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The February issue of Evolving focuses on alternative healing methods issuu.com/evolving

By Rev. Maitreya Zohar

With my mental body running amok trying to decide what to write regarding alternative healing, I hear the muffled voice of my spirit guides speaking to me in the background. I breathe deeply, centering myself. I take another deep breath, expanding myself beyond thought and opening to listening. The voice becomes clearer and it's saying, "Alternative suggests one has a choice regarding Healers. How can there be a choice when there is only one Healer acting through us all? Even though you have studied and label yourself a Healer, the true Healer is and always will be God."

On a daily basis, I call this Healer by the names God, Goddess, Spirit, the Divine, the Source, Great Spirit and the Universe.

One of the ways I describe my work is to say, "I am a holistic healer."

I have studied many forms of alternative healing, becoming a Reiki Master and Amanohuna practitioner. I have reawakened my inner Native Shaman and realigned myself with the Goddess Energies, of which one is Magnified Healing. I access various energy techniques that I call forth from past lives and experiences, offering a truly unique and personal energy session for each person.

In the sense that alternative healing for many refers to *unconventional* or *nontraditional* ways of healing, I work as an alternative healer.

However, am I really the Healer? I believe the answer is both yes and no. It all depends on which "I" is speaking—the big "I" of my Spirit or the little "i" of my ego personality.

As a Healer I see it as my task to awaken, spark or ignite your inner eternal flame, your Spirit, and with that flame burning, the healing you experience is generated from deep within yourself, rather than from some external source. We are but mere catalysts to support the awakening of the true Healer within you.

Yes, you are 100 percent responsible for your healing. Societal conditioning may have you giving your power away to allopathic or holistic practitioners in places of authority, but it is You who is in charge of your healing. My experience with allopathic medicine is that it does not assist in releasing core issues and most often only treats the client's symptoms. Holistic practitioners assist in removing causal energies that keep you from realizing your inner Healer, meaning they treat the core issues as well as the symptoms. As balance is restored, you access the Healer within you, thus having the opportunity to create and embrace a miracle.

The next morning she called to share that a miracle had taken place, as she awoke 100 percent pain free. I suggested she not question a miracle and inwardly gave thanks to the true Healer.

By clearing the energy blockages and embracing her lesson, her inner Healer awakened and *She* created her own



The holistic practitioner is also there to fan your inner flame should your amnesia return and you resume your self-destructive behavior patterns.

In 2003, a client with whiplash came to me about three weeks after a car accident. She had seen other practitioners and doctors and as she lied down cautiously I was instantly guided to work on her stomach area. She mentioned that the pain was in her neck. I touched her neck, began sending energy and heard my guides say, "The neck pain is a symptom. The cause lies in her solar plexus." I returned to her stomach area and again she reminded me that the pain was in her neck. I explained, "Your physical pain is a symptom. To heal we need to work with the cause, which to me, is originating in your solar plexus."

We spoke about personal power, where she was betraying herself and about her ability to say "No." I suggested that being injured gave her a reason to say no and create boundaries. I provided "homework" suggestions and she left in pain, slightly less, but still in pain.

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miracle.

So, to the word *alternative*, we have many choices about who we want to assist us and what modality would be best for us now.

Of course, I would love everyone reading this article to receive a session from me; that would be very good for my business but it may or may not be good for you.

When people ask me what modality they should select, which one is best, which Healer is a good one, I respond, "Really, your questions can only be answered by You. I can give you a few suggestions for choosing if you'd like."

My suggestions go something like this: A top priority is to create a sense of inner safety.

What follows the first thought is: Do you feel guided to work with a man or a woman? This can narrow the selection process down significantly. It is very important to follow your inner guidance, as it is likely that it is your inner Healer directing you to a particular modality or person.

Next, I might prompt: Do you enjoy being touched? If you desire no touch, then this rules out many modalities.

What about credentials? I find word-of-mouth to be the best credential. Some of the best Healers I have worked with did not have a modern-day diploma or letters before or after their name.

As a final suggestion, make the choosing process fun. See your visits to this healer as an adventure in self-discovery because, after all, that is what will happen—you will discover that You are the only one who can heal you. Healing requires being accountable and taking ownership. If you are feeling that either path, the allopathic or the holistic, has "failed" you and you're sitting in a place of judging, this means you have placed your power outside yourself.

Remember, there is only one Healer, God/Goddess, and this Spirit resides within you.

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The Theory of Acupuncture and Chinese Medicine:

Yin and Yang, the Five Elements and the Emotions

By Paul Finney

When I was a boy, a friend and I would bandy about the terms “yin” and “yang”; but, it was not until I studied Chinese Medicine that I came to have a fuller understanding of their meaning. As I tell my audiences when I speak before civic clubs and other community organizations, the dichotomy of yin and yang is best explained by the dichotomy of matter and energy. And, the dichotomy of matter and energy is best exemplified by that of the earth and sun. From the earth we get all the matter or yin that we need to sustain life. From the sun comes the energy or yang that sustains us, the earth, and its creatures, and makes the plants that we eat (matter or yin) grow.

In Chinese Medicine, our bodies are composed of yin and yang. To be sure, there is a more elementary building block called jing or vital essence. People who are born with an abundance of jing may age slowly and live long lives, and vice-versa. One can supplement and conserve this vital essence by eating well, living wisely and avoiding dissipating jing in foolish living.

