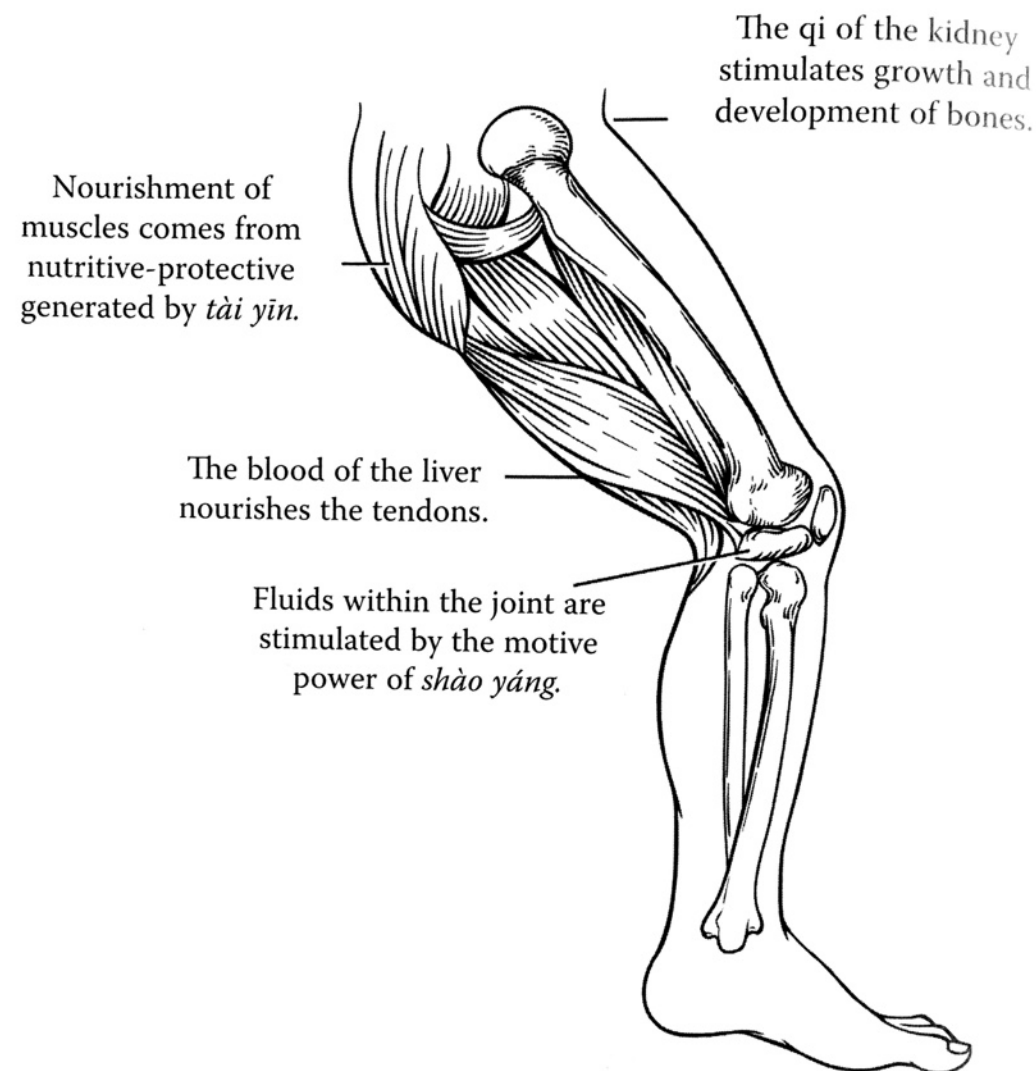


Fig. 9.2
The movement of muscles and joints depends on the coordinated functions of multiple organs and channels.

Shao Yang is associated with ‘sinew bones’ (joints). This concept is different from the liver function ruling and nourishing the tendons and the kidney’s role in bone development. The liver nurtures the tendons through the blood, and the kidneys nurture the bones through essence and marrow. Shao Yang is associated with movement in the joints. So, while the liver nourishes the tendons, the kidneys facilitate bone development. Shao Yang is responsible for the movement in the space between the bones and the tendons. It is important to distinguish nourishment, a yin function, from movement, a yang function. If either the tendons or the bones lack nourishment, nurture the liver or kidney. On the other hand, if there are problems with moving the joints due to poor fluid circulation, look at Shao Yang. The movement of fluids by Shao Yang brings nourishment to the sinew bones, or joints, and Shao Yang also takes metabolic waste away.

The classics describe the synovial membranes and fluid as ‘the water pathways issuing from the triple burner’. When Shao Yang is out of balance and illness comes to this layer, it is characterized by ‘summer heat’, heat and damp at the same time. When the ministerial fire of ‘the gate of vitality’ at the kidneys is not sufficiently rooted in yin (= deficiency), it can flare upward to the Shao Yang level. Normally the ministerial fire comes from the kidneys and it enlivens the beating of the heart, while travelling through Shao Yang. Shao Yang requires this fire. Shao Yin ministerial fire is like heat radiating from a

cup of tea, while at the Shao Yang level the ministerial fire is like a flame.

In a healthy body, the fire stays within its bounds to stimulate Shao Yang, but in the case of kidney yin deficiency or gall bladder stagnation, the flame ascends in a counterflow.

Symptoms are headache, dizziness, red face, dry mouth, and tightness in the chest; a person might also suffer from constipation. If there is a lack of movement around the Shao Yang pivot and a lack of fire to move it, the liver will also be affected and unable to clear waste.

In the case of Shao Yang deficiency and Jué Yin excess, there is dryness in mouth, nose and eyes and a lack of responsiveness to the external world, for example, we see this in people who take anti-depressants and do not experience highs or lows. Or looking at it in another way, anti-depressants have an effect on the liver and its ability to drain and dredge, to clean. When a person stops taking anti-depressants, this is the reason why pronounced highs and lows return or even worsen: it is a stagnation that has not been properly cleared. In this case you might want to warm the gall bladder with yang flow and yin yoga afterwards, nurture the liver, and Shao Yin (KI/HT) which improves the flow of ministerial fire.

It can also become clear that Shao Yang is stagnant or deficient and it requires movement. Shao Yang is treated when there is trouble in the joints, bones or space between the organs. Or there could be cysts and boils. Tinnitus and high blood pressure

can be treated by creating movement in the gall bladder and triple warmer.

Triple Warmer

The 'Inner Classics' describes the triple warmer as an organ of irrigation and waterway management. It states that the postnatal essence (the essence from food/water intake) moves, and chi is transformed, within the pathways of the triple warmer. The pathways of the triple warmer are involved with all chi transformation in the body. In modern terms it could be the removal of waste and nourishment at the cellular level. It is in the cells that activity begins and ends. The extracellular level that bathes this process might be the triple warmer. We could say that the triple warmer functions through the fasci.

The primary stimulus is 'source chi', which comes from the gate of vitality situated between the kidneys. This is the process from Shao Yin to Shao Yang (both pivots). The primary stimulus is prenatal, or in our modern understanding it may be comparable to 'genes'. According to the Classics, the primary stimulus is the director over the source chi and is responsible for the movement of the three types of chi through the six yin and six yang organs. Source chi is like a spark.

Like a living river, the environment of the triple warmer is aqueous, widespread and everywhere, and is the pathway and

the environment of source chi. Unless this environment is properly maintained by the triple warmer, the primary genetic, essential spark of the gate of vitality cannot do its work. So there must be a free and easy movement within this environment. The function of the triple warmer in the human body is comparable to the complexity of a natural landscape with rivers, creeks, animals, insects, minerals and numerous micro ecosystems.

The shape of the triple burners

In the old Classics, the function and the location of the triple warmer can be defined but not its form. Although there is a description of three abdominal bags around the three areas of lungs, the digestive system, with a sack underneath for the genitals and bladder, the triple warmer can be likened to ‘clothing’ around every thing in the body. The form of the triple warmer is defined by the organs within it. This ‘clothing’ is also found around muscles, nerves and vessels. The triple warmer is associated with the fluid-filled spaces of the body. These are the linings and connective tissues all effused with interstitial liquid. The concept of the triple warmer excludes blood. All the fluids from the linings of the triple warmer come from the blood and return to the blood. At this level, the breakdown of food leaves the blood system and travels through the interstitial fluids to the cells. Keep in mind the functions of Tai Yin, the nutritive aspect of the blood. The transfer of waste from the cells into the venous capillary system involves a similar interstitial leap. The lymphatic circulation is part of a modern

view of the circulatory system; triple warming involves not only the lymphatic system but also intercellular spaces which according to Dr. Wang the lymphatic system cannot reach. Part of the Chinese concept of the triple warmer is the mesenteric lining that attaches the internal organs to one another and the abdominal cavity. This lining is also filled with interstitial fluid. In terms of Chinese medicine, wherever nutrients, ions, and hormones are found within the interstitial fluids, they constitute ‘the water and the grains’, ‘the beginning and end of chi’. Like its paired yin organ the pericardium, the triple warmer is a tissue lining, whose significance is broader than the Western vision of anatomy. The Classics say that the lining surrounding the organs is the pathway of source chi, like a spreading presence of prenatal chi or inheritance in the body. Source chi is that what makes a person breathe the first breath of life. All the other types of chi are infused with source chi. It might have parallels with genetics and hormones in modern physiology or what we call de DNA imprint.

Source chi arises from the gate of vitality and the kidney fire. At the level of triple warmer and the interplay between the gate of vitality and source chi, provides the spark of life on a cellular level. Source chi also determines the length of a human’s life. Chinese medicine links the length of life to the quality of the kidneys and the gate of vitality. As a person ages, the quality of source chi arising from the gate of vitality begins to decline and the tissues of the body and marrow of the bones are no longer properly nourished. Treatment strategies to slow the ageing

process focus on maintaining an even flow of source chi which is beneficial to the kidneys and keeps the passageways of circulation open. Because source chi follows the pathways of the triple warmer, the ability of the other organs to receive this essential nurturing depends on the health and smooth flow of the multi-levelled triple warmer.

The three burners

The triple warmer comprises the three burners AND all the fluid-filled spaces that surround the cells of the body. The Chinese term for triple warmer is 'san jiao', and it can be translated as triple energizer or 'jiao', 'a warm place of transformation'. The three sections of the body can be viewed as three regions or micro systems with their own specific requirements for temperature, pH, and relative pressure.

The upper burner

The upper burner is said 'to take in but not send out'. It comprises the lungs, esophagus, and heart. It is a light environment with relatively low pressure around the lungs. It is empty and clean so to provide space and nourishment for inhalation and exhalation as well as the beating of the heart.

The middle burner

The Classics compare this area to a 'pot of pickles' or 'compost'. This is a warm cauldron of the spleen and the stomach where the receiving and transforming of food and water take place. The direction associated with the middle burner is around the pivot of the umbilicus or belly button.

The lower burner

The lower burner is likened to a trench or gutter. It facilitates the drainage and removal of waste from above. The lower burner can be found under the belly button and is said 'to both take in and out'. Its pathways include the small intestine, large intestine and bladder. Its function is to make the final separation between what is clear and what is waste from food and fluids.

So how do we put it all together?

The common thread between the two models is the regulation and integration of the internal environment. In the upper body, there are three different internal environments, but in the limbs or extremities of the body the presence of the triple warmer is more diverse, because it surrounds the peripheral muscles,

nerves and vessels. The body's matrix of connective tissue unifies the entire system, and it is within this matrix that one can find the pathways of interstitial fluids, 'the beginning and end of the pathways of chi' that occur in cellular metabolism.

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Two aspects of the triple warmer

- The 'cavity' concept of the triple warmer as three parts of the upper body
- The spaces surrounding the tissues of both the internal organs and the peripheral limbs

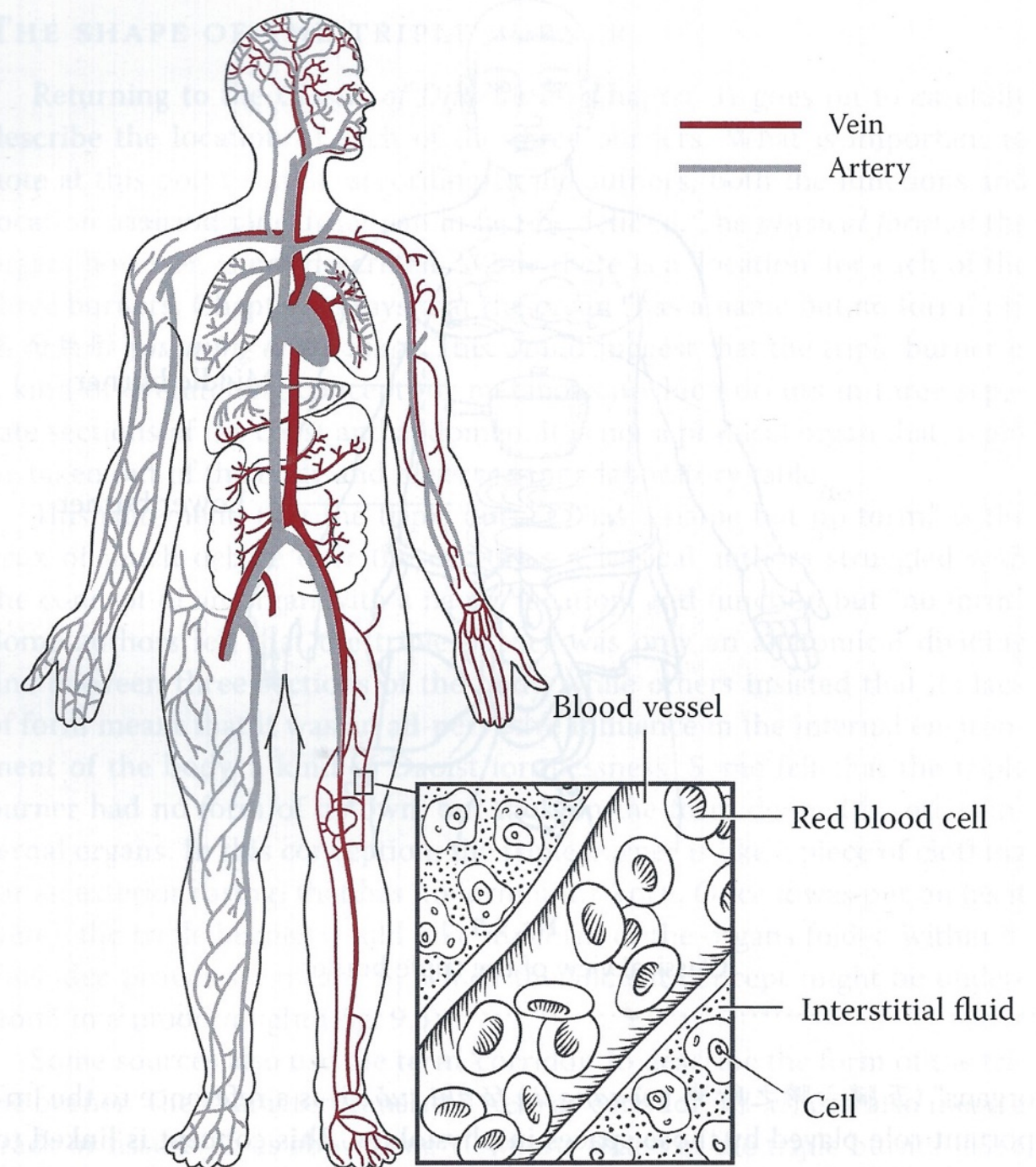


Fig. 9.6

The modern understanding of capillary circulation provides some interesting insight into the triple burner as a classical model for understanding interstitial fluid flow within connective tissue (fascial) pathways.

This concept includes the areas underneath the skin and anywhere between the internal and the external. The spaces around the muscles of the limbs are larger, because the muscles are larger. This leads to the vision that stimulation in the spaces around the arm and leg muscles via acupuncture or yogic movement and stretching has greater effect on the triple warmer chi transformation than on the trunk of the body. This might be one of the reasons for the more powerful effects on the distal points or stretching in those areas. Just remember Shao Yang is the pivot in the three yang levels, and it is needed to regulate movement. It regulates the movement of ‘fluids and grains’ among its territory and creates interchange in its three micro climates in the upper body. To stimulate Shao Yin or Shao Yang – the two pivots – often help is required from the triple warmer and pericardium. Points along the triple warmer meridian are helpful for digestive regulation because it surrounds all those digestive organs.

The functions of the triple warmer

The triple warmer is a pathway of source chi, which is the interplay of essence and kidney fire at the gate of vitality, the spark of life. The ease of flow through the triple warmer determines the rate of flow of source chi and fluids through the body. The actual flow in the meridians however is determined

by a more complex process described by the growth of channel chi in the transport point theory.

The triple warmer manages the various types of chi

It said that the triple warmer manages the information between the organs. The fluid-filled spaces have ‘information’ about the presence of disease or normal physiology.

The triple warmer is a place where yin and yang meet and transform.

The fluids of the triple warmer outside the blood vessels is where the transformation of yin (nutrition) takes place to yang (energy/movement) and back to yin (waste). This process occurs at any moment of life and involves postnatal chi, ‘fluid and grains’.

According to Dr. Wang, not much is known about the fluids circulating through the local capillaries. The speculation is that these fluids present patterns that correspond to what the classical Chinese texts called meridian theory, and that the effects of acupuncture, qi gong, and tui na can be explained in this light.

The gall bladder

The meaning of gall bladder in Chinese is ‘impartial’, ‘a clear sense of judgement’. The gall bladder is charged with choosing what should and what should not be taken in during the process of digestion. The movement of Shao Yang should be smooth and free of corruption. Corruption and damp and heat create lethargy and overindulgence. So the moral qualities of the gall bladder are a reflection of its physical function. The gall bladder is one of the yang organs, and it is also ‘an extraordinary organ’, with clear substance. Although it is a yang organ, it is called the organ of ‘clear essence’. The other yang organs do not have such clean substances within them. The gall bladder assists the liver and the stomach in filtering what is wanted and what is not.

The function of the gall bladder

The gall bladder is a decision maker, and its ability to decide depends, like the triple warmer, on healthy movement. The liver function of dredging and draining has a kind of symbolic relationship with the movement of Shao Yang. Many cases of liver chi stagnancy are actually related to a kind of yang

deficiency. In those cases there is often a gall bladder deficiency. The result is a compromised decision making of the gall bladder in the digestive system. When there is liver-gall bladder deficiency then there is inefficient digestion. This may involve either over-absorption of food, leading to ever-increasing weight or under-absorption of food leading to postnatal chi deficiency. Long-term compromise of the gall bladder function can create headaches, redness in the eyes, dizziness, tinnitus, and a dry throat with a bitter taste in the mouth.



7

Tai Yang

Tai Yang

urinary bladder/small intestine

APPLIED CHANNEL THEORY IN CHINESE MEDICINE

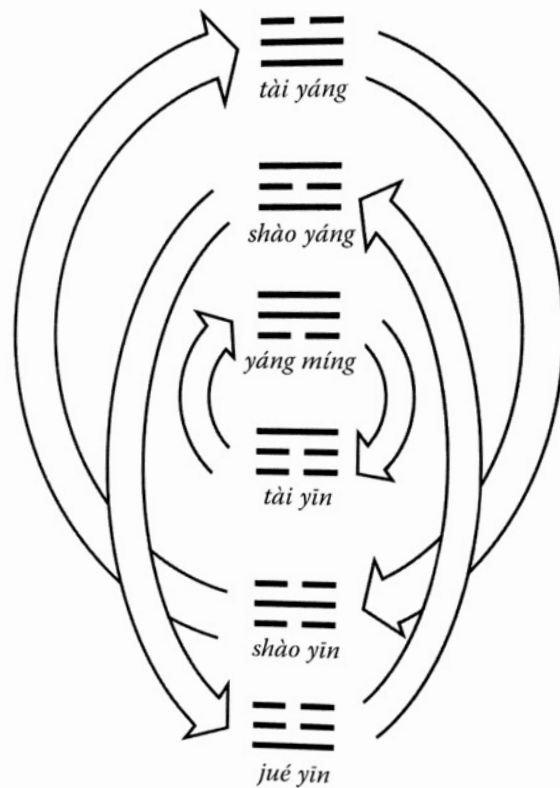


Fig. 8.1

The channel system at a glance. Movement from the yang levels activates the creation of yin substance. Nourishment from the yin levels supports yang activity.

We will now discuss the chi dynamic in the three yang levels. In the classics, there are fewer texts dedicated to the yang levels, but this does not make them less important. The yang levels are more dynamic and expansive than the yin channels. The surface area of the gall bladder, urinary bladder and stomach is greater than all of the other meridians combined. Because of

their size and their relation to the tendons, these organs are especially prone to pain disorders associated with circulation along their pathways. Because these pathways are connected to hollow yang organs, there must be proper circulation at all times. Accumulation leads to dysfunction in the yang organs.

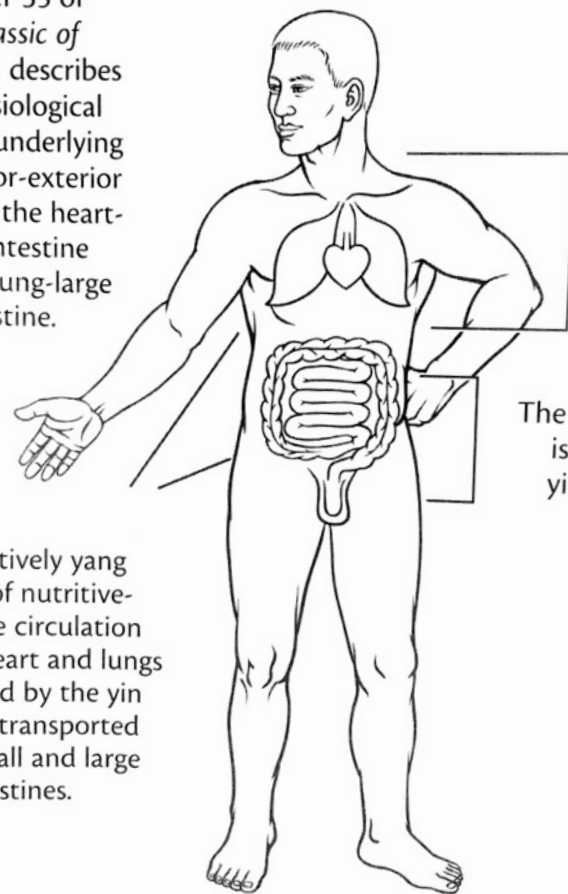
The yang organs play an important role in transporting the material products of the yin organs, providing a functional balance. The yin organs tend to be engaged in restful accumulation, while the yang organs provide active stimulation.

Movement from the yang levels activates the creation of yin substance. Nourishment from the yin levels supports yang movement. This is the endless interdependency of yin and yang.

Before we delve deeper into Tai Yang, it is useful to note that the yin organs – the heart and lungs – are located in a relatively yang location further from the ground, in the upper burner. And their yang partners, the large and small intestine, are located in the lower burner, a relatively more yin area, containing a lot of yin substance. Although yin is more material, more solid, more static – full of waste from digested food, the heart and lung contain very pure and refined essence. The functioning of both the heart and lungs is yang-like, and their relatively yang nature is balanced by their yin nature.

Chapter 35 of the *Classic of Difficulties* describes the physiological rationale underlying the interior-exterior pairing of the heart-small intestine and the lung-large intestine.

The relatively yang activity of nutritive-protective circulation from the heart and lungs is balanced by the yin turbidity transported in the small and large intestines.



The upper burner is an area of clear yang

The lower burner is an area of yin turbidity

Fig. 8.2
Yin-yang balance between upper and lower burners

The nature of Tai Yang

The Tai Yang level is broad and expansive, rising to the surface of the channel system, like the vapours from the top of a bamboo dumpling steamer. Connected internally with the heat of Shao Yin, the Tai Yang level nourishes and discharges warm moisture through the skin and hair, radiating from the chi dynamic of the yin organs. Movement is particularly important to Tai Yang and it is classically described as ‘opening outward’. The character ‘tai’ means the biggest, as in ‘tai chi’, and it is often translated as the ‘supreme ultimate’, which is best represented by the yin-yang symbol.

Tai Yang, the ultimate yang, is large in its function as in its surface area. Tai Yang is the first line of defence against external invasion. Defence is achieved by warming and discharging to the exterior. It is Tai Yang’s responsibility to protect the body from cold.

The space between the muscles and the skin is called interstices, or interspace. The capillaries of the skin dilate or constrict in response to environmental change. When cold invades from the external, Tai Yang responds. The ability of Tai Yang to ‘open and close’ the interstices is essential to this reaction.

Traditionally BL-10, BL-11, GV-14 and ST-36 were treated with moxa to strengthen the Tai Yang function of warming and moving yang chi to the surface on winter and summer solstices

(21 December and 21 June)! As mentioned earlier, the Tai Yang channel covers a greater surface than any of the other channels, and interacts with all the internal organs. Along the back, in the channel of the urinary bladder meridian, there are several back transporting points connecting the internal organs with the external.

Tai Yang and Shao Yin work together to bring warmth and moisture from the chi dynamic of the yin organs to the surface. There is a corresponding function of their organs: the urinary bladder clears the urine produced by the kidneys, but also depends on the kidney's fire from 'the gate of vitality' to disperse its warmth and fluid to the surface. Without the primary warmth at the Shao Yin level, the Tai Yang level would be overwhelmed by yin fluids. The interplay of these two levels describes one of the mechanisms of edema.

Food that has already been digested and processed by the spleen/stomach moves through the small intestine, where more vital substances will be removed and transferred back to the spleen, absorbed into the blood and eventually reach the heart. The function of the small intestine is said to be an important part of 'the transformation to red', that is the making of blood. Tai Yang is associated with urine and sweating problems. It is helpful to think of urine and sweat as one fluid substance. Deficiency in Tai Yang is associated with sensitivity to cold.

Small Intestine

While the large intestine is compared to a pathway, the small intestine is a brief stopping place for assimilation and modification. The function of the small intestine in Chinese medicine is to 'separate the clear from the turbid', although this has to be seen in the context of the stomach and spleen. The stomach can be viewed as an official who takes the 'seeds', 'grains' from food which are transformed by the spleen into 'essential substance'. From one side the function of the small intestine is to create clear liquid out of the turbid waste. On the other side it creates a thick liquid, while it passes on to the large intestine, which constitute a part of glandular secretions. Both Tai Yang organs are associated with the physiology of glands.

Function of the small intestine

There are four different aspects in the process of separating the clear from the turbid:

transforms red to maintain blood

This refers to the small intestine's yin/yang connection with the heart which moves the blood. That 'which makes the blood red'

is absorbed via the small intestine and goes directly to the blood through the heart.

provides essential substance to the spleen

The small intestine works together with the stomach and the spleen. The stomach is like a warehouse manager, who takes raw material from different sources and cleans and separates them. The spleen removes most of the essential substances from food, after which the food travels to the small intestine and is held there, and a further separating and classifying takes place, and more essential or 'clear' substances are transported back to the spleen. As mentioned before, some of the leftover material is reduced to a thick fluid, while the waste leftovers move to the large intestine.

removes excess water

Excess liquid in the waste material also travels to the large intestine for discharge from the body. Tai Yang also regulates via the bladder for water removal.

removes waste

Once the above processes have taken place, the small intestine transports the remaining waste out of the body via the large intestine.

The points on the small or large intestine are not very often used in acupuncture. The yang channels are less directly associated with the functioning of their yang organs as compared to the yin channels and their yin organs.

Neck problems are caused by misaligned vertebrae. The small ligaments and the small joints of the neck are connected to the small intestine meridian. You might be able to find small nodules that can be felt in the area between SI-3 to SI-6. Problems in the shoulder joint, especially ligaments, often involve the SI meridian.

Sometimes back pain affecting the bladder Tai Yang meridian may manifest on the SI meridian. Back pain on the right side might manifest on the left side SI meridian! Eye, ear and throat problems often involve the SI meridian.

Bladder

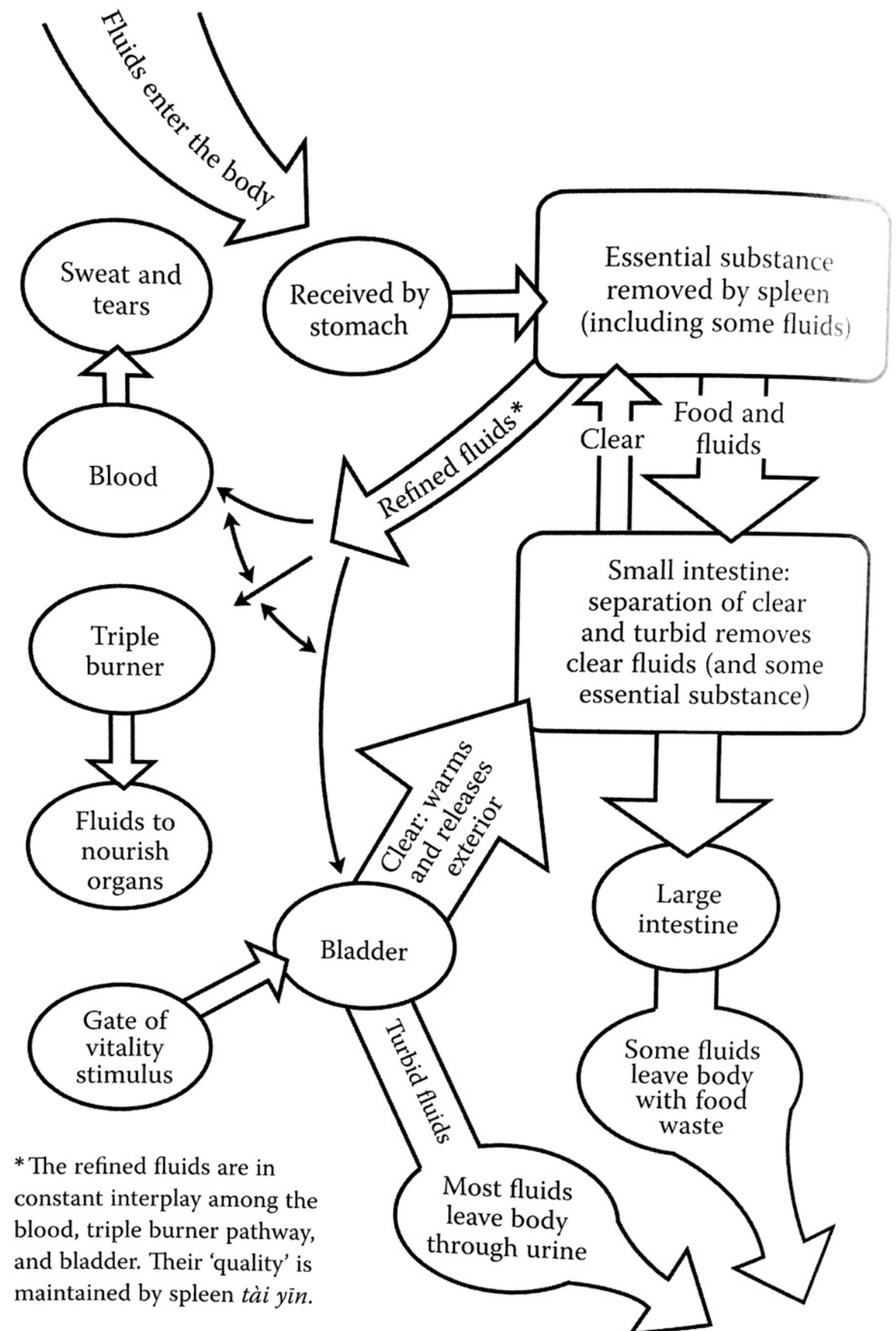
The bladder is the manager of the waterways, storing the body's fluids in reserve. The bladder maintains the fluid volume, and it determines how much fluid is stored in the body and how much is to be released. Especially where the bladder is concerned, the concept of the organ is much broader in Chinese medicine than in Western physiology. It is not only the fluid in the bladder itself, but all the fluid reserves held in the body which are dependent on the chi transformation of the bladder.

The bladder needs the warmth and fire of ‘the gate of vitality’ at the kidneys to send and radiate clear fluids and warmth outward and upward to the outermost level of Tai Yang.

figure 8.6 the pathways of the fluids

Function of the bladder

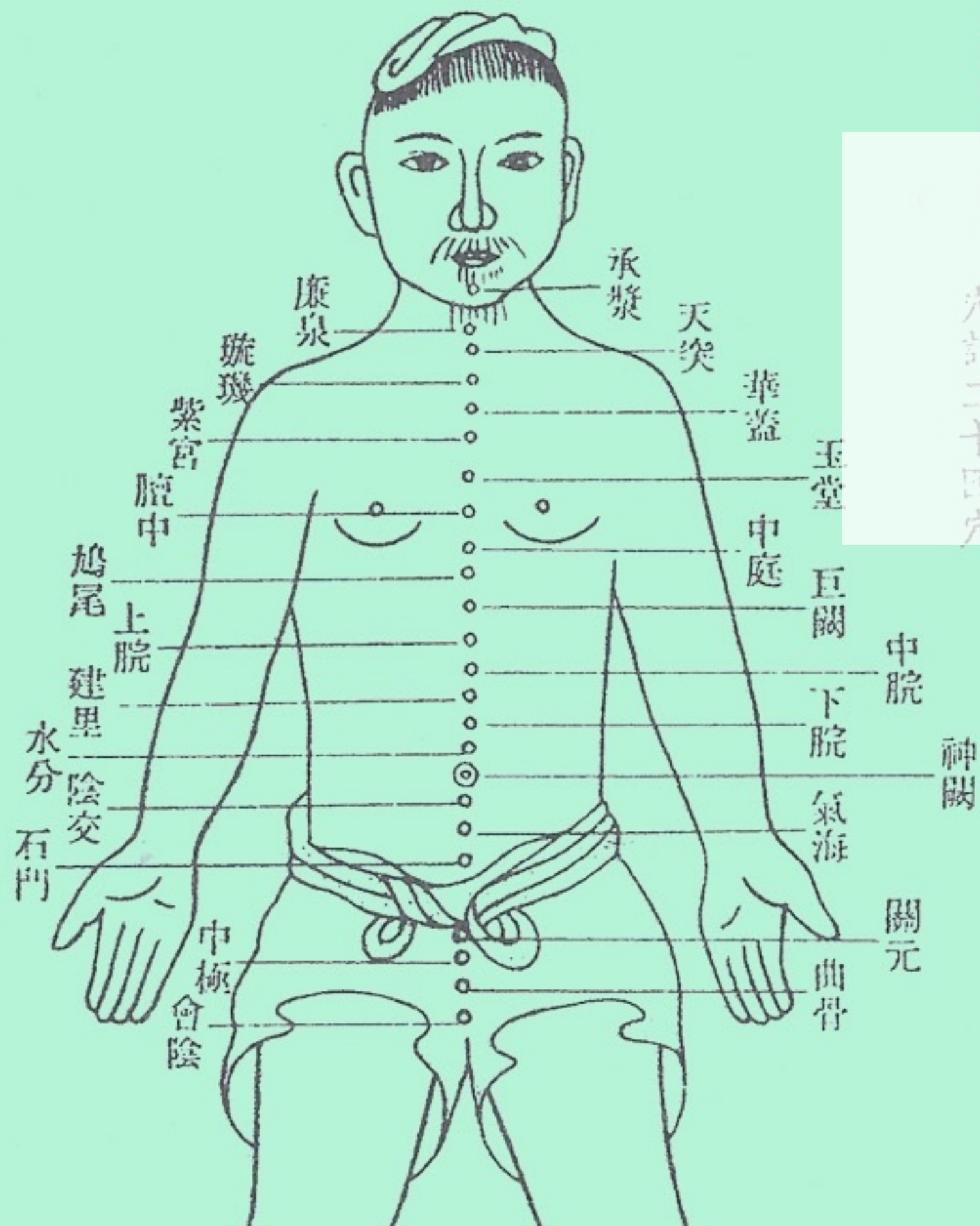
From the point of view of Chinese medicine, the bladder not only regulates the waste fluids, but also ensures the quality of the healthy fluids. The bladder is connected with Shao Yin (KI/HT) and Tai Yang; and the fire at the gate of vitality is important to the proper functioning of the bladder to effectively move the fluids that come under its administration. In Chinese medicine, the bladder has both an interior and exterior function through the warm yang of the kidney. The bladder is able to warm and move fluid to the surface for discharge through the skin. As the small intestine differentiates and separates the clear from the turbid in its system and passes waste to the large intestine, so does the urinary bladder system differentiate clear and waste fluid which either leaves the body via the bladder, or via the heat of kidney ‘steams’ outward to the surface of the body, which is the site of interplay with the blood and the interstices, the intercellular spaces under the skin. So the bladder plays an important role in fluid maintenance, and the clear fluid differentiated by the bladder is reintegrated by the spleen at the micro circulation level to merge with the blood. The classical Chinese understanding of the bladder is thus distribution and transformation of fluids, and it has an important function of fluid contribution to the blood.



The Eight Extraordinary Meridians

任脈之圖

已上本經中單行
穴計二十四穴



The Eight Extraordinary Meridians

NB See note at end of chapter

Unlike traditional Shiatsu, Essential Shiatsu is particularly focused on the role of the Eight Extraordinary Meridians. Despite providing relief from a wide variety of ailments, these eight meridians are not included in most classical descriptions of energy circulation in the Twelve Principal Meridians (although they are mentioned in Japanese translations of *The Yellow Emperor's Classic of Internal Medicine*) and many mysteries still surround them. This is perhaps the first time they have been clearly described.

