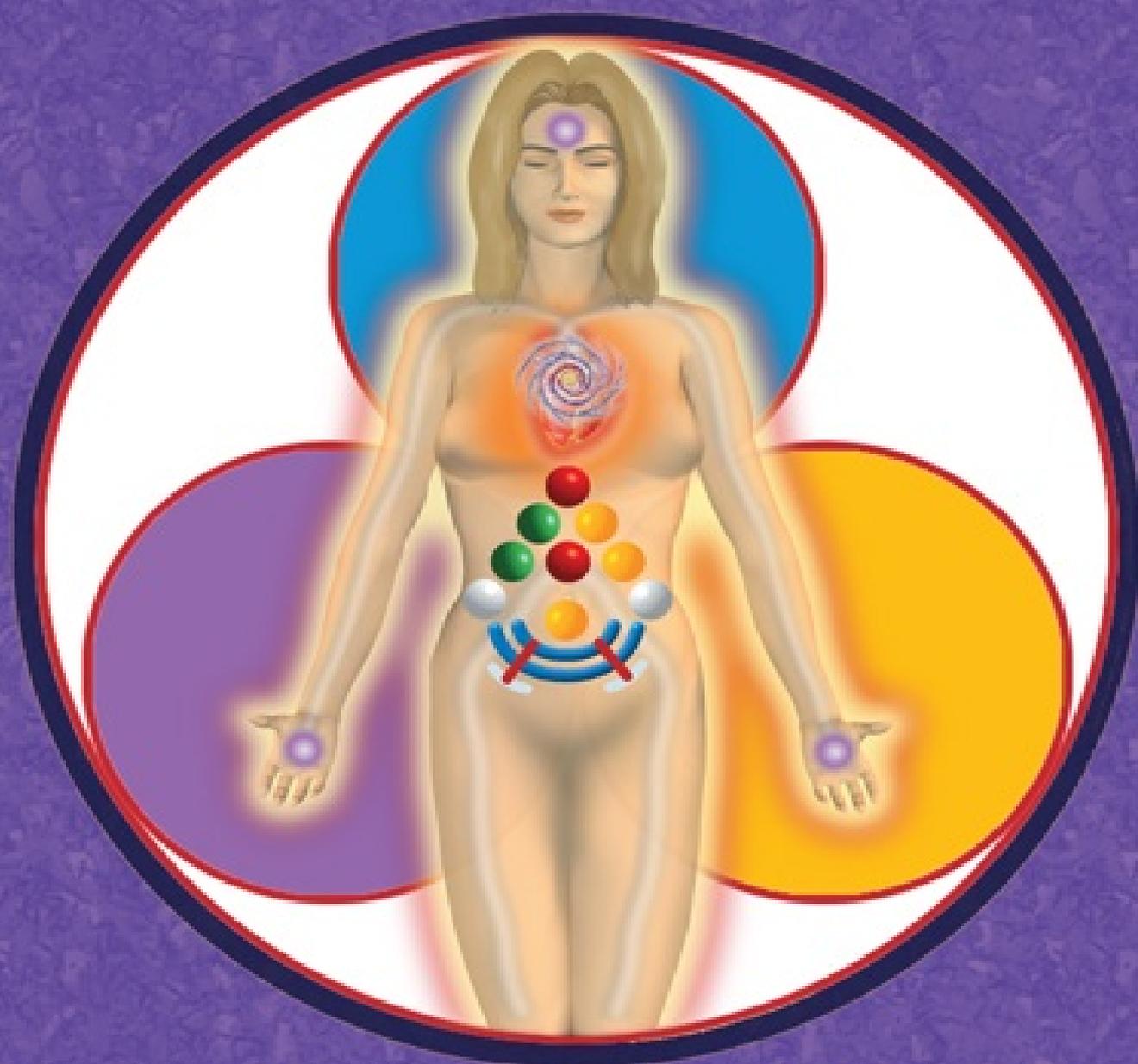


# Advanced Chi Nei Tsang

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Enhancing Chi Energy in the Vital Organs



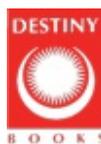
Mantak Chia

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**Enhancing Chi Energy  
in the Vital Organs**



Mantak Chia



Destiny Books  
Rochester, Vermont



## Acknowledgments

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# Contents

Acknowledgments

Putting Advanced Chi Nei Tsang into Practice

Introduction



1 • Understanding the Winds

2 • Preparation for a Chi Nei Tsang Session

3 • Basic Chi Nei Tsang Techniques

*Work on Pressure Points*

*Chasing the Winds*

*Flushing and Venting*

4 • Working Procedures for Advanced Chi Nei Tsang

*Grounding Your Student*

*Opening the Wind Gates*

5 • Working on the Winds

*Working on the Navel*

*The First Wind*

Wind That Attacks the Liver, the Pericardium, and the Heart

*The Second Wind*

Wind That Attacks the Tongue, Jaw, Eyes, and Head

*The Third Wind*

Wind That Attacks the Kidneys

*The Fourth Wind*

Wind That Causes Aches, Tightness, Tiredness, and Uneasiness in the Whole Body and Attacks the Vena Cava, Aorta, and Lumbar Plexus

