

Asian Healing Course Outline

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Introduction

This workshop is an introduction to traditional Asian Bodywork Therapy.

The scope of the course includes fundamental theories on the Asian approach to massage bodywork and basic hands-on methodologies on practical applications for maintenance, prevention, and treatment of chronic conditions.

Students will become familiar with alternative methods for diagnosis and assessment that are commonly applied with Traditional Chinese Medicine.

Students will also learn some of the natural, non-intrusive methods popular among Asian Healing modalities.

Keeping your hands and body healthy

To massage practitioners and other bodyworkers, self-maintenance means keeping their hands and bodies healthy and preventing injuries and deterioration from the daily workload of performing compression, kneading, stretching, and other physical techniques for long hours. Proper postures and execution of techniques are fundamental to the preservation of the practitioner's body. The rules of thumb are:

- ◆ Warm up before providing the bodywork and loosen up after the session
- ◆ Always use your body weight to apply pressure
- ◆ In standing position, keep a straight lower back
- ◆ Always drop the shoulders and elbows when extending your arm
- ◆ When apply pressure with hands, keep the fingers as close together as feasible

Hand Maintenance

To keep your hands agile and free from injuries, apply friction on two pressure points: The PC8 (PeriCardium) near the center of your palm and the LI4 (Large Intestine) point near the base of your thumb. In addition, apply acupressure compression on the carpal bones and the ulna nerve. Extraction and manipulation on the thumbs and knuckles.

Massage Anywhere

When you are traveling, or in a situation when there is no access to medical facilities or equipment, you can apply these simple, quick, and effective techniques for temporary relief of pain and discomfort.

- ◆ Relief of shoulders and upper back tightness (1-min)
- ◆ Relief of head, shoulder, and upper back (3-min)
- ◆ Relief of upper body, from head to lower back (5-min)

Self-Maintenance: the Full-Body

- ◆ Starting from the head, "dry-comb" the hair.
- ◆ Massage GV20 (Governing Vessel)
- ◆ Two points on the eyebrow: TB23 (Triple Burner) and BL1 (Bladder) and BL2
- ◆ Gently apply petrissage on the tissue under the eyebrow
- ◆ LI20 (Large Intestine) on both sides of the nostril
- ◆ The Temporo-Mandibular joint
- ◆ The hands (See Hands Maintenance)

- ◆ The Sternum, the Diaphragm
- ◆ The Abdomen: circular motion around the navel - clockwise for male; counter-clockwise for female
- ◆ The kneecap: one point above the kneecap and two points right below the patella bone
- ◆ Bottom of the foot: KI1 (Kidney)

The techniques offered in this class are primarily derived from Acupressure, Tui-Na, and Ayurvedic Bodywork (Structural Manipulation)

Tui-Na – “Tui” means push, and “Na” means grasp. Tui-Na is the technique for relaxing and strengthening tissues and tendons. It is a deep-tissue massage primarily using effleurage and petrissage.

Acupressure - Applying the same principles as Acupuncture but performed without the needles. It is non-intrusive, and requires no medication. Acupressure manipulates pressure points to channel energy through the entire body for the maintenance of health, in addition to treatment and prevention of chronic ailments

QiGong – Energy development and channeling through meridian lines in the body. The form of bodywork treatment

*taught in this class will require the study of “internal energy” or qi. Qi-Gong literally means the practice of energy. This discipline is often referred to as “**Internal Alchemy**” – development of energy through meditation and calisthenics practices. See the “**Golden Elixir**” webpage by **Fabrizio Pregadio** of Stanford University for an introduction to the Taoist QiGong tradition: <http://www.goldenelixir.com/jindan.html>*

***An-Mo** – “An” means pressure, and “Mo” means touch. An-Mo is the methodology of applying pressure on muscles and tissues.*

***Structural Manipulation** - Assisted movement to improve range of motion and promote circulation between connective tissues.*

These are effective techniques for the

- ◆ Prevention
- ◆ Relaxation
- ◆ Maintenance
- ◆ Treatments for common chronic ailments:

Allergy, Asthma, Back Pain, Depression, Digestive Disorders, Fibromyalgia, Frozen Shoulders, Insomnia, Migraine Headache, Myofascial Pain, Rheumatoid Arthritis, Sciatica, Sports Injuries

This workshop will focus on the fundamentals of

- ◆ Acupressure and Tui-Na techniques using your fingers, palm, knuckles, fist
- ◆ Physical Manipulation of joints and structure
- ◆ External application of kitchen-quality herbs such as ginger in therapeutic bodywork
- ◆ Techniques for relaxing tight muscles
- ◆ Treating joint and nerve pains

Principles of Asian Bodywork

- ◆ Holistic approach: maintaining health and treating illness from the perspective of Life as a Whole
 - The Lifestyle
 - Eating and Sleeping Habits
 - Working Habits
 - Relationships
 - Inheritance and Environment
- ◆ Power of Self-Healing: the body has all the tools and ingredients for health and treating illness
- ◆ Objective is help boost the body's potentials for self-healing; Asian bodywork modalities always induce some pain, in order to get the body's system to respond with release of chemicals and hormones for healing.

- ◆ A healthy body, in Asian Medical terms, is balanced in body, mind, and spirit.
- ◆ In terms of the physical body, balance means the equilibrium of energy.
- ◆ Traditional Chinese Medicine defines 3 distinct types of energy:
 - Jing - the seed or elemental energy. These are the estrogen, testosterone, and other hormones related to reproduction. These are fundamental to the cultivation of the healing energy.
 - Qi - or Chi, the healing energy ("Golden Elixir").
Developed from the elemental hormones for reproduction.

This is the energy used in all forms of Asian healing: acupuncture, acupressure, shiatsu, reflexology, etc. It traverses the entire physical body through meridian circuits and covers all internal organs and body parts.

- Shen - the spiritual energy. After the Qi is circulated through the meridians, the energy equilibrium is achieved. Shen may be manifested in forms of light and sound.

The Five-Element Theory

- ◆ Body types, herbs, environment, and treatment methods are categorized generally into 5 Elements: Wood (East), Fire (South), Metal (West), Water (North), and Earth (Center)
Quick notes on the relationship between the 5 Elements and positions:

The above relationship is valid only in the Northern Hemisphere, where North is leading towards North Pole and South is towards the Equator. If you are in the Southern Hemisphere, this relationship is reversed: North is Fire (Equator), South is Water (South Pole).

There are 2 types of Earth properties: The 4-Aspect Earth and the Standalone Earth. The 4-Aspect Earth means the inclusion of the Wood, Metal, Water, and Fire properties, whereas the Standalone Earth is pure Earth.

- ◆ Equilibrium means having the properties of all 5 Elements in optimal balance – there is no significant lack or excess in any of the properties.
- ◆ Applying treatment for illnesses varies on the body type and the methodology.

As an example: A person with significant Fire property would require herbs with Water property, if the goal of the treatment is to balance the element (water mitigating fire), and would

require herbs with the Wood property, if the treatment is to boost the element (wood fueling fire). In some cases, if the water-based herb is not available, or the goal is to cut down a bit of excessive Fire, metal-based herb can be substituted (fire is wasted in melting metal).

We all know ginseng is an energy-boosting herb, and green tea is an anti-oxidant. However, these can only be applied on people with the proper body type. A cold-based person should use Korean or Chinese ginseng, which is heat-based, whereas a heat-based person should use North American ginseng. This is a recommendation, not a binding rule, since other herbs can be added to help boost or mitigate certain undesirable properties in the herbs.

Even though green tea has some health benefits, it is extremely cold-based and should be avoided by a cold-based person.

Meridian Theory

Traditional Chinese Medicine defines 12 Main Meridians and 8 "Odd or Strange" Meridians. These are related to internal organs and other body parts.

- Lung Meridian (Yin, Metal)
- Large Intestine Meridian (Yang, Metal)
- Stomach Meridian (Yang, Earth)
- Spleen Meridian (Yin, Earth)
- Heart Meridian (Yin, Fire)
- Small Intestine (Yang, Fire)
- Bladder Meridian (Yang, Water)
- Kidney Meridian (Yin, Water)
- Pericardium Meridian (Yin, Fire)
- Triple Burner Meridian (Yang, Fire)

- Gallbladder Meridian (Yang, Wood)
- Liver Meridian (Yin, Wood)

Some quick notes on the nature of Meridians:

Yin and Yang literally translates into “negative” and “positive”, respectively, but not in the sense of “bad” and “good”. In practice, these describe the quality of the property. In most cases, Yin denotes recessive, hidden, quiet, or weak attributes, whereas Yang denotes dominant, open, exuberant, or blatant properties. For example: A blade of grass is of Yin Wood property, when a Sequoia tree is of Yang Wood property.

