

Energetic Chinese Medicine

**A Synthesis of
Pranic Healing and
Chinese Medicine**



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Important Note:

Energetic Medicine is not supposed to replace traditional medicine, but to complement it. If your discomfort continues, as a patient please see a doctor or a medical practitioner about this. Pranic healers consider working together with physicians as sensible and worthwhile. Further remarks can be found at www.prana-heilung.de or www.globalpranichealing.com

Don't believe the scriptures, don't believe the teachers, don't even believe me.
Only believe what you have thoroughly examined and recognized as serving yourself and
your well-being.

Buddha

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What prompted me to write this book

Before I came to pranic healing® I had engaged myself in Traditional Chinese Medicine (short form: TCM) for a long time. What had always fascinated me was its clear structure and the art of being able to understand a human being in its entirety very quickly and profoundly. Unlike the western approach of looking at a disease isolated from the personality and to a large extent from the environment of the patient, in TCM the patient's personality is a crucial part of the diagnosis and therefore the therapy. Due to an old tradition, we can estimate several millennia, Healers were dependent on making a diagnosis without any measurements which are daily routine nowadays. This seemed to be a disadvantage, but proved to be an essential advantage of diagnostic investigation. This made room for the "big picture" and the single diagnostic findings were arranged in a system. This was the only way of becoming aware of the inner interdependence of the single fractions of a person and its surroundings.

Nevertheless the ways of modern western medicine are justified and also its specialization in individual organs is often of great benefit. However there are always cases where one approach to curing a disease is not enough and it seems advisable to take a step back and try finding a cause which eludes the measured data in the laboratory.

Discovering pranic healing® according to Master Choa Kok Sui® freed me from being dependent on needles by offering me an instrument for directly treating the life energies which are described in TCM. In doing this I was able to reach other levels of body and consciousness. In TCM you can rarely, if at all, treat the psyche by means of acupuncture. It is the psyche however which constitutes most of recurring disorders and seems to play a predominant role especially with chronic diseases. Classic acupuncture is in most cases totally unsuitable for affecting a patient's psyche.

While attending pranic healing® seminars I have discovered basic similarities and in further practising TCM I found more and more approaches which helped to make the procedure of pranic healing® easier for me or explained it better. Correlations became more clearly and some successions in treatment were only comprehensible through my background knowledge of TCM.

Some years ago Master Sai Cholleti asked me to give a short presentation on pranic healing® and TCM. It showed that the knowledge of TCM also helped others to gain a broader view of treatment. Basically every time we met other participants of the course asked me if I could illustrate certain disease patterns from a TCM point of view to advance treatment in cases where the usual approach did not work as expected. After the presentation Master Sai Cholleti asked me right away if I could imagine turning my combined approach into a book. Putting his suggestion into action took quite a while, but I hope to give other therapists an insight with this book and I would be glad if combining the two methods could help more people or if I could make access to energetic medicine easier through the already established and acknowledged TCM.

This book was written for all users of pranic healing[®] according to Master Choa Kok Sui[®]. In my explanations I presume a solid basic knowledge of pranic healing[®] and I refer to the books by Master Choa Kok Sui[®] as well as courses where the techniques of pranic healing[®] are taught.

My special thanks applies to all people who supported me in the writing of this book. Most of all I want to mention my wife and son who didn't see much of me during the finishing of this book and who enrich my life in such a wonderful way. This book is dedicated to them.

My parents have to be thanked for supporting me in every aspect of my life.

Furthermore I want to thank all my teachers who have made me the person I am today. I thank especially Master Sai Cholleti for his knowledge, his support, trust and last but not least his friendship.

Ursula Escher-Schmidt was a big help. Without her the book would not have been finished so quickly and without her inquiries it would surely be less understandable. Many thanks to Cora Kocher for her drawings and Claus Krome for the wonderful graphic conversion. My special thanks goes to Axel Proschko, who made the English version of this book possible. Also my thanks goes to Elain and Milton Spitzer taking part in giving feedback as native speakers.

Order in Traditional Chinese Medicine

Before attempting to connect TCM with pranic healing® we have to engage ourselves in the inner order and, most of all, the making of diagnoses in TCM.

Maybe you have heard about TCM before and if so, you might have come across the terms YIN and YANG. Those two constitute the “skeletal structure” and the beginning of the Chinese approach. Their basic meaning has nothing to do with medicine whatsoever, but simply describes two sides of a mountain. One side lies in the shadows, the other one is bathed in sunlight. You’ll notice what this kind of medicine relies on from the first minute you engage yourself in it: the goal is to estimate if something is rather YIN, i.e. less animate, reclusive, passive or rather YANG and therefore more animate, expressive or active. Hence the therapist needs to constitute an imaginary average value first. This is not the same for everyone, but an individual value, the therapist wants to lead the patient to.

And something else becomes clear: depending on what I observe and in what circumstances, something can be either YIN or YANG. Sometimes it depends on qualities of a certain thing which establish it as YIN or YANG in a certain situation.

Let’s take earth as an example: observed on its own you cannot attribute it to YIN or YANG. Only in correlation to other objects a classification is possible.

YANG

YIN

In correlation to the moon and the movement of the two celestial bodies earth is YIN, for the moon is circling earth, thus being the more animate. If we stay with movements and simply change the objects observed by looking at earth and sun, earth is moving, therefore YANG and the sun is passive or YIN. Having a look at the light we see that the sun as a radiating celestial body is YANG, and the moon is YIN for it is only passively reflecting light.

But let’s turn towards human beings again. It is often said that the woman is YIN and the man is YANG. This might be true in some respects, e.g. in reproduction the woman is the receiving one and the man is giving. Men tend to have a more developed muscular mass which might suggest a more active attitude.

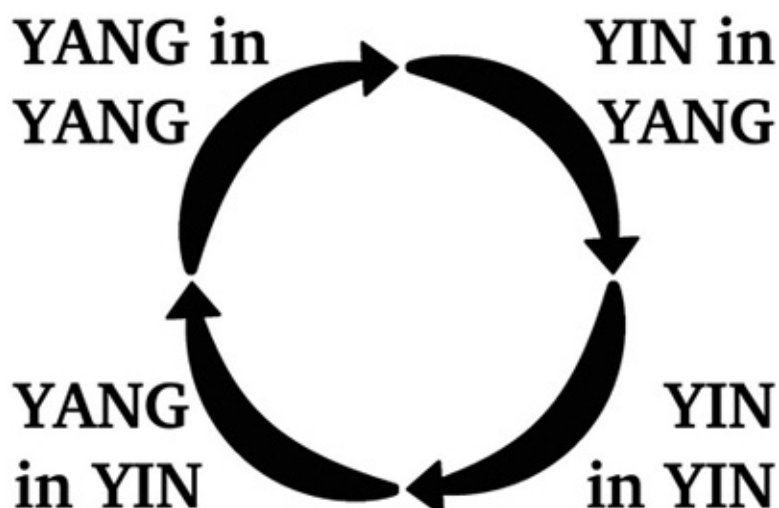
But of course there are women who represent more aspects of the YANG and men who tend to show more characteristics of the YIN, compared to their fellows. So there are both men and women who are very creative and work in rather active and technical jobs such as mechanic.

Assigning YIN and YANG has to happen individually for each case according to the aspects and proportions you want to examine.

This first and rather rough classification is obviously not enough to describe all facets of life. As we have seen in the example of man and woman there are internal differences in each particular group. Thus there are YIN and YANG men as well as YIN or YANG women. That means in the more active group you can find very active individuals as well as some who are still quite active, but show first signs of exhaustion.

Likewise you can find exhausted specimens among the more passive ones and on the other hand there are those who are in a sort of recovery phase where they rest only to come out even more active. The simple division into plus and minus becomes a distinction of four areas now. Inside the active YANG there is a YANG containing YIN and a YANG containing YANG. Accordingly the YIN is divided into a YIN containing YIN and a YIN containing YANG.

It is often presented in the shape of a circle:



Admittedly this looks rather wild and is not quite easy to say out loud. So TCM moved on to labelling these phases elements. YANG containing YANG is called wood now, YANG containing YIN is called fire, YIN containing YIN is metal and YIN containing YANG is water. The imaginary zero-point is labelled earth.



With these elements Chinese tradition not only tried to represent humans and their diseases, these assumptions are rather suitable for all possible aspects of life. It can be applied to the course of a day as well as of a whole year. Life itself can be integrated into

this circle and Master Choa Kok Sui® used the wheel of elements for example to analyse certain cycles and stages in companies.

In medicine the element indicates how far away a patient is from earth (our imaginary therapeutic goal). So the therapy itself can be deduced from this element. It always represents the force which opposes the pathological deviation and leads the patient back to his or her center.

Knowledge of the elements is therefore essential for the diagnosis. To achieve this the individual elements are presented below.

The Earth Element

In opposition to the traditional procedure I'd like to begin by describing the earth element. It represents the healthy condition which I would like to focus on.

The earth element is a special case. We talk about a location on the wheel of elements which is not on the wheel itself, but in the middle. This position corresponds with its function. Earth has a highly compensating function and is needed in every deviation from the center. Some schools of TCM have therefore decided to strengthen the centre in every type of therapy. An illness always means a deviation from the centre and therefore stress on its compensating capacity.

In Yoga it is said that the solarplexus chakra has such a compensating and distributing function as well. Some teachers even hold the view that the solarplexus chakra has next to no personal functions, but is simply used for passing and connecting. TCM's view supports this theory.

The corresponding organs are *stomach* and *spleen*. The *stomach* with its lowering function returns the elements wood and fire to the center. It adopts the function of a balancing reservoir. It serves all other organs by transferring the energy it gains from food. If this function is disrupted TCM sees it as a secure sign of upcoming death. A severely deranged function of the *stomach* is extremely difficult to treat. Supporting the center is always part of a good TCM treatment and good pranic healing® doesn't do without influencing the solarplexus chakra.

The *spleen* has a lifting function and brings water and metal to the top again. Flesh is "held" by the *spleen*, too. Weakness of connective tissue for example is a sign of a defective function of the *spleen*.

People with a strong earth element are often very well-adjusted and their voices possess a melodic sound while emanating a deep inner calm. As a further sign of their inner centricity they can often be heard singing a song.

Our prototype of the earth element illustrates this quite clearly. The classic scriptures state that a weakness of the organ affects the physical region's habitus, so it appears to be smaller. The opposite can be seen in our example, where the center is physically well-filled. While a small physical region indicates an empty body island, a well-filled body island will show in physical appearance.

The term body island is often translated as organ. So the body island of the functional cycle *stomach* would be the actual anatomical stomach. This does not completely correlate with the meaning of body island. It is rather a collection of functional tissue which usually comprises the corresponding organ. Let's make this clear with a practical example: If an organ is surgically removed, the body island still persists. Even the corresponding channel still exists. Nevertheless for reasons of simplicity the body island is normally used synonymously with the organ. In energetic treatment, especially pranic healing®

treatments, the aim has to be the body island and not the organ. To indicate the difference between body island and organ the organs assigned to the body island are italicized and the anatomical organ is printed in standard.



- healthy condition
- inner calm
- vocal sound: singing
- emotion: brooding
- taste: sweet
- organs: stomach/spleen

Corpulent people are said to be very calm, so they are not easily disconcerted. As with our monk you wouldn't expect any strong emotional release. He always lends an ear to everyone and can empathize with anyone for he holds all channels inside him and he is not trapped in just one. Like a good confessor he can give advice and from his meta-position offer any kind of proposal for solution which others cannot see anymore due a kind of bias through emotion.

In case of a fatigue of this balancing force, the earth type starts brooding. He begins questioning everything about his views and actions and the world in general. He loses himself in self-doubt. In such situations you can often observe fluid retention in the body.

Sometimes the patient's view is literally clouded. It is a feeling as if looking through a fogged-up window. A strong inner power shows in a good gut-instinct as well, an inner voice.

Someone who is at rest with his inner self can choose from all elements and benefit from the advantages of the one that is most suitable for a certain problem. Sometimes it is useful to promote something with full commitment and strong impulse while in other situations you have to be more reserved and show some empathy. This is only possible with the inner calm of the earth element. Being caught in only one element you are restricted to acting out only this corresponding emotion with the objective view being obstructed.

One possible way to support your center is meditation. It attenuates the emotional peaks of the elements and you automatically drift back towards the center. The balancing function of the element earth is required less and is so conserved for later.

Translated to our western philosophy crucial parts of the immune system are dependent on a well working center. We know from psychoneuroimmunology by now that a massive nervous tension can paralyze the immune system. From TCM's point of view one would say that the balancing function of the center is exhausted from too much deviation and has no power left for further pathological deviations.

The colour assigned to the center is yellow and its taste is described as sweet. Many people know the craving for sweets from situations when they feel "left from the middle".

This shows that sweet food in small doses can be helpful to strengthen the center. Too many sweets however are weakening. This principle applies to all elements and has to be considered in therapy.

Too much of an influence, even pointing in the right direction, can further weaken the patient. This principle is known in pranic healing[®] as well. Especially in the more advanced techniques of pranic healing[®] it is of essential therapeutic significance to execute the energizing process as gentle as possible and only as strong as necessary. This explains why in use of colour prana we only work with light colours. Choosing the right colour, but the shade is too strong, this affects the therapy in a negative way.

The Wood Element

The first deviation of the element earth is characterized by great activity. Persons in this element tend to tackle their problems and implement things. It is the element which stimulates us to get up in the morning and which provides the energy for the day. It can be seen as the engine running our bodies.

Everything seems to be a bit too powerful. The voice seems to be shouting, like a soldier giving orders. The muscles are tense like a dog about to leap forward, the chest is puffed up and the eyes seem to stand out a bit.

In Chinese medicine the eye is described as the diagnostic orifice of the body in the wood element. It is a very preeminent sign. The ascribed taste is sour (in Germany we say that “sour makes you cheerful”), the colour of the wood element is green. The elements are assigned to certain smells which the patients sometimes smell of. This particular one resembles urine or sour sweat. Thanks to chemical fragrances we are often spared diagnostic signs like this.

These characteristics are shown very impressively by our caber-tossing scotsman. Without the power of the element wood he wouldn't be able to lift this particular piece of wood, let alone throw it!

His kilt features the green colour of the element and with some imagination we can get a notion of the odour he is exuding. To experience this odour you just to have go into the changing room after an exhausting football match.

On the level of chakras this element finds its equivalent in the basic chakra, which the muscles are assigned to as well. It provides the energy for the body and is a sign of creative power. Kriya Shakti, the art of materialisation, is unimaginable without a working basic chakra.

If a person resides in this phase and it gets too strong, injuries of the muscles are quite common. Other parts assigned to this element are the sinews and finger as well toenails because the Chinese took them for the end parts of the sinews. If the fingernails are getting brittle this indicates a deranged function of the element wood.

The dominating emotion here is anger or rage. If this power subsides the patient experiences fear. The organ assigned to the wood element is the *liver*.

Each element is accompanied by a second function. Preferably the power provided should flow inside the body without faltering. The organ responsible for this flow and the power provided is the *gall bladder*. It is said to play a big role in making decisions. The power provided by the *liver* is directed by the *gall bladder*.