*The Fifth Wind*

Wind That Makes the Abdomen Stiff, Hard, Tight, and Tender

*The Sixth Wind*

Wind That Causes Cramps

*The Seventh Wind*

Wind That Attacks the Heart Causing Shaking

*The Eighth Wind*

Wind That Causes Chest Pain

*The Ninth Wind*

Wind That Makes the Legs and Feet Tired

*The Tenth Wind*

Wind That Causes Pain, Numbness, and Heat

*The Eleventh Wind*

Wind That Affects the Nerves and Makes the Back Stiff

*The Twelfth Wind*

Wind That Causes Excess Heat and Cold

## 6 • Applying Advanced Chi Nei Tsang to Specific Ailments

*Heart Attacks and the Life and Death Point*

*Releasing Energy Blockages between the Heart, Kidneys, Ovaries, and Cervix and Restoring Milk Production in the Breasts*

*Releasing Anger in the Jaw and Liver*

*Arthritis*

*Constipation*

*Hiatal Hernia*



Appendix 1. Chi Nei Tsang Points

Appendix 2. Practices That Support Chi Nei Tsang



About the Author

The Universal Tao System and Training Center



## Putting Advanced Chi Nei Tsang into Practice

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake these practices without receiving personal transmission and training from a certified instructor of the Universal Tao, since some of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao System and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone does so entirely at his or her own risk.

The meditations, practices, and techniques described herein are not intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before training begins.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation whatsoever, in relation to any human disease, ailment, suffering, or physical condition.



## Introduction

Advanced Chi Nei Tsang is one of the most profound therapeutic massage forms found in classical Chinese and Thai medicine. Chi Nei Tsang practitioners assist those they work with in maintaining their health through tissue and organ massage and wind release techniques. It is essentially a facilitated form of self-care, since the highest form of its practice is teaching people to maintain their health and optimize their energy. The final goal is to allow people to set themselves free—physically, mentally, emotionally, and spiritually.

Negative and sick energies affect the physical body. The greater part of all disciplines of Chinese and Thai medicine involves treatments for neutralizing the destructive power of these sick and destructive energies. If properly addressed, the destructive impact of these immaterial and invisible wind forces can be avoided and considerable harm prevented. Another important part of the procedure is to teach students to sense and release the winds by themselves through healing exercises, meditations, and self-massage techniques.

The highly effective Advanced Chi Nei Tsang techniques for mastering the winds are the subject of this book. This advanced practice deals with the winds in the body, their blockages, and the ways to release them. Using these techniques, we are able to assist students with chronic and acute challenges in internal tissues, organs, and energy systems, improving and restoring their health. The procedures presented here build on the information and techniques contained in the first Chi Nei Tsang book; we assume that you have already integrated that information. This book is not a substitute for training from a qualified Chi Nei Tsang instructor.

Most of the work in Chi Nei Tsang is done on the abdominal area. The navel is a particularly intimate and important place. At conception, the first cell of the body is formed in the umbilicus, and every part of the body evolves in a spiral around this first cell. The navel is connected directly to every other part of the body; by working on the navel we can affect the whole body.

Those internal organs that are gathered in the abdominal area are protected by a cage of bones formed by the pelvis and the ribs. Emotions and wind accumulate in this area, and when it is congested and full of gas, all the natural functions of the body are impaired.

Trapped wind is heavy, gray, and sick, like a damp room with no ventilation. Using Advanced Chi Nei Tsang is akin to opening the right windows to let the stagnant wind go out and to assist in reestablishing a healthy flow of vital energy. When successful, Advanced Chi Nei Tsang can help energy to flow freely again.

The treatment always begins with the procedures included in the first Chi Nei Tsang

book. Once the knots and tangles in the abdomen have been released and the organs have been detoxified over one or several sessions, you can just work on the wind by itself. At this stage, you will release the winds through sensitive and skilled use of the elbow directly on reflex points in the navel area. Begin by working on the reflex points that affect the organs. Then use the elbow and knuckles to stimulate certain key points that are the exit passages for the winds on limbs, back, and head to chase and release harmful trapped winds.

When we understand the origin of winds and the problems they create in the body, we will be able to restore health by working closely together with the student. In order to restore the proper balance and circulation of energy in the body, throughout this book we will explain the techniques to chase and release the winds trapped in the body.

