

SELECTIONS FROM:

NEJANG

TIBETAN SELF-HEALING YOGA

ཀུན་ཀྱི་ཤུགས་ཀྱི་ལུ་ལྷོ་ལྷོ་ལྷོ་

Dr. Nida Chenagsang





If it is not comfortable to sit on the floor, the Seven Point Posture of Vairocana can be practiced while sitting on a chair with the spine straight and the two feet slightly apart and planted on the ground or with the ankles loosely crossed.

The Seven Point Posture of Vairocana

ནམ་སྒྲུང་ཆོས་བདུན། (*nam nang chö dün*)

1. Sit cross-legged, ideally in the full lotus position. If this is not possible, sit in the half lotus position, in a more relaxed cross-legged position, or in the three-point posture with the two feet planted slightly apart on the ground and the arms clasping the upright knees.

[Balances the descending wind (*tursel loong* ལུས་ལོང་རྒྱུད།)]

2. Keep the spine straight, like a stack of golden coins.

[Balances the fire-accompanying wind (*ményam loong* མེ་མཉམ་ལྷུང་།)]

3. Clasp the hands in vajra fists, with the thumbs pressing against the root of the ring fingers, and the other fingers wrapping around the thumb (the index fingers can remain extended).

Press the back of the fists firmly into both groins.

[Balances the descending wind (*tursel loong* ལུས་ལོང་རྒྱུད།)]

4. Touch the tongue to the roof of the mouth, just behind the upper teeth. Leave the mouth slightly open - the teeth should not touch. Breathe freely through the nose and mouth.

[Balances the life-sustaining wind (*sogdzin loong* སྐྱེ་གཤེན་ལྷུང་།)]

5. Straighten the arms and lift the shoulders, like folded eagle's wings.

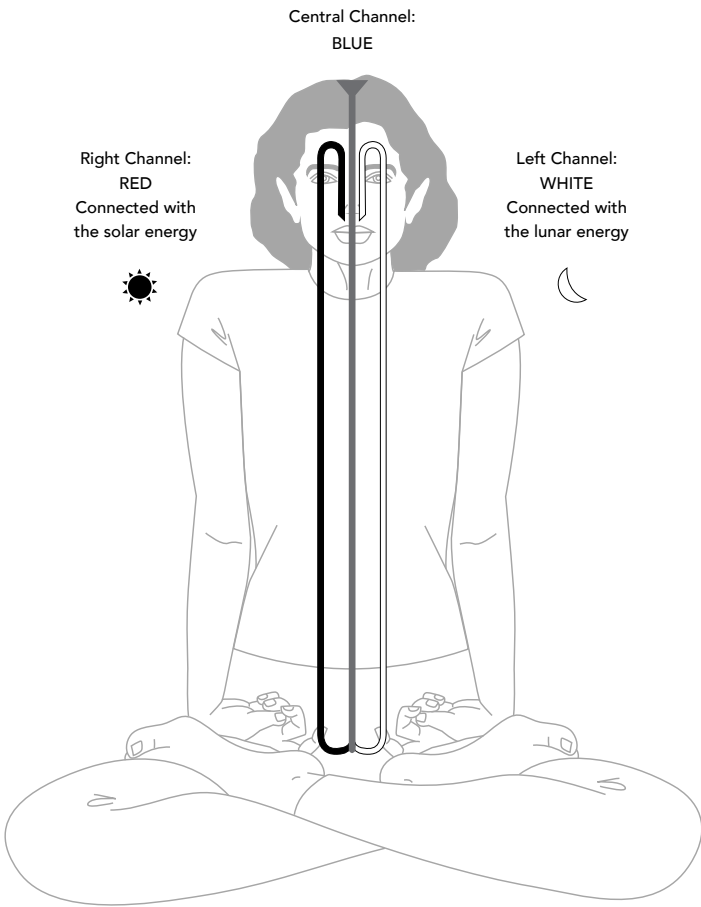
[Balances the all-pervasive wind (*khyabché loong* ལྷུང་བྱེད་རྒྱུད།)]

6. Tuck the chin in slightly, like a swan.

[Balances the ascending wind (*gyengyu loong* རྒྱེད་རྒྱུ་རྒྱུད།)]




7. Gaze at the tip of the nose or into the space just in front of the nose.

[Balances the life-sustaining wind (*sogdzin loong* སྐྱེ་གཤེན་ལྷུང་།)]



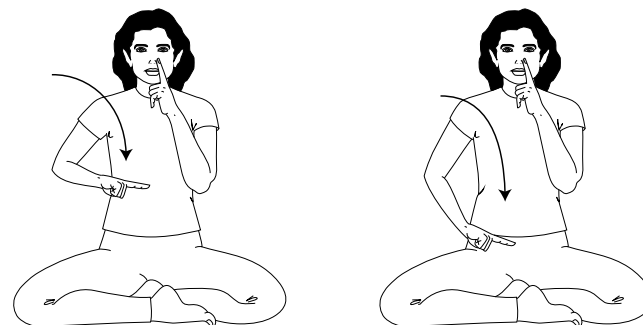
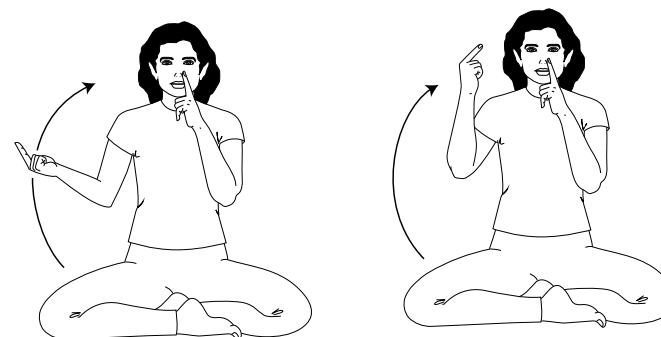
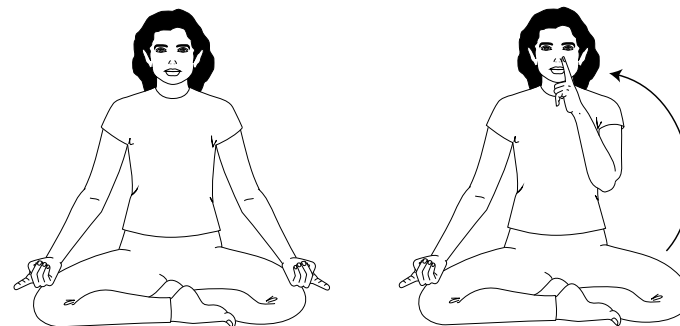
Empty Body and Empty Channels Meditation

