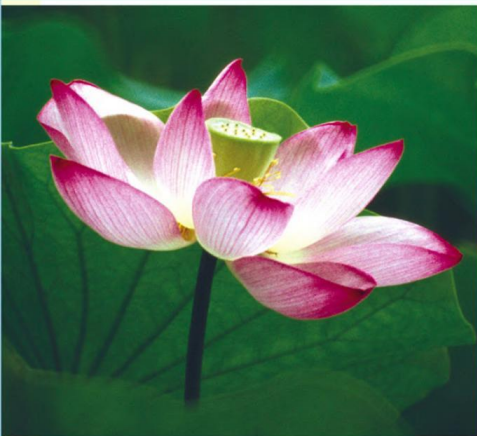


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# YOUR HANDS CAN HEAL YOU



PRANIC HEALING  
ENERGY REMEDIES TO  
BOOST VITALITY AND  
SPEED RECOVERY  
FROM COMMON  
HEALTH PROBLEMS

STEPHEN CO &  
ERIC B. ROBINS, M.D.  
WITH JOHN MERRYMAN



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# CONTENTS

FOREWORD by Grandmaster Choa Kok Sui	xiii
INTRODUCTION by Eric B. Robins, M.D.	1
Note on Nomenclature	6

## PART I – HOW YOUR BODY AND MIND WORK

CHAPTER 1: You're Wired for Healing —Your Energetic Anatomy	9
CHAPTER 2: The True Nature of Your Mind—How It Protects You and Hurts You	31

## PART II – THE SIX STEPS TO SELF-HEALING

<b>STEP 1: Clearing Negative Emotions and Limiting Beliefs</b>	
CHAPTER 3: All Clear!—Removing Emotionally Based Energetic Blockages	45
<b>STEP 2: Pranic Breathing</b>	
CHAPTER 4: Take a Deep Breath—Pranic Breathing	62
<b>STEP 3: Energy Manipulation</b>	
CHAPTER 5: Hands Up! Scanning—Hand Sensitivity and General Scanning	82
CHAPTER 6: Hands Up! More Scanning—Specific Scanning and Interpreting Results	97

◆ [Contents](#)

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<a href="#">CHAPTER 7: Out With the Old—Sweeping Away Congested Energy, Cleaning Your Aura</a>	111
<a href="#">CHAPTER 8: Pump It Up—Energizing Areas of Depletion</a>	142
<a href="#">CHAPTER 9: Rainbow Power—Using Colors</a>	155
<b><a href="#">STEP 4: Energetic Hygiene</a></b>	
<a href="#">CHAPTER 10: Keep It Clean—The Importance of Energetic Hygiene</a>	177
<b>STEP 5: Meditation</b>	
<a href="#">CHAPTER 11: Easy Ways to Put Your Mind at Ease—Meditations for Peace and Stillness</a>	199
<b>STEP 6: Energy-Generation Exercises</b>	
<a href="#">CHAPTER 12: Plugging In, Charging Up—Two Powerful Energy-Generation Exercises</a>	220
<b>PART III – STAYING ENERGIZED AND HEALTHY</b>	
<a href="#">CHAPTER 13: A Self-Healing Guide—Energetic Solutions to 24 Common Health Problems</a>	245
<a href="#">CHAPTER 14: Prescription for Greater Energy and Better Health— <i>The Your Hands Can Heal You</i> Daily Routine</a>	262
<b>PART IV – BEYOND PHYSICAL HEALTH</b>	
<a href="#">CHAPTER 15: You’ve Got Soul—Physical Health, Spiritual Development, and Beyond . . .</a>	267
Sources and Notes	284
<a href="#">For Further Reference</a>	287
<a href="#">Index</a>	293

# FOREWORD

Today more than ever, we all have a tremendous need for rapid, effective methods of balancing the material and spiritual aspects of our life. At the same time, we are experiencing a mass awakening of consciousness, which has created in many people a need to seek spiritual solutions to everyday life situations, such as stress, relationships, success, failure, and perhaps most of all, health.

I believe this book will greatly help to meet these needs.

It presents a simple, effective way to increase your health and personal energy through working at deeper emotional and energetic levels of reality, where you can increase, control, and direct your personal supply of prana, the universal life force that your body uses for healing.

When you gain control over your personal health, you increase your ability to live a full life and experience all this world has to offer. But learning how to heal your aches, pains, and illnesses is really just the beginning of your healing journey, for as you enter this path, your consciousness will be stirred to recognize greater truths. The most important of these is that we are all parts of a larger whole, a bioenergetic system that represents the sum total of the energy of each of us. As a result, we are interdependent upon one another for energy—and for life. This interdependence means that the choices we make in our lives have an effect—physically and energetically—on everyone around us. When we take steps to heal ourselves, we contribute positive emotions and energy to that system; we heal the world.

That is the ultimate goal of Pranic Healing.

So as you begin your study of these simple, effective healing techniques, I offer my love, blessings, and hopes that you achieve all your personal self-healing goals. But I also hope that you become aware of the important role you play in increasing the health and energy of the world in which we live and work, and that you use the teachings in this book to that end as well.

*With love and blessings, Grandmaster Choa Kok Sui*



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The names and characteristics of some individuals in this book have been changed.





## INTRODUCTION:

# Your Hands Can Heal You

In the often irreverent language of the operating room, James was “circling the drain.” Quite simply, he was going to die. A 41-year-old man who had been hospitalized for gall bladder surgery in the Los Angeles medical center where I worked, James had developed a host of serious postoperative complications: yeast sepsis (a blood infection fatal 70 percent of the time), a blood clot in the lung (fatal nearly 60 percent of the time), and multiple enterocutaneous fistulae (openings in his abdominal wall through which intestinal fluid was leaking). In addition, he had daily fever spikes of up to 104 degrees, constant nausea, and vomiting.

Three months earlier I had taken a class called “Introduction to Pranic Healing,” an energy medicine system that teaches people to manipulate the body’s prana, or vital force, to facilitate healing. I remembered vividly our instructor’s confidence in the system. Master Pranic Healer Stephen Co, one of the world’s top practitioners, frequently urged us to “do the practice and look for the results; don’t take my word for it that it works.”

I had practiced and had produced a few results, but nothing spectacular. But I had used the system only to relax some of my patients who were nervous, stressed, or anxious. I had never tried it on anyone with a substantial health problem. After watching James languishing in the intensive care unit for months, though, and knowing that his surgeon held little hope for his survival, I decided to put Pranic Healing to a real test. I asked James’ surgeon if I could try “something different” with his patient; he agreed.

At that time I was making a name for myself around the hospital as an advocate for alternative healing methods alongside traditional Western scientific medicine. To be sure, my advocacy did not sit well with some of my colleagues. Although some physicians accept alternative and complementary medical treatments today, many remain skeptical. But being a board-certified urologist and surgeon with a reputation for a rigorously scientific approach to diagnosis and treatment—and having the backing of an open-minded department chief—I knew that I had the support to promote my beliefs.

If some of my more progressive physician colleagues had peeked through the curtains

## ◆ Introduction

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I drew around James' bed as I began his treatment, however, they might have wondered if I weren't trying something a little *too* different. They would have seen me standing a few feet away from James, moving my hands swiftly and silently in the air around his illness-ravaged body. Some of the movements I made were smooth and circular; others were sharp and angular. Every so often, I moistened my hands with a spray bottle filled with alcohol lightly scented with lavender. I waved my arms around James like this for almost 30 minutes.

I must confess that as I left James' bedside, I wasn't sure what type of results I had produced. I knew, however, that I had kept an open mind and a positive attitude, and that I had followed the instructions I had learned in the Pranic Healing class.