### Cautions

Before giving a session ask the student about the following:

- Surgeries
- Pacemaker
- IUD (contraceptive intrauterine device)
- Pregnancy
- Medications
- Medical doctor's care



## Understanding the Winds

The ancient Taoists discovered powerful internal and external energy forces that affect people in positive or negative ways, and they called them “winds.” Good wind is an expression of properly circulating energy or *chi*; it is healthy and beneficial. Negative wind is abnormal and pernicious, and known as sick wind. The West only understands the concept of wind as gas that affects the stomach and intestines or causes heartburn, but winds have different origins and they affect the body in different ways.

### DIFFERENT KINDS OF WINDS

#### Winds of Nature

In nature, the wind is a physical expression of atmospheric pressure and temperature. The wind moves from high- to low-pressure areas, and differences in temperature in the air, land, and water also create wind circulation. Circulating winds set energy in motion.

Some of the winds found in nature can have a detrimental influence on people. Hot, dry winds such as the Santa Ana in California are known to cause feelings of irritability, imbalance, agitation, or depression. In Switzerland, when the mountain wind comes down into the cities, people get headaches and suffer from mood swings, and a greater number of car accidents are reported.

Many people are sensitive to variations in barometric pressure, particularly in extreme situations, such as when the atmospheric pressure is very low just before a heavy thunderstorm or during hurricane and tornado seasons. Common complaints under these circumstances are a sense of heaviness or pressure in the head, a lack of focus, a debilitating sense of lethargy, and immobilizing fatigue.

As to differences in temperature, extreme variations or cold and damp conditions are often seen as the cause of sore throats or head colds that might move down into the lungs. Heat waves also have a marked impact on health, especially for those who are weak or ill.

#### Winds of Creation

Like many ancient peoples, the Taoists recognized the existence of the sacred energies of the four directions: north, south, east, and west. Archaeological artifacts of many

ancient cultures, including those of the Egyptians, the North and South American Indians, and the Siberians, indicate that they all recognized and worked with these energies. In addition to these four major energies, some cultures also recognized a fifth coming from the earth itself. The ancient Taoist sages named these five energies the Winds of Creation.

The Winds of Creation are the central forces in the creation of matter and form and also in the formation of life. They provide the energies that build the bodily organs while we are growing in the womb. Each cosmic wind builds its respective organ system, and the organ systems then build the rest of the body.

After birth, the same winds continue to nourish each of us daily. The most accomplished Taoist masters have cultivated and realized the ability to take their nourishment directly from the sustenance of the sacred winds coursing throughout Earth's atmosphere. The theory behind this ability to function "on breath alone" entails harnessing the winds that create every natural thing on Earth, including the plants and foodstuffs, feeding directly from the primal source that creates the food itself.

The vital organs of the body are "wired" to the earth, galaxy, and universe through the system of the relationship of the five phases of energy, often called the five elements or five grand forces. Please refer to the first Chi Nei Tsang book for a detailed discussion of these micro/macro correspondences.<sup>1</sup>

## Chi Elementals

Another kind of wind energy consists of energized chi, or chi elementals. These exist outside the body but can seriously affect the body's systems. Every thought a person has creates a concentration of such energized chi. This energy resides in the spiritual atmosphere that holds the various kinds of invisible energies that surround us, and anyone can attract it.

If a person is positive and loving, the energy he or she produces is good for everyone. People in need of this energy can soak it up from the atmosphere and use it to feel healthier and to develop themselves spiritually and physically. The greatest healers are able to harvest these elementals constructed of loving chi, not only from their immediate spiritual environment, but from all over the universe. When healers perform miracles, part of the healing power that they pass to the person they are treating may be coming from the love energy that you and millions of other people have generated.

One of the main purposes of the Universal Tao's Cosmic Inner Smile, Cosmic Healing Sounds, and Fusion meditations is to help develop healthier and spiritually advanced individuals capable of transforming emotional energy into refined healthy energy and positive chi elementals. The energy of love, inner joy, kindness, tenderness, gentleness, patience, and balance can set a tone and a positive energetic force sufficient to encourage beauty and lead to more human kindness. Individual action can replenish the "tidal pool" of positive energy available to everyone.

Chi elementals originating from negative emotional energy are also stored in the spiritual atmosphere, and these energies can injure people and disrupt the harmony in a community. Just like positive chi elementals, negative chi elementals may be attracted by anyone. These negative energies cannot harm you if your own positive emotional

energy is high; but when you are full of fear, anger, sadness, or other negative emotions, it is easier to draw the negative energies that abound in Earth's atmosphere. *Like attracts like*. These elementals can harm your internal organs and upset your emotional balance.

