

Studies in Taoism

BY

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III. The Tao Te Ching

A. Basic Teachings

- The title:
 - “Tao” means the “Way,” “Ultimate Reality,” or “Word,” or even “True Self.”
 - “Te” means “power;” the latent or available power of one who follows the Way.
 - The book is “The Way of Power.”
 - The book contains 5,000 pictograms.
 - The book consists of 81 short poems.

Lao Tzu wrote the *Tao Te Ching* by carving five thousand Chinese characters onto bamboo strips. He wrote in the later part of the Chou Dynasty known as the Ch’un-Ch’iu (722-480 BCE) and the Warring States (480-221 BCE) periods. These periods are known as the Golden Age of Chinese Thought. All thinkers dealt with the causes of social chaos and the solutions to social ills. The two major thinkers during the Ch’un-Ch’iu Period were Lao Tzu (570?-?) and Confucius (551-479). The major thinkers during the Warring States were Mo Tzu (479-38), Mencius (372-289), Chuang Tzu (369-286), Hsun Tzu (315-230) and Han Fei Tzu (d. 233). The two most important books on Taoism were *The Master Lu’s Spring and Autumn Annals* (ca. 235 BCE) and *The Huan Nan Tzu* (Early Han Dynasty, prior to 141 BCE).⁹

- Various meanings for “The Way”:
 - Way of nature
 - Way of harmony
 - Way of self-understanding
 - Way of the Divine
 - As a verb: An inner process or way of acting: “to be on the way” or “to move along the way.”
 - As a noun: Both the subject and the object of my inner action.
- Teachings:
 - The ‘Sage’:
 - The ‘sacred person’ (Sage): has attained the highest intuition of the Way, and behaves accordingly.
 - The highest development is the ‘Saint-King’ or the Taoist ideal of the Perfect Person, who represents the hidden image of a shaman (Ch. 3).
 - The ordinary person sees the world through sensible experience; the shaman through intuitive, ‘imaginable’ consciousness.
 - The ‘Tao’:
 - The Way (Tao) is shadowy and dark; unknown and unknowable.

- The 'Tao' refers to both creator and creation
- Non-Being creates Being, Being creates the phenomenal world (Ch. 40)
- "The 'Tao' begets the One" and the "One begets two" (Yin and Yang).
- Yin/Yang creates the multiplicity of the universe.
- "Yin" means lunar; and refers to moments when we are cool: passive or receptive creativity.
- "Yang" means solar; and refers moments when are warm: active creativity.
- The 'Tao' is continually changing
- The 'Tao' appears to human perception as without purpose.
- Everything 'returns' to its complementarity (Ch. 29, 58)

"Knowing":

- A higher vision sees relativism (Ch. 2)
- Criticizes the Confucian School for its rigid logic (Ch. 20)
- The human problem: a rigid, fixed mind that has lost flexibility (Ch. 49), which causes us to deviate from the Way (Ch. 53).
- 'Illumination' comes from knowing yourself (Ch. 33), which is knowing 'virtue' (Ch. 52).
- There is healing energy throughout the universe, which follows our intent

'Wu-wei':

- The principle of 'non-action' or 'least effort'
- The principle of 'non-interference'

The Value of Meditation:

1. Receiving healing energy
2. Mystical union with the 'Tao'
3. One becomes a sage
4. One cultivates life

B. Some Important Chapters

Chapter 1

“Tao Ke Tao Fei Chang Tao”

- “The Tao that can be named is not the true Tao.”
- “The Tao that can be spoken is not the constant Tao.”
- “The word that can be stated is not the Eternal Tao.”
- “The Tao that speaks is not the Eternal Tao.”
- Alan Watts: “The course that can be discoursed is not the Course (of course!).
- Note: “Tao” is used three times. “Tao” can mean a verb or a noun. Hence it can mean “change” or a “changing process.”
 - God is the ultimate “changing process”.
 - Faith is my inner “changing process”.

Why can we not speak the Tao?

- It is beyond human understanding.
- It must be experienced.
- It is a lived process, not a belief system.
- Truth is greater than our experience, and we experience more than we know and think about.
- Therefore:
 - Consciousness is only a *partial* rendering of our total experience.
 - We can only think about a *small portion* of our consciousness.
 - Concepts are only a *partial* rendering of perception.
 - Words are only a *partial* rendering of thought and experience.
 - Thus, we cannot grasp the truth in words.
 - Beware of a literal interpretation of language and communication.
 - Any system of thinking is only a *partial* and incomplete rendering of Truth and Reality.

