

The key to mastering health is to regulate the yin and the yang of the body. If the yin and yang balance is disrupted, it is like going through a year with spring but no winter, or winter but no summer. When the yang is excessive and cannot contain itself, the yin will become consumed. Only when the yin remains calm and harmonious will the yang qi be contained and not overly expansive, the spirit normal and the mind clear.

Yellow Emperor's Classic of  
Medicine

The Yellow Emperor's Classic Of Medicine: A New Translation Of The Neijing Suwen With Commentary.  
Translated by Maoshing Ni. Shambhala, 1995.

There are masters who say that, if one simply establishes the mind in calming at the site of the disorder, one will immediately be able to cure the disorder.

Next, there are masters who say that one inch below the navel is a location known as the udana. This refers to what we know [in Chinese culture] as the dantian. If one is able to bring the mind to a halt and preserve its point of focus at this location such that it does not become scattered, then after one has done this for a long time, in most cases, there will be that which is remedied.

There are other masters who say that if one constantly anchors the mind's point of attention beneath the feet without regard to whether one is walking, standing, or lying down to sleep, one will be able to cure disorders. Why is this? This is because it is on account of non-regulation of the four great elements that most illnesses occur. This is brought about by the mind's consciousness becoming anchored in a higher position, thus causing the four great elements to become unregulated. If one anchors the mind below, then the four great elements will naturally become appropriately adjusted and the various disorders will be gotten rid of.

There are masters who state that one need only realize that all dharmas are empty and that nothing whatsoever exists. If one refrains from seizing upon the symptoms of illness while quiescently abiding in calming, then a cure will be brought about in most cases. Why is this? This is because the mind's reflective intellection pumps up the four great elements and instigates the arising of disorders. If one puts the mind to rest in harmony and happiness, the various disorders will then be cured.

Zhiyi

Zhiyi. Essentials for Practicing Calming-and-Insight and Dhyana Meditation. Translated by B. Dharmamitra.  
Seattle, WA: Kalavinka Press, 2008.

While living, people are supple and soft,  
But once dead, they become hard and rigid cadavers...  
Thus it is said: Things that are hard and rigid are the companions of death;  
Things that are supple and soft are the companions of life.

Daodejing

Lao-Tzu's Taoteching. Translated by R. Pine. Port Townsend, WA: Copper Canyon Press, 2009.

Theme

Healing

The Dao brings renewal day after day. In its capacity to produce and reproduce we call it change. Yin and yang change from one to the other and, in doing so, bring about life as transformation.

Yijing

I Ching: The Classic of Changes. Translated by R. J. Lynn. New York: Columbia University Press, 1994.