The next day James' fever and nausea were gone. The scientist in me, of course, wondered if it had been some type of spontaneous remission, because such things occasionally happen. Outwardly, I was cool and detached, the professional physician. Inside, though, I was tremendously excited; I couldn't help but think that Pranic Healing did work. I also couldn't wait to get back and apply another treatment. To make a long story short, after one week of daily Pranic Healing treatments, James' pulse rate and pulmonary function stabilized. After two more weeks of Pranic Healing treatments, he strengthened visibly. Within a month, he was healthy enough to undergo a final surgery to repair his fistulae. Defying the predictions of his physicians, James made a full recovery. Today, nearly three years later, he stops by my office occasionally just to say hello.

A miracle? To those who hold a strictly traditional Western view of medical science, perhaps, but not to me. Not now. Not after what I've seen accomplished with Pranic Healing.

Here's an even more dramatic example of Pranic Healing, performed by Master Stephen Co. It was featured on a syndicated television program, but the following text is taken directly from a signed and dated testimonial by the woman whom Master Co treated:

*Four years ago in March 1992, I was diagnosed with a platelet disorder, hypercoagulable state, which left me legally blind in my left eye from a central retinal vein occlusion. I was placed on many different medications: blood thinners, steroids, and blood pressure sedatives. Plus, I had had nine laser and cryonics surgeries on my eye. Two and a half months ago, after visiting you and receiving Pranic Healing, not only could I see clearly out of my left eye, but I also had my blood checked the following Monday at the hematologist's office, and there was no indication of the blood clotting disorder. My bleeding was normal. I have been off all medication for almost three months. I am still seeing clearly out of my left eye, and I feel normal for the first time in years. You've given me hope and happiness that now I, too, can have a future free of pain and confusion and hardship.*

—JILL SCHWARTZ, LOS ANGELES

Jill Schwartz's doctors at UCLA Medical Center verified that her hypercoagulable state was gone. Here are some other examples of ordinary people who used Pranic Healing to help themselves heal simple, complex, and even life-threatening health problems. In each case, the text is taken directly from signed and dated statements. The colors to which they refer are types of energy or prana that you learn to use in Pranic Healing. "Sweeping," "cleansing," and "energizing" are other Pranic Healing techniques.

I do want to emphasize, however, that should you suffer any of these accidents or illnesses, you should seek professional medical help immediately.

*I work as a repair technician for Motorola, Inc., in the cellular phone division. The printed circuit boards are surface mount boards. To remove components, we use a 600-watt heat gun designed to strip linoleum off floors. Its nose is a metal piece about 4 inches long. One morning, my bench partner used the heat gun and placed it (still hot) on my bench while I was concentrating on tracing a signal on the circuit board before me. It toppled over and landed squarely on the top of my right hand. My initial reaction was shock. Once I looked at my hand and saw the entire surface turn red and start to bubble up, I snapped into action. I immediately began to sweep with whitish-green. The pain began to set in. It was very intense. I then recalled the effects of blue. I energized the hand with whitish-blue to numb the pain. . . . I alternated whitish-green with whitish-orange. I did continual sweeping for about an hour. I saw the size of the welt decrease. This encouraged me to continue. As the day went on, word spread about what had happened. People looked on in disbelief. In four hours, the size was reduced to a half-inch. Everyone kept telling me I'd get a blister and be scarred for life. I continued to ignore them and kept sweeping my hand throughout the day. I felt no pain, and the wound never blistered. Once I got home, there was a small mark on the surface of my right hand. I continued to sweep with whitish-orange, then I energized with whitish-red and a touch of whitish-yellow. Today my hand looks like nothing ever happened. Since I have learned Pranic Healing, any cut or bruise never fully manifests on my body. I use it on pimples and cold sores upon the start of a breakout, and in a few minutes they disappear.*

—ELIZABETH SEDENO, CHICAGO

*On Friday, May 12, 2000, at approximately 8:12 A.M., the symptoms began with a severe headache. [When] the pain spread into my neck, I became very aware that there was a good possibility that I was having a stroke. I called for an ambulance. As the pain intensified, a strange calm came over me, which allowed me to recall self-healing techniques taught by Master Co. While the excruciating pain made it most difficult to concentrate, it did not make it*

## ◆ Introduction

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*impossible to make a conscious decision to ask for and seek divine intervention. During my prayer for help, the memory of Pranic Healing class was given back to me . . . [and] a brilliant white shaft of light appeared on my crown chakra. It was transparent, yet dense in appearance and form. If I were to guess, it was approximately 14 inches in diameter. It remained attached to my body throughout my crisis.*

*I was transferred from a local emergency room and became an ICU patient at a trauma hospital. The diagnosis was that I had suffered a cerebral aneurysm. The location was in the center of my brain. For the next three days, I meditated on healing the aneurysm by bathing the area in the healing white light. While visualizing the white light coming from my fingers, I also visualized stroking the brain. These two mental activities became my main objective throughout my stay at the hospital. By the fourth day of my stay in ICU, after reviewing the third CAT scan, one of the doctors said, "If I didn't know better, this looks as if I'd already performed the surgery!" On day number five in ICU, my nurse became concerned because of the extremely high level of potassium in my system. I have since learned that potassium guards against stroke. The more you have in the system, the greater the protection against stroke. Finally, I went from high-risk intensive care to home in eight days. I did not require surgery. Once home, I took salt baths one to two times a day for the first three days. After that, two salt baths a day for a week. It has been 13 months since my illness with no recurring symptoms.*

—CYNTHIA A. BORMAN, HOMEWOOD, ILLINOIS

*While driving a wooden stake into the ground, a portion (about 1/8 inch) broke off and was driven into my hand. Pliers were required to remove the piece. Only soap and water were used on [the wound]. I immediately began Pranic Healing and all bleeding stopped. Within a half-hour, all pain and swelling was diminished. Two days later a thick scab had formed, and healing was almost complete. This occurred three days ago, and the wound is almost healed. Also, while spray-painting outdoors, a gust of wind blew the paint onto my face and into my eyes. Severe burning began in the eyes and on the eyelids. Even though I washed out my eyes with water, the next day, my eyes were swollen and quite painful. I began Pranic Healing. Relief began within 10 to 30 minutes. [I achieved] complete healing after two hours. No red remained in the eyes. All pain and swelling were totally gone. I have had no lingering problem with my eyes or eyelids since that procedure. In fact, the chronic eye irritation from crusted eyelids has been greatly improved as well!*

—MAUREEN KELLEHER, ST. LOUIS

After hearing about numerous similar Pranic Healing success stories and after seeing the system work so well with my own patients, I became eager to share this information—and particularly the self-healing application—with more people. Coincidentally, Master Stephen Co had been considering different ways to reach the many people interested in learning Pranic Healing but who weren't able to attend a seminar. With the blessings and approval of Grandmaster Choa Kok Sui, the creator of the Pranic Healing system, we began to develop the program that has become the book you now hold in your hands.

We started with the basic Pranic Healing curriculum taught in Pranic Healing workshops and refocused it more specifically on self-healing. We added a number of new exercises and techniques never before seen in print or revealed outside Grandmaster Choa's classes. Then we enhanced the material further with several powerful, complementary, energy medicine practices from other disciplines. The result is *Your Hands Can Heal You*, an easy-to-follow program that enables you to increase your own personal supply of vital force or prana and then direct it for self-healing, just as the people in the testimonials did.

The testimonials here are remarkable but not unique. These people did not have any special healing gift, aptitude, or training before they learned Pranic Healing. They simply kept an open mind, followed the step-by-step instructions, practiced them, and applied them as needed.

For you to be successful at self-healing, all you need do is observe that same routine: Keep an open mind, perform the routine and exercises in this book as they are described, and practice regularly so that you are ready to use them when you need to.

If you follow this routine, you will realize what thousands of people who have learned Pranic Healing have discovered: Your hands *can* heal you.