Note that this doesn't refer to the actual anatomical organ as with all mentions of organs (the names in italics refer to the organs in relation to Chinese medicine, the standard letters stand for the anatomical ones). The elements rather divide into a YIN and a YANG aspect, which are here labelled as the organs *liver*, respectively *gall bladder*. A dis-function of the

gall bladder in the TCM sense does not necessarily entail a defect in the actual organ gall bladder. A cumulation of problems, especially in these organs, is nevertheless a diagnostic sign of a dis-function in the functional cycle.



- provides energy
- impulsive
- vocal sound: brawly
- emotion: anger/rage
- taste: sour
- organs: liver/gall bladder

In summery, it can be said that the *liver* provides the power and the *gall bladder* guides and controls the power through the body.

The Fire Element

The energy provided by the element wood is processed by the element fire.

It is characterized by great creativity and is dominated by strong emotions. These feelings are not restricted to going in only one direction. All emotions are perceived and acted out very strongly here. Joy turns quite ecstatic and sorrow is felt very deeply. Patients tend to go to extremes. This excess of creativity is at the same time the weakness of the element fire.

Its purpose, in a healthy state, is putting emotions and thoughts in order and not letting them run free. A very extrovert personality would be perceived as “ill” in Chinese medicine, because the power regulating the emotions is not that strong. But why is that so? In our understanding people with a strong fire element are often very likeable and gladly seen everywhere. In TCM it is believed that acting out the element results in an inevitable exhaustion of the power it contains!

The goal of Chinese medicine is to create a state that doesn't emphasize one of the elements, but can always use one of them or a relating emotion. Without being trapped in it of course. As mentioned before, this correlates with the therapeutic goal of the earth element.

However the story of a person leads to the fact that life taught us to learn and rely on behaviour and problem-solving strategies that have proved to be useful at a time. All this according to our possibilities. Sadly this standard solution doesn't apply to all possible situations in our lives. Consequently lingering in one of the elements always results in an illness. Chinese medicine has the function of recognizing these patterns and reducing excessively clinging to them.

People with an “open heart”, who “wear their heart on their sleeve”, belong to the fire element. They are electrifying and their joy is infectious – unfortunately as well as their grief. Our jester is representative for this type. In “olden times” it was his job to entertain and electrify. His colourful clothes express the different emotions the jester has to convey. His face is smiling, but in his hand he is holding a sad-looking mask. The fire element is classically assigned to the emotion of joy, but it is rather a sort of exaggerated acting out of any stirring of emotion.

The element fire is assigned to the organ *heart*. Each element is assigned to an orifice as well and it doesn't really surprise us that it is the mouth in this case. In Germany you don't “wear your heart on your sleeve”, but on your tongue. Just as the element suggests, these people share their opinion without any regard to losses and without holding back their emotions.



- working off energy
- extrovert
- voice sound: laughing
- emotion: exaggerated emotion
- taste: bitter
- organs: heart/ small intestine

The organ assigned to the *heart* is the *small intestine*. As each of us has surely experienced that the intestine is an organ which can be brought out of balance by strong emotions. Many people experience diarrhea in testing situations like class tests, driving tests or the like. In traditional literature it is described, that the *small intestine* divides “muddy from clear matter”. In TCM’s holistic view it’s not just the function of digestion, but the clarification of thoughts and emotions as well.

The red colour in the jesters’ attire shows the colour of the element - he is “on fire”! Therefore the assigned smell is burnt. So, the principle is already known, heat is bad for the fire element in general.

The voice sound or timbre described in the literature is laughter furthermore every form of exaggerated character.

People in the fire element always overdo their emotions a bit, like an actor on stage. So they always appear quite affected, often even a bit foolish.

The Metal Element

In our circular diagram of the elements we reach the metal element and thus the negative area (YIN), below the earth element. Power and expansion differ greatly from those of the previous elements. Features characterized by reserve and some kind of saving are predominant here. Someone who hasn't got much power might want to withdraw himself a bit and cannot proceed at full pace. Especially in this element you have to rely on others, that's why patients tend to crave harmony.

Their strength lies in their empathy for others and wanting to strengthen connections and hold on to them. According to classic role allocation this is the job of the mother. She keeps the family together and, through her strong emotional bond, understands her children without words. She can even feel, over a long distance, if her offspring is well. It is nearly impossible to hide your emotions and your sorrow from your own mother.

Emotional people have a rather quiet and aspirated voice. Therefore this element is assigned with the *lung*. It sounds as if the lung wasn't fully filled, but only ran on half power. The voice has something of a constant deep sigh.

Posture and facial expression of our example show this quite clearly. We can assume from the man's posture that his lung is not big enough, so the upper body looks sunken in. The slightly protruding shoulders evoke the notion that he wants to hug himself, arch his back to protect himself from injuries from the outside.

The colour assigned to this element is white, the skin appears white as well. It lacks the power of blood which would give it a much more healthy complexion. The pungency of a hot chili pepper would bring some colour to his face, that is why this taste is assigned to the metal element.

A certain dryness from time to time supports the element, but people often suffer from its symptoms. A frequent and quite typical sign is a dry cough. Some patients complain about cracked, dry thumbs. At the thumb is the ending point of the lung channel. This can be an important diagnostic sign in times of emotional imbalance, especially with problems in the family.

For we are in an phase below zero on the cycle, cold food and thin clothes have to be avoided, that's why the man in the picture is wearing a scarf.

We refer to those people as "thin-skinned" and the skin is in fact assigned to the *lung*. Just as the spiritual boundaries towards the outside are reduced, the outward boundaries made by the skin are not very distinct. Many diseases of the skin are accompanied by this element.

In Chinese medicine this element is assigned to sorrow or grief. Unfortunately this label doesn't do justice to its possibilities and its meaning. This type of people is essential to the composition and the social microstructure of our society. Without them we would all be "lone warriors", unable to become integrated into a group. A good therapist has to bring

about this compassion to understand his patients and to properly estimate and ultimately treat them.



- indicates rhythm
- introvert
- voice sound: whiny
- emotion: sorrow/grief
- taste: hot/spicy
- organs: lung/colon

The metal element marks the exact half of the cycle thus “determining” the length of one pass of the cycle. Thus all rhythmic processes in the body are assigned to this element. So even cardiac arrhythmia can be a sign of a dis-function of the metal element. Arrhythmia often crops up after emotional loss.

Another process of the body that is subject to a strong rhythmicity is digestion. We often experience our digestion getting out of balance when we have to change our daily routine, e.g. on a holiday trip. The bowel often needs a proper amount of time to settle and adjust to its normal rhythm.

It is nevertheless an advantage of the modern world with its many appointments and commitments that our bowel movement can be “trained” and we have already done our “business” when we leave the house in the morning to go to work.

For the bowel follows this chronological rhythm and its peristaltic movement is rhythmical, the *colon* is assigned to the metal element as well.

The Water Element

The water element is characterized by regeneration. It is located at the lowest point of the cycle. If power isn't restored through regeneration now, one cannot regain one's strength. Every process is reduced to a minimum and the prevailing thought is to use up as little energy as possible and to neglect everything that contradicts this. Changes from the outside are seen as a threat because the weakened body cannot react to big changes properly. Therefore in this state future actions are planned to an absolute detail. It's not only a matter of "I know what you did last summer", but the following summer is planned ahead as well and only has to be executed according to the image in one's head.

In a company bookkeeping would be the water element. If it is done well you don't have to worry about your future, providing that nothing changes. In case of having to react to current circumstances, bookkeeping will only tell you that it is not in the budget at the moment.

People in the water phase are the most reliable friends one can imagine. Unfortunately they remember that you should have called them on a nice Sunday morning at exactly 9.30 a.m. 5 years ago and tend to remark it at every possible or impossible opportunity. This does not happen out of nastiness but of necessity. A simple deviation from a plan can actually cause existential fears. Thus the emotion assigned to the water element is fear.

The modern world makes it possible to go through live with a water constitution, but some centuries ago this looked quite different. Anyone without provisions, with nothing on the hips, would starve very quickly in times of need. So preparation and regeneration were the only ways to stay alive.

The organs of this element are the *kidneys* and the *bladder*. The starting point of the *kidney* channel lies on the sole of the foot behind the ball of the toe. At this point earth's energy is received. Following an old theory about the channels the QI is received at this point. The energy is then transported through the middle of the body to the highest point of the head and from there it is poured out all over the body. Subsequently the QI is sent into the channels from the fingertips and toes.

The habitus is mostly thin and bony. Classic literature states that the proportion of flesh and bone is shifted in favour of the bones. Again a shortage is visible, here in the form of lack of body mass. Our representative in the picture shows some more signs. In the area of the kidneys there seems to be a hole and his bony legs in trousers far too short are not even fully surrounded by the socks. Shortage is so visible here that even the umbrella does not manage to cover all of the skinny body. The cold water is further afflicting the area of the kidneys. The black trousers show the colour of the element.



- regeneration
- controlled
- voice sound: dry/throaty
- emotion: fear
- taste: salty
- organs: kidneys/bladder

The voice usually has a scratchy, throaty sound - as if the man had to clear his throat all the time. This is a sign of lack of moisture, which is common in this phase. This lack shows as well in the assigned organs *kidneys* and *bladder*, which are involved in the water supply of the body to a great extent.

The smell is described as rotten. The taste is salty.

The scalp hair shows how the power works on the outside and the assigned organ of perception is the ear. Actually the ear is growing all through your life, it is assumed that the loss of hearing at an old age is supposed to be evened out by this. Old age is assigned to the element as well.

The emotion of this element is fear, which can easily be explained by the ever subsiding body mass. Here, essential fears of surviving or financial fears, which are unsubstantiated

most of the time, are a clear sign of shortage in this element.

Compensation through the elements

The human body feels a constant need for compensation. Clinging too strongly to a certain element requires a large amount of energy and results almost inevitably in a type of exhaustion. The body uses the regulating function of the earth element to try and restrict deviations of a certain element which are too strong. There are, however, situations when the earth element is not capable of doing that. This happens mostly when extreme emotions are the reason for acting out one element far too much. If the actual emotion is too painful for acting it out, the patient sometimes switches to the opposite emotion. So grief is transformed to anger or great fear turns to creativity. Straying too far off the center towards the metal element is compensated by an immense mobilization of the wood element. The troubles don't seem to match in such cases. The wood element shows the strongest signs on the surface for example, while the troubles can rather be assigned to the metal element.

With his compensation through the element we normally experience a massive strain on the center as well. A common sign is fluid retention which shows as oedema. Swellings of the facial area, which point to an exhaustion of the center are quite frequent as well.

The real artistry of stating a diagnosis consists in recognizing such regulating patterns. In the course of the therapy repairing the regulation forced by the body is as important as stabilizing the marred element.

An example to clarify and elucidate

Profound knowledge of the elements in TCM is very advantageous for clinical diagnostics. Experience is a factor we shouldn't disregard. More often than not patients turn to us with physical symptoms, which we know we cannot treat adequately without treating the emotional incline underlying it as well. By focusing on the elements the theory of TCM assumes that physical suffering always comes with activating the element in all its facets.

The techniques of pranic healing[®] have proved to be efficient, time-saving and safe. A big advantage of psycho pranic treatments is not having to search for a triggering event as is often the case in classic psychotherapy. Those methods often result in retraumatizing the patient. I have witnessed it quite a few times in my practice that certain memories were made accessible once more for the patient by using different techniques. They had been erased from his or her consciousness due to their strong emotional strain. This resulted in a long and, in my opinion, unnecessary history of suffering.

The energetic view of pranic healing[®] acts on the assumption that even the emotional shares are stored within the aura of a person. If we detect those shares in the aura through scanning, they can be removed just like any other energetical jamming. The special challenge lies in detecting those areas and the corresponding chakras. The system of TCM assigns certain emotions to certain organs and therefore certain chakras as well. The actual emotion can often only be found by using this system. As described before, the emotion the patient shows in our practice is not always the decisive one, but just the backlash beyond the earth element.

We can identify this quite easily if the troubles the patient mentions won't suit the element the patient shows. This phenomenon is clarified in the following example:

An elderly patient calls on the practice and complains about her toothache. She had been to her dentists' before, but after examining her teeth he couldn't find any reason for her troubles. Even the X-ray didn't uncover any hidden defects. What was striking about this patient were her tense jaw muscles and a slightly grim facial expression. We are not the least impressed by all of this and start asking her about her life and her environment. After some time the patient tells us that her husband, whom she had loved dearly, had died half a year ago and that the troubles had started shortly after. She simply doesn't know what to do without him.

These facts simply don't match at the first glance. Regarding the model of the elements mourning her late husband should typically cause troubles in the field of the metal element. We would expect a cutaneous reaction or an illness of the *lung*. Toothache rather belongs to the wood element, the *gall bladder* in particular. Its channel runs along the jaw muscles which could explain those troubles, but it doesn't have anything to do with her grief over her deceased spouse. This can only be explained by a regulation of the body beyond the elements. Having lost her husband mortifies our patient very much. And, as is

“expected from her”, our widow is in mourning. This grief is nearly too much to endure and so the body finds another way of coming into balance again. As we can see in the diagram, the regulating power of the *spleen* is not enough to restore state of centeredness in our patient. Therefore it restores itself with a little help of the wood element. She is bearing a grudge against her husband. He has deserted her and she must see how to cope on her own now. It is of no relevance here if this anger is justified or not, for the husband might have really taken a quite unusual way out of the marriage, we don’t know that. The only thing that is important here is the perception of the patient.

She is not allowed to be angry nevertheless, first of all it’s not common decency to do that and second she cannot allow herself such feelings towards her beloved husband. So in this case this leads to symptoms of the *gall bladder*, whose function is controlling the *liver*.

Merely treating her grief is not yielding any results here, for our patient is already showing symptoms of a different element. Solely calming the *gall bladder* results again in causing deep emotional grief from the metal element in our patient. Furthermore the metal element is below its desired value. To recover from her loss, the patient the strength of the wood element.

We have to treat several things at once here. The *gall bladder* has to be soothed to give the patient relief from her pain. One possibility would be allowing her to be sour. By doing this we relieve pressure from the wood element, because the *gall bladder* doesn’t have to suppress the anger of the *liver* anymore.

The *gall bladder* is assigned to the secondary jaw chakra. We can support this intervention by cleaning and energizing with electric violet prana. It is furthermore advisable to clean the organ *gall bladder* with electric violet prana as well.

So it is still possible to compensate the grief with the elements. The grief can be released from the *lung* with electric violet prana. Grief being located in the *lung* can be explained with the affiliation of the *lung* with the metal element.

These steps can be integrated into normal pranic healing[®] without difficulty.

This shift is not only imaginable towards the YANG elements. We can observe the opposite case in the so-called “Stockholm Syndrome”. This Syndrome is about a psychological problem, where the hate one would normally for a kidnapper cannot be acted out. Through regulation beyond the earth element it shows in the metal element as affection and sometimes even love.

This rather paradoxical behaviour is, at least theoretically comprehensible through the model of the elements.