On Creation¹⁰:

- Truth should be based on observation and reason.
- Discovery of truth is a continuous objective search.
- The “Tao” is responsible for the order of nature.
- The beginning of the universe is “nameless” or unknown.

Chapter 4— On The Tao¹¹:

- The Tao is empty, yet inexhaustible.
- It allows all things to co-exist.
- It existed before the human notion of God.

Chapter 6—On Space¹²:

- The “Valley Spirit” is the immortality of space.
- The space of the universe is timeless and limitless.

Chapter 7—On Permanence¹³:

- The Heaven and the Earth are permanent, though evolving.
- Evolution does not operate by human standards.
- Human standards should follow the patterns of nature.

Chapter 11—On Non-Being¹⁴:

- Non-being is more important than being.
- Non-being allows for things to move and function.

Chapter 14—On Non-Being¹⁵:

- Non-being is invisible, inaudible, and intangible.
- Anything undetectable by the human senses is non-being.
- The principle of Tao is non-being.
- The One is non-being:
 - It is boundless
 - It is shape without form
 - It is without substance

Chapter 21—On Virtue¹⁶:

- Virtue is the power of creativity and comes from the Tao.
- Virtue is what transforms non-being into being.

Chapter 25—On Chaos¹⁷:

- Prior to the Heaven and the Earth was the Tao, the Mother.
- The Mother of Heaven and Earth is a chaos, which is more orderly than our universe.
- Tao follows nature, but gives rise to Heaven, Heaven gives rise to Earth, and Earth gives rise to Humanity.

Chapter 39—On Beauty¹⁸:

- The beautiful is the order of nature.
- The ugly is the disorder of society.
- We must search vigorously to improve society.

Chapter 40—The Process of Creation¹⁹:

- The Tao is both cyclic and chaotic.
- Everything is changing, though some things are changing imperceptibly.
- Non-being is actual, but non-existent; Being is existent.
- Being proceeds from Non-being.

Chapter 42—The Process of Creation²⁰:

- “Tao created the One; the One produced two; the two produced the three and the three produced all things.”
- The Tao is the One
- The two is Heaven and Earth
- The three is Heaven, Earth, and Humanity
- The three form a team that creates all things.

Chapter 51—On Virtue²¹:

- Tao (the One) creates all things, but the creative power of virtue (from the Tao) nurtures all things.
- Matter and Environment are aspects of Heaven and Earth.
- Matter is structure; contains actual forms.
- Tao, Virtue, Matter, and Environment work as team in the creation and evolution of all things.

Chapter 62—On the Secret of All Things²²:

- The “secrets of all things” are held in the Tao.
- The “secrets of all things” are the wonders waiting to be discovered.
- Good people act according to their discoveries in the Tao.

C. Influence on Other Chinese Thinkers²³:

1. Mo Tzu (479-221 BCE)
 - Sympathetic to the suffering of common people
 - Doctrine of non-aggression
 - Doctrine of Universal love
 - The Authority of Heaven
 - Activist for peace

2. Mencius, Confucianist (372-289 BCE)
 - The ruler's dictate is below the people.
 - Human nature is essentially good.
 - Innate good sense
 - Natural sympathy for people in distress
 - A distaste of unjust settlements
 - A natural tendency for showing respect
 - A sense of right and wrong

3. Chuang Tzu, Taoist (369-286 BCE)
 - Lao Tzu's first major disciple
 - Observe nature and its changes
 - Freedom
 - Cultivating a loving spirit

4. Hsun Tzu, Confucianist (315-230 BCE)
 - Responsibility is taking advantage of what nature provides
 - Cultivation of humility and calmness

5. Han Fei Tzu, Legalist (d. 233 BCE)
 - Everything changes with time
 - Therefore, any law should be updated

6. Wang Pi, Neo-Taoist (226-248 CE)

7. Chinese and Japanese Zen Buddhism

IV. The *Chuang Tzu*, The Inner Chapters

A. Text Source

The complete Works of Chuang Tzu (tr. Burton Watson, 1968).

B. Teachings

The 'True Person'²⁴

- The 'true person' or 'ultimate person' or 'divine person': a philosophical shaman who has a visionary intuition of the world.
- The Saint-King

"Knowing"²⁵

- The philosophy of 'essentialism,' represented by Confucius, is the common sense view, but falls short of seeing things as they truly are.
- We see the phenomenal world in terms of rigid clear and distinct ideas; but intuitive vision sees deeper reality.