—ERIC B. ROBINS, M.D., LOS ANGELES



## CHAPTER 1

# You're Wired For Healing—Your Energetic Anatomy

*“During one of his healing sessions, Grandmaster Choa Kok Sui was working on a person who was a heavy drinker, though the person did not offer this information before the healing. Grandmaster Choa found a significant imbalance in this man’s energy body—specifically in his liver—and told him that he should see a physician as soon as possible. The man went to the doctor and had a blood test, but the results indicated that his liver was fine. He received no medical treatment. Several months later, however, he developed severe pain in his liver. Tests at that time showed that he had hepatitis. We tell this story to students to demonstrate that we have an energetic anatomy just as we have a physical anatomy, and to illustrate that illnesses manifest in your energy body (also called your energetic anatomy) before they appear in the physical body.”*

—MASTER STEPHEN CO

Your body already heals itself.

You may take antibiotics to combat infections, dose yourself with aspirin to reduce pain, get a cast on a broken wrist, or even have your appendix removed by a surgeon, but drugs and medical procedures themselves don’t “heal” you. They reduce inflammation, battle bacteria, or in the case of a cast or operation, make proper healing possible. But your body heals itself. And it does it magnificently. Through some process that we don’t fully understand, your body has the amazing, innate ability to repair itself.

Medical science can explain the neurological and biochemical responses involved in healing a cut finger: The nerves carry the pain message to your brain to indicate a problem; white blood cells rush to the area to combat dirt or germs; platelets clot the blood and begin forming a scab; and the skin cells grow back underneath the scab. But medical science does



## ◆ *How Your Body and Mind Work*

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not know how the body knows how to do this, and it doesn't know what force powers this healing process.

We know intuitively that there must be a consciousness behind this self-healing ability, one that knows how to work in the same way that our body knows how to breathe without our having to command our lungs to inhale and exhale. We have a storehouse of energy that our body uses for healing. Otherwise, white blood cells wouldn't be able to multiply and carry away infection and inflammation from the site of a cut. Skin cells wouldn't be able to repair and create new tissue. Traditional medical thinking holds that both this healing process and the energy used in it are beyond our willful control. But what if you could consciously control this supposedly unconscious self-healing process? What if you could learn to harness the most vital component in that process, the healing energy that your body uses to repair itself? What if you could learn to increase and direct that healing energy to improve your general well-being and relieve specific health problems?

This book will give you that ability.

## HARNESSING YOUR HEALING ENERGY

Through a series of step-by-step, easy-to-learn, simple-to-perform exercises, you will learn to harness your body's healing energy, the force that is known as *chi* to the Chinese, *mana* to the Polynesians, and *prana* throughout India. You will learn an entire system of self-healing that uses as its framework the principles of one of the most comprehensive, effective forms of energy medicine, called Pranic Healing.

## ENERGY MEDICINE

Energy medicine is a broad category of alternative healing methods that utilize universal life force as their primary healing modality. Although some energy medicine is used as an alternative to allopathic, or Western, medicine, most methods are now used as a complement to care given by medical doctors and other traditional treatments. *We strongly recommend that you use Pranic Healing only as an adjunct to your physician's care.*

In energy medicine, good health results from having the right amount of this energy flowing smoothly through the body, while health problems or ailments result from a deficiency or blockage of this energy. Energy medicine typically includes some method of increasing or stimulating the amount of life force in the body to facilitate healing. Some sys-

tems advocate drawing in the energy from a source outside the body; others teach practitioners to build up their own vital force and then use that for healing. Some incorporate self-healing; others do not. Acupuncture, *chi kung*, Reiki, Therapeutic Touch, and Pranic Healing are just several examples of energy medicine.

Acupuncture is probably the most well-known energy medicine system today. In acupuncture, fine needles are inserted into a patient's body at certain points, along energy channels called *meridians* (see "Your Energetic Anatomy" below for more on meridians). These needles unblock the flow of life force, or *chi*, through the meridians, and thus balance the body's energy and facilitate healing. Occasionally, the acupuncturist gently rotates the needles or even sends a very low-grade electrical current through them to accelerate the healing process.

*Chi kung* (literal translation: "energy work") stems from the same Oriental philosophical base as acupuncture, traditional Chinese medicine, and internal Chinese martial arts, such as tai chi. It consists of a variety of life force-generating exercises and practices that date back thousands of years. There are many different types of *chi kung*, but in general, *chi kung* practitioners perform a prescribed set of breathing routines and physical exercises over a period of years to enable them to build up the *chi* in their own bodies. They then project that energy into the body of the patient to bring about healing. You'll learn a different, more effective way to generate energy that is unique to Pranic Healing.

Reiki is a Japanese hands-on energy-channeling system believed to have its origins in the esoteric practices of Tibetan monks. Reiki practitioners must be "attuned" to the universal healing energy by a Reiki master, after which they are able to draw in this life force and allow it to flow through them into the body of a person in need of healing. There are three levels of Reiki training: first degree, second degree, and third degree, or Reiki master.

Therapeutic Touch is a method of energy healing incorporating techniques from traditional Chinese medicine, Ayurveda, and laying on of hands. It was developed in the 1970s by a nurse, Delores Krieger, Ph.D., R.N., at New York University School of Nursing, and Dora Kunz, a healer and author, and is comparable to first-degree Reiki. A Therapeutic Touch practitioner does not actually touch the patient but passes his hands lightly over the patient's body to detect and then "unruffle"—in Therapeutic Touch terminology—energetic blockages. The practitioner then directs energy into the patient to assist healing.

## PRANIC HEALING

Pranic Healing was created by a Chinese-Filipino spiritual teacher and energy master named Grandmaster Choa Kok Sui, who spent years researching the root teachings of eso-

## ◆ *How Your Body and Mind Work*

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teric systems such as yoga, *chi kung*, Kaballah (an ancient Jewish mystical-spiritual tradition), and many others in order to create a simple, practical, effective, “optimum” energy healing system that anyone could learn and use.

In his teens Grandmaster Choa was already an accomplished student of yoga and various meditation and spiritual systems. In his twenties, he continued intensive study of higher-level esoteric practices, with a particular focus on the use of vital life force for healing. He concluded that healing, at its most basic, consists of cleansing and energizing—that is, cleaning away dirty or blocked life force from the aura and replenishing the aura with fresh energy. Next, Grandmaster Choa, who by this time had also established himself as a businessman and engineer, applied a rigorous scientific approach to his inquiries. He set up a number of healing clinics in the Philippines to test the effectiveness of laying on of hands, *chi kung*, and other energy healing systems. Each patient who came in received a particular type of energetic treatment, and the results—or lack of results—of that particular treatment for that specific ailment were recorded. Grandmaster Choa also had highly skilled healers with heightened sensitivity—people with the ability to see vital life force in the body—observe the patients before and after treatment, so that he could detail the exact energetic effect of each system. These experiments were overseen by nurses and other medical professionals, as well.

These healing clinics continued for years, with Grandmaster Choa constantly testing and refining methods of cleaning out dirty energy and increasing the supply of healing energy. Finally, in 1987, Grandmaster Choa published his first book and held his first workshop in the Philippines to introduce Pranic Healing, a “best of the best” system of very specific instructions and sequences for cleansing and energizing particular parts of the body to achieve rapid healing. The system spread to the United States in 1990 and is now practiced worldwide.

### PRANIC HEALING COMPARED WITH OTHER TYPES OF ENERGY MEDICINE

Pranic Healing is a more comprehensive and treatment-specific form of energy medicine than the two more contemporary systems, Reiki and Therapeutic Touch, and it is simpler to learn and easier to apply than the ancient, formal Chinese systems acupuncture and *chi kung*. Additionally, Pranic Healing includes teachings rarely found in other energy medicine systems, such as the detailed use of colored pranas and the practice of *energetic hygiene*.