Western equivalents of the elements

As described above the denomination of the elements and the assignment to names of *organs* are quite misleading. Thus energetic accumulation in the area of the *gall bladder* does not necessarily have to lead to gallstone. The designation as a functional cycle does not only assign the familiar functions to the organs, but in addition other functions. They consist of a predisposition for developing certain illnesses as well as acting out the emotion belonging to the element.

This has been affirmed by western medicine by now. Medical science knows the broken heart syndrome, which in its clinical presentation resembles cardiac infarction, yet is not triggered organically, but is solely controlled by emotion. Even the tight feeling in your chest and the agony and the cold sweat, all the symptoms can have emotional causes here as well. In this example the emotion controls the function of the organ.

A new branch, the so-called psychoneuroimmunology, confirms a connection between the immune and the central nervous system, which was verified with the help of neurotransmitters. Those neurotransmitters emanate from the nervous system on the one hand and from the immune system on the other. As a result there is a reciprocal relationship of the systems formerly considered individually.

Transplantation medicine equally knows the opposite case. Here it is noted that sometimes individual preferences of the donour change over to the new carrier together with the organ. Apparently this happens more with heart and liver transplants than with any other organs.

In his book “Biology of Beliefs” Bruce Lipton explains this phenomenon with a cellular memory that is not saved in the DNA, but in the cell wall. He compares the cell wall to liquid crystal that is programmable like a chip. Those programs can be influenced by pranic healing® very well. Organ diagnostics in TCM quickly deliver a hint on the affected *organ* that has to be treated.

In certain motion sequences we talk about muscular memory which allows musicians to play a well known piece in breathtaking speed. Through neurological examination it can be verified that the motion of the hand is not controlled by the brain. Musculature itself seems to be the controlling level here.

Even very complex processes like driving a car are not excluded. We know that in a driver taking the same route every day, for example on his way to work, control of the brain is reduced to a minimum. Sometimes we don't recognize important landmarks on our route anymore, because the images are not transmitted to our consciousness anymore. Imagine roadway arrangement on your way to work having changed one morning. A construction site is planned and so your usual route has turned to a one-way street. Out of habit you overlook the change and your thoughtlessness is paid for with a hefty fine a couple of meters down the road.

We can provide evidence for the brain activity being reduced to just the stem on ways that are mere routine for you. The bigger part of the brain is running on standby.

So there is a change in thinking happening in western medicine as well. We cannot assume the brain being the sole and universal control organ anymore.

Treatment of the organs with psycho pranic treatments

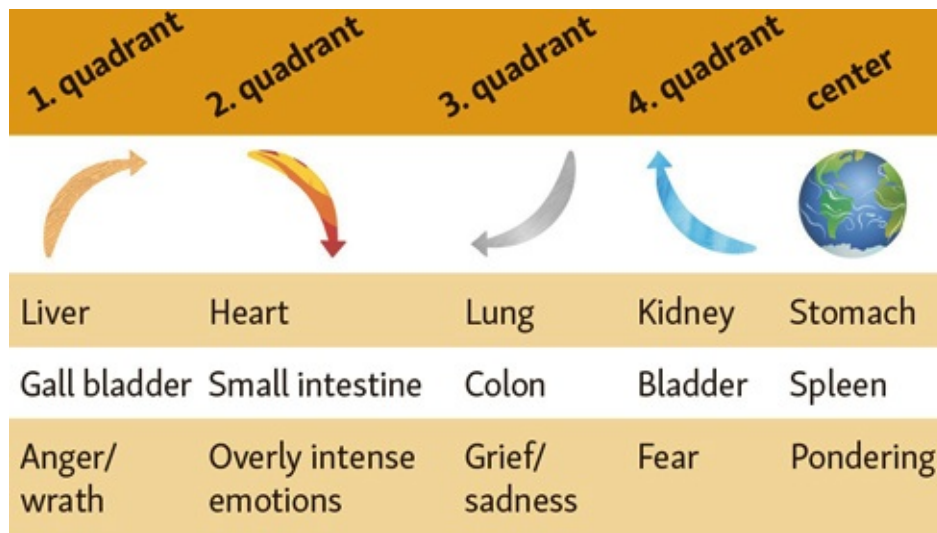
As I mentioned before the example of the mourning widow, emotions can be released by chakras on the one hand or on the other directly from the cells of the organs. This was made accessible to the broader public by Master Hazel Warda during the World Congress of Pranic Healing® in Hamburg in 2008. Emotions were released directly from the cells here as well. Following the research of Bruce Lipton programming the organs with emotions appears to happen in the membrane of a cell, which he refers to as a liquid crystal. This is described extensively in his book “Biology of Beliefs”. Those programs can be changed and dissolved by cleaning them with electric violet prana.

The system of TCM allows to quickly locate the organs. For they are elusive to our awareness, the patient can often not name the organ affected.

A first classification of the energetic state is very easily done by scanning the solar plexus chakra. Viewed from the front the four sides of the chakra correspond to the elements. The center corresponds to the power of the earth element. Scanning from the four sides to the center of the chakra normally results in feeling congestions in individual quadrants. This corresponds with an over-activation of the element and therefore the main aspect of the illness.



The table below summarizes this for the individual elements:



Only the solar plexus chakra does offer a clear classification. But why is that?

The solar plexus chakra takes a special position. We teach from the basic prana course on that there is no therapy without the solar plexus chakra. In psycho-prana it is said that all emotions are contained in the solar plexus chakra. It is not assigned to any of the elements and acts as more of an intermediary between the chakras. This mediatorial feature reproduces in a way all the elements. So a first evaluation is very easy here. Choosing a chakra that is assigned to an element would not lead to a reasonable result for we would further divide the actual element into four areas. The individual elements consist of several parts which can be further divided and described. This is possible theoretically, but has no therapeutic effect whatsoever. A clear assignment is only possible through the solar plexus chakra!

To be able for the solar plexus chakra to show us the energetic classification for the specific problem or the precise illness, the patient has to let the situation come to his mind again. That means we have to request the patient to remember the situation or the discomfort. Thereupon the solar plexus chakra shows us the energetic situation of the elements specifically for the situation desired. Here the quadrant at the top left corresponds with the wood element, top right fire, bottom right metal and bottom left water. Is the same chakra scanned from the front, it shows us the condition of the earth element.

The treatment is not restricted to emotional troubles. It is also effective with physical troubles. Here with chronic illnesses in particular because Chinese Medicine assumes that we form illnesses from the predominant element more often or even chronically.

Thus affection of the musculoskeletal system is common in the earth element. That happens even more frequently if they have to do with congestion or overstrain, like rupture of a muscle fibre, inclination for muscle soreness or inflammation of the sinews through excessive stress. But hypertension and an increased intra-ocular pressure can be expressions of an overactive wood element as well. In ancient China a doctor's job was to prevent you from getting ill. It is said that they were sometimes only paid if the patient stayed healthy. At best they had to perform their treatment free of charge if the patient got ill. Some emperors were well known for sentencing incapable doctors to death. This required a profound diagnosis and knowledge about the state of the element's activity to counter a possible illness in good time. As soon as all elements are balanced, the

possibility of an illness is marginal. For example some time before the break out of an illness increased activity of the earth element, being the balancing force, can be observed. Many patients experience an inner cold a couple of days before catching the common cold. You can prevent the illness from breaking out by counteracting in good time. In reverse this means that control through a doctor was even necessary in times, when you were still healthy. Self treatment with pranic healing® can prove very helpful against an imminent illness. Therefore self treatment plays a big role in all courses for pranic healing®.

A sequence of treatment I consider useful from my practice, is constructed as follows:

1. Scan the patient's aura.
2. Perform a general sweeping.
3. Ask the patient to recall the reason for the treatment. This can be physical or emotional and doesn't have to be named.
4. Scan the four quadrants and the center of the solar plexus chakra.

Congested areas show you the loaded elements and thus the *organs* that need to be treated. (see table on p. 54)

5. Clean the loaded *organs* with electric violet prana with the instruction to free the *organ* of all negative thoughts and programs on a physical, emotional and ethereal level, especially from the emotion belonging to the affected element.
6. Clean all main chakras with electric violet prana with the aim of deleting the emotion identified under point 3. Start with the basic chakra and work on all chakras up to the crown chakra.
7. Scan the solar plexus chakra again and for further persisting or newly arisen congestions of the elements. If any congestion is left, please repeat points 5 and 6.
8. Energize the backward heart chakra with electric violet prana for 5-7 breathes to increase the client's receptiveness. At the same time the connection with the higher soul is strengthened. The client hereby experiences a feeling of inner calm and contentedness.
9. Energize the ajna chakra with electric violet prana with the aim of letting the energy flow to all chakras and *organs* to nourish them.
10. Energize the right hemisphere with your hand chakra. In some cultures the right hemisphere is accredited with healing powers for the whole body.
11. Stabilize all chakras with blue prana.
12. Establish an electric violet protective shield around the patient's outer aura. It protects from emotional influence from the outside and helps integrating the energetic body into the therapy.
13. Disconnect from the client's energy.

The treatment as a whole should not exceed 30 minutes because of the ajna chakra energizing all chakras at the end of the treatment. Therefore it should be done using a crystal, if possible.

This treatment is a very thorough, but universally applicable as well. It shows good success with many different diseases. This works with chronic diseases in particular, because not only the physical part, but also the emotional part of a disease is approached.

Due to using electric violet prana the therapist has to pay heed to meditating regularly. Otherwise electric violet prana is exhausted with time. On the one hand this leads to the therapy not being as effective and on the other hand it causes exhaustion of the therapist.

Observation of the main chakras from the perspective of Traditional Chinese Medicine

In his book “The Spiritual Essence of Man” Master Choa Kok Sui® discussed the main chakras very accurately from different directions. The position of the chakras was defined by the acupuncture points mentioned there. The chakras were explained from the view of the acupuncture points here. This kind of observation especially reveals connections in relation to the overall structure of the chakras.

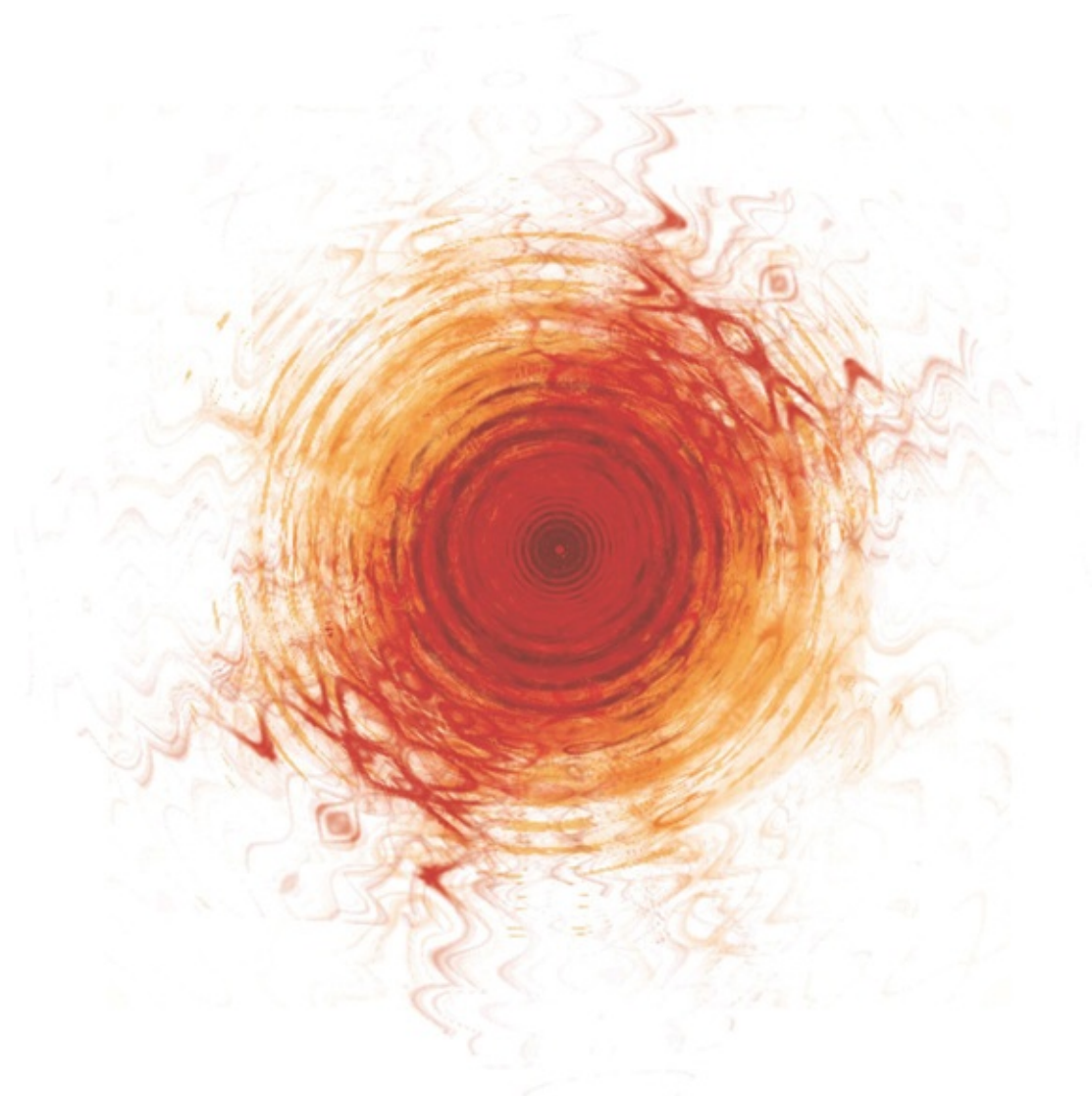
Basic chakra

The basic chakra lies on the governing vessel, as nearly all chakras on the back side of the body do. It belongs to the eight exceptional channels which don't rub in pairs, i.e. on both sides of the body. The governing vessel starts at the end of the coccyx and runs upward exactly on the spine. It proceeds over the head until it reaches the inside of the upper lip and ends up at the 28th point.

The starting point of the channel is seated at the spot where the basic chakra is located. The name "zhangqiang" means "growth and strength". You couldn't describe the function of the basic chakra more accurately or even shorter. It controls the "building energy", i.e. the power of growth and regeneration. In the terminology of Chinese Medicine this would be the YIN (body substance) itself. All indispositions of the bone apparatus, joints and muscles point to a weakness of the basic chakra. In acupuncture this point has a special function in supporting the YIN.

Assigning the basic chakra to the water element is explained by its regenerative power which also reflects this power. In acupuncture the point GV 1 is added when the YIN or even the *kidney* is exhausted.

If this regeneration ceases, fears will appear, like they have already been explained in the water element. Those existential fears result from the relationship to the YIN across GV 1. A powerful YIN brings calm and composure. If it decreases, agony and a feeling of being acutely threatened can come to the fore.