"Deeper Reality"²⁶

- Deeper Reality is a 'chaos' of possibilities. Hence, the world is similar to a dream.
- At a deeper reality there are no boundaries.
- Therefore, at a higher perspective, all opposites can be transmuted into each other.

"The World" and "Experience"

- Nothing in the world is solid or self-subsistent.
- The world is more dynamic than we normally think.
- Our ordinary concepts and judgments are not reliable.
- Logical disputes are unreliable:
 - we confuse the best argument with being objectively right
 - we confuse being cornered in a argument as being objectively wrong

"The Ego"²⁷

- The reason for our state of false clarity is the false 'ego.'
- The tyranny of the false ego becomes "one's own teacher."
- Only by 'forgetting' our 'ego' can we attain 'illumination'. This is also called 'fasting of the mind.'
- The birth of a new ego:
 - The ordinary mind is "sitting-galloping", i.e., full of noise and thinking
 - The higher state of the mind is "sitting-forgetting"

Four steps of mediation:²⁸

- 1. Realizing the world is in a state of flux
- 2. Become a calm observer
- 3. Intuition of the state of 'chaos' of possibilities
- 4. Intuition of the Way or nothingness.

Finding Creative Solutions: The Reverse Process:

- Stage I: The view of nothing, i.e., no essences
- Stage II: Chaos; Undifferentiated description; no boundaries; the answer is in a fog; Vagueness is the true source of creativity
- Stage III: Differentiated description; see boundaries; clear and distinct ideas.
- The seeds of a new problem: the dazzling light on the object of focus, throws the rest of the world into darkness
- Stage IV: Biases start occurring again; right and wrong starts all over again; love and hate starts all over again; a stiff rigidity in our thinking starts all over again.
- Eventually we will need to begin the process anew at Stage I.

C. Key Passages

On Listening:

"Make your mind one! Don't listen with your ears, listen with your mind!
No, don't listen with your mind, listen with your spirit. Listening stops with ears, the mind stops with recognition, but spirit is empty and waits on all things.
The Way gathers in emptiness alone. Emptiness is fasting of the mind."²⁹

On Transformation:

"The life of things passes by like a galloping horse. With every movement there is change; with every movement there is an alteration. What should you be doing? What should you not be doing? You have only to be allowing this course of natural transformation to be going on."³⁰

On Chaotification:

"Once, I, Chuang Chou, dreamt that I was a butterfly. Flitting about at ease and to my heart's content. I was indeed a butterfly. Happy and cheerful, I had no consciousness of being Chou. All of a sudden I awoke, and lo, I was Chou.
Did Chou dream that he was a butterfly? Or did the butterfly dream that it was Chou? How do I know? There is however, undeniably a difference between Chou and a butterfly. This situation is what I would call the Transformation of things."³¹

V. The Wu-Forms in the Tao Te Ching and the Chuang Tzu

The Chinese word *Wu* means negation and can be translated as “no” or “not.” In Taoism, this word is used as a prefix before certain words, in order to form what are referred to as the Wu-Forms. Ames and Hall summarize the meaning of these forms:

It encourages the cultivation of a disposition that is captured in what we have chosen to call its wu-forms. The wu-forms free up the energy required to sustain the abstract cognitive and moral sensibilities of technical philosophy, allowing this energy, now unmediated by concepts, theories, and contrived moral precepts, to be expressed as those concrete feelings that inspire the ordinary business of the day.³²

In the Chinese world, things do not possess habits, rather they are habits. The Wu-Forms, then, should be practiced until they become habits, until they become the disposition of the heart and mind. The cultivation of these habits will increase the range of creative possibilities in one's life, and will increase the value of the natural, social, and cultural world.³³

There are eight wu-forms. The three most familiar are *wuwei*, *wuzhi*, and *wuyu* and are presented first. They refer to noncoercive actions, which entail *knowing* without resorting to rules; and *desiring* which does not seek to possess its object.³⁴ In other words, one sees events as they are and responds to them. Desire in itself is not a problem, but greed, control, and egotism are problems. The other Wu-Forms are mentioned in the order of their use in the *Daodejing*.

1. **Wuwei**, which is mistakenly translated as “no-action” or “non-action,” refers to spontaneous actions, which are nonassertive. They involve actions which are not compromised by stored knowledge or mere habits. They are performed out of tranquility, without distractions of the mind.³⁵ See The *Tao Te Ching*, Chapters 2, 3, 7, 9, 10, 16, 17, 19, 20, 21, 22, 24, 28, 29, 32, 34, 43, 45, 47, 48, 50, 51, 52, 55, 56, 57, 57, 60, 63, 64, 66, 67, 68, 69, 71, 73, 75, 77, 78, 79, 80.