These auras are concentric, much like the layers of an onion, with the three auras nesting inside one another (Figure 1-1).

Your energetic anatomy has four principal functions:

1. to absorb, distribute, and energize the physical body with prana;
2. to serve as a mold or template for the physical body;
3. to control, through the chakras, the proper regulation of prana in the physical body;
4. to serve, primarily through the health rays and aura, as a protective shield for the physical body against energetic contamination.

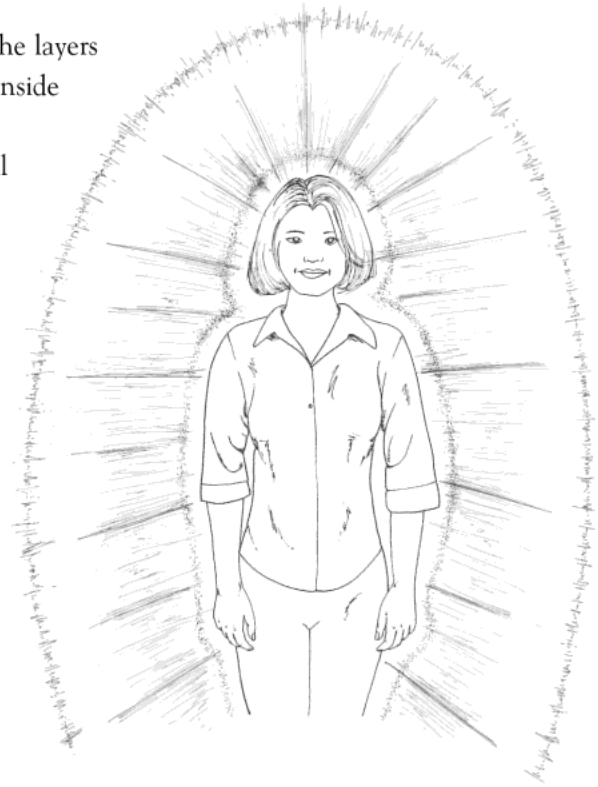


FIGURE 1-1

Let's look at the components of the energetic anatomy in more detail.

### Chakras

Your energetic anatomy has three types of chakras: major chakras, which are 3 to 4 inches in diameter; minor chakras, which are 1 to 2 inches in diameter; and mini-chakras, which are less than 1 inch in diameter. (*Note:* All sizes are for a healthy adult.)

There are 11 major chakras, three of which—the heart, solar plexus, and spleen—have a front and back aspect. Thus, with the front and back heart, front and back solar plexus, and front and back spleen, you will work with a total of 14 of these major power centers. (You may find it helpful to refer to Figure 1-2a, Figure 1-2b, and Table 1-1 as we discuss them.) Starting at the top of the head and working down the front of the body, through the legs and then up the back, the major chakras are: the crown, the forehead, the *ajna* (or brows), the throat, the front heart, the front solar plexus, the front spleen, the navel, the sex, the basic, the *meng mein* (or kidneys), the back spleen, the back solar plexus, and the back heart.

◆ *How Your Body and Mind Work*

Table 1-I THE ELEVEN MAJOR CHAKRAS			
Chakra	Location	Functions, Corresponding Organs	Diseases
1. CROWN	crown of the head	brain and pineal gland	diseases related to pineal gland and brain, both physical and psychological
2. FOREHEAD	center of the forehead at the hairline	nervous system and pineal gland	loss of memory, paralysis, epilepsy
3. AJNA	between the eyebrows	pituitary gland and endocrine glands; controls the other major chakras	cancer, allergy, asthma, and diseases related to the endocrine glands
4. THROAT	center of the throat	throat; thyroid and parathyroid glands	throat-related illnesses such as goiter, sore throat, asthma
5. HEART			
a) front heart	center of the chest at the sternum, or breastbone	heart, thymus gland, and circulatory system	heart and circulatory ailments
b) back heart	on the spine opposite the front heart chakra	lungs and, to a lesser extent, heart	lung problems
6. SOLAR PLEXUS			
a) front solar plexus	solar plexus area, the hollow area just beneath sternum	pancreas, liver, large and small intestines, appendix, stomach	(both front and back solar plexus): high cholesterol, diabetes, ulcer, hepatitis, rheumatoid arthritis, heart ailments, and other illnesses related to these organs
a) back solar plexus	on the spine opposite front solar plexus chakra		

Chakra	Location	Functions, Corresponding Organs	Diseases
7. SPLEEN		spleen	
a) front spleen	left part of the abdomen between front solar plexus chakra and navel; at middle part of left bottom rib	major entry point for air prana; energizes other major chakras and entire body	(both front and back spleen): low vitality, weak body, and blood ailments; autoimmune disorders
b) back spleen	on the back directly opposite the front spleen chakra	same as front spleen	
8. NAVEL	navel	small and large intestines	constipation, difficulty in giving birth, appendicitis, low vitality, and other diseases related to intestines
9. MENG MEIN	back of the navel	kidneys, adrenal glands; energizes other internal organs; blood pressure	kidney problems, low vitality, high blood pressure, and back problems
10. SEX	behind the pubic bone	sexual organs, bladder, and legs; lower or physical creative center	sex-related and bladder problems
11. BASIC	base of the spine	Adrenal glands and sex organs; energizes the physical body—bones, muscles, blood, and internal organs; affects general vitality, body heat, and the growth of infants and children; center of self-survival	cancer, leukemia, low vitality, allergy, asthma, sexual ailments, back problems, blood ailments, growth problems

## ◆ *How Your Body and Mind Work*

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The *minor* and *mini-chakras* are located throughout the body in the jaw, hands, feet, arms, and legs. But since most significant health problems can be addressed by working on the major chakras alone, this book does not discuss in detail the minor and mini-chakras (though several remedies in Chapter 13 refer briefly to them). Here is a brief description of each of the major chakras:

The *crown chakra* is located at the top of the skull and energizes and controls the brain and the pineal gland. It is also one of the most important access points for prana into the body because prana entering the crown energizes the entire body.

The *forehead chakra* is located in the center of the forehead and energizes and controls the nervous system.

The *ajna chakra* is located between the eyebrows and energizes and controls the pituitary gland and endocrine system. The *ajna* is also important because it is the seat of our will power and conscious thought processes.

The *throat chakra* is located at the Adam's apple and controls the throat, trachea, larynx, esophagus, thyroid gland, and lymphatic system. The throat chakra is also connected to the sex chakra, as it is the upper center of creativity, while the sex chakra is the lower center of creativity.

The *heart chakra* is in the center of the chest and has two aspects: a front and a back heart chakra. The front heart chakra is located directly behind the sternum or breastbone. The back heart chakra is located on the spine, between the shoulder blades and directly opposite the front heart chakra. The heart chakra controls the heart, the lungs, and the thymus gland.

The *solar plexus chakra* also has a front and back aspect. The front solar plexus chakra is located in the soft area just below the sternum or breastbone and controls the stomach, pancreas, intestines, and diaphragm. The back solar plexus chakra is located on the spine directly opposite the front solar plexus chakra. The solar plexus chakras are the seat of all our emotions. The front solar plexus controls our expressed emotions—for example, anger that you let out. The back solar plexus controls our suppressed emotions—for example, fears that you bottle up. Because of its connection to the emotions and its proximity to the heart, the front solar plexus chakra also has an energetic and health link to the heart chakra and the physical heart.

The *spleen chakra*, like the heart and solar plexus chakras, has both a front and back aspect. The front spleen chakra is located near the left lowermost rib, or what is called the floating rib. The back spleen chakra is located on the back directly opposite the front spleen chakra. The spleen chakra is important because it draws in prana, assimilates it, and distributes it to all the other chakras.