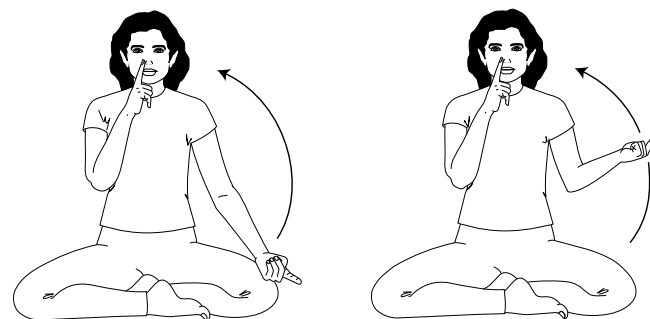
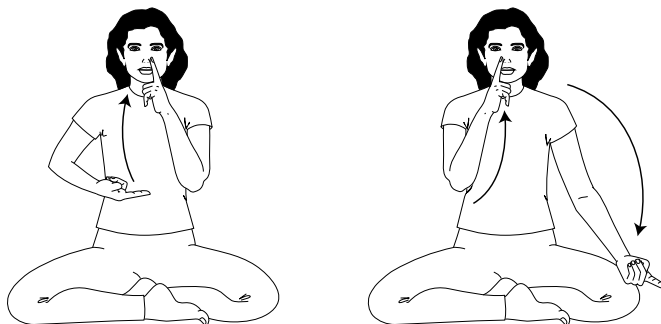
Before beginning the ninefold purification breathing, while seated with the spine straight in the sevenfold posture of Vairocana, meditate on your own body as empty. See yourself as a hollow shell, full of light, like a hologram. Inside of this empty light-body, visualize the three main energy channels in our subtle body (as pictured left).

	Right Channel རྩ་མ་ <i>roma</i>	Center Channel དབུ་མ་ <i>uma</i>	Left Channel ཁྱུང་མ་ <i>kyangma</i>
Energy	Solar	Neutral	Lunar
Color	Red	Blue	White
Emotion	Anger Aversion	Desire Attachment	Ignorance Delusion
Humor	Bile མཐུན་པ་ <i>treepa</i>	Wind རྩུང་ <i>loong</i>	Phlegm བདག་ནད་ <i>beken</i>
Element	Fire	Wind	Water & Earth
Animal	Snake	Rooster	Pig
			

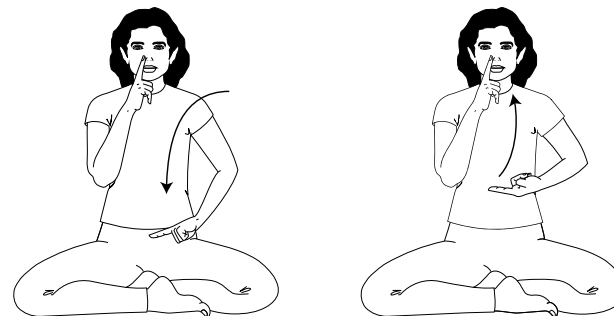
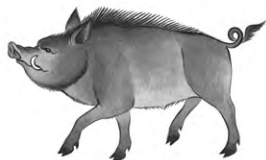
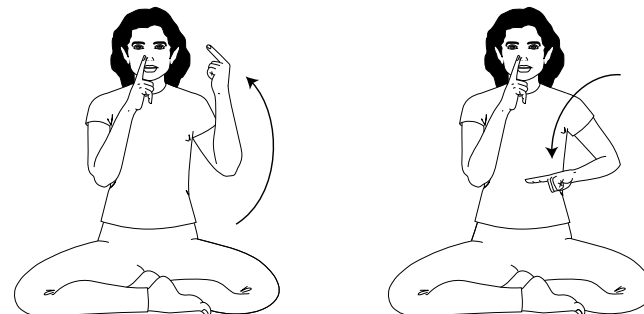
To start, inhale deeply, then exhale completely through both nostrils.

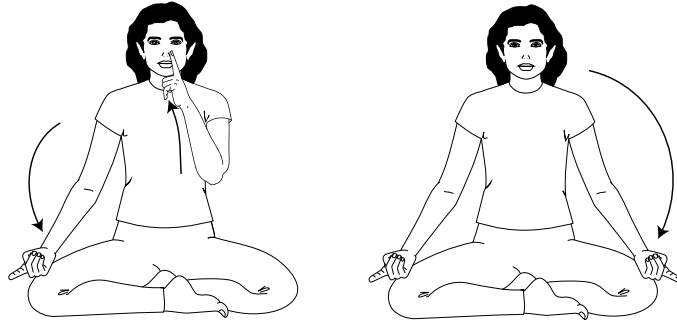
1. Close the left nostril with the left index finger, and inhale while bringing the right index finger towards the top of the head. Draw pure, five-colored rainbow light in through the right nostril, bringing it down the right channel as your finger descends along the right channel, leading the energy downwards. When the finger reaches the level of the navel, suspend the breath, turn the hand upward, and guide the energy up the left channel with the finger. When the right finger reaches the level of the nose, close the right nostril with the right index finger. Release the left index finger from the left nostril and slowly exhale all impurities of anger and imbalances of the bile humor in the form of red smoke from the left nostril. If you are a very visual person, you can also imagine that little snakes (the symbol of anger) are expelled out of your left nostril with the exhale.



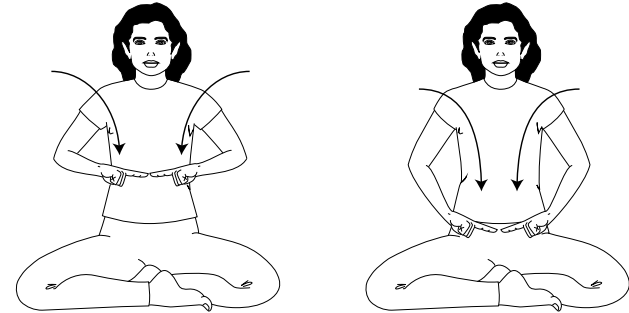
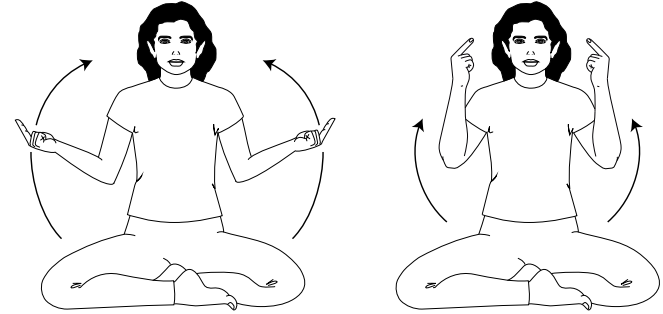


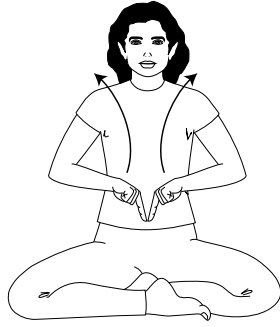
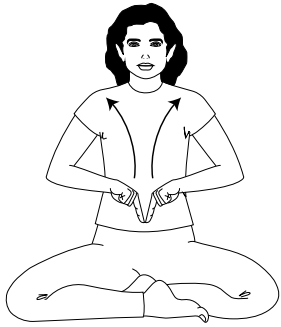
2. Reverse the process by inhaling pure rainbow light through the left nostril, using the left index finger to trace the energy down the left channel to the navel, then hold the breath and guide the energy up the right channel. When the left finger reaches the level of the nose, close the left nostril with the left finger, release the right finger from the right nostril, and exhale all impurities of ignorance and delusion and imbalances of the phlegm humor as whitish-grey smoke from the right nostril. You can also imagine little pigs (the symbol of confusion) being exhaled out of the right nostril. Rest the left hand on the left knee. (Both hands are now down on both knees.)