2. **Wuzhi**, often translated as “no-knowledge,” refers to unprincipled knowing. It rejects prejudices, such as established customs, fixed standards, and conventions, and attempts to see events as they actually occur. Our knowledge should “mirror” the world, rather force our values on the world.³⁶ See The *Tao Te Ching*, Chapters 2, 3, 7, 9, 10, 20, 21, 22, 24, 28, 34, 47, 52, 53, 65, 70, 71, 81.

3. **Wuyu** refers to desiring that does not try to possess, control, consume, or lust for more of its object. One desires with the attitude that one can “Let go” at any given moment. The problem is not with the object of desire or with desire itself, but with the manner of desiring.³⁷ See The *Tao Te Ching*, Chapters 1, 2, 3, 7, 9, 10, 15, 19, 20, 21, 22, 24, 28, 34, 37, 44, 46, 47, 48, 50, 53, 55, 57, 59, 64, 66, 67, 75, 77, 80.

4. **Wuzheng** means “striving without contentiousness.”³⁸ See The *Tao Te Ching*, Chapters 2, 7, 8, 9, 10, 20, 21, 22, 24, 28, 34, 44, 45, 46, 50, 51, 52, 57, 59, 60, 65, 67, 68, 75, 78, 79, 80, 81.

5. **Wushi** is found often in the Daodejing and is often translated as “no-business.” It actually refers to “non-interference” in the business and lives of other people. In Chapter 57 it has a political application.³⁹ See The *Tao Te Ching*, Chapters 48, 57, 60, 63, 74, 75.

6. **Wuxin** literally means “no heart-and-mind” and refers to “unmediated thinking and feeling.” In Chapter 49 it means spontaneous feeling, which is able to take the thoughts and feelings of the common people.⁴⁰ See The *Tao Te Ching*, Chapters 55 and 66.

7. **Wuqing** is found in the Chuang Tzu, Chapter 14. It refers to feelings that are not conditioned by egotism, i.e., feelings of likes and dislikes that try to increase ones own agenda. The idea can be found in Chapter 49 of the *Tao Te Ching*.⁴¹

8. **Wuming** is often translated “timeless,” but actually refers to not assigning a fixed reference to things. Words and perceptions do not contain final understanding of things. Objects and persons are more than they appear. Therefore, our actions should be responsive to the actual events and should not try to master the object.⁴² We should not think that we fully understand another person. While the word is not used in the *Tao Te Ching*, the idea is expressed in Chapter 1.

VIII. Pranic Healing Technique By Ron Strader

Introductory Summary

Pranic Healing is a method of healing that was discovered by Choa Kok Sui, a modern Taoist Master.

Dr. Mary D. Clark became a practicing Jungian Psychologist around 1969 and has since discovered that Pranic healing is both a pragmatic and tangible method of healing both the body and the psyche. She resides, practices, and teaches in Encinitis, Southern California and is head of several programs for Pranic Healing.

Dr. Clark points out that the problem with healing the psyche is that, "Partly biological, partly spirit, it lives in the constant fluctuations of mood, drives, attitudes, inspirations, conflicts, needs, memories, habits, traumas, and yearnings, to name a few"⁴³

She summarizes pranic healing as a method that focuses on the human energy field, which consists of chakras, meridians, and several layers of the aura field. Mental and emotional elements become lodged in the human energy field. The primary strategy of pranic healing is to remove the negative influences from the energy field and then to replace them with positive qualities. These negative influences can be negative thought forms or the unconscious systems between people.⁴⁴ The result of Master Cho Kok Sui's work is to increase our awareness of a "new energetic dimension to the therapeutic process."⁴⁵

Dr. Sonia L. Dy, a Psychiatrist, adds that pranic healing is both a science and an art in that it uses both physical and metaphysical methods. The mind, the emotions, and life experiences contribute to the health of the whole person. Hence, negative thoughts and feelings have unwholesome affects on the body and psyche. Some of the techniques used in pranic healing include pranic breathing, meditation, visualization, and aural scanning.⁴⁶

The structure of the Aura

Master Sui defines the aura as "an energy field that surrounds the body."⁴⁷ However, there are different types of auras because all human beings have many layers of subtle bodies that all interpenetrate along the spinal column. First, there is the physical-biological body, which is itself a highly complex energy-field. Secondly, it is surrounded by a more subtle energy body referred to as the *etheric* or *bioplasmic* body. The etheric aura contains the pattern of the biological body. The third body is more subtle and is referred to as the *emotional* or *astral body*. Beyond the astral body is the *mental body* and its *mental aura*, which is the vehicle for the intellect.⁴⁸ There are more subtle bodies beyond these four, such as the *spirit*, *subtle*, and *causal* bodies. However, pranic healing is primarily concerned with the first four bodies and aura fields.