The job of the Extraordinary Meridians is to absorb and control the abnormal flow of energy from the Principal channels, making them crucial in the body's reaction to malfunction and disease. They use points included in the path of the Principal Meridians, but they connect them in a very different way.

THE GOVERNING VESSEL

The Governing Vessel meridian circulates yang energy throughout the body. If it is blocked, this energy does not circulate. This causes stagnation in the extremities, cold hands, cold feet and numbness.

The Governing Vessel originates between the anus and the genital organs and follows the line of the vertebrae to the upper front teeth. It has a connection with the Bladder meridian (the *Fumon* point) that is very important in combating negative energy. If yang energy does not circulate freely on the surface of the body, negative energy can easily penetrate, causing flu and colds. The Governing Vessel and its circulation of yang energy also connect with the right and left kidneys at the *Jinyu* point between lumbar vertebrae two and three. It energizes the kidneys, whose function includes hormonal actions and purification of the blood. These are the elements of fire and water that are fundamental to the life force.

THE CONCEPTION VESSEL

The Conception Vessel meridian circulates yin energy. Chronic ailments are usually associated with stagnation of this energy, so if it can be reactivated the problem will disappear.

The Conception Vessel starts between the anus and the genital organs and continues up along the median line of the body, going around the mouth and ending at the first point of the Stomach meridian,

Shiyokiyu. It has a very close connection with the Kidney and the Through-going meridians. It is also connected to the Lung meridian at Lung point 1 (*Chiyufu*) and the Conception Vessel at the point *Danchiyu*.

The Conception Vessel regulates all yin meridians. All irregular or abnormal yin energy ends up in the Conception Vessel, which is where we find the stagnant yin energy that causes chronic disease. Yang energy that comes from the Governing Vessel and the right kidney is needed to activate this stagnant yin energy. It battles against negative energy in the defence of the immune system.

The Conception Vessel can liberate potential energy hidden in the body. It connects with the famous *Kikai* point below the navel that is used in martial arts as the foundation of a strong energy field.

THE YANG ANKLE VESSEL

The Yang Ankle Vessel meridian is closely connected to the Governing Vessel. It is associated with the eyes and the yang energy necessary for sight that we use throughout the day.

The Yang Ankle Vessel starts from outside the ankle and follows the external line of the Bladder meridian. It connects with Gall Bladder Point 29 (*Kiyoriyo*), moves along the second line of the Bladder meridian to Point 37 (*Fubun*) and connects with Large Intestine Points 15 and 16. It then connects with the Stomach meridian at Stomach Point 9 (*Jingei*) and follows it until the first

Stomach point, where it connects with the first point of the Bladder meridian. It follows the Bladder meridian around the head and ends at Gall Bladder Point 20 (*Fuchi*).

The Yang Ankle Vessel meridian is a complex mixture of yang meridians but centres mainly on the Bladder meridian. It follows the outside line of the Bladder meridian along the back. The first line of this meridian, which is linked to the Governing Vessel, is connected with physiological symptoms. The second line, the Yang Ankle Vessel circulation, is connected with psychological symptoms. The first line points at acute problems; the second at much more chronic ones.

THE YIN ANKLE VESSEL

The Yin Ankle Vessel meridian is closely linked to the Conception Vessel and to the eyes when they are closed in sleep. It facilitates the cleaning of toxins from our inner organs. When we are awake, yang energy is active on the surface of our bodies. It concentrates in the eyes, moving through the three yang meridians (Stomach, Gall Bladder and Bladder) that connect the eyes and the feet. The movement of the feet stimulates the eyes. This activates the left brain, which is linked with analytical thought and organization. At night all this yang energy is diverted through the Yin Ankle Vessel into a deeper layer of the body to clear out internal toxins, leaving us recharged with fresh energy so we wake restored.

The Yin Ankle Vessel meridian follows the Kidney meridian except in the chest area, where it is connected to the Stomach meridian. It starts from Kidney Point 5 (*Shiyokai*), follows the Stomach meridian until the Stomach Point (*Ketsubon*), then joins the Through-going Vessel in the neck. It ends at the first point of the Bladder meridian. The regulator point is Kidney Point 5 (*Shiyokai*). The Yin Ankle Vessel is closely linked to the Conception Vessel and thus plays a part in regulating yin body movements. Its activity is linked to the closing of the eyes and the yin energy activated during rest. It acts as a counterbalance to the Yang Ankle Vessel.

THE BELT VESSEL

The Belt Vessel meridian has a short path of circulation. It starts at Liver Point 13 (*Shiyomon*), joins Gall Bladder Point 26 (*Taimiyoku*), goes around the stomach to Governing Vessel Point 4 (*Meimon*) and enters the back between lumbar vertebrae two and three. It then follows the path of the Gall Bladder meridian. Its regulating point is Gall Bladder Point 4 (*Rinkiyu*).

The Belt Vessel meridian connects yin and yang meridians and has a strong balancing effect. It is linked with back problems, lumbar problems, sciatica and lumbago.

Imbalances of energy flow in our body occur inevitably as a result of the changing seasons, the food we eat and the difficulties and psychological

tensions we face in life. The Belt Vessel meridian helps us deal with these imbalances. Yang energy is more available during the day, while yin energy is more available at night, so a person with little yang energy can do exercises with these meridians during the day to benefit from the maximum exposure to natural yang energy.

THE THROUGH-GOING VESSEL

Like the Conception Vessel, the Through-going Vessel meridian begins between the anus and the genital organs. It is closely linked to women's menstrual cycles and works with the Conception Vessel to balance the circulation of hormones. The Through-going Vessel is also involved with introducing inherited energy (from the Kidney) and acquired energy (from the Spleen-Pancreas meridian) to strengthen the body's immune system.

The Through-going Vessel meridian starts in the same place as the Conception Vessel. It crosses the Stomach meridian at Point 30 (*Kishiyō*) and joins the Conception Vessel at the mouth. It then turns downward, moving between the Spleen-Pancreas and Kidney meridians to the knee. There it connects with Kidney Point 10 (*Yinkoku*), moves along the Spleen-Pancreas meridian and ends at the important Spleen-Pancreas Point 4 (*Koson*).

THE YANG LINKING VESSEL

The Yang Linking Vessel has perhaps the most complicated course of all the Extraordinary Meridians. It connects all the yang meridians and plays a very important role in correct posture and balance.

The Yang Linking Vessel starts from Bladder Point 59 (*Kinmon*) and immediately joins the Gall Bladder meridian. After Gall Bladder Point 25 (*Kiyomon*), it follows a unique path until it joins Large Intestine Point 14 (*Hijiyu*) and Small Intestine Point 10 (*Jiyu*). It continues on to connect with Triple Warmer Point 15 (*Tenriyo*), Gall Bladder Point 21 (*Kenset*), Governing Vessel Point 14 (*Amon*) and 15 (*Fufu*) and Gall Bladder Point 13 (*Honshin*).

The regulating point is Triple Warmer Point 5 (*Gaikan*), located in the wrist. Like the Belt meridian, with which it is closely linked, it circulates mainly through the Gall Bladder meridian.

THE YIN LINKING VESSEL

The Yin Linking Vessel works with the Through-going Vessel to keep the yin meridians in balance. It starts at Kidney Point 9 (*Chikushin*), follows the Kidney meridian to the knee and joins the Spleen-Pancreas meridian. There it splits, one line going upwards to connect with the Conception Vessel at the neck, the other joining the Heart Constrictor meridian in the arm. The regulating point is Heart Constrictor Point 6 (*Naikan*).

Pairs of Vessels and Master Points				Affected Body Areas
Chong	Sp 4	Yin Wei	P 6	medial legs, abdomen, Stomach, Chest; Heart
Du	SI 3	Yang Qiao	B 62	back, back of legs, spine, neck. head, eyes; brain
Dai	G 41	Yang Wei	SJ 5	Lateral legs, shoulders; sides of body & neck
Ren	L 7	Yin Qiao	K 6	abdomen, chest, Lungs, throat; face

Note:

In this chapter of Sensei Kawada, the numbering of the acupressure points are different to those used in Traditional Chinese Medicine. We are sticking to the numbering of TCM with the master points of the extra ordinary meridians. Look at the pictures with the extra ordinary meridians we have added according to Peter Deadman, and ignore the numbering of this chapter by Kawada.

(Confluent or Master Points are opening and closing points of the extra ordinary meridian pairs see table on page 85 in this manual)

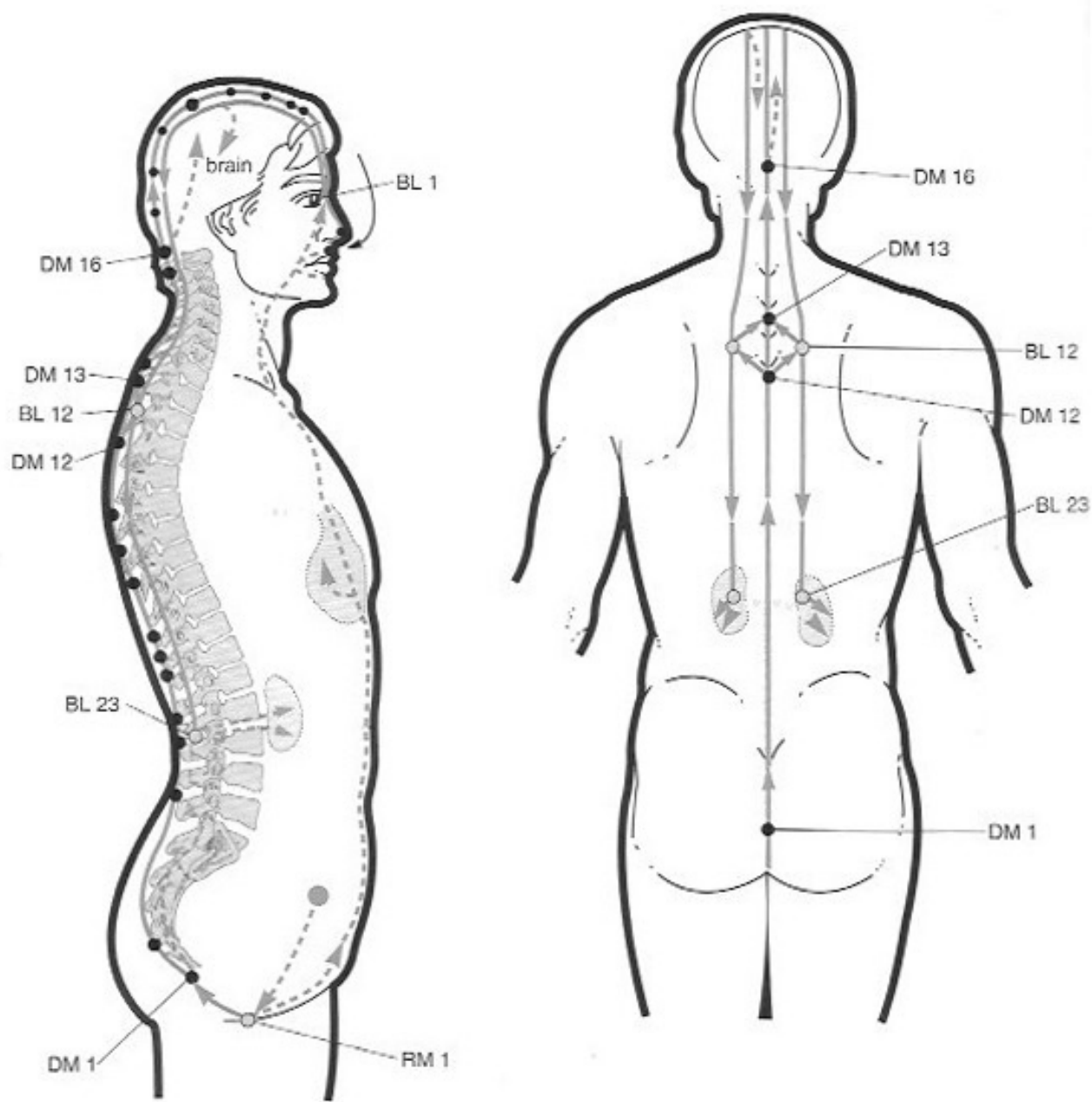
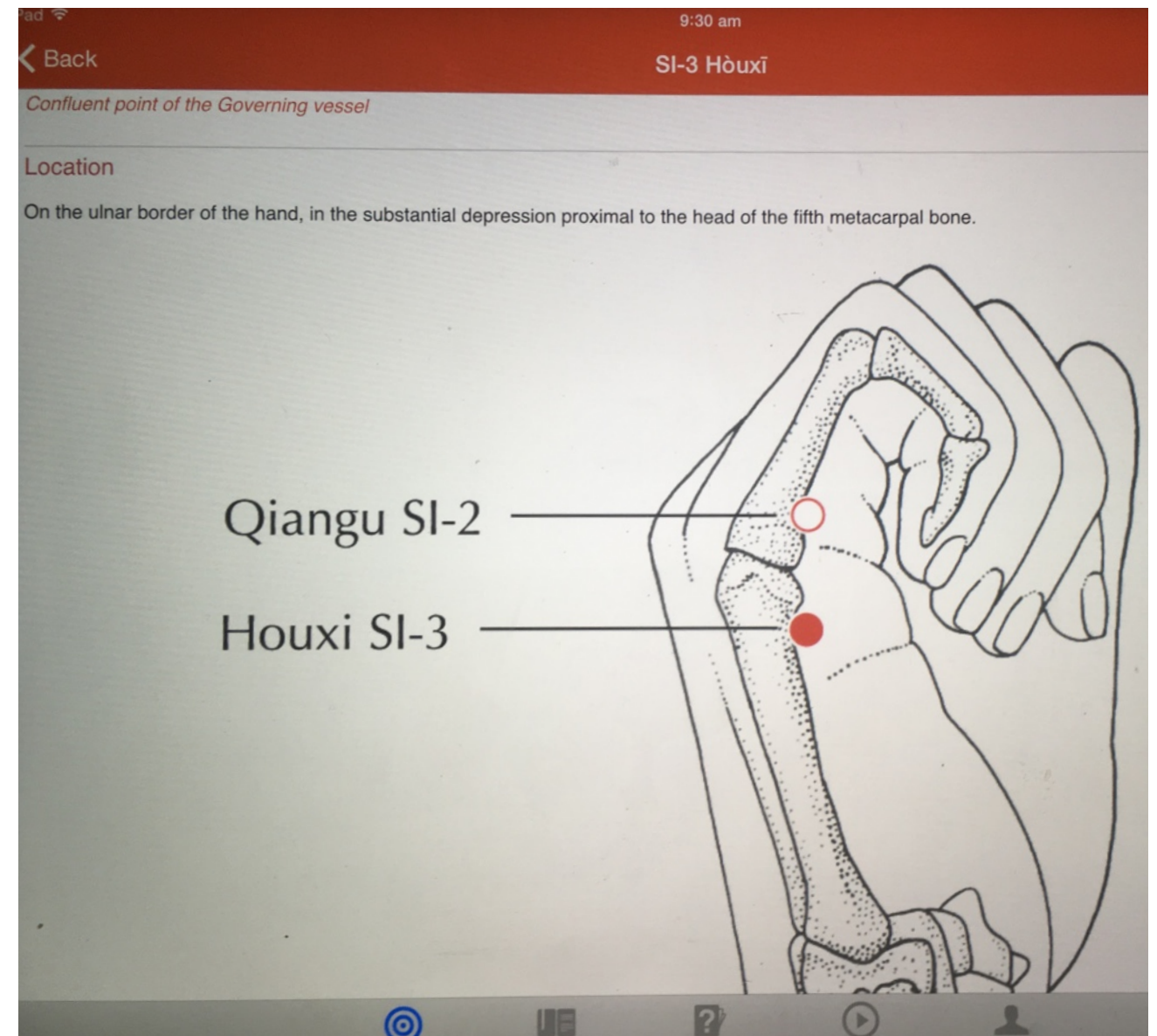


Fig. 73 - The Governing Vessel (Du Mai)



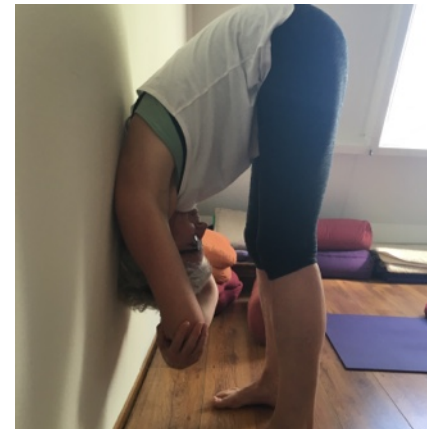
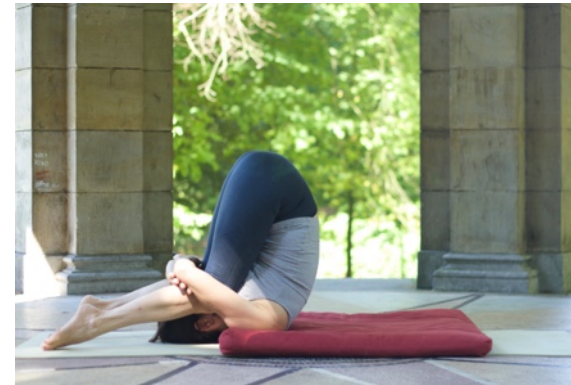
Source: A Manual of Acupuncture, Peter Deadman

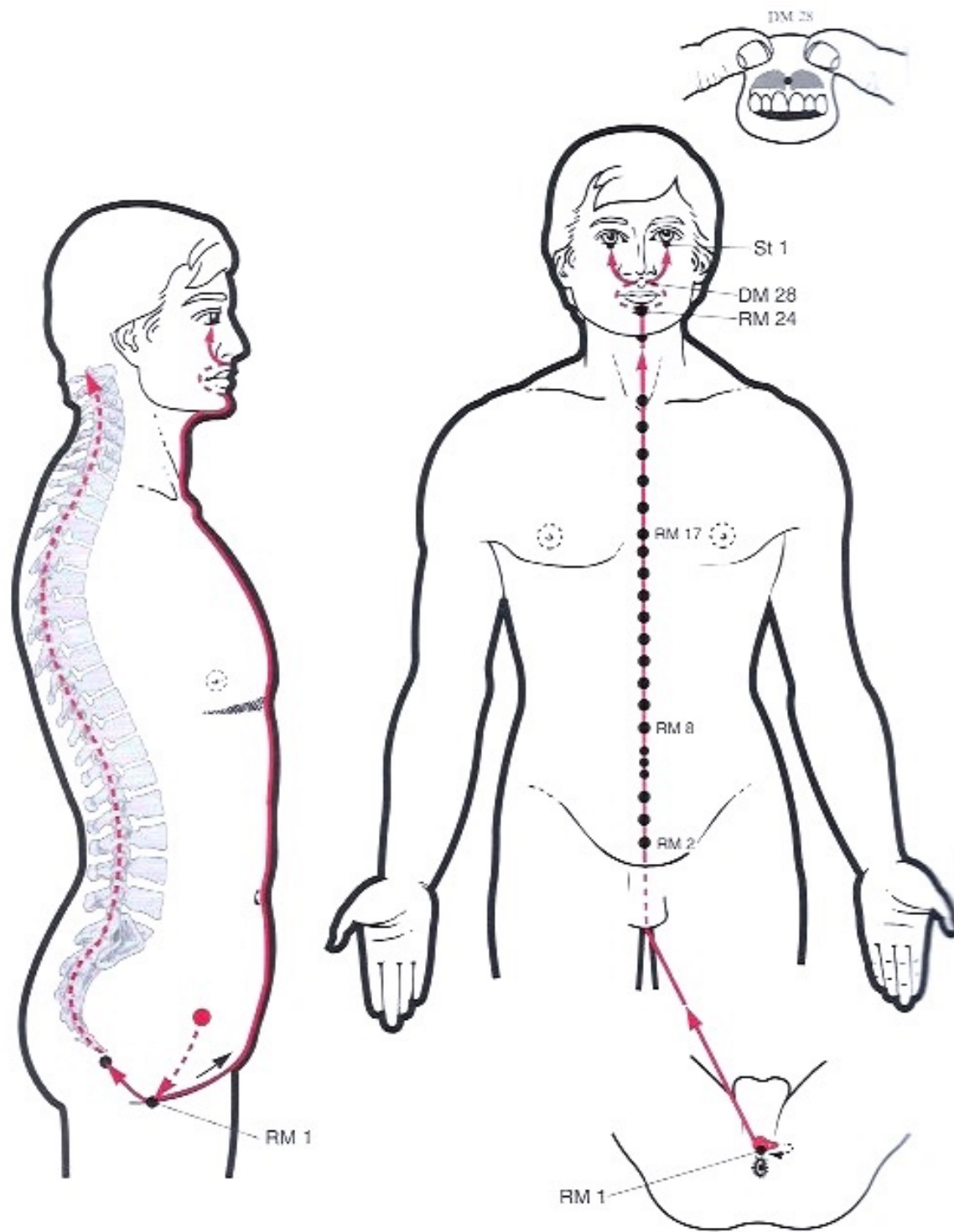
Source: Atlas of Chinese Acupuncture, Solinas H, et al.

Sequence 2 DUMAI - 84

The Eight Extraordinary Meridians

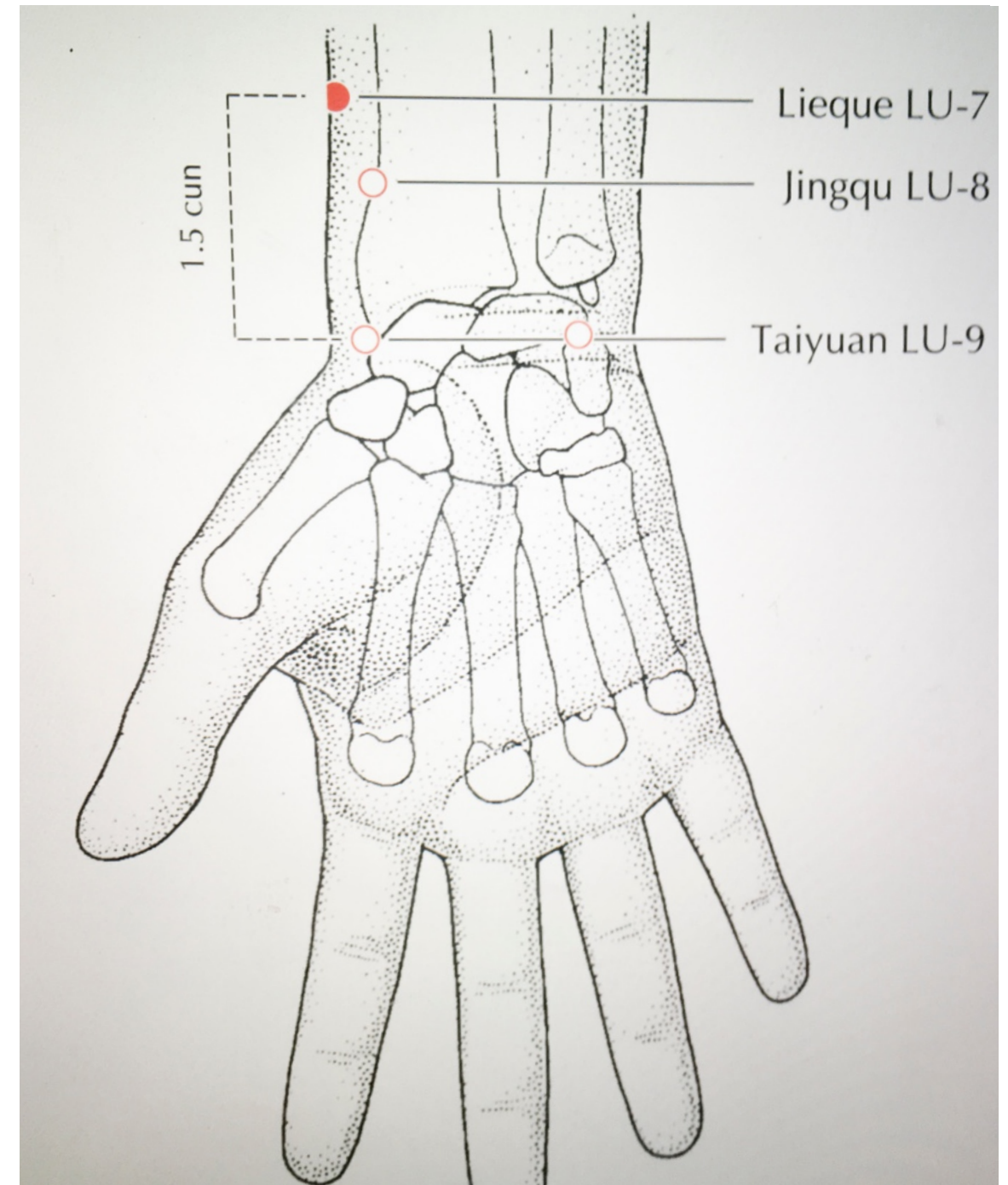
1. Du Mai/Governor vessel
Roll 6 x forwards and backwards in a back roll and settle than in plough or snailpose. Modifications can be with bolsters under the legs or having the back against the wall in "dangling"





Conception Vessel

Source: Atlas of Chinese Acupuncture, Solinas H, et al.

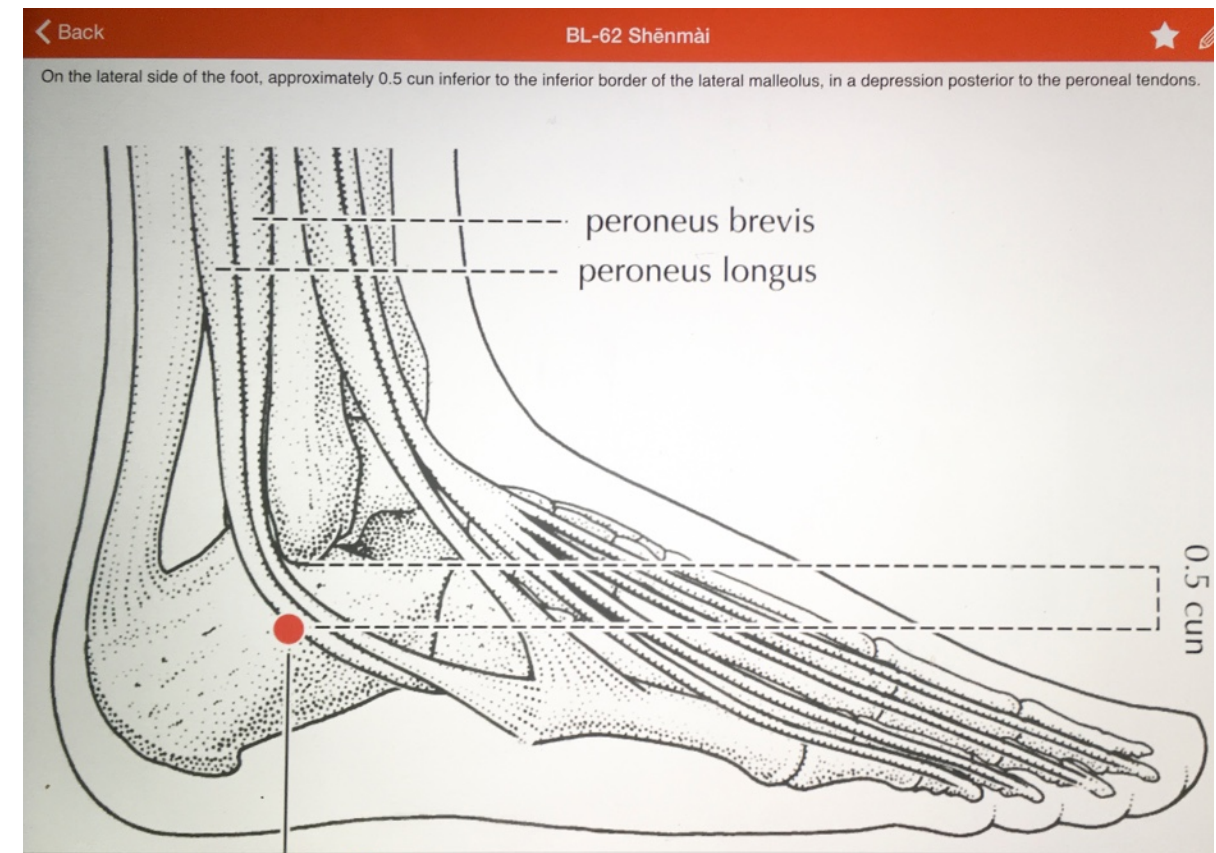
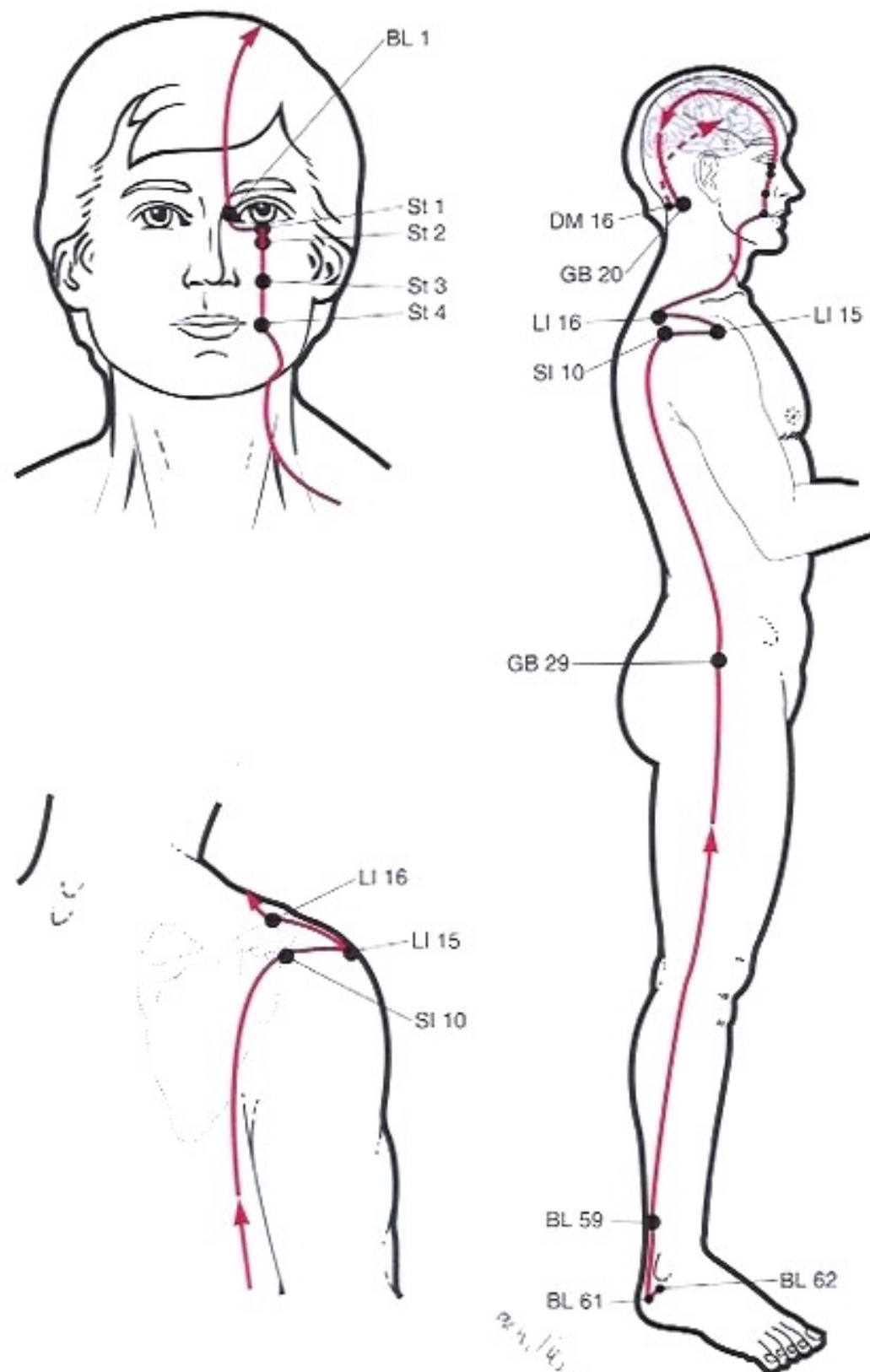


Source: A Manual of Acupuncture, Peter Deadman

The Eight Extraordinary Meridians

1. 2. Ren Mai/Conception
vessel original pose
+ variations





BL-62

Source: A Manual of Acupuncture, Peter Deadman

Source: Atlas of Chinese Acupuncture, Solinas H, et al.