3. Inhale through both nostrils, guiding the energy down both side channels with the index fingers of both hands. Visualize rainbow light cleansing all three channels. When the fingers reach the level of the navel, drop the index fingers so that they point towards the root. Suspend the breath and trace the fingers upwards again, guiding this time with the wrists. When both hands reach the level of the nose, exhale all impurities of attachment and imbalances of the wind humor as dark bluish smoke from both nostrils. You can also imagine small roosters (the symbol of desire and attachment) being expelled out of both nostrils as you breathe out.



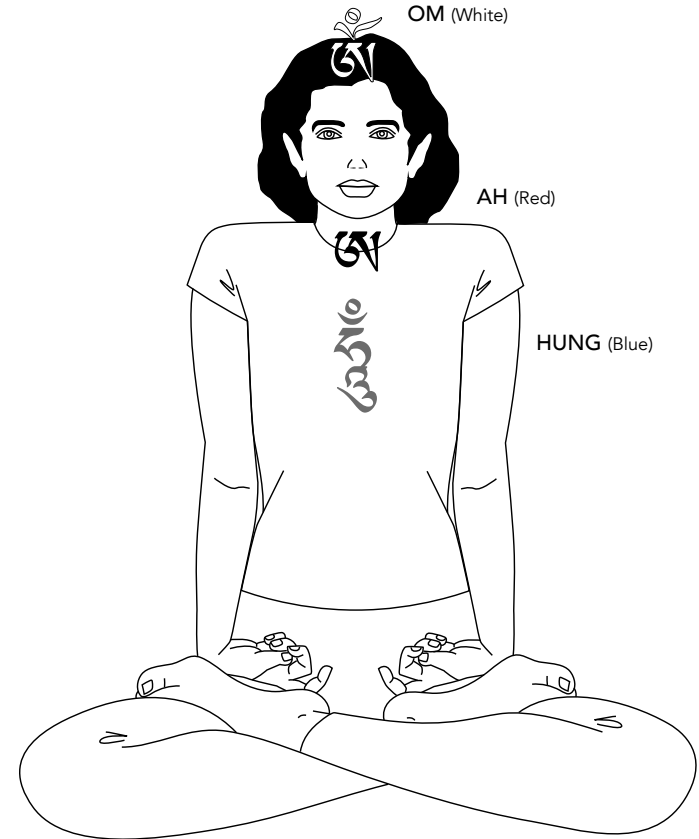


These three breaths form one cycle. Repeat the sequence three times to complete the nine purification breaths.

Vajra Chanting

After cleaning the nostrils and the three channels with the ninefold purification breathing practice, the next preliminary breathing exercise is called “Vajra Chanting”. This “chanting” is not a vocalized chanting, but refers to the subtle sound of the breath which naturally produces the mantra of OM AH HUNG, the three syllables corresponding to the three parts of our breathing: inhalation, retention and exhalation. According to Vajrayana Buddhism, these three syllables represent the enlightened qualities of Body, Speech Energy and Mind of all the Buddhas.

To do this breathing practice, sit with your spine straight but relaxed and as you breathe in, hear the very subtle sound of the mantra OM while visualizing a bright white light entering into your body through your nostrils. Then gently retain the breath, hearing and feeling the subtle vibration of the sound of AH and visualizing that the white light transforms into red and expands, filling the whole body with a brilliant red light. As you breathe out this red light turns to blue and leaves your body through the nostrils with the gentle sound of the syllable HUNG.





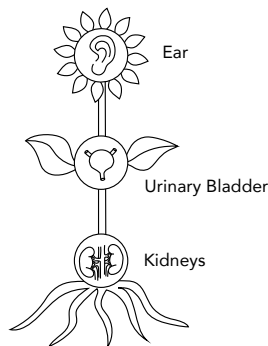
The Actual Practice

General Instructions

Sit in the seven-point posture of Vairocana. For each exercise, inhale and hold the breath while compressing the energy at the navel. Perform the exercise while retaining the breath, then exhale.

Depending on the length of your breath retention and the speed at which you like to do the exercise, repeat each movement three, seven, or twenty one times per breath. Do not force yourself to retain the breath beyond your level of comfort. As you become more trained, you may increase the length of your breath retention little by little. The speed at which you perform the exercises is a personal choice and depends upon the condition of your body and the aim of your practice. Each exercise may be done in a slow and gentle manner, or in a more vigorous manner which will generate more heat.

In the following pages, the first line of the English (in bold) is a direct translation of the original Tibetan text above. This is followed by a more elaborate explanation of how to actually do the exercise with some modifications when applicable. The tantric indications come from Butön Rinchen Drup's original Nejang text whereas the medical indications are later elaborations by Tibetan doctors with some notes from my own practical experience in using these exercises with patients.



1. དང་པོ་རྩ་བ་གཡས་པ་མཉེ། རྩ་བ་གཡོན་པ་འདྲ་དེ་བཞིན་ནོ།

First: Massage the right ear, then in the same way the left.

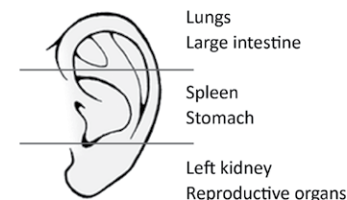
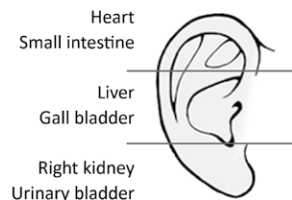
Massage the right ear with the left hand, keeping the face and eyes pointing straight ahead. Make sure to massage all parts of the ear, including the tragus, and fold the ear. Exhale and then switch sides. The ears should redden from the increase of heat and blood flow.

Modification: You may also cross the arms and massage both ears simultaneously.