The 8 Odd Meridians

- ◆ The Conception Vessel (Yin)
- ◆ The Governing Vessel (Yang)
- ◆ The Thrusting Vessel
- ◆ The Belt Vessel
- ◆ Yang Regulatory Channel
- ◆ Yin Regulatory Channel
- ◆ Yang Connecting Channel
- ◆ Yin Connecting Channel

The 8 “Strange”, or “Odd” Meridians are the main transports of energy supply to the 12 meridians. These are the essential pathways for the process and development of internal alchemy:

- *the cultivation of the Jing*
- *the transformation of Qi*
- *and ultimately, the manifestation of Shen – the Spiritual Energy*

A quick note on the Odd Meridians:

Why are these meridians called “strange” or “odd”? Personally, I believe this is the result of some general misunderstanding and sloppiness in classification. In general, these meridians are considered strange, because, unlike other meridians, they do not relate to any internal organs and do not contain pressure points of their own. However, this is not true with the Governing Vessel and the Conception Vessel, which do have their own pressure points. So, in many literatures, the Governing and

Conception Vessels are grouped with the 12 Meridians and they are classified as the 14 Meridians. Many acupuncturists also refer to the 8 meridians as “Odd”, in the sense of “even and odd”. The reason for that is largely because the Governing Vessel, Conception Vessel, Thrusting Channel, and the Circular Channel are all singular entities whereas the 12 Meridians all come in pairs (left side – right side). However, the Regulatory and Connecting Channels do have left-right pairs. So, they should not be lumped together as Odd Meridians.

At any rate, whatever names you want to call these, the 8 Odd Meridians are essential in the energy channeling process, which is the foundation of Asian health work. The 8 Odd Meridians are usually studied and treated separately from the 12 Meridians from the perspective of energy development (Internal Alchemy).

A Short Note on Energy Healing

Healing with energy (or Qi) is a long tradition that can be dated back thousands of years. The practice is based on the theory that Qi is the essence of life that sustains all the functions of the body. Therefore, Qi can be developed, preserved, and enhanced for self-preservation, and at a higher level, for healing. However, the cultivation and development of the healing energy is a rigorous and sophisticated discipline. Over the centuries, different approaches and training methodologies have been developed and propagated. In very general terms, these methodologies can be categorized as follows:

◆ In terms of philosophy:

- The Open Practice – most traditional Buddhism, Confucianism, Medical practices fall into the category
- The Hidden Practice – Tantric (Tibetan) Buddhism
- Half-Open and Half-Hidden – Taoism (Daoism)

◆ In terms of approach:

- The Purist approach – most traditional Buddhism, Taoism, Confucianism, and Medical practices fall into this category.
- The Coupling approach – Tantric Buddhism and some Taoist Schools fall into this category.

◆ In terms of training:

- Through active Movements
- Through static Stances
- Through static Sitting – i.e. the Lotus Position many people are familiar with
- Through Deep Sleep

De-Mystifying Energy Healing

- ◆ If you have a million dollars, it will only take a few hours (or less) for anyone to show you how to spend your money. This begs the question: How do you get the million dollars in the first place? Unless you are already rich, for most people, it takes a long and laborious process to make that amount of money.
- ◆ Similarly with Healing Energy – it cannot be developed for healing over the course of a few hours, few days, or even few weeks. If someone offers a short-term class to teach singing and dancing, and promises that the student who has no background will obtain the skills of a professional singer or dancer by just coming to class for a few hours for a few days, or even few weeks, you will probably laugh at the

teacher's claim. However, if a teacher offers a weekend seminar to turn students into healers, many people will fall for that.

Think about this for a moment: Is healing that much easier than singing or dancing professionally? Even the most basic certified massage therapy program requires hundreds of hours.

- ◆ The million dollar question, literally, is “how do you develop the healing energy in such a short time?” Some instructor would like you to believe healing energy comes from Nature and it is all around us. Simply put: this is not true. Even if there is energy around us, it cannot be used for healing unless it is first processed by the human body, much like

food and nutrition. Similarly, water falls, windmills, sunlight all generate energy. However, the raw energy cannot be used directly on your appliances; it has to be harnessed, processed, and controlled before it can be used for your TV or refrigerator. Otherwise, why can't the patient receive energy directly from Nature, instead of having to go through a "healer" or "medium"? Ie. If you can breathe the air on your own, why pay someone else to put air in a bottle and give it to you?

- ◆ The Healing Energy is developed from the essential elements inside the body. The ancient Taoists likened the human body to a cauldron, where you gather and process all the necessary ingredients to cause catalytic reactions. The process of transforming the essential ingredients into useful Healing Energy is sometimes referred to as Internal Alchemy. It is a long and laborious process (not unlike

saving up a million dollars) that requires proper and diligent training and persistent practice over a very long period of time (in most cases the training amounts to decades).

- ◆ You go see a Western doctor for a headache, and the doctor prescribes to you a certain medicine as remedy. The next time, you have an infection in the stomach, and you go see the same doctor. The doctor prescribes the same medicine as last time. The next time, you contract a virus, you go to the same doctor and he again prescribes the same medicine. At this point, you are probably wondering what medicine your doctor is prescribing for curing any and all diseases. Is there such thing as a panacea that can treat everything effectively? Strangely, when so-called “energy healers” apply the same method for treating everything, few people have the good sense to question the validity and logic of the process.

- ◆ Similarly with Energy Healing – the application of the methodology varies greatly depending on the illness, the body type of the patient, and symptoms. The practice must be combined with solid fundamental understanding of the Meridian and 5-Element Theories, in addition to sound knowledge in Anatomy and Pathology.

In other words, Energy Healing is not random, or “intuitive”, as some claim. It is methodical and systematic. The effects of the energy are felt immediately with the application. If the process cannot be explained rationally and logically, it is probably not effective. A methodology can be taught and learned only if it can be explained. If a methodology cannot be transmitted effectively, it is not very useful for the majority of the population.

Name	Latin Name	Properties	Purpose	Application
Asian Ginseng	Panax Ginseng	Heat-Based, Bitter	Boosts energy, stamina, autoimmune functions, improves circulation, warms body	Brewed for long hours in water; taken hot; best for cold-based body type – people with cold hands, cold feet, deficiency in circulation, elderly people with chronic fatigue
American ginseng	Panax Quinquefolius	Cold-Based, Bitter	Boosts energy, stamina, autoimmune functions, improves circulation, balances internal body heat	Brewed for long hours in water or in soup with meat and other ingredients; taken hot; best for heat-based body type – people with oily skins, who gets sore throat from deep- fried food.
Chinese Almond	Prunus Armeniaca	Warm, Mildly Toxic	Nourishes the lungs and upper respiratory tract, treats mild coughing, asthma, constipation	Usually combined with other ingredients in soup or desert.
Chinese Yam	Rhizoma Batatatis	Neutral, Sweet	Improves spleen, stops diarrhea, nourishes the lungs and kidneys	Always used in combination with Dong Guai, Ginseng, Ginkgo Nuts in soup.
Chrysanthemum	Chrysanthemum	Mildly Cold- Based, Bitter-Sweet	Clears the lungs and liver; treatment for mild coughing, dried eyes, sinus allergy	Can be used alone or with tea leaves. Brewed in hot water for several minutes. Used with sugar or honey.
Dong Guai	Radix Angelica Sinensis	Mildly Heat- Based, Bitter	Invigorates blood quality and circulation, treats anemia, promotes intestinal conditions and bowel movement, alleviates menstrual cramps	Brewed for approximately an hour or more, often with Lycium Berries and Long-An, Red Dates for promoting blood quality; a popular remedy for women with iron deficiency, menstrual problems, and chronic fatigue

Common Name	Latin Name	Properties	Purpose	Application
Ginger Root	Zingiber Officinale	Mildly Heat-Based, Bitter	Improves functions of lungs, spleen, and stomach; treats inflammation, infection, excessive “wind” and “dampness” in the body	Can be used externally and internally. Combined with tea or part of a meal.
Ginkgo Nuts	Semen Ginko	Neutral, Mildly Toxic seed stem	Improves lung conditions, treats asthma, coughing and dampness; improves memory.	With seed stem taken out, can be used in soup or meal.
Lily Bulb	Lilium Tigrinum	Mildly Cold-Based, Bitter-Sweet	Nourishes the lungs and upper respiratory tract, treats mild coughing, improves kidney and heart functions	Usually combined with other ingredients in soup or desert.
Long-An	Dimocarpus Longan	Heat-Based	Improves blood circulation, treats insomnia and neurasthenic neurosis	Like a candy, Long-An can be eaten as is, or used in soup or desert.
Lotus Seed	Nelumbinis Semen	Neutral, Bitter-Sweet	Improves heart, spleen, and kidney functions	An Asian favorite for food, soup, desert, candy, often prepared as a paste in pastries and cakes.
Lycium Berries	Lycium Barbarum	Mildly Heat-Based. Sweet	Improves circulation, nourishes kidneys and protects the liver. Improves vision, helps alleviate dizziness from anemic conditions	Commonly used in soup with Dong Guai and Long-An. Can be prepared with meat and vegetables or cooked on top of rice for additional healing property.