Those who perform black magic and who try to harm others to suit their own personal agendas have learned how to harvest these negative energies from their immediate environment or from other sources throughout the universe. They use the energy to power their negative schemes.

In most ancient cultures, all or at least some members of the group were able to work in the various energy planes and inner worlds of the earth, and they could collect and transform free-floating negative chi elementals before they could do harm. These people were full of vibrant positive energy and had the skill to access other realities and spiritual planes. They would lay their bodies down at night to sleep, and in their spirit bodies they would track down negative energies and transform or ground them before anyone could attract them. They contributed immeasurably to the harmony of their communities.

## Internally Generated Winds

The organs in a healthy, well-balanced body have differences in temperature and levels of moisture. These differences serve to maintain homeostasis and create a healthy circulation of energy in the body. However, when elements in the system are not functioning properly, the whole body is thrown out of balance.

The wrong food, poor posture, injuries, negative emotions, and stress block the energy channels in the body, causing problems and generating sick internal winds. What should be free-flowing energy gets stuck and stagnates, affecting all the bodily functions. This stagnation often manifests as headaches, migraines, pain, heartburn, and so forth.

### ***Winds Generated by Food***

For the body to function properly, it is very important to provide it with the right kind of fuel. Many foods and certain food combinations are difficult to digest and present a lot of hard work for the body. The Taoist understanding is that when the body has trouble digesting food, wind accumulates in the abdominal cavity and becomes stagnant and sick. In the West, this is known as gas. Since there are many vital organs contained in the abdominal area, wind congestion disrupts the body's natural functions, causing pain and heartburn.

Some of the factors that promote the creation of sick internal winds are inadequate food combinations, eating too many cold or acid-producing foods, eating too quickly, not chewing food properly, and a sedentary lifestyle. The sheer numbers of people who experience the negative impact of sick wind in daily life can be seen in the statistics that show that the best-selling over-the-counter medicines are antigas preparations and antacids.

Most people are very careless about what and how they eat. By becoming aware of your eating habits, you can help your body function better to remain healthy or to heal yourself. The following are a few guidelines that will help you keep a healthy,

balanced diet.

**Eating Habits:** Taking the time to chew food properly is very important. As we chew, the food is mixed with saliva, promoting predigestion. Furthermore, when we eat slowly we give ourselves the opportunity to enjoy the food, and the stomach has time to send the message to the brain when we have eaten enough. The stomach should remain one-quarter to one-third empty, to allow space for digestion to take place. If it is too full, it will not function properly. For optimal health, it is also important not to eat too late in the evening.

The body needs herbs or other tasty flavors to make it happy. Satisfaction of the senses is important, as tasteless food leaves both mind and body unsettled. Warm, balanced meals that are varied and prepared so as to taste good are satisfying and healthy. A diet of 70 percent carbohydrates; 15 percent high-quality fats such as the essential fatty acids from deep-sea, cold-water fish, organic cold-pressed olive oil, flax seed oil, or borage oil; and 15 percent high-quality, low-fat proteins, helps to encourage the body to work properly.

Drinking at least two to four glasses of water in the morning is very important. Since the stomach is empty in the morning, drinking water at that time can help clean the system of uric acid and create movement in the large intestines. Drinking enough water during the day helps the body to eliminate toxins, lubricate the organs, and keep an appropriate body temperature. However, drinking too much water, wine, or beer with your meal dilutes the digestive enzymes that promote efficient digestion. It is ideal to drink a small glass of liquid during your meal, making sure that it is not too hot or too cold.

Walking after eating facilitates the movement of the digestive system. Massaging your abdominal area and making the spleen sound (see [appendix 2](#)) also promotes the production of digestive enzymes and increases the healthy circulation of the winds for digestion.

**Eating Appropriate Food:** The tissues of the body are very sensitive to accumulations of toxic chemical pesticides and fertilizers. In the United States, two hundred million tons of pesticides are used on domestic crops each year. As pests become resistant, chemical companies introduce new chemicals that are increasingly more powerful and harmful forces.

It is ideal to eat high-quality, organic food grown without artificial pesticides or fertilizers. You may have to pay more, but you get better-tasting, more nutritious food without the toxic load. Furthermore, certified organic food growers tend to be more conscious and to put more love into the food they grow. Their good intentions pay off in the quality and energy that you can actually feel when eating foods grown with care. In order to get all the energy and nutrients from fruits and vegetables, they should be eaten shortly after they are picked. If you do not have access to organic food, it is wise to soak the fruits and vegetables you eat in hydrogen peroxide or aerobic 7 to remove chemical residues and microbes before eating.