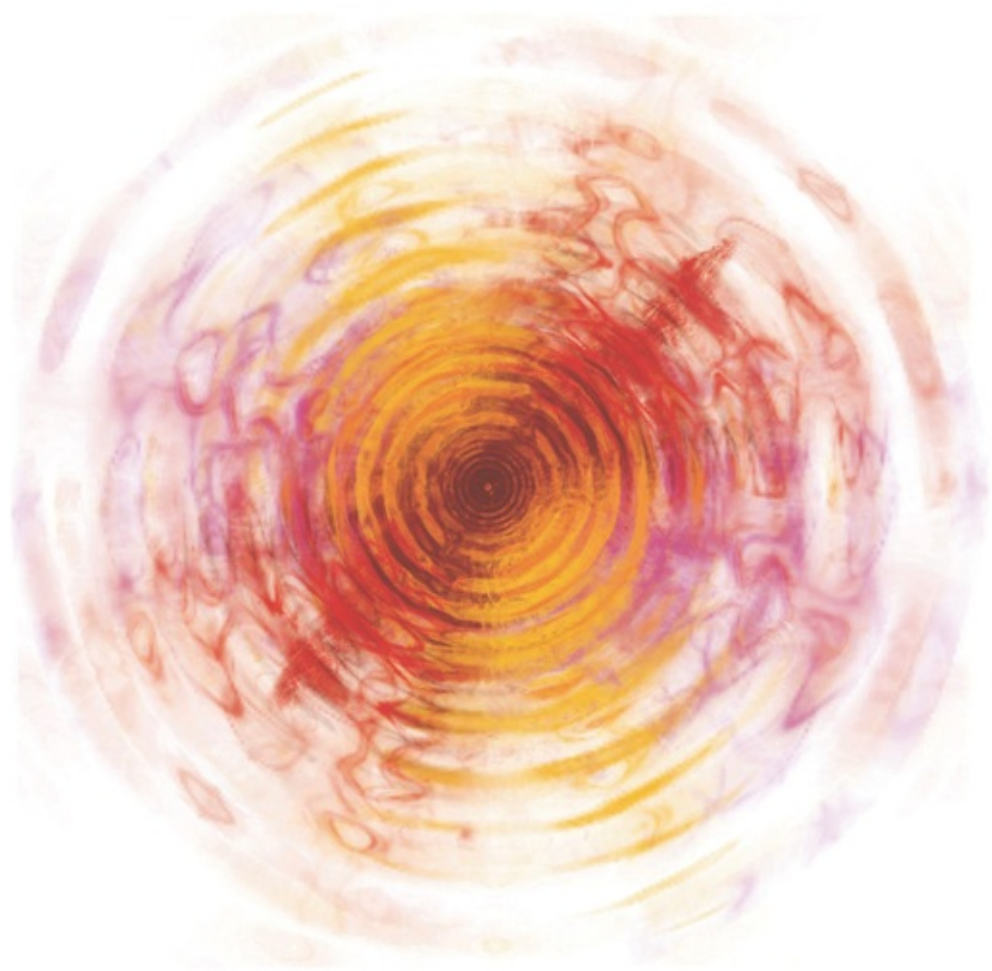


Sex chakra

The conception vessel is where the sex chakra, navel chakra, front heart chakra and throat chakra lie. Conception vessel and governing vessel form the so-called “celestial cycle”. The channels of a person don’t exist from the beginning. All channels are not fully formed until the age of about 12. The celestial cycle exists from the beginning. It is said that this cycle causes the egg cell to separate for the first time at the separating point of the fertilized egg. In the case of a disruption in the channel system, the body can compensate with the governing vessel and the conception vessel.

The conception vessel begins in the center of the perineum, runs upward in the middle of the body across the navel until it ends at the 24th point below the lip.

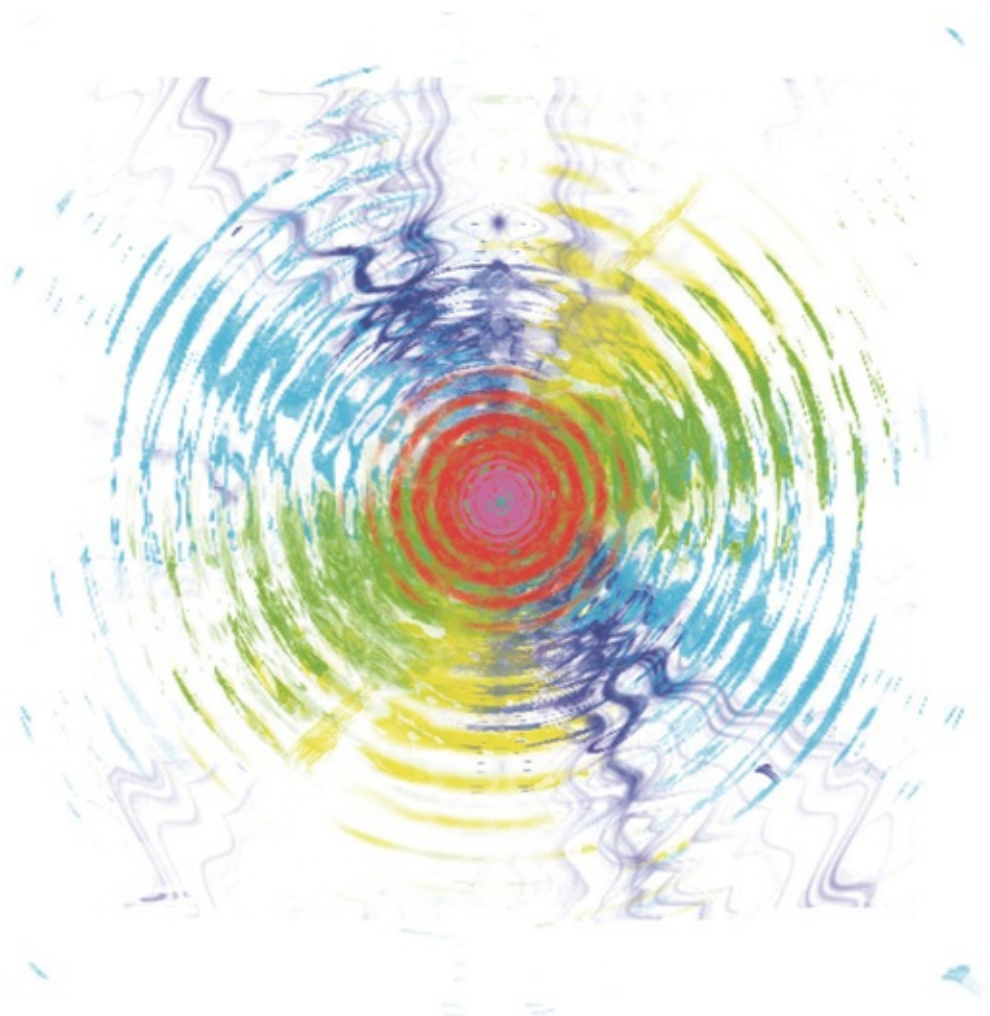
The sex chakra is located on the second point of the channel and is called “qugu - the crooked bone”. As is often the case with acupuncture points, the name describes the location of the point. It is located at the symphysis of the pubic bone and is a frequently needled point with STDs (sexually transmitted diseases). Equivalent to the descriptions of the sex chakra it furthermore brings warmth and power to the legs and nourishes the heart chakra with help of the XUE (term for blood in TCM).



Navel chakra

The navel chakra lies on the eighth point of the conception vessel and is called “qizhong – center of the navel”. Another variation of the name refers to the function of the point – “Watchtower of the SHEN”. In Chinese Medicine SHEN depicts the so-called constellating force, which sorts the thoughts and provides for a clear mind. Gut instinct and intuition lie on this point as well.

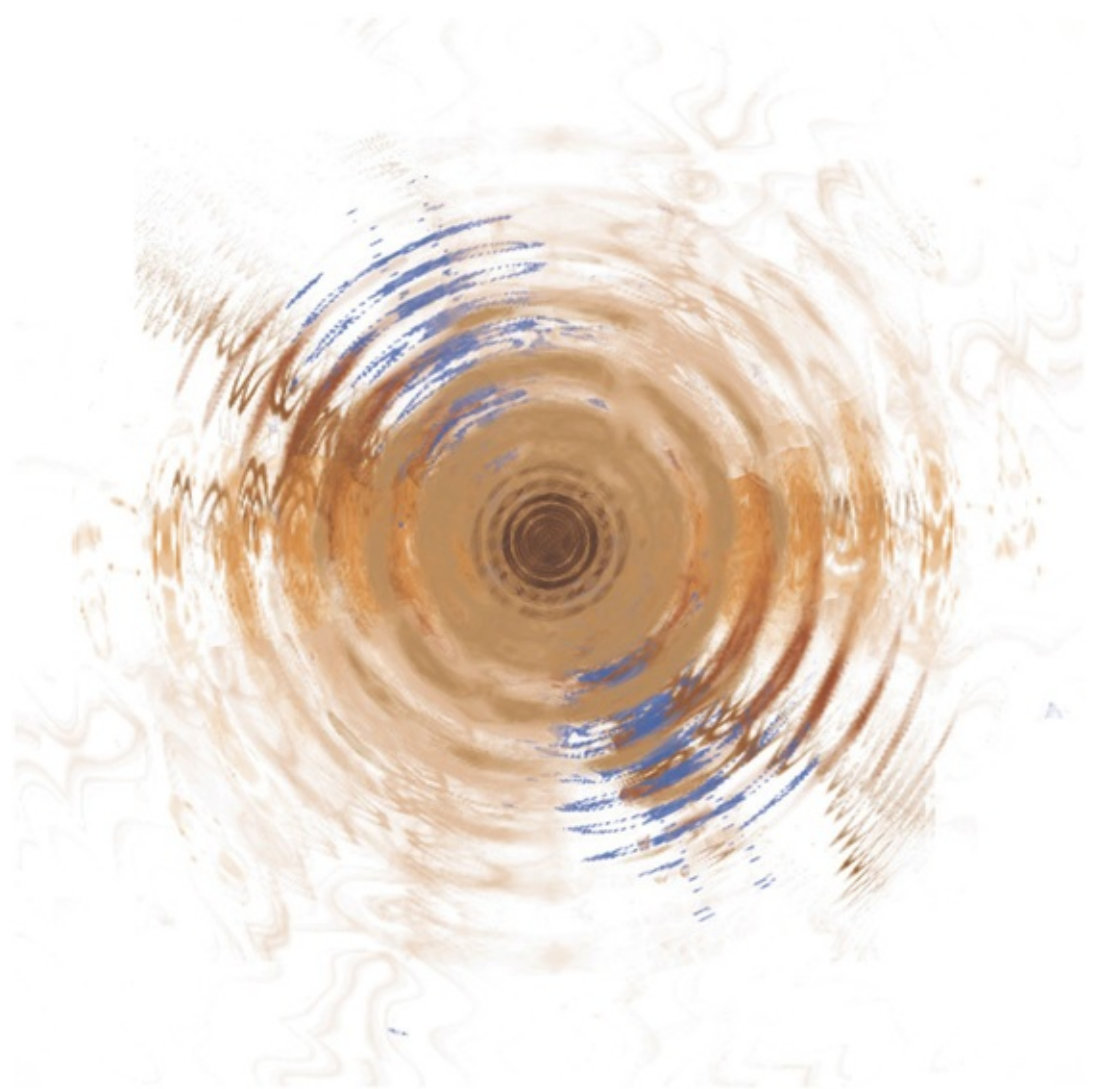
Being a local point, it finds use with indigestion and abdominal pain, just like the chakra.



Meng-mein chakra

The meng-mein-chakra is located on the fourth point of the governing vessel. It takes its name from the acupuncture point, that means “portal of life mission“ in English. “Meng” means mission. It is the seat of our talent, of the mission we have in our lives. In Chinese Medicine Theory this lies in the functional cycle *kidney*. The meng-mein-chakra has a profound influence on the *kidneys* as well and thereby controls the blood pressure.

The point is used with troubles from energy rising too strongly. It is also used with tension in the lower back.



Spleen chakra

The *spleen* chakra has a front aspect and a back aspect.

On the back it lies on the acupuncture point bladder 50 “weicang – Stomach Granary”. This indicates the strong connection to the *stomach*. We can see some parallels to pranic healing[®] here as well. The spleen chakra is energized by the solar plexus chakra partly because of its strong connection.

With the acupuncture point BL 50 you can conveniently influence the absorbing function of the *stomach* – the spleen chakra’s task is absorbing air energy. In his book “Kabbala and Chakras” Master Choa Kok Sui[®] writes that the spleen chakra is assigned to the sentence “Give us this day our daily bread” from the Lord’s Prayer.

On the stomach side the spleen chakra lies on the point spleen 16, “Fuai – Abdomen Sorrow”. Here the name tells us the indication for treating the point.

Especially persons who get in contact with a lot of people often suffer from congestion in the spleen chakra. The patients sometimes experience it as an unpleasant pressure.

Due to its location being off-center, the spleen chakra is paid less attention and therefore seldom treated. Especially for illnesses in connection with stress, treatment of the spleen chakra is crucial.

By positively influencing the solar plexus chakra and its support with absorption it can provide good service.



Solar plexus chakra

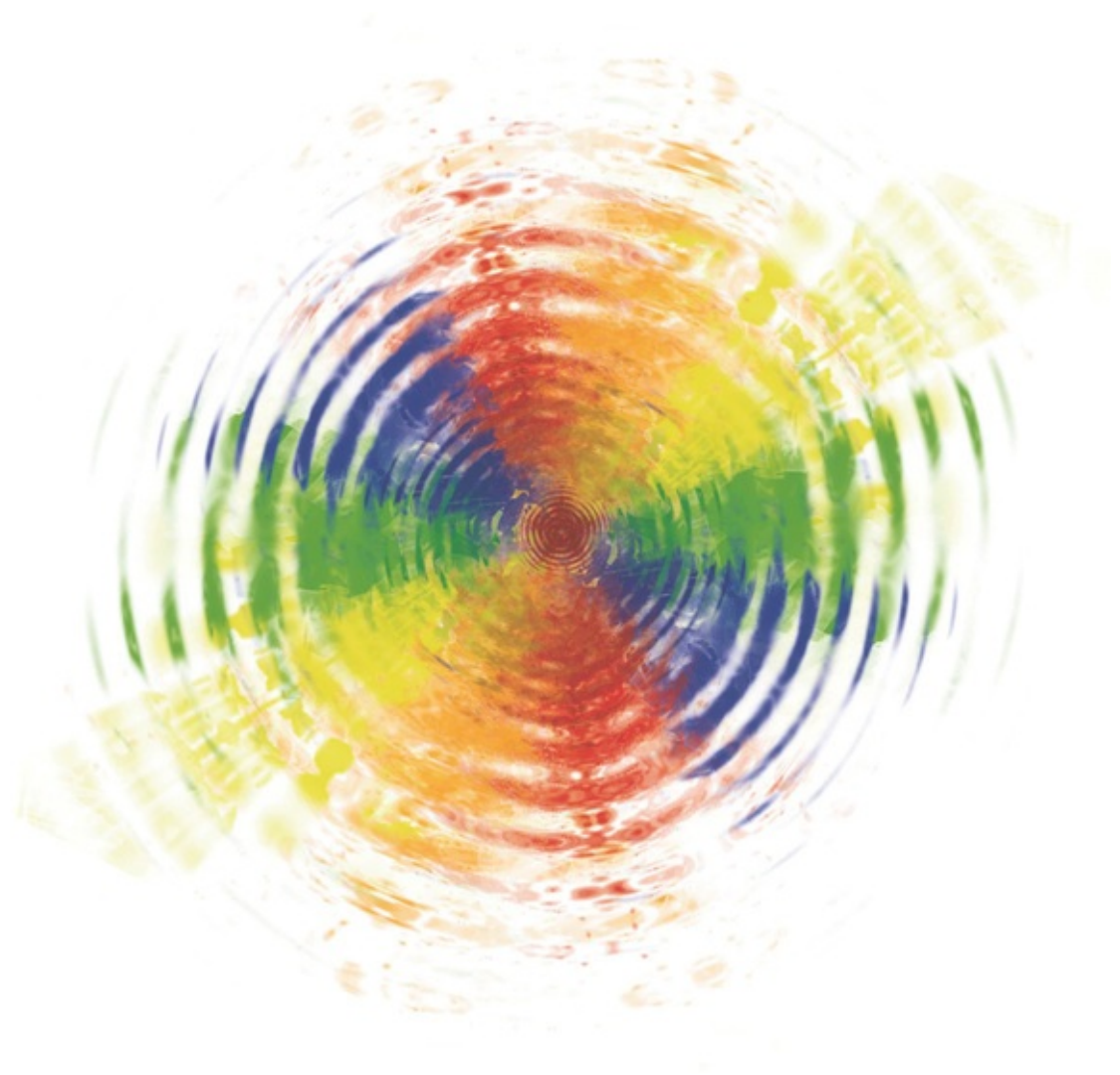
The solar plexus chakra has a front part and a back part. The front solar plexus chakra lies on the twelfth point of the conception vessel. Its name, “Zhongwan – center of the epigastrium” is a description of the location again.