Common Name	Latin Name	Properties	Purpose	Application
Red Dates	Jujuba, Zizyphi Fructus	Warm, Sweet	Improves circulation, treats insomnia, strengthens spleen and stomach; improves chronic fatigue.	Commonly used in soup and meal. Can be made into a paste for filling in pastries and cakes.
Scallion Head	Allium	Warm, Bitter	Improves lung and stomach functions	Mostly used in meal and soup, can be a mild laxative when combined with honey
Sha Shen	Glenhnia Root	Mildly Cold-Based	Improves digestive system, promote body fluid circulation	Always used in combination with Dong Guai, Ginseng, Ginkgo Nuts in soup.
Solomon's Seal	Polygonatum	Neutral, Sweet	Nourishes stomach and intestines, alleviates mucus	Always prepared with other ingredients in soup and desert
Tian Qi	Panax Pseudoginseng	Warm, Bitter Sweet	Nourishes liver, stomach, intestines; stops external bleeding; alleviates pain, swelling, bruising	Can be used topically in powder form. Cooked in soup with chicken or other fowls. Can be used in medicinal alcohol

A sample tonic recipe for boosting energy and circulation:

Red Dates: 10 – 12 pieces
Lycium Berries: ½ oz – about 20 berries
Dried Long-An: ½ oz – about 5 – 7 pieces

Put ingredients in a cup. Pour 16 fluid ounces of boiling water. Cover cup and let it brew for 5 minutes.
Add sugar or honey for sweetening. Drink as tea.

Effects: Treats anemia, cold hands and cold feet, chronic fatigue, dry eyes, dizziness, tension headache.

Pressure Points

Pressure Points are gates and switches on Meridians. By treating appropriate Pressure Points, energy can be triggered and directed through certain Meridians for boosting the energy circuit. There are over a thousand known pressure points in Traditional Chinese Medicine. About 300 of these are used commonly for Acupuncture, Moxibustion, Acupressure, Shiatsu, and Tui-Na.

- ◆ Moxibustion is the burning of dry moxa leaves on top of or near pressure points to induce heat and energy to channel through meridians. It is a very common practice in Asia, often combined with Acupuncture practice.
- ◆ Fire-Cup: Placing a vacuum cup made of glass, porcelain, or bamboo on top of tight and sore tissues. The vacuum causes the tissues to be pulled up, and toxins are released through the pores of the skin. It is called Fire-Cup because in the old days, the vacuum is created by burning off the oxygen inside the cup while holding it upside-down. Now a hand-held pump can be used to release the air in the cup to cause the suction effect.
- ◆ QuaSha: A common practice in Southeast Asia for treating headaches, influenza, general body tightness and aches. A round, dull object is used to apply a scraping motion on and around the affected area. It is similar to the stripping on racehorses to relieve muscle fatigue. However, QuaSha is applied not only on muscles, but connective tissues, bones, joints, pressure points

The "SLAP" Principle and Process

Conventional Western bodywork proposes the "SOAP" - Subjective, Objective, Assessment, and Plan - process for evaluation before any treatments. The Asian practice is actually a standard procedure rather than abstracts:

- ◆ Seeing - Observation of the client's gender, age, physique, coloration, posture, gesture, and any possible indications of illness.
- ◆ Listening - Listening to the speech, the volume, the pitch, the manner of speech.
- ◆ Asking - Ask appropriate questions based on what have been observed and heard.
- ◆ Pulse-taking - this is the most fundamental of Traditional Chinese Medicine. Six pulses, each governing some internal organs, can be measured and checked for potential illnesses.

The 8 Frameworks for Diagnosis

Traditional Chinese Medicine relies on the “Eight Frameworks” for diagnosis. These frameworks are based on abstract, qualitative attributes rather than specific quantities. These basic attributes encompass in general all the symptoms and manifestation of illnesses. The frameworks come in pairs:

- ◆ Yin / Yang
- ◆ External / Internal
- ◆ Cold / Heat
- ◆ Empty / Solid

These attributes are used to characterize illnesses and they are always intermixed, not standing alone. They are qualitative because they are specified as “high”, “low”, “medium”, etc, and are not measurable by numbers.

Feng Shui and Healing

Feng Shui, literally “Wind and Water”, is a philosophy and methodology for divination, spiritualism, and livelihood. In this course, we are interested only in the last aspect – livelihood, and we restrict the scope to only studies related to healthwork.

Some backgrounds:

- ◆ The name Feng Shui is a colloquial term used by Southern Chinese practitioners, notably the Cantonese who are native to what is now the Guang Dong (Canton) Province. The Southern Chinese emphasize mainly on the flow of energy, atmosphere, and water bodies – thus the name Feng Shui.

For more info on Kan Yu, try

http://www.themystica.com/mystica/articles/k/kan_yu_feng_shui.html

- ◆ The more formal, and archaic term for this practice is Kan Yu. Kan = to observe the heavenly bodies; Yu = to investigate the geological formation of the Earth. Kan Yu is sometimes translated as “Geomantics” or “Geomancy”, but it involves a lot more than these, in particular, Astrology, Spiritualism, and Karma.
- ◆ Some form of Geomantic practices were recorded as early as the Zhou Dynasty (1122 BC) when divination and oracles were common pagan (nature-worship) practices. It was mentioned that the second king of Zhou was responsible for formalizing the Yi-Jing (Book of Change) based on the concept of Ba Gua (Octogram). Legends had it that it was a much earlier king (Fu Hsi) who developed the Ba Gua by observing a spider’s web. The word Gua implies something that is hanging on the wall. The modern depiction of the Ba Gua (Octogram) unquestionably resembles a spider web.

Many Westerners, and Asians as well, commonly mistake that the Yi-Jing, Ba Gua, and Feng Shui were originated from Taoist practices. The fact of the matter is, these were all Confucian disciplines. It was common for Confucians to practice divination (ancestor worship) and oracles using the Yi-Jing. This dates back before the early philosophy of Taoism was formalized circa 300 BC. The spiritualism part of Taoism only began to take root in the middle of Han Dynasty (circa 200 BC – 200 AD).

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- ◆ In the very early days, Kan Yu, or Feng Shui, was practiced restrictively in the Imperial Court, for the benefit of the kings and nobles.
- ◆ During the Han Dynasty the scholar/minister Dong Zhong-Shou (circa 170 BC) espoused the Yin/Yang and Five Element Principles as a philosophy for government and social well-being. These became incorporated into the Feng Shui methodologies.

Feng Shui Caveats

Whenever I teach a class or workshop on Feng Shui, the first thing I tell the class is the following:

“If you are satisfied with what you are and what you have, you should not be taking this class. Contrary to what many practitioners would tell you, Feng Shui does NOT help you improve your life in any shape or form. This practice might change some aspects of your life, but you have no control whether it is for the better or worse.” [Note the difference between “improve” and “change”]

Then why should we even consider Feng Shui at all. Well, if you are not yet an enlightened being – as are most people – and have many questions about Life, Death, and the Universe, understanding Feng Shui will give you a different perspective on your life, and hopefully, with that, you will be at peace with yourself.

Some Basics:

- ◆ Feng Shui, or Kan Yu, has been studied, practiced and evolved over thousands of years. It is a complex and difficult discipline. It is essential to have a complete understanding of the history, development, and fundamental principles in order to even scratch the surface of the discipline.

- ◆ The practice of Feng Shui, since the Han Dynasty, is completely incorporated and intertwined with Astrology – the study of Heavenly Bodies and their effects on people. In order to understand Feng Shui and apply it effectively, a thorough understanding of Chinese Astrology is required. The bad news is, Astrology in and of itself is a monumental tradition [more about that later]; the good news is, over the centuries, people have discovered clever ways to simplify the general approach to Feng Shui/Astrology.
- ◆ Feng Shui/Astrology was initially the practice for the privileged class – kings and nobles. It was Yang Jun-Song, an Imperial Astrologer in the Tang (circa 600 AD) court, who brought the knowledge to the common people after retiring from his services. Modern practitioners often refer to Yang as “Jun-Song the Founding Master” of Kan Yu (Feng Shui).

◆ Other notable historical figures:

Dong Zhong-Shu – the scholar prime minister of the Han Dynasty. When Dong came into power, he propositioned a shift of focus on Confucian studies from the rituals and rules to the principles and orders of Nature, as manifested in the Yi-Jing Ba Gua and Five-Element Theories. Dong's efforts marked the beginning of the so-called neo-Confucian movement where traditional scholarship established by Confucius and his disciples took a turn towards metaphysics and spiritualism.

Xu Zi-Ping – of Tang Dynasty. There were many different schools of Astrology before Xu. Xu's contribution is a unification of some standards and simplification of the calculations. The Zi-Ping Four-Pillars, or Eight-Words, Method is the predominant Astrological calculation used today in association with Feng Shui practices.

Shao Yong – also Shao Kang-Jie (circa 900 – 1200 AD) One of the most influential figures in the traditional study of Yi-Jing and Cosmology. Shao made many revisions in the Yi-Jing calculation and was the founder of several mainstream Astrological practices. His methods were more transcendental but at the same time computation-intensive. His tradition was studied by many but could be applied effectively by few.

The Cheng Brothers – Cheng Yi and Cheng Hao, neo-Confucians and contemporaries of Shao. In addition to expanding the Confucian philosophy of virtue, the Cheng Brothers explained the order of Nature through Ying/Yang and Five-Element concepts.