The Eight Extraordinary Meridians

1. YANG CHIAO MAI/
Yang ankle vessel/Yang
Motility vessel First
photo original pose.

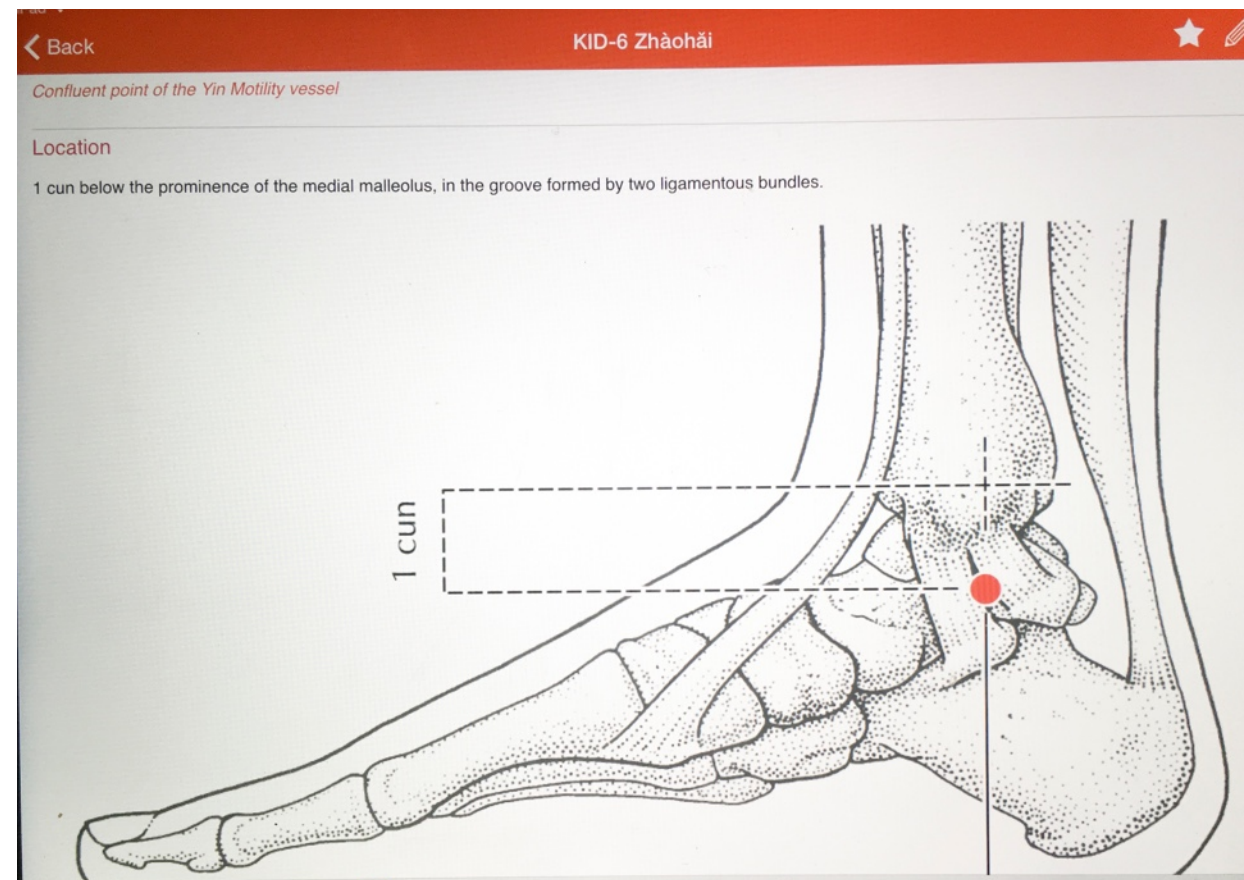
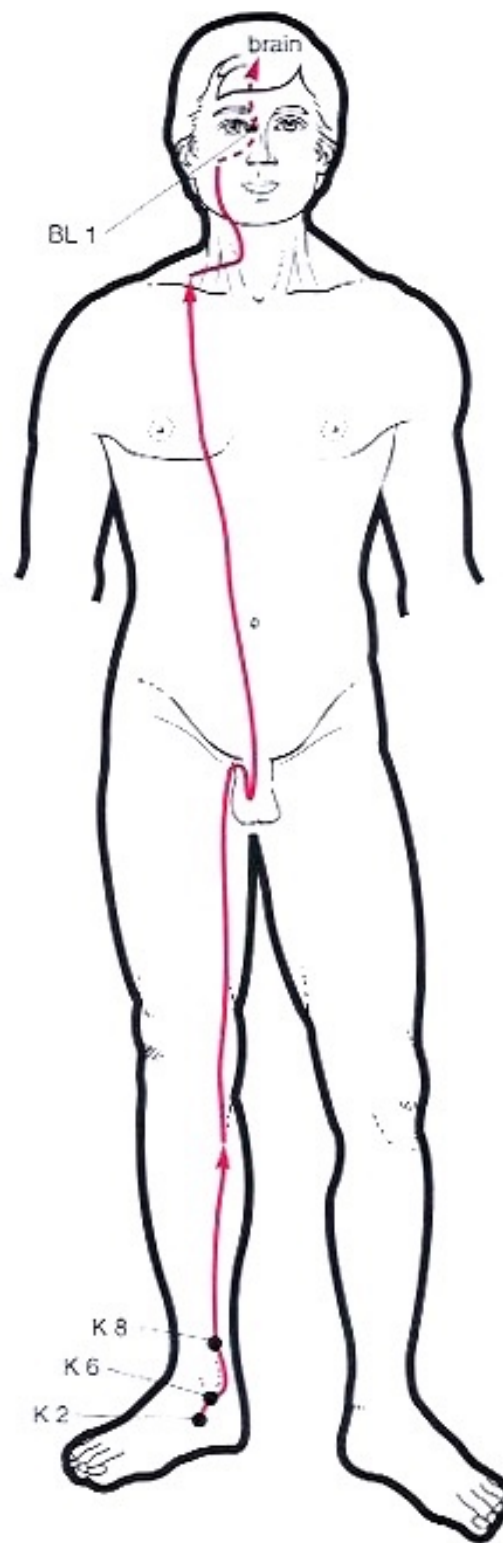


The Eight Extraordinary Meridians

1. YANG CHIAO MAI/
Yang ankle vessel/Yang
Motility vessel

Yin variations





KI-6

Source: A Manual of Acupuncture, Peter Deadman

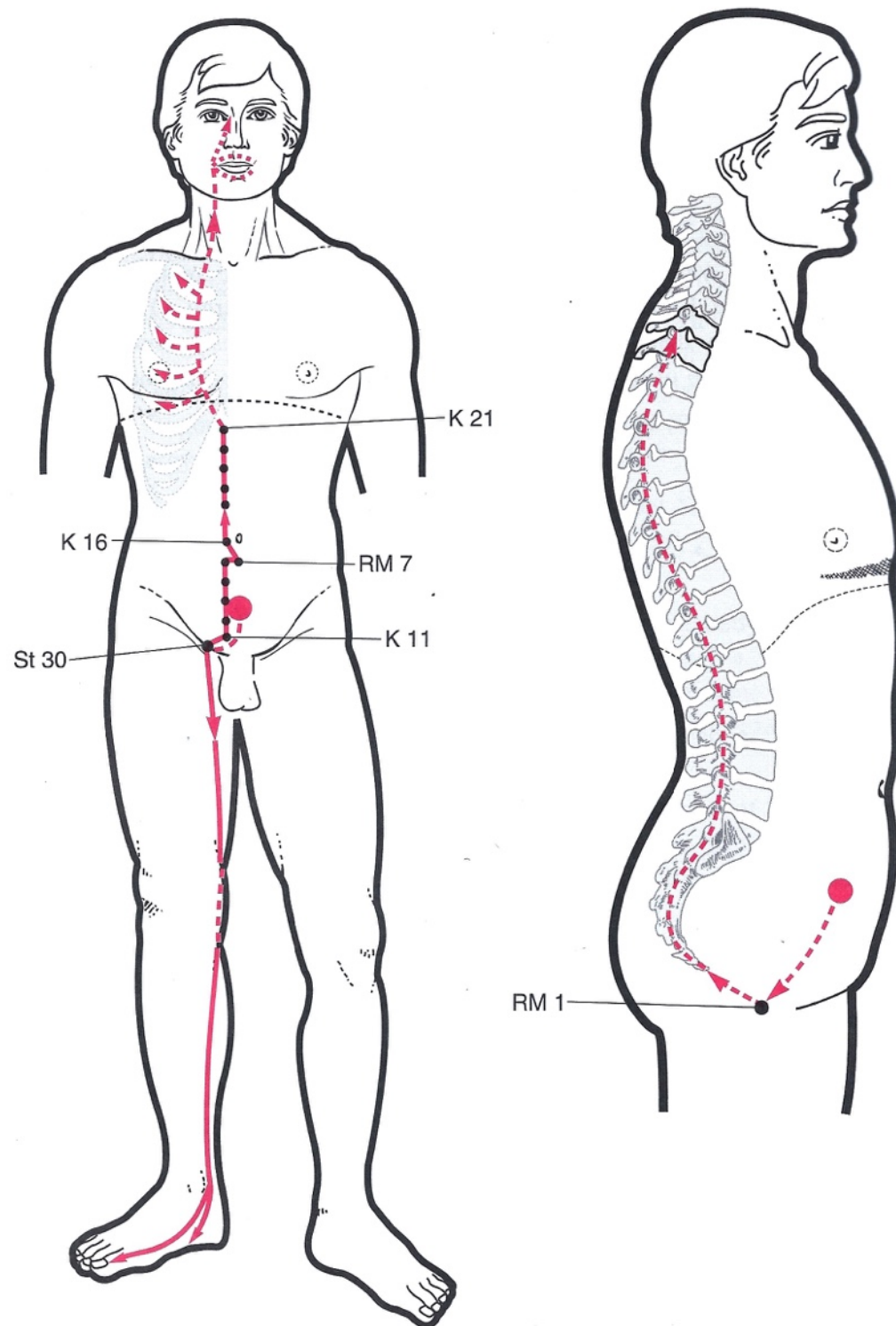
Source: Atlas of Chinese Acupuncture, Solinas H, et al.

Sequence 5 YIN CHIAO MAI - 91

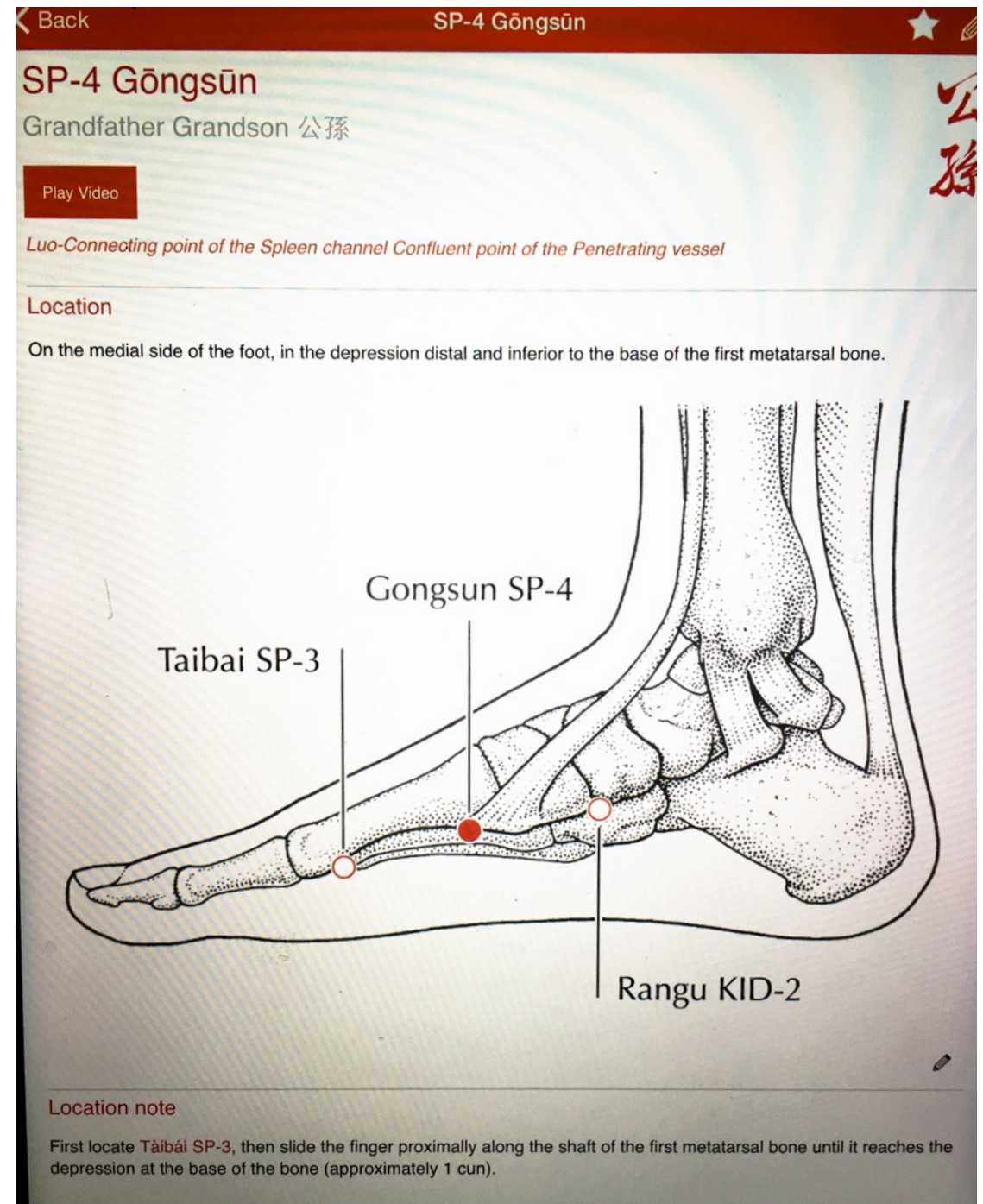
The Eight Extraordinary Meridians

1. Yin chiao mai/Yin
Ankle vessel/Yin
Motility vessel (photos
rita vaessen)



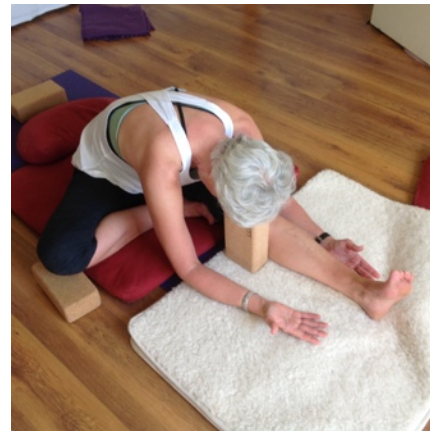


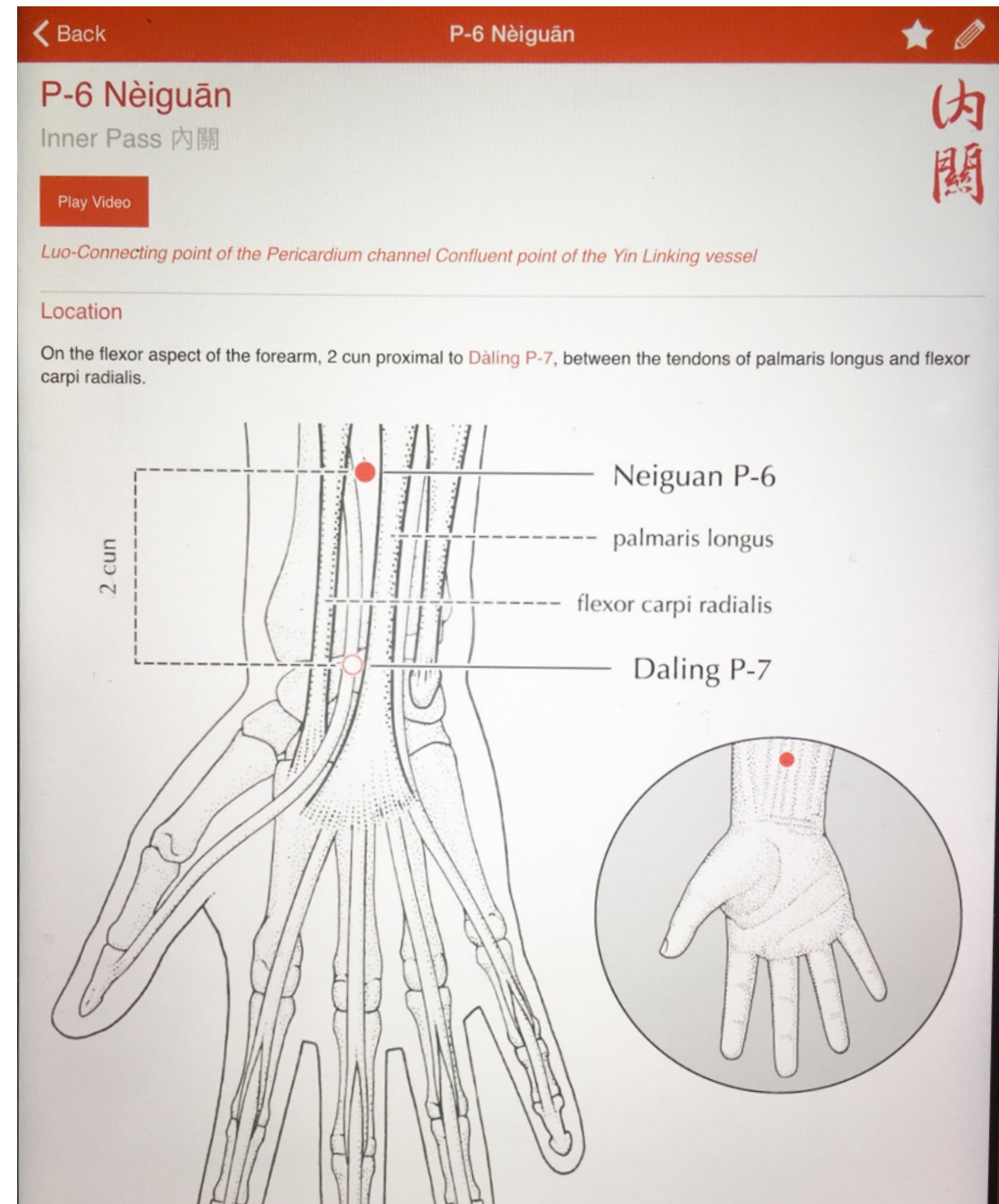
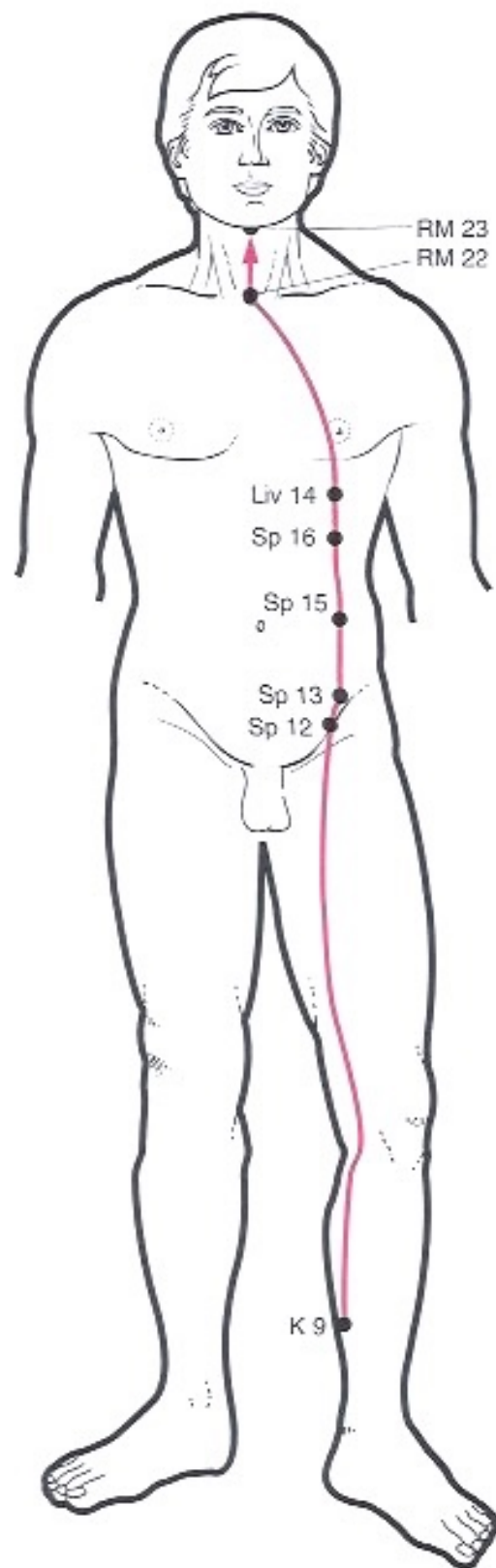
Source: Atlas of Chinese Acupuncture, Solinas H, et al.



The Eight Extraordinary Meridians

1. Through-going vessel/
thoroughfare vessel/
Chong Mai





Source: A Manual of Acupuncture, Peter Deadman

Source: Atlas of Chinese Acupuncture, Solinas H, et al.

Sequence 7 YIN WEI MAI - 95

The Eight Extraordinary Meridians

1. Yin Linking Vessel/Yin
Wei Mai. First photo
original pose

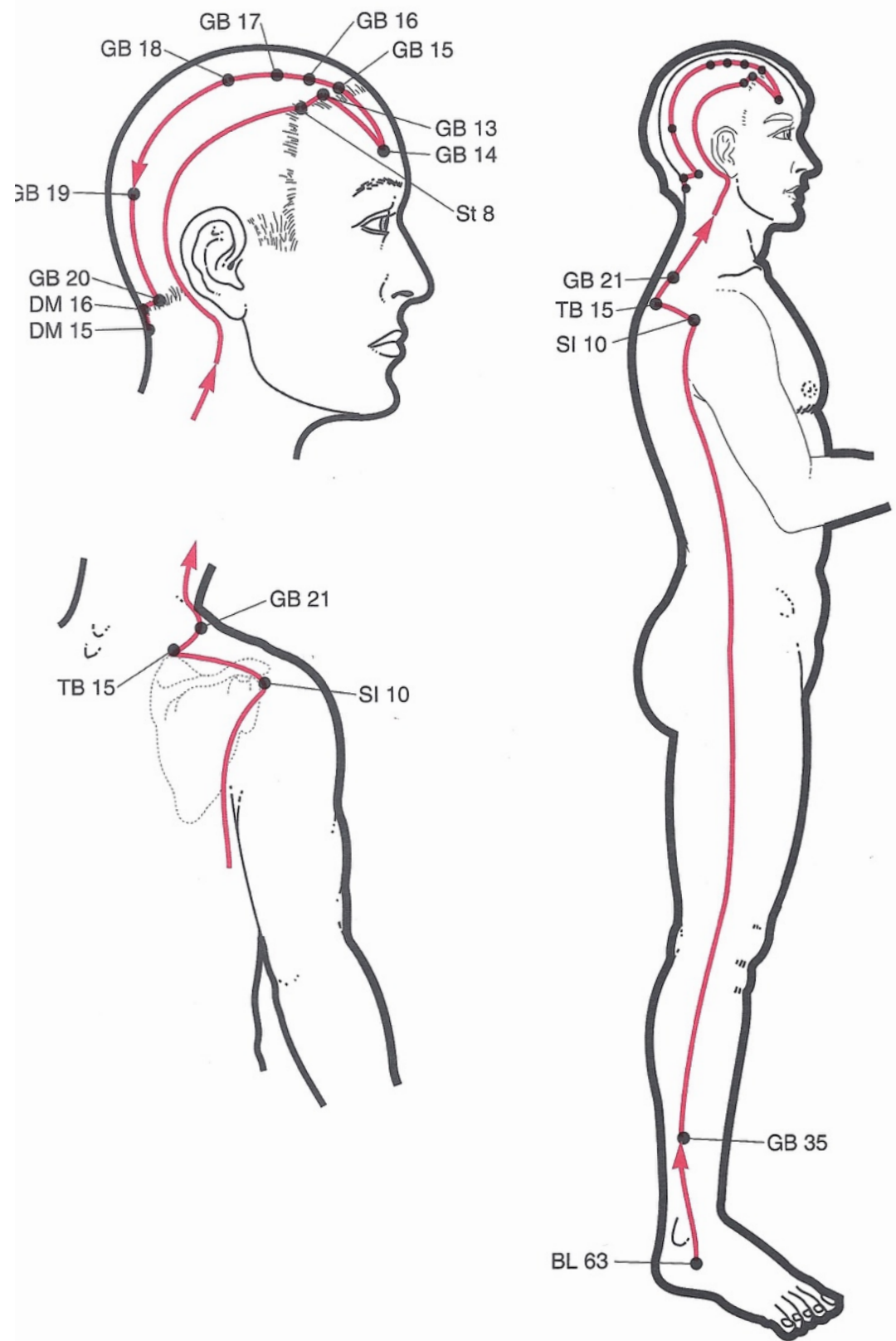


2. modification with bind
using belt



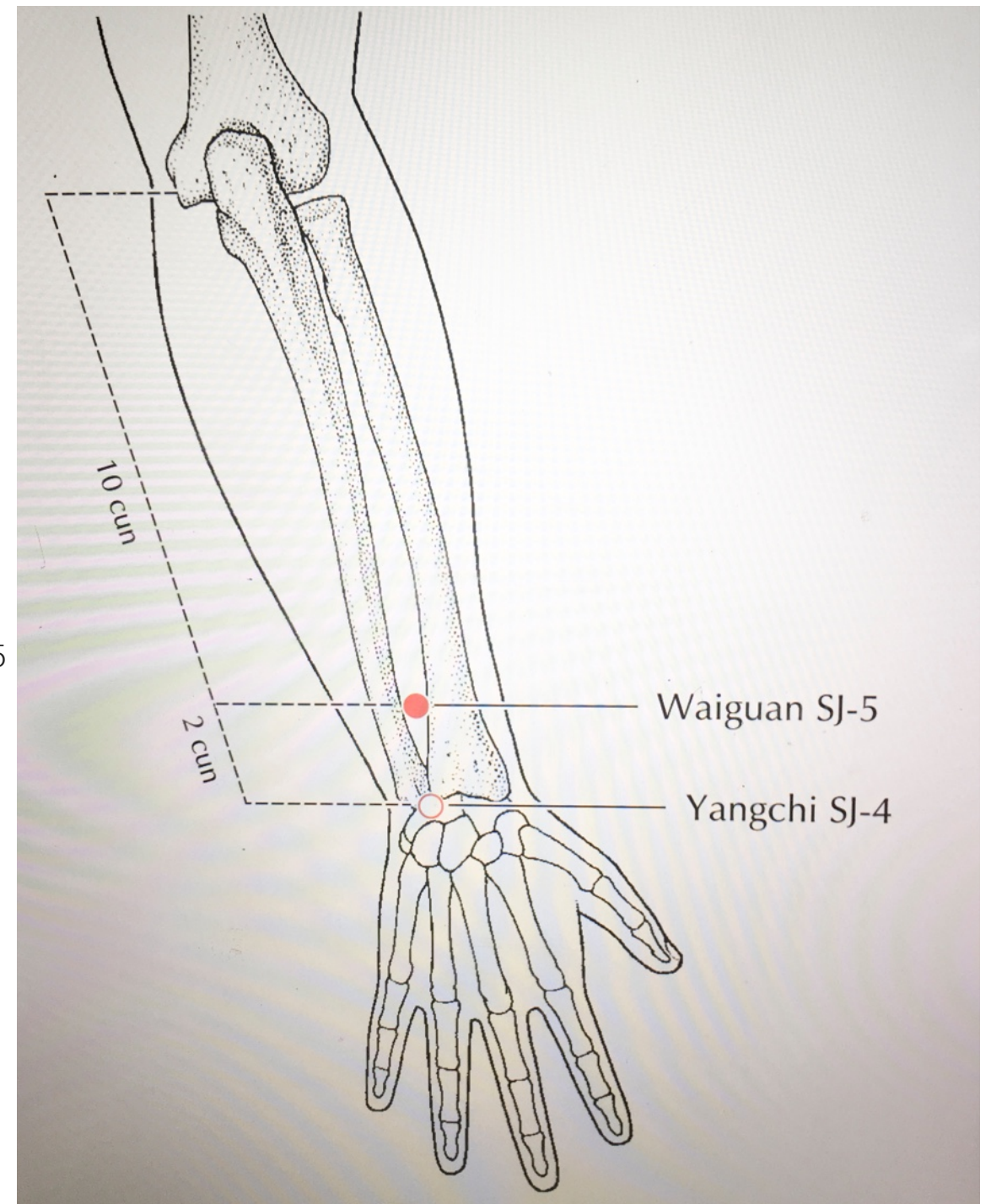
3. advanced variations





Source: Atlas of Chinese Acupuncture, Solinas H, et al.

TW-5



Source: A Manual of Acupuncture, Peter Deadman

The Eight Extraordinary Meridians

1. Yang Wei Mai/The Yang Linking vessel. The original pose is the first photo + modifications & alternatives after. This is not a sequence the poses are in a random order presented.

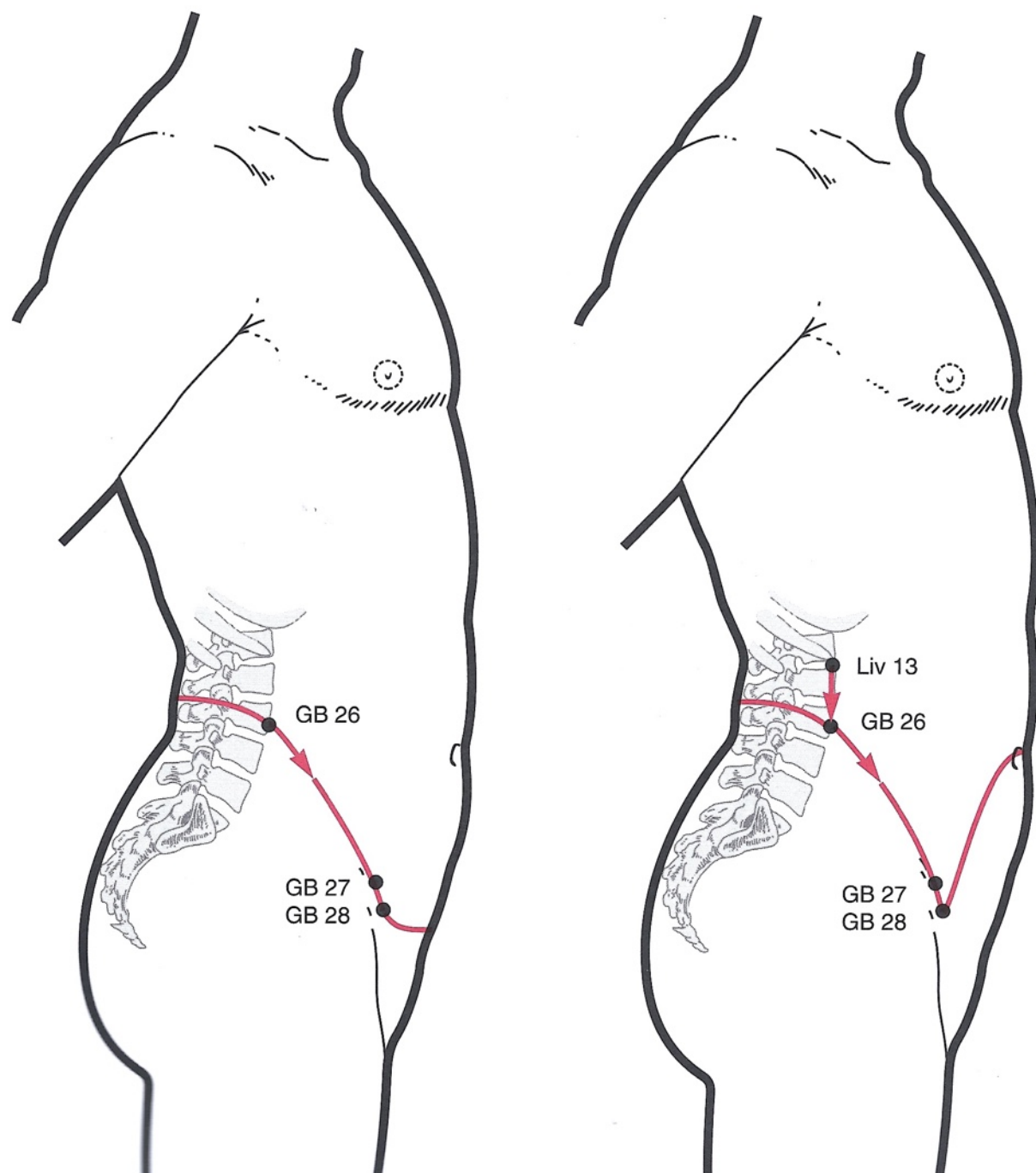
Yin version banana-asana r+l, side stretch over bolster r+l,



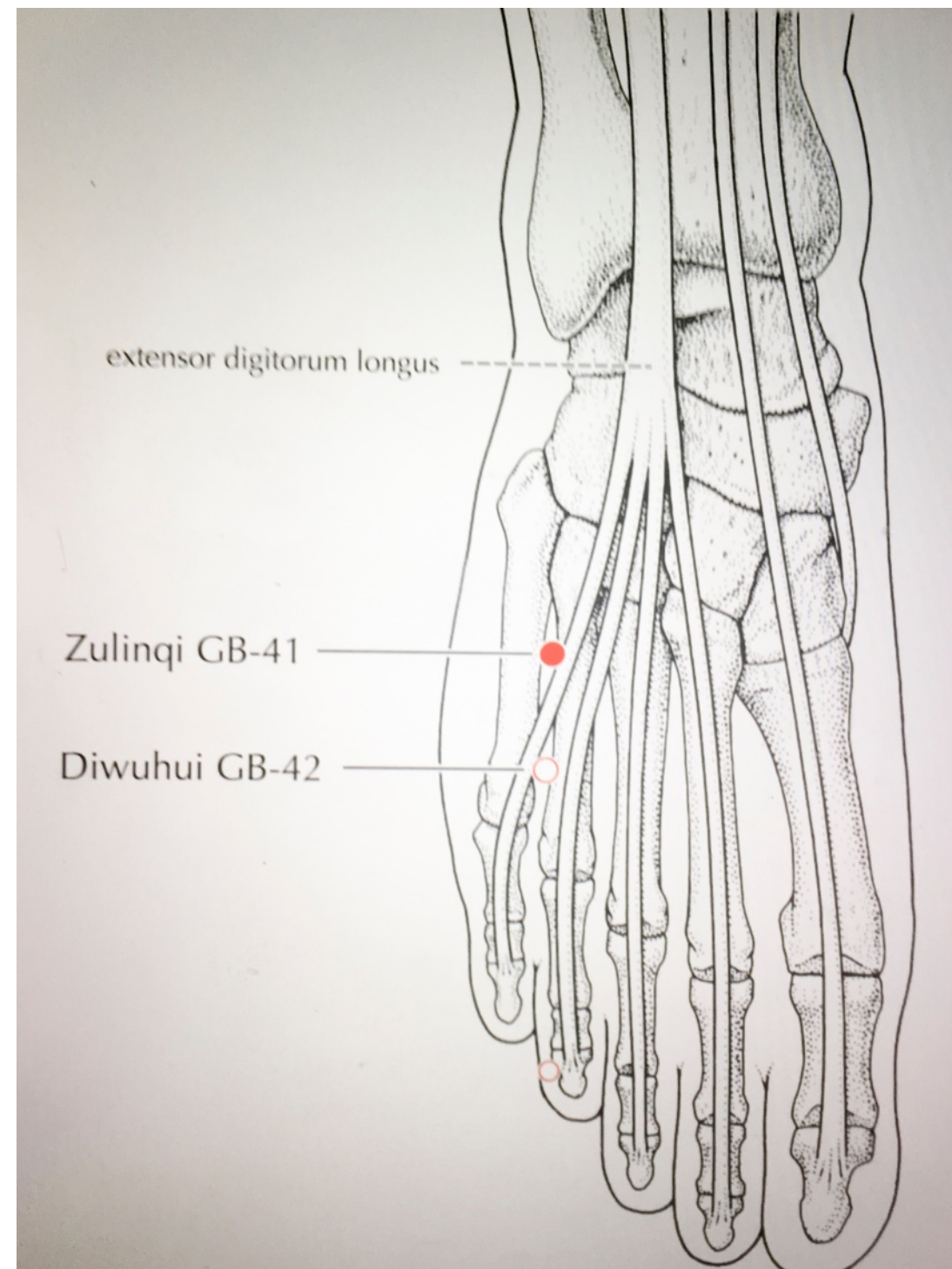
The Eight Extraordinary Meridians

1. A lot of movements out of the Yang flow Shao Yang stimulate Yang Linking vessel see movie
2. Yin poses: shoelace lateral and forward with eagle arms on block (no photo) or Jué yin pose gomukhasana





Source: Atlas of Chinese Acupuncture, Solinas H, et al.



Source: A Manual of Acupuncture, Peter Deadman

The Eight Extraordinary Meridians

DAI MAI/Belt Vessel

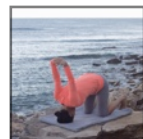
1. Move 6 x left and right with hand in fold of hip and the other hand on ribcage. Then move 30x right in circles with straight back and repeat this on the other side.
2. Yin versions of Dai Mai



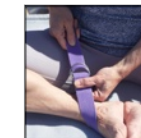
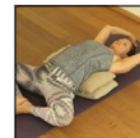
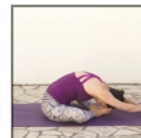
Yin yoga 2 poses and other poses



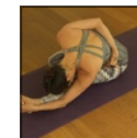
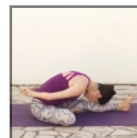
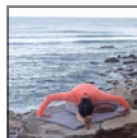
Gallery 9.1 anahata/frog variations



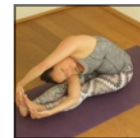
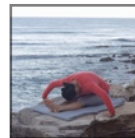
Gallery 9.2 butterfly variations for yin 2



Gallery 9.3 half butterfly variations for yin 2



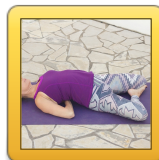
Gallery 9.4 caterpillar



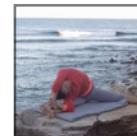
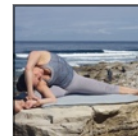
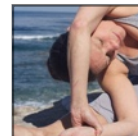
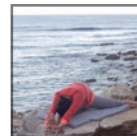
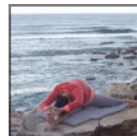
Gallery 9.5 deep shoulder stretches



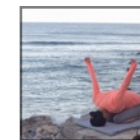
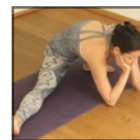
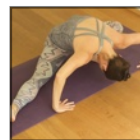
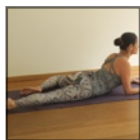
Gallery 9.6 deer variations



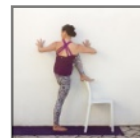
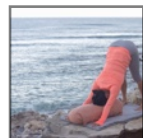
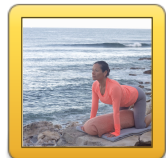
Gallery 9.7 dragonfly variations



Gallery 9.8 other poses



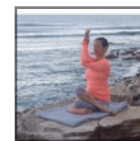
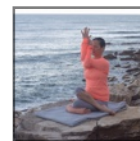
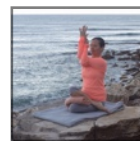
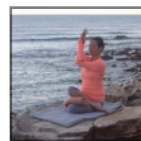
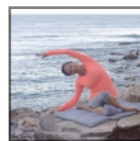
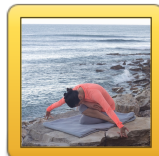
Gallery 9.9 restorative



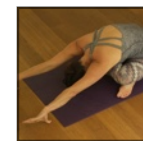
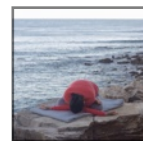
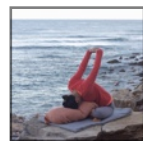
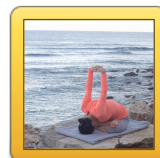
Gallery 9.10 saddle variations for long yin stimulation



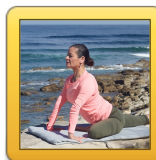
Gallery 9.11 shoelace variations



Gallery 9.12 square pose variations



Gallery 9.13 swan variations



Yoga for ailments



Rheumatoid Arthritis



Rheumatoid Arthritis

Rheumatoid arthritis (RA) is a painful autoimmune disease (body's tissues are being attacked by own immune system), that causes chronic inflammation of the joints as well as the tissues around the joints and other organs in the body. Symptoms include fatigue, stiffness and joint pain, which can progress flu-like symptoms with muscle aches and loss of appetite.

(Rheumatoid) Arthritis versus arthrosis sound very similar, and the two conditions have several things in common. They both affect your bones, ligaments, and joints. They also share many of the same symptoms, including joint stiffness and pain. However, the difference between the two is important.

Arthritis is an umbrella term used to describe several types of arthritis that all cause inflammation in the joints and in some cases, arthritis also can affect your skin, organs, and muscles.

Rheumatoid arthritis (RA) is one type of arthritis. RA attacks the synovial membranes that surround your joints. It causes the membrane to become inflamed and swollen. Over time, RA destroys the membrane, cartilage on the ends of your bones, and possibly the bone.

The symptoms you're likely to experience depend on the type of arthritis you have. Joint pain and stiffness are the two most common symptoms of arthritis. Though each type of arthritis has several unique symptoms, most share similar symptoms. That can make determining which type of arthritis you have more difficult. Other common symptoms of all types of inflammation-induced arthritis include:

- swelling in joints
- redness of skin around affected joints
- reduced range of motion in affected joints

Arthrosis is another name for osteoarthritis (OA). OA is the most common type of arthritis, according to the National Institute of Arthritis and Musculoskeletal and Skin Diseases. Arthrosis is caused by normal wear and tear on your joints and cartilage. Cartilage is the slippery tissue that covers the ends of bones and helps joints move smoothly. Eventually, the cartilage may disappear completely, and your joint may have bone-to-bone contact. Arthrosis is most common in the joints of your hands, neck, knees, and hips. However, it can affect any joint. Some symptoms of arthrosis are very similar to other types of arthritis. However, a few symptoms set arthrosis apart from other forms of arthritis. The most common symptoms of arthrosis include:

- joint pain
- joint stiffness

- tenderness around affected joints
- reduced flexibility in affected joints
- bone-to-bone grating or rubbing
- bone spurs (small bits of extra bone growth around affected joints)

In case of arthritis do not hold the poses very long, repeat the poses a few times, when it comes to standing poses

‘yoga as medicine’ works with a high platform, so that the student doesn't have to come down to the floor.