The *navel chakra* is located at the navel and is one of the body's main power centers. It controls the large and small intestines and affects the birth process. In many Eastern systems, particularly those derived from Taoist teachings, practitioners are taught to focus on the navel chakra during meditation to build up energy.

The *meng mein chakra*, or "gate of life," is located on the back between the kidneys directly opposite the navel chakra. This is a key power center, for it acts as a pumping sta-

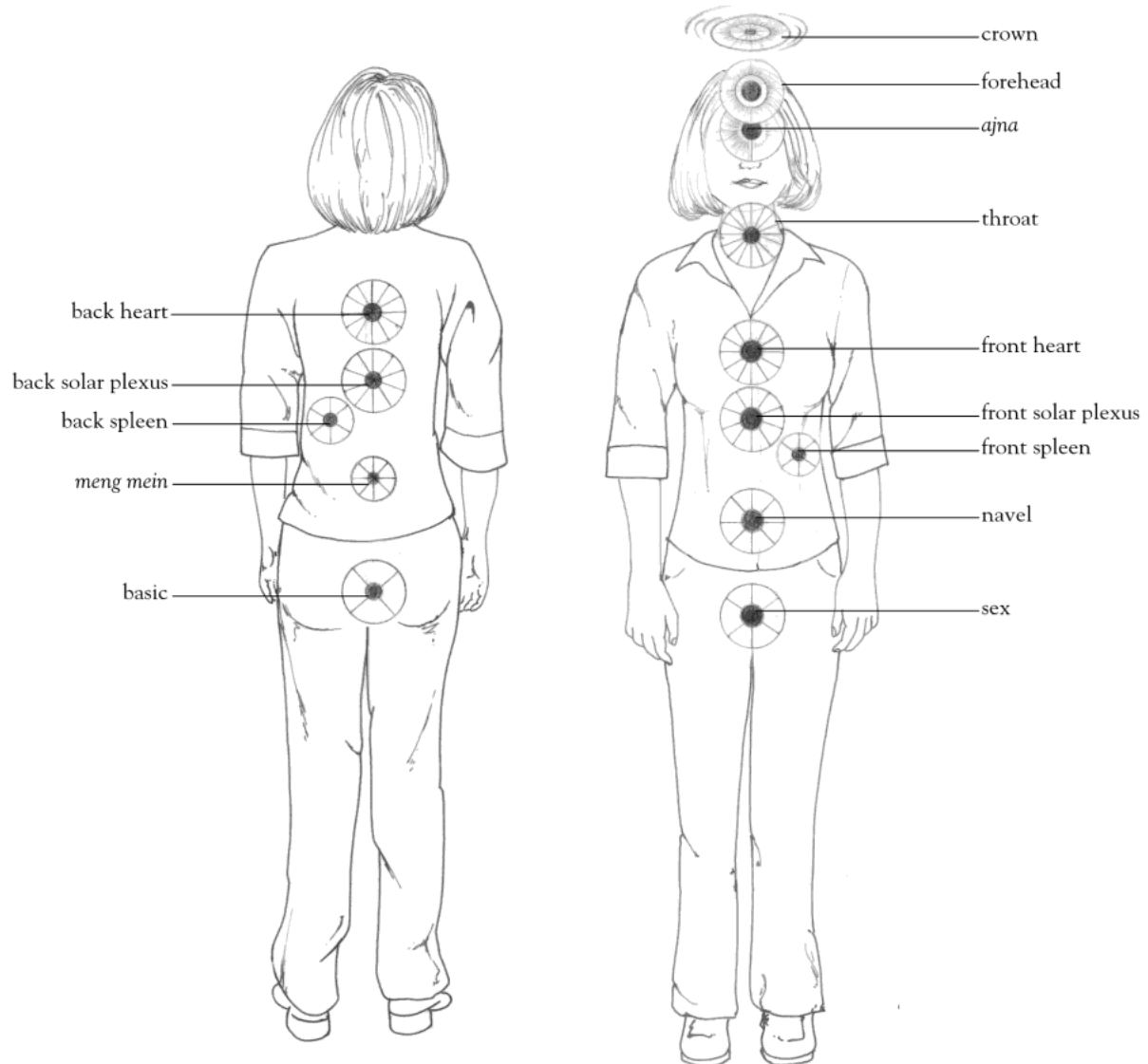


FIGURE 1-2A

FIGURE 1-2B



◆ *How Your Body and Mind Work*

<b>Table 1-II RANGE OF PRANA-GENERATING TECHNIQUES</b>			
	<b>Low-level</b> Unconscious technique; absorb minimal or suste- nance level of prana	<b>Medium-level</b> More conscious tech- nique; absorb more prana	<b>High-level</b> Focused conscious technique with intent; absorb great quantities of prana
<b>Solar prana</b>	Stand out in sun	Drink clear, clean water that has been left in sun for 24 hours	Open crown chakra through Meditation on Twin Hearts (see Chapter 11) to draw in enormous quantities of solar prana
<b>Air prana</b>	Breathe clean air	Pranic breathing	Water pump technique: Draw prana in through various source chakras using Pranic breathing with proper rhythm and retention; project out through hand; Tibetan Yogic Exercises and Mentalphysics Exercises
<b>Earth prana</b>	Walk around	Walk around barefoot on clean soil	Rooting practices; using chakras on soles of feet to absorb earth prana; Tibetan Yogic Exercises

is used for spiritual development and healing delicate areas, while lower-frequency prana is used for increasing physical power and healing not-so-delicate areas.

Prana is remarkably powerful and resilient, yet it is also very delicate. Prana can be used to relieve serious health problems. It can even be projected over great distances without losing its strength or effectiveness. But your prana can also be diminished or weakened by many factors, including your beliefs, emotions, attitudes, inhibitions, and traumatic memories,

### What Physicians Learn in Medical School About Energy

"In four years of medical school, we spent approximately one week in one biochemistry class, during my second year, discussing the body's energy. That week focused narrowly on what is called the Krebs cycle, the molecular process by which cells produce and absorb energy from food.

"We physicians are taught that if a patient comes in complaining of fatigue or low energy, we should run tests to rule out illnesses such as hypothyroidism, diabetes, anemia, and the like. If the tests come back negative and the patient continues to complain, there are two standard diagnoses: depression or stress.

"A diagnosis of depression- or stress-induced fatigue can certainly be true in some cases. And we doctors always want to order the most complete set of tests to rule out serious problems. Even so, the traditional Western medical curriculum does not admit the possibility that there could be a deeper, underlying energetic cause—and cure—for the depression or stress.

"The concepts of complementary and energy medicine are introduced in some medical schools and nursing schools, but medical and nursing curricula still have far too little discussion of the body's overall energy, and virtually no discussion of a healing energy that we can learn to detect, increase, and direct to improve our health—and our patients' health."

—Eric B. Robins, M.D.

the food you eat, the people you associate with, where you work and live, *how* you work and live, what you say, what you think, and how you react to the general level of stress in your life.

In general, your state of health is tied to your supply of prana. When your prana is clean and plentiful, you are in good physical and mental health. When your prana is low or dirty, you typically experience some type of health problem.

Now let's perform an experiment that will allow you to feel your own prana.

#### EXERCISE 1-A: *Detecting Your Own Personal Energetic Anatomy—Hand Sensitivity Exercise 1*

The easiest and quickest way to understand prana and your energetic anatomy, and how simple it can be to work with both, is to learn to *feel* your own personal energy. In this exercise, you will sensitize your hand chakras, which are located in the center of the palm (Figure 1-3), to feel the energy between them. You may sit or stand while performing this exercise.