This point is consulted diagnostically to control the *stomach*’s function. If it is sensitive to pressure, a defective function is indicated. This point can be used to regulate the *stomach*’s function as well. A frequent sign of an overload of the regulating function of the *stomach* are edemas all over the body. You can check that easily by looking at the tongue. If the patient extends his tongue we can clearly see tooth marks at the sides of the tongue. It looks like a dental imprint at the dentist’s. Symptoms treated by using this point can be abdominal fullness or a feeling of heaviness in the legs for example.

It is very effective with anxiety or screaming, TCM calls this internal influences.

The back solar plexus chakra lies on the point governing vessel 7 “Zhongshu – central axis”. On the one hand the name depicts its location in the middle of the back, on the other hand its function is described by the term “axis”: it supports *stomach* and *spleen*, both being organs of the earth element. Its main function is regulation and compensation in all directions.

In his books Master Choa Kok Sui® says that fever can be seen as dirty red energy in the solar plexus chakra. Here we can draw a parallel to TCM, where the point LG 7 is often treated in cases of fever or ague.



Heart chakra

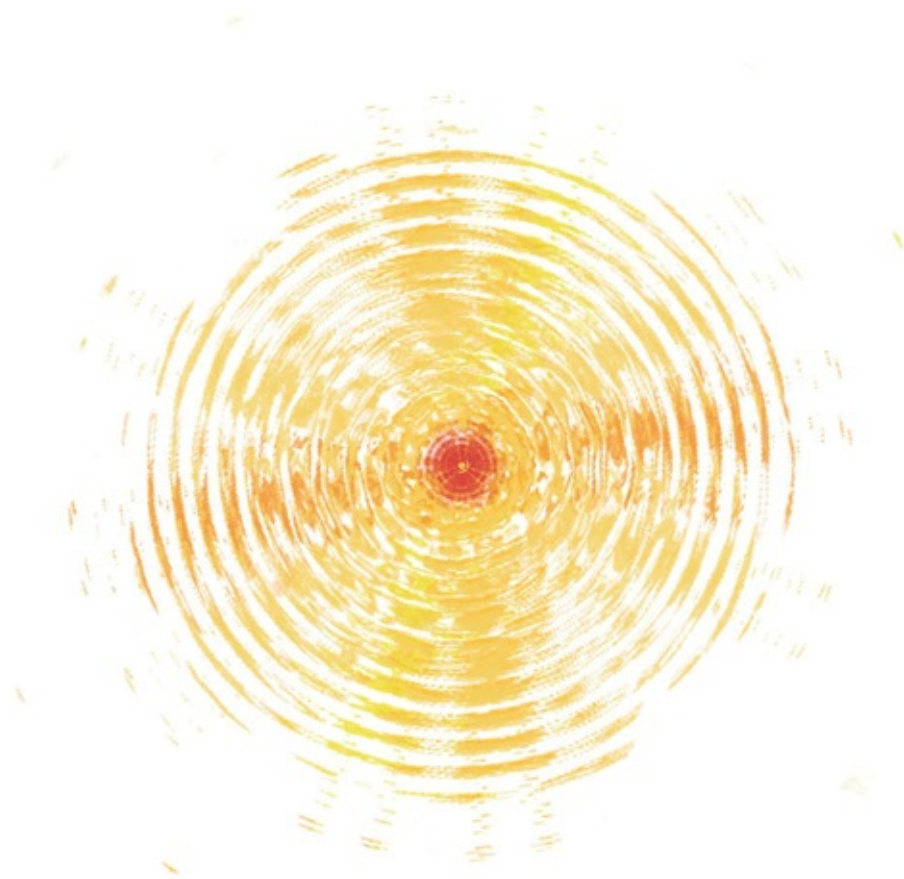
The back heart chakra lies on the point LG 10 – “Lingtai – Spirit Tower”. This rather interesting name already describes the power that lies within it: only with a clear mind, the emotions can run in an orderly manner. In the different types of element it was the jester who let his emotions run away with him. The heart chakra is equally affected by big emotions and strong feelings.

On a physical level this point is often used as a local point with troubles of the lung and hardened muscles in the chest or stiffness of the neck.



At the front, the front heart chakra lies on the point KG 18 – “Yutang – Jade Hall”. With its name, as a hall, it points to its follow-up KG 19 – “Zigong – Palace of Child” which in turn gives out information about the patient’s personality.

This point is treated when the QI of the *heart* or the *lung* is held up.



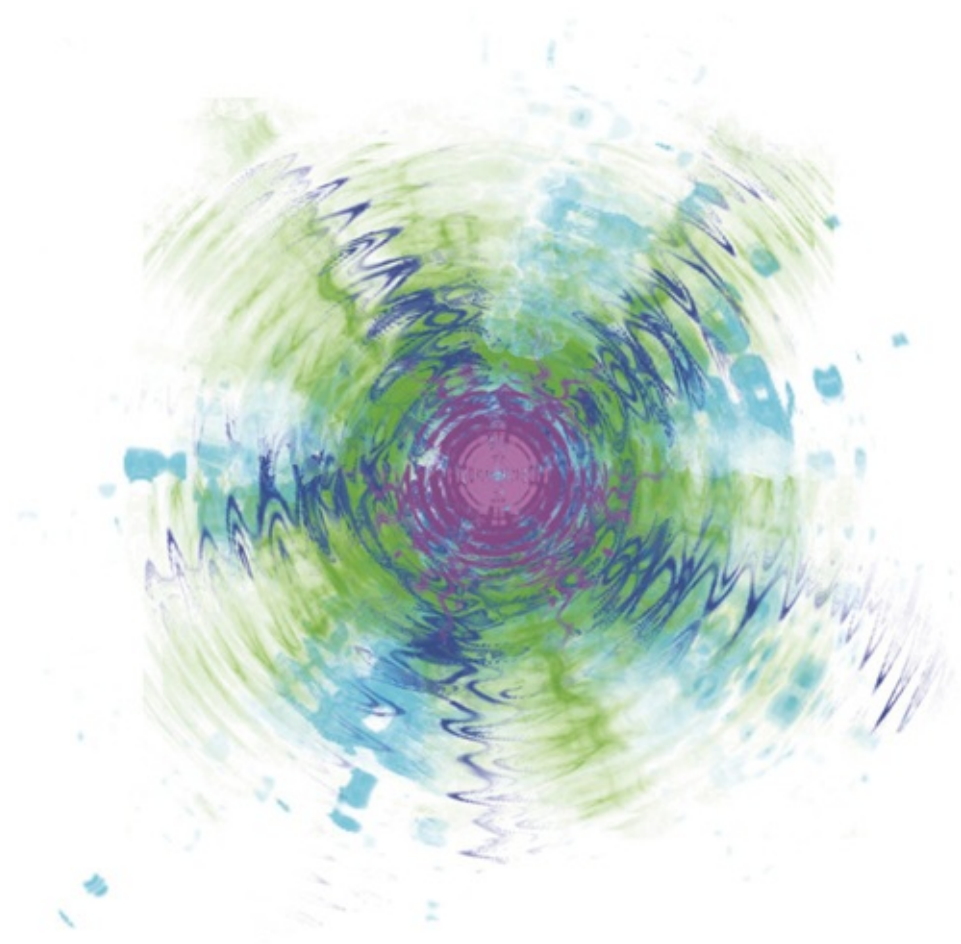
Throat chakra

On the 23rd point of the conception vessel we find the throat chakra. Its name is “Lianquan – Pure Spring”. It is used locally with troubles of the throat, like loss of voice or hardening (wood element) of the tongue’s body. It can also be used to influence aphthae, a disease assigned to the element as well.

In TCM each organ is assigned a specific QI energy containing the quality of the organ. The *liver* QI can be influenced at the Pure Spring.

This explains why the chakra is often treated with excessive development of the wood element.

This connection can even be seen in the term itself: in german, having a “thick neck” means being angry at so./sth., which shows the connection to the element.



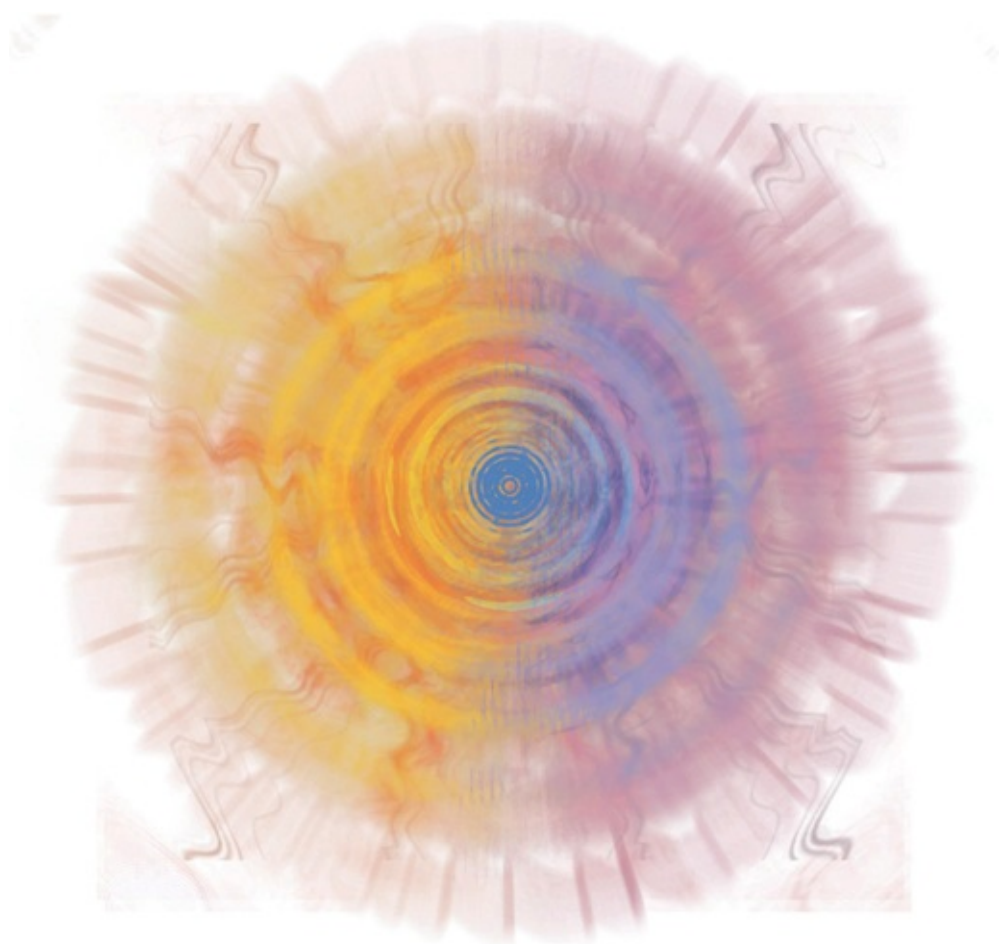
Ajna chakra

The spot between the eyebrows is not a classic acupuncture point. It is labeled extra point no. 3 and is called “Yin Tang – Hall of Impression”. Used locally it is a very quick working point with forehead headaches and sinusitis.

Furthermore the point is said to increase the effect if added to any given acupuncture treatment.

The ajna chakra is called the master chakra because it influences every chakra of the body. In some therapies all chakras are energized solely through the ajna chakra.

Furthermore this point calms the SHEN.

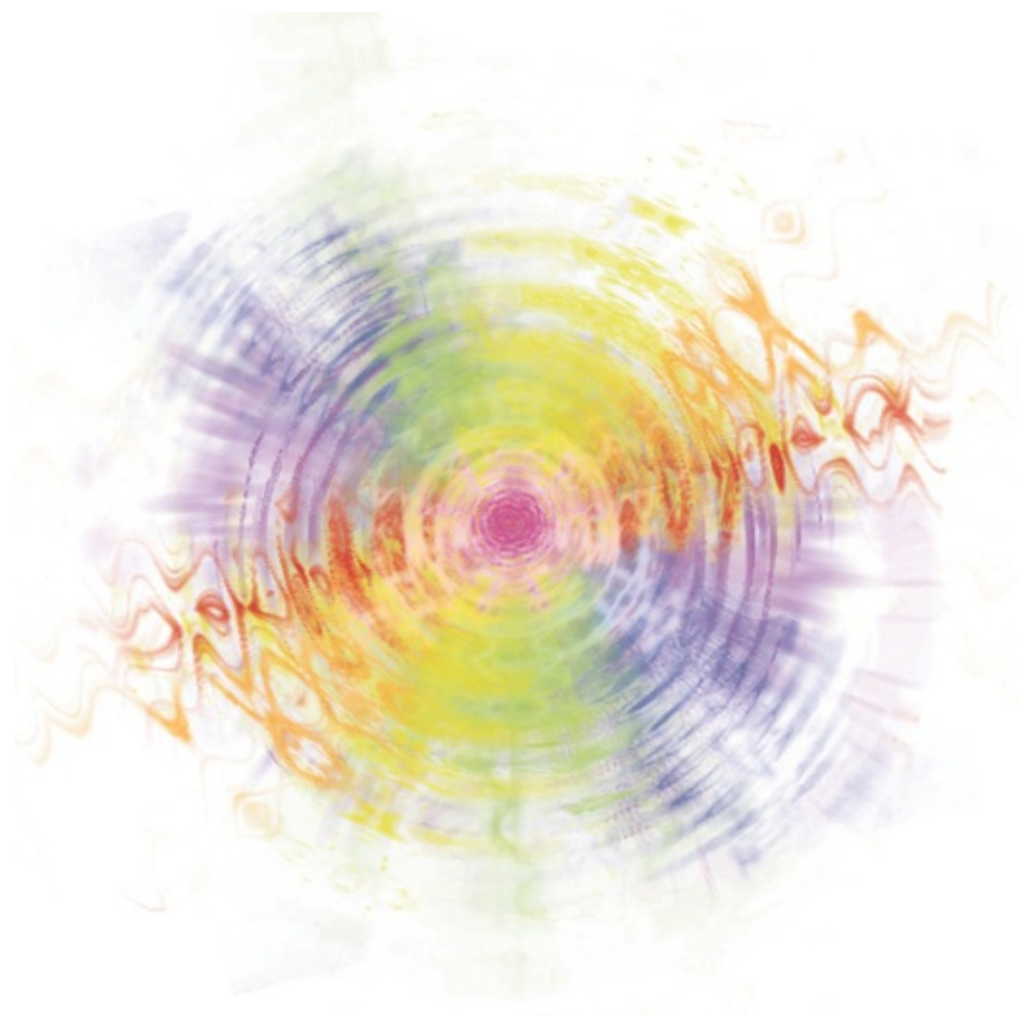


Forehead chakra

Master Choa Kok Sui® depicts the acupuncture point for the forehead chakra as “Shenting – Spirit Court” LG 24. The term was already used for representing the navel chakra. Especially disturbances of the mind, like seizures or screaming, spasms or aimless wandering are influenced here.