- reclined baddha konasana
- w2 leaning on high platform
- trikonasana with heel lifted and second stage with front foot turned out. (its the stretching in the back leg which is beneficial for the knee joint)

what can yin yoga do?

When there is an experience from bone to bone, and the cartilage is worn out we will have to nurture kidney yin. When there is swelling around the joints we will have to move energy in spleen channel. When the tendons are very tight and and close down the joints we need to nurture liver yin.

Rheumatoid arthritis is an inflammation to the joints which can cause swelling and immobility, or even disability

Swelling in the morning is a sign of spleen imbalance, when this liquid starts to thicken and dry, it becomes stagnant heat, inflammation, and becomes chronic kidney yin deficiency.

When there is pain (yang stagnancy) the joints will need soft yang movement first. Needs movement to create chi movement to break the yang stagnancy,

- tadasana arms stretched
- butterfly tara
- saddle
- supported headstand 2 chairs
- supported candle/backbend on chair
- supported plough on chair
- upavista konasana
- janu sirasana/half butterfly with chair stretching the arms opening the joints
- open twist
- utthita marichyasana with chair and wall
- legs up the wall
- Luo points SP-4 for spleen
- KI-4
- BL 58

Food

This condition is seen as a mineral imbalance avoid calcium inhibitors: excess meat or excess protein.

Avoid:

- coffee, alcohol
- refined sugars and too many sweets and excess salt
- foods high in oxalic acid: rhubarb, spinach, beet greens, cranberry, plums
- nightshade family: tomatoes, eggplant, bell peppers, potato (avoid for 6 weeks and slowly introduce one by one); if swelling arrives then that nightshade needs to be avoided (they contain solanine a calcium inhibitor)
- we need very often magnesium and silicon
- dairy very often the cause of lack of calcium and the cause of pain in rheumatism
- better to have goat milk, abundant fluorine and mineralization
- restrict consumption of all oil-rich seeds, nut butters, these promote damp stagnation
- almonds are the exception or omega3/GLA rich seeds
- avoid animal fats: they are a source of arachidonic acid, which initiates the production of pain inducing inflammatory PGE2 prostaglandin
- we need to eat food with PGE1 or PGE3

Good foods:

- chlorophyll rich foods
- adequate sunshine
- barley and wheatgrass products
- alfalfa in tablets or tea
- fish: salmon, sardine, tuna, lake trout, eel, anchovies, butterfish
- evening primrose, borage seed oil

Rheumatoid Arthritis

1. tadasana with arms stretched overhead
2. rhythmic chi kung from yin 1 or 2.
3. reclined butterfly with belt as support or blocks/pillows under neath knees to find the fine line of the right amount of edge. (shao yin variation)
4. supported saddle same notes as 3, half saddle or supported with chair. (below tai yin variation)
5. Neutralize in savasana.



Rheumatoid Arthritis

1. utthita padangusthasana. Then come into extended head-to-toe pose (utthita padangusthasana). Modify where needed bend knees. Come to the side keep other hip on ground, can place pillows, blocks under side leg.
2. half butterfly supported with chair or props. If wrists allow 1,5 min stimulation.
3. dragonfly with chair or props
4. twist with the wall, back heel of standing leg can rest on blanket or book.

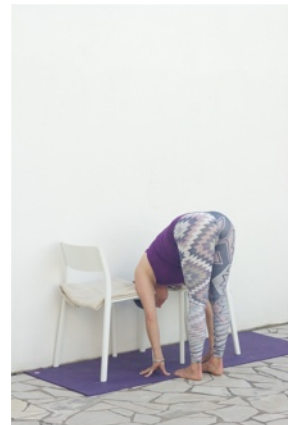
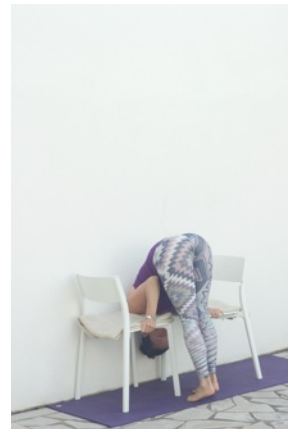
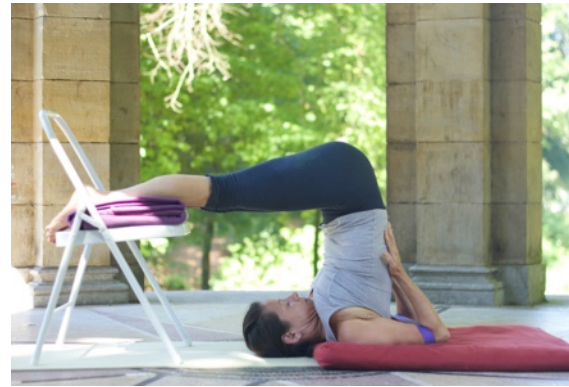


Rheumatoid Arthritis

10. Come to supported snail-pose with chair or other props. Support neck sufficiently.

11. Bring 2 chairs to the wall and place them on a mat, so there is no risk of slipping. Neck width apart. Place blankets on the chairs. Bring the back of your neck to the wall. Bring your hands on the outside of the chair's seat and bring your knees one by one on the chair. Then stretch one by one your legs to the wall. Stay as long as is comfortable. To exit the pose bring your knees one by one on the chair and then to the floor stay 20 breath's in dangling or come to....

12. child pose, can interlace pinkies for shao yin.



Rheumatoid Arthritis

1. come to caterpillar, supported where needed. Can activate wrists if possible for your client for 1 min..

2. savasana

This is the yin part, needs yang movement in case of pain: rheumatic sequence satyananda/or gary kraftsov poses/yoga as medicine standing poses/

small repetitive wrist/ankle stretches or yang poses sitting on chair.



Hyperventilation



Hyperventilation

Hyperventilation is a condition in which you suddenly start to breathe very quickly. Healthy breathing occurs with a healthy balance between breathing in oxygen and breathing out carbon dioxide. You upset this balance when you hyperventilate by exhaling more than you inhale. This causes a rapid reduction in carbon dioxide in the body. Low carbon dioxide levels eventually lead to narrowing of the blood vessels that supply blood to the brain. This reduction in blood supply to the brain leads to symptoms like lightheadedness and tingling in the fingers. Severe hyperventilation can lead to loss of consciousness.

For some people, hyperventilation is rare, and only occurs as an occasional, panicked response to fear, stress, or a phobia. For others, this condition occurs regularly as a typical response to emotional states, such as depression, anxiety, or anger. When hyperventilation is a frequent occurrence, it's known as hyperventilation syndrome.

Hyperventilation is also known as rapid (or fast) deep breathing or over-breathing.

There are many factors that can lead to hyperventilation. This condition most commonly results from anxiety, panic,

nervousness, or stress. It often takes the form of a panic attack. Other causes include:

- bleeding
- the use of stimulants
- drug overdose (aspirin overdose, for example)
- severe pain
- pregnancy
- an infection in the lungs
- lung diseases, such as asthma or chronic obstructive pulmonary disease (COPD)
- heart conditions, such as a heart attack
- diabetic ketoacidosis (a complication of high blood sugar in people with type 1 diabetes)

The following symptoms occur can indicate hyperventilation : fever, bleeding, feeling anxious, nervous, or tensed, frequent sighing or yawning, a pounding and racing heartbeat, problems with balance, lightheadedness, or vertigo, numbness or tingling in the hands, feet, or around the mouth, chest tightness, fullness, pressure, tenderness, or pain. Other symptoms occur less frequently and you may not even realize that they are related to hyperventilation. Some of these symptoms are: headache, gas, bloating, or burping, twitching, sweating, vision changes, such as blurred or tunnel vision, problems with concentration or memory, loss of consciousness (fainting).

Depression



Depression

unedited/unfinished

Sadness is something we all experience in our lives. Depression should not be confused with the sense of grief we feel when we have lost a loved one, a job or a home. Clinical depression can become a life-threatening illness when emotions or other symptoms become overwhelming, and the sufferer might feel suicidal.

Depression can start with temporary tension, grumpiness, and anger. Sometimes everybody seems to be the enemy and those experiencing depression find it difficult to let go of their emotions and thoughts. When this situation lasts more than half a year, depression can become chronic and affect the kidney and urinary bladder meridians. Exhaustion can also cause bladder infection or tinnitus, and lead to anxiety.

According to reports,(mentioned by Max Strom in one of his trainings), in the United States, it appears that 1 in 4 women above 32 years of age are prescribed anti-depressants. This is indeed a huge number. It is common these days that the only treatment prescribed is anti-depressants, partly because of the high cost of psychotherapy. These drugs apparently raise the level of serotonin in the body, and they can be lifesavers. As yogis we might think that taking such drugs is a negative way to

deal with depression. But I have seen many cases where those who have been prescribed anti-depressants experience a better quality of life. While anti-depressants are far from perfect, some people have to take them – and continue to take them – to function normally. I have seen people around me succeed in stopping their intake of anti-depressants while others have to continue. As their coach, or yoga therapist, we can keep working on their energy balance, offering breathing practices and rhythm and structure with or without medication. Many people believe that when they are sad, there is something wrong with them. But sometimes feeling depressed is a healthy reaction to something what is not right in the external world, and dealing with it may be the best means of alleviating depression.

Symptoms of depression:

- fatigue
- lethargy, or feelings of agitation
- sleep issues, insomnia or excessive sleep
- gastrointestinal stress, or significant increase or decrease in appetite or weight
- reduced activity
- decreased pleasure
- a persistent sense of guilt or worthlessness
- decreased libido
- recurrent thoughts of death or suicide

To deal with the imbalance that depression brings, we concentrate on these four aspects of ourselves:

- moods and feelings
- thoughts
- behaviour
- physiology, including the meridian system

Depression is seen as sympathetic suppression. Because depression is seen as sympathetic suppression, we should concentrate on balancing the sympathetic and para sympathetic nervous system.

Gary Kraftsow's sequence:

- 3 minute-like yoga nidra
- moving arms up and down
- setu bandha with arms up and down
- setu bandha held up
- vajrasana arms up and behind in child's pose
- cat to upward dog, legs down 5 x app. ending upward dog
- to child's pose
- virasana upward movement in the body

- warrior 1
- angel wings
- arms up alternating, retain 4 counts
- retain legs then
- angel wings to raised arms, to hands on head with bent elbows
- repeat for the other side
- utkatasana hands down, raise arms, legs stay bent
- all fours, cat then child's pose x 3
- then downward dog x3
- then plank-like to upward dog with legs down x4
- stay in upward dog
- back downward dog
- virasana
- ardha salabhasana l + r + both/salabhasana
- raise legs padangusthasana variation
- banana asana var.
- janu sirsasana
- again setu banda lift
- apasana
- pranayama

We can distinguish two types of depression. One is when the mind is racing, there are feelings of anxiety, when someone is overactive; the liver is out of balance and the heart and kidneys as well. To unwind the mind, it might be better to do yang yoga first and then to relax into yin practice.

The other type is extreme lethargy, difficulty getting out of bed, difficulty breathing or moving, kidney imbalance; requires enlivening with different pranayamas and chest openers. This type requires a little active yoga first, kapalabhati if possible and little yin yoga. If depression comes from burn-out, and there is no energy left, than breathing practices and yin yoga to build up chi. Making sure not to exhaust too fast.

Yin yoga sequence:

- standing tadasana with arms raised
- warrior 1 with rhythmic moving forwards and backwards arms opening in angel wings and overhead to warrior 1
- standing tadasana with gomukhasana arms
- kapalabhati breathing standing
- optional: ardha chandrasana, half-moon pose l + r (not with beginners)
- uttanasana with head resting on block or padottanasana with head resting on block
- parighasana and prasarita parighasana

- rolling forwards and backwards
- rolling halasana to paschimottanasana forward and backwards
- viloma 3-part inhalation lying in savasana
- reclining butterfly with bolster as chest opener like fish pose
- double bolster backbend
- tara pose with elbows to the side
- sphinx/seal pose
- saddle with namaste arms behind or arms over head with open armpits hands flexed back for a minute, then move into deep relaxation within the pose
- supported camel pose with chair or chair backbend
- neutralize with wide-legged child pose arms stretched forward
- caterpillar
- supported shoulder stand or viparita kirani legs up the wall
- headstand supported with 2 chairs, or headstand with good instructor
- savasana

Depression Sequence

1. Tadasana with arms stretched overhead fingers interlaced. Then moving arms into gumukhasana arms l + r
2. moving from warrior 1 into angel wings forwards and back 3 x r + l
3. placing elbows on the edge of a chair, with blanket to soften the surface of chair, hands in namasté. When the stretch is too intense place forehead on edge of chair.



Depression Sequence

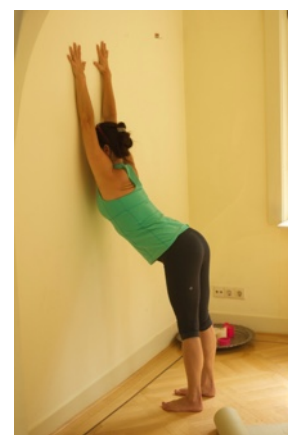
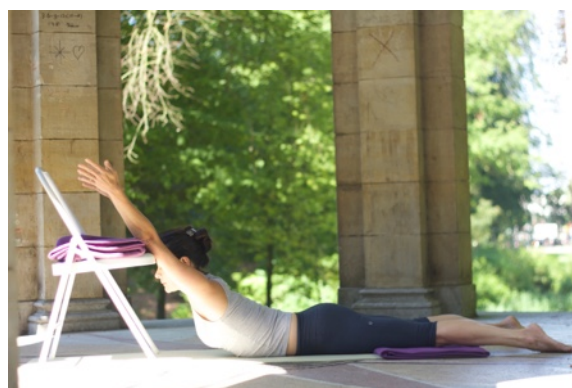
4. cat/ cow



5. dangling or uttanasana
with head supported on
pillow



6. supported cobra/sphinx
with chair, chest opener
or modification at wall
neutralize in savasana



7. rolling from halasana
to paschimottanasana

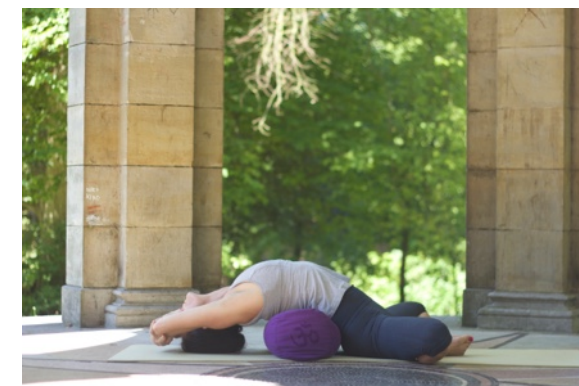
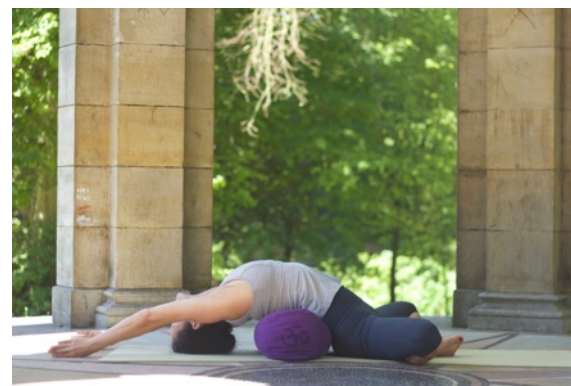
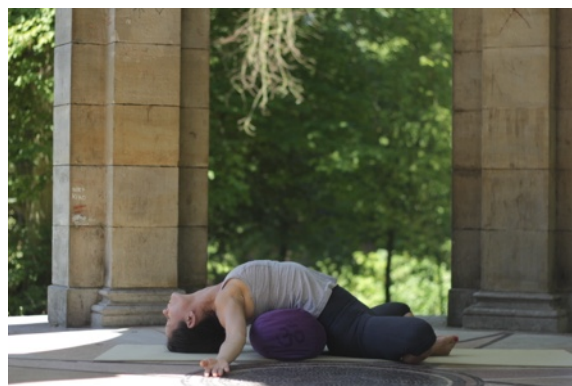


Depression Sequence

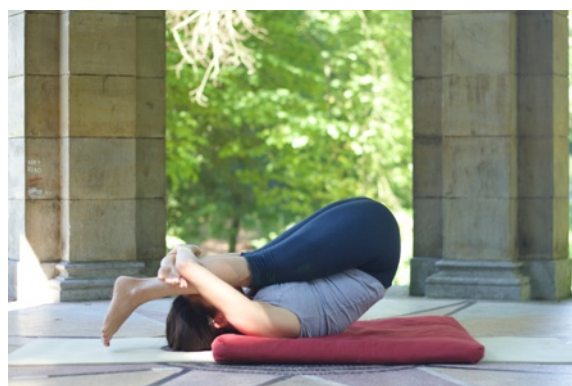
8. lying down with 3-part
viloma breathing



9. butterfly with bolster
parallel to shoulders, can
support head with block
or blanket, see yin 1
manual



10. paschimottasana up
side down



11. tara pose with elbows to
the side moving into
relaxing the arms into
little finger grip

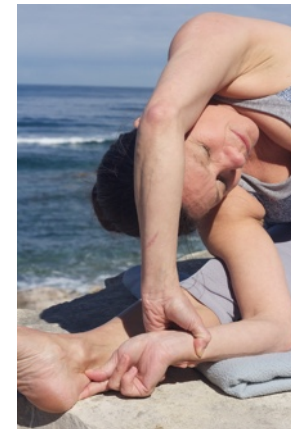


Depression Sequence

12.half saddle variation
with gomukhasana
arms/ Shao yin



13.dragonfly with luo
point stimulation of
HT-5& KI-4



14.modification of
stimulation luo points



16.sphinx/seal



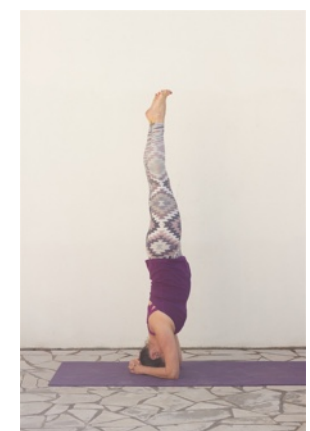
Depression Sequence

16. saddle variation with namaste arms/or arms overhead with fingers flexed back (PC) or modification

17. supported camel pose or supported backbend with chair. When the mind is very busy better to have supported backbends otherwise 'vata' gets more agitated. modify with cross of 2 bolsters.

18. caterpillar, first yin 2 version for 1,5 min than in caterpillar use props where needed.

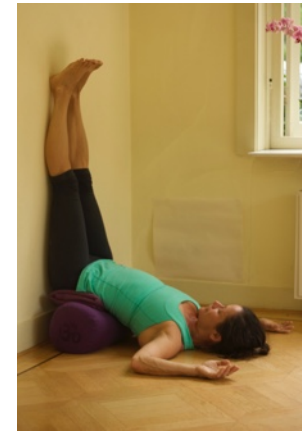
19. headstand or modification



Depression Sequence

20. shoulder stand or
viparita kirani, or legs
up the bolster/ at the wall

21. savasana



Insomnia



Insomnia

Insomnia is caused by a liver yin deficiency. There is not enough liver chi to store blood in the liver at night. There is too much heat in the gallbladder meridian and this affects the highest burner of the triple burner or triple warmer.

The GB/TW points along the back of the neck, where the edge of the skull is, have to be massaged or tapped before going to sleep. The heat of the upper warmer has to move down through the other warmers to the feet during the night.

The point am myan ‘sleeping well’ lies behind the ear on the large bone part and is often painful. Sometimes a person wakes up every night around the same hour, for example, 5 o’clock in the morning. This means that the kidney yin energy is too low. When we look back at the organ clock, we see that large intestine is opposite the kidney and the former (LI) is being nurtured at that point in time. This means the kidney energy is too low to keep the large intestine in control, which makes a person wake up. When a person wakes up at 3.30 in the morning, it means that the liver yin is too low, and so on. There is often a heart-kidney disharmony and we can work with the Shao Yin channel.

Where yoga is concerned, we should do inversions and forward bends, and work with breathing practices to calm down and bring the cortisol levels down, for example,

- uttanasana with the head on a chair or block
- wide-legged child’s pose over bolster
- tara pose with heart meridian stimulation by bending elbows or bringing arms to the side with middle finger (PC) folded back.
- mudra 70 during some of the poses
- eye of the needle or swan pose
- forward bend while sitting on chair (head is that lower than most of the body)
- half butterfly forward bend with arms to the side with flexed wrists l + r
- banana asana
- reclined butterfly with breathing practice 4:8:2
- saddlepose with arms forward, hands in mudra 70
- headstand or supported headstand with 2 chairs, only for experienced yogis or after good instructions in private sessions, and if the student able to do this alone
- snail pose or supported halasana with chair
- legs up the wall
- savasana

Insomnia Sequence

1. wide legged child pose over bolster

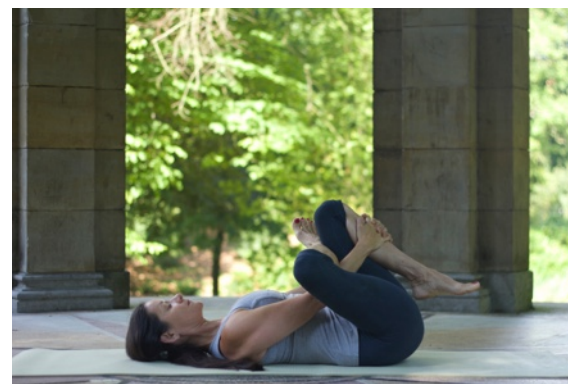


2. tara pose with heart meridian stimulation by bending elbows stimulating Luo point for liver or bringing arms to the side with middle finger (PC) folded back.



(mudra 70 during some of the poses)

3. swan pose (with crossed arms) or eye of the needle as modification



4. forward bend while sitting on chair (head is



Insomnia Sequence

5. half butterfly forward bend with arms to the side with flexed wrists l + r



6. banana asana r+l



7. reclined butterfly with breathing
practice: inhale 4 exhale for 8 and hold for 2



8. saddlepose with arms forward (hands in mudra 70)

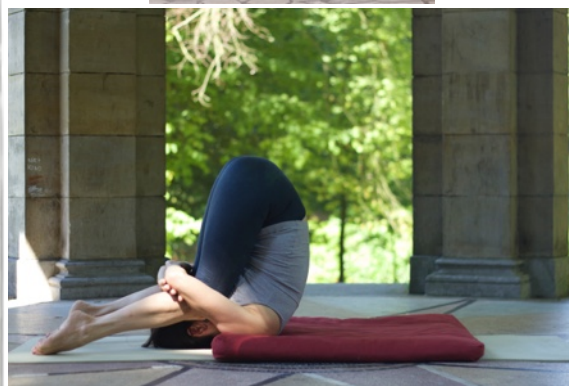


Insomnia Sequence

9. headstand or supported headstand with 2 chairs (only experienced yogi's or after good instructions in private sessions, than client able to do this alone)



10. snail pose or supported halasana with chair



11. legs up the wall



12. savasana



Anxiety



Anxiety

People commonly experience feelings of anxiety before any important events in their lives. Events such as sitting an examination, getting married, business presentations, etc. However, anxiety disorders are illnesses that bring feelings of overwhelming anxiety and fear that are chronic and unrelenting. Anxiety can progressively worsen if left untreated. Anxiety can ruin lives.

When faced with danger (or perceived danger) there is a reflex action that our bodies experience, that causes physiological and mental arousal, allowing us to cope with the threat. This reflex action is beneficial in cases of real danger as it, in turn, increases the output of adrenaline that can increase our strength and speed, allowing us to react. However, chronic anxiety reduces the quality of the sufferer's life and can induce an overall feeling of ill-being. Any person suffering from an anxiety disorder feels a sense of anxiety that is completely out of proportion with the physical, mental, or emotional stimuli that they are currently experiencing.

The underlying causes of anxiety disorders are not completely understood, although the interaction of different

neurotransmitters, in the brain, clearly plays a role. Anxiety disorders can be caused by the taking of illegal or prescription drugs, or by other medical conditions and it is important to see a doctor to rule out these. It is possible that the sufferer may have a predisposition to anxiety disorders but whether this is a result of genetic factors or a family-influenced way of responding to the world it is unclear.

There are different types of anxiety disorder:

Panic Disorder — Repeated occurrences of intense fear that strike often and without warning. Physical symptoms include heart palpitations, shortness of breath, chest pain, dizziness, abdominal distress, and fear of dying.

Phobias — The two major types of phobia are specific phobia and social phobia. Specific phobia causes the sufferer to experience extreme, disabling, and irrational fear of something that poses little or no actual danger; the fear leads to avoidance of objects or situations and can cause people to limit their lives unnecessarily. Social phobia causes the sufferer to have an overwhelming and disabling fear of scrutiny, embarrassment, or humiliation in social situations, which leads to avoidance of many potentially pleasurable and meaningful activities.

Post-Traumatic Stress Disorder — Persistent symptoms that occur after experiencing or witnessing a traumatic event. Nightmares and flashbacks, depression numbing of emotions,

and feeling irritable, angry, or distracted and being easily startled are the most common.

Who Is Affected by Anxiety?

Anxiety affects both sexes and all ages.

Anxiety is from Chinese medicine point of view, a yin kidney imbalance. When it comes to worrying it is spleen/stomach imbalance. Often when there are symptoms, like burn out, chronic fatigue, stress, infertility, tinnitus, insomnia, deep sadness over long periods of time, and kidney yin is deficient, then anxiety, fear is slowly getting involved as well. Then it starts to become hard to distinguish what was first the chicken or the egg, or first the egg and then the chicken?

We need “grounding” to move out of the mind in to the physical body, by breath, yang movement, and nurturing with yin yoga.

All the forward bends have a calming nature, the inversions like dangling (uttanasana), prasarita padottanasana, and all its modifications with chairs have a calming effect.

It needs an understanding to become friends with their anxiety, so every time it arises, there is no fear for the anxiety, which create a lot of tension, but an acceptance that it arises again,

but a learning is needed to stay in the middle, to find the place where, the identification and the believing in anxiety gets loosened. To learn to experience a distance from the overwhelming emotion.

Sometimes hyperventilation and anxiety come together:

Anxiety being the deeper reason for the hyperventilation.

The psoas muscle, close to the adrenaline glands, is involved with our survival reactions. So tense psoas muscles could be a symptom of anxiety.

Warrior 1, W2, ustrasana or camel pose, or other backbends like small bridge, salabhasana, bow pose, full backbend, seal/sphinx, saddle pose, fish pose, supported backbends with bolster can help to relax, stretch this muscle. In your private classes, you can expect tears in those yin poses and feelings of overwhelm, which are a good result, but find the right edge for your student. Also poses which open the armpits, yin or yang are beneficial.

When it comes to anxiety, I would start first with breathing exercises, then yang flow, before the yin yoga.

Anxiety

1. tadasana followed by chest opener and moving forward and down in dangling repeat this movement.
2. trikonasana and ardha chandrasana for more advanced students
prasarita padottanasana for every body with bended knees as modification.



Anxiety Sequence

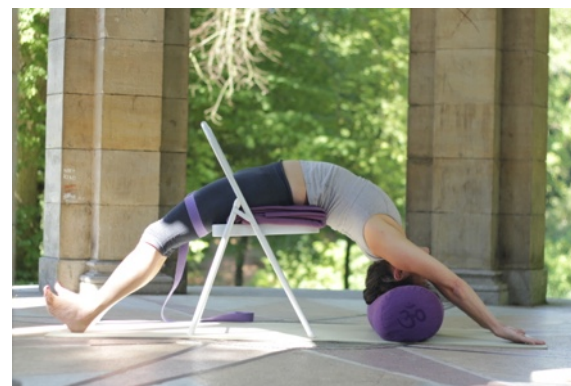
3.salabhasana,than sphinx
or seal. Neutralize flat on
belly or with childpose.

4.mermaid variation

5.half butterfly left & right

6.backbend with chair,
otherwise small bridge setu
bandha with block.

neutralize with wide legged
child pose



Anxiety Sequence

7. lateral dragonfly
modified where needed.
left & right

8. caterpillar



9. bolster breathing +
breathing 4:6:2

INHALE EXHALE HOLD

10. savasana



Infertility



Infertility

Four out of five women of childbearing age become pregnant within one year of trying to conceive. Though a woman's fertility decreases as she ages, there is a rapid decline of fertility between 35 and 38 years of age.

We speak of infertility when no conception has occurred after 1 to 2 years of trying to conceive. There are other reasons for female infertility besides age, including scarring from prior pelvic infections, immune system problems, endometriosis, and irregular ovulation or failure to ovulate. Another cause is stress, and yoga can contribute greatly to the reduction of stress.

A lot of women who seem to have difficulty conceiving are likely to be women who are able to stay focused, control their environment, and are high achievers in their field of work or who are highly creative. They believe in "where there is a will, there is a way", and find it very hard to surrender to the uncontrollable process of conceiving life, and to birthing later on. Stress reduction and reducing cortisol (stress hormone) production can help this type of woman tremendously.

When cortisol, the 'fight and flight' hormone, moves through the body, pelvic blood flow is reduced, because the blood is needed in other areas. Prolonged stress can also directly effect

the menstrual cycle and ovulation. Being unable to conceive can also cause women a lot of stress, creating a downward spiral. Yoga can help such women to accept their reality, and help them to do their best despite not having control over the outcome.

Yin yoga can also be a source of support for women during the IVF process, by helping them to relax, making their body ready and more stress-free, and stimulating the energy balance to influence the settling of the embryo. I have guided women through this process, and they have become pregnant, though of course we do not know the reason for the success of the IVF. My experience has been that breathing practices are very helpful for creating the experience of deeper relaxation. During some of the yin poses, we can offer pranayama.

There has been scientific research into how yoga can improve pregnancy rates. Compared to the control groups, the rate of natural pregnancy was 2-4 times higher in the yoga-practitioner groups! Such studies have been carried out by Dr Herbert Benson, a Harvard physician, and Dr Alice Domar at the Mind/Body Medical Institute. Diet, acupuncture and Chinese/Ayurvedic herbs can also contribute to increased fertility/ increased rate of pregnancy .

Yin sequence for women fertility

- cat/cow 2 min
- anahata with pelvic awareness (breathing in the lower belly) 3 min
- sphinx/seal 2 x3 min
- frogpose variation
- Saddlepose 8 min
- reclining butterfly with bolster combined with breathing exercise 8 min
- swanpose with psoas release 2 x 5 min
- backbend with chair/ setu bandha with block 5 min
- downward dog 30 sec
- Shoelace forward bend l+r 2 x 4 min
- caterpillar 15 min. key pose 4 different stages
- happy baby pose 3 min
- shoulder stand 2 min/halasana with chair 5 min
- supta padangusthasana side ways with block 2 x 2 min
- fishpose 4 min legs straight/butterfly or lotus
- legs up the wall 5 min, at home longer
- savasana
- gayatri for fertility

Yang poses

- trikonasana
- parsvakonasana
- ardha chandrasana
- full wheel
- uttanasana with head resting on block

Diet

For infertility, we should follow a diet similar to that for heart disease or diabetes.

- avoid trans fats and nurture the body with omega 3/6/9 fats
- have a whole grain diet.
- no chicken
- no beef
- no soda, lemonade
- asparagus
- black beans
- avocado
- sweet potato

Infertility in males is usually caused by a kidney imbalance. When a woman falls pregnant easily and frequently, but then miscarries, there is a deficiency of kidney yin.

For menstrual disorders, herpes and lumbar pain, carpal tunnel syndrome LR-5 is a very good point. It's a Luo point, which means it is the connection point between the yin and the yang meridian of a pair from the 5 element theory, and creates chi flow. Early menopause is caused by a kidney yin deficiency.

When there is a gathering of liquid, with clogged ovaries, cysts, and oedema, there is a spleen/stomach imbalance. When there is pain, there is a yang stagnancy; yin yoga alone will be not enough, and we will have to offer yang rhythmic movement as well.

Irregular menstruations with heavy bleeding and cramps are stagnancy symptoms, so we have to nurture the liver yin. If there is irregular timings in the month of bleeding we treat spleen.

Infertility Sequence

1. cat/cow



2. anahata with pelvic awareness, bringing the breath to the lower belly.



3. seal pose/otherwise sphinx pose



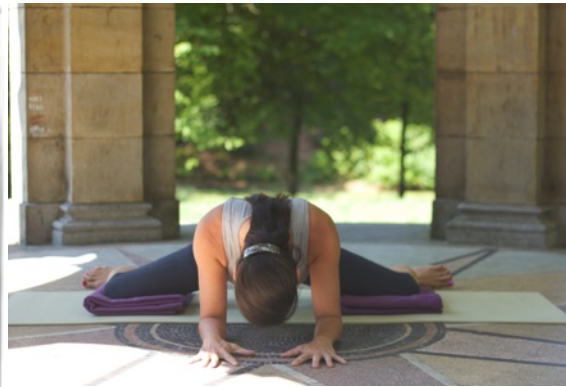
4. baby dragon lunge

2 min, than its deeper variation if possible r + l



Infertility Sequence

5. 5.frog pose see
modifications yin1



6. saddle pose variations,
first 1,5 min in arm
variation for tai yin or
shao yin to stimulate chi
flow. If there is no pain
in lower back during
saddle you can choose to
go to fish variation of
saddle see below at 3.



7. or modified with bolster/
block etc.



8. neutralize in savasana



Infertility Sequence

9. swan pose with psoas stretch can be modified by putting belt around ankle



modification bicycle stretch

10. backbend with chair variation. Neutralize with soft forward bend on chair. Otherwise setu bandha with block (neutralize knees to chest)



11. down-ward dog 1-2 min. with crown of head on bolster



12. shoelace variation start 1 min with middle finger flexed PC before shoelace var.

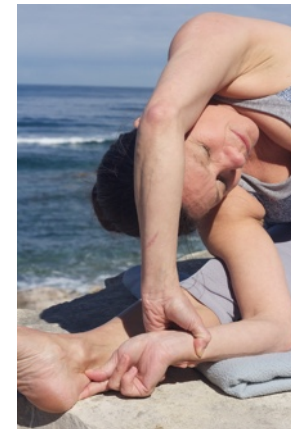


Infertility Sequence

13.tara pose first yin 2 variation 1,5 min, than ease into tara



14.lateral dragonfly with Luo points stimulation KI-4 & HT-5, r + l



15.caterpillar key pose of the sequence. Can ease in the pose slowly, give wrist stimulation for shao yin for 1,5 min. Build up to a total of 10 min in caterpillar



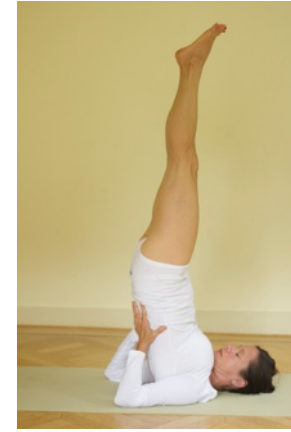
16.happy baby pose variation



Infertility Sequence

18.halasana with chair or
snail variation to
shoulder stand

19.savasana



Endometriosis



Endometriosis

Endometriosis is a condition in which the tissue that normally lines the uterus (the endometrium) grows outside the uterus and sticks to various pelvic organs such as the ovaries, bowel, rectum, bladder, and the delicate tissue lining the pelvis. Occasionally, but rarely, this tissue can stray even further and can be found outside the pelvic region in other areas of the body.

This misplaced endometrial tissue behaves just like the uterine lining itself in that it responds to the interplay of hormones during the menstrual cycle. Consequently tissue and blood slough off the endometriosis during periods, just as the uterine lining sloughs off every month. The difference is that the tissue in the pelvic cavity has no means of being discharged, so over time it builds up and can form masses and lesions which can affect organ function. The cyst-like masses are called pseudocysts, and usually appear dark blue to brown, the latter being called “chocolate cysts”.

The primary symptom of endometriosis is pelvic pain, often worse during menstruation. Pain during or after sex is also common, as is pain associated with a bowel movement or urination. Other common symptoms are heavy bleeding during a period or uterine bleeding between periods. Occasionally

endometriosis can also cause nausea, bowel movement changes and fatigue. It is worth pointing out that the severity of the symptoms does not reflect the severity of the endometriosis itself. “In my career I’ve seen women with very mild endometriosis who have debilitating symptoms and some with very severe endometriosis who have no symptoms whatsoever” (source: Yin Ova Center).

The lower burner is clogged. There is too much heat in the head, which indicates a liver imbalance, and this fits the image of very driven people.

The liver regulates the oestrogen hormones, so we will be nurturing liver yin. There emerges a battle for power in the body: if the liver is too powerful, then earth has no choice and is unable to metabolize liquids to urine.

I have seen this with powerful career women, who are successful but cannot find the space to relax, or with women who are going through a very stressful time in their work or private life.

When the belly is bloated with liquid, this might show that the person finds it hard to flow with life as it presents itself, and we will have to nurture LV/liver yin, and offer GB/gallbladder stretches. There is a yang stagnancy and a blood stagnancy, but of course there are also personal variations.

In general the whole body needs movement, but especially in the pelvic area.

First: yin liver/pericardium, and spleen poses or tai yin (SP/LU) pose.

Second: We can offer yang flow GB/TB or a modified version.

This is the sequence recommended by Alannah, an Australian yoga teacher, who has endometriosis herself (<https://www.youtube.com/watch?v=EWavTG4tQP0>, accessed 10 May 2015):

- Lying twist
- First rock on the back before coming into a lying twist variation, this ensures the least amount of pain on both sides
- Setu bandha in both upward and downward movement
- then setu bandha, as in a yang class, use the legs and lift the pelvis,
- then into the yin version with a block

(<https://youtu.be/8Mt3cnUamhI>, accessed 10 May 2016)

Endometriosis Sequence

1. tadasana with arms raised and come down with cross thumbs, and straight index fingers repeat with changed cross thumbs. Tadasana with arms in reversed namaste



2. baddha konasana with yoni mudra reclined. breath awareness in lower belly



3. bharadvajasana r+l



4. tara pose with LV-5 stimulation for 1,5 min than tarapose



Endometriosis Sequence

5. butterfly with hands behind



6. dragonfly yang style: stretch arms over head and move to right leg, back to middle; to left leg and back up than turn directions. Repeat several times



7. warrior 2 then reversed warrior to parsvakonasana repeat 3x forwards & backwards



Endometriosis Sequence

8. trikonasana variation
r+ l top arm on
horizontal



everything the other side

9. everything the other side
from warrior 2

10. butterfly with stretch to
the spine ,contract the
spine repeat a few times



8. butterfly with hands
behind head to open
armpits. Hold 1 min.

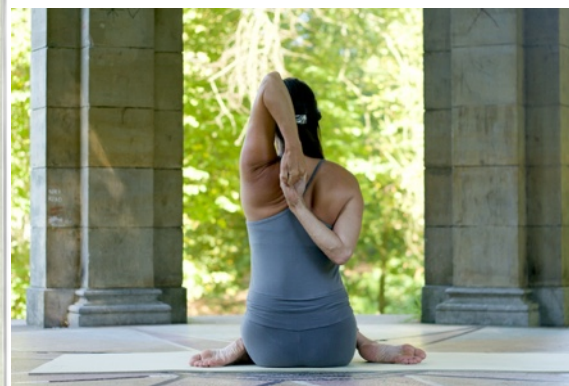


Endometriosis Sequence

9. square pose with shoulder clock, jué yin pose. Modification: butterfly with shoulder clock

10. anahata with thumbs flexed 1,5 min, than arms crossed l+r. Neutralize flat on belly

11. shoelace variations each 1 min l+r other wise modify to eye of the needle



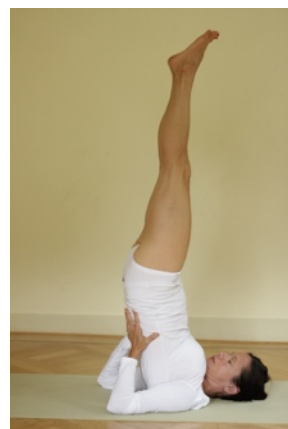
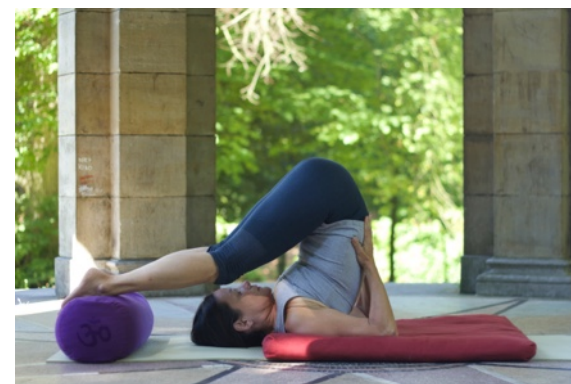
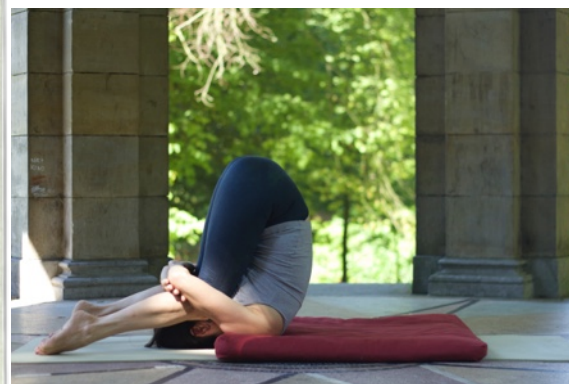
Endometriosis Sequence

12. saddlepose variations, flexed fingers 1,5 min.
modifications see yin 1 manual

13. caterpillar:
stimulation through flexed wrists 1,5 min.
than modify further as needed, stay as long as possible

14. snailpose/halasana, modify as needed

15. salambha sarvangasana or modification; apasana as neutralizing



Endometriosis Sequence

16. cat pulling its tail r+l



17. reclined butterfly with
yoni mudra



18. savasana



Migraine



Migraine

(unedited)

There very many different causes of headaches. Depression may cause headaches; some headaches may be experienced at night or early in the morning, and some may be due to severe high blood pressure or sleep disorders. Sudden severe headaches can be a symptom of life-threatening conditions, for example strokes or haemorrhages. Brain tumours are rarely the cause of headaches.

The most common headaches are tension- and stress-related headaches, often associated with tightness in the muscles of the head and neck. People with tension headaches feel a constant ache encircling their head like a band.

Migraines are commonly felt as a pounding and throbbing pain on one side of the head, which can increase in pressure with every heartbeat. Migraines can range in intensity. Unlike tension headaches, they are often accompanied by nausea, vomiting, and increased sensitivity to light and sound. Some people who have migraine may be affected by movement, light, or smell.

Another type of headache is sinus infections, or pressure in the sinuses caused by a cold and allergies.

It has been said that the use of pain relievers can cause rebound headaches. According to Rodney Yee, off-the-counter medication such as aspirin and ibuprofen taken twice a week can cause rebound headaches. Pain relief medication that contain caffeine and the sedative butalbital are another cause. It is usually very difficult for a doctor to diagnose the cause of headaches, because many patients do not give sufficient details.

When there is pain only on one side of the head, it is due to a gall bladder imbalance. In some cases, there are flashes of pain and this is an indication that digestion is unsettled. When the pain is on top of the head it is liver imbalance. When there is pain on the forehead it can be spleen imbalance.

When headaches are accompanied by vomiting, it is a symptom of a gall bladder imbalance, in which there is a narrowing of the stomach. Imbalance caused by migraines leave its mark in the long yang of the triple warmer and gall bladder, Shao Yang. For those with persistent headaches, the liver has to be nourished and the triple warmer must be 'moistened'. There is a yin deficiency in the liver and pericardium. Shao Yang has to be watered down.

Some yoga poses may be a contraindication, for example, in a seal pose with the head extended backwards, more tension is created at the back of the skull and in the area of the gall bladder. This pose can cause a headache to anyone who is prone to migraines. Care should be taken to ensure that this person keeps his/her head upright.

Foods that can trigger migraines:

- aged cheese
- red wine, beer and other alcoholic beverages
- dried fruits treated with sulphites (organic varieties may be alright)
- food treated with MSG
- food containing artificial sweeteners
- freshly baked bread
- yoghurt, sour cream, dairy products
- pickled food
- bananas, apples
- citrus fruit
- eggs
- beans
- chocolate
- wheat
- seeds, nuts, peanuts
- cured or processed meats, pepperoni, ham, salami, etc.

What helps against headaches:

- diet low in fat and high in complex carbohydrates
- omega 3 fatty acids, found in deep sea fish, salmon and mackerel, flaxseed oil
- postural problems can cause headaches
- acupuncture, acupressure right behind the head, below the skull at the GB points
- use of the neti pot for sinus headaches
- more than anxiety or depression, bottled-up anger can cause migraines more easily
- straining the eyes, overuse, keeping the eye area tense can contribute to migraines.
- eye pillows or head wraps in some poses can help a person internalize the attention
- viparita kirani
- supported butterfly with bolster
- chair shoulder stand
- halasana with chair
- half-butterfly supported forward bend
- caterpillar supported
- wide-legged childpose supported
- uttanasana with head on block or chair

breathing

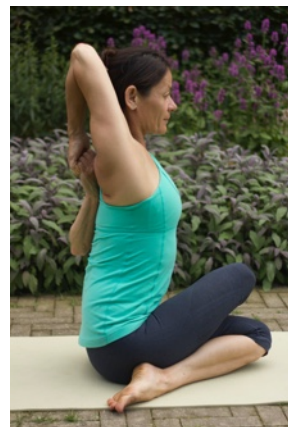
- ujayi
- creating a hold at the end of the exhale for deep relaxation
- nadhi shodhana
- liver/pericardium yin poses
- swan pose l+r
- sidestretch on ground with arms stretched out
- dragonfly with hands turned towards the body
- at the wall butterfly/lotus or square pose with the arms in shoulder clock
- gomukhasana long hold

sequence:

- wide-legged childpose with upper body forward on bolster 4 min
- half-butterfly forward bend acute migraine 2 x 3 min
- or half-butterfly with gomukhasana arms or hands behind back in namaste
- l+ r 2 x3 min
- swan pose l+r 2 x 5 min
- sidestretch on ground with deep arm stretch pericardium 2 x 3 min
- shoelace with gomukhasana arms 2 x 3 min
- dragonfly with hands turned towards the body/PC stimulation 5 min
- uttanasana with block 4 min
- halasana with legs up chair/snail pose 8 min
- butterfly supported under the back 5 min ujayi with kumbhaka at the end of exhale with eye wrap or pillow
- (saddle pose) 5 min
- neutralizing in savasana 2 min
- caterpillar 3 min
- viparita kirani/legs up the wall 5 min eye wrap or eye pillow
- savasana 7 min
- or yoga nidra

Migraine Sequence

1. wide legged child pose forward on bolster make sure the neck is relaxed and horizontal for migraine. Can also be used for acute migraine
2. half butterfly supported r + l, make sure the neck is relaxed. 1 min with flexed wrists to stimulate PC
3. swanpose for one minute flex the wrists, or in sleeping swan flex back middle finger (PC) For more modifications see yin 1 manual
4. shoelace with gomukhasana arms 1,5 min. to stimulate jué yin. r + l. modification eye of the needle



Migraine Sequence

5. lateral shoelace r+l,
right leg top + and left
leg on top



6. side stretch over bolster

r+l make sure the head has
enough support with a
blanket to relax the neck



7. deep shoulder/ armpit
stretch r+l



8. dragonfly with hands
flexed back, before
sleeping dragonfly

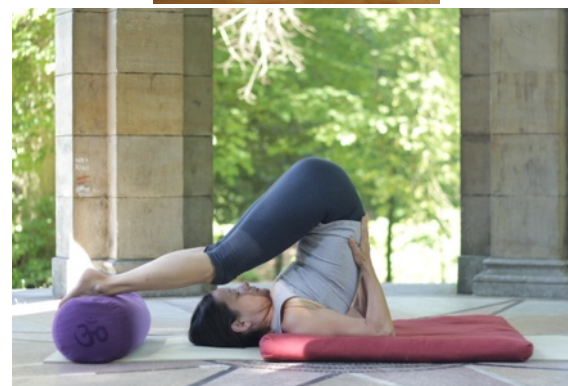


Migraine Sequence

9. uttanasana/dangling
with head on block or on
a chair



10. halasana or plough with
chair Supported
halasana with chair
all the migraine poses
have not much edge to it
and move towards
restorative



Make sure weight is on
shoulders and no
pressure on neck

By overweight people
with migraine this pose
might not be possible.

11. see to the right

11.. reclining butterfly
with bolster. Practice ujayi
and extended exhale with
soft hold of breath at the
end of the exhale



12. Saddle pose make sure
the chin is not higher
than the forehead, as we
want maximum blood
circulation to the head
possible, no strain in the
neck

Migraine Sequence

13. savasana as
neutralizing pose for
saddle



14. caterpillar, props as
needed



15. legs up the wall or
gentle salamba
sarvangasana, candle
pose



16. savasana with
blindfold or eye pillow, if
that doesn't give too
much strain



Burn-out



Burn-out

(unedited)

People with chronic burn out have developed kidney yin deficiency. Very often it started with Liver imbalance. Having felt angry, irritated and they burnt a lot of energy there, which exhausted liver yin. From there the imbalance might have gone deeper and exhausted kidney yin. I like to point out the logic of the 5 element theory, where liver yin gets deficient it will ask the mother kidney for its chi. You see here the pattern how everything is interconnected.

You will have to determine in which stage your client is.

Fear and depression can become symptoms of burn-out. The liver is like a handbrake how we deal with our stress and anger. There can come a point that the body doesn't function anymore: then we are at kidney imbalance. When there is still energy behind the tension then it is still a gallbladder excess yang. 80 % of the treatment will be this mother child relationship by feeding the kidney's.

- Chandra Bedana with breath retention a lift from the kumbaka after inhale and the long exhale is relaxing
- restorative of Iyengar crossed bolsters chest opener 5 min or more
- its important to start slowly not to go too fast and too much exercise, otherwise more exhaustion. Doing nothing is worse general loss of condition lower quality of sleep and depression
- massage and touch can be an important therapy for rising of oxytocin levels
- standing poses very short holds and repetition, long holds are too tiring
- also great supported chair shoulderstand, and supported headstand with 2 chairs
- mild exercise
- attention to improving sleep Ujayi breath 448 Viparita Kirani ,breathing to the feet for triple warmer
- cognitive behavioral therapy or mindfulness to cope with repetitive thoughts and emotions
- acupuncture
- hydrotherapy whirlpools etc.
- ayurveda or TCM herbs Siberian Ginseng, Ashwagandha

- Co enzyme10
- greater regularity of meals
- fatty acids omega-3 flaxseed, seafood
- Complex carbohydrates instead of simple ones
- less caffeine only one morning cup a day max
- giving the client trust to develop their intuition again what works for them
- changing their relationship with stress

When we deal with chronic diseases , we have entered a stage where the individual hasn't been able to digest emotional or even traumatic experiences. There are things in our life where we cant deal with. Those undigested experiences will effect the extra meridians.

We will need to integrate practices which work on the extra meridians.

Yin Chao Mai(extra ordinary meridian) works on the relaxation of muscles and can be worked on for burn out. Together with its paired meridian Ren Mai

- Gary kraftsow' work
- 'yoga as medicine book
- breathing exercises timothy call:
- Sandbag breathing
- 3 part breathing

- kidney ming men practice
- kidney poses yin yoga
- light burn out than integrate liver poses
- Finding your Dharma can help chronic fatigue syndrome finding out that your job or life surrounding might need some changes .
- So self study and with great sensitivity finding out what can bring you great joy and what are your natural talents.

Two- stage inhale Krama Pranayama

Start by sitting on the floor, or on the edge of a chair or lying down in savasana

Stage one: inhale halfway for a count of four, by expanding your chest, retaining the breath for a count of four.

Stage two: inhale the rest of the way for a count of four, expanding your abdominal cavity, retaining the breath for a count of four.

Exhale for twelve counts.

This exercise is designed to be both energising and calming.

Seated pranayama, lengthening the exhalation

good before going to sleep

Sit in any comfortable seated position. When you are settled, inhale to a count of three and than exhale to a count of eight.

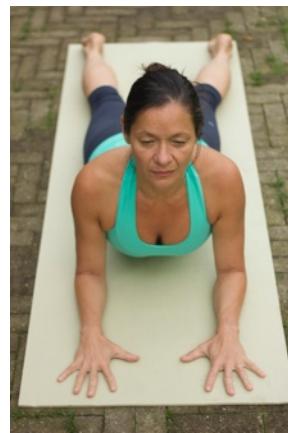
Do in this manner three more times. For rounds five to eight, exhale to a count of ten. For rounds nine to twelve, exhale to a count of twelve. This breathing practice, by progressively lengthening the exhalation, is designed to be deeply calming.

Burn-out Sequence

1. Lying butterfly supported with bolster. Practicing Ujayi breath with 4:4:8 inhale 4 counts, hold for 4, exhale for 8
2. Tara pose offer props where necessary see yin 1 manual. Can start with yin 2 pose stimulating LV-5 Luo point for 1-2 min with elbow
3. sphinx pose use bolster under armpits by deep exhaustion
4. saddle pose for advanced students can give shao yin variation otherwise modify saddle as needed

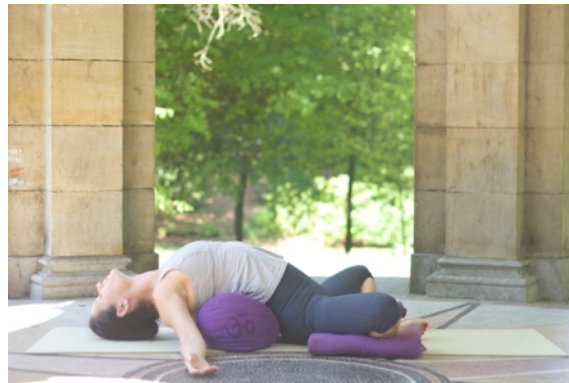


- b. Then place bolster on belly, equal inhale as exhale for 5 minutes



Burn-out Sequence

5. child pose a neutralizing pose after saddle pose cross the pinkies at the back
6. down ward dog with head supported on bolster, otherwise head on chair, depending on the exhaustion levels of your student
7. caterpillar support with props where needed, start with yin 2 version for 1-2 min, before deeply relaxing caterpillar build up from 3 to 10 min over time for burn out
8. butterfly with chest over bolster like fish pose support head with block or blanket when needed



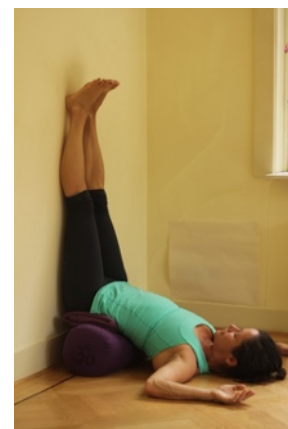
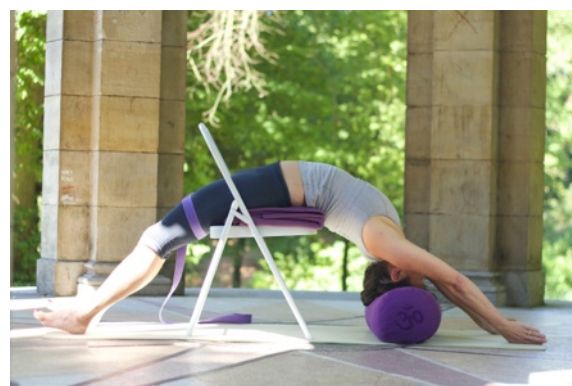
Burn-out Sequence

9. left & right side. You can bring the elbow down to the ground or on a bolster if there is too much strain on the wrist.

10. hang mat in between r+l (see 9) to neutralize

11. small bridge or setu bandha supported with block or backbend with chair, counterpose forward on chair

12. legs up the bolster, or legs at the wall



Burn-out Sequence

13. dragonfly with pelvis
on bolster or dragonfly
against the wall



14. counterpose with pelvis
on the bolster



15. savasana with bolster
under the knees



High Blood-pressure



High Blood pressure

High Blood pressure (Hypertension) has a similar imbalance as migraine. For the foundational knowledge what high blood pressure is in medical terms look up in “Yoga as Medicine” .

Usually the shoulders are very tight. The GB and TW meridians have a yang excess on the one hand, and there is a KI -yin deficiency on the other hand.

There is a yang stagnation, which you could see as too much emotion and you could say that there is too much heat: the fire burns too fast and too high.

2 major categories of hypertension: in ayurvedic terms

Jittery high blood pressure	pent up high blood pressure
overworked, under pressure	methaphorically stuck, frustrated
constant motionmulti tasking	less motion appearance of calmness
slight trembling	muscle tightness
eyes bulge out slightly, and muscles around eyes are tense nervous system exhausted	eyes appear droopy,sunken
nervous system exhausted	nervous system “pressurized”

Yoga/pranayama

- Kidney yin poses
- Liver/ Pericardium poses
- Pranayama Chandra Bhedana
- Pranayama extension exhale for relaxing effect
- yang practice: moving excess GB/TW after yin practice

Diet

Yin sequence

- reclined butterfly with bolster
- supported wide legged childpose
- side stretch on bolster
- armpit opener
- saddle pose arms folded back/half saddle forward
- shoelace with gomukhasana arms
- shoelace lateral
- swan
- sitting twist
- lateral dragonfly with mudra middle fingers vertical and touching, other fingers folded both sides
- dragonfly middle fingers in front of feet

- cross middle fingers above head with bolster chest opener
- tara with elbows outward feel the inside
- caterpillar same way or turn arms up side down in long horizontal
- also asymmetric saddle pose with arms backwards middle fingers crossed

LU-7 is used in those cases high blood pressure where Lung function is compromised

The goals are also to release stress in the spine:

- virasana variations: as an opening of the class
- prayer pose,
- stretched arms up, fingers intertwined
- toes rolled under
- eagle arms
- gomukhasana shoelace
- seated twist
- caterpillar
- butterfly/tara
- half saddle forward (with gomukhasana arms to reach Jué Yin)

After yin practice

Lying supta padangusthasana

Standing poses:

- trikonasana
- utthita prasvakonasana
- half standing forward bend at the wall
- parsvottanasana modified with wall
- warrior 2
- seated twist
- seated twist maricyasana 1
- savasana 36 breath's
- 18 breath's exhale slightly longer than inhale
- 18 breath's simply observe your breath.without trying to change it,all tension mets into the earth
- pratyahara exercise have the eyes wrapped blindfolded

Caution

Don' t hold the breath and don't create pressure like bowel movement: makes BP blood pressure rise!

Holistic approach

- regular exercise and reducing calories weight loss
- eating lots of fruits,vegetables, low fat dairy, high fibre foods like beans,whole grains provide minerals/vitamins that reduce blood pressure
- potassium, magnesium, calcium, vit. C
- food high in phytoestrogen like soya products
- not smoking, limit alcohol consumption, cutting back on caffeine
- 40 % of high blood pressure people are salt sensitive

High blood pressures is very often a sign of yang stagnation. As too fast, too much heat passes through the system. Like the fire under the rice steamer is burning too high,too fast, but there might be still cold feet. Often there are blockages of too much emotions which create yang stagnation.

Yang stagnation/yang excess

When it flows there is no pain, when it doesn't flow there is pain. An example of yang stagnation is very often:

- endometriosis
- constipation
- all pain complaints
- arthrosis

- cancer
- reumatism
- migraine
- scoliosis a local stagnation.

Too much heat:

- asthma
- hyperventilation
- tinnitus
- diabetes
- arthritis is inflammation
- appendicitis inflammation,stagnation, heat
- heat in the liver/stagnation >> cancer
- depression: yang stagnation but no pain
- fear heat and stagnation

When we feel the belly for diagnosis and there are ticklish sensation that is a sign for possible stagnation with excess yang.

You could see this as a lot of stones in the river and we have to bring a lot of water (yin) to create a flowing river. Its like dissolving the emotions with more water-yin- flow. With stagnation yin yoga is enough, as it is the water in the river.

The excess yang was created by a lack of yin. Yin is good to avoid yang problems, but it isn't enough to solve yang problems.

High Blood-pressure Sequence

1. Reclined butterfly with bolster. Practicing breathing with extended exhale
2. Supported wide legged child pose
3. Side stretch on bolster r+l. Make sure the top arm and leg are creating the stretch, giving space to the neck with a blanket underneath the head if necessary
4. Armpit opener right side + left side



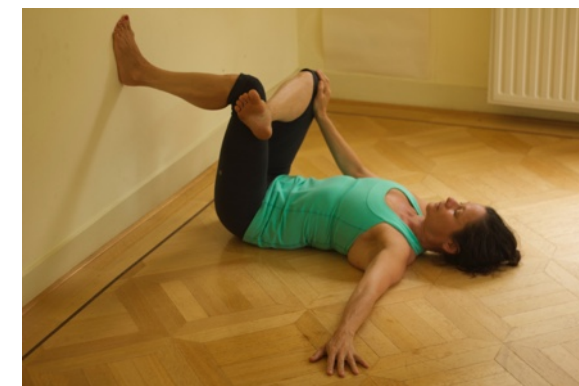
High Blood-pressure Sequence

5. Saddle pose arms folded back / half saddle forward / asymmetric with middle fingers crossed behind head

6. Shoelace with Gomukhasana arms. You can modify by putting blankets under the knees or in between both knees

7. Shoelace lateral to both sides with right knee on top or left knee on top

8. Swan pose The first 1,5 min arms to the side fold middle finger back. After that relax arms. Modify swan pose as needed

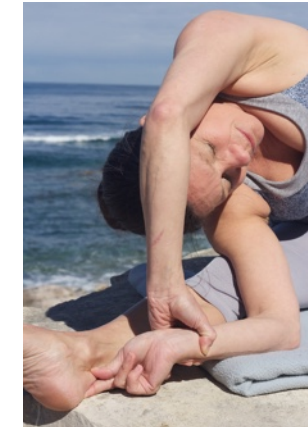


High Blood-pressure Sequence

9. Sitting twist r+l side



10. Lateral dragonfly
first with wrists flexed 1
min, then Luo point
stimulation KI-4 & HT-5
for 1,5 min, then relax
the upper body over the
leg.



11. Cross middle fingers
above head with bolster
chest opener

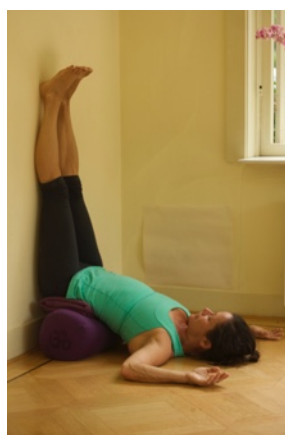


12. Tara with elbows
outward, feel the inside



High Blood-pressure Sequence

13. Caterpillar, turn arms upside down in long horizontal, or in same way as legs
14. half saddle with gomukhasana arms behind otherwise forward and hands connect with belt
15. legs up the wall
16. savasana with breath exercise: see high blood pressure text



Tinnitus



Tinnitus

unfinished

Tinnitus is noise that originates, internally, within the ear rather than from the external environment and may affect one or both ears.

Who Is Affected?

Tinnitus may affect anyone although it is more common with increasing age. Hardening of the arteries also increases the risk. Additionally, frequent exposure to noisy environments also increases the risk for developing tinnitus. There are, however, many causes for tinnitus.

It is a common problem that affects about 17 percent of the general population around the world.

It may be associated with hearing loss.

The noises related to tinnitus can appear to be extremely loud to the affected person and they are also described as unpleasant, annoying, depressing and soul-destroying. This can

lead to the sufferer having difficulty in coping with daily life and, in more serious cases, it affects the sufferers quality of life.

There are numerous causes and many cases result from the occurrence of other underlying disorders such as blockage of the ear canal, Meniere's disease, ear infections, etc.

It is important to diagnose and treat any possible, underlying, disorders as this may have a beneficial effect on the tinnitus symptoms.

What Are the Symptoms of Tinnitus?

Sufferers have been described the sounds that they hear as:

- Ringing
- Buzzing
- Whistling
- Whooshing
- Humming
- Running water

There are several types:

- Tinnitus in which the sound is a ringing, buzzing, roaring, whistling, or hissing noise.
- Pulsatile tinnitus, in which the tinnitus sounds are intermittent, or pulsating in time with the heartbeat.

- Tonal tinnitus is often called “ringing in the ears.” Producing a continuous sound, like a single note that is on an endless loop.

There are also less common forms tinnitus, where the sufferer can hear beeping, tapping, or musical notes. An even less common produces a variety of different noises simultaneously.

In addition to the noises associated with this ailment, certain other symptoms may accompany this condition. These include:

- Dizziness
- Headache
- Pain in the ear
- A sense of fullness in the ears

Although it is not typically a serious condition it is often accompanied by hearing loss. However, tinnitus does not cause deafness.

The psychological effects of tinnitus, on some sufferers, can lead them to question whether they have a mental illness, or even a brain tumour. These conditions are rarely found in cases of tinnitus and, although possible, are highly unlikely. However, long term tinnitus, as with any long term illness, can cause depression.

Tinnitus

1. can start with some sunsalutation.
2. warrior 2/reversed warrior/parsvakonasana
3. one legged down ward dog to trikonasana with experienced student/ otherwise trikonasana from standing
4. parsvottanasana r + twisted triangle r, than parsvottanasana l + twisted triangle l



twisted triangle with hand on chair modified for older person



twisted triangle with hand on chair modified for older person

Tinnitus

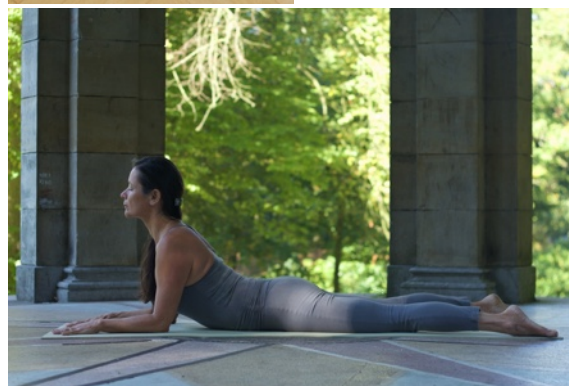
5. padanghusthasana can be modified with bend knee on both legs l+r



6. tara pose /can make it for 1 min a shao yin variation to stimulate



7. sphinx, modify as needed



Tinnitus Sequence

8. small bridge/setu
bandha



9. saddlepose variations. By
elderly people camel pose
supported by chair.



10. caterpillar variation



11. shoelace variation



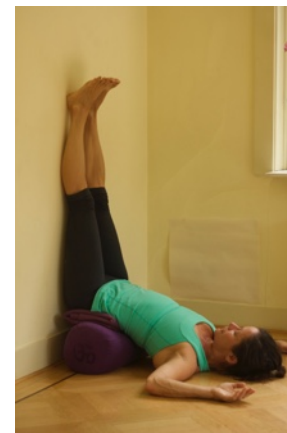
Tinnitus Sequence

12. dragonfly
variations, some
stimulate more KI/
UB, others liver or Jue yin

13. snail pose/
karnapidasana a key
pose for tinnitus, begin
with small dose of time
and when
comfortable, increase
length of time.

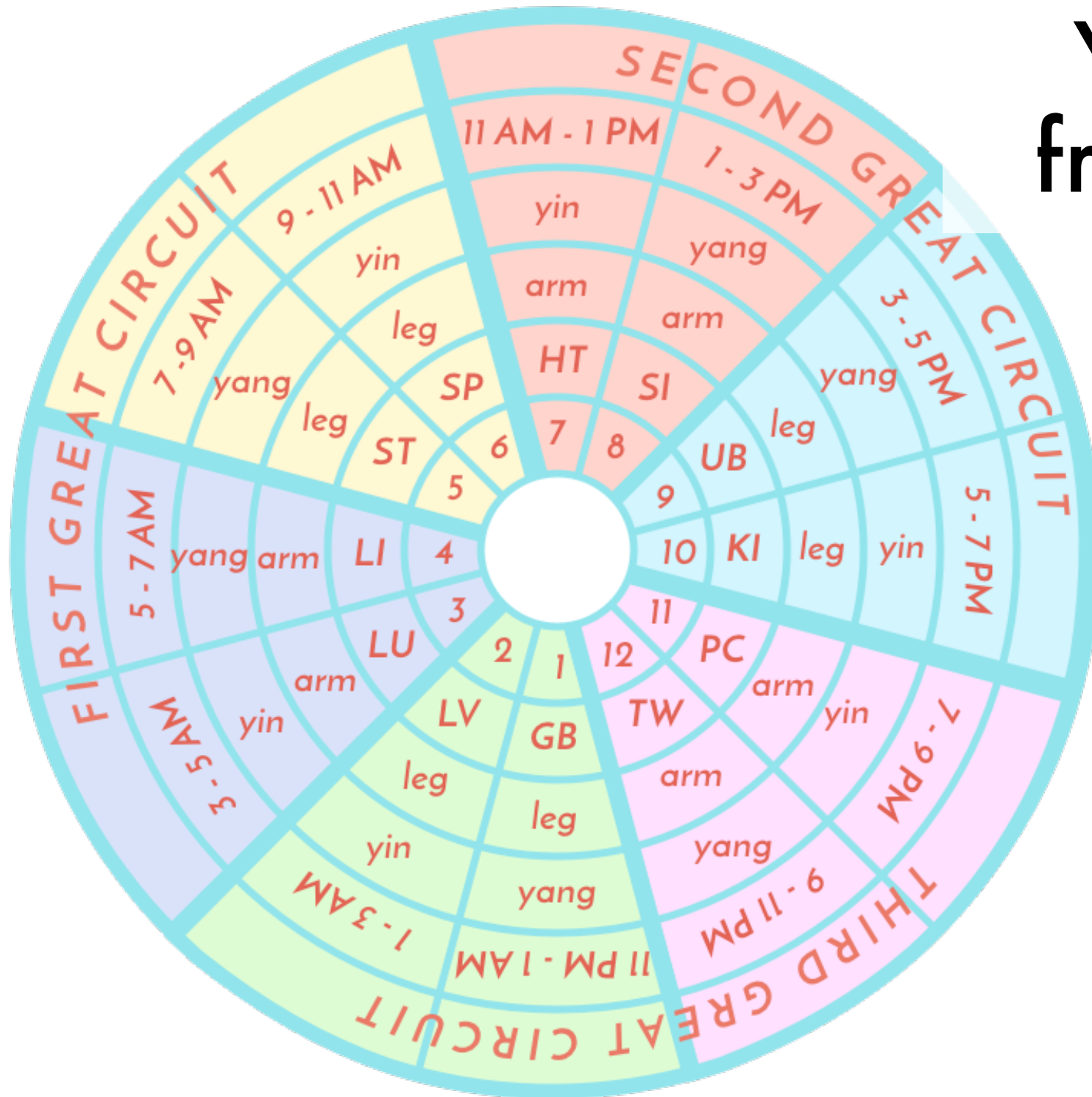
14. legs up the wall/candle
salamba sarvangasana
with more advanced
students. up to 20 min at
home for legs up the
wall..

15. savasana



savasana

Yoga sequencing from the six levels



ZI WU Cycle

Unedited

The discussion of the 6 levels and its twelve meridians, is incomplete without mentioning the connection with the cycle of the twelve double hours in a day.

ZI WU is translated as Midnight-Midday cycle.

According to this theory, the energy circulates in a fixed sequence.

The way energy circulates through our meridian/organ system is in the following order:

LU-LI-ST-SP-HT-SI-UB-KI-PC-TW-GB-LV

This sequence moves every 2 hours into another meridian or also called “life-palace”.

While the sun makes its daily transit along the sky, an organ will reach its peak in energy for 2 hours a day. When the sun is highlighting its opposite organ for 2 hours in this clock (see the picture of the organ clock), it will reach its lowest valley in energy levels.

When you study the organ clock more closely, you will see that at the top around midday the Heart is being filled up and its opposite organ, the Gall bladder is at its valley.

At midnight around 24:00 hr the Gall bladder is at the top and receives its maximum energy and the Heart is at the bottom being “emptied out”.

- So all organs will have a peak moment and a valley moment
- Looking at the clock you will find 6 opposing pairs:

Lung-Urine Bladder

Large Intestine-Kidney

Stomach-Pericardium

Spleen-Triple Burner

Heart-Gallbladder

Small Intestine-Liver

- when you look closer to the clock you will see that Chi travels from YANG TO YANG and YIN TO YIN, and it will move from:
- arm-yin> arm-yang> leg- yang>leg- yin
- opposite in the clock there is always YANG-YIN and ARM-LEG MERIDIANS
- the clock is divided in 3 segments called ‘THE 3 GREAT CIRCUITS’

‘The three great circuits’

- Every segment or circuit exists out of 2 levels from the 6 level theory
- And those 2 levels are together 2 pairs of yin/yang organs out of the 5 element theory
- In a circuit there is always YIN meridians on the outside and YANG on the inside
- A circuit starts with a yin-arm meridian and ends with yin-leg meridian.
- 3 yang pairs are sandwiched between a yin arm and a yin leg meridian, so they connect upper and lower limbs, inner and outer surfaces.

The first circuit LU LI ST SP

Connected with East as the sun comes up there.

This circuit looks after the growth and development of the body's energy.

LU absorbs and LI/ST makes the energy concentrated and SP then divides and develops the chi to nourish the body.

The second circuit HT SI UB KI

Western sky which is warm in the mid afternoon. This circuit stabilises the energy of the first circuit. The sun pivots at midday, and the Heart is at

12 o'clock. Like Shao Yin is the pivot in the yang levels. Shao Yin connects the innermost with the most exterior (Tai Yang). Shao Yin (HT/KI) represents the innermost deepest essence and spirit, while Tai Yang (UB/SI) represents the most outer area of our defence system.

The third circuit PC TW GB LV

In the third circuit the sun has hidden, the sky is dark, as the sun has set.

The sun has to return to the visible sky. The third circuit is a transitional phase where we sleep. The day has finished and we wait till the new day begins. Shao Yang, the Gallbladder is right at midnight in the organ clock and the sun will move upward after this lowest point. The sun pivots at Shao Yang. Jué Yin and Shao Yang look after the smoothness of the flow of energy and controlling together the transition between the death and rebirth of yang chi or the sun in its larger context. From storing the blood in the night, deepest yin (Jué Yin) it will return back to movement growing into more yang, and diminishing yin.

How can we use the organ clock as yogi's?

We can sequence a general yoga class with the understanding, how energy moves from one organ to the next. The Makko Ho sequence was used for shiatsu masseurs, so they could nurture their own system into overflow of chi. When they would give treatments they had than an abundance of energy to do their work.

We can use this system to sequence asana's, to create more chi flow into our students. To open the Lung meridian> the Large Intestine>Stomach, and so on. We can do this with standing postures, vinyasa flows or reclining yin poses.

When we want to work individual in a private class we will have to take first the pulse, belly, meridian diagnosis. We can nurture a deficient organ by creating a yoga practice for this particular organ or energy level, by practicing this in the 2 hour period AFTER the period of its peak energy.

For example with a lack of kidney yin energy, a very common deficiency, it would be best to practice between 19-21 hours just after its peak nourishment between 17-19 hours.

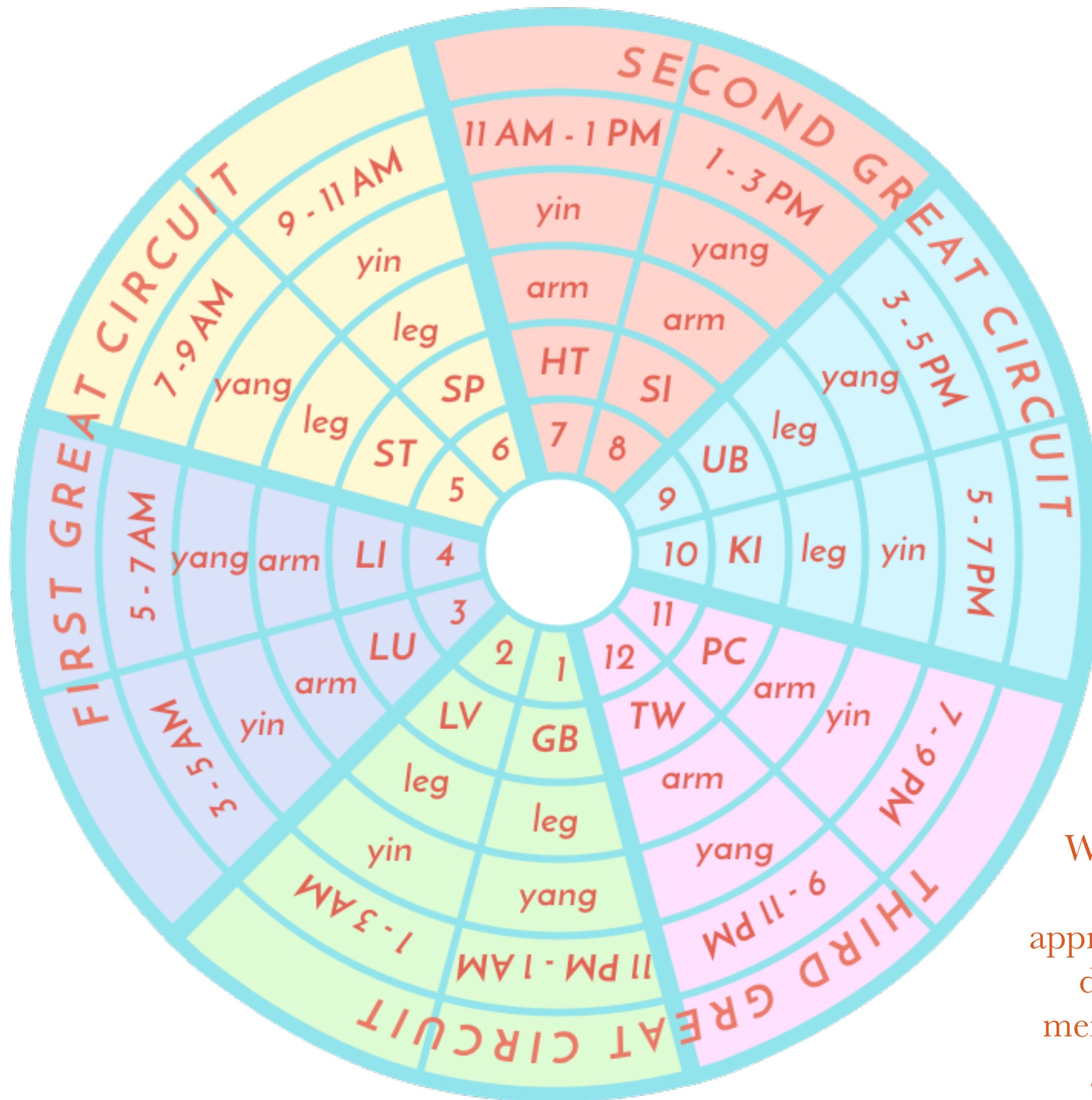
Conclusion

We can use the understanding of the organ clock, like the Makko Ho sequence for general nurturing of the chi levels.

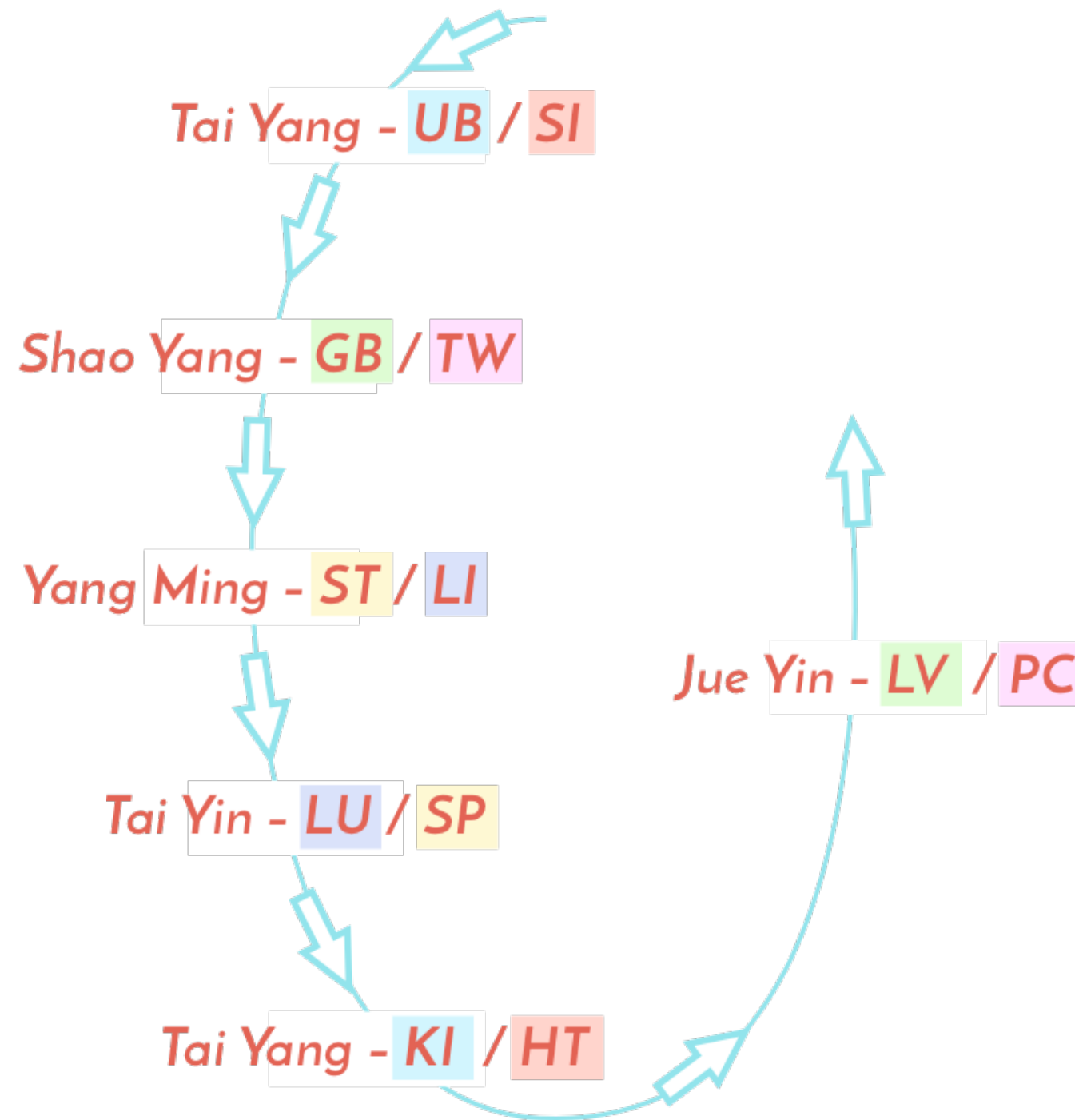
We can use the peak and valley moments of a particular organ to work very specific and individual to nurture somebody's deficiency or move an excess of chi, by creating a specific yogic breathing, asana, meditation practice at a certain time of the day.

Further the clock gives us information about our client's imbalance:

When a client f.e. wakes up every day at 5 o'clock in the early morning, it means that the Large Intestine is stronger than the Kidney energy. When Kidney is at its valley around that hour, there isn't enough energy to control the Large Intestine, and the person wakes up as a result of that.



When the sun transits the upper meridian at approximately noon, energy is drawn toward the heart meridian and away from the gall bladder meridian.



*The inter-relationship between the six levels,
and their transition into each other.*

Makko Ho



What are the Makko Ho exercises?

The Makko Ho exercises are used as a self healing technique by allowing the practitioner both sedate and tonify the meridians through specific stretches that were developed to improve the flow of Qi. There is a stretch for each pair of meridians and, as they are based on the Traditional Chinese Medicine, they should be done in the sequence shown (i.e. Metal, Earth, Primary Fire, Water, Secondary Fire, and Wood). Begin the Makko Ho exercises by grounding yourself through relaxed, regulated breathing, while you focus on centring the Qi within the Dan Tien. Keep centred throughout the exercise. It is important that you settle into the stretches on exhalation and the nothing is forced. Hold each stretch as you inhale, being aware of tension (whether through excess or deficiency) that you feel along the meridian path. Do not force yourself into positions that you find uncomfortable – pain is not the goal, letting go of tension is. As with Qigong exercises, the emphasis is not so much on the physical stretch but on opening up and moving the Qi (Ki). It is therefore vital that you focus on the breathing and that you are aware of the changes going on within you during each stretch – this includes physical, emotional, and consciousness (Body, Mind, Spirit).

Instructions for the Makko Ho Exercises

- Take your time and use relaxed, regulated breathing.
- Repeat the whole sequence three times, being aware of the changes felt within each repetition and noting which stretch you prefer, and which one you dislike.
- Repeat the exercise you liked best – taking more time and relaxing into it.
- Repeat the stretch you like least – without straining and keeping relaxed, work more quickly this time, allowing the stuck Qi to release and flow.

The Metal stretches from the Makko Ho exercisesMETAL Lung/Large Intestine.

To stretch these meridians, stand with your feet shoulder width apart, with the knees relaxed and unlocked. Link your thumbs together behind your back. As you exhale, raise your arms up behind you and, keeping your legs straight, allow the torso to bend forward. Hold this position on inhalation, and then settle further into the stretch on exhalation (for three respirations). Hold this position before slowly rising to the original position.

The compensation exercise for Metal is to step forward while opening the chest by swinging the arms out.

The Earth stretches from the Makko Ho exercises EARTH Stomach/Spleen.

To stretch these meridians, sit in seiza (kneeling) between your heels and, if you can do the stretch without straining the knees or the lower back, lie back flat on the floor with the arms outstretched on the floor above your head. Do not attempt this stretch if you have problems with the knees or lower back. You can go partly into the stretch by supporting your upper body with your arms and leaning gently back and, when in this position, thrust the pelvis forward.

The alternative Earth stretches from the Makko Ho exercises

There is an alternative exercise for Earth if there is a history of back problems. Stand with the feet together, ground yourself, and then lift one foot off of the floor and clasp it behind you. As you exhale, draw the leg upward behind you, keeping the knees close together. As with the other stretches, hold the stretch on inhalation, then go further into the stretch on exhalation. Repeat this for three respirations, and then repeat on the other side.

The Primary Fire stretches from the Makko Ho exercises PRIMARY FIRE Primary Fire – Heart/Small Intestine.

To stretch these meridians, sit with the soles of the feet against each other and with the feet pulled in to you. Relax the legs to allow the knees to lower. Clasp the feet with both hands and, with the back held straight, bend forward from the pelvis as you exhale. Hold this position on inhalation, and then settle further into the stretch on exhalation (for three respirations). Hold this position before slowly returning to the original sitting position.

The water stretches from the Makko Ho exercises WATER Kidney/Bladder.

To stretch these meridians, sit on the floor with the back held straight and your legs straightened out in front of you. Raise the arms above the head, and as you exhale, bend forward from the hips, with the knees kept straight. Hold this position on inhalation, and then settle further into the stretch on exhalation (for three respirations). Hold this position before slowly returning to the original sitting position.

The Secondary Fire stretches from the Makko Ho exercises SECONDARY FIRE Secondary Fire – Heart Governor/Triple Heater.

To stretch these meridians, sit with the legs crossed (if possible, in the lotus position or the half-lotus). Cross the arms so that the opposite hand is to the leg is on top (i.e. If the right leg is to the top, the left hand is to the top) and hold on to the knees. Bend forward as you exhale. Hold this position on inhalation, and then settle further into the stretch on exhalation (for three respirations). Hold this position before slowly returning to the original sitting position.

The Wood stretches from the Makko Ho exercises WOOD Liver/Gall Bladder.

To stretch these meridians, sit up straight with one leg outstretched, flat on the floor, and with the foot upright. The other leg is tucked into the body. Bring your hands above the head with the palms facing each other and, on exhalation, lean sideways over the outstretched leg (keeping both buttocks on the floor). Hold this position on inhalation, and then settle further into the stretch on exhalation (for three respirations). Hold this position before slowly returning to the original sitting position. Repeat on the other side.

Makko Ho Sequence

Stay 5 inhales and exhales for every pose

1. Metal: Lungs & Large Intestines. Cross thumbs each time the opposite way: 3x up and down

2. Earth: Stomach & Spleen stay 3 to 5 inhalation for every pose. modification could be camel pose or modified camelpose (see 3d photo)

3. Fire: Heart & Small Intestines make sure elbows are going outward to activate heart/pericardium meridian

4. Water: Kidney & Urine bladder. Can bend knees



Makko Ho Sequence

5. Pericardium & Triple Warmer .right leg on top & right arm before left arm. Other side: left leg on top & left arm in front of right arm.

6. Wood: Liver & Gallbladder. Hang with the upper body to the side. Open the top shoulder to the back

7. repeat from the beginning minimum 2 cycles



12

Five element Chi Kungs





Five Elements

SEE FILM IN ONLINE EDUCATIONAL PLATFORM

Gang Ya Yo

SEE FILM IN ONLINE EDUCATIONAL PLATFORM

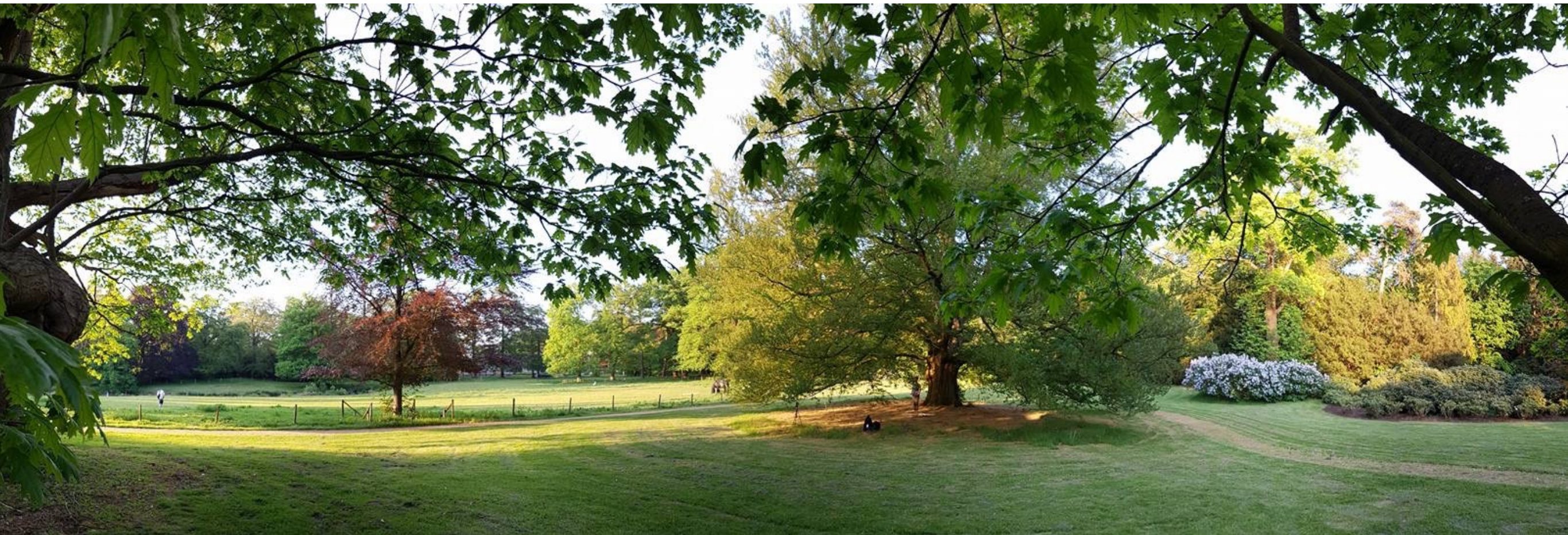


Eight Brocades

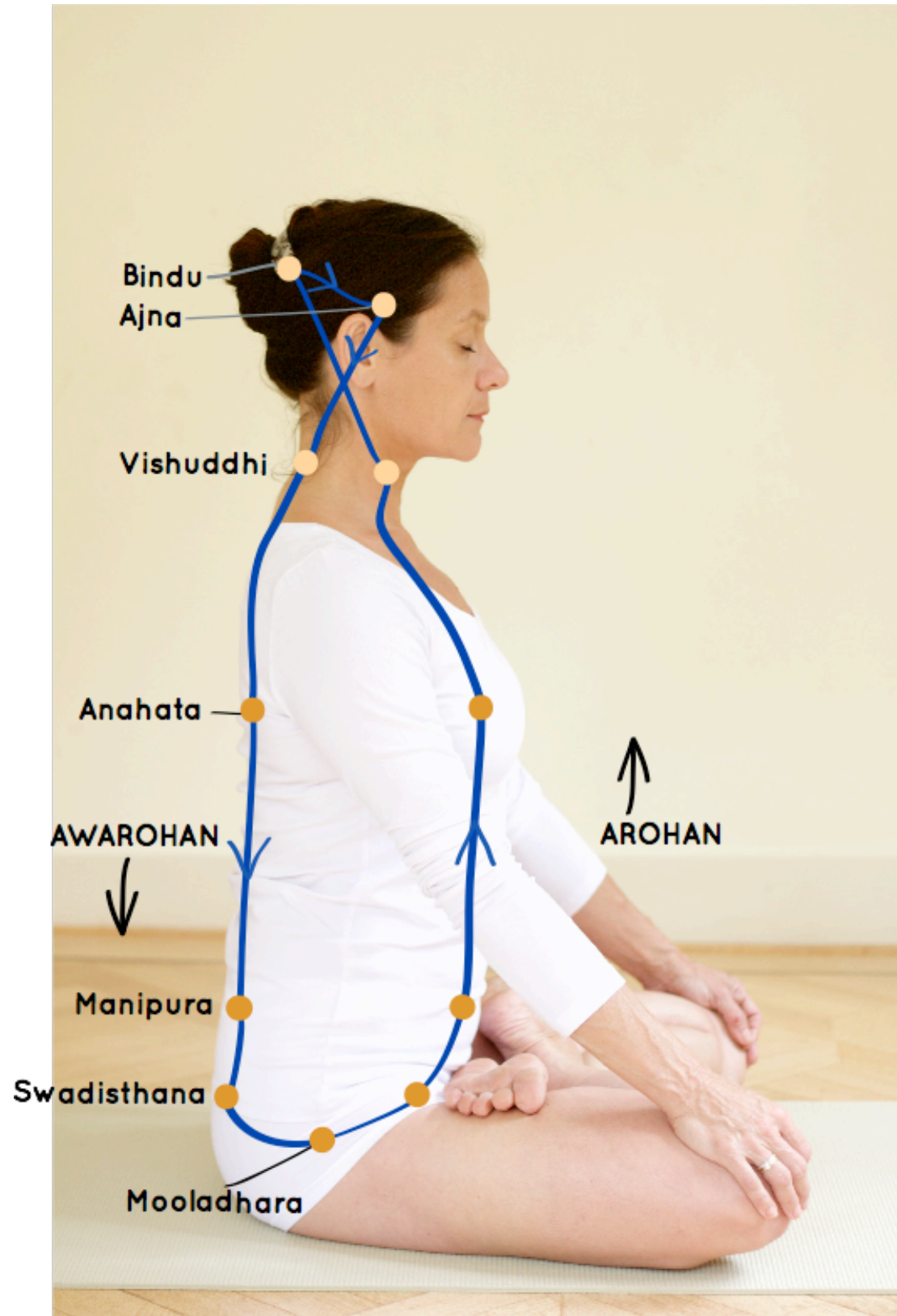
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KRIYA YOGA¹³



Kriya Yoga



The Meditation component of the Yin 2 Training will partly consist of

a) Review and practice of breath and sound rotation through Arohan and Awarohan psychic passages.

To do this we will practice together

Kriya No 2, CHAKRA ANUSANDHANA (Location of Chakras),

Kriya No 3, NADA SANCHALANA (Rotation of sound consciousness)

Kriya No 4, PAWAN SANCHALANA (Rotation of breath consciousness)

These Kriyas will help enormously in becoming familiar with Arohan and Awarohan, two major psychic passages, and when practiced often will have a calming and balancing effect on ones nervous system.

“These two psychic passages are widely known throughout the world, especially in mystical circles. They are used in various types of healing methods. In acupuncture there are two types of pranic passages (meridians) - normal meridians (called sei-ke) and abnormal meridians (called ki-ke). The normal meridians, twelve in number, are used in diagnosis and treatment. The abnormal meridians, eight in number, have no yin-yang interrelationships. The two principal abnormal meridians are called the meridian of conception, running up the front part of the body directly in front of the spine, and the governor meridian, running inside the spine (refer to Religion and Parapsychology by Motoyama of Japan). These two meridians correspond exactly with the arohan and awarohan psychic passages of kriya yoga. The front passage is yang, whereas the spinal passage is yin. These principles of yin and yang have deep implications and roughly correspond with the yogic principle of ida and pingala.

In acupuncture, these two meridians are regarded as reservoirs of prana. In the case of disease, the necessary vital energy flows from the corresponding abnormal meridian and brings relief.

The vital energy then flows back to the meridian.

These paths are not imaginary, but are actual subtle passages in which prana flows. At first in kriya yoga one may have to imagine the flow, but with practice and the development of more subtle perception, one will actually feel the flow of prana in these passages.

You should fully familiarize yourself with the exact route and location of the arohan and awarohan passages and try to develop sensitivity to them. They are an integral part of this kriya and a number of subsequent kriyas. One of the aims of kriya yoga is to balance the prana that flows through them”
Excerpt From: Anand Nigam and Anoshe Overington. “Yin yoga / meditation teacher training manual.” iBooks.

Kriya 1: Vipareeta Karana Mudra (Inverted Psychic Attitude)

The Sanskrit word vipareeta means 'inverted'; karani means 'to get done'; and mudra means 'psychic attitude'; therefore, the English translation of this kriya is the 'inverted psychic attitude'. In the scriptures, this practice is sometimes called 'vipareeta kari mudra' with the same meaning.

Body position

The body should be inverted as shown in the accompanying picture.

Place a blanket on the floor.

Lie flat on your back with legs straight and together.

Place the arms straight beside the body, palms up.

Relax the whole body.

Breathe in deeply and then raise both legs, keeping them straight and together.

Let the legs move over the top of the head.

Then, pressing the arms against the floor, raise the buttocks off the ground and push the legs further over the head.



Note: Unlike sarvangasana (shoulder stand) the chin should not press against the chest in the final pose.

Keep the eyes closed and relax the whole body as much as possible. This is the body pose for the practice of vipareeta karani mudra.

Bend the arms and place the hands at the hips.

Let the trunk be supported by the arms.

Raise the legs so that they are vertical.

Position of hands

At first you may find it difficult to maintain the final body pose for the full duration of the kriya practice. Your hands will probably start to ache. With practice this problem will not arise; until this point, however, you should adjust yourself and your hands whenever it is necessary. The usual method of supporting the body in the inverted pose is to rest the hips between the thumb and fingers of each hand. After a short while the hands begin to ache. A better method of supporting the body is to let the top of the hips rest on the palms of the hands. That is, the hands act as a cup for the hips, with the hips resting on the base of the palms, near the wrist. This position is clearly shown in the accompanying picture. This hand position will help you to stay in the final pose for the full period of the kriya without experiencing excessive pain and discomfort.

Technique

Assume the inverted pose of the body.

Make the legs perfectly vertical.

Close the eyes.

Relax the body as much as possible.

Practise ujjayi pranayama.

Fix your awareness at the manipura chakra trigger point in the spine; this is the starting point of the first round.

While inhaling try to feel the flow of prana moving from the manipura chakra to the vishuddhi chakra. You should imagine this prana moving through the spinal passage as a hot smooth stream of amrit (nectar).

Let the nectar collect at vishuddhi chakra.

Hold the breath for a few seconds and feel the nectar becoming cool at vishuddhi.

Then exhale and feel the prana moving from vishuddhi through ajna and bindu in turn so that it eventually reaches sahasrara.

You should feel that the prana is being injected through these trigger points by the force of the exhaled breath.

When the prana and awareness reach sahasrara, it is the end of 1 round.

Immediately transfer your awareness back to manipura and repeat a second round.

Do a total of 21 complete rounds. Then proceed to kriya number 2.

Breathing and psychic passages

You should practise ujjayi pranayama throughout the practice. Inhalation is done in the psychic passage connecting the manipura to the vishuddhi chakra trigger point via the centre of the spine. Retain the breath for a few seconds at vishuddhi. Exhalation is done in the psychic passage passing from vishuddhi via the spine to ajna, then directly back to bindu and then to sahasrara at the crown of the head. The breath should be synchronized with the flow of prana or amrit through the psychic passages. Breathing should be as slow and as comfortable as possible.

Awareness

Awareness should be fixed on the prana as it passes through the psychic passages and on the trigger points as the prana passes through them. Each round should be mentally counted as your awareness reaches the sahasrara.

Duration

You should practise 21 rounds. The duration will depend on the speed of respiration. An average duration of the practice is about 10 minutes. In the beginning don't practise the full 21

rounds. On the first clay of practice do 5 rounds only. Then increase by 1 round every day.

Over-intellectualization

Try not to involve yourself with the intellectual speculations of the practice. Merely do the practice itself and all answers will come in due time.



Kriya 2: Chakra Anusandhana (Search for the Chakras)

This kriya should be done immediately after kriya 1: vipareeta karani mudra. The Sanskrit word chakra means 'psychic centre' and anusandhana means 'search' or 'discovery'. Therefore, in English this kriya can also be translated as: 'the search for the chakras' or, perhaps better, 'the location of the chakras'.

Body position

Assume a comfortable sitting asana. The best asanas are padmasana (lotus pose) and siddhasana (accomplished pose, siddha yoni asana for women) If you find these asanas too

difficult or uncomfortable you can sit in ardha padmasana (half lotus), swastikasana (auspicious pose) , or in sukhasana (easy pose). In order not to be distracted by body discomfort, we suggest that you loosen up your leg joints before starting kriya yoga practices, that is, before doing kriya 1: vipareeta karani mudra. A simple yet effective exercise is ardha titili asana (half butterfly).

Arohan and awarohan psychic passages

In this kriya and a number of subsequent kriyas you will be required to move your awareness through two psychic passages called the arohan and the awarohan. The path of these passages is as follows:

Arohan is the ascending psychic passage which starts from the mooladhara chakra, travels forwards to the swadhisthana kshetram (kshetram = point in the front of the body) in the pubic area, then follows the curve of the belly to the manipura kshetram, upwards to the anahata kshetram and vishuddhi kshetram in the front of the throat, then in a straight line to bindu at the back of the head.

Awarohan is the descending passage which starts at bindu, travels forwards to the ajna chakra, then down through the sushumna in the spine, passing through all the chakra trigger points in turn, to terminate at mooladhara.

Arohan and awarohan join each other at bindu and mooladhara. Together they form an irregular shaped psychic

circuit in the body, something like a squashed egg. The entire circuit is shown in the top picture.

These two psychic passages are widely known throughout the world, especially in mystical circles. They are used in various types of healing methods. In acupuncture there are two types of pranic passages (meridians) - normal meridians (called sei-ke) and abnormal meridians (called ki-ke). The normal meridians, twelve in number, are used in diagnosis and treatment. The abnormal meridians, eight in number, have no yin-yang interrelationships. The two principal abnormal meridians are called the meridian of conception, running up the front part of the body directly in front of the spine, and the governor meridian, running inside the spine (refer to Religion and Parapsychology by Motoyama of Japan).

These two meridians correspond exactly with the arohan and awarohan psychic passages of kriya yoga. The front passage is yang, whereas the spinal passage is yin. These principles of yin and yang have deep implications and roughly correspond with the yogic principle of ida and pingala.

In acupuncture, these two meridians are regarded as reservoirs of prana. In the case of disease, the necessary vital energy flows from the corresponding abnormal meridian and brings relief. The vital energy then flows back to the meridian.

These paths are not imaginary, but are actual subtle passages in which prana flows. At first in kriya yoga one may have to





imagine the flow, but with practice and the development of more subtle perception, one will actually feel the flow of prana in these passages.

You should fully familiarize yourself with the exact route and location of the arohan and awarohan passages and try to develop sensitivity to them. They are an integral part of this kriya and a number of subsequent kriyas. One of the aims of kriya yoga is to balance the prana that flows through them.

Technique

Take a comfortable sitting position.

Close the eyes.

Relax the whole body, but keep the spine upright. Breathe normally.

Fix your awareness at the mooladhara chakra trigger point.

This is the starting point for the first round.

Let your awareness ascend the arohan psychic passage (frontal passage).

You should let your awareness pass in turn through the swadhisthana, manipura, anahata and vishuddhi kshetrams (frontal passage) until it reaches bindu.

As you pass through each centre, mentally say the name of the centre: mooladhara, swadhisthana, manipura, anahata, vishuddhi, bindu.

After reaching bindu you should immediately let your awareness descend through the awarohan

passage to mooladhara.

As your awareness passes through each centre mentally say:
ajna, vishuddhi, anahata, manipura,
swadbisthana, mooladhara.

This completes 1 round or circuit of awareness. Immediately begin a second round by moving your awareness upwards through the arohan passage, again mentally saying the name of each centre as you pass through them. Do not make tense

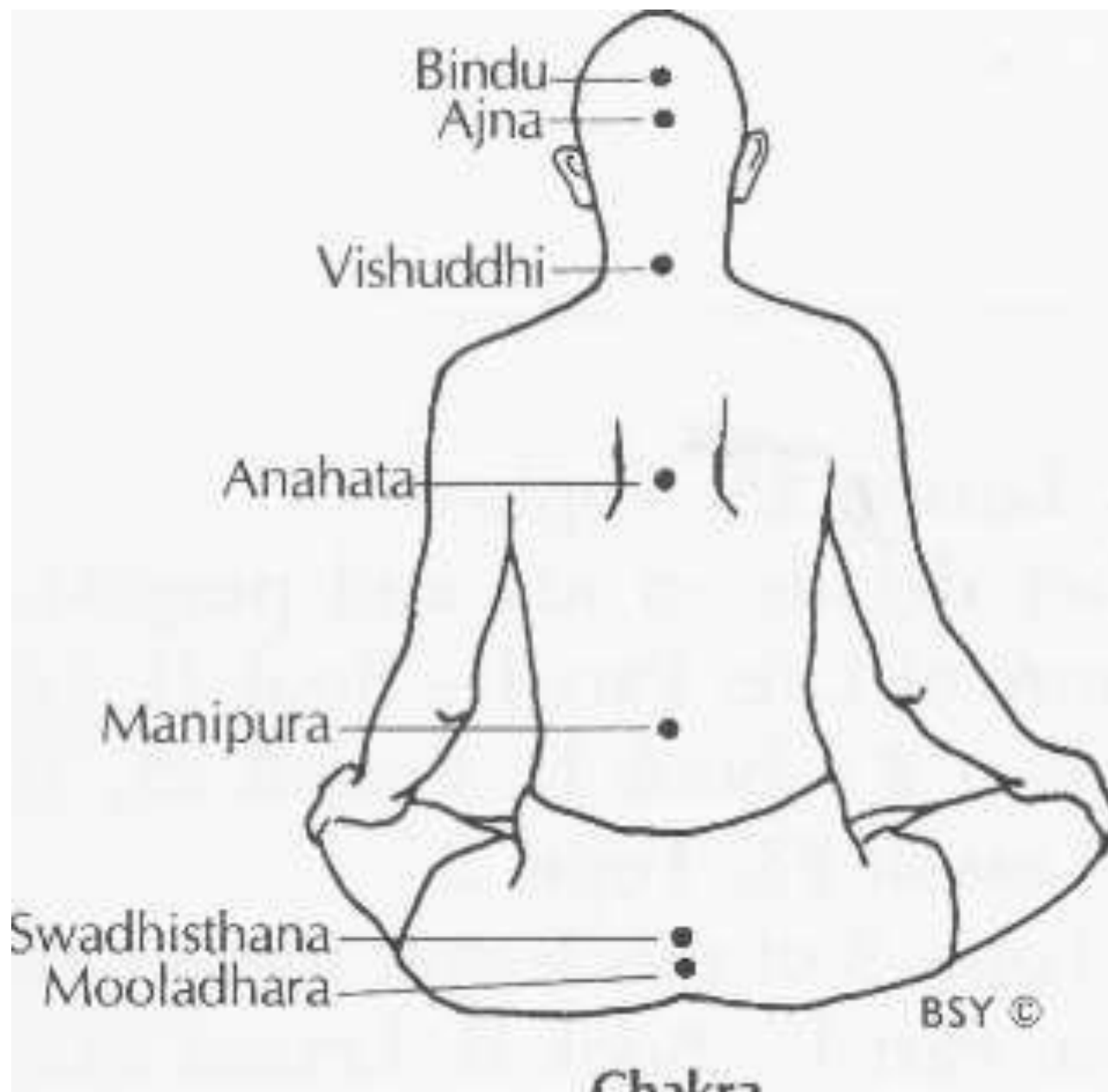
efforts to locate the chakra and kshetram trigger points; just let your awareness flow through the centres without effort.

Try to imagine that each centre is a railway station, and that your awareness is like a train that passes through them without stopping. The centres should be regarded as if they are part of the psychic scenery. If you wish you can try to imagine your awareness as a thin silver serpent travelling in an elliptical path within the body.

Do 9 rounds. Then proceed to kriya number 3

Alternative route of the arohan psychic passage

There is also another pathway for the arohan psychic passage that has been taught by tradition throughout the ages. On the ascent, the awareness is taken from vishuddhi kshetram to the lalana chakra in the palate, then to the nose tip, then to bhrumadhya, then follows the curvature of the skull through sahasrara at the crown to bindu at the back of the head. This method is perfectly valid and also follows a natural flow or circuit of subtle prana. If you already practise kriya yoga and use this psychic passage in your kriyas then you should continue to do so. If you are now learning kriya yoga through this book then you can experiment with both passages and find the one you like the best. However, in this course we will generally refer to the arohan passage as connecting the vishuddhi kshetram



directly to bindu in the way explained under the previous heading.

Breathing

Breathing should be normal and not synchronized with the flow of awareness through the psychic passages.

Awareness

The awareness should flow through all the centres in the arohan and awarehan psychic passages, noting each centre and repeating its name as you pass through. Mentally count each round as your awareness reaches mooladhara.

Duration

Practise 9 complete rounds only. An average duration will be about 4 minutes.



Kriaya 3: Nada Sanchalana (Rotation of Sound Consciousness)

The Sanskrit word nada means 'flow'; in the context of this practice it means 'flow of consciousness in the form of the sound Aum'.

The Sanskrit word sanchalana means 'rotation' or 'conduction'. The English translation is therefore 'the rotation (or conduction) of sound consciousness'.

Rationale

This kriya is the first of a group of three kriyas - nada sanchalana, pawan sanchalana and shabda sanchalana - which follow each other in succession. They progressively induce sensitivity to the psychic pathways through the chakras. Nada sanchalana prepares one for the subsequent kriyas. It removes

blockages in the flow of prana through the arohan and the awarohan. From this kriya onwards there should be a gradual increase in subtle perception and one-pointedness of mind.

Unmani Mudra

This kriya and the following four kriyas utilize a very simple mudra called unmani mudra. The word unmani literally means 'no mind', 'no thinking'. Therefore, unmani mudra can be called 'the attitude of thoughtlessness' or 'the attitude of meditation'.

Physically, the mudra is very easy to perform. In kriya yoga it is done as follows: Eyes open wide, but without strain.

Awareness at the bindu.

As your awareness descends through the chakras - ajna, vishuddhi, anahata, manipura, swadhisthana to mooladhara - the eyes should slowly close.

Though the eyes remain open, your attention should be on the chakras and the descending awarohan psychic passage . . . your eyes are open, but you should be looking inside.

The eyes can be completely closed or slightly open when your awareness reaches mooladhara chakra. Choose that which you like best through experience. When you do this mudra do not try too hard; let it happen.

The practice is done more mentally than physically; that is, though the eyelids are slowly closed, the important thing is to feel the process mentally. Though the eyes are open they should not perceive anything outside. This is unmani mudra.

The state of unmani arises during meditation. Though one may be acting in the world there is a state of thoughtlessness. This is called unmani avastha (the state of no thought). The mind functions but without the hindrance of conflicting thoughts and analysis. One is conscious and the mind functions, but it seems to be nowhere. In this state, the eyes perceive, but one does not see. This is unmani.

The state of unmani is widely mentioned in the traditional yogic-tantric scriptures. The Hatha Yoga Pradipika states: "Without support for the mind, one should become thoughtless; then one will remain like a space which is both inside and outside a jar ." (v. 4:50) This is the state of meditation - unmani.

"Whatever there is in the world, animate and inanimate, is only the scenery of the mind. When the mind achieves a state of unmani, then ignorance and duality cease." (v. 4:61) Unmani implies that state which is beyond thought - meditation. It is a state where all attachment to the world of objects is dispelled. The aim of kriya yoga is to bring about unmani. Unmani mudra is a simple technique that helps to induce the experience.

Psychic passage rotation

In nada sanchalana you will be required to move your awareness through the arohan and awarohan psychic passages. Arohan is the ascending frontal passage and awarohan the descending passage.

As you rotate your awareness through these psychic pathways try to feel that each chakra and kshetram is being pierced in turn by a powerful flow of prana. If you wish you can imagine that each of the centres is like a bead and that together they form a chakra-kshetram mala. Imagine that each bead is being pierced and threaded by a sharp needle of prana. This penetration should be more of a feeling than a thought. Try not to bring in intellectual speculation.

Mental repetition

When your awareness reaches bindu at the top of the arohan you should mentally say the word 'bindu' three times.

On reaching mooladhara at the bottom of the awarohan passage you should mentally repeat 'mooladhara' three times.

As your awareness passes through each of the other centres mentally say its name once. Chanting of Aum

You should chant the mantra Aum as your awareness descends through the awarohan passage. The sound must be loud and

explosive as it starts from bindu. Then as your awareness moves through the chakras in the spine the sound should become a humming sound. Try to feel the sound piercing the chakras in turn. In fact, you should identify the sound with the flow of prana. The sound should end when your awareness reaches the mooladhara chakra.

We can summarize the process as follows: bindu to ajna - explosive sound; ajna to mooladhara - a humming sound concentrated in the spine.

The sound of Aum should be loud and penetrating; in this way it has the greatest power to sensitize the chakras. However, it is not always possible to make a lot of noise, especially if it is early in the morning, as you may disturb other people living in your house.

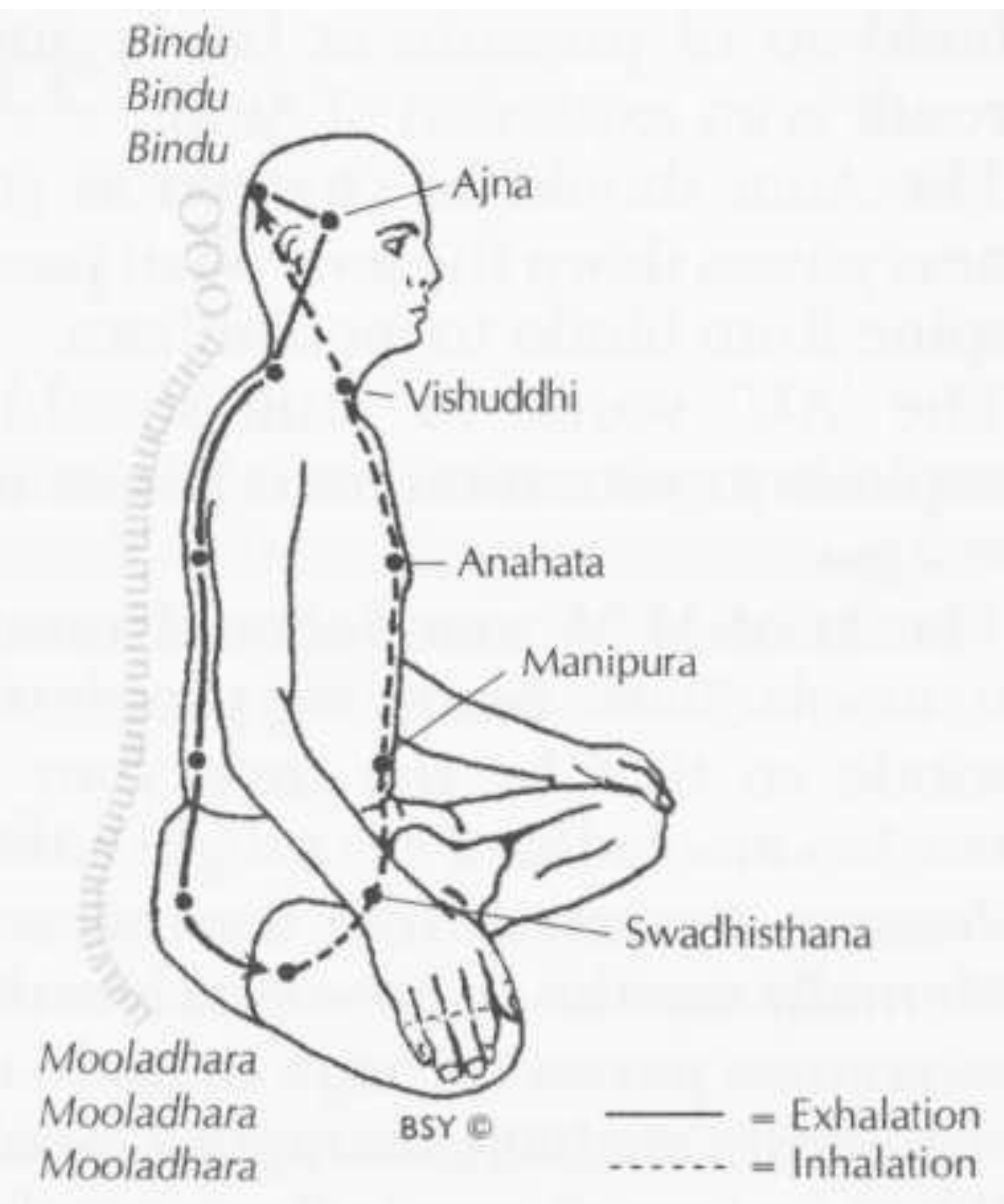
Under these circumstances you can chant Aum as a loud whisper.

Body position

Preferably sit in padmasana (lotus pose) or siddhasana (accomplished pose, siddha yoni asana for women). These are the two sitting poses that have been taught by tradition.

However, if you cannot sit in any of these asanas choose any other comfortable sitting position such as vajrasana, ardha padmasana, etc.

You should remain in the same sitting position that you used for kriya number 2.



Technique

After completing kriya number 2, chakra anusandhana, you should proceed directly to nada sanchalana.

Do not change your sitting position.

Open the eyes. Hold the spine upright.

Exhale deeply.

Bend your head forwards; do not press the chin against the chest or make the neck stiff.

The position of the head should be such that it is slumped forwards as though you are sleeping in a sitting position.

Fix your awareness at mooladhara chakra.

Repeat mentally: 'mooladhara - mooladhara - mooladhara' with concentration, absolute stillness of the body and while holding the breath.

Inhale up the frontal arohan passage doing ujjayi pranayama.

As your awareness ascends through the kshetrams (front passage), mentally say their name once:

'swadhisthana, manipura, anahata, vishuddhi'.

Try to feel that each centre is being pierced by prana as your awareness passes through it.

As your awareness moves from vishuddhi to bindu slowly raise your head.

When your awareness reaches bindu your head should be upright and facing forwards.

Hold your breath for a short time.

With awareness fixed at bindu mentally repeat: 'bindu - bindu - bindu'. Remember: there should be complete concentration, stillness of the body and no movement of the head while repeating 'bindu'.

Then exhale with an explosive Aum sound.

You should feel as though there is a terrific build-up of pressure at bindu and that the result is an explosion of Aum .

The Aum should be chanted as your awareness passes down the avarohan passage in the spine from bindu to mooladhara.

The 'AU' sound of Aum should suddenly explode as your awareness passes from bindu to ajna.

The 'M-M-M-M' sound should travel from ajna to mooladhara, becoming progressively more subtle so that by the time your awareness reaches mooladhara it is a slight buzzing sound.

Practise unmani as your awareness descends. Mentally say the name of each centre as your awareness passes through them in turn: 'ajna, vishuddhi, anahata, manipura, swadhisthana'.

When you reach mooladhara gently lean your head forwards. Open your eyes.

This is the end of the first round. The process is summarized picture on the previous page. After completing the first round start the second immediately. Repeat the word: 'mooladhara - mooladhara - mooladhara'. Then with ujjayi pranayama start to ascend through the frontal arohan psychic passage.

Do 13 rounds. Then proceed directly to kriya number 4.

Breathing

There should be a short breath retention while repeating mooladhara three times mentally. Ujjayi inhalation should be synchronized with the ascent of awareness through the arohan passage. Retain the breath for a short time while mentally repeating bindu three times. Exhale with Aum sound from bindu to mooladhara through the spinal avarohan psychic passage.

Awareness

Try to practise the kriya in the correct manner with alertness. It is very easy to forget parts of the practice or even do the practice without attention. Let the thoughts arise, but try to maintain awareness of the practice. If you feel sleepy take a cold wash or bath. Remember to try to remain a witness throughout the practice.

Counting of rounds

You have to do 13 rounds. Therefore, at the end of each round you have to keep a count of the number of rounds that have been done.

You should count as your awareness reaches mooladhara at the end of Aum descent in the awarohan passage. Various methods of counting can be used. Mental counting is the obvious method, but this has the

drawback that it is very easy to forget. If you wish you can count on your fingers. The best method, however, is to use a mala. You should tie a knot or piece of string at the thirteenth bead past the sumeru (junction or summit) bead. When you start the practice of nada sanchalana, hold the mala just before the first bead after the sumeru bead. Then as you complete each round, rotate the mala through one bead. When you reach the thirteenth bead you will feel the knot and know that you have completed 13 rounds.

Experiment and find the method of counting that you like the best. About 7 or 8 minutes will be required to complete 13 rounds.



Kriya 4: Pawan Sanchalana (Rotation of Breath Consciousness)

The Sanskrit word pawan means 'breath'; sanchalana means 'rotation' or 'conduction'. Therefore, this kriya can be called 'the rotation (or conduction) of breath consciousness'. It comes immediately after kriya 3: nada sanchalana.

Sitting position

Traditionally one should sit in either padmasana or siddhasana (siddha yoni asana for females). These postures keep the back straight yet relaxed for long periods. If you cannot sit comfortably in any of these above asanas, then sit in any

comfortable position. Be sure to keep your spine erect throughout the practice. Hands can be placed on your lap or on your knees, as you wish. If you wish you can do jnana, chin or chinmaya mudra.

Psychic passage awareness and mental repetition

As in nada sanchalana (kriya 3) you will be required to rotate your awareness through the arohan and awarohan psychic pathways. You should mentally repeat the name of each chakra

and kshetram in turn as your awareness passes through them.

The process is as follows:

When your awareness reaches mooladhara you should mentally repeat three times: 'mooladhara ... mooladhara ... mooladhara'.

Then mentally say the word 'arohan', immediately before ascending the arohan psychic passage.

Ascend the arohan passage as you breathe in.

Feel each kshetram in turn and mentally repeat their names once: 'swadhisthana, manipura, anahata, vishuddhi, ajna'.

Then when your awareness reaches bindu you should mentally repeat three times: 'bindu...

bindu... bindu'.

Say the word 'awarohan' once immediately before descending the awarohan passage.

Descend the awarohan as you exhale. Feel each chakra in turn and mentally repeat their

names once: 'ajna, vishuddhi, anahata, manipura, swadhisthana'.

Then the process is repeated with mental repetition of the word mooladhara three times.

Subsidiary practices

To do nada sanchalana (kriya 4) you should be familiar with the following basic techniques:

Ujjayi pranayama

Unmani mudra

Khechari mudra

Ujjayi and unmani mudra are an integral part of nada sanchalana, so you should be able to do them. Khechari mudra is introduced here into the kriya yoga practices for the first time. It is very simple and will be an integral technique in many of the forthcoming kriyas.

Technique

After completing nada sanchalana you should immediately begin to practise pawan sanchalana. Do not change your sitting position.

Hold your spine straight.

Open the eyes.

Fold your tongue into khechari mudra; practise khechari throughout the entire practice, though you can release the tongue lock for a short duration if you feel discomfort.

Exhale deeply.

Bend your head forwards but without any tension.

Direct your awareness to the area of mooladhara chakra.

The first round starts here.

Mentally repeat: 'mooladhara ... mooladhara ... mooladhara'.

If you wish you can slightly contract the mooladhara chakra area with each mental pronunciation.

Say 'arohan' once mentally.

Begin your ascent up the frontal arohan passage as you breathe in with ujjayi.

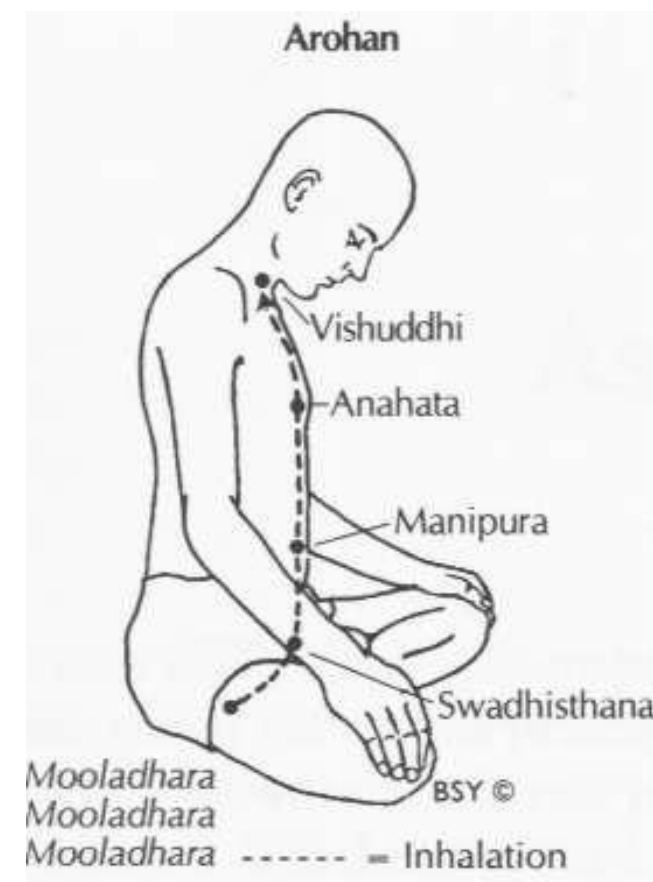
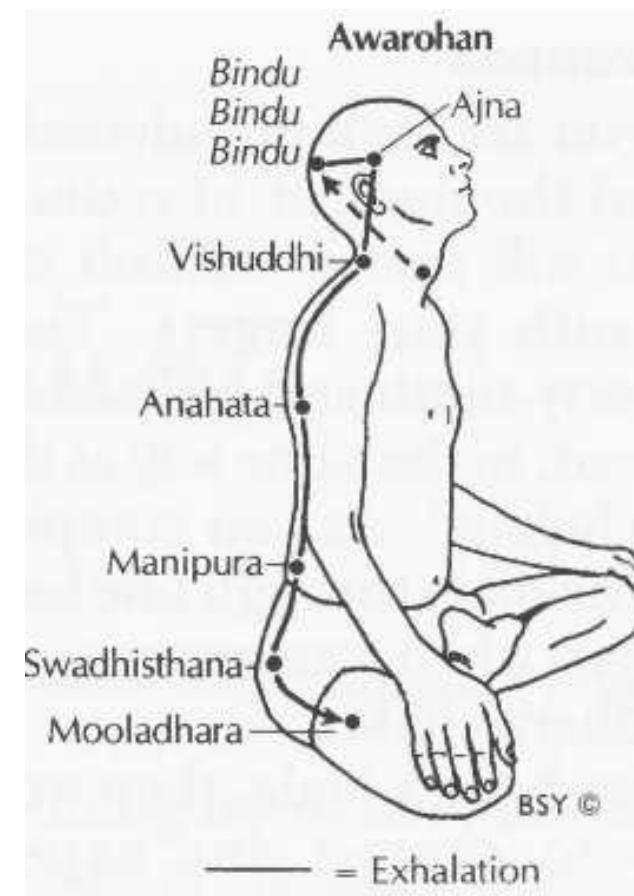
As you ascend be aware of each kshetram in turn and say its name once mentally.

There should be a continuous flow of awareness from one kshetram to the next.

As your awareness moves from vishuddhi to bindu your head should slowly rise.

At bindu your head should lean slightly backwards.

Your inhalation should end when your awareness



reaches bindu.

Mentally repeat: 'bindu ... bindu ... bindu'; 3 times only with complete awareness of the area of bindu.

Then mentally say 'awarohan' once and begin to

descend through the spinal awarohan psychic passage.

The descent of awareness should be synchronized with exhalation in ujjayi.

Be aware of each chakra in turn and mentally repeat its name once.

As your awareness descends from bindu to mooladhara you should practise unmani mudra.

On reaching mooladhara, the eyes should be nearly or completely closed.

At mooladhara let your head gently bend forwards.

Open your eyes. This is the end of the first round. The process is summarized in the above pictures. Then start the second round. Mentally repeat: 'mooladhara .. mooladhara ... mooladhara'. Then mentally say 'arohan' once and begin to ascend the frontal arohan passage. Do 49 rounds.

Breathing

Ujjayi breathing throughout the practice. Hold the breath for a short time while repeating mooladhara three times. Inhale as you ascend the frontal arohan passage. Hold your breath for a short duration while repeating the word bindu three times. Exhale as you descend the spinal awarohan passage.

Mental turmoil

If your mind is disturbed, let your breathing become deeper and faster. Do not suppress the thoughts. If your mind is

reasonably calm and one-pointed, let the breath be slower and more subtle, with little noise.

Energizing

This is a long practice, it is easy to become bored and sleepy. Try to feel that you are being energized with each breath. Feel the prana building up in intensity and piercing each chakra and kshetram in turn. This will help to prevent sleep.

Awareness

Maintain awareness throughout the practice. Fix your awareness on the ujjayi respiration, the piercing of the chakras and kshetrams, mental repetition and unmani mudra.

Sequence

Pawan sanchalana (kriya 4) should be done immediately after nada sanchalana (kriya 3), before shabda sanchalana (kriya 5).

Duration

You should do 49 complete rounds. This will take about 25 to 30 minutes depending on the depth and duration of breathing.

Counting of rounds

In this kriya you are strongly advised to use a mala to record the number of rounds as you do them. You will find it difficult to record mentally or with your fingers. Tie a knot between the forty-ninth and fiftieth bead after the sumeru bead, in the same way as described for nada sanchalana. As you complete each

round rotate the mala through one bead. That is rotate the mala when your awareness returns to the mooladhara chakra.

If you do not have a mala, then we suggest that you try to contact any experienced teachers or ashram and try to purchase one. A 108 bead mala is best. Tulsi, rudraksha, sandalwood and so on can be used according to your preference.



Kriay 5: Shabda Sanchalana (Rotation of Word Consciousness)

The Sanskrit word shabda means 'word'; sanchalana means 'rotation' or 'conduction'. Therefore, this practice can be called 'the rotation (or conduction) of word consciousness'. Here the word is the mantra Soham. Shabda sanchalana can also be regarded as the sixth stage of ajapa japa.

The implications of Soham

Soham is widely called the ajapa gayatri – the spontaneous song of the breath. It is a mantra that arises automatically with each and every breath. It is the sound that corresponds with the natural rhythm of breathing. It is the mantra that every person chants continuously, whether knowingly or unknowingly.

In all yoga practices awareness must be fixed on something. There has to be a focal point that settles the fluctuations of the mind and makes it one-pointed. Anything can be used: a mantra, a mental picture of a deity or even your big toe. But it should be something that automatically attracts your attention and brings about continuous remembrance. This sounds easy but is not. The mind resists the process of concentration and starts to wander. The symbol is quickly forgotten and one becomes lost again in the stream of bubbling thoughts. Soham is an ideal mantra because it is always being chanted independent of the state of mind. It will only stop if you stop breathing. Therefore, Soham reminds you to be aware.

Any mantra can be integrated with the breath to produce continuous remembrance, but Soham arises naturally, which makes it easier. It has also been tested by numerous yogis for thousands of years. We highly recommend it (and the mantra Aum) for all sincere sadhakas. Constant remembrance will lead to dhyana (deeper awareness of oneness).

Soham also has a literal meaning. It means: “I am Shiva (pure consciousness)” or “I am He (pure consciousness)”. It indicates the union of Shiva and Shakti, the merging of the individual with the cosmic or supreme consciousness. However, the reader should not worry too much about the meaning, unless he or she has had a deep transcendental experience. Any attempt to understand the meaning of Soham logically will lead to delusion. It can only be understood at an intuitive level. When a person understands its transcendental meaning, and only

then, can it be used as a means of constant affirmation and remembrance. This will maintain a steady flow of dhyana.

If you wish and if your mind is sufficiently one-pointed, you can enquire further into the deep and real meaning of Soham. This is a method of jnana yoga. But it will not yield results if your mind is tense and full of problems and unless you enquire incessantly, whether consciously or unconsciously twenty-four hours a day. If your mind is ready and your aspiration intense then there will be a transcendental explosion of the meaning of Soham. The meaning will show itself like a flash of lightning, but you have to be ready. Few people are prepared for this type of jnana yoga practice. Generally, therefore, we recommend remembrance of Soham as the best sadhana.

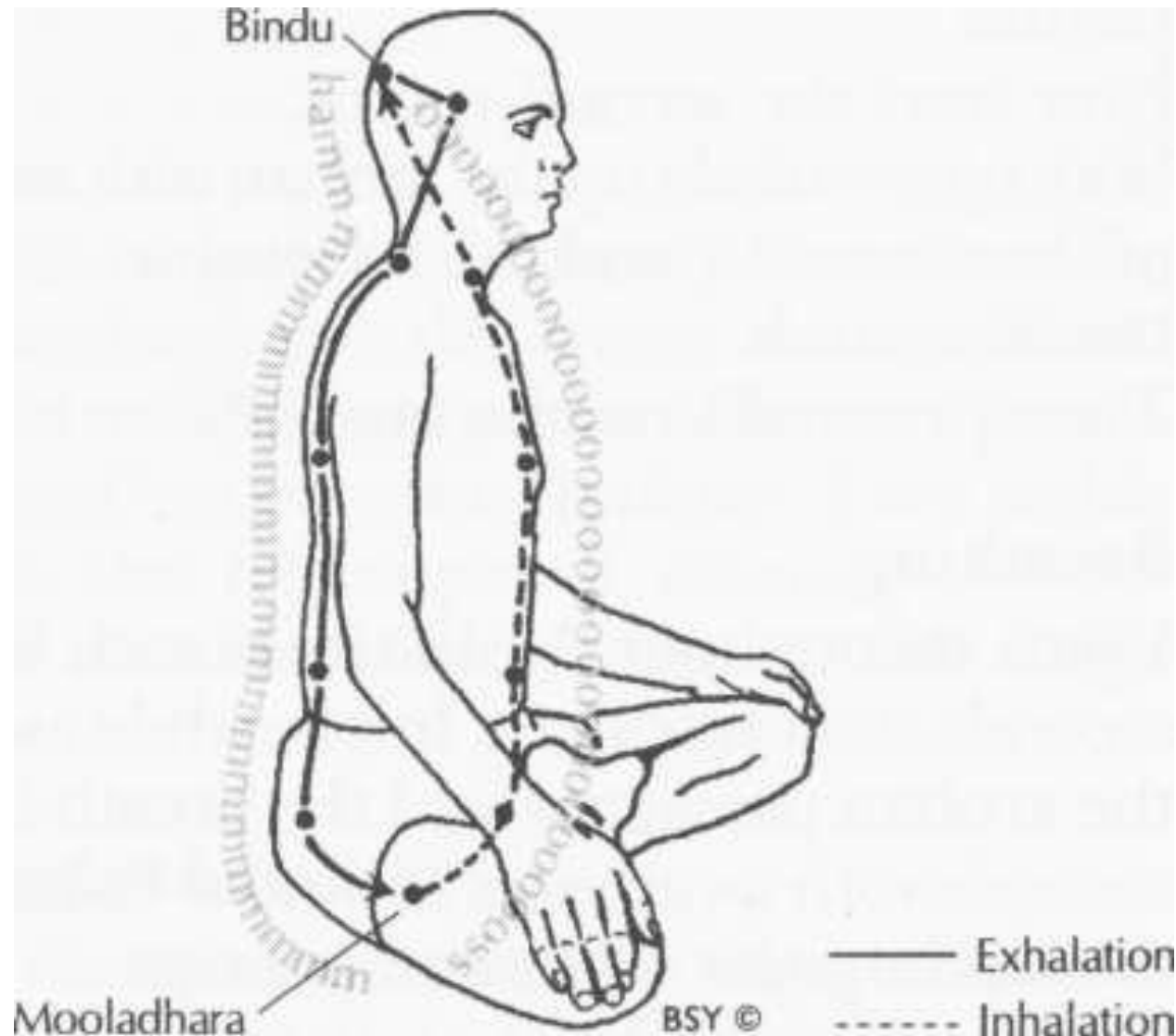
In shabda sanchalana do not worry about the meaning of Soham. Only be aware of the sound synchronized with the breath.

Pronunciation of Soham

Some people hear the sound Saham when they listen to their breath instead of Soham. This is perfectly acceptable and can be used in shabda sanchalana instead of Soham.

Soham should be integrated with the breathing. With the practice of ujjayi pranayama the sound can be heard very distinctly. Try it. You should hear: So with inhalation, Ham with exhalation.

In shabda sanchalana you should hear so as you breathe in from mooladhara up the frontal arohan psychic passage to bindu. The sound should be prolonged. That is, from



mooladhara to swadhisthana kshetram the emphasis will be on the sound: ss-s-s. From swadhisthana to bindu the emphasis should be on the sound: o-o-o-o. This is clearly shown in the diagram.

You should hear the sound Ham as you breathe out and down the spinal awarohan psychic passage from bindu to mooladhara.

From bindu through ajna to vishuddhi, the emphasis will be on the sound: h-a-a-a. From vishuddhi to mooladhara the emphasis should be on the sound: m-m-m. This will be a humming sound that vibrates down the spine.

The sound Soham should not be pronounced aloud. It is the natural sound of the breath. The sound should be such that you can hear it very distinctly, but other people cannot unless they put their ear very close to you.

Sitting position

Remain in the same sitting pose that was utilized for pawan sanchalana, the previous kriya. Only move and adjust your position if you feel any pain and stiffness in your body. The traditional sitting poses are padmasana or siddhasana (siddha yoni asana for women). If these asanas are not comfortable then you can use any other comfortable sitting pose such as ardha padmasana, swastikasana, etc.

Keep your back straight throughout the entire practice; the only part of the body that should be moved is the head.

Psychic passage awareness

As you breathe in with So your awareness should ascend the frontal arohan passage.

After leaving mooladhara chakra you should feel the mantra and breath piercing

swadhisthana, manipura, anahata and vishuddhi kshetrams and then finally bindu.

As you breathe out with Ham your awareness should descend the spinal awarohan passage.

After leaving bindu, feel the mantra and breath progressively piercing ajna, vishuddhi,

anahata, manipura, swadhisthana and finally, the mooladhara chakra.

· There should be no mental repetition of the names of the kshetram and chakras . . . only awareness.

Subsidiary practices

You should practise ujjayi pranayama, khechari mudra and unmani mudra during shabda sanchalana. These were also utilized in pawan sanchalana.

Technique

You should practise shabda sanchalana directly after finishing pawan sanchalana.

Sit comfortably. Hold the back straight.

Open your eyes.

Do khechari mudra; this should continue throughout the whole practice.

Exhale deeply.

Bend your head forwards.

Become aware of the

mooladhara chakra. The first round starts here.

With ujjayi pranayama, breathe in and up the arohan passage.

Hear the sound So and feel it piercing each kshetram in turn.

When your awareness travels between the vishuddhi kshetram and bindu slowly raise your head.

Your head should be upright when your awareness reaches bindu.

The So mantra and inhalation should end when your awareness reaches bindu.

Be aware of the bindu for a few seconds.

Then breathe out with ujjayi down the awarohan passage in the spine.

Start with unmani mudra.

Hear the mantra Ham and feel it piercing the chakras in turn.
No mental repetition of the
chakra names . . . only awareness.

Your exhalation and the Ham mantra should finish when your
awareness reaches
mooladhara.

Bend your head forwards.

Open your eyes again.

Maintain awareness of the mooladhara for a few seconds.

This is the end of the first round. The process is shown in the
accompanying picture. Now start the second round. With ujjayi
inhale up the arohan with awareness of the sound So and the
kshetram. Do 59 rounds. Then proceed to maha mudra.

Breathing

Ujjayi throughout. Hold the breath for a few seconds at
mooladhara. Inhale while ascending the arohan passage. Hold
the breath for a few seconds with awareness at bindu. Exhale
while descending the aware-rohan passage.

Mental turmoil

If your mind is disturbed let the Soham be quite loud and the
breathing faster. If the mind is relaxed and reasonably one-
pointed then let the Soham sound be more subtle and the
breathing slower.

Awareness

Maintain awareness of the mantra Soham, breathing and the
psychic passages.

Sequence

Shabda sanchalana should be done directly after pawan
sanchalana and before maha mudra.

Duration

You should practise 59 rounds. This will take between 25 and
40 minutes depending on the speed of respiration.

Counting of rounds

In our description of pawan sanchalana we advised you to use
a 108 bead mala and tie a knot after the forty-ninth bead. For

this practice there is no need to tie another knot. After completing pawan sanchalana your fingers will be at the forty-ninth bead. Merely continue the process of rotating one bead at the end of each round of shabda sanchalana (when your awareness reaches mooladhara). When your fingers reach the sumeru bead then you will have completed 59 rounds (49+59=108).



Kriay 16: Prana Ahuti (Infusing the Devine Prana)

The Sanskrit word prana means many things. Basically, it means energy at all levels, whether subtle or gross. In its most gross form it can be interpreted as matter, since, as Einstein concluded, matter is merely localized and 'solid' energy. Atomic physicists are investigating this type of prana when they split the atom. In man, this level of prana is called the annamaya kosha (the sheath that is produced from food).

It is the physical body. It is this type of prana called matter that most people can understand. At a slightly more subtle level there is prana or energy that coordinates 'physical energy' or matter. In modern scientific terminology it is widely called bioplasmic or bioluminescent energy. It is also called odic force, vital energy and an assortment of other names. This type of prana streams

through everything from the smallest pebble to the mightiest galaxy, from the tiniest insect to man. It is the link between mind and matter. In man, this level of energy is collectively called the pranamaya kosha (the vital or etheric sheath). Most people in yogic circles tend to understand only this level of energy as being prana. There is no objection to this, but by our definition prana encompasses all types of energy. Few people seem to be able to identify this aspect of their being, but if it is out of balance, then they will certainly feel the effects in the form of illness and fatigue. Bioplasmic energy is a part of our human framework, and can certainly be experienced and known when one's perception becomes more sharp.

Even more subtle than bioplasmic energy is prana in the form of mental energy. This controls both the physical and the bioplasmic energies in the universe, whether in the form of stones, plants, animals or anything that exists in any shape or form. In Sanskrit, it is called the manomaya kosha (the mental sheath). This level of prana is experienced by all humans in the form of thought. Moreover, it is the mind, together with the physical body, that most people identify with.

Prana also exists and functions at even more subtle levels, but we will stop at this stage. It is sufficient to say that prana is the energy that underlies the entire manifested universe and all that it contains, whether visible or invisible, tangible or

intangible. It is also called Shakti, and in India the various types and aspects of prana are represented by multitudes of deities such as Durga, Kali, Uma and so on. These deities are worshipped because the prana symbolized by these deities can bring either auspicious or inauspicious changes into one's life.

Without prana, nothing can exist or function. Everything is prana in a myriad of different shapes and forms. Without prana there is no life. Furthermore, without prana it is not possible to practise yoga. It is pranic flow that allows one to practise asanas, pranayama, karma yoga, bhakti yoga and so forth. Meditation cannot arise without an injection of subtle prana. And the flow is spontaneous. It happens; one cannot really make it happen.

Kriya number 16 is called prana ahuti. The word ahuti means 'infusion' or 'injection'. This practice can therefore be translated as 'the infusion of subtle prana'. You will not succeed in kriya yoga meditation without this prana. It is grace that allows this prana to infuse your whole being. Prana ahuti invokes this inflow of supercharged divine energy that will take one into a new dimension of being. The practice is both symbolic and invocative.

Sitting position

Any comfortable sitting asana is suitable, but padmasana, siddhasana and siddha yoni asana are preferred.

Technique

Remain sitting comfortably.

Keep the eyes closed.

Let the breathing be normal.

Imagine that there is a divine hand on your head.

Feel the soft touch.

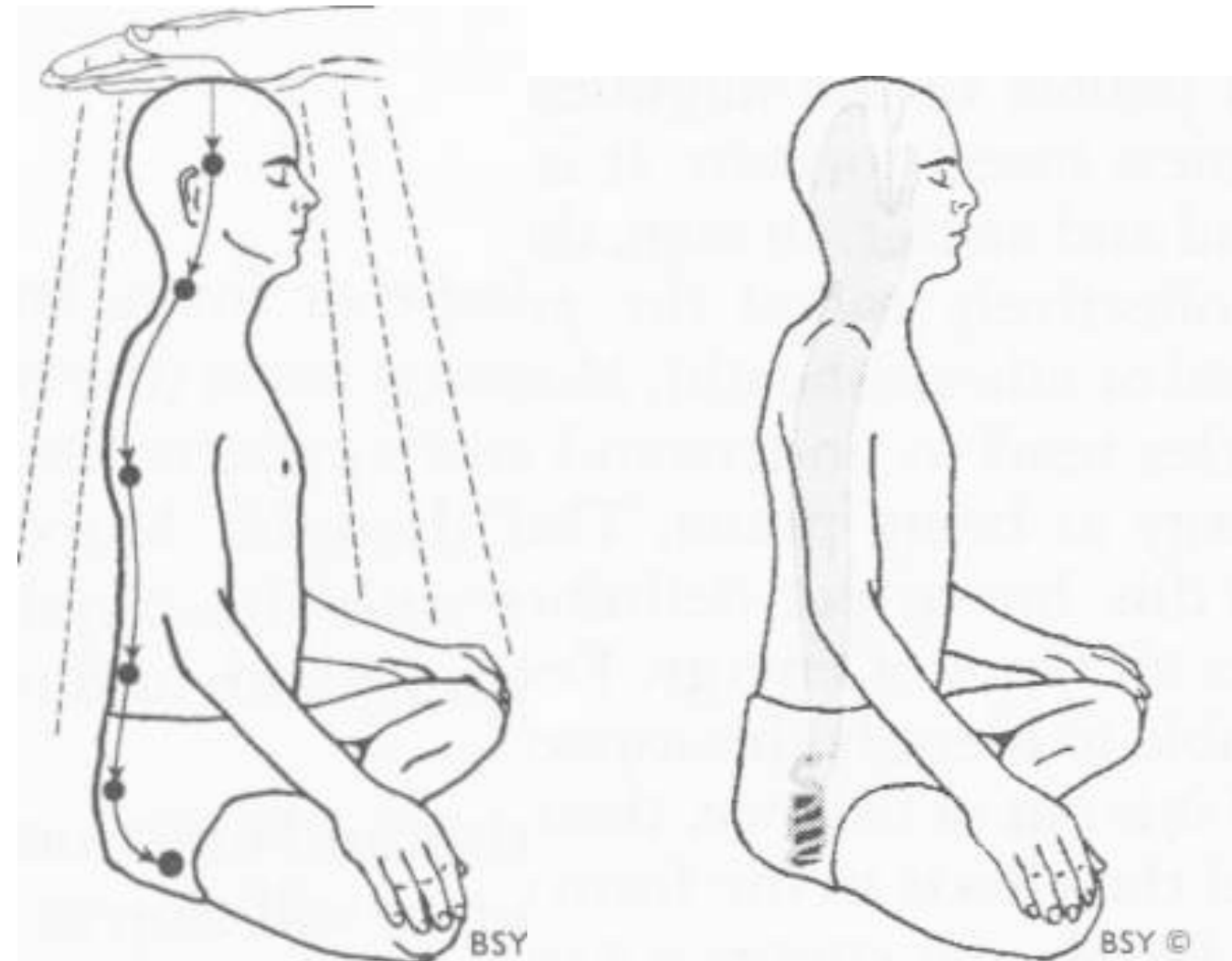
Feel that the hand is infusing subtle prana into your body and mind.

The prana is cascading down the spine.

At first you may need to utilize some imagination, but with practice you will actually feel a powerful energy current flowing downwards. The energy is difficult to describe, but it may be experienced as a wave of cold or heat, as an electric current, a stream of liquid, or a tickling sensation.

You may begin to shake and shudder slightly, but don't worry. Eventually you will feel the prana penetrate the mooladhara chakra.

This is the end of the practice. Immediately proceed to the next practice - utthan.



Breathing

Normal breathing throughout the practice.