If you eat meat, “free-range” meats are best, as they have not been injected with hormones or antibiotics. Also, it is ideal to eat meat within a few hours of the animal being killed. This is often difficult, especially in big cities where meat can sit for three

days before it is inspected and sometimes up to two weeks before it is shipped.

Some foods are particularly good for the immune system; these include garlic and onion. They also help detoxify the body, as do vitamin A and beta-carotene (found in most fruits and vegetables). Whenever possible, you should consume vitamins in a sufficient amount directly from a balanced diet. However, if supplements are necessary, be careful not to stress the liver by taking excessive fat-soluble vitamins. Overuse of calcium supplements can leach calcium from the bones.

Sugar, chocolate, and overly refined foods cause the body to heat up and then cool down too fast and the blood vessels to constrict, straining blood circulation and causing pain, stiffness, and soreness. Sugar also inhibits the immune system for four to five hours. These foods should only be eaten occasionally.

**Fermentation:** The breakdown of food naturally produces gas through the fermentation process. However, excessive fermentation from food that is difficult to digest and poor food combinations (e.g., eating fruit in combination with vegetables, grains, starches, or meats) creates an exaggerated accumulation of gas in the stomach and the digestive tract. Due to the excess gas, the large and small intestines become inflated, causing a sense of indigestion, pressure, and stiffness in the abdomen, which is often tender to the touch. Chemical medicines can also cause indigestion and bloating. Eating steamed pears or apples is a natural way to eliminate gas.

Poor intestinal function causes food and energy stagnation and accumulation of gas. A person with constipation often feels heavy, restless, and ill at ease. A diet that is rich in fiber helps to keep the intestines functioning properly. Good quality fresh vegetables, and ripe seasonal fruits eaten by themselves, can greatly improve bowel function and health. Ripe papaya (rich in papain, a useful digestive enzyme) can also assist in the digestive process.

**Acidity and Alkalinity:** It is of particular importance to maintain the pH balance of the body. The kidneys filter acid from the blood, helped by the liver, the intestines, and the skin, which serves as a vehicle for acid elimination through perspiration. Extreme acidity disturbs the whole digestive system, as the kidneys are overloaded and excessive mucus forms in the digestive tract. This in turn causes congestion and creates an ideal environment for bacteria and viruses. The joints, cartilage, and connective tissues are also affected as acid deposits in them.

Stress makes the blood acidic, as does eating too many acid-producing foods. You can help your body maintain proper balance by eating the appropriate foods. A diet consisting of 70 to 80 percent alkaline-forming foods is ideal.

The following foods make the blood acid: acid fruits such as cranberries, strawberries, pineapple; bread and most grains (barley, wheat, oats, rye); nuts (except for almonds) and nut oils; seeds (sesame, pumpkin, sunflower); mushrooms; all kinds of meat, eggs, and dairy products (cheese, milk, yogurt, butter, and cream); carbonated drinks, chocolate, coffee, and tea; and all kinds of sugar and syrups.

These foods make the blood alkaline: Most fruits, including the citrus fruits (although they are acid, their effect on the body is to make it more alkaline); millet, buckwheat, sprouted grains, and sprouted seeds; soybeans and lima beans; nonfat milk; honey; oils (olive, soy, sesame, sunflower); legumes and most green vegetables.

### ***Winds Generated by Emotions***

Emotions are an important part of the human experience. The Taoist point of view recognizes emotional energy as an indicator of organ health and as a source of valuable guidance toward personal well-being.

Emotions have direct repercussions on the body. Unbridled anger creates a hot, expansive, flashing wind in the body, and fear generates a cold, contracting, internal wind. Jealousy and frustration produce a sour wind.

Emotional changes cause chemical changes. Scientific research, including recent research conducted at UCLA, shows that when people are emotionally upset, certain hormones are released into the body. Researchers suspect that these hormones are produced in the liver and the kidneys, which are known to release hormones into the muscles. (For example, when an animal dies in fear, adrenal hormones are found in the muscles.) Movies normally create in the audience an experience of a wide range of emotions such as fear, happiness, anger, love, and so forth. This is essentially a hormonal ride.

Often, we learn to protect ourselves from feelings that are unpleasant or too intense by ignoring or blocking them, especially through restricting our breath, thereby unconsciously storing these emotions in the body. If these forces go unrecognized and untended, and if they are allowed to stay lodged in the body, they cause imbalance, discomfort, dysfunction, and even serious pain and debilitating illness. The less you feel, the less you possess. Emotional energy that is stuck in the body contributes to ulcers, heart attacks, chest pain, asthma, and many other ailments. There is accumulating proof that repressed emotions are the cause of a great deal of sickness.