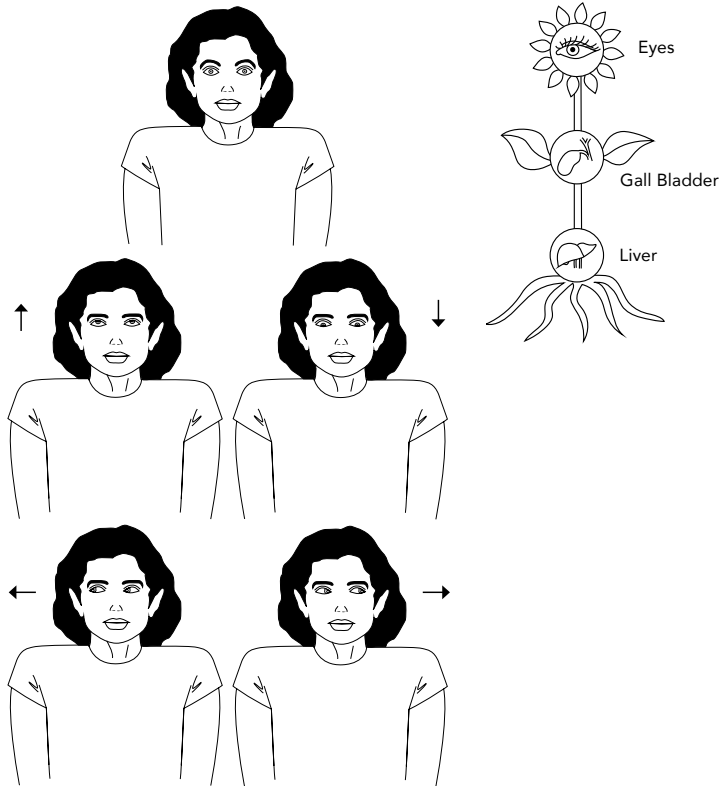
Tantric: Pacifies the wind in the muscles and the skin complexion.

Medical: Balances the kidneys, gives stability to the spine, and strengthens the urinary bladder and reproductive organs. Also balances the phlegm humor.

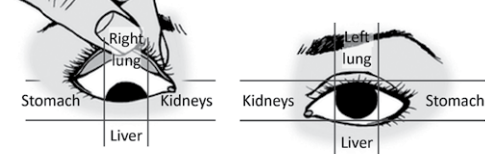
According to Tibetan Medicine, the tragus (the small piece of thick cartilage of the external ear in front of the ear canal) is associated with memory. Massaging and softening this part of the ear is a simple way to enhance memory.



The ears as a whole are most directly connected to the kidney and bladder function, but Tibetan doctors will also observe specific parts of the ear to diagnose the health of all of the solid and hollow organs as pictured above. Massaging all parts of the ear thoroughly can benefit all of the organs as well as all the vertebra of the entire spine.



The eyes as a whole are most directly connected to the liver and gallbladder function, but like the ears, Tibetan doctors observe specific parts of the eye to diagnose the health of other organs as well, as seen here.



2. གཉིས་པ་མིག་གཉིས་རབ་རྒྱུད། རྩོགས་བཞི་དག་རྒྱུ་རྒྱུ་བཅས་བྱ།

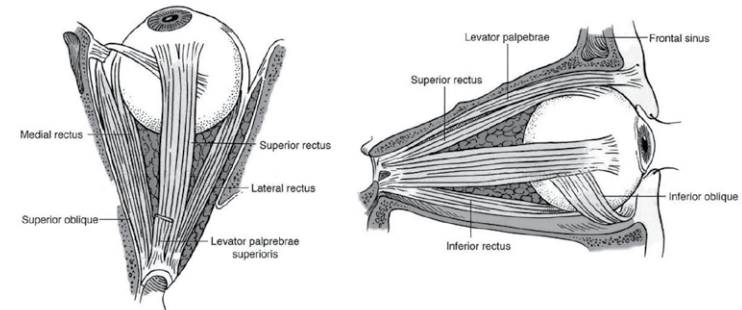
Second: Opening the two eyes widely gaze into the four directions.

First, open the eyes widely and look straight ahead. Second, look up and down (seven times slowly or twenty one times quickly). Third, look to the right and the left (seven times slowly or twenty one times quickly). Fourth, rotate the eyes clockwise and then counterclockwise. (Perform one movement per breath)

Tantric: Heals the eyes and balances lacrimation.

Medical: Balances the liver, gall bladder, pancreas, and bile humor.

For patients who have coordination issues and difficulty doing this exercise, tell them to use their index finger to guide the motion of their eyes. By focusing on the tip of their finger, it will be easier to control the movement of their eyes. Exercising the eyes is important in improving coordination and maintaining proper brain function.



Movement of the eye in different directions is made possible by a variety of muscles as seen in the image above.

3. གསུམ་པ་སྒྲུ་ཅེ་མཉེནིང་འབྲེན།

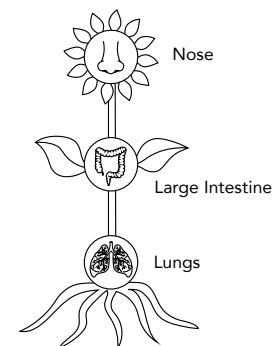
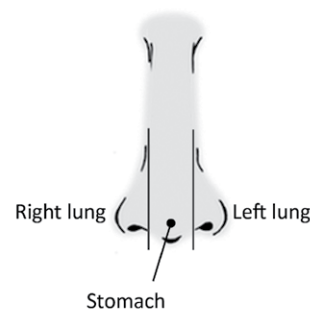
Third: Massage and pull the tip of the nose.

Begin at the root of the nose, massaging towards the tip. Repeat movement three times per breath. On the third movement, massage, pinch and release the tip of the nose.

Tantric: Cures small intestine pain.

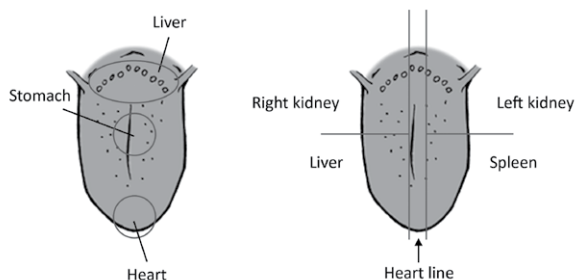
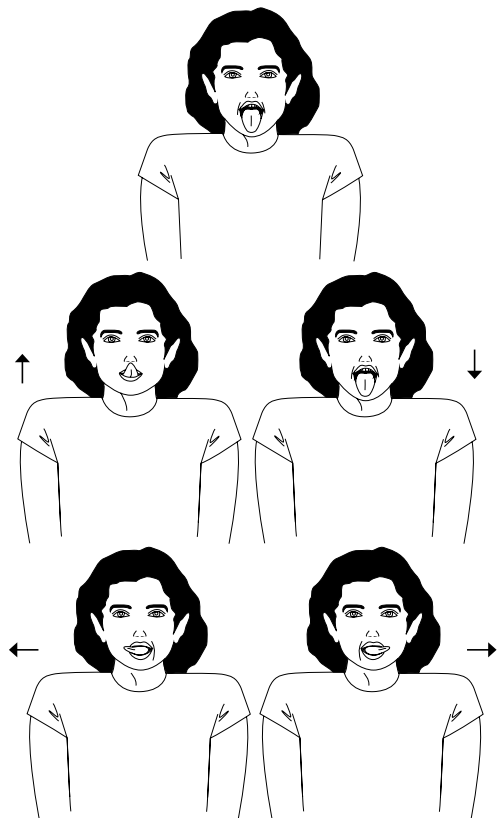
Medical: Balances the lungs and large intestine, as well as the phlegm and wind humors.