In TCM the diseases are called “internal wind”. In acupuncture certain disease building factors are known. They often come from the outside like draught, cold or moisture. We differ between the inner factors like internal wind, which usually describes neurological diseases, or emotional factors, like brooding. This often occurs with decreasing power of the earth element. The “courtyard of the spirit” is mainly about those internal winds.

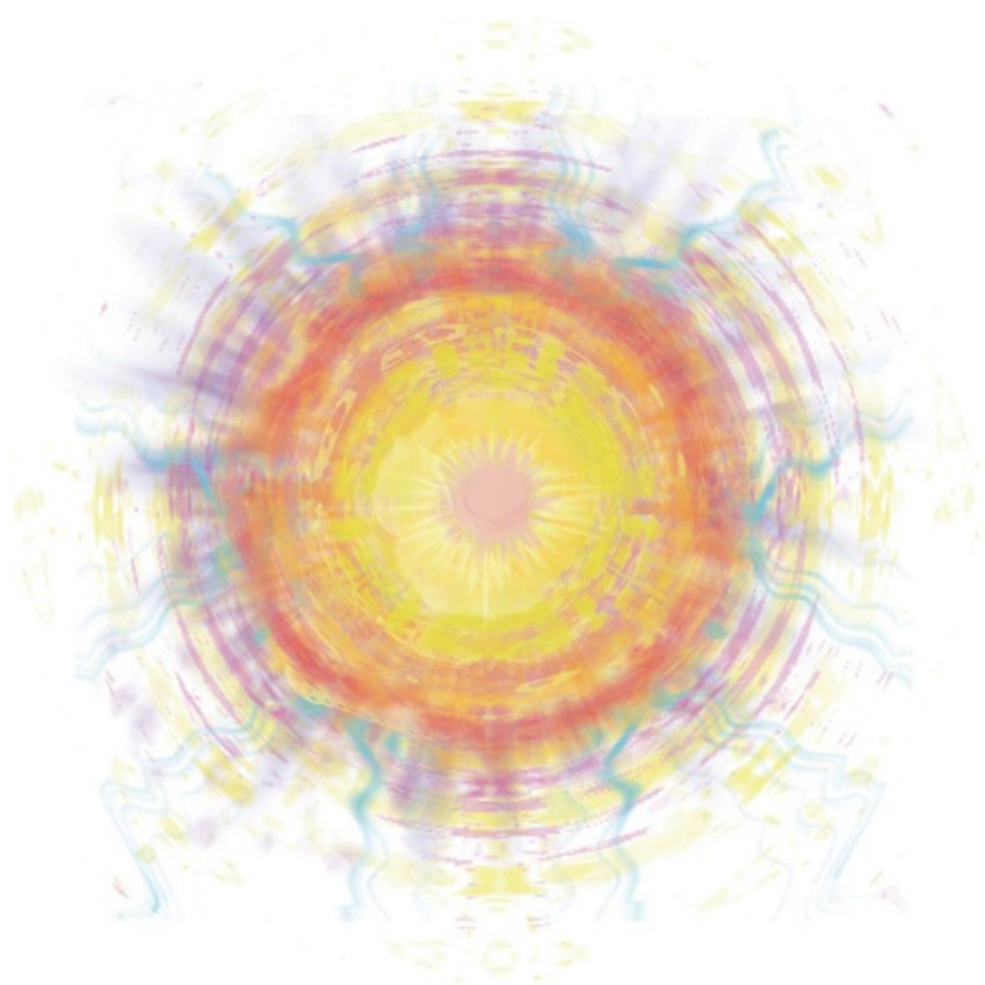
Similar factors apply to the forehead chakra: along its local tasks it is mostly used on neurological diseases.



Crown chakra

“Baihui – Hundred Convergences” is a very popular point in acupuncture. It is generally lowering and has a calming effect, why it is used on hypertonia as well. It is the 20th point of the governing vessel and lies at the highest point of the head.

The silver cord, which connects us to our higher soul enters the body at this point as well. In TCM it is described that all channels run from this point to the fingers and toes and from there go through the body. Knowing the concept of the silver cord, you can easily imagine that the soul’s energy runs through the body originating there.



Treatment of the chakras at the hand

Asian medicine fans out into a multitude of subforms: on the one hand the reason is history, on the other hand it's the continent's geographical conditions. Before the introduction of universities Chinese medicine had already existed for centuries. It was usually passed on orally within the family and so many different traditions have formed which have perfected different therapeutic strategies. Besides there have been legal reasons for finding new medical ways. In Korea for example a therapist not educated in western medicine is not allowed to prick acupuncture needles. Not even if his knowledge was handed down to him through the generations. You can compare this to the situation in Germany. Only medical doctors and alternative practitioners are allowed to use acupuncture. In Korea this led to the development of moxibustion, the heating of the acupuncture points with dried mugwort, as a separate way of treatment. Even today the best quality of moxa still comes from Korea. Traditionally moxibustion and acupuncture were not separated, but seen as one form of therapy. Zhen jiu, the Chinese term for acupuncture, literally translates as "burning and pricking". From the fact that it is "burning and pricking" and not "pricking and burning" leads to the assumption that heating played a more prominent role in the traditional system. It is actually the case that a big part of acupuncture's effect is only made possible by moxibustion.

Even chakras respond to moxibustion in an extremely positive way. Like in pranic healing® its effect consists of cleaning and regenerating. Unfortunately the location of some chakras doesn't allow direct moxibustion. The crown chakra, provided that there is full hair, is practically not treatable with moxibustion. For practical reasons basic chakra and sex chakra are not treatable directly.

Other systems have developed in China for similar reasons. Treating the classical acupuncture points was not always possible because women were not allowed to undress in front of a therapist. This led to the discovering micro systems all over the body. These systems represent the whole of the body on a small area.

In Germany foot reflexology is very popular. By applying pressure to certain points at the foot organic functions can be influenced. Even many sorts of pain on any part of the body can be relieved.

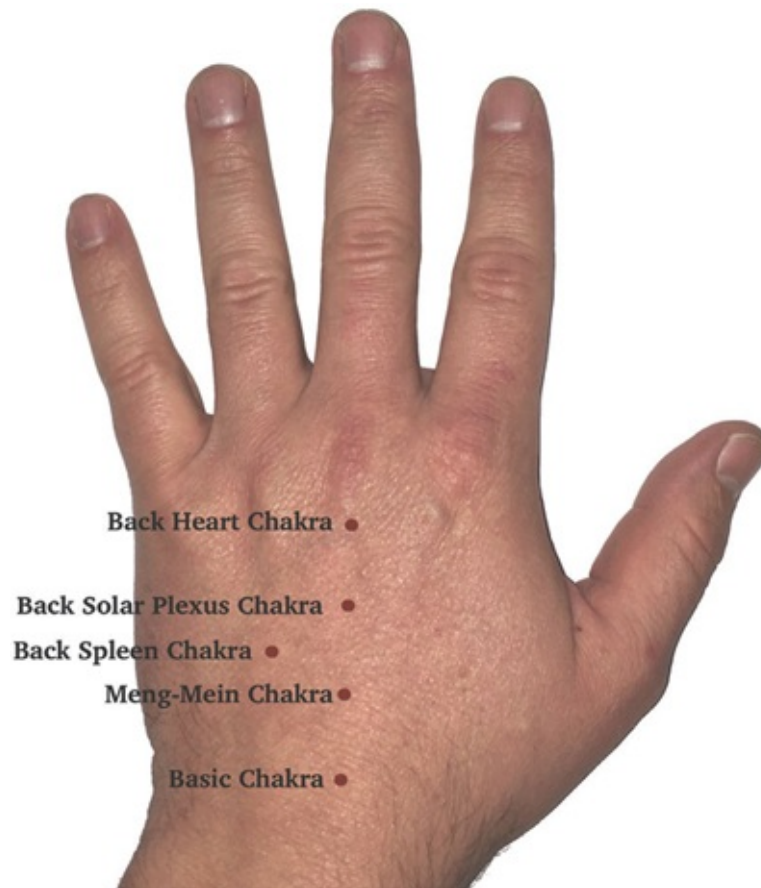
Another very popular treatment is ear acupuncture, in which certain reflex points on the ear can influence any point of the body. The big advantage of these systems is their practicability.

Depending on the system there is no need to undress at all. As the name suggests, Korean hand acupuncture is very popular in Korea. Every acupuncture point and every channel can be found – and treated – on the hand. The chakras can be found on the hand as well. This enables us to treat every chakra with moxibustion. Unlike foot reflexology, Korean hand acupuncture postulates the whole of the body on one hand. The head is

located on the middle finger, the arms are represented by index and ring finger and the legs are located on the thumb and the pinky.

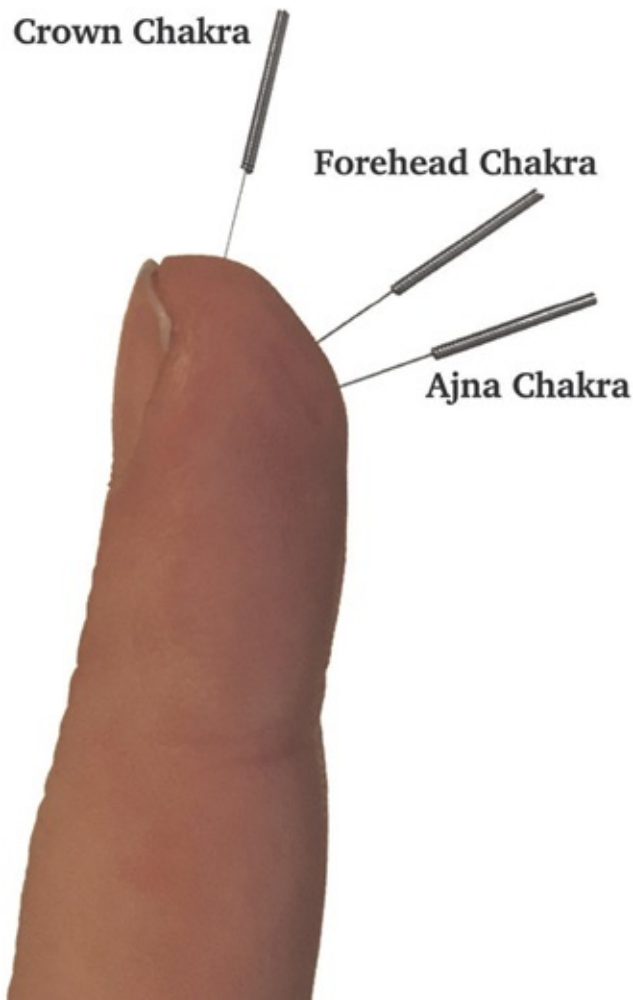


Differentiating left and right always seems to be a bit of a problem for the therapist. It is best imagined as looking at the back of your body when you face the back of your hands towards yourself. So the back is on the back of the hand while the front lies on the palm. On the left hand the pinky represents the left leg and the ring finger is the left arm. Accordingly the right side is represented by index finger and thumb.



The chakras are imaginary lined up between the tip of the middle finger and the carpus. Except for the spleen chakra of course, which is located on the left hand next to this imaginary line shifted towards the pinky.

Those chakras can be treated most effectively by using loose moxa with the so-called rice grain moxibustion.



This is done by rolling up moxa into very thin pieces, about as thick as a rice grain, which are applied to the skin with a little water. Those can be lit with incense sticks.

Astonishingly enough burning the “rice grains” causes a cleansing effect in the upper area and an energizing effect in the lower part. This enables us to treat the chakras on the hand with moxibustion similar to the procedure in pranic healing[®]. Of course those points can be treated with needles as well.

This treatment is not as specific as a normal pranic treatment, but it has the advantage of being applicable in every situation or state the therapist is in. If classic treatment cannot be performed, you can still conduct treatment of the hand as described above.

Acupuncture of the chakras on the hand can also be a way of treating patients who would normally be very skeptical against pranic treatment. In many countries acupuncture is a well-respected alternative therapy by now. Unfortunately other energetic therapies are often viewed with skepticism. This attitude shuts the patient’s aura and often makes energetic treatment very difficult. This phenomenon is known from manual therapy as well. Studies have shown that a therapy was even more successful the more the patient goes along with the therapist and the treatment. Using a well known and accepted approach first can open the door for energetic healing. In my practice, where I offer classic Chinese Medicine along with pranic healing[®], this approach often makes access to therapy much easier. In many cases acupuncture is not the appropriate treatment. Using an energetic approach would require more time and profound changes, but only for patients supporting this approach. This does not mean the patient has to “believe” in energetic healing. An open and maybe a bit curious attitude is often enough.

In Germany treating the chakras on the hand with moxibustion or acupuncture is currently reserved to therapists. In other countries you should check before starting treatment with non-therapeutic personnel. Energetic treatment, especially with crystals, like any normal pranic treatment is permitted and possible within the legal boundaries.

Moxibustion can be used excellently in self-treatment. Next to the already familiar self-remote treatment, the chakras on the back can effortlessly be reached by treating the corresponding points with the method described above.

These points can also be treated by applying a laserpointer.

Minor chakras

Looking at the minor chakras against the background of Chinese Medicine explains some effects and connections in the energetic structure of man.

Some chakras especially caught my eye. In addition all acupuncture points can be seen as minor chakras and react to a pranic treatment as well as to treating them with needles.