Zhu Xi – Student of Cheng Hao. A mainstream neo-Confucian and minister in the Song court. His famous comment on the Yi-Jing calculation is that a conscientious individual should never need to use the Yi-Jing for prediction of future events, because one should choose an action out of one's own conscience rather than based on the results of the prediction. As a radical example: If your parent falls into the river, and if you do a calculation and

it indicates that if you jump into the water to try to save your parent, you will fail and both of you will be drowned. In such case, what would your action be? According to Zhu Xi, one should not even bother with the calculation at all.

For a more detailed discourse on neo-Confucian and the Chinese metaphysics, try these sites:

<http://www2.kenyon.edu/Depts/Religion/Fac/Adler/Writings/Spirituality.htm>

<http://faculty.washington.edu/mkalton/NeoConfucianism.htm>

<http://www.answers.com/topic/cheng-hao-and-cheng-yi>

A Super-Quick Primer on Zi-Ping Astrology

The discussion on Chinese Astrology in this lecture is limited to the relationship with Feng Shui practices. Therefore, we will present only the Zi-Ping Four-Pillar method, which is the most popular and easiest to apply. In terms of computation, Shao Yong's "Shao Zi Empirical Methods", "Plum Flower Yi-Jing Calculation", and "Iron Plate Calculation" are usually more accurate and deterministic, but much more difficult to learn and apply.

Cheat-Sheet:

- ◆ Chinese Astrology has its roots in ancestor worship and oracles. It was influenced by Babylonian and Egyptian Astrological methods of mapping the constellations to the cyclical periods – year, month, day, hour, etc.

- ◆ During the period between the Han and Tang Dynasties, the Chinese cosmologists did something very significant - the mapping of the cyclical periods were disassociated from the constellations. Since the development of the Ying/Yang and Five-Element Theories, the Chinese had adopted the abstract properties for mapping the periodic cycles. In other words, they stopped using constellations to relate to the cycles and events. By using the abstract properties, the Astrological calculations would not be affected by the constellation shifts over the centuries. Western Astrology has this problem now. Since the Gregorian Calendar does not get adjusted every year, the mapping of the constellations is not accurate any more. In addition, 13th constellation – Snake Bearer - was never included in the Zodiac. Therefore, the mapping was never precise in the first place.
- ◆ The Chinese Astrological calculations are always based on a lunar calendar. This is another very significant fact. While the rest of the world have changed to the Gregorian Calendar that was solar-based, the Chinese maintain the lunar calendar tradition, primarily for the

accuracy in Astrological calculation. There are a number of reasons that the lunar calendar is preferred in Astrology. Even though the Gregorian Calendar is much more consistent in terms of the number of months and days in a month, it introduces a slight error every year. The Chinese Lunar Calendar, on the other hand, is not consistent from year to year (there might be different number of months in any year and different number of days in every month.), but is accurate, because it is revised every year to be synchronized with the season. Most importantly, the Chinese Lunar Calendar is designed and structured to be used with the Zi-Ping Astrology Calculations.

For a fair introduction to the mathematics of the Chinese Calendar, try

<http://www.math.nus.edu.sg/aslaksen/calendar/chinese.html#Java>

- ◆ Chinese Astrology defines the periodic cycles as a 180-year Grand Cycle. The Grand Cycle is sub-divided into three Fundamental

Sections, and each section has three 20-year subcycles. The significant of the these cycles are

- there is a shift in the Karmic Cycle every 20-years
(more on Karma later)
 - every beginning of the Fundamental Sections restarts a new Karmic Cycle
 - the beginning (or end) of the Grand Cycle brings back everything to the Astrological mapping
- ◆ The "Heavenly Stems" (Tian Gan) and "Earth Branches" (Di Ji) - these are the quintessential elements of Chinese Astrology. The 10 Heavenly Stems, each combine with one of the 12 Earth Branches, constitute the 60-year cycle of each of the Fundamental Sections. If you match up 10 Heavenly Stems with 12 Earth Branches, there are 2 Earth Branches left unmatched. But you continue with the beginning of the Heavenly

Stems, and in the next round of matchup, you will have 4 unmatched Earth Branches, and so-forth. The common denominator between 10 and 12 is 60. Thus after 6 rounds of Heavenly Stems and 5 rounds of Earth Branches, we have a complete cycle of 60 elements where the beginning of the first Stem cycle and the end of the last Stem cycle line up with those of the Branch cycles. Each stem and branch has Ying/Yang and Five-Element properties. Each pair of the stem and branch represents a single year with the properties assigned. The properties of the Heavenly Stem denotes the first half of the year, and the properties of the Earth Branch the second half. The idea is to determine the properties of each year in a 180-year grand cycle. Using the same principle, we can determine the properties of an individual, year by year. By examining the Grand Cyclical properties vs an individual's annual properties, we can then find insight into the individual's fortune, year by year.

◆ More Cheat Sheet:

A brief and watered-down summary of the Heavenly Stems and Earth Branches. For convenience, I have denoted the names of the Heavenly Stems with H1...H10, and names of the Earth Branches with E1...E12.

甲 乙 丙 丁 戊 己 庚 辛 壬 癸

Jia	Yi	Bing	Ding	Wu	Ji	Geng	Xin	Ren	Gui
H1	H2	H3	H4	H5	H6	H7	H8	H9	H10

子 丑 寅 卯 辰 巳 午 未 申 酉

Zi	Chou	Yin	Mao	Chen	Si	Wu	Wei	Shen	You
E1	E2	E3	E4	E5	E6	E7	E8	E9	E10

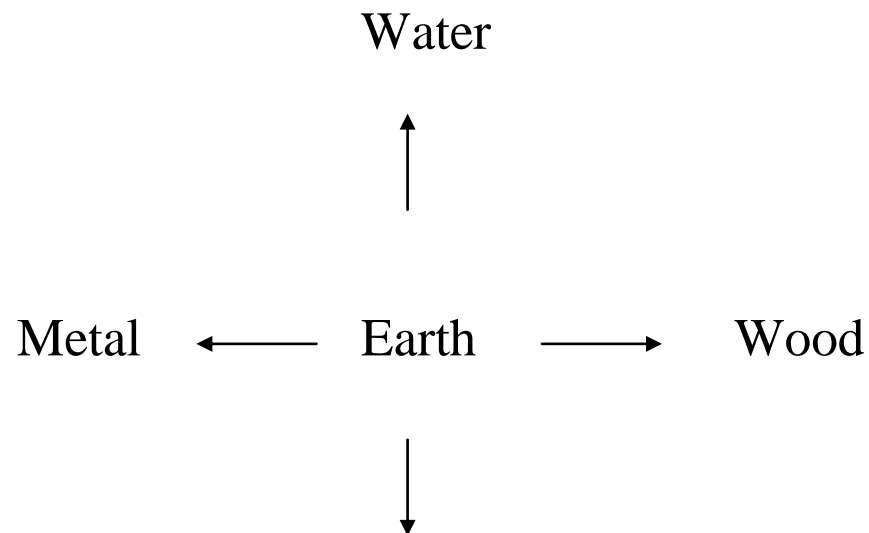
戌 亥

Xu	Hai
E11	E12

Let's refresh ourselves of the Five-Element and Ying/Yang properties:

5 Elements:

East	-	Wood
South	-	Fire
West	-	Fire
North	-	Water
Center	-	Earth



Fire

Now, let's check out the properties of the stems:

Tian Gan (Heaven Stems)

Yang (positive, prominent)

Jia	- H1 (East, Wood)
Bing	- H3 (South, Fire)
Wu	- H5 (Center, Earth)
Geng	- H7 (West, Metal)
Ren	- H9 (North, Water)

Yin (negative, recessive)

Yi	- H2 (East, Wood)
Ding	- H4 (South, Fire)
Ji	- H6 (Center, Earth)

Xin - H8 (West, Metal)
Gui - H10 (North, Water)

and the properties of the Earth Branches:

Di Zi (Earth Branches)

Yang (positive, prominent)

Zi - E1 (North, Water)
Yin - E3 (East, Wood)
Chen - E5 (4 Corners*, Earth)
Wu - E7 (South, Fire)
Shen - E9 (West, Metal)
Xu - E11 (4 Corners, Earth)

Yin (negative, recessive)

Chou - E2 (Center, Earth)
Mao - E4 (East, Wood)

Si	- E6 (South, Fire)
Wei	- E8 (4 Corners, Earth)
You	- E10 (West, Metal)
Hai	- E12 (North, Water)

Stems Encapsulation in Branches:

E1 encapsulates H10
E2 encapsulates H6, H8, H10
E3 encapsulates H1, H3, H5
E4 encapsulates H2
E5 encapsulates H2, H5, H10
E6 encapsulates H3, H5, H7
E7 encapsulates H4, H6
E8 encapsulates H2, H4, H6
E9 encapsulates H5, H7, H9
E10 encapsulates H8
E11 encapsulates H4, H5, H8

E12 encapsulates H1, H10

The dynamics of these properties:

These are the quintessential concepts in Chinese Astrology. Fundamentally, when you have a matchup, you want to have properties that complement (or supplement) each other, rather than properties that conflict (overcome) each other. This is the part that gets complicated, and interesting in Astrology. More about this later.