## ◆ *How Your Body and Mind Work*

1. Put your tongue on the roof of your mouth just behind the hard palate (the hard ridge behind your top row of teeth). Keep it there throughout the exercise. This connects the two major energy channels that run down the front and back of your body along which your major chakras are located. It also increases your sensitivity to energy.
2. Take four slow, deep breaths, breathing in and out all the way down to the bottom of your lungs. Breathe in and out through your nose. This helps clear and calm the mind, as well as relax the body.
3. *Wrist rolls:* Extend your arms straight out in front of you at shoulder height. Roll your hands at the wrists 10 times in both directions; make small circles with your hands pivoting at the wrist, stirring 10 times clockwise and 10 times counterclockwise.
4. *Hand openers:* Open and close your hands vigorously 10 times.
5. *Elbow, finger shake:* Begin with your arms at your sides. Bring your fists up near your shoulders as if you were curling a dumbbell in your hands. The back of your hands should be facing away from you. From this position, snap your arms down, flicking your fingers open as you reach the bottom, as if you were dropping the imaginary dumbbells, and then back up 10 times quickly. Take care not to hyperextend your elbow (bend it beyond its natural range of motion) or jolt the joint. This movement should *not* hurt.
6. Extend your hands in front of you, with your palms about 3 inches apart and facing each other as if you are about to clap your hands. Spread your fingers. Now with the thumb of your right hand press down lightly into the center of your left palm for a few seconds. Then repeat the movement with your other hand, using your left thumb to press down into your right palm.
7. Now hold your elbows close to your waist with your forearms extended in front of you, parallel to the ground. Keep your hands relaxed with your palms facing each other about 3 inches apart as if you were

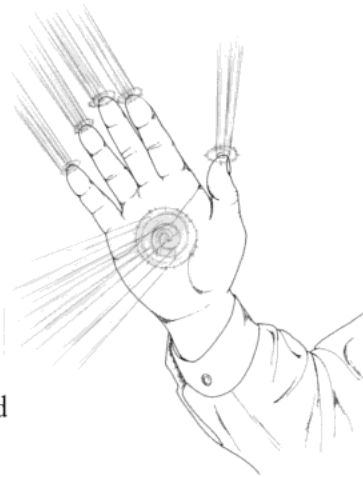


FIGURE 1-3

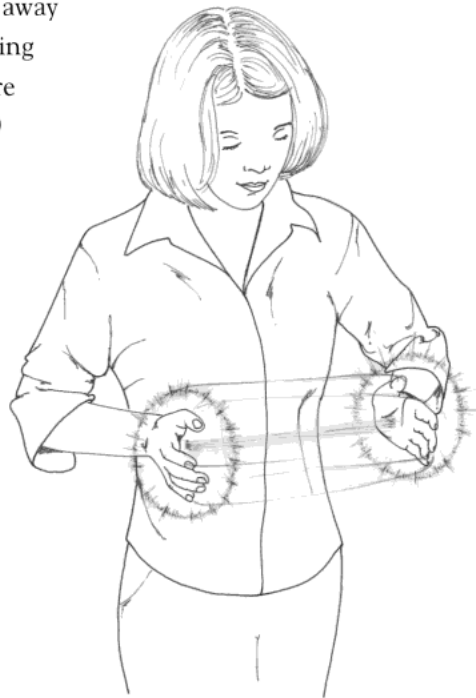


FIGURE 1-4

about to clap your hands. Close your eyes. Keeping your hands a few inches apart, just breathe slowly and focus lightly on the centers of your palms. Do this for about 30 seconds (Figure 1–4).

8. Then, keeping your hands, wrists, and elbows steady, begin to move your arms in and out a few inches from each other, moving your hands closer together and then farther apart. Pretend you are clapping your hands in very slow motion, but don't let your hands meet. Bring your palms to within an inch or two of each other and then, slowly, move them out about a foot, and then bring them close together again. Repeat this action for about 30 seconds. Very shortly, you'll feel some resistance between your palms, as if you're holding a balloon, or your palms will begin to tingle or get itchy or warm. When you do sense this resistance, heat, or buzzing in your hands, what you are feeling is your energy, your prana, the life force that surrounds and interpenetrates the bodies of all living things.

Don't worry if you don't feel this energy on your first try. If you don't sense a warmth or tingling sensation in your palms after completing this exercise once, stop for a few moments, take a few deep breaths, focus on your palms, and start the exercise from the beginning again. You'll feel the energy before too long.

### EVEN IF YOU CAN'T FEEL THE ENERGY RIGHT AWAY, RELAX: YOU'LL STILL BE ABLE TO HEAL

We frequently tell our students that those who can't feel the energy immediately can still make this system work for them. Most important, you will still be able to perform healings. When I (Master Co) started with Pranic Healing, I had a technical, skeptical mind (from my engineering training and background), and was hindered further by a strict religious upbringing that did not look favorably upon energy healing. Despite daily practice, I was not able to feel the energy for almost two-and-a-half years. Yet I stayed with the system because I was still able to produce remarkable healings. The incident that really convinced me of the effectiveness of Pranic Healing came when I healed my wife, Daphne, of several compound fractures of her right hip. Daphne had fallen 14 feet, and the orthopedic surgeon who put her in traction to align the bones said it would take at least three-and-a-half months before she could even begin to try to walk again. I began applying Pranic Healing three times daily and subsequent visits to the orthopedic surgeon revealed that her hip was

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◆ *How Your Body and Mind Work*

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healing rapidly. Finally, in only five weeks—one-third the minimum time her doctor projected—she was up and running, literally. At about the same time, I also relieved my mother's chronic indigestion in only a few minutes, helped several clients reduce lumps by at least 75 percent, and had one client whose liver cancer went into remission for a year. These are dramatic results, but they are just a handful of the healings that I was able to accomplish before I was fully sensitized and able to feel prana. As an instructor over the last ten years, I have witnessed many students who did not immediately feel energy and still were able to relieve their classmates of various aches, pains, and ailments.

The important point to understand is that Pranic Healing is not dependent ultimately on the practitioner's being able to feel energetic disturbances. If you still can't feel prana by the time you get to the specific health remedies in Chapter 13, you can still heal simply by following the step-by-step instructions. Each specific health remedy is a tested, proven "recipe" designed to address the energetic imbalances related to a specific health problem, and you don't need to be able to feel the energy to make the remedy work for you.

As you work through the progressive exercises in this book, if you can't feel the prana, simply relax and continue with the program and your practice. You will feel the energy before too long. The methods of teaching Pranic Healing have improved dramatically over the last ten years. As a result, the vast majority of students today can feel the energy at the end of the first class, and 95 percent can feel their energy within two weeks if they practice hand sensitivity daily. We've based this book on those same new techniques and technologies, so just stick with your practice, and you will feel the prana.

### SCIENTIFIC EVIDENCE OF AN ENERGETIC TEMPLATE AND SELF-HEALING ABILITY

While mainstream medicine has been slow—and often outright reluctant—to accept the principles of energy medicine, some medical researchers have conducted experiments that support its basic tenets. Dr. Robert Becker, an orthopedic surgeon at New York University, performed some interesting investigations into the regenerative ability of simple, less evolved life forms that strongly support the notion of an energetic template, or mold. Becker cites the work of Swiss scientist Abraham Trembley, who found several species of hydras (a small, tube-shaped freshwater polyp) that regenerate if cut into pieces, as long as the piece had a portion of the central "stalk" or body. Becker also references at length the experiments of Lazzaro Spallanzani, an Italian priest who showed that a salamander could

plexity and severity of the health problem, and the current energy level of the person with the affliction.