Jaw minor chakra

The channel of the *gall bladder* runs from the outer rim of the brow to the front of the ear, the point gall bladder 2 “Ting Hui – Meeting of Hearing”. Here lies the jaw minor chakra. In the further process on the head the channel runs across the temple muscle (m. temporalis) twice. This muscle is the main muscle in chewing movements and supports closing the jaw. In the case of a hyperactivation of the channel, for example through stress, a typical symptom can be nocturnal tooth grinding. Then treating the jaw minor chakra is very effective.

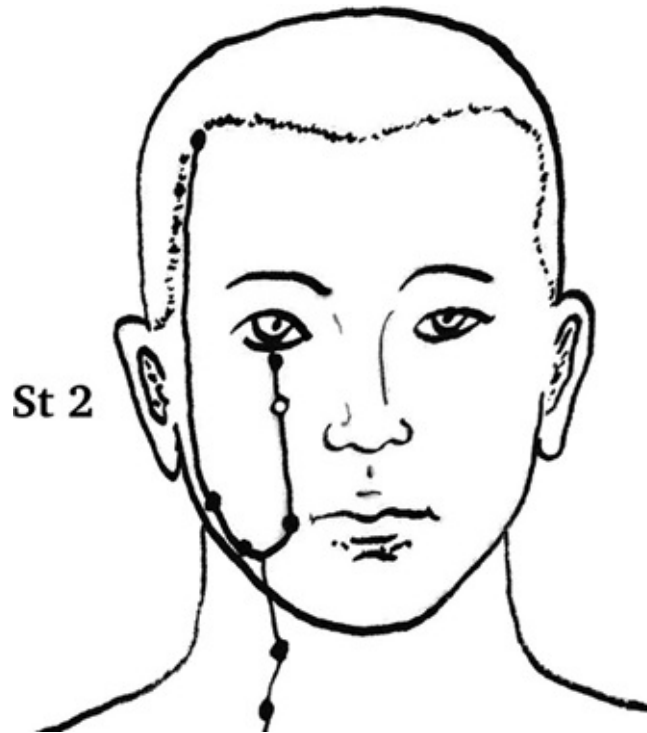


During therapies in my practice I noticed that problems with the hip often went along with a jamming of the jaw minor chakra. This can be explained by the fact that in the further course of the gall bladder channel the hip joint is supplied by this channel as well. In this case treating the jaw minor chakra proved to be very helpful as well.

Problems of the hip joint are often treated through this channel in Chinese Medicine. Releasing the jaw minor chakra can be integrated into pranic treatment for a quicker healing process.

Stomach 2

When treating chronic sinusitis there is an additional minor chakra below the eye. On the acupuncture point stomach 2 we find a very effective point responsible for the nasal sinuses. A patient who had also attended a basic prana course followed the instructions from the book “The Ancient Science and Art of Pranic-Healing” by Master Choa Kok Sui® to treat chronic diseases of the nasal sinuses. In addition she treated stomach 2.



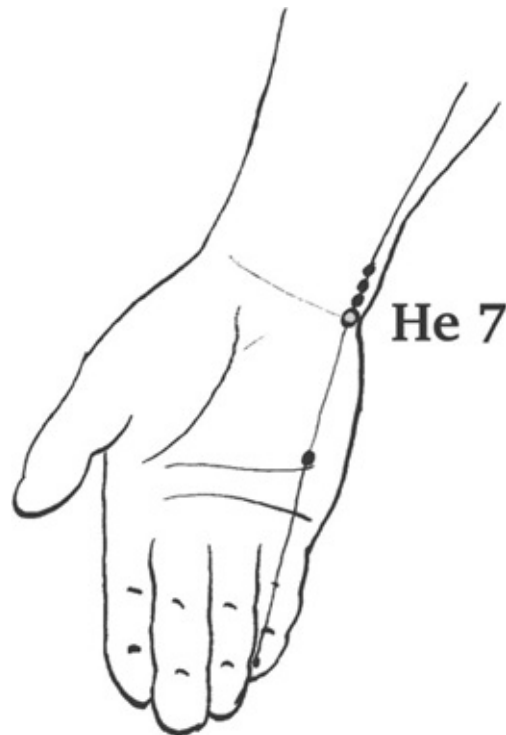
Her mucous membranes were quite damaged from a nine-month treatment with cortisone and antibiotics as well as a constant use of nasal spray and had become very sensitive. There was no improvement despite this massive therapy. Through self-treatment as directed by myself and occasional treatment in my practice she could stop taking medication without any problems after a short while.

Stomach 2 is called Sibai, which translates as “Four Brightnesses”. Being located below the eye it has a strong influence on the patient’s vision. It is used for treating illnesses of the eye like conjunctivitis or night blindness. Sometimes patients describe their vision as having a veil before their eyes. Here this point proves as extremely useful. It is located directly on the nerve exit of the nervus infraorbitalis, which explains its effect on trigeminal neuralgia.

Heart 7

The point heart 7 is called the road to happiness. It lies directly in the writh crease and is used with restlessness or depression. It is convenient in situations like exams or such, in which we experience extreme nervous strain.

Patients can easily activate this point themselves with light acupressure and so relieve stress in such situations.



Dantian

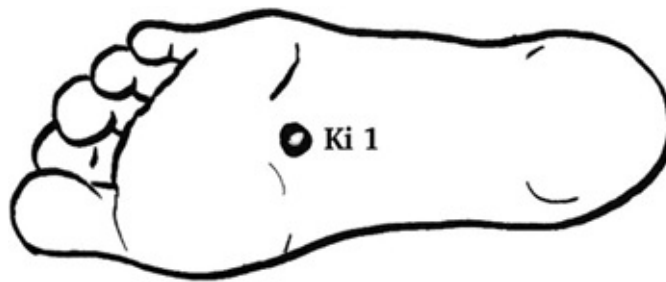
The dantian is a well known point from the Qi Gong, which is the target point of concentration or breathing in many meditations. It is located two fingers width below the navel. In the Qi Gong it is said that a golden Qi-ball is located at this point, which can be built up and activated by meditation. Some schools of the medical Qi Gong work with energy transmission from this point. It is reported that, to be able to transfer this energy, you have to activate the Qi-ball by concentrating silently on this point for 80 hours. Actual silence can often be achieved for only a couple of seconds in a meditation session. This makes charging this point an arduous task.

Master Choa Kok Sui® describes that golden prana is stored electric violet prana. If golden prana is transferred from this point in a session, it has to be refilled by meditation or Qi Gong. This is of absolute importance for risk of a strong loss of energy for the healer.

Kidney 1

The first point of the kidney channel “Yongquan – gushing or bubbling spring” is a very important point in the Qi Gong. A connection with the earth through this point is basic prerequisite for successful practice in every type of Qi Gong I’ve come across. The practitioner draws his power and stability from this point in Tai Chi as well.

The point is activated easiest by standing very consciously and concentrating on kidney 1. Doing this, you imagine the soles of your feet being anchored in the ground so the earth’s power can enter the body. This exercise is especially useful with deficiency diseases.



Lack of YIN

Chinese Medicine has another important explanatory model for symptoms underlying strong fluctuations.

We usually know diseases often being in only one place and causing trouble more or less constantly. An inflammation for example: It resides in one place of the body and usually causes the same symptoms constantly. On the other hand there are diseases showing highly fluctuating reactions. At one time there are strong symptoms, a short while afterwards the patients are symptom-free. Sometimes the alternating symptoms even contradict each other.

Contemplating YIN and YANG offers an explanation. YIN here stands for body substance, while YANG represents the function of this tissue. If the substance – the YIN – recedes, the resulting function cannot be maintained or controlled anymore.

Let's take a balloon as an example. Being inflated for the first time, the balloon easily withstands the pressure inside. If we inflate it several times the structure of the outer shell is damaged and the balloon takes on another form or even ruptures although the pressure is the same as before. A small change of the pressure results in a bigger balloon because the structure cannot withstand the pressure like before.

In more technical terms that means:

1. Lack of YIN causes a change in the system to have a stronger influence on the function.
2. The desired function can therefore be controlled much less.

We know this phenomenon from medicine. It is commonly known that a child reacts much stronger to medication than an adult. This stronger reaction does not only depend on the weight factor. We wouldn't need any pediatricians at all then. We would only have to convert the dosage for an adult according to the lighter weight. Actually children react much stronger to some medication than we would have suspected from the lighter weight.

We can observe the same with older people. It is common knowledge that diarrhea has a stronger effect on older people's health than with middle-aged persons. Medication has to be dosed differently than for younger persons here as well.

From the Chinese point of view we would see a lack of YIN in children and older people. The child hasn't developed the full YIN yet, it is merely a matter of body mass. Older people naturally experience a reduction of functional tissue.

As we can see, it is not only a matter of pure weight, the tissue has to be functional as well. Simply put there is a lack of YIN in diseases with greatly changing symptoms, which has to be restored.

We can recognize a weak YIN as well, when therapy only brings short-term improvement and no permanent success.

In pranic healing® we know the phenomenon of a chakra's diameter being increased, but its function being weakened or only to be controlled with big difficulties. During therapy I noticed that chakras being too large return to their regular size when energized heavily. YIN is hereby strengthened and so the function is improved.

TCM traditionally relies on herbal medicine in such cases. We try to rebuild the YIN's structure, in this case with the structure of the herbs. Energizing the chakras has two effects: On the one hand it directly increases the chakra's function and the effect on the tissue assigned to it. On the other hand the chakra's ability to absorb prana is fortified.

In addition to a purely energetic treatment, support through certain food or herbal formulas is useful. The YIN is supported excellently by pulses in particular. They contain a lot of minerals and protein, which nourish cells and tissue. Many kinds of nuts are suitable as well. Almonds are a favourite of many athletes. Don't worry about your weight. Nuts contain a lot of fat though, but when eaten unroasted with fats being available in their natural form, they take part in the metabolic processes and don't end up on your hips. Your body needs natural fat for the cell walls of each and every cell. Nonheated fats keep your arteries and veins flexible and prevents arteriosclerosis. The well known and much-loved trail mix provides essential fats and nutrients and is much more healthy than the usual snacks.

The most important remedy in Chinese Medicine, ginseng, possesses highly supporting and structuring qualities. The term panax ginseng, as it is correctly labelled, comes from the Greek word panax, which translates as universal remedy. Chinese Medicine deduces its effect on the entire body from its shape, which roughly resembles the form of a human. Literature distinguishes two forms of ginseng: red and white. The latter is simply dried ginseng root. The former, red ginseng, is furthermore specially processed. Repeatedly boiling it together with ginger makes the root turn red and changes its effect. The supporting effect fades into the background and the strengthening component emerges. Unfortunately this certainly leads to improvement of bodily sensations and so to more activity, but the effect is temporary. The improved feeling due to short-term support by ginseng only lasts a short while. It can be compared to fueling up an old car with kerosene and going full throttle without stopping. This is surely a lot of fun at first. But it will damage the engine in the long run and similar to the pistons it will use up your body's YIN if you take red ginseng for a long period.

The type of ginseng I found out to be most effective is Korean Il Hwa ginseng, which can be ordered via pharmacies. It is often wrongly offered as red ginseng. There is a persistent rumour in Germany that Korean ginseng is always red ginseng. This is not the case with the product mentioned above.

Of course there are some traditional recipes from Chinese Medicine which are helpful here. Prescribing those should be reserved for experts who are specially trained for prescribing those formulas. Please refer your patients to a competent therapist.

Strengthening of the body island

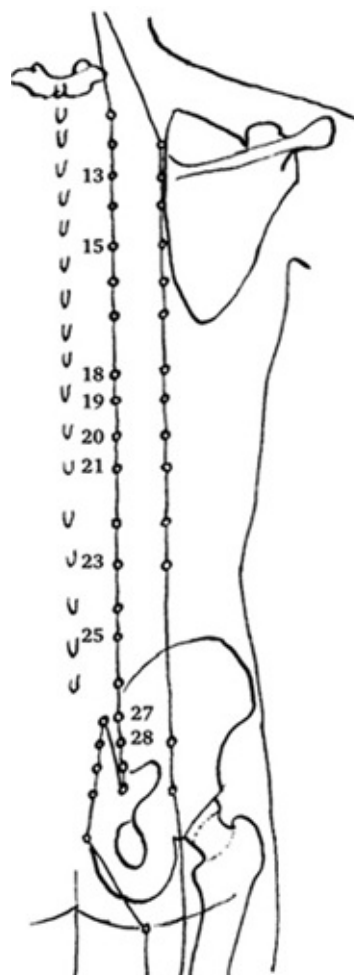
Especially in the event of a deficiency strengthening and refilling the body island is advisable. In TCM this is traditionally done with herbs. Administering herbal recipes should be left to experienced therapists who are familiar with the production and dosage of recipes.

Furthermore the body island can be filled energetically. Especially suitable are the so-called SHU (transporting) points. They are aligned on the bladder channel at the back of the patient.

The following chart gives us an overview:

Wood element	<i>Liver</i>	Bl 18	<i>Gall bladder</i>	Bl 19
Fire element	<i>Heart</i>	Bl 15	<i>Small intestine</i>	Bl 27
Earth element	<i>Stomach</i>	Bl 21	<i>Spleen</i>	Bl 20
Metal element	<i>Lung</i>	Bl 13	<i>Colon</i>	Bl 25
Water element	<i>Kidney</i>	Bl 23	<i>Bladder</i>	Bl 28

SHU points



In practice two possibilities have shown to be most effective:

The first one consists in energizing the related points with bright white yellow prana from the basic chakra. In his book “Advanced Pranic Healing – A Practical Manual on Color Pranic Healing” Master Choa Kok Sui® ascribes a regenerating function to yellow prana. Depending on the exhaustion of the body island it has to be energized with 10 to 15 breathes of air.

This type of energizing is the safest form for the healer.

The second possibility is energizing the relevant point with golden prana from the Dantian, a spot below the navel. It leads to faster regeneration of the body island, though the therapist must ensure a refilling of the golden prana inside the Dantian through meditation. Otherwise the therapist is in extreme danger of powerlessness.

In both cases the body island is sealed with golden prana after the energisation.

In energizing, purpose should lie on the body island and not the anatomical organ. Both seem to correlate most of the time, but it is not always the case. Chinese medicine works with the body as we perceive it, not with the anatomically correct conditions!

This can sometimes lead to misunderstandings. We can relate to it better if we consider the body island *spleen* still being present after a resection of the organ spleen. Naturally the spleen channel survives together with the body island. Thus the body island can be further energized and strengthened although the actual organ is not there anymore. For the energy always follows the purpose, it has to lie on the body island and not the organ.

Treatment of the channels

By means of pranic healing[®] we can treat channels along their entire length.

To do this we put one finger of one hand on the starting point of the channel. Then we put one finger of the other hand on the channel's end. The most feasible way is by means of remote treatment. We imagine the person being treated in smaller form right in front of us. By simultaneously concentrating on both fingers the channel's stream is stimulated in its entirety and pranic congestions are removed.

Energetic cancer treatment

I gave a lot of thought to the question if I should share my experience of energetic cancer treatment in this book.

Cancer is a very emotional topic, which can hardly be discussed without prejudice. Conventional medicine shows a lot of skepticism especially towards alternative cancer therapies. However, cancer therapy as practiced by myself is – if possible – seen additive to the conventional approach. There are herbal formulas for example, which can reduce side effects of chemotherapy to a minimum and improve the general condition dramatically. There is already a study from the United States about the reduction of side effects which presents significant differences achieved with additional prana treatment.