The body manifests stuck emotions by expressing symptoms, and these symptoms can guide us into digesting and processing all this trapped emotional energy, which then becomes free-flowing energy that is more and more available to us as we move from ignorance to understanding. But analysis and understanding alone are not enough to release the emotions. Chi Nei Tsang releases them by working on the viscera, the internal and external organ structures, the winds, and the breath. As we breathe into the organs, we release the winds and emotions that are trapped inside.

Generally, we are conditioned by society to suppress our emotions; but when we are provoked or when the load gets to be too much and we can no longer hold our control over these repressed emotions, we explode and dump them on others. This kind of emotional garbage dumping is rampant in our society. Through awareness and the development of simple daily self-care skills, the energy of emotions can be consciously recycled to generate abundant useful positive energy. The Universal Tao's Six Healing Sounds, Inner Smile, and Fusion meditations are great tools to achieve this.

### **SICK WINDS AFFECT THE ORGANS IN THE BODY**

Every organ in the body has an intrinsic wind that flows and circulates in a healthy manner to support the maintenance of vitality. If a person's energies are balanced, he or she rarely has wind problems. However, if there are blockages in the internal energy routes, the winds become renegade forces that throw the body further out of balance.

External attacks of hot, cold, chill, or sick winds that affect human health can be

caused by environmental factors such as extremes in the weather, changes of season, toxic substances in the environment, and so forth. Sick winds can penetrate into an imbalanced body through the navel, the back of the head, the forearms, and the lower legs; or they can arise in the interior of the body. The sick winds become trapped in the body, further inhibiting the energy flow. If this congestion is not properly restored to a vital state, it causes degeneration and damage to organs, nerves, and the circulatory, lymphatic, and immune systems, as well as compromising emotional stability.

All the external kinds of winds have a direct effect on the body. Thousands of years ago, the Yellow Emperor, traditional founder of Chinese medicine, wrote about the harmful effects that the seasonal, macrocosmic winds can have on a body that is ill prepared to receive them. He wrote,

The east wind arises in spring; its sickness is located in the liver and there are disturbances in the throat and neck. The south wind arises in summer; its sickness is located in the heart and there are disturbances in the chest and ribs. The west wind arises in fall, its sickness is located in the lungs and disturbances arise at the shoulders and the back. The north wind arises in winter; its sickness is located in the kidneys and disturbances arise in the loins and thighs. In the center there is the earth; its sickness is located in the spleen and disturbances arise in the spine.<sup>2</sup>

The intense blast of the seasonal winds change every three months. But the state of the body's internal microcosmic winds changes every two hours. The internal winds wax and wane several times in a twenty-four-hour recurring cycle. The healing results of acupuncture are dependent on being able to adjust these microcosmic, internal winds. Before acupuncturists apply the needles, they must know the energy state of the client's winds. If the winds are too cold or too hot, too strong or too weak, acupuncturists use their needles to readjust and balance the errant wind. They can drain overabundant wind from the body, or in the case of wind deficiency, they can use their needles as beacons to attract one of the needed microcosmic winds.

From a Taoist perspective, wind attacks can cause arthritis, heart attacks, asthma, migraines, strokes, paralysis, and nerve damage, as well as chronic sharp, stabbing, and unpredictable moving pain. If not treated and abated, the extreme wind conditions underlying these illnesses and complaints can cause serious or permanent damage.

## USING CHI NEI TSANG TO HEAL PROBLEMS CREATED BY WINDS

As we said before, when winds are trapped in the body they become evil or sick, preventing energy from circulating freely through the main channels and meridians. This manifests as tangles, blockages, and sick organs. A Chi Nei Tsang practitioner must know how to chase sick winds out of the body before they cause problems. Wind movement is a natural science that you can learn to master.

Just as everyone feels uncomfortable on a day with no wind outside, such is the sense of stagnation in a body riddled with sick wind. The damp, stagnant, smelly conditions found in a wet, musty basement cause the proliferation of molds and bacteria that provoke allergic and respiratory complaints, compromise the immune system, and can result in depression and illness. Clearing such conditions logically

involves opening the doors to create the necessary airflow to clear and dry the space out. Likewise, the trapped energy needs to be released from the body so the life force can flow freely inside the person. Since sick winds are composed of chi, when they are expelled from the body they again revert to healthy chi.

Developing skill as a Chi Nei Tsang practitioner requires you to know how to work with winds in order to release them. Normally, massage gives temporary relief to the problems created by wind; but winds run away and hide in different places only to return as soon as the area is left unattended. Sometimes the person actually feels how the pain moves from one place to another. In order to provide lasting relief, you must free the winds.

As the wind exits, the symptoms or manifestations of its presence will disappear. Winds carry toxicity out of the body; they exit as flatulence, burps, yawns, or pops in joints. Skin rashes (e.g., in the crease of the elbows, around the neck, and on the back of the knees) are signs of winds exiting the body, but having a difficult time coming out. In this case, you need to do more detoxification work.