The Psychic Radiatory Field

Choa Kok Sui states that thinking and feeling are intertwined together and produce a vibratory field. Hence, when thinking takes place there are two phenomena that occur. One phenomenon is the producing of a *psychic radiatory field*. When a person thinks he/she radiates an energy field. This *psychic radiatory field* consists of emotional, mental, and etheric aspects, and is able to influence the energy fields of other people.⁴⁹ The field does not contain the exact content of thought, but rather the quality of thoughts and emotions.⁵⁰

The second phenomenon is that we are able to create *thought entities*. A *thought entity* is a temporary, living, and usually weak entity. It is a combination of emotional, mental, and etheric bodies. Some *thought entities* are well-formed, while others are vaguely-formed. These *thought forms* can be positive or negative⁵¹ and differ from the radiatory field in that they can contain varying degrees of emotional and thought content.⁵²

Thought forms can influence me as well as other people. Positive thought entities are things like compassion.⁵³ Negative thought entities are things like (1) *weakening thoughts* that can lead to poor self-esteem, lack of self-confidence, or a sense of insecurity; (2) *aggressive thoughts*, such as powerful persuasive thoughts displayed by salespeople; (3) *snobbish thoughts*, which make us feel stupid, uneducated, and untrustworthy; (4) *racist thoughts*, which make us feel inferior and hopeless; (5) *enslaving thoughts*, which lead us to forfeit rationality and to become enslaved in delusions; and (6) *violent thoughts*, which consist of powerfully projected violent thoughts and feelings, which can bring about physical, emotional, and spiritual sickness.⁵⁴

Because negative thought forms and psychic radiatory fields are projected by thousands of people, there are bars, brothels, casinos, some neighborhoods and districts, and even cities that have become contaminated with psychic pollution.⁵⁵

Elements

Master Sui claims, based on clairvoyant perception, that there are invisible negative lower types of energy beings which are harmful energy parasites on human beings. They are lower forms of consciousness that feed on negative energies such as anger.⁵⁶

Pranic Energy

One of the fundamental ideas in Sui's Pranic Healing system is the existence of *prana*—A Sanskrit word, meaning energy. Sui maintains that prana comes in various colors, which enhance the healing process. Air prana, solar prana, and ground prana are white vitality globules. When prana is absorbed by the chakras, they are metabolized and distributed throughout the body. The digested prana is broken down into six color types, each color having its own healing properties.⁵⁷

The most potent color prana is electric white. It is spiritual and has its own intelligent consciousness. It can program healing and bring about rapid healing.⁵⁸

Student healers have grosser energy bodies and therefore have grosser energy, which is slower in being assimilated by the one being healed. Advanced healers have more refined

energy bodies and pranic energy. Thus, their refined energy has more penetrating power and a faster rate of assimilation. New healers can become more refined by much healing practice and meditation, especially the Twin Hearts Meditation.⁵⁹

The Chakra System

Ancient medicine of India discovered the existence of hundreds of chakras throughout the body, but focused on seven major chakras along the spine. Master Sui focuses on eleven (actually fifteen counting front and back) chakras along the spine,⁶⁰ some of which are different than those used in the *Seemorg Matrix Work*.

The major chakras are as follows.⁶¹

1. Basic Chakra, at the base of the coccyx, contains red and orange pranas.
2. Sex Chakra, at the pubic area, contains red and orange pranas.
3. Meng Mein Chakra, at the back of the navel, contains predominantly orange prana.
4. Navel Chakra, on the navel, contains most colors of prana.
5. Front and back Spleen Chakras, at the left bottom rib, breaks down white air prana into the other colors of prana.
6. Front and back Solar Plexus Chakras, at the hollow area of the bottom chest, and produces all colors of prana.
7. Front and back Heart Chakras, and contains golden, red, orange, and yellow pranas.
8. Throat Chakra contains green and violet pranas.
9. Ajna Chakra, between the eyes, contains color depending on the psychological state of the person, which can be yellow or violet pranas.
10. Forehead Chakra, at the center of the forehead, contains violet, blue, red, or orange pranas.
11. Crown Chakra, at the top of the head, contains violet, blue, yellow, green, orange, and red pranas.