Due to mostly positive experience with energetic cancer therapy I am convinced that improving the patient's condition through pranic treatment is possible. That has encouraged me to write down my approach here.

Once in a while patients visit my practice and seek support with their illness. Due to the fact that in pranic treatment you need two healers per patient to protect the therapist and I hadn't known any other prana therapist at this time I merely tried to relieve the patient's tumor pains. I didn't even attempt to change the cancer itself. Nevertheless I was very tired and without energy a few days after the treatment. The patient was feeling a short-term improvement, but the pain quickly returned.

What did I do wrong? Did I estimate the energetic condition incorrectly?

I have thought about the energetic condition of each new patient for a long time. I tried to develop a different approach which didn't leave me, as the therapist, without power and promised sustainable recovery for the patient. For a better understanding I start with describing how the cancer patient's energetic condition is presented in the works of Master Choa Kok Sui®.

There it is described that the basic chakra, which contains the structural energy, building and preserving cells and structure of the body, is pathologically enlarged and stimulates cells to grow abnormally. On the other hand, the ajna chakra, which should control all other chakras, is diminished. It cannot control the excessive energy of the basic chakra anymore.

This imbalance is the energetic cause of the cancer (for a simpler depiction this is reduced to a minimum and does not show the complete situation).

With an enlarged basic chakra we should however expect a different condition of the patient. He would be supposed to be full of drive, with enough energy to make new plans – in short, we should be confronted with a patient bursting with strength. Unfortunately this is not the case with cancer patients. Their weakness forces them to make use of the energy of the people around them. The whole aura can only be felt with a lot of difficulty. It is – if at all – palpable very close to the body.

But how is this compatible with the enlarged chakra? The answer lies in the theory of Chinese Medicine. As described before in considering loss of YIN, the low level of YIN can lead to paradoxical symptoms.

The weakened structure of the basic chakra cannot control the structuring energy lying within anymore. So it is a fake strength, originating from a deep damage. Based on these considerations therapy would have to be strengthening the basic chakra. And in fact the basic chakra reacts to being heavily energized by normalizing its size. It can resume its self-regulation and returns to a normal and stable size. The patient feels stronger over time and the therapist is not as exhausted by the process. Eventually we give the patient the energy needed, he is thus not forced to “steal” it any more.

This therapy follows a form of cancer treatment practiced in Korea. Patients are treated with high doses of ginseng. Master Choa Kok Sui® already writes in his book “The Ancient Science and Art of Pranic-Healing” that ginseng is synthetic Qi or prana. It would be expectable that a strong energizing through ginseng resulted in enlarging the basic chakra. But the opposite is the case again. Ginseng supports the structure, which causes the chakra to return to its natural form.

In my practice the course of the procedure is as follows:

1. General sweeping with electric violet.
2. Cleansing the tumors with electric violet with the intention of erasing all negative programs and emotions.
3. Cleansing all chakras with electric violet with the intention of erasing all negative energies, programs and emotions connected to the cancer. I begin with the basic chakra and end with the crown chakra. This happens on a physical, emotional and ethereal level.
4. Energizing the basic chakra with golden prana from the crown and heart chakra to support the chakra's structure.
5. Energizing the back heart chakra with golden prana to strengthen the chakra.
6. Energizing the ajna chakra with golden prana to strengthen the chakra.
7. Cleansing of the right hemisphere of all negative programs and emotions.
8. Energizing the right hemisphere with golden prana.
9. Instructing the tumors to dissolve completely by using your own ajna chakra.

This treatment should be performed at least twice a week. Usually the patient's condition improves very quickly.

In all my previously performed treatments I have achieved good results. The numbers of treatments is not high enough for any statistical statement. I would be happy and grateful if operators shared their experience with me.

In my practice energetic treatment functions as merely additional way supplementary to traditional medicine. Suspending or completely doing without familiar therapies is not advisable without reliable numbers for ethical reasons.

Further examples of treatment

Gonarthrosis

Gonarthrosis is a widely spread disease. Unfortunately traditional medicine does not offer any way of treatment. From Chinese Medicine's point of view this is a decreased function of the stomach channel – it is identified as a “cold disease”. This “cold” restricts supply of the knee joint, which damages the structure in the long run. If supplying the knee via the channel is increased again, this leads to a regeneration of the knee.

In treatment special attention lies on the solar plexus chakra. It has to be thoroughly cleansed and additionally energized with some light white red prana.

Patients often don't chew their food enough. They tend to eat very fast and hastily. Please point that out to the patients. Furthermore they should avoid cold food. It cools down and so the function of the stomach channel as well.

1. General sweeping
2. Cleansing the solar plexus chakra with light white green and light white orange prana.
3. Energizing the solar plexus chakra with light white green, light white orange and a bit of light white red prana.
4. Cleansing the basic chakra with light white green and light white orange prana.
5. Energizing the basic chakra with light white green and light white orange prana.
6. Cleansing the sex chakra with light white green and light white orange prana.
7. Energizing the sex chakra with light white green and light white orange prana.
8. Cleansing and Energizing the corresponding minor knee chakra with light white green and light white orange prana.

Treatment should be performed once, better twice a week until the patient is free of symptoms.

Sinusitis

If we take a look at the energetic cause of sinusitis compared to gonarthrosis, we can find a lot of similarities. Both are located on the same channel and both diseases are caused by a reduced function of the *stomach*. So treating those diseases is similar too. As mentioned before, acupuncture point stomach 2 is treated like a minor chakra here.

1. General sweeping
2. Cleansing the solar plexus chakra with light white green and light white orange prana.
3. Energizing the solar plexus chakra with light white green, light white orange and a bit of light white red prana.
4. Cleansing the back heart chakra with light white green and light white violet prana.
5. Energizing the back heart chakra with light white green and light white violet prana.
6. Cleansing the ajna chakra with light white green and light white violet prana.
7. Energizing the ajna chakra with light white green and light white violet prana.
8. Cleansing and Energizing the point stomach 2 with light white green and light white orange prana.

Teeth grinding

As discussed while looking at the jaw minor chakra, the gall bladder channel runs along the m. temporalis. In the microstructure of the organs the *gall bladder's* function is providing harmonic flow. If this is not possible, the energies will come to a halt and so cause an oversupply of energy which unloads as teeth grinding.

The gall bladder channel starts near the temple minor chakra. It is absolutely necessary to treat this chakra along with the gall bladder channel.

1. General sweeping
2. Cleansing and energizing the solar plexus chakra with electric violet prana.
3. Cleansing and energizing the *gall bladder* with electric violet prana.
4. Cleansing and energizing the temple minor chakra with electric violet prana.
5. Cleansing and energizing the jaw minor chakra with electric violet prana.

Twitching of the eyelid

In tense situations we often experience a very peculiar symptom: uncontrollable twitching of the eyelid.

It arises very close to first point of the gall bladder channel. This symptom especially occurs in situations of stress or tension. So even without referring to its location the connection to the wood element is made clear.

1. General sweeping
2. Cleansing and energizing the solar plexus chakra with electric violet prana.
3. Cleansing *liver* and *gall bladder* with electric violet prana with the intention of erasing all thoughts of stress.
4. Energizing *liver* and *gall bladder* with electric violet prana.
5. Cleansing and energizing the temple minor chakra with electric violet prana.
6. Cleansing and energizing the throat chakra with electric violet prana.

Distinction back pain

From the Chinese point of view back pain can be caused by three channels. The most important one is the bladder channel. It starts at the middle of the eye brows and runs along the head from there. At the lower edge of the skull it parts and runs in two parallel strands next to the spine down to the buttocks and from there on down the back of the leg. The two strands reunite in the hollow of the knee and run down to the little toe. It is said that the bladder channel governs the back. A point that is often sensitive to pressure pain in the back is bladder 40 (located in the middle of the hollow of the knee). It is determined by the bladder channel. If the pains get worse when bending forward, our attention has to be directed at the bladder channel.

The second channel that can be affected is the gall bladder channel. It runs from the outer edge of the eye brow back to the side of the skull. Its further course runs along the side of the body, on the leg where the pants seam is up to the fourth toe.

When the patient bows his head and turns it to the side, the pain in the back will intensify if the gall bladder channel is affected.

The last channel that plays a role in back pain is the stomach channel. It runs from the lower edge of the eye hole across the face and from there across throat and chest.

On the legs it runs at the front into the second toe. If it is affected, the pain in the back will intensify when the patient leans back or overextends his neck.

Treatment consists of cleansing and energizing of the basic chakra and solar plexus chakra as well as local cleaning of the spine. Additionally the whole of the affected channel is treated by putting a finger on the starting point and the end point of the channel concerned in remote treatment. That strengthens the flow in the channels and the channel is opened up.

I scan the spine for blockages with two fingers in nearly every treatment. Pranic congestions in one segment provide information on disturbed body islands. Emotional topics, which for their part evoke blockages in the spine, become apparent through knowledge of the SHU-points.

Jammed coccyx

A special form of back pain is often confused with ischialgia. Here the bigger part of the pain usually lies on the tail bone, sometimes on only one side of the pelvis.

In his book “Kursbuch Traditionelle Chinesische Medizin” (Course book for TCM) Dr. Johannes Greten describes this disease as a cramping of the “tail-wagging muscles”. The tail bone is a stunted relic of a tail. To be able to move, it was held by muscles, which are still existent. By strongly holding back personal needs – a dog would retract its tail or put it between its legs – the affected muscles can cramp. This posture expresses as pain, which can easily be confused with ischilgia.

1. General sweeping
2. Scanning the solar plexus chakra according to the elements' quality. Usually heavy jamming in the area of the wood element.
3. Cleansing and energizing the solar plexus chakra with electric violet prana with the intention of removing all negative and paralyzing thoughts.
4. Cleansing and energizing the *gall bladder* with electric violet prana.
5. Cleansing and energizing the throat chakra with electric violet prana.
6. Cleansing and energizing the jaw minor chakra (usually one side is heavily jammed).
7. Cleansing the basic and spleen chakra with electric violet prana.

Resolving the situation is essential to a permanent freedom of symptoms.

Distinction tinnitus

In Chinese diagnostics two fundamental kinds of ear noise are distinguished.

In the wood element high frequency whistling ear noise can occur, in the water element this would be a swooshing noise.

1. General sweeping
2. Cleansing the solar plexus chakra with light white green and light white violet prana.
3. Energizing the solar plexus chakra with light white green and light white violet prana.
4. Cleansing the ajna chakra with light white green and light white violet prana.
5. Energizing the ajna chakra with light white green and light white violet prana.
6. Cleansing and energizing the jaw minor chakra with light white green and light white violet prana.
7. Cleansing the affected body island (with whistling ear noises usually *liver* or *gall bladder*, with swooshing noises the *kidney* is affected).
8. Cleansing the affected ear with light white green and light white violet prana alternatingly.
9. Energizing the affected ear with light white blue prana with the intention of minimizing the ear noise.
10. Alternate between points 7 and 8 for at least 30 minutes.

Treatment should be performed twice on the first day, after that it should be performed once every day until the ear noise vanishes.

Should this treatment not lead to any success, pain memory in the nerves and in the brain must be scanned. Jammed areas can often be located there. Erasing pain memory is done with electric violet prana. This approach is also very successful with chronic pain.

Self Care Tips for therapists

Western medicine makes use of a series of hygienic measures to make sure the medical staff doesn't get ill on the job. There are training courses for special movements protecting your back and joints and a range of technical aids making work easier.

Taking energetic connections of diseases seriously means prevention in this field. Pranic healing[®] according to Master Choa Kok Sui[®] lists this as absolutely essential already in the beginners' courses.

Bowls of salt water are used to dispose of the energies. Hands are washed with salt water and the therapist separates himself from the patient's energy after treatment. Salt bathes serve the energetic cleansing of the aura. Smoke and sounds clean the treatment rooms.

Meditating regularly – especially twin heart meditation – helps strengthen the aura and stabilize the energetic body.

Golden Ball Qi Gong

In Chinese medicine the same purpose is served with physical exercise like Qi Gong. Next to twin heart mediation I personally practice yoga and arhatic yoga, a technique specially developed by Master Choa Kok Sui®.

Beyond this I practice a little sequence of exercises that does not take too long and can easily be integrated into you daily routine.

You start with a steady stance, concentrate on the point kidney 1 and imagine your feet being firmly rooted in the earth. You gain power and stability through your connection to the earth. To make the connection even stronger you concentrate on your feet while exhaling and transport the earth's energy through your feet to the body's core.

After making this connection you gather your concentration at the crown of your head. A golden connection is said to lead from here straight to the heavens. You are supposed to get into contact with your ancestors through this point. They serve as a symbol for omniscience. Increase this connection by concentrating on the top of your head while exhaling. Imagine golden prana flowing into your aura and your body replacing anything dark.

Inhale gold and exhale black.

Inhale health and exhale illness.

Inhale gold and exhale black.

Hold your hands in front of your body at your navel's level like you were holding a golden ball. This golden ball touches your dantian with one point. With every breath the ball is getting stronger and brighter. Below the dantian a golden ball resides in your belly. Now push the golden ball backwards, so the center of the ball between your hands and the center of the ball below the dantian lie on one point.

Exhale and inhale deeply a couple of times and be aware of the golden thread at the highest point of your head.

Place your hands on top of each other on the dantian. This closes the channel system and stores the energy in the dantian.

Performed regularly this little exercise only takes a few minutes. It stores golden prana in the dantian and so increases your intuition and your healing powers.

Instant-meditation

Those of you who still don't find time for the previous exercise can turn to "instant-meditation". When time is of the essence and you have to find your centre again, the following exercise comes in very handy:

Close your eyes and, with one hand, reach into the space in front of you. There is a small golden pearl, as big as a marble. Take it with thumb and index finger and move it along your head directly above your crown chakra. Simply drop the golden pearl – through your crown chakra, your head, your throat, down to your heart chakra.

Imagine throwing a golden ball into a well, like in the fairy tale of the frog prince. The water on the bottom of the well represents the bottom of your heart. When the golden ball touches the surface of the water, your heart and mind are instantly filled with calm.

For a moment you experience a deep relaxation in a matter of seconds!

Enjoy the peace and quiet.

Further reading and seminars

I can recommend every book on pranic healing[®] by Master Choa Kok Sui[®] without any exception.

The books of Master Sai Cholleti reveal deep spiritual wisdoms.

Also the books of Master Stephen Co are extremely powerful tools in pranic healing[®].

All classic acupuncture points and channels along with their effects are thoroughly described in the “dtv-Atlas Akupunktur” by Carl-Hermann Hempen or comparable acupuncture books.

“The theoretical foundations of Chinese Medicine” by Prof. Manfred Porkert presents the relations in TCM as accurately as no other book.

You can find seminars on pranic healing[®] in your area on the internet: www.prana-heilung.de or www.globalpranichealing.com

My seminars on Energetic Chinese Medicine and pranic healing[®] can be found at www.prana-heilung.info. You can learn more about my practice there as well.

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