5 Element Relationships

When Unbalanced:

Too much wood can
Reduce Metal

In Equilibrium:

Metal	Destroys	Wood
	Supplements	Water

Wood	Depletes	Earth
	Fuels	Fire

Water	Eliminates	Fire
	Nourishes	Wood

Fire	Melts	Metal
	Produces	Earth

Earth	Reduces	Water
	Supports	Wood

[These might sound confusing for now, but it will be clear with a few examples later.]

- ◆ Astrology is a quintessential part of Feng Shui. Where Feng Shui determines external environment, the Astrological chart determines the properties of an individual, or an event. Simply put, the configurations of Feng Shui must match the inert properties of the individual. As the saying goes: One person's medicine is another's poison. **Any configuration must be applied in direct relationship with the individual's Astrological Chart.** From the brief explanation on the Heavenly Stems and Earth Branches, you should get the idea that this is all about matching the Grand Cycle properties with the personal properties of the individual, both denoted by the 5-Element and Ying/Yang abstractions. **An individual's fortune, therefore, is exhibited by whether there are complementary properties, or conflicting properties, within any year of the cyclical period.**
- ◆ Having consider all the above, we have these observations:
 - The Grand Cycle is a phenomenon of Nature which will

affect every individual

- The individual properties based on the birth year, month, date, and time are immutable - simply put: there is nothing you can do to change it
 - When an element of a Grand Cycle conflicts with the individual attributes, there is nothing you can do to change it, **except by modifying the configuration of your environment - this is the tie between Feng Shui and Astrology.**
- ◆ Amongst all the Feng Shui/Astrological practices, the Eight-Residence School (Ba Zhai) and the Zi-Ping Four-Pillar Method are the simplest and easiest to understand, though they might not be the most effective and accurate. The Eight-Residence School proposed 8 different general models of configurations. Each model matches a result of the Zi-Ping Four-Pillar calculation. Once you find a reasonable match, then you can work with that model to fine-tune the configuration.

There are literally over a hundred different schools or approach to Feng Shui and Astrology. Some well-known and popular disciplines are:

Flying Star (Fei-Sing)

Mid-Land (Zhong-Zhou)

Mystic Emptiness (Xuan-Kong)

Three Element (San-Yuan)

Compass (Li-Qi)

Mountain Peak (Luan Tou)

Relating the Eight -Residences Models to Four Pillars

◆ The Eight-Residences models are

East Four:

Bagua position and number		
- Facing Northwest	xuan	4
- Facing West	zhen	3
- Facing North	li	9
- Facing South	ken	1

West Four:

- Facing Southwest	qian	6
- Facing East	kun	2
- Facing Southeast	gen	8
- Facing Northeast	dui	7

It would be much easier to use an example to illustrate the relationship between Feng Shui models and Astrology:

Case Study 1

Gender: Female

Birthdate: May 23rd, 1955, 6:30 am

Add up all the digits in the birth year. In the above case, the sum is 20. Then add up the two digits, which in this case, is 2.

For male, subtract the result from 11, which is 9.

For female, add 4, which becomes 6.

If the result is 5, change it to 2 for male, or 8 for female.

If the remainder is 0, change it to 9 for both cases.

In the above case the remainder is 6. From the chart above, 6 represents the qian gua, and the ideal house is facing southeast.

When the ideal house is found for the individual in the case, we need to work on the configuration of the interior. But first, calculate the Astrological chart using the Zi-Ping Method. These are the basic steps:

- ◆ Translate the Gregorian birthday elements into the corresponding elements in the Chinese Lunar Calendar. This is actually not too difficult to do, since there are several Lunar Calendars that are available. These are revised every year for adjusting the cyclical discrepancies. Using the Heavenly Stem and Earth Branch notation, the birthday May 23, 1955 is translated into

Year:	H2	E8
Month:	H8	E6
Day:	H1	E9
Hour:		E4

- ◆ Note that for the hour, we only have the Earth Branch. The Hour Stem is derived from the Day Stem according to the following chart:

Day Stem	H1/H6	H2/H7	H3/H8	H4/H9	H5/H10
Hour key	H1	H3	H5	H7	H9

Since the Day Stem in this case is H1, we key off the first Stem with H1. Since the Hour Branch is E4, from the key, the Hour Stem is H4.

- ◆ Now we layout the above information in "4 Pillars":

Hour	Day	Month	Year
H4 E4	H1 E9	H8 E6	H2 E8

Using the 5-Element chart on page 59, we rewrite the 4 pillars above as

Fire -	Wood +	Metal -	Wood -
Wood -	Metal -	Earth -	Earth -

Now we can chart the elements for this individual:

Metal	Wood	Water	Fire	Earth
2	3	0	1	2

From the property of the Day Stem, which determines the pre-dominant characteristic, this subject is of "heavy Wood" type. There are also 3 Wood elements altogether with 2 Earth elements. This is not a good combination since Wood overcomes (or wastes) Earth from our 5-Element

relationships. Moreover, this individual has no Water element, which is essential for Wood to grow. Based on these observations, we can predict that this person is relatively large for a woman but is not healthy. From the perspective of Feng Shui, the subject desperately needs to obtain Water elements from the external environment - either through interactions with people of Water type, or Feng Shui arrangements that provide plenty of Water elements.

Note that this is a very very rough-grained analysis based on The main properties. There are many sub-properties we can examine for more fine-grained information. But these methods are complex and computation-intensive, which are beyond the scope of this course.

With the four pillars completed, we can now examine the

properties of each pillar to characterize the subject.
Applying the Zi-Ping mapping, H1 has the Yang (strong) Wood property and E9 has the Yang Metal property. Thus this person is mainly characterized as a Wood person with Metal supplement. We immediately see a conflict there: According to our 5-Element chart earlier, Metal overcomes Wood.

Before the Zi-Ping method, the traditional calculations uses the Year Stem as the main attribute. If we go with the older method, the characterization would be H2 = Yin (weak) Wood and E8 = Yin Earth. In this case, we see a complement: Earth supplements Wood.

Regardless which method you use, we take both characterizations into consideration when we design the Feng Shui configuration for

the residence or burial ground. The year attribute provides a rough, general characterization, whereas the day attribute provides a more personal characterization. Since we see a conflict in the Day attribute, we want to go into more details of the 5-Element chart and see if there are any supplementary attributes. For the purpose for this course, we will not go into the details of the charts, because they can be very complex in calculation. Suffice to say, once we have enough detailed information on the characterization of the individual, based on the chosen Astrological analysis, we take into account of current state of the Grand Cycle to match up the current time with the individual's Dynamic Flow.

The Dynamic Flow in general is a 5-year grouping of the individual's characteristics in transition. The Dynamic Flow is derived from the main attribute of the individual, and it is adjusted according to the Stem/Branch charts. It can be

further refined to year, month, date, and time groups, but the more detailed it gets, the more complex the calculation. For most Feng Shui purposes, the 5-year representation is sufficient.

The next step is to bring together all the information obtained and use it to determine the Feng Shui configuration to provide the optimal compatibility between the residence/burial ground and the individual.

There are 2 more steps, before we can actually determine the "big picture" of the matchup between the Grand Cycle and the individual characteristics. First, we need to determine the age of the individual when the person's Dynamic Flow begins. Secondly,

we need to calculate the 5-year grouping from that age on until possibly the end of the person's natural life.

In Chinese tradition, when a baby is born, he/she is 1 year old. The beginning of a person's Dynamic Flow is based on a range of dates in a month divided by 3. Since, in a Lunar Calendar, the maximum number of days you can have is 30, and the maximum range is half that number. So, the beginning of the Dynamic Flow can be from 1 to 5 years.

The calculation of the range of dates is a bit confusing, because the Lunar Calendar is not consistent from month to month. In addition, an individual is classified by Yin and Yang based on the Year Stem of the birthday. A Yin male and a Yang female apply the same calculation, whereas a Yang male and a Yin female have a different method. In any cases, the resulting number is always between 1 and 5. Again, we must understand that this is equivalent to 0 and 4 in Western count of a person's age.

At any rate, applying these methods, we determine the individual in our case study is a Yin Female. Accordingly, we find the range to be 14. Divide that by 3, the quotient is 4. Thus it is determined that at 4 (or 3 by Western count) years of age, the subject's Dynamic Flow begins.