The Structure of Chakras

A chakra is a spinning wheel of energy or a vortex of energy in the shape of funnel. The chakras actually form a network system. Each major chakra has subchakra(s), and each subchakra may have minichakra(s). There are hundreds of chakras throughout the body. For example, the Base chakra would be the major chakra, with subchakras in the palms of the hands, and minichakras in the finger tips and finger joints.⁶² The function of the chakras is to metabolize pranic energy and to distribute it throughout the body.

The sizes of the chakras can vary. Below average development can be from less than two inches to two and half inches. The average person can be three to four inches. Intelligent people can be four to five inches. Superior people can be six inches to two meters.⁶³ Master Sui believes that anyone can learn to feel and see the aura and chakras, and learn how to project healing energy into themselves or others.

The chakras are spinning vortexes, but change directions. As they spin clockwise, they take in prana, as they spin counterclockwise they expel waste energy.⁶⁴

The inner structure of the chakra contains an *energy web*, also referred to as an *etheric web*, or *protective web*. This web structure is near the surface of the body. The problem that occurs is that repeated negative thoughts or feelings, sudden angry outbursts, or negative habits cause crack and punctures in the web. This allows *negative thought entities*, such as phobias, obsessive ideas, traumatic experiences, and other things to lodge in the chakras and bring about “psychic disturbances.” It also allows “negative elementals,” which are energy parasites to enter and feed off the negative energy, and to enhance psychological disorders.⁶⁵

Intense anger will affect the protective webs of the Solar plexus chakra, the ajna chakra, and sometimes the crown chakra. When negative thought entities and elementals attach to the ruptured protective webs, the individual can become temporarily highly delusional and even “insane.”⁶⁶

Principles of Healing

There are fifteen principles of healing⁶⁷:

1. **Principle of Life Force:** Life force—known as *prana* (Skt), *ruah* (Heb), *pneuma* (Gk) and *chi* (Chinese)—exists and makes possible physical life.
2. **Principle of Pervasiveness:** Life force permeates the entire universe and can be used by the healer.
3. **Principle of Diseased Energy:** Disease exists in both physical form and energy form.
4. **Principle of Transmittability:** Life force can be transmitted from one person or object to another person or object.
5. **Principle of Contamination:** Negative energy can be transferred from one person to another.
6. **Principle of Controllability:** Energy can be directed by the intent of the person. “Energy follows intent.”
7. **Principle of Cleansing and Energizing:** Negative energy can be removed and positive energy can be instilled by the healer.
8. **Principle of Radical Reaction:** Without thorough cleaning, energizing the patient can worsen the condition.
9. **Principle of Receptivity:** Without receptivity, the projected energy cannot be absorbed.
10. **Principle of Stabilizing:** Projected energy can “leak” out. Therefore, it must be stabilized with pastel blue prana.
11. **Principle of Releasing:** The healer must detach from the patient, so as not to be infected.

12. **Principle of Correspondence:** What affects the energy bodies will affect the physical body and vice versa.
13. **Principle of Interconnections:** Since the entire universe is interconnected, the patient's body and the healer's body are interconnected.
14. **Principle of Directability:** Life force can be directed. Energy follows intent.
15. **Principle of Using Colors:** Until the beginner learns the principles of using colors to heal, green and white prana are safe to use.

There are a number of conventional ways to affect healing:⁶⁸

1. Proper Diet
2. Proper Breathing
3. Proper Exercise
4. Proper Emotional and Mental Hygiene
5. Forgiveness & Loving-kindness
6. Proper Human Relationships
7. Proper Livelihood
8. Proper Lifestyle

Non-conventional methods include:

1. Self-Healing Affirmations
2. Healing by Command
3. Proper Etheric Hygiene.
4. Pranic Self-Healing: Learning how to sweep, cleanse, and energize the chakras.
5. Creating Positive Thought entities
6. Distance Therapy
7. Using the Twin Hearts Meditation⁶⁹

The primary method of healing is learning the techniques of Pranic Healing and Pranic Psychotherapy. These are involved skills whereby the healer learns how to cleanse and then project healing energy into the patient. Learning these techniques is the function of the Pranic courses and Choa Kok Sui's books.