Increasing blood flow to the nose with this exercise is also useful for people who have sinusitis and allergies. As we learned in the section on *bumpachen*, keeping the nasal passages open is extremely important, because the subtle strain on the body that comes from impeding the flow of natural breathing has implications for one's mood and stress level and even spiritually since a very important energetic channel is located in the nose.



The tip of the nose is examined by Tibetan doctors to assess the health of the stomach.





4. བཞི་པ་ལྟེ་བརྒྱུངས་ཕྱོགས་བཞི་རྒྱུངས།

Fourth: Stick out the tongue and stretch it in the four directions.

First stretch the tongue out and down and hold. Second, stretch the tongue up (towards the tip of the nose) and down (towards the chin) seven times per breath. Third, stretch the tongue to the right and the left seven times.

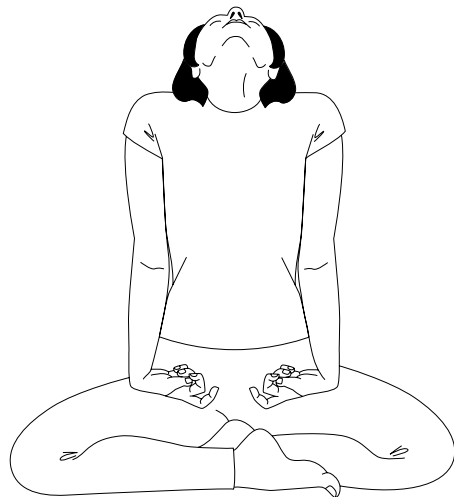
Tantric: Good for brain disorders.

Medical: Disorders of heart, small intestine, emotional blockages such as sadness, depression, lack of memory. Balances the wind humor.

The 'heart' refers to both our cardiovascular organ and to our emotional and spiritual heart. For people who suffer from depression, anxiety, or other psycho-emotional issues, exercising the tongue should be a daily, essential practice. This exercise is also an important practice to do post-stroke.

I had a 92 year old Italian patient who had lost his sense of taste. He could not move his body much so I taught him how to do this tongue yoga and he loved it. Over time his taste was restored through this simple exercise.

Left: While the tongue is most directly connected to the heart and small intestine, observing the tongue is a very important diagnostic technique used by the Tibetan (and Chinese) doctor to better understand the health of the patient as a whole. Color, moistness/dryness, shape and texture are all observed and specific sections of the tongue are examined to give information to the physician about each of the inner organs.



5. ལྷ་པ་མགོ་ལྷོག་ལན་གསུམ་བྱ།

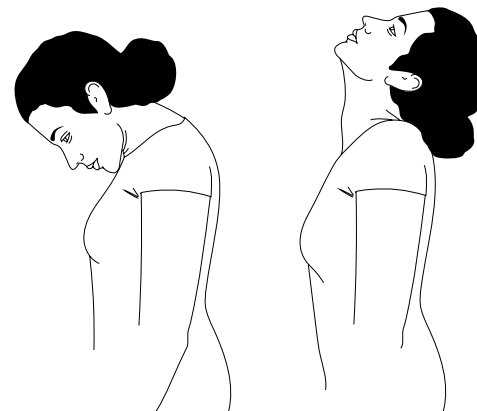
Fifth: Nod the head three times

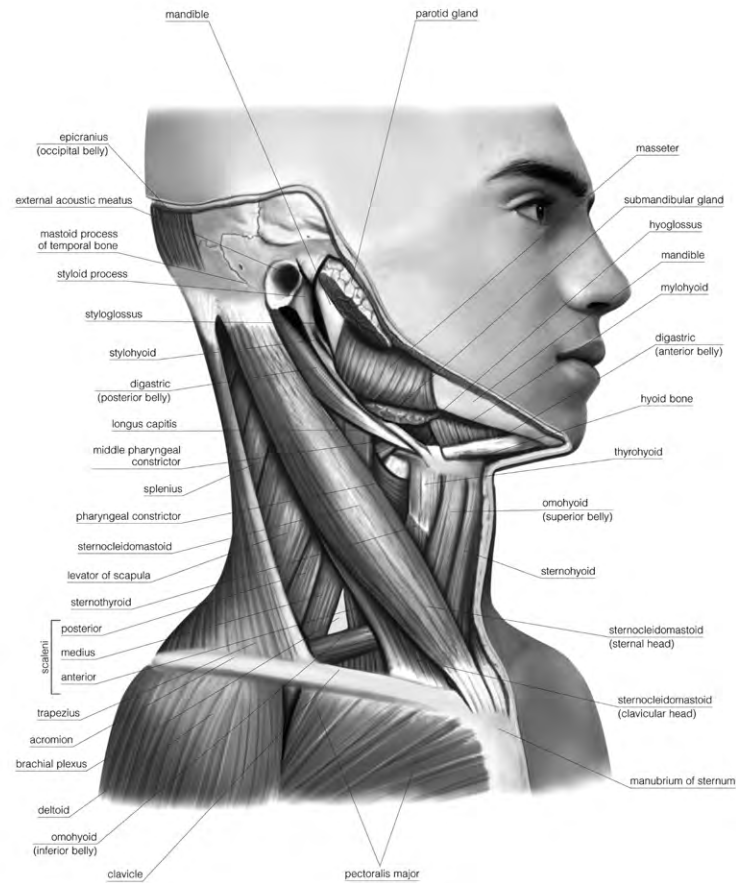
Slowly tuck the chin into the chest and then lift the chin up, stretching the neck open (three to five times per breath), being careful not to strain your neck.

Modification: You may hold the back of your neck with both hands when stretching back in order to protect the neck if sensitive. If your neck is very strong, you may do this exercise more quickly and vigorously which makes you feel very clear headed.

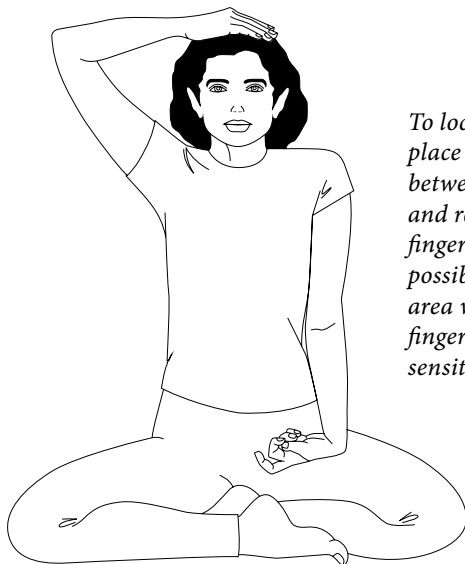
Tantric: Balances abdominal bloating (stomach and spleen energies).

Medical: Balances the life-sustaining wind, cures headache, migraine, improves memory, clears the mind, relaxes the internal organs.





The muscles of the neck activated in exercises 5, 9, and 15.



To locate the crown point, place your thumb directly between your two eyes and reach your middle finger as far back as possible. Rub around the area where your middle finger reaches to find the sensitive point.



The crown point lies at the junction between the right and left hemispheres of the brain. Our scalp consists of five layers as seen in the image above.