To characterize each 5-year group of the Dynamic Flow, we take the Month Stem and Branch, which are H8 and E6, respectively. We key off on these and enumerate the following pairs sequentially:

H2/E10, H3/E11, H4/E12, H5/E1, H6/E2, H7/E3, H8/E4, H9/E5, H10/E6, H1/E7

We can continue forever, since these run in cycles. However, the above 10 pairs already accounts for a hundred years of the Dynamic Flow of the individual. Unless there is reason to believe she will live beyond 100 years of age, we can stop right here. Each of these pairs represents the dynamic characteristics of the

individual within a 10-year period, the first of the pair for 5 years, and the second for another 5 years. Looking up the charts on page 59, we translate these into 5-Element properties, and we have

Age: 3 - 12 13 - 22 23 - 32 33 - 42 43 - 52 53 - 62 63 - 72 73 - 82
W+/F-, W-/E-, W+/M+, W-/M-, F+/E+, F-/Wa-, E+/Wa+, E-/E-

Legend: M = Metal, W = Wood, Wa = Water, F = Fire, E = Earth + = Yang, - = Yin

Now, as we know, this person was born in 1955. This is the year 2007. So, the individual should be 52 years of age. Since we can't do anything about the past, for the purpose of Feng Shui, we are only interested in these groups:

43 - 52 53 - 62 63 - 72 73 - 82
F+/E+, F-/Wa-, E+/Wa+, E-/E-

From the Lunar Calendar, we extract the 5-Element properties

of the years that are directly related to the above table. Then we match up the properties with the individual characteristics and look for complements and conflicts. For this example, we will just look at the years from 2007 - 2010, and see how this person will fair in the near future.

2007	2008	2009	2010
F-/Wa-	E+/Wa+	E-/E-	M+/W+
52	53	54	55
<i>E+</i>	<i>F-</i>	<i>F-</i>	<i>F-</i>

Let's look at the above matchup closely.

In 2007, the subject is 52. According to her 5-Element chart, her Dynamic Flow implies Yang Earth. We look at the table for the year 2007 - the first half is Yin Fire. Since Fire supplements

Earth, there is no conflict. The subject should take advantage of the complement from Fire. She would see opportunities opening up and get things done. The second half of the year is Yin Water. In this case, Earth overcomes Water, and a conflict is found. These imply that the subject does fairly well in the first half of 2007, but ends up wasting some energy in the second half. From the Feng Shui perspective, the remedy would be adding Fire elements in the latter part of 2007. Fire diverts Water and generates Earth (ash). This arrangement will supplement the Earth in the Subject and redirect the Water from wasting Earh.

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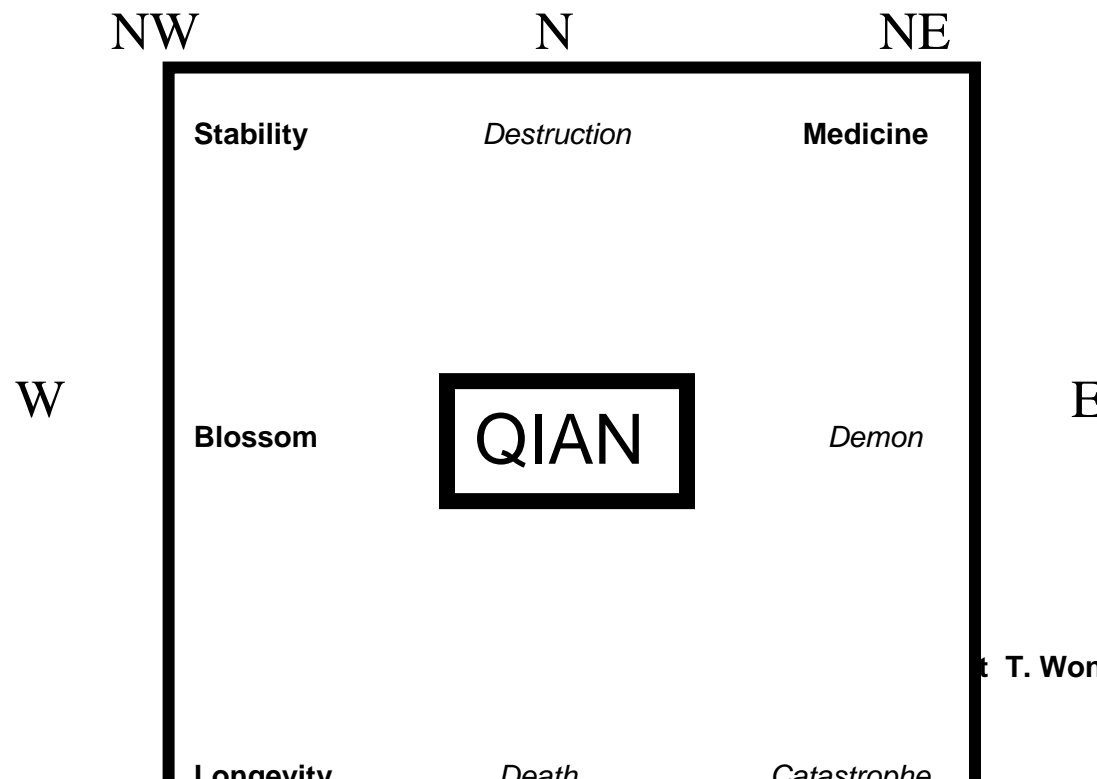
2008 is characterized by "heavy Earth" in the first half and "heavy Water" in the second half. The subject is now 53, and her flow has shifted to the next cycle of Yin Fire. In this matchup, weak Fire is wasted by heavy Earth, and the second half of year strong Water will overcome the weak Fire.

In 2009 and 2010, the subject is 54 and 55, still in the weak Fire phase. 2009 will be fair to the subject, as the year is Yin Earth all through. In 2010, however, the heavy metal in the first half will waste the weak Fire, but the strong Wood will come along the second half the year and fuel the Fire. The second half of 2010 turns out to be auspicious for the subject.

The Final Piece of the Puzzle - the Feng Shui Model

Now, we are almost done with this case study. So far, we have mostly discussed about the Zi-Ping part of the calculation. We did somewhat relate that to the Feng Shui arrangements. However, we need to tie that into the Feng Shui model we have proposed early on, when we determined the Gua number of the subject.

We have discovered the subject's Gua number was 6 and the ideal residence is one that faces southeast (This applies to both living quarters and burial grounds). So, we apply one of the eight models in the Ba Zhai principle. This would be the Qian (from Ba Gua) residence that is one of the "Four West Models". The layout of this model is depicted as follows:



SW

S

SE

It probably does not require too much explanation for the above model. Basically, this is the ideal model that is most compatible with the 5-Element properties of the subject. By reading the above layout, the optimal positions within the residence are well-defined and understood. Feng Shui arrangements then can be configured according to the needs of the subject and the layout of the optimal model. In our case study, the subject desperately needs Water elements. The optimal position for Water in the Qian Model would be the West side – Blossom. As Water

will supplement Wood – the subject’s main attribute, in a location that would promote growth and prosperity. Moreover, West has Metal property, which supplements Water.

Note that for a different model, there would be a different layout and position for the elements.

The example I have shown with the case study is a very rough-grained, over-simplified presentation. A thorough analysis requires much deeper and detailed work in calculation and inference. The advantage of the Eight-Residences System is that it generalizes and represents all the fundamental elements of Feng Shui in 8 simple models that one can apply fairly quickly. The flip side is a tradeoff in precision and effectiveness of the configurations. Serious practitioners would go deep into the sub-cycles and sub-charts and derive more precise models based on

the eight general models. [Author's Note: Sub-cycles are defined as smaller ranges of time, such as a single year, month, week, day, and hour. Within each of the 5-Elements, there is a sub-chart of 5-Elements. Ie. each element also embodies sub-Metal, sub-Wood, sub-Water, sub-Fire, and sub-Earth. This can go on several levels deep. Moreover, you can selectively focus on one or several Stems and Branches and just work within those to produce an effective configuration.] But the discussion on these is way beyond the scope of this course. This exercise is just to give you a taste of what Feng Shui is, and this is just the tip of the iceberg.

Why did I say this case study is oversimplified? Let's consider the following questions:

- ◆ The selection of the optimal model was based on the results of the Zi-Ping calculation. This is the ideal case where you can select the suitable mode. In reality, this is often not the case. You might

already have a residence (or selected a burial ground) that is less than ideal. Or, as in most cases, the residence with the optimal layouts cannot be found. In such cases, you have to find a model that is closest to the optimal and then make adjustments from there. This often is the most common, and at times, most difficult. Remember, someone's medicine could be another's poison.

- ◆ The above study case focuses on a single individual. This is not much of an issue with “Yin residence” or a burial ground. With the “Yang residence”, or living quarters, you often have more than one person living in the same household. More often than not, individuals living in the same household may not have the same or even compatible attributes. Then it becomes complicated to maneuver the configurations to be optimal for everyone.
- ◆ Most of us spend a lot of time working away from our home. Some people might have multiple households (second home,

vacation retreat, etc) where they spend a lot of time. The configuration of each of these residences have to be considered.

- ◆ External and environmental factors: Environmental and other changes outside the residence can influence the Dynamic Flow interaction. New additions to the family, constructions around the neighborhood, natural changes in the landscape all contribute to the Feng Shui model.

Therefore, if you take everything into consideration, the calculation can be very detailed and complex.

But, How Does It Work. Really???

At this point, this would be the sensible question for the rational mind. If you have not studied Astrology and Feng Shui in detail, these do not make a whole lot of sense. The easiest way to explain some of the methodology is through analogy and examples.