Emotions are an important part of wind elimination. The only way to release emotions is to give yourself permission to feel and possess them, and then release them in a healthy manner. Chi Nei Tsang works simultaneously with the body, the energetic field, and the psyche. The work on the body prevents the mind from hiding and masking the curbed emotions. Increasing awareness and allowing yourself to experience anything that comes up allows you to get back in touch with yourself.

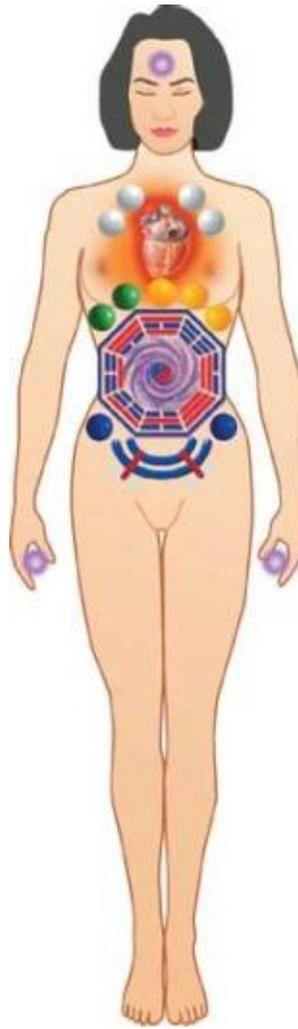


Fig. 1.1. Using Advanced Chi Nei Tsang



## Preparation for a Chi Nei Tsang Session

### SELF-CARE FOR THE PRACTITIONER

The Universal Tao puts much emphasis on self-care as an essential part of the practice of Chi Nei Tsang. In many modalities, practitioners wear themselves out and get sick themselves.

When you do healing work, there is a chance of picking up sick energy from the person you are working with. The bones are crystalline in structure so it is easy for energy to get stuck in them. Bone breathing and bone packing, taught in Bone Marrow Nei Kung, help you to keep a high level of energy in your bones and to keep students' sick energy from penetrating beyond your skin. Elixir Chi Kung exercises, and particularly the techniques for swallowing air and saliva, are also important to keep yourself strong and healthy. It is good to train yourself so that even if you do take sick energy from your student, you can immediately send it out from your bones and organs into the ground. It is important for you, as a practitioner, not to allow the sick energy from your student to penetrate into your body and lodge inside one of your organs.

The first Chi Nei Tsang book contains a detailed section on training, protection, and self-care for the practitioner. It covers the Healing Hands Meditation and the Microcosmic Orbit, Inner Smile, Six Healing Sounds, and Fusion practices, which you use to prevent depletion of energy and to gain the ability to give, take, and transform energy. There are many Universal Tao practices that can be a great complement to your practice of Chi Nei Tsang. For instance, practicing Iron Shirt Chi Kung and Tai Chi Chi Kung can help you to relax and work with your whole body as a unit in a harmonious way. Cosmic Healing is also an effective deterrent to absorbing negative chi, because it focuses on using external energies for healing, rather than your own energy.

### PREPARING THE STUDENT FOR THE SESSION

Before you work with a person, hold an interview with him in order to review the level of care that is required for a successful outcome. It is important that students take responsibility for helping themselves, so they need to prepare their bodies before you start working with them and then continue the self-care throughout the treatment.

If people are not willing to take care of themselves, all the effort and energy expense is on your part, and you will be pouring it into a bottomless pit. When this is the case,

you need to be very open, gentle, and honest and tell them you cannot work with them unless they are willing to work on themselves too.

Before the session, it is important for your students to detoxify and clean the colon. You can give or send them a printed sheet explaining the procedure. Students should also become aware of their breathing patterns and focus on breathing properly. The following is an overview of what students need to do before the session.

## Detoxification

When the body is full of toxins it is impossible for the organs to function properly. By releasing toxicity and tension, you make more free-flowing energy available to balance and heal the organs.

In order to prepare their body for the treatment, for two or three days prior to the session students should drink plenty of water and follow a special diet, eating only the following:

- Brown rice (to carry out poisons from the blood)
- Congee (thin rice soup) made with six parts filtered water to one part organic rice
- Vegetable soup (may be seasoned with a bit of organic chicken, but the chicken should not be eaten)
- Juice from green vegetables and leaves (i.e., spinach), which are naturally rich in chlorophyll
- Fresh, natural fruit and vegetable juice

## Cleaning the Colon

When the colon is clogged, the body becomes more acid and reabsorbs toxins that it intended to eliminate. After one day of stagnation, the large intestines send the toxins back for storage, causing discomfort and pain.

For Chi Nei Tsang treatment to be successful, the colon must be clean, otherwise you simply massage old stool in the large and small intestines. Some people can carry many pounds of impacted fecal matter and much unfriendly bacteria in the colon. A great deal of sick energy can accumulate in old, putrefied stool. My teacher would never do Chi Nei Tsang on someone whose colon was not clean.

Colonics can be very helpful in moving out old mucus, gas, and hard impacted fecal matter, and they also help restore proper peristaltic action of the intestines. Parasites can be eliminated with colonic irrigation and the use of fresh raw organic garlic cloves ground and filtered into the water. (Cooking garlic even slightly eliminates its detoxifying and antiparasitic properties.)

To support the colonic cleansing, it is good to massage the sigmoid colon in the lower left quadrant, then the descending colon, the two upper flexures in the corners under the spleen and liver, the transverse colon, and finally the ascending colon and ileocecal valve. For a more detailed explanation, refer to the first-level Chi Nei Tsang book, Mantak Chia, *Chi Nei Tsang* (Rochester, Vt.: Destiny Books, 2007).

To release and facilitate the movement of waste through the intestines while doing a colonic treatment it is good to take a teaspoon of psyllium seed husks and a tablespoon

of bentonite mixed in an 8-ounce glass of room-temperature water, and then drink another glass of water.

It is good to cleanse the colon two or three times per year and after periods of travel or dietary excess. There are many well-trained, competent colon therapists, and in addition, home colonic units with slant boards are now available. At Tao Garden, our training center in Chiang Mai, Thailand, where there is plenty of fresh air, filtered water, and sunshine, we offer a special seven-day cleansing program.

## The Importance of Breathing Properly

The way we breathe is the way we feel. It reflects on the way we stand and move and how we perceive ourselves in the world. Most people have a habit of not breathing deeply, not fully inhaling and exhaling, especially during periods of stress.

By blocking our breath, we block our access to feelings. We protect ourselves from experiencing certain feelings, and these become trapped energy in the organs, generating imbalances and wind problems. Getting sick is the way our body draws our attention to the blocked and neglected organs. As we breathe into them, we release the winds and emotions that are trapped inside.

Breathing appropriately means using the diaphragm. Relax the chest and breathe in deeply, drawing the air into the abdomen, feeling it expand in all directions (front, back, and sides). Expel the breath by drawing the abdomen up, squeezing in on all sides of the abdomen, and breathing out through the nose (fig. 2.1). In cases of hernia, asthma, heart attack, and strokes, proper breathing allows the wind to move out.

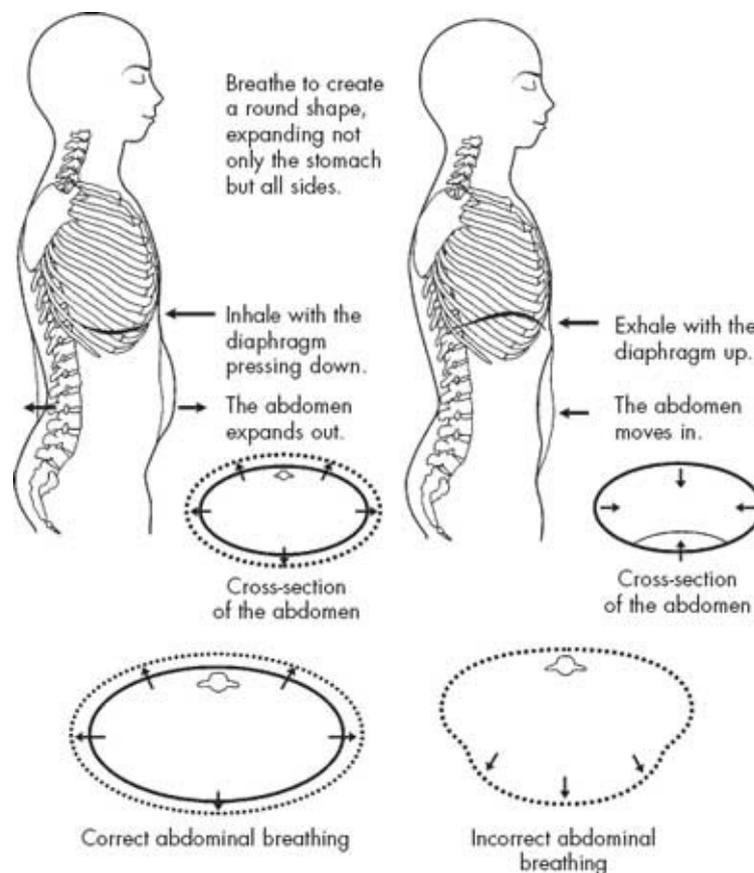


Fig. 2.1. Abdominal breathing