In Chinese Medicine, the kidneys are the repository of jing, yin and yang; and they supply the other organs with these vital and basic substances of life. From jing, yin and yang, the body makes blood and chi. We know what blood is from our Western educations and from cutting our fingers. Qi is an eastern notion often defined as vital life force energy. The body makes qi in several of the vital organs from jing, yin and yang, the food that we eat and air that we breathe. Qi is primarily a yang (energy) substance, though it has some yin (matter) in it. Think of it as energy with some substance (yin) added.

Blood is primarily a yin substance (matter); but not entirely, as it has some qi (a yang substance) in it. So blood is substance made from both yin and yang, though it is mostly yang. Think of the qi in the blood as giving it more life, helping it to flow.

So in building our Chinese model of the body, we began with jing (vital essence), yin and yang, and now understand blood and qi. The qi flows through the acupuncture meridians and in so doing helps regulate the functions of the vital organs.

One of my earliest teachers told me

that the meridian men (doctors) of ancient China could see the acupuncture meridians. Over twenty years ago in Wichita, where I began my practice, I had just finished treating a patient, when she remarked, as she ran her index finger down her leg, “Oh, I see the meridian.” And her finger jogged exactly where the stomach meridian jogs below the knee. Whatever doubts I may have had about the actual existence of the meridians vanished. More recently, researchers have discovered an actual physicality to the meridians such that they may yet end up in the Western anatomy textbooks. Now, that will be a paradigm shift!

The theory of Chinese Medicine was constructed two to three thousand years ago before modern science invented the electron microscope—let alone the microscope itself. With their deep insight and wisdom, the ancient doctors related the emotions and character strengths to the vital organs and the five elements.

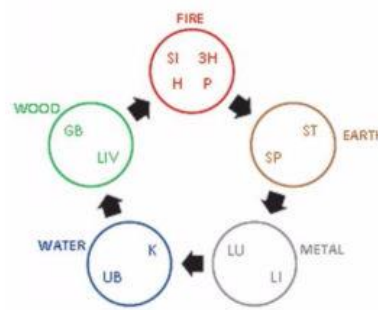
In Chinese Medicine there are five elements (see chart), reminiscent of the four elements in Greek philosophy. They are depicted in the graph as water, wood, fire, earth and metal. They nourish each other in the cycle as depicted. Water makes wood grow. Wood feeds the burning fire. Fire turns to ash (earth). And from the earth we get metal. That water flows from metal is less evident. That water flows from metal is not as important in keeping the model neat and tidy when one reflects that water (the kidneys) is the source of yin and yang, starting the whole cycle over.

This cycle of the elements and organs nourishing one another is the tip of the iceberg in the interrelationship of the organs. There is a complex set of interrelationships such that when the body and the emotions are healthy, the organs hold each other in homeostasis and vice-versa.

The second chart shows the relationship of the five vital yin and yang organs to the elements, seasons, emotions and even, amazingly, virtues.

There is a correspondence between East and West in sayings or aphorisms of our cultures. I am one of these people who worries about the turtles getting across the highways after the spring rains bring them out in April. Once I pulled my car over, got out and picked up a turtle to get him quickly across the road before a car ran over

Element	Yin Organ	Yang Organ	Virtue	Emotion	Season
Water	Kidney	Bladder	Wisdom	Fear	Winter
Wood	Liver	Gall Bladder	Benevolence	Anger	Spring
Fire	Heart	Small Intestine	Propriety	Joy	Summer
Earth	Spleen	Stomach	Faithfulness	Anxiety	Late Summer
Metal	Lung	Large Intestine	Righteousness	Sadness	Autumn



The Relationship of the 5 Elements

him. Fortunately, I held him at arm's length, as he immediately urinated. We make jokes about people wetting their pants. Fear is the emotion of the kidney and bladder.

In Chinese medicine the liver is often said to be involved in allergies. I have a patient who in the spring (the season of the liver, which is of the element wood) has her allergies flare up; and, left untreated, she gets so angry she feels road-rage while driving. Now this is a very intelligent spiritual woman just telling me how her body reacts. A college friend of mine is a liver patient if ever there was one. He can get angry easily, but his virtue is that he can be very benevolent to others.

The heart in Chinese Medicine is said to be the emperor or controller of the body. Now the emperor, in order to keep the respect of his subjects and rule wisely, must have the very best sense of propriety, otherwise the kingdom would not run smoothly. Notice in the chart that the virtue of fire or the heart is propriety. In Western literature and folklore, summer is the time of romance (joy of the heart).

My father had a wonderful expression, “He vented his spleen,” by which he meant he expressed his anxiety. In Chinese Medicine the spleen and stomach are paired yin and yang organs, both of the element earth. We know that people who worry too much get stomach ulcers.

That our lung's emotion is sadness should be self-evident. When we cry, it is a paroxysm of our lungs. When we are sad or tired we catch colds, as the protective qi set up by the lungs is weakened and the wind and cold invade our meridians. Ever notice when you or others have a cold that depression or fatigue is often involved?

As we go through the seasons of our lives, it's wise to pay attention to our elements, emotions, virtues and emperors that rule our bodies, our kingdoms.

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