6. རྩ་པ་སྤྱི་གཙུག་རྩ་བ་ཏུ་མཛེ།།

Sixth: Vigorously massage the crown of the head.

Use the palm of your hand to strongly rub the crown of your head. Alternatively, keep your hand in the vajra fist and massage the crown with the ulnar side of your palm.

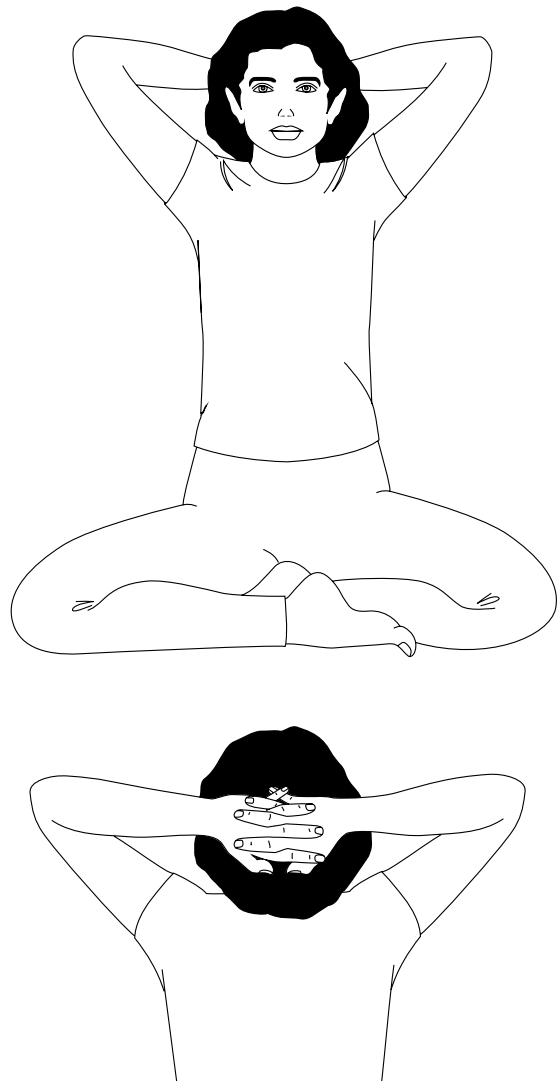
Tantric: Helps stiffness of limbs, both for difficulty in extension and contraction.

Medical: Pacifies all winds, calms the mind, reduces overthinking. Helps breathing, stimulates circulation in the brain.

I call this crown location the tranquilizer point because it is the most calming point on the body, good for sleep, relaxation, and also heart conditions (according to Tibetan Medicine, balding on the top of the head in the area of the crown point is a sign of a sensitive heart).

Along with the center of the palms of the hands and the centers of the soles of the feet, the crown is one of the five “gates of the *loong* (wind energy).” Massaging or applying warm oil to these points is especially powerful in relaxing symptoms associated with excess wind, such as anxiety and insomnia.

The crown as well as all of the other points on the head massaged in Nejang Yoga are important points to activate in order to counteract the onset of neurodegenerative diseases. The brain can accumulate toxins and pathogens which inhibits blood flow, thereby affecting the memory. Stimulating these points helps to restore blood flow to the brain. If elderly patients are not able to reach and massage their own heads, you can do it for them.



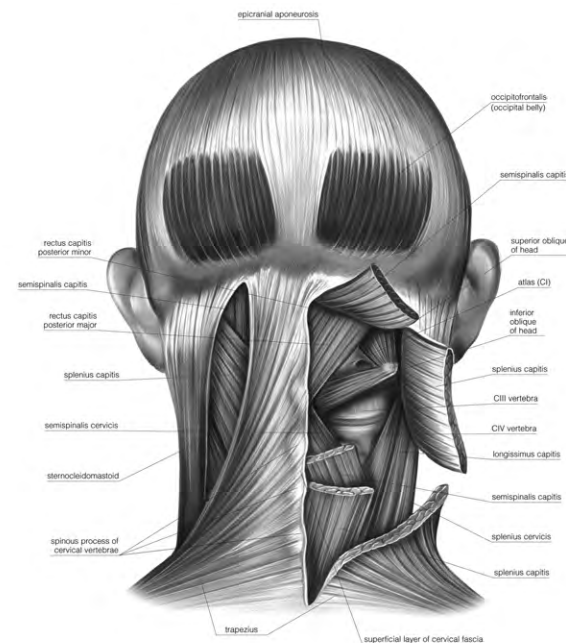
7. བདུན་པ་ལག་སྐྱེལ་ལྷག་པ་མཉེ།

Seventh: Interlace the hands and massage the back of the head.

Interlace your fingers behind your head and massage the occipital region by rubbing up and down and then squeezing the heels of the hands together (several times per breath)

Tantric: Stops loss of hair and beard.

Medical: Strengthens the eyes, kidneys, spleen. Helps headaches, relaxes the neck, and releases tension.



*Muscles of the occipital region of the back of the head.
These are important pressure points for releasing tension.*



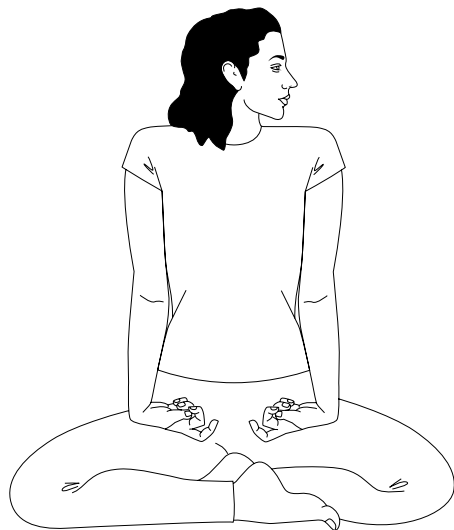
8. བརྒྱུད་པ་སྤྲིན་མཚམས་དྲག་ཏུ་མཉེ།

Eighth: Vigorously massage in between the eyebrows.

Keeping your hand in the vajra fist rub the forehead strongly in between the eyebrows up and down using the ulnar side of your palm. Don't rub this point too strongly as the skin can be sensitive in this area.

Tantric: Heals bone problems.

Medical: Relaxes, clears and settles the mind, heals emotional troubles, balances the wind humor, helps sleep problems.



9. དབྱ་པ་མགོ་བོ་གཡས་གཡོན་གཟུ།

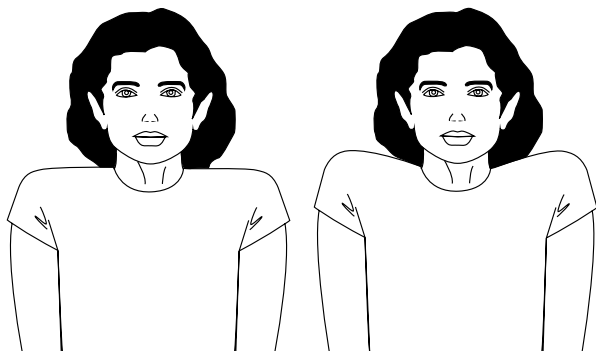
Ninth: Twist your head to the right and then the left.

Turn your head slowly to the right and then to the left ninety degrees. You may do it more quickly if your neck is strong, but be sure to turn your head completely in each direction.

Tantric: Heals tooth problems, and toothaches.

Medical: Strengthens the sense organs. Anti-headache and vertigo, improves memory.

(See exercise 5 for image of neck muscles activated by turning the head)



10. བརྩམ་ཕྱག་པ་མཉེན་སྤྱོད་བརྒྱུད།།

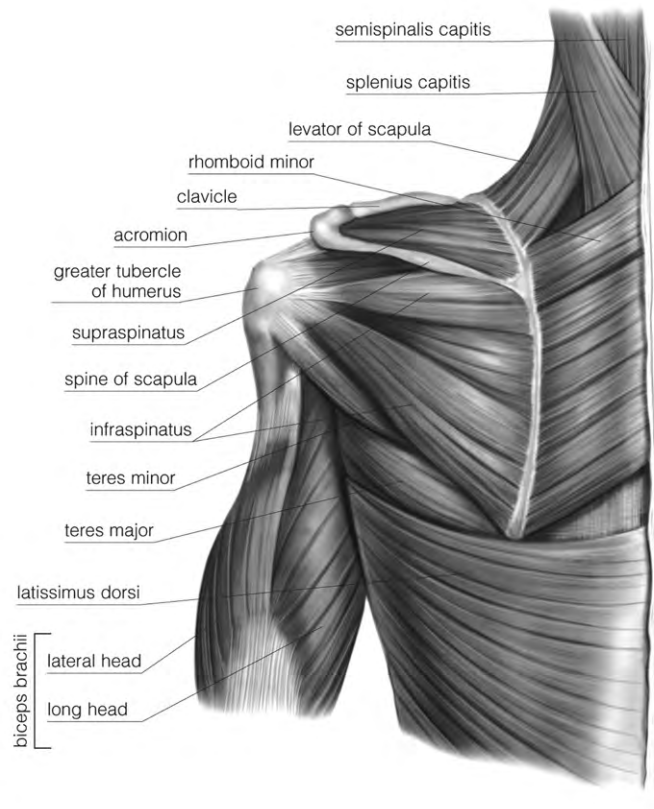
Tenth: Massage, shake, and move the shoulders.

First massage each shoulder using the opposite hand; next shrug the shoulders to the ears and release (slowly or quickly shaking); then rotate the shoulders backwards and forwards; finally massage and move the shoulders at the same time, using the fingers to exert pressure on the tender points while you move into the pressure. (Do each one of these steps per breath).

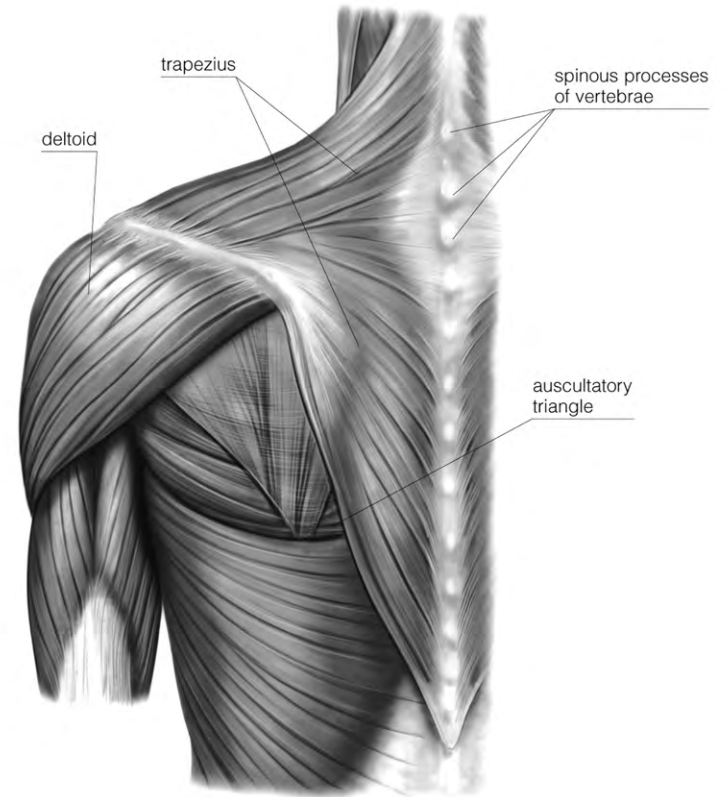
Modification: You may reverse the order of these movements by shrugging and shaking the shoulders first if it is painful to massage right away.

Tantric: Heals heart problems.

Medical: Releases shoulder tension, good for lung problems. Relaxes diaphragm to release tension and hiccups.



Shoulder muscles, front view.



Shoulder muscles, back view.



11. བུ་གཅིག་མཆན་ཁུང་གཡས་གཡོན་མཉེ།

Eleventh: Massage the right and left armpit.

Place the hand on the top of the head in order to open up the arm pit. Use the fingers to massage the right armpit, and then the left. Then rub up and down the side of the body from armpit to the waist vigorously.

Tantric: Heals eye problems.

Medical: Helps the lungs, liver, gall bladder, and kidney on the right. The left side helps heart, spleen, and kidneys. Releases pressure in the chest and helps coughing, also helps the lymphatic system.

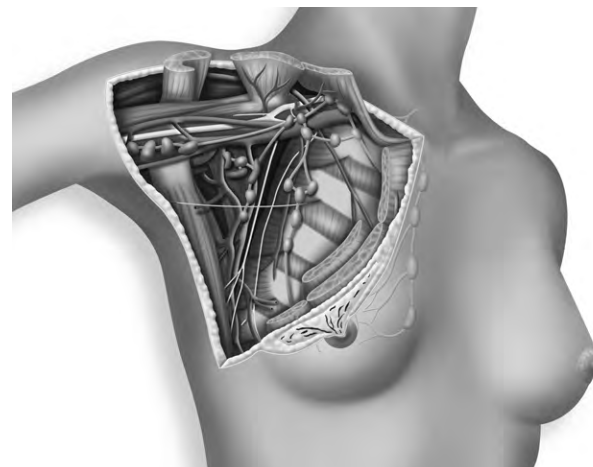


Illustration of the lymph nodes, muscle tissue, and blood vessels in this important region of the body.



12. བཅུ་གཉིས་རུ་མ་མཉེ་ཞིང་བསྐྱོད།

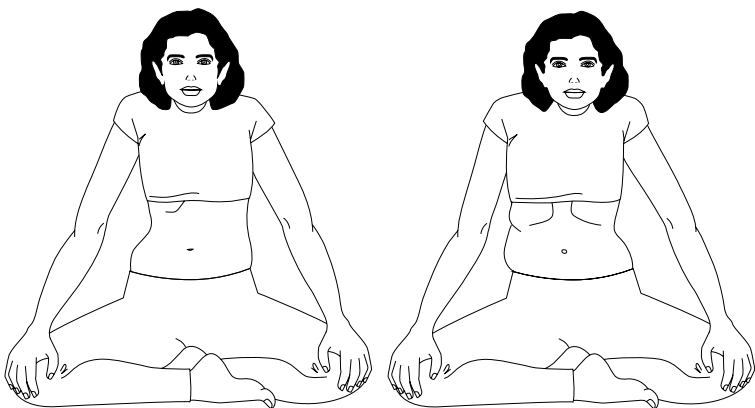
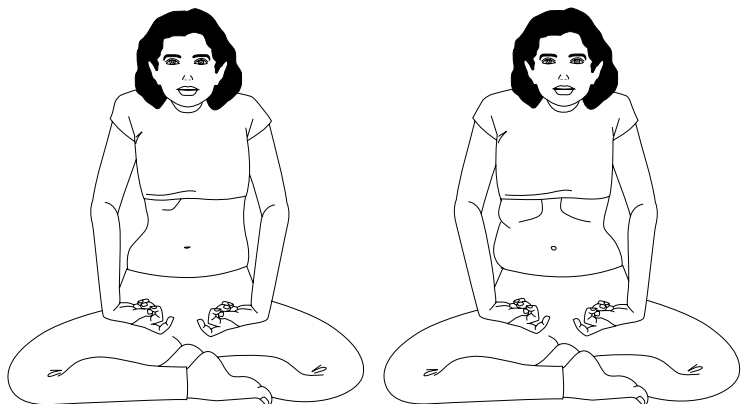
Twelfth: Massage and move the breasts.

Massage the breasts by rotating in one direction, then the opposite, then shaking up and down.

Tantric: Good for bile problems.

Medical: Pacifies all winds, calms the mind, treats the mind, as well as over-thinking. Helps breathing, stimulates circulation in the brain, helps breastfeeding women to produce milk.

*I call the nipple the anger point - when you are angry,
instead of yelling at your partner, massage your nipples!
It is not recommended to pierce the nipple.*



13. བཅུ་གསུམ་ལྷེ་བ་བསྐོར་ཞིང་སྒྱུ་ག།

Thirteenth: Rotate and shake the navel.

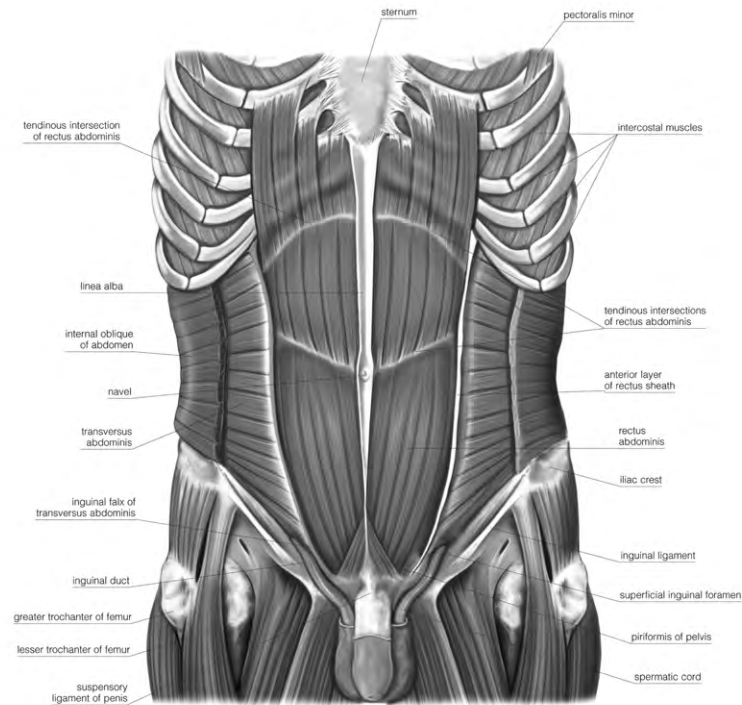
Hold the vase breath and rotate the belly and lower back clockwise and then counter-clockwise. Begin with seven rotations in each direction per breath, increase the number of rotations as is comfortable. If you have back pain, move slowly.

This exercise resembles somewhat the movement of *bumpachen*, but whereas in *bumbachen* we are isolating and 'churning' the muscles of the belly, in this exercise we make larger rotations to work the back and spine.

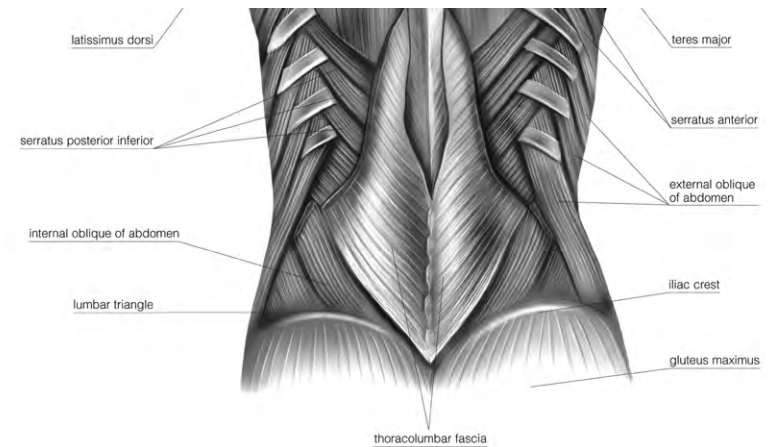
Modification: Place your hands on your knees and rotate your belly and spine as explained above. Use the pressure on your knees to help you make larger more exaggerated movements of the back.

Tantric: Problems in the upper leg and stomach.

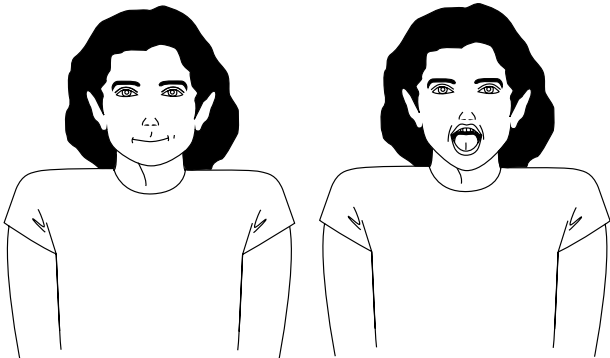
Medical: Improves digestion, increases metabolic fire, unblocks constipation. Builds up body energy. Excellent for backaches.



Abdominal muscles activated by this exercise.



Back muscles activated by this exercise.



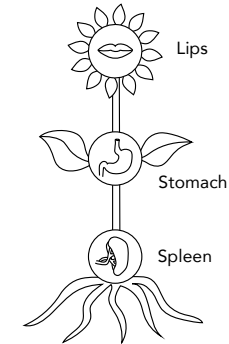
14. བུ་བཞི་ཁ་བསྐྱམས་སྒྲག་ཏུ་དