

ENERGY MEDICINE East and West

A NATURAL HISTORY OF QI

David Mayor
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Foreword by James L Oschman

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ENERGY MEDICINE

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A NATURAL HISTORY OF QI

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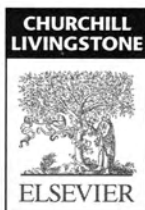
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Eight modalities for working with *qi*: *chakra* acupuncture, with *qigong*, meditation and the five sources of energy

Gabriel Stux

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s0010 INTRODUCTION

p0090 This chapter draws on more than 30 years of experience in acupuncture and Chinese medicine and 20 years of experience in working with eight different modalities of energy medicine. New methods of energy medicine are described that have been developed and put into practice in a large acupuncture clinic. Of these eight modalities, different ways of using *qigong* and meditation are the most essential. Special attention is given to conscious breathing with regard to different parts of the body, and the *chakras*, and to using the hands to help bring increased awareness to these spaces within the body. This approach facilitates the interconnections between the Organs by drawing on their five sources of energy (*qi* or *prana*) and circulating this in the nourishing Mother–Child (*sheng*, 生) cycle of the Five Elements (*wuxing*, 五行).

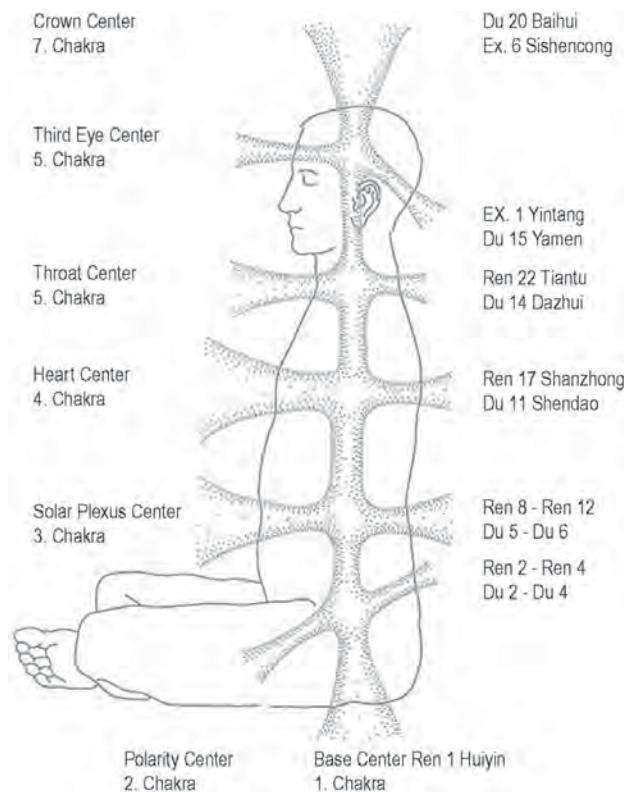


FIG 15.1 Locations and openings of the *chakras*.

AU1

The main intention of this work is to bring soul and body together and connect the soul with the heart space by opening the crown *chakra*. Additionally, awareness is directed to the flow of energy, focusing on the *light* level of the life force. When the crown *chakra* has been opened, light and energy can flow from the soul (the eighth *chakra*) into the heart space and thence through the whole body (Fig. 15.1). This awareness exemplifies the spiritual application of the different modalities.

THE CHAKRAS

The word '*chakra*' is derived from a Sanskrit word meaning 'wheel'. *Chakras* are experienced as constantly moving currents of energy. They play an important role in Indian medicine and yoga and also correspond to the system of the Chinese Organs, especially the *sanjiao*.

There are seven primary or main *chakras* and dozens of smaller secondary ones, most of which can be related to significant acupuncture points. The *chakras* correspond to five spaces within the body: the pelvic cavity, abdomen, chest, throat and cranium. The seven main *chakras* are located along the spine from the perineum in the lower pelvis to the top of the head. Five of the primary *chakras* have a ventral and a dorsal opening and two – the first and the seventh – have one opening. The first opens toward the Earth, the seventh toward the sky (Fig. 15.1). Each *chakra* is related to specific emotional, mental, physical and spiritual levels of existence, and is associated with a certain color,

sound, symbol and frequency of vibration (such associations vary according to different authorities).

p0110 The *chakras* receive, assimilate and transform the life force (termed *prana* or *qi*), regulating its flow through our energy system and thus keeping our mental and physical health in balance. As the *chakras* progress from the lowest to the highest levels, they govern increasingly spiritual functions.

s0020 **THE EIGHT MODALITIES**

p0115 The methods used in this approach are described as:

s0025 **I. CROWN CHAKRA OPENING FOR EXPANSION AND CONNECTION**

p0120 The point *baihui* (百會, Du-20) is of particular relevance when it comes to opening the energy field to light. *Baihui* opens and enlightens consciousness. It also opens the inner spaces of the body to the direct influence of the soul.

p0125 The session begins with needling *baihui*. Then a further 4 (+4), 8 (+8) or 12 (+12) needles are inserted concentrically around it to open the crown *chakra*. The four points surrounding *baihui* are the *sishencong* (M-HN-1) points. An additional circle of four needles, *baihui* +8, will lead to a further opening of the crown *chakra*. The third circle of four needles, *baihui* +12, leads to an even more significant opening of the *chakra* and helps to release deep tensions on top of the skull, as several points are located near the Gall Bladder channel. The application of needles to all these points leads to an extraordinarily wide opening of the crown *chakra*.

p0130 The 12 points, which surround *baihui* in *three concentric circles*, have been named '*Treasure Points*' by one patient. We are in the process of collecting feedback on the effects of these points, which have also been also named '*The 12 Light Points of the Soul*'.

p0135 To a lesser degree, the 'enlightening' effect can also be noticed from inserting a needle into *baihui* only, although all points that activate the crown *chakra* have this enlightening effect. When we include more points, however, the flow of light and energy into the heart *chakra* and the whole body is much stronger and much more noticeable for the patient (*baihui* +8, +12). The result is a more extensive and conscious connection between body and soul.

s0030 **2. GROUNDING AND ACTIVATING THE BASE, STRENGTHENING THE KIDNEY**

p0140 After opening the crown *chakra*, the *yang* pole of the body, we turn to its opposite, the *yin* pole, to strengthen the Kidney and activate the first and second *chakras*. Needles are inserted into the points *taixi* (KI-3), *sanyinjiao* (SP-6) and *taichong* (LIV-3). The 'NADA points' of Michael O Smith (auricular Heart, Kidney, Liver, Sympathetic and *shenmen* points) are particularly relevant when activating the Kidney and the base. They have a calming and grounding effect on the Kidney energy.

p0145 The auricular Heart and Kidney points harmonize relations between the two Organs. As a result, a strong connection between the Heart and

the pelvis – where the Kidney energy is centered – develops over two or three sessions. It is recommended that the patient should sit upright in the second half of the acupuncture sessions, as this activates the flow of light and life force from the crown to the Heart and base even more.

s0035 **3. HEALING MEDITATION PRACTICE DURING ACUPUNCTURE SESSIONS**

p0150 The meditation practice introduced here consists of three steps building on each other:

s0040 **Deep conscious breathing**

p0155 Breathing is the first and main source of our life force. We *breathe in* vital energy, the life force. Whenever we breathe in deeply and relax, our vital energy is activated. The word *inspiration*, from the Latin *inspirare* ‘to breathe in’, is consistent with the idea that breathing is the gateway to our creativity and spirituality. We talk about feeling energetic and inspired. Conscious breathing is to be understood as a bridge between the soul and the physical body, thus helping to connect body and mind.

p0160 After the acupuncture needles have been inserted, awareness should be focused on the breath, so the patient is asked to observe their breathing. The first step is to *inhale deeply* for about five to ten minutes. Deep and continuous inhalations charge and strengthen the life force. The therapist may support the patient by saying:

u0050 ‘Breathe deeper, breathe deeply into the chest’, or

u0055 ‘Breathing deeply activates and strengthens your life force and gives you more energy’, or

u9000 ‘Breathing deeply makes you feel more alive’.

p0175 The last two affirmations help the patient to develop a stronger motivation.

p0180 Then the patient turns his attention to breathing out. Here, the emphasis lies in a *prolonged and complete exhalation*, relaxing more and more with each outbreath. The therapist may say:

u0060 ‘Breathe out slowly and deeply’, or

u0065 ‘Take more time to exhale’, or

u0070 ‘Let your tension go with the exhalation’, or

u0075 ‘Each breath helps you to relax more and more’.

p0205 Conscious and prolonged exhalation helps the body to relax and release tension, thus harmonizing the life force and allowing for more *flow of qi*. Health is characterized by a free-flowing *qi* and pulsing of the breath and vital energy within the body’s Organs, channels and energy centers. Focusing the awareness on the breath is an essential way to enhance the healing effect of acupuncture.

s0045 **Awareness of the body**

p0210 Once the breathing technique has been established – usually during the first acupuncture session – and the patient feels comfortable with it, the therapist introduces the patient to increased body awareness. The patient is asked to

close his eyes, feel inside the body and to become aware of bodily sensations and emotions while *consciously watching the breath* at the same time.

p0215 In the course of treatment, the therapist encourages the patient to go deeper and deeper into the body, while mirroring the process by doing the same and directing his awareness inside his own body. This approach helps the patient to focus his awareness and feel increasingly relaxed. He may also experience slight tingling sensations and a *gentle flow of energy*.

s0050 **Qigong**

p0220 *Qigong* is one of the modalities of Chinese medicine, the results of practice being to harmonize and energize the life force. It is a way of *cultivating qi*, working with and become aware of *qi* by using the breath and certain positions of the hands, gently and slowly. The breath and the hand positions help to focus awareness and direct the flow of the life force.

p0225 During the acupuncture session, the patient holds his arms in a circle in front of the different regions of the body, the hands facing the body as usual in *qigong*, beginning with the chest area and then moving the hands downward to the abdomen, and later further down to the region of the pelvis. The distance at which the hands should be held from the body can slowly be expanded. However, the ideal distance comes about naturally and is determined by the patient himself.

p0230 The hand positions together with breathing technique help the patient to direct awareness to particular areas and hold it there, consciously perceiving the flow of energy inside the body. Blockages are loosened and will eventually dissolve. A deep relaxation is felt after a few sessions.

s0055 **4. HEART CHAKRA HARMONIZING THE CENTER**

p0235 When working with the seven *chakras* and the different modalities of using *qi*, the centrality of the heart *chakra* is emphasized. It is the fourth *chakra* down from the crown or up from the base. It is also located in the center of the chest, and is the one with exceptional healing energy. It harmonizes and balances, its main qualities being *compassion, love* and *tolerance*.

p0240 The associated acupuncture point is *shanzhong* (Ren-17). Adding four surrounding points at a distance of 1 *cun* from *shanzhong* intensifies its effect, just as with *sishencong* and *baihui*. Furthermore, *shendao* (Du-11) on the back can be chosen as a supplement. These six points help to activate and open the heart *chakra*. Additionally the patient holds his hands in a circle in front of the chest and uses the breath to focus awareness there. The therapist may support the patient by saying: 'Allow your heart to open.'

p0245 The combination of acupuncture, awareness of the breath, and *qigong* hand positions leads to a further opening of the heart, an expansion and strengthening of its energy, so that eventually the patient experiences a widening of the heart space and will feel more joyful and humorous. This in turn helps him to become more conscious of this *chakra*.

p0250 A further opening of the heart *chakra* can be achieved during an acupuncture session when both the therapist and patient direct their awareness to the heart *chakra* and hold it there. Happy thoughts or childlike play also activate this

chakra, bringing about a compassionate and healing energy. The heart's warmth and joy expand and flow into the Lung, and from there into the whole body. The Heart also warms regions of the body that are cold, such as the Lung or Kidney. The way in which the 'warm heart' supports the flow of *qi* has a particularly healing effect, because it activates the *shen* (神) or Spirit by which all the other Organs are invigorated.

s0060 5. FIVE SOURCES OF THE LIFE FORCE, THEIR QUALITIES AND THE METHOD OF ORGAN FLOW MEDITATION

p0255 Organ flow meditation follows the principles of the nourishing Mother–Child cycle of the Five Elements and strengthens the five inner Organs. These Organs are the sources of the life force in our body. The 'Mother–Child law' states that each Organ in the *sheng* cycle strengthens the next one, as a mother nurtures her child. The sequence of Organs and Elements in the nourishing Mother–Child cycle is:

u0080 Metal – Water – Wood – Fire – Earth

u0085 Lung – Kidney – Liver – Heart – Spleen.

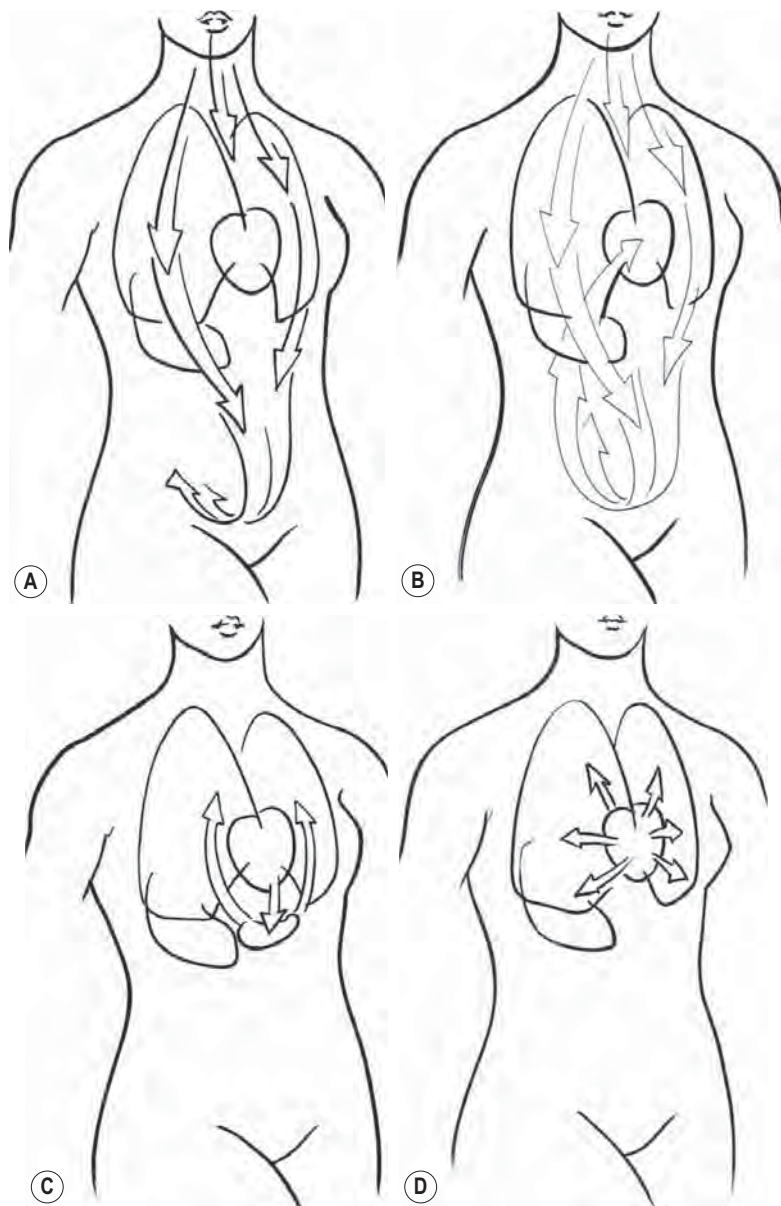
p0270 The meditation begins the cycle with the Lung (Metal) and continues from there. In this way, the Lung nourishes the Kidney (Water), the Kidney nourishes the Liver (Wood), the Liver nourishes the Heart (Fire) and the Heart nourishes the Spleen (Earth). The nourishing Mother–Child cycle, or cycle of enhancement, supports the flow of energy between the five *zang* (*yin* Organs). Organ flow meditation is a simple and effective method to strengthen these and harmonize their energies: the activating energy of the Lung, the tranquil, regenerative energy of the Kidney, the vibrant, moving energy of the Liver, the joyous, expanding energy of the Heart and the nourishing energy of the Spleen.

p0275 *Lung to Kidney* is the first and most important part of the meditation and consists of two steps. Each one should be practiced for 5 to 10 minutes. The first step is to breathe deeply but gently into the chest, filling the lungs completely (Fig. 15.2A). In the second step we send the breath down into the centre of the pelvis – the region of the kidney – and then deeper, until the connection to the Earth is felt through the pelvic floor and in the whole pelvic area and lower back. Practicing diligently leads to a distinct awareness of the pelvic region, which will feel warmer and more alive. Even the feet will feel warmer after a few sessions.

p0280 The importance of the first part is that it provides the necessary conditions for the other four parts to happen naturally. The two steps charge the Lung and the base with energy, building up a fullness from which the energy can then move effortlessly from the base to the Liver and from there to the other Organs one by one.

p0285 Breathing should be done consciously but without any kind of force. Each breath should be taken deeply yet gently, allowing the breath to flow easily through the Organs and the whole body. Organ flow meditation should be practiced in this way from beginning to end.

p0290 *Kidney to Liver* is the second part of the meditation. By breathing deeply the energy moves from the pelvic region to the right upper abdomen, filling



f0015 **FIG 15.2 Organ flow meditation.** A: First part – Lung, and Lung to Kidney. B: Second and third parts – Kidney to Liver, and Liver to Heart. C: Fourth part – Heart to Spleen, and Spleen to Lung. D: Fifth part – Heart to Lung.

this region with the now strong *qi* of the Kidney (Fig. 15.2B). Strong Kidney *qi* is the prerequisite for a strong and free-flowing energy of the Liver, which enables appropriate emotional expression as well as movement and strength of muscles and tendons. Deep breathing should be maintained for another 5 minutes. Practicing this part frequently will lead to a sense of action, orientation and drive, which is contained until needed.

p0295 *Liver to Heart* is the third part of the meditation. The energy that has gathered in the Liver now moves to the Heart (Fig. 15.2B). The flow of *qi* strengthens the charge and movement of the Heart, which is the foundation for appropriate

emotional expression and a lifting of the spirit. Here, too, we maintain deep breathing. The breath is sent into the chest, the area surrounding the heart, for about 5 minutes. This leads to an expansion of the chest, an opening; tension or tightness in this area is loosened. The Heart will feel softer and there may be a feeling of fullness and peaceful joy

p0300 *Heart to Spleen* is the fourth part of the meditation. The *qi*, which has gathered in the Heart, now flows into the area of the upper left and mid abdomen (Fig. 15.2C). The energy has a grounding and nurturing quality, and strengthens the Spleen and Stomach, which aid in digesting food as well as ideas. Breathing deeply into the area of the abdomen for 5 minutes releases anxiety and worry. The region feels relaxed and comfortably filled, as after a good meal. Gathering energy through deep breathing into the Spleen area increases the awareness of what is truly nurturing and appropriate for the body to function in the best possible way. The Heart energy expands directly into the Lung, warming the chest (Fig. 15.2D).

p0305 The fifth and last part of the meditation happens by itself when the *qi* gathered during the previous parts moves from the *Spleen to the Lung* (Fig. 15.4). This brings the nourishing Mother–Child cycle, the cycle of enhancement of the Five Elements, to a close and completes the Organ flow method.

p0310 Organ flow meditation can be practiced in a one-to-one session as well as in small groups during seminars. The therapist starts by practicing each section of the Organ flow individually during the acupuncture session. Once the patient is able to perceive each part distinctly, he moves on to practicing the whole cycle. Disorder in one of the parts of the cycle may supply significant therapeutic information; blockages can be treated with additional methods.

s0065 **Qualities of the Five Elements**

p0315 The qualities of the Five Elements are a most helpful tool in diagnosis. They help us to use the energy of the patient and therapist, thus improving the results of the treatment. We are able, for example, to show greater consideration to the particular sensitivity of Metal-type people or motivate Water types to become more active by making use of their strength and stability. The qualities of the Five Elements help us understand the patient's constitutional potentials as well as his weaknesses.

s0070 **Metal element (the Air quality)**

p0320 The major signs of Metal are small bones, very fair skin, aquiline features and broad shoulders. Metal is a dual element: Metal people are visionaries and idealists, yet they have a sense of practicality. They love both luxury and simplicity. They are very sensitive and are often considered aloof and distant; they need to maintain their boundaries because they feel easily overwhelmed. They are particular, detail oriented and perfectionist. They are subject to health problems involving boundary violations but have strong immune systems. Even though they may fall ill frequently, they recover quickly. People who are Metal types are susceptible to skin and respiratory system allergies. They easily get sunburned, and prefer to stay indoors. They prefer to be in environments they consider safe, with a minimum of dust or clutter and a maximum of beauty and stylish design. Signs of Metal deficiency include the

slow healing of skin and chronic respiratory and skin conditions, including recurring bronchitis. The Metal element is more mental than physical and requires refinement, cleanliness, tranquility and space to thrive.

s0075 **Water element**

p0325 The major physical signs of Water are big bones or wide hips – Water people carry weight in their hips and thighs. They are prone to shadows around the eyes. Water people are quiet and observant. They are good listeners and give sound advice because they have an innate wisdom. They appear to be easy-going, but when working they are very persistent. They require a lot of sleep, rest, meditation or time just to ‘be’. They are strong both physically and emotionally, and handle catastrophes and emergencies calmly. They need to watch being too willful or stubborn. Their main health problems come from the frozen state of Water, a condition that encourages tumors or high blood pressure from a lack of flow of the emotions. Deficiency occurs when their lifestyle is too active and Water is not replenished. This causes aging and degeneration of the body as well as problems with infertility and impotence. Strong Water energy usually leads to longevity when life is lived wisely and energy is conserved rather than spent. Water deficiency is reflected in conditions such as loss of bone density, deafness, thinning hair, osteoarthritis and weakness of the bladder.

s0080 **Wood element**

p0330 The major physical signs of Wood are sinewy tendons and a hard body. Wood people constantly need to be ‘doing’ something. They enjoy argument and discussion. They feel compelled to exercise and love to work hard. They are seen as aggressive and assertive and tend to clench their fists. Wood people are action oriented and quick to take offense. Their rashness can lead to accidents. They are also prone to stress injuries such as strained, pulled or torn muscles and tendons. The other scenario that occurs with Wood deficiency is various forms of exhaustion including chronic fatigue. Wood people have very strong livers and enjoy processing toxins, whether emotional – caused by anger – or chemical, as in drugs and alcohol. However, the latter can create Wood stagnation, especially when old anger and resentments are not released. This makes Wood people susceptible to environmental toxins or problems like headaches. They are also prone to addiction. Wood people resist aging and fight the weakening of their bodies, trying to maintain their previous levels of physical and emotional activity. They need to develop flexibility instead of rigidity.

s0085 **Fire element**

p0335 The major physical signs of Fire are slim hips and shoulders, mobile hands, *sparkling eyes* and redness in the throat and neck areas. Fire people tend to be small in stature and very lively. Their main goal in life is to play. They love new experiences and communicating – whether verbally or through body language. Fire people are changeable and often erratic. They are also very charismatic and charming. They tend to flourish in warmer climates as they dislike wearing much clothing and have a naturally high body temperature. They are *full of ideas* and prefer starting to finishing. They enjoy

excitement and can become thrill seekers. They are naturally attuned to rhythm and love to dance. Their biggest health problems come from inflammation, which is caused by unrestrained Fire and an overactive nervous system. Fire people are prone to disturbances in speaking and thinking caused by an overactive imagination. These include stuttering, phobias and mental illnesses. The Fire element's primary Organ is the Heart, which controls and regulates the expression of all emotions. Suppression of emotions can therefore cause problems with the heart including arrhythmia, tachycardia and heart disease. Fire people maintain a youthful persona, but their erratic lives may cause burnout and ultimately bring sadness.

s0090 **Earth element**

p0340 The major physical signs of Earth are plumpness in the abdominal area, the jowls, upper arms and calves. Earth people tend to be sedentary and enjoy sitting a lot. They value comfort, consistency and pleasure. They thoroughly enjoy food and companionship. They are the collectors of the world and love to accumulate possessions and people, becoming very attached to their loved ones as well as things. They have a fondness for sweets and starches. They are often considered warm and affectionate. When the Earth element is in excess there is a strong tendency to overeat and gain weight to the point of obesity. Earth people tend to worry and become overly involved in the lives of others. They feel excessive sympathy for those they care about. Earth stagnation is shown in the tendency for the circulation of lymph and blood to coagulate causing such problems as varicose veins. When the Earth element is deficient there are problems with the Stomach and the ingestion and digestion of food or ideas. Conditions that are related include anorexia, bulimia, diabetes and flatulence. Earth deficiency is common when too much nurturing is given to others at the expense of the self. Earth people move slowly and can become habit bound. Movement and change is to be encouraged for a more balanced Earth element.

s0095 **6. PERCEIVING VITAL ENERGY WITH THE THIRD EYE FOR DIAGNOSIS**

p0345 The Third Eye is the sixth *chakra* and closely connected with the crown. The ability to perceive energies is an important prerequisite for energy diagnosis and a successful treatment. Here the Third Eye plays an essential role: it is the 'seat of insight'. The Third Eye and the heart *chakra* play a vital part in energy medicine.

p0350 The Third Eye has three functions: receptive insight, perceiving energies and an active, clarifying function.

p0355 *Receptive insight* of the Third Eye means the ability to look into the nature of things (e.g. diseases) and understand how they are interrelated. Every kind of visual recognition, of seeing – including the ability to perceive energies – is a function of the Third Eye and belongs here. It means looking beyond the surface of things and realizing the meaning of a piece of art, for example, or of dreams. The ability to perceive energies can be directed toward energy fields that are stable, radiant and healthy as well as to blocked and stagnant energy fields.

p0360 When the ability of receptive insight is strongly developed, it raises awareness, heightens intuition and enhances visionary abilities. Thinking is then characterized as clear understanding and concise discernment.

p0365 *The active function* of the Third Eye helps to clarify diffuse energy patterns, which are found in many diseases, and to open them out. Dysfunctional patterns may become more apparent. As a result, the patient may find it easier to appreciate the causes underlying a particular disorder, becoming aware of the sensations, emotions and thought patterns underlying a headache, for example, or any other chronic condition.

p0370 The Third Eye's clarifying function can be used during the session by either the therapist or the patient, when he starts to open his Third Eye. We talk of 'the opening of the Third Eye' when the area of the forehead comes increasingly into focus and the awareness stays there. Third Eye energy has a subtle quality and a *gentle, clear and cool character*.

p0375 In no way does the above give a full account of the Third Eye's practical implication. Only by practicing the relevant exercises to develop its potential will this 'organ' be fully experienced and available for therapy.

s0100 7. CHAKRA ACUPUNCTURE

p0380 The author has developed *chakra* acupuncture as a method of energy medicine that extends and supplements Chinese acupuncture, joining both approaches into one practice as well as integrating the Indian concept of the *chakra* system.

p0385 The basic concept of Chinese acupuncture is to dissolve blockages and stagnation in the channels and Organs by *harmonizing the flow of qi*. Conditions that are either deficient or excessive are balanced by achieving a harmonious interplay of *yin* and *yang*.

p0390 *Chakra* acupuncture uses traditional acupuncture points and complements them by adding the so called '*chakra* points'. These are points that lie near the *chakras*. Stimulating these points and spaces through acupuncture is called 'opening of the *chakras*' because it *activates* them and increases the flow of vital energy within them.

p0395 It is not recommended to start treatment by working on the actual illness. Rather, we begin by *opening the chakras, increasing the flow of life force*, and letting a high charge *build up* within them. This helps the patient to become aware of the *chakras* and the energy inside his body. In the beginning, it is important to start the *chakra* acupuncture treatment with the crown, heart and base *chakras* and to establish a strong and constant flow of energy within them.

p0400 First, the needles are inserted into the traditional acupuncture points as well as the *chakra* acupuncture points. The points used most frequently to open the *chakras* are *baihui* (Du-20), in the centre of the crown *chakra*, and *sishencong* (M-HN-1) surrounding *baihui*. Further relevant *chakra* points are *yintang* (M-HN-3) and *yamen* (Du-15) for the sixth *chakra*, *shanzhong* (Ren-17) and *shendao* (Du-11) for the heart *chakra*, and *taixi* (KI-3) and *sanyinjiao* (SP-6) for the base *chakra*.

p0405 Secondly, the patient is asked to place his awareness on the *chakras* one by one, starting with the crown *chakra*. After a while the patient may feel a slight tingling or a gentle flow of energy. These indicate the opening of the *chakra*. The sensations should be observed during the entire session. Should the patient not feel the opening, he should start breathing deeply into the

chakra. Breathing deeply furthers the opening of the *chakra* and intensifies the flow of life force through it.

p0410 Thirdly, the therapist directs his awareness to his own *chakras* simultaneously. He repeatedly reminds the patient to be aware of the crown *chakra*, to:

u0090 'Open this area', and to

u0095 'Observe the flow of energy from the top of the head downwards'.

p0420 When the patient feels a distinct flow of energy through the crown *chakra* he should move to the heart *chakra* and proceed in the same way as described above. He focuses awareness on the heart *chakra* and breathes deeply until the opening of the *chakra* is felt, mostly as a widening, a charge, a flow of warm energy in the area.

p0425 The combination of acupuncture and awareness is important and makes the treatment more efficient.

s0105 **The *chakras* and how they are related to acupuncture points and Chinese Organs**

p0430 (See Fig. 15.1, and compare with Table 4.1.)

s0110 **First or base *chakra*, muladhara**

t0010	Location:	perineum
	Opening:	one opening, downwards
	Function:	connection to the Earth
	Chinese Organ:	Kidney <i>yin</i>
p0435	Acupuncture points:	<i>huiyin</i> (Ren-1)

ED1

p0440 The position of the base *chakra* corresponds to the point *huiyin* Ren-1, 'meeting of *yin*', where the *yin* qualities of the body gather.

s0125 **Second or polarity *chakra*, svadhisthana**

t0015	Location:	pelvis
	Opening:	two openings, one to the front, one to the back
	Function:	sexuality
	Chinese Organ:	Kidney <i>yang</i> , Bladder, Large Intestine
p0445	Acupuncture points:	front: <i>qugu</i> (Ren-2) to <i>guanyuan</i> (Ren-4) back: <i>yaoshu</i> (Du-2) to <i>mingmen</i> (Du-4)

ED1

p0450 The polarity *chakra* balances *yin* and *yang* inside and outside the body; a balanced polarity *chakra* is the basis for harmonious sexuality – that is, *yin* and *yang* in balance and exchange with another person. The first and second *chakras* form a unit and correspond to the Kidney and the lower *jiao* of the *sanjiao*.

s0140 **Third or solar plexus *chakra*, manipura**

t0020	Location:	abdomen
	Opening:	two openings, one to the front, one to the back
	Function:	personal will and emotional expression
	Chinese Organ:	Spleen, Liver, middle <i>jiao</i> of the <i>sanjiao</i>
p0455	Acupuncture points:	front: <i>shenjue</i> (Ren-8), <i>zhongwan</i> (Ren-12) back: <i>xuanshu</i> (Du-5), <i>jizhong</i> (Du-6)

ED1

p0460 The *manipura chakra* regulates personal will in the upper part of the body and emotional expression in the lower part. When imbalanced it is responsible for striving for power, anger, rage and addiction.

s0155 **Fourth or heart chakra, anahata**

t0025	Location:	center of the chest
	Opening:	two openings, one to the front, one to the back
	Function:	harmonizing, balancing, integrating, healing
	Chinese Organ:	Heart, upper <i>jiao</i>
	Acupuncture points:	front: <i>shanzhong</i> (Ren-17) back: <i>shendao</i> (Du-11)

p0465

p0470 The heart *chakra* is the most important healing *chakra*, much more so than all the others. Its main qualities are compassion, love, tolerance and joy. Being located between the three upper and the three lower *chakras*, it forms the center from which the energies of all other Organs are influenced. This makes it the essential *chakra* for integration.

s0170 **Fifth or throat chakra, vishuddha**

t0030	Location:	throat
	Opening:	two openings, one to the front, one to the back
	Function:	strength and expressiveness of speech
	Chinese Organ:	Lung
	Acupuncture points:	front: <i>tiantu</i> (Ren-22) back: <i>dazhui</i> (Du-14)

p0475

p0480 Strength and expressiveness of speech and creativity are related to the throat *chakra*.

s0185 **Sixth or 'Third Eye' chakra, ajna**

t0035	Location:	forehead, between the eyebrows
	Opening:	two openings, one to the front, one to the back
	Function:	intuition, clairvoyance, ability to discriminate, understanding, focus of the mind
	Acupuncture points:	front: <i>yintang</i> (M-HN-3) back: <i>yamen</i> (Du-15)

p0485

s0200 **Seventh or crown chakra, sahasrara**

t0040	Location:	at the vertex of the cranium
	Opening:	one opening, upwards
	Function:	understanding the higher aspects of being, connection to the soul
p0490	Acupuncture points:	<i>baihui</i> (Du-20), <i>sishengong</i> (M-HN-1)

s0210 **8. SPIRITUAL ACUPUNCTURE**

p0495 This approach integrates the modalities described above, especially modalities one to four: opening the crown, strengthening the base, expansion of the heart through conscious breathing, increased awareness and *qigong*.

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Spiritual acupuncture focuses on the light level of energy, starting by activating and opening the crown *chakra*. It focuses on the *flow of energy and light* from the eighth *chakra*, the soul (situated above the crown *chakra*), to the heart and base, bringing a luminous quality of consciousness to the practice of acupuncture.

An increasing flow of light can be felt when putting the hands around the space of the crown *chakra*, holding them like a funnel. This helps the body to open upward towards the soul, which provides the inner light of consciousness. The soul, above the crown *chakra*, can be perceived as a ball of light by the Third Eye when the light of the soul moves down through the *chakras* into the body. When the patient feels the crown *chakra* distinctly open, the therapist moves on to the next *chakra* until reaching the base *chakra*, thus helping to connect with the energy of the Earth.

NOTES

The locations and functions of the *chakras* described here are based more on my own therapeutic observations and experiences rather than the manifold literature on this subject, which is often contradictory. Additional material used in the preparation of this chapter can be found in the References and further reading section at the end of the book.

In my experience over more than 20 years, these methods have not resulted in any adverse effects, as may occur with some types of *qigong* with less emphasis on strong 'grounding' as central to the work.

Anyone using these modalities is invited to send me their feedback at: stuxgabriel@me.com.