7. *The root cause of the energetic disturbances that cause many physical ailments is frequently negative thoughts and emotions stored in the body.* Thoughts, emotions, beliefs, and memories contain real energy that is stored unconsciously in the physical body. (Consider: How do you know when you're nervous, angry, or fearful? Not through intellectual awareness. *Only by feeling a physical manifestation* in your body—for example, stomach spasms, a tight neck, an increased heart rate, a sudden urge to go to the bathroom, heavy perspiration, etc.). Negative emotions themselves do not cause problems; our resistance to feeling them and releasing their energy in a constructive way causes the problem. When you avoid feeling negative emotions and beliefs, your body's musculature physically constricts and holds on to them. Held tightly in the body over a period of time, these negative emotions, limiting beliefs, and traumatic memories form blockages and energetic disturbances that lead to physical health problems. Certainly, your health can be affected adversely by external factors such as bacteria and viruses, as well as poor life choices, bad habits, and accidents. But many health problems result from an energetic disturbance that is ultimately caused by the unconscious mind trapping a negative emotion or limiting belief in the body.

## THE SIX STEPS TO SELF-HEALING

This book facilitates self-healing through six steps that help you balance your aura, boost your overall energy, and address particular health problems with specific energetic remedies. As you work through these steps, don't mistake their simplicity for lack of sophistication or effectiveness. Just as the binary system of computer communication, a series of zeroes and ones, appears simple but has enormous brilliance and complexity behind it, these six steps to self-healing are easy to learn and apply because they've been distilled from many powerful energy healing systems and technologies. You're getting only the essential healing practices and techniques, so that you can perform them with minimal preparation and maximum effectiveness. We want you to spend your time healing yourself rapidly and properly, not studying book-length theories. The six steps are:

1. *Clearing negative emotions and limiting beliefs*—This includes several techniques for removing negative emotions, fears, traumatic memories, phobias, anxieties, and limiting

## ◆ *How Your Body and Mind Work*

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beliefs from the body, where they block the flow of prana. They must be cleared in order to restore the body's energetic balance.

2. *Pranic breathing*—Pranic breathing is an optimal breathing technique that promotes physiological and energetic health benefits, including improved circulation, reduced strain on your heart, an enhanced immune system, and most important, the ability to draw in greater amounts of prana to be used for general energizing and specific self-healing.
3. *Energy manipulation*—These are three unique Pranic Healing techniques. They include *scanning*, the method by which you use your hands to feel for energetic imbalances; *sweeping*, the technique for manually cleaning away dirty or congested prana; and *energizing*, the process of drawing in prana and supplementing depleted areas.
4. *Energetic hygiene*—This is the practice of keeping your energy body as clean and charged up as possible through emotional regulation, dietary recommendations, special physical exercises, breathing practices, meditation, an energetically clean home and work environment, and the appropriate use of salt as a cleansing remedy.
5. *Meditation*—Meditation helps still your mind, calm your body, and increase your flow of healing, cleansing energy. Two meditations are included in this book. One is a mindfulness meditation; the other is Grandmaster Choa's "Meditation on Twin Hearts," a powerful meditation on peace and lovingkindness.
6. *Energy-generation exercises*—These two powerful routines, the modified Tibetan Yogic Exercises and the modified Mentalphysics Exercises, enable you to draw in and generate great quantities of high-quality prana.

In the next chapter, you'll learn about the emotional root cause of many health problems and how your mind's efforts to protect you sometimes aggravate these problems.

## CHAPTER 2

# The True Nature of Your Mind— How It Protects You and Hurts You

*“A thirty-seven-year-old man who’d had chronic prostatitis, an inflammation of the prostate gland, for seventeen years came to see me. His symptoms included urinary frequency and urgency, lower abdominal and testicular pain, and occasional burning during urination, and he was in a great deal of discomfort. Urological studies show that in 92 percent of prostatitis cases, there is no associated infection—that is, the prostate is inflamed, but tests don’t reveal any medical problem. We physicians call this kind of problem a ‘functional disorder.’*

*“I told this man that we frequently store negative emotions in the body, and that they can cause actual physical problems, including functional disorders, such as prostatitis. In the course of our conversation, he said that his mother was very abusive toward him when he was growing up, and that he had a tremendous amount of anger about it, but he had ‘held it in’ for years.*

*“I explained that his resisting feeling those negative emotions over the years had likely contributed to weaknesses in his health. We worked together for one session, using direct clearing methods to address his pent-up anger. Shortly thereafter, he was symptom-free for the first time in nearly two decades. At subsequent follow-ups, he remained symptom-free.”*

—ERIC B. ROBINS, M.D.

**I**n a typical visit to a doctor, a patient might complain of a headache, insomnia, backache, vague stomach or abdominal discomfort, or urinary problem. The physician, being a scientist and wanting to be thorough, notes the patient’s symptoms and con-



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◆ *How Your Body and Mind Work*

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ducts an examination. He or she then offers what is called the “differential diagnosis,” which is the spectrum of possible reasons for the symptoms, ranging from the simplest and least problematic to the most severe and life-threatening. The doctor bases the differential diagnosis on his experience observing these symptoms, their frequency, location, and severity, as well as the patient’s medical history. For example, the differential diagnosis for a headache might include sinus headache, muscle tension caused by poor posture at a person’s desk, migraine, and even a brain tumor. One differential diagnosis for abdominal discomfort might include indigestion, mild food poisoning, irritable bowel syndrome, an ulcer, or the early stages of stomach cancer.

The doctor then orders a few diagnostic tests to check for any serious illnesses.

Several days later, the doctor calls the patient with the results, and the news is good. “All your tests are negative; there’s nothing wrong,” the doctor says. The patient is relieved that there is no serious problem but then asks, “Why am I still having symptoms if ‘nothing’s wrong’?”

The doctor replies, “Well, we’re really not sure,” and again tries to reassure the patient that this condition, though without an apparent cause, is nothing serious. The doctor continues, “If your symptoms are creating too much discomfort, we can give you something to help you feel better.” This usually means a prescription—for example, extra-strength Motrin for severe headaches, muscle relaxers for back or neck tension, or a stomach acid inhibitor such as Tagamet for indigestion, to name a few popularly dispensed medications. These remedies may or may not relieve the symptoms.

Thus, the patient often comes away from the encounter without any real understanding of the problem, its cause, or what can be done about it, other than to take medicine to control the symptoms.

Seventy percent of all visits to a primary care physician proceed like this, with patients seeking treatment for difficult-to-diagnose problems called *functional disorders*, which are ailments that cause real, discernible symptoms but that present no medically detectable cause: no virus, bacteria, tumor, mass, or structural abnormality. Functional disorders include problems such as irritable bowel syndrome and many other types of gastrointestinal complaints, many types of headaches and backaches, many types of urinary urgency and frequency, many types of pelvic pain in women, and so on. These problems are termed “functional” because, despite a lack of perceptible pathology, the body’s functioning is disrupted. Even though there is no apparent reason for the symptoms, however, people with functional disorders still suffer real pain and discomfort. Crushing headaches can prevent them from leading a normal life; chronic gastrointestinal upsets can interfere with their ability to enjoy

many foods; painful back spasms can render them bedridden; the overpowering and sometimes embarrassing need to go to the bathroom may occur at inconvenient or difficult times.

Even though they willingly prescribe medications to control these symptoms, many physicians believe that people with functional disorders either are exaggerating their complaints (hypochondria) or are stressed out, depressed, or anxiety-ridden. In other words, these physicians believe that such ailments are “all in the patient’s head.”

Functional disorders and many health problems *are* in our head because our “head”—or more properly, our mind—is actually located throughout our entire body. Our mind is inseparable from our body, so if we have a health problem in our head/mind, we’ve also got one in our body. This is the essence of the *mind-body connection*, which refers to a different, deeper understanding of a disorder that’s “in a patient’s head.”

## THE MIND-BODY CONNECTION

There is certainly ample proof that we accept intuitively the link between mind and body. For example, we say, “you’ll worry yourself sick,” and “I was so stressed out I couldn’t sleep,” both of which demonstrate a belief that the mind can produce a physical effect on the body. Even the physician who orders up a drug that he knows will only relieve the symptoms of an ailment he believes is caused by stress is acknowledging that this person somehow is thinking himself sick.