Feng Shui/Astrology is based on the principle that any cyclically reoccurring events are, to various degrees, predictable, and the accuracy of the prediction depends on the proximity to the event in time and location and also the amount of information you have obtained. Weather forecasts get more and more accurate as the time gets close to the forecasted date. You make plans for your Thanksgiving, Christmas, and other holidays, because they occur every year at around the same time. When it rains or snows heavily, you expect there will likely be more accidents and slowdowns, so it will take a longer time to get to your office. Although none of these is 100% accurate, but they are reasonably reliable, because these events are cyclical and consistent, from your own personal experiences. The Feng Shui/Astrology principles are founded on the paradigm that the Grand Cycle and individual characterization are cyclical, consistent phenomena. For this course, we are not going into the details how these were discovered and formalized. Suffice to say that the fundamental principle is no

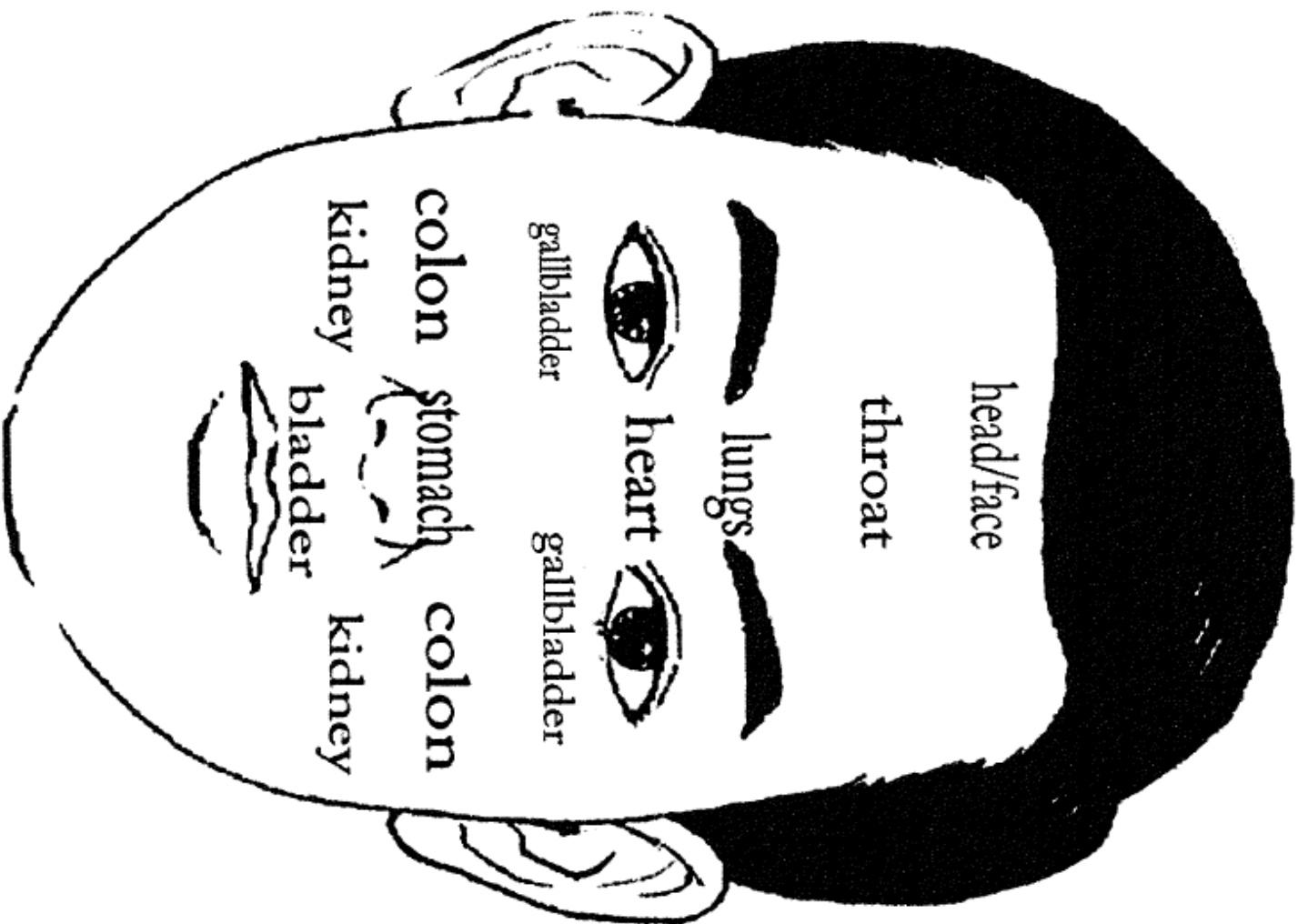
different from how we plan for daily events based on statistical data we have collected and learned over a long period of time.

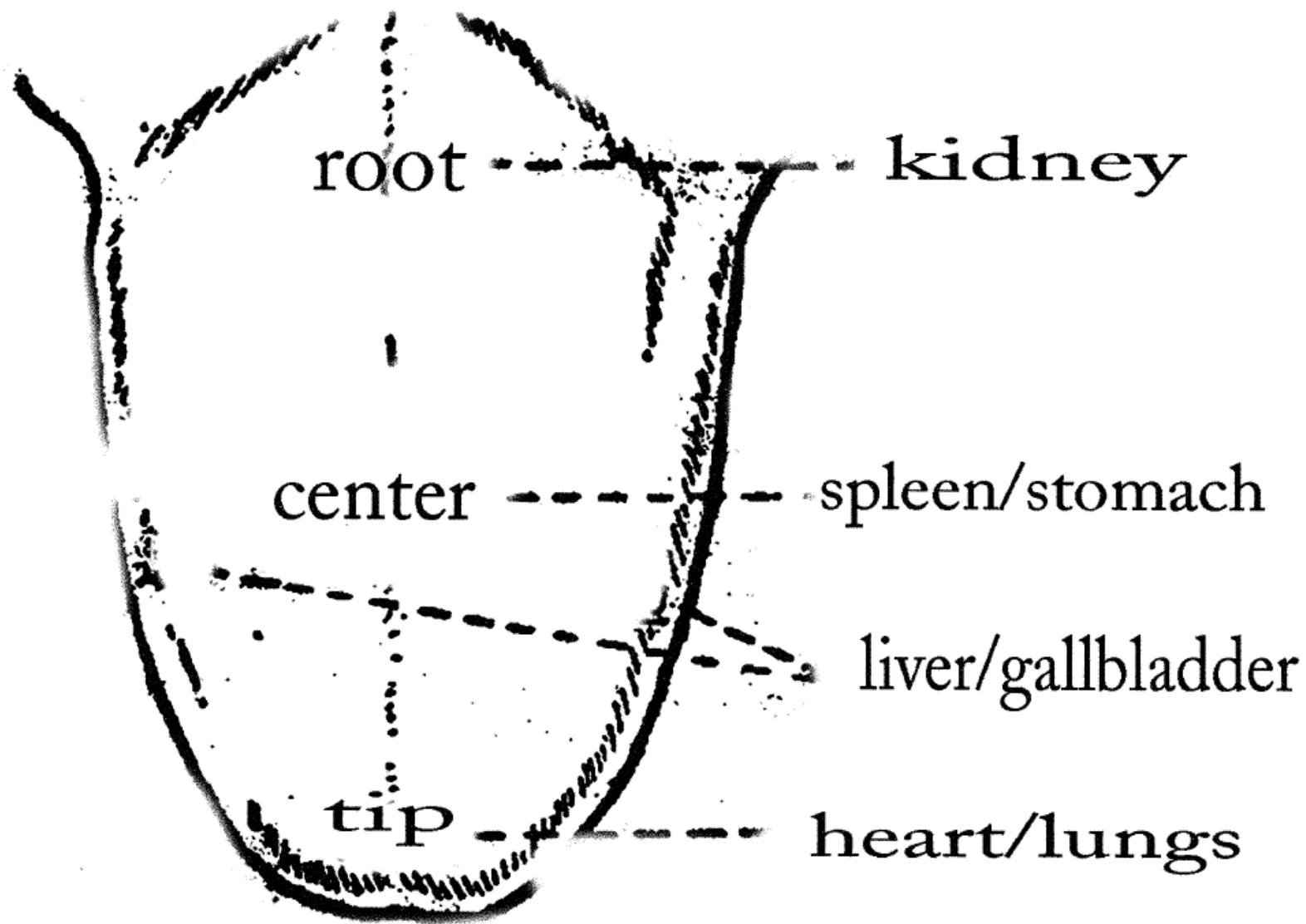
In Statistics, there are generally 2 methods of classification:

- ◆ Global Method: Suppose you are given the task of classifying the gender of an individual who walks into your office. From your past experiences with people, you have come up with the rule: “The person who walks into my office wearing a skirt is a female.” Considering Scottish men wearing kilts and some Southeast Asians who wear sarongs (a skirt like wrap), this rule is not 100% accurate. However, in general, this rule will work over 90% of the time. [Well, let’s not go into the theatre and transvestites, etc. 8-)]
- ◆ Local Method: You realize there are exceptions, and you desire more accurate results. So you have another rule: “When a person walks into my office wearing a skirt, let’s take down the

individual's personal background information – age, nationality, education, work, etc. Then we go check in the computer all the other persons we have on record with similar background. If the majority of these already classified individuals are women, we will label this new person a woman. Otherwise, we will label this person a man. It should be clear that this rule, although still not 100%, will produce more precise results. But it should also be clear, that the local method requires much more work.