Awareness

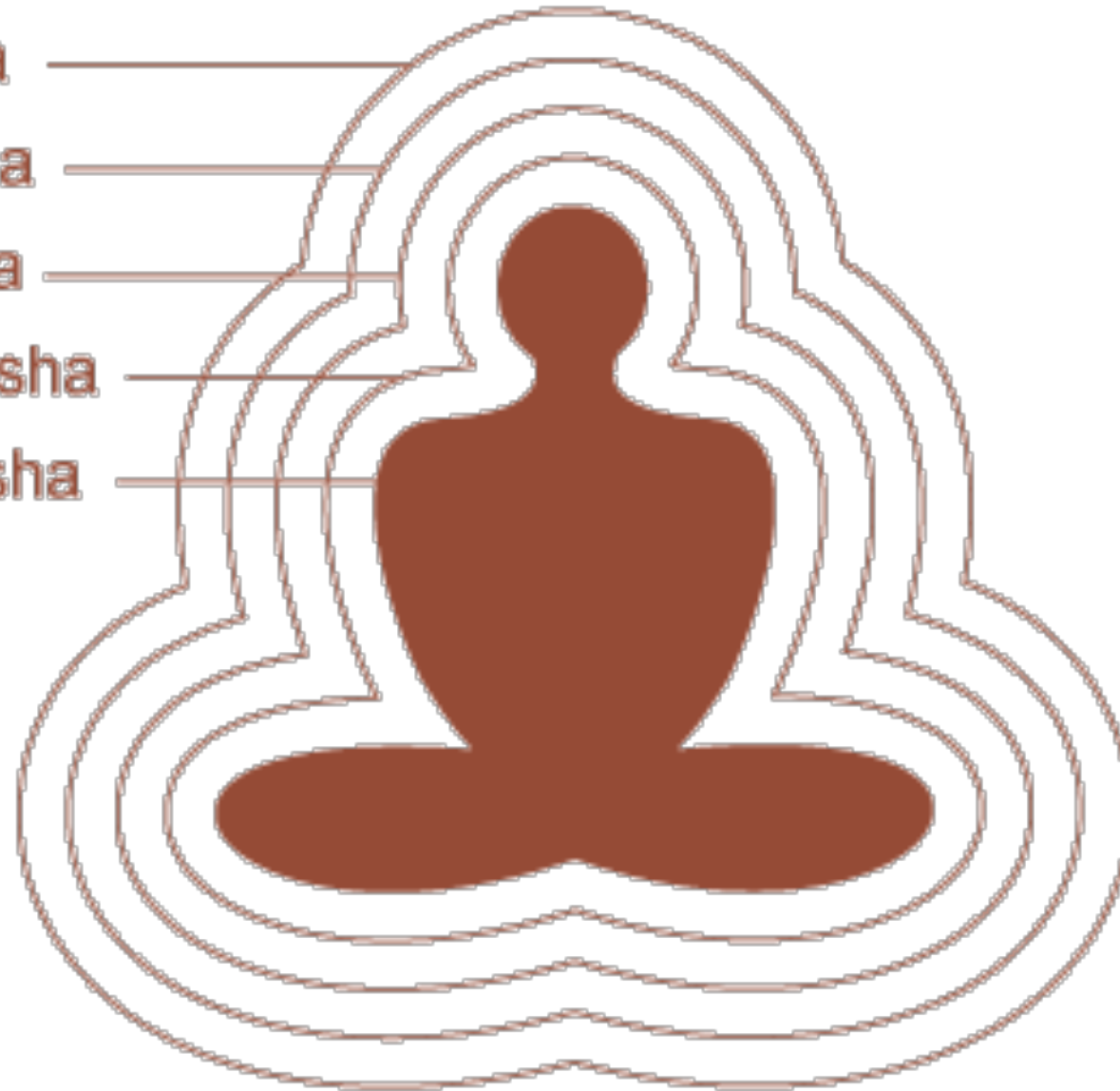
Be aware only of the prana infusing the body and flowing down the spine.

Duration

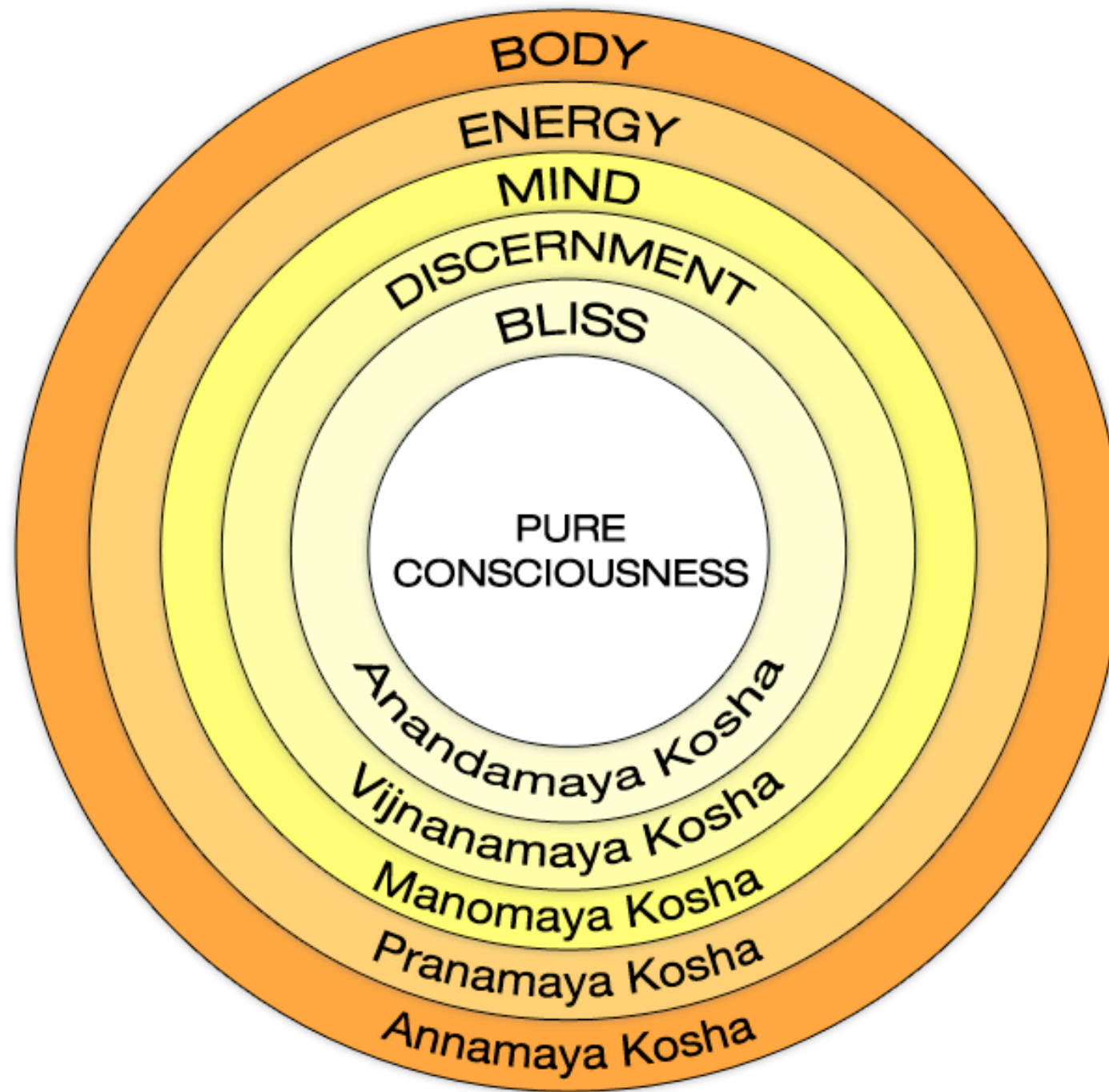
You should practise until you feel the prana that enters the top of the spine pierce the mooladhara. If you are very sensitive to this current then the practice may take only 1 minute. If you are less sensitive then you may have to spend a little longer. But do not spend more than 3 minutes on the practice, whether you feel the prana current piercing the spine and mooladhara or not. Pass on to the next kriya.

PANCHA KOSHA

- 1 Annamaya Kosha
- 2 Pranamaya Kosha
- 3 Manomaya Kosha
- 4 Vignanamaya Kosha
- 5 Anandamaya Kosha



Pancha Kosha



Pancha means five, and Kosha means sheath, envelope or covering and here Pancha Kosha is referring to an often used Yogic paradigm that helps us to understand the nature and functioning of the human being in terms of different levels of energy.

The ancient rishis (sages) devised this concept like a road map so that we could explore the innermost levels of our being, and help us on our inner journey to self-understanding.

The earliest reference to the idea that humans have five levels of inner-selves is in the Upanishads, dated probably around 800 BC. Fifteen hundred years later Advaita Vedanta refined these five selves into the koshas, the five sheaths or coverings that veil our True Self. The koshas can be imagined as layers of an onion, that form a barrier that makes it difficult to realize our true nature of oneness with the universe.

Yoga and meditation are the tools to peel back these layers, to bring our awareness deeper and deeper into our bodies, eventually reaching the innermost core, our True Self. When we can clearly see, harmonize and align the layers of the koshas we then attain a state of yoga, oneness with the universe. At the same time, yoga also allows this inner radiance to shine through our individuality.

We could say the Koshas are energetic coverings, like a Russian Doll, the smallest being the most subtle to the largest doll being the grossest, the physical body.

The diagram below summarises simply this concept.

Annamaya Kosha – Physical Sheath

Anna means food. Ma means not. Ya means that.

Maya not what it appears (Illusion).

Maya also means consists of, in this instant food.

Annamaya kosha corresponds to the physical body, all the organs and their functioning. In Yoga we train this aspect of ourselves, take care of it, nurture it, so that we can both enjoy our external lives and go inward without it being an obstacle during

meditation time. In meditation, we become aware of Annamaya kosha, explore it, and then go inward, to and through the other koshas.

Its known as the food body or the food sheath, and maya refers to the fact that the physical world in Yogic terms is referred to as illusory. The physical world, including our bodies is ever changing, it comes and goes, one aspect is consumed by another aspect of external reality.

The next three layers of the self are considered to be part of the subtle body.

Pranayama Kosha – Energy Sheath

Pra means constant, Na means motion.

Thus Prana means constant cosmic life force or energy. (Chi in Traditional Chinese medicine)

Also known as the energy body, the etheric body, or the dwadashanta.

This sheath contains and regulates the movement of the physical and mental energies through our energy channels (nadis) and energy centers (chakras).

Manamaya Kosha – Mind (Individual) Sheath

Mana means mind,

It's the level of our individual mind. It has a direct influence on our Pranamaya and Annamaya koshas.

Patterns of thinking, attitudes, judgements, beliefs are all embedded blueprints in our Manamaya Kosha and are all conditioned by family, social, environment and cultural stereotypes. All our individual thoughts and ideas arise from here.

The Manomaya Kosha more truly influences personhood than Annamaya kosa and Pranamaya kosha. It is the cause of diversity, of I and mine, and governs the rational, linear thought processes. One of the most important functions of yoga and meditation is to harmonise the opposites of ones mind and thus create more fluidity and balance in ones life, as disruptive thoughts and emotions are harmonized. Then more clarity and understanding is gained.

We then become more receptive to intuitive thought and clarity which arises from Vigyanamaya Kosha.

Vigyanamaya Kosha – Intuitive Sheath

Vigyana means intuition, insight.

This last sheath of the subtle body, is the wisdom body, also known as the astral body as it goes beyond the limitations of the individual mind, This sheath contains intuition, wisdom and witness consciousness.

The Vigyanamaya Kosha is more subtle than the Manomaya Kosha and this is from where telepathy, mind reading, clairvoyance etc arise. Creativity in the arts and scientific discoveries, realisations that we are far more than we ever thought, and our unlimited potential arise from Vigyana Kosha.

A major part of yogic sadhana (spiritual practice) is gaining ever increasing access to this level of our being. It is the level that has the higher wisdom to seek Truth, to go within, in search of the eternal center of consciousness.

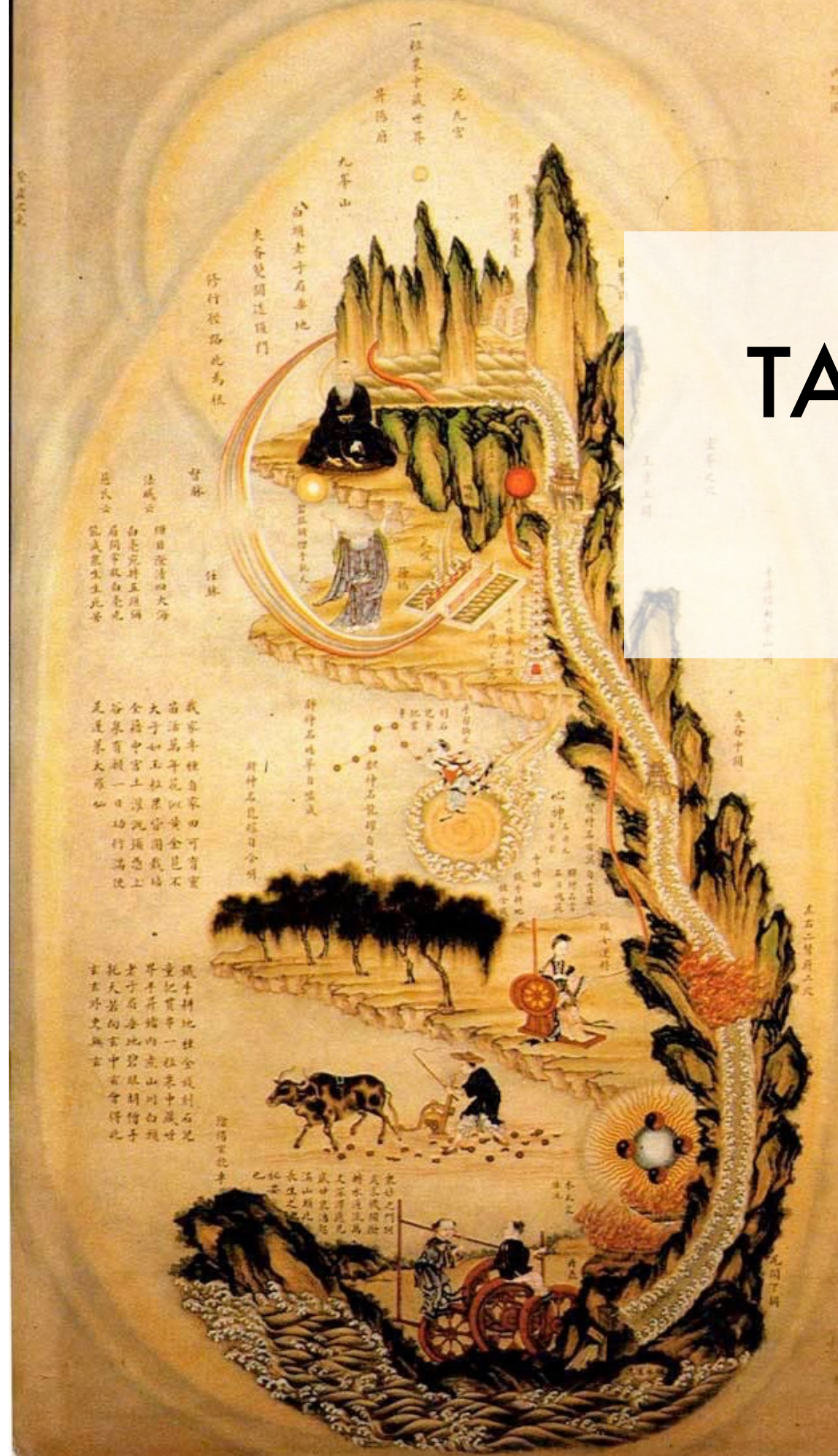
Anandamaya Kosha

Ananda means bliss (the bliss that arises from our essential being, happiness for no reason).

Also known as the causal body

This sheath contains the pure unchanging happiness, joy, love, peace and ecstasy that is found here at the deepest layer of our being. These are not merely feelings, but a state of being that has always existed yet has been buried by the other koshas. Behind

TAOIST QUOTES





At the heart of traditional Chinese medicine which includes acupuncture, and acupressure, is Taoist philosophy and at the root of Taoist thinking is the idea of polarity, known commonly as the Yin-Yang polarity. To understand deeply Yin Yoga one must also have a good of understanding in the basics of Taoist thinking.

In most other cultures, including western, one also sees polarities but they are usually portrayed as great battles. For example, the battle of light over darkness, good over evil, life over death, sickness over good health. In fact life is mostly viewed as a battle of opposites, with the idea that life must be rid of the negative ideas of how life shouldn't be, to make way for the so called positive view. And as we have witnessed in our own lifetime the Western world, with its ways of interfering in its attempts to put it right, is making more and more of a mess with this way of thinking.

For a Taoist or Chinese traditional thinker this is a ludicrous way of seeing life, and as we move deeper into our understanding of Taoist thought we will no doubt agree with them.

The Taoist yin and yang concept, at a shallow glance, also looks like the dualistic battle of opposites, but on closer examination one will see yin and yang as part of a dynamic ONENESS. The yin yang symbol shows a balance between two opposites, with a portion of the opposite element in each section. Instead of seeing a world separate that needs fixing, a Taoist feels inseparable, one with the universe, with existence.

This is the meaning of Lao-tzu's statement

“Without leaving my house, I know the whole universe.”

The opposites are complimentary and not antagonistic to each other. They need each other for their existence. The Taoist attitude to life, is to navigate through the moving elements, or being carried like a sailboat in the wind, going with the flow of nature, yielding where necessary. The way of water is an often used metaphor for the Taoist way. Life is not holding on, grasping yang, as the opposite, yin, is not wanted, but a relaxed accepting.

“The key to the relationship between yin and yang is called hsiang sheng, that is mutual arising or inseparability” ALAN WATTS

*“When everyone knows beauty as beautiful,
there is already ugliness;
When everyone knows good as goodness,
there is already evil.
“To be” and “not to be” arise mutually;
Difficult and easy are mutually realized;
Long and short are mutually contrasted;
High and low are mutually posited;
Before and after are in mutual sequence.”*

LAO-TZU



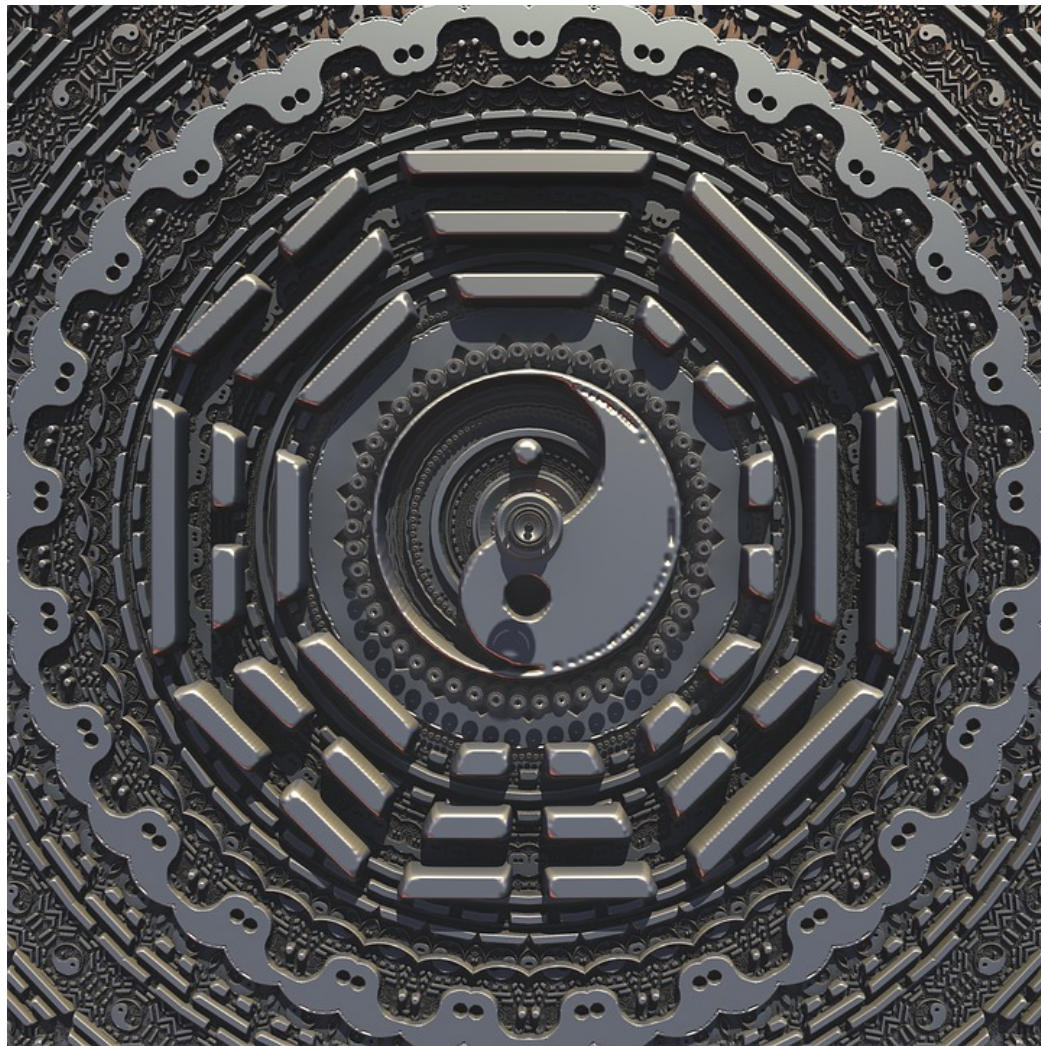
“Taoists realize one opposite can never overcome the other. Its better to see the opposites, yin and yang, more like lovers than warring armies. constantly interchanging the balance between one and the other e.g lovers at one time being passive and the next being more aggressive.

This idea of opposites mutually existing brings us to the point most difficult to understand with our Western minds and that is;

Being and nonbeing - birth and death – manifest and unmanifest.

One does not exist without the other.

The Manifest arises from the Unmanifest, the Finite from the Infinite.



Alan Watts says again

“ We don’t easily grasp the point that the void is creative, and that being comes from nonbeing, as sound from silence and light from space”

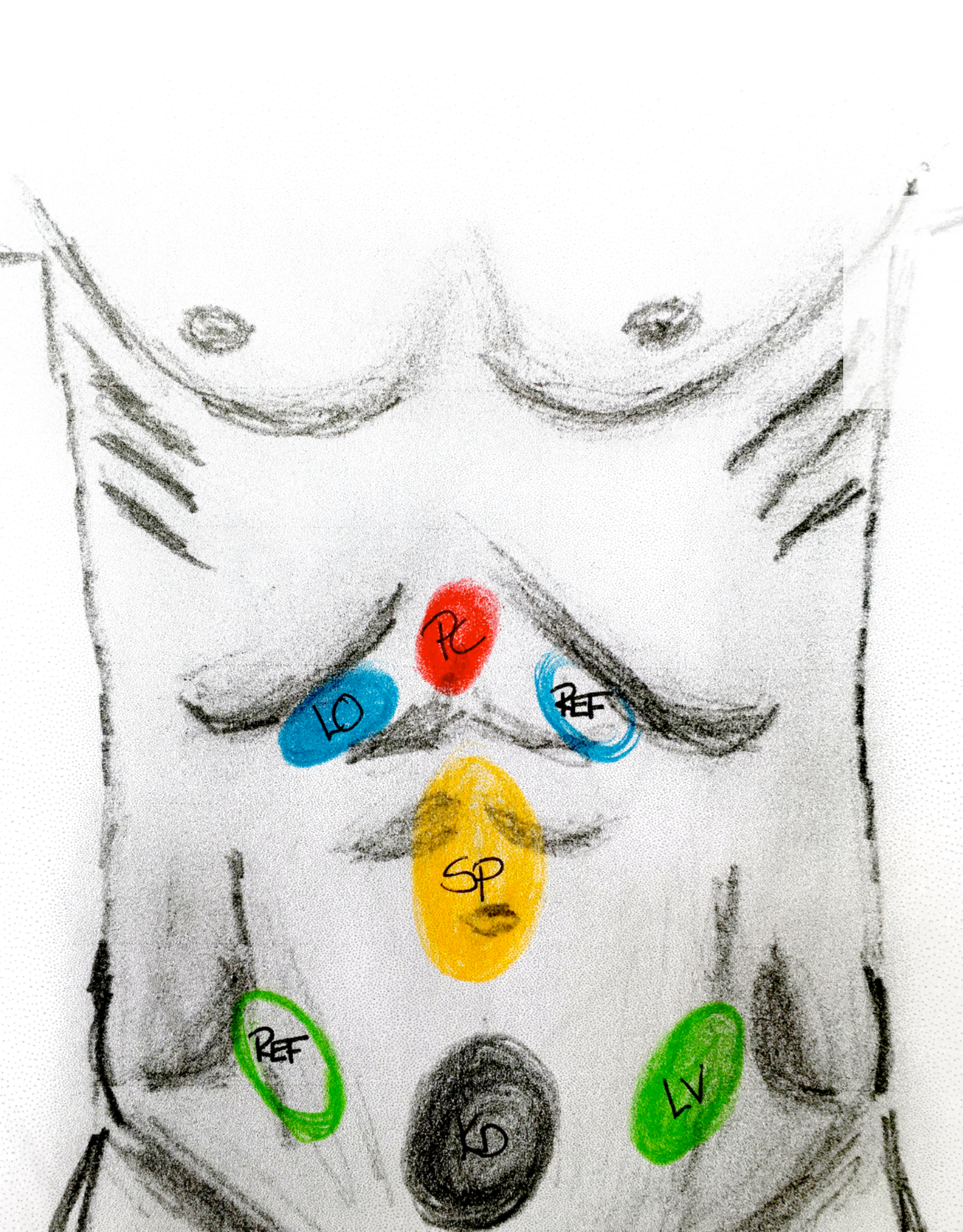
The Taoist idea of yin and yang is similar to the Buddhist view of form and emptiness.

*“That which is form is just that which is emptiness,
and that which is emptiness is just that which is form.”*

HRIDAYA SUTRA.

We will delve deeper into this in our study of The Tao Te Ching and the Pancha Koshas

Pulse Diagnosis



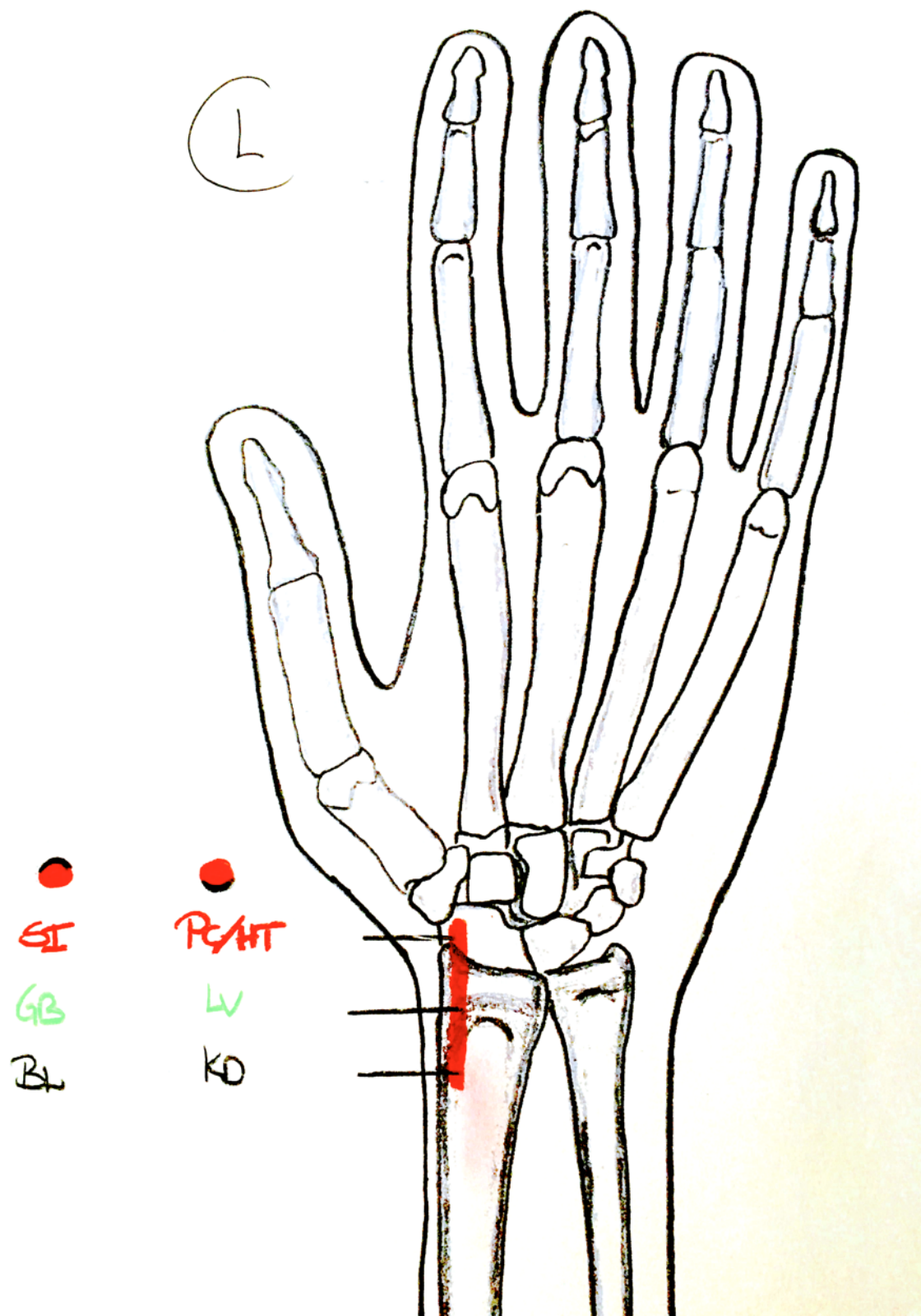


Illustration: Dennis van den Berg

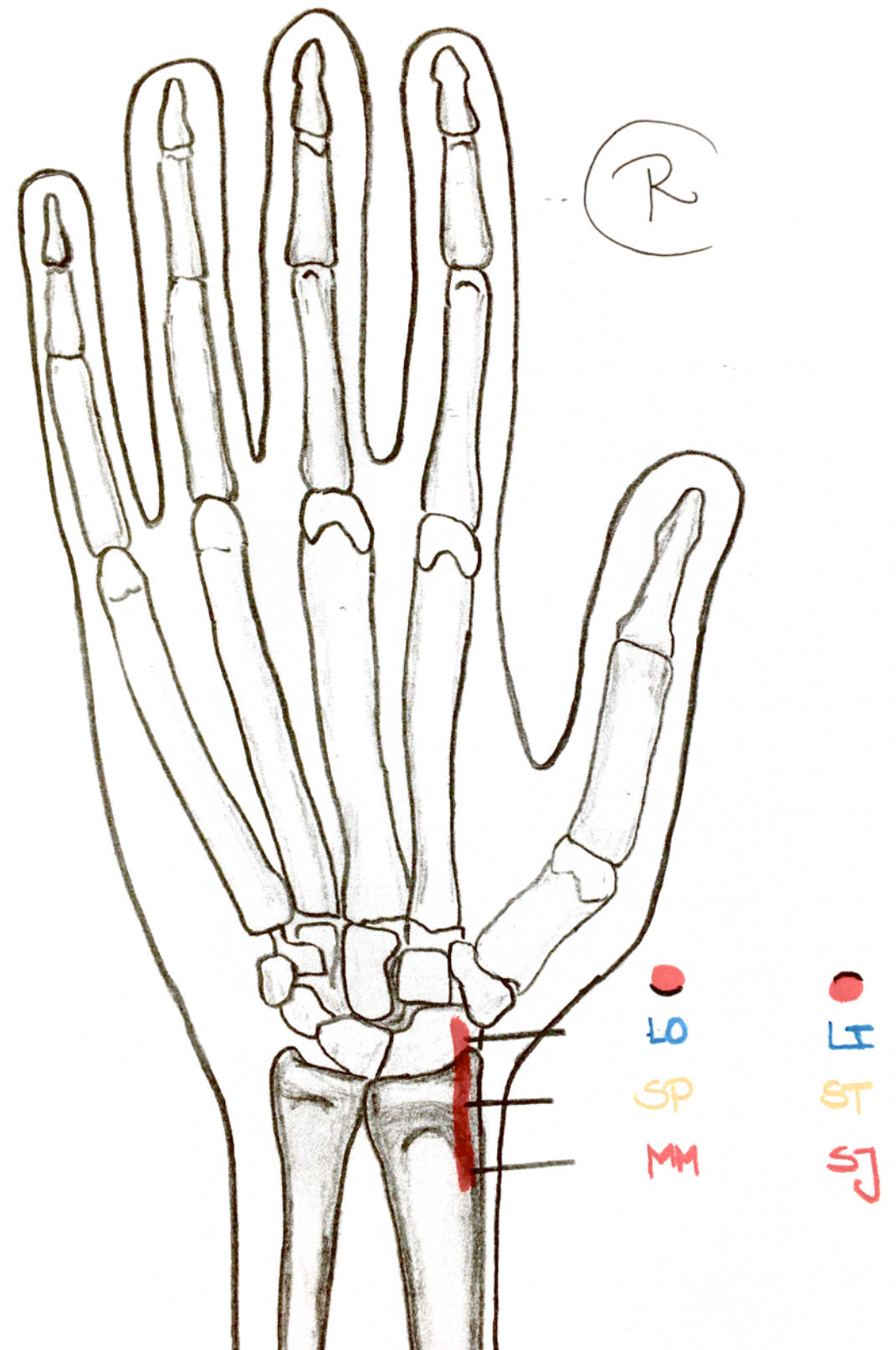
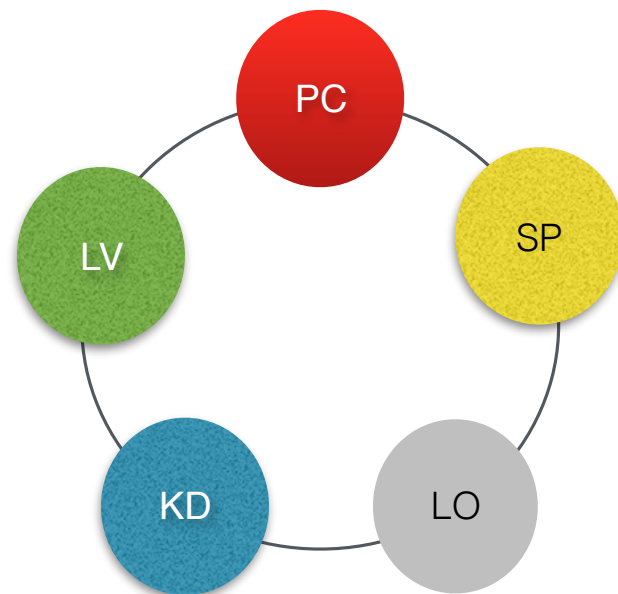


Illustration: Dennis van den Berg

Diagnose

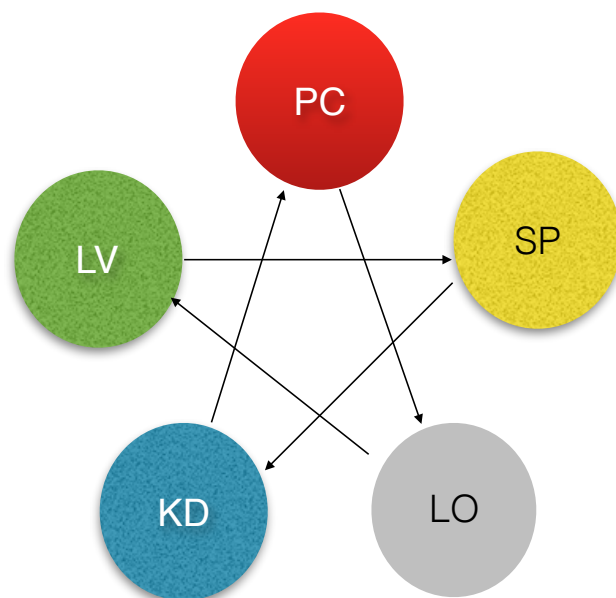
		LV	PC	SP	LO	KD
Meridiaan		☐	☐	☐	☐	☐
- Voel MET de stroomrichting						
Buik		☐	☐	☐	☐	☐
- Welke is kouder, boven of onderbuik?						
- Zoek “leegte”, “Slap”, Droog”, “Ruw”						
- Heel zacht, als aaien. - Waar vallen je vingers in?						
Pols						
	Zwak		Krachtig			
Kracht (hoeveel yoga kan de patiënt aan?)	☐		☐			
	Diep		Oppervlakkig			
Diepte	☐		☐			
- Is de pols voelbaar op de huid, of moet je diep indrukken?						
	Lanzaam		Snel			
Snelheid (Snel - yin yoga, langzaam - yang)	☐		☐			
Welke twee polsposities zijn het zwakst?						
- Check de ONDERKANT van de ader						
- Vergelijk eerst posities met elkaar (boven met boven, midden met midden, enz.)						
Samenvatting		☐	☐	☐	☐	☐



Welke twee opeenvolgende
polsposities (moeder & kind) zijn
het zwakst?

Patroon
PC bestaat
niet!

Het patroon wordt genoemd naar het kind



Vanuit het kind: welke
van de twee tegenovergestelde
posities is het zwakst?

SP, LO
& LV kunnen
ook
excess zijn