Medical research is turning up harder scientific evidence that this mind-body link is not only intuitive, it’s physiological. The most compelling data may come from Dr. Candace Pert, a psychoneuroimmunologist who has studied the effect of the mind and emotions on health. Dr. Pert’s work has focused on biochemicals called “neuropeptides,” which were found to be “messenger molecules” that carry the signals or commands from the brain to every cell in the body. Dr. Pert discovered that these neuropeptides act like keys that fit into locks, or specific sites on cells, called receptors. These receptors were found to cover the surface of all the cells in the body, including the immune system, the endocrine system, and those parts of the body controlled by the autonomic nervous system (ANS). The ANS regulates many of the functions in our bodies that happen involuntarily, such as pulse rate, breathing, sweating, digestion, and blood flow, among others. Neuropeptides help us run our automatic bodily processes. They carry messages that tell the cells in the lungs to breathe in and out, the cells in the adrenal glands to release adrenaline, and so on.

These neuropeptides also carry, according to Dr. Pert’s research, commands for our

## ◆ *How Your Body and Mind Work*

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boundary *malfunctions*—it experiences either energetic congestion or depletion—and illness or a health problem can arise.

The three most common unconscious emotional survival strategies are: resisting feeling negative emotions, “clamping down,” and forming limiting beliefs.

### ***Resisting Feeling Negative Emotions***

Noted psychologist Gay Hendricks, Ph.D., believes that “all negative emotions are gentle, short-lived waves.” Yet many people can attest to the intensity and longevity of their fears: worries about job uncertainties or money; anger felt since childhood at parents or siblings; insecurities about personal appearance; the throat-tightening phobia about public speaking. How can they all be nothing more than mild blips of mental energy that come and go quickly? These are the kinds of negative emotions that tie people into knots trying to cope with them.

But there’s a second part to Hendricks’ definition: “All negative emotions are gentle, short-lived waves, *unless we resist feeling them.*” It is our inability to acknowledge and feel negative emotions in our body—not the negative emotion itself—that creates functional boundaries to the smooth flow of prana.

Resisting negative emotions is also called denial. Let’s talk about how we handle fear. In our society, it’s unacceptable for anyone to feel and express fear, especially men. This is universal cultural programming. That doesn’t stop us from *being* afraid of heights, spiders, public speaking, death, losing our job, or any one of hundreds of possible fear or phobia triggers. After all, it is quite human to be afraid. However, we are frequently disdainful of anyone who admits to fear, which is identified with being soft, weak, or overly sensitive. So, in a society in which we mustn’t show fear, we learn (and in learning, we are programmed) at virtually every turn—from parents, schoolteachers, coaches, peers, and other authority figures—not to feel and express fear in *any* way. Our unconscious mind’s survival instinct kicks in to “protect” us from feeling all fear, and thus buries any fears or phobias that we may have deep in our body, far from conscious awareness. Once buried and suppressed, these fears and phobias can create functional boundaries, which inhibit the flow of prana and can lead to health problems.

We do feel the *effects* of fear in our body, such as the racing heart, dry mouth, and tight stomach when we feel afraid, but only after the negative emotion has built to such an intensity that it bursts through our unconscious defenses. By the time we feel the physical effects of a negative emotion in our body, that means the emotion has overridden our unconscious

survival mechanism and has created an energetic disturbance. At this point, a physical health problem may be imminent.

### **“Clamping Down”**

If you experienced a traumatic event when you were young—for example, you were physically abused or grew up in a war-torn country—those memories are stored in your unconscious mind and, thus, throughout your entire body. In order to prevent these memories from surfacing to your conscious mind, where they would be replayed, your unconscious mind, acting on its prime directive to protect us, frequently “clamps down” on the memory: it contracts or constricts tightly the smooth muscles or internal organ where the memory is stored. Clamping down is a specific type of resistance to feeling negative emotions. Here are some examples of how clamping down creates functional boundaries that prevent the proper flow of prana and can ultimately lead to health problems:

- If your unconscious mind clamps down on the smooth muscles of the air passages of the lungs, this can become asthma.
- If your unconscious mind clamps down on the smooth muscles of the bladder, this can become urinary urgency or frequency.
- If your unconscious mind clamps down on the smooth muscles of the blood vessels, this can become high blood pressure. If it clamps down on specific blood vessels to the brain, this can lead to a migraine headache.
- If your unconscious mind clamps down on the smooth muscles of the intestinal tract, this can become irritable bowel syndrome, producing vague abdominal pain, bloating, diarrhea, or constipation.

(Note that all these ailments are functional disorders. This is why functional disorders are so tough to detect through most medical tests. Their origin is emotional and energetic rather than anatomic.)

The unconscious mind doesn’t clamp down only on smooth muscles over which we have no conscious control, however. It can also clamp down and create functional boundaries in striated muscle—the larger structural muscles over which we do have voluntary control, as the work of Dr. John Sarno, a professor of physical medicine at New York University, has demonstrated.

In his practice, Dr. Sarno sees patients with the world’s worst chronic pain: people who

◆ *How Your Body and Mind Work*

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have had debilitating pain in their neck, shoulder, back, or legs for 20 or 30 years; people who have had multiple surgeries and multiple attempts at epidural pain relief (injections into the spine). Frequently they have had an MRI scan that reveals a serious anatomic abnormality such as a slipped disc, spinal arthritis, or spinal cord stenosis (narrowing of the channel through which the spinal cord passes). Nearly all of his patients have been told by another doctor that it is this anatomic abnormality that is causing their pain.

Yet with this group of 20,000 patients, some of whom he has been following for up to 25 years, he has a remarkable 88 percent cure rate. An additional 10 percent of his patients are classified as much improved. He has achieved these remarkable results without surgery or any traditional medical remedy. Instead, he bases his treatment plan on two radical premises: first, he rejects the traditional medical cause-and-effect relationship between anatomical defects and pain; and second, he treats the pain as emotionally based tension caused by striated muscles clamping down, a problem he calls "Tension Myofascial Syndrome," or TMS.

Sarno exhaustively reviewed the medical literature on chronic pain and found numerous studies showing that if you perform an MRI scan on 100 middle-aged people with no back pain, you'll find that 40 to 50 percent of them have a slipped disk just as a matter of course. Additionally, he found studies revealing that people who *did* have abnormal MRI scans, which showed significant anatomic abnormalities, such as slipped disks, spinal arthritis, or stenosis, were no more likely to develop musculoskeletal pain in the future than people whose MRI scans were normal.

From these studies, he developed his theory: The proximate cause of structural pain is muscles clamping down on nerves and limiting the blood flow into the afflicted area, which leads to local hypoxia, or lack of oxygen. But the ultimate cause is the person's inability to regulate and reconcile negative emotions, principally anger, because it's these negative emotions held tightly in the body that are causing the muscles to clamp down.

Sarno asserts that it is a generally accepted societal norm that it is not okay for people to feel their negative emotions, especially anger. When anger wells up, as it does for everyone from time to time, the unconscious mind, in its sincere but misguided attempt to protect us and help us survive in a world in which such emotions are not appropriate, says, "It's not okay to be feeling this anger." The unconscious mind then "protects" us by causing certain muscles to clamp down and generate pain in order to divert attention away from our anger.

Sarno's treatment consists of having his patients come to two lectures. His principal messages are that it's *not* a slipped disk or bone spur that is causing the pain, and that a different view of how to remedy the pain is required for healing. Sarno instructs his patients to stop babying their back and taking pills when they feel pain. Instead, they should ask themselves what they're angry about. Additionally, and perhaps most important, Sarno also tells