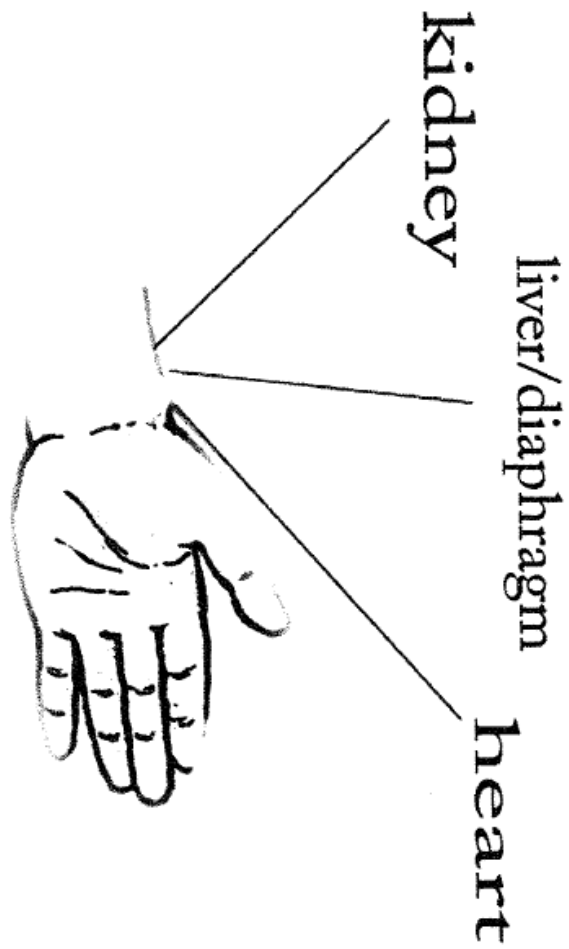
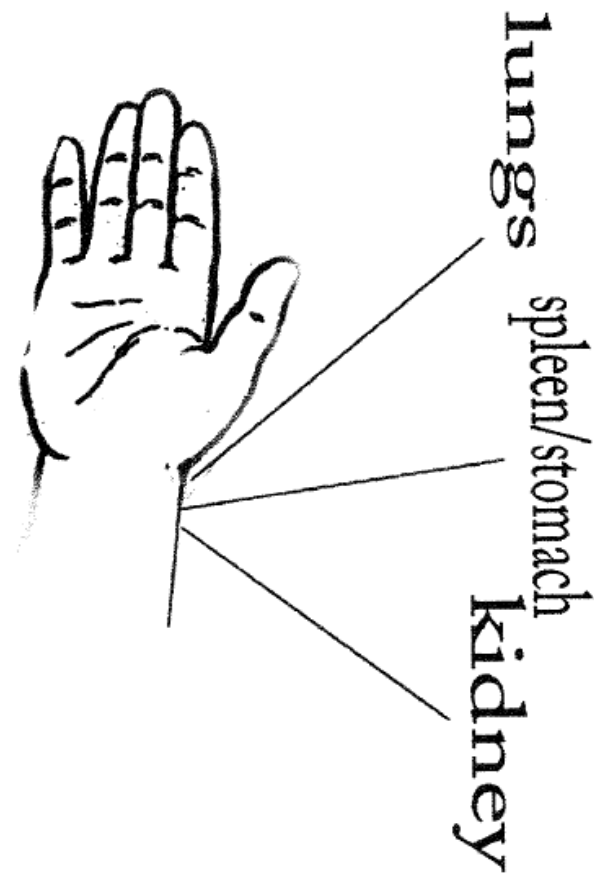
- ◆ The Zi-Ping and Eight-Residences calculations are a Gradually Global-to-Local methodology. The abstraction of the 5-Element and Ying/Yang properties provides a generalization of the characteristics of the Grand Cycle and individual properties. The matchup of the Grand Cycle, individual properties, and the 8 models and the calculation of complements and conflicts are local methods for more precise configurations.

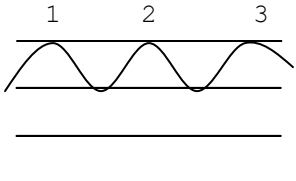
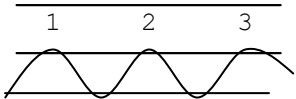
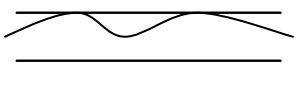


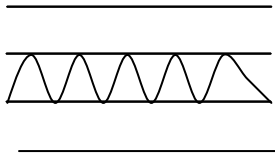
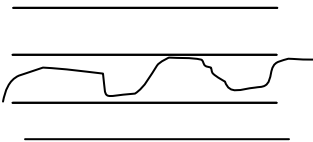
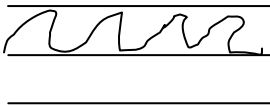


Some examples of diagnosis by observing the tongue surface:

- ◆ Taste buds appear slightly white
 - indigestion, cold, flu symptoms
- ◆ Taste buds appear thick and white
 - flu, viral infection, inflammation of digestive tract.
- ◆ Taste buds appear deep red
 - too much heat in the heart, pericardium, stomach
could be inflammation
- ◆ Taste buds appear purple
 - depending on the location – indicating the related
meridian has too much heat
- ◆ Taste buds appear blue
 - low in energy and blood circulation
- ◆ Taste buds appear to be dry
 - bronchitis, pneumonia
- ◆ Crack lines appear on surface:
 - Weak kidney, anemia



Category	Characteristic	Diagnosis	
Floating Pulse 	Pulse can be felt with light touch, mostly on the surface. When pressing down, pulse feels weak, or "empty".	At position 1, a Floating Pulse indicates headaches, upper respiratory infection. At position 2, it indicates issues with spleen or lung inflammation. At position 3, it indicates kidney issues, problems with urination or bowel movement.	At p resp At p At p or h
Sinking Pulse 	Opposite of Floating pulse. Must press down in order to feel the pulse.	A fast-beating sinking pulse indicates too much internal heat (can be from inflammation or bad diet). A slow-beating sinking pulse indicates not enough heat. At position 1, issues with upper respiratory system, headaches, throat inflammation. At position 2, organs in the body's mid-section (spleen, stomach, liver, gall bladder). At position 3, kidney, intestinal infection, diarrhea, incontinency.	Oppo puls
Late Pulse 	Very slow-beating pulse that can be felt only when pressing down. (The speed of the pulse is usually measured by the breathing of the patient. 4 beats of pulse to 1 normal breath is considered normal. 3 or fewer beats per breath is considered slow pulse).	If the slow pulse feels strong, it is problem caused by external factors. If it feels weak, it is a problem within the body's system. Slow pulse always indicates too little heat property. In Chinese Medicine, slow pulse means too much Yin, or too little Yang.	Very (The pati: 3 or

<p>Quick Pulse</p> 	<p>More than 5 beats per breath is considered quick pulse.</p>	<p>Quick pulse is the opposite of slow pulse - it indicates too much Yang or too little Yin. A strong quick pulse is the result of external effects. A weak quick pulse is the unbalance within the body.</p>	<p>More</p>
<p>Slipping Pulse</p> 	<p>Slipping pulse feels like little beads running under the skin. It feels smooth and slippery.</p>	<p>A slipping pulse can indicate indigestion, vomiting, reflux, inflammation of the liver or spleen.</p> <p>If a woman who is missing a period and has slipping pulse, it is likely she is pregnant.</p>	<p>Slip fee</p>
<p>Friction Pulse</p> 	<p>Friction pulse is a bit slow, angular, not smooth - the opposite of slipping pulse.</p>	<p>Friction pulse indicates blocked circulation of blood.</p>	<p>Fri slip</p>
<p>Empty Pulse</p>			
<p>Solid Pulse</p>		<p>Solid Pulse</p>	
<p>Long Pulse</p>		<p>Long Pulse</p>	
<p>Short Pulse</p>		<p>Short Pulse</p>	

Over Pulse		Over Pulse	
Under Pulse		Under Pulse	
Tight Pulse		Tight Pulse	
Loose Pulse		Loose Pulse	
Tubal Pulse		Tubal Pulse	
String Pulse		String Pulse	
Drum Pulse		Drum Pulse	
Stable Pulse		Stable Pulse	
Wet Pulse		Wet Pulse	
Weak Pulse		Weak Pulse	
Scattered Pulse			
Narrow Pulse			

Hidden Pulse		
Unstable Pulse <div>_____</div> <div>_____</div> <div>_____</div>		
Sudden Pulse <div>_____</div> <div>_____</div> <div>_____</div>		
Knotted Pulse <div>_____</div> <div>_____</div> <div>_____</div>		
Skipping Pulse <div>_____</div> <div>_____</div> <div>_____</div>		

<p>Swift Pulse</p> <p>_____</p> <p>_____</p> <p>_____</p>		
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