

Liuzijue

The Six Healing Sounds are a self healing technique that incorporates sound emission, intention and movement. These audible vocal sounds were developed by Taoist sages in ancient China who were the earliest Qi Gong practitioners. Qi Gong masters were practitioners of longevity and confident in the human potential for immortality. In Mandarin, this practice is known as Liuzijue (translated as Six Word Formula or Six-Syllable Secret) and also called the Six Basic Soundless Sounds for Health. It is a foundational practice for students of Taoist and Chinese Qi Gong. If we were to compare this practice to Indian yoga techniques, one could say this is more like *pranayama* than *mantra*.

The first known person to document the methods of LiuZiJue was Tao Hongjing, a prominent Taoist master and physician (456-536AD), in his treatise "Caring for the Health of the Mind and Prolonging the Life Span". Historically, practitioners of Traditional Chinese Medicine (TCM) are simultaneous practitioners of Qi Gong (movement/posture/breath). In TCM, qi-energy imbalances cause dis-ease, both emotionally/mentally and physically. Qi gets congested or out of balance due to inappropriate diet, poor lifestyle habits, repressed emotions or a weak constitution thus becoming the source of pain or illness. For instance, when qi is stuck in the spleen, the stale qi may manifest in lethargy, abdominal pain, gas, poor digestion, foggy thinking or forms of worry. In the liver there may be pain over the ribcage, tension headaches, or forms of anger and depression. Emotionally, there is a cyclical effect where the emotion of imbalance is the cause and the symptom. When left unchecked this becomes a vicious loop. The mind affects the body and the body affects the mind. The practice of using the sounds directed at the six major yin organs create internal vibrations and pressures to expel this stagnant qi to be replaced with clear restorative qi, rectifying the imbalances.

The writer Ni Hua-Ching writes¹: "Each of the six vibrations has a psychic influence on its corresponding organ sphere which prompts the expulsion of impurities from the sphere and its manifestations, and the gathering of fresh energy into each system."

This practice of emitting vocal sound can be enhanced with physical movements and postures that serve to open up and access the intended visceral spaces of resonance.

So, what are these six sounds and six organs they benefit? The six major organs are the liver, heart, spleen, lung, kidney and triple burner. The triple burner is more of a function than an actual organ. It is the regulatory function that guides the smooth transmission of energy and metabolism between the body's three energy centers, known as the upper, middle and lower burner. As with most ancient Chinese practices, there is room for interpretation or variances in translation in regard to the pronunciation and particular order of focus for the sounds. First, I will share the sounds that seem to be the most ubiquitous in my research. Each of the organs have a multitude of associations for which they are influential, including related emotions, sensory organs, colors, viscera and evil influences. They are:

1. "Shooo" (with puckered lips as if blowing a kiss) for the Liver.
 - a. "To aid the liver and for clear eyesight." - Sun Simiao² (581-682 CE)
 - b. to expel anger
2. "Haaaw" (sounding down in the throat, almost as if you were clearing your throat) for the Heart.
 - b. For aid to the heart and peaceful state of mind and body. - Sun Simiao (581-682 CE)
3. "Whooo" (with more exaggerated puckered lips) for Spleen.
 - c. to expel cold³

¹ Ni: Hua-Ching Ni, *Tao: The Subtle Universal Law and the Integral Way of Life*. Santa Monica, California: Seven Star Publications, 1979. Pp. 67-70. Small correction: the labels are reversed on the diagram of the Competitive Order on p. 17 and the diagram of the Creative Order on p. 19.

² Sun Simiao (581-682 CE)- famous medical practitioner of Chinese medicine

³ A famous physician, Tao Hung-jing

4. "Tzzz" (like the ts in cats) for the Lungs. Extend the lower jaw, with tongue flat on the bottom of the mouth, direct a hissing sound deep into the chest.
 - d. For helping to keep the lungs from being dry. - Sun Simiao (581-682 CE)
 - e. to clear grief/sadness
5. "Ch--way" (emphasis on the Ch like a sneeze sound while squeezing the lower internal back muscles) for the Kidneys.
 - e. expels heat
6. "SHeee" (emphasis on the H rather than the opening S) for the Triple Burner. Eventually it is said that this sound is to be made internally.
 - f. to relieve tension

This last instruction about making the sound internally is something new in my research, or rather different than the method which I was taught. It seems there is a philosophy in advanced Taoist practices indicating that what we call "reality" is actually the experience of image making in the mind, so the triad of the perceiver, the thoughts and what is perceived are a unity in the Tao. As such, a practice based in the imagined conscious actually has more activated power than if it were manifest aloud. At one extreme, Ni Hua-Ching writes that each vibration must be inaudible: "If the sound is coarse and audible it will hurt the chi of the body."

In making the healing sounds, air should be taken in through the nose and let out slowly through the mouth. The degree of vocalization varies. As one becomes more familiar with the experience of different vibrations made with each sound, the audibility of each sound is less important and the source and intention of the sound becomes the emphasis.

It is noted that variations on how the sounds are emitted, and the order in which they are used vary. As such, it is suggested that a student is to continue the order and method of form taught by their primary teacher.

In my practice, I incorporate these sounds into a type of massage called Chi Nei Tsang. During a technique called "Opening the Wind Gates", pressure is applied to an area around the naval corresponding to an organ while the practitioner and the receiver makes that organs healing sound. Today I would like to teach you the Six Healing

Sound Qi Gong practice, along with the supporting movements that are taught by my teacher/mentor.

Lung: SSSSSSSSSSSSSSS

Emotions transform from grief, sadness, depression to courage and righteousness
sitting practice
repeat 6,9,12,24

Kidney: WOOOOOOOO (like blowing out a candle)

Emotions transform from fear and fright to gentleness and wisdom
sitting practice
repeat 6,9,12,24

Liver: SHHHHHHHH (tongue near palate)

Emotions transform from anger, frustration, resentment to kindness, compassion
repeat 6,9,12,24

Heart: HAWWWWWWWWWWWW (sub-vocal)

Emotions transform from impatience, arrogance or cruelty to joy, honor, and sincerity
repeat 6,9,12,24

Spleen: WHOOOOOOOO (from the throat, guttural--vibrate the vocal chords with a "V" sound)

Emotions transform from worry or obsession to fairness, freedom and honesty
repeat 6,9,12,24

TripleHeater: HEEEEEEEEEE (sub- vocally --imagine roller pressing down--pushing out breath from chest to sexual center)

Balances the temp of the 3 burners by bringing hot energy down and cold energy up.

Lie on back: breathe into all 3 cavities, upper chest to lower abdomen

Emotions transform from disconnection to emotional balance and integration
repeat 3-6 times

Sun SiMiao wrote:

"In Spring, breathe *xu* for clear eyes and so wood can aid the liver.
In summer, reach for *he*, so that heart and fire can be at peace.
In fall, breathe *si* to stabilize and gather metal, keeping the lungs moist.
For the kidneys, next, breathe *chui* and see you inner water calm.
The Triple Heater needs your *xi* to expel all heat and troubles.
In all four seasons take long breaths, so spleen can process food.
And, of course, avoid exhaling noisily, not letting even your ears hear it.
The practice is most excellent and will help preserve your divine elixir."
- Master Sun Simiao (581-682 CE)⁴

⁴ From *Xiuzhen shishu* (Ten Books on Cultivating Perfection), Song Dynasty
Translated by Livia Kohn, "Chinese Healing Exercises," p. 135

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Overview of Sound Healing
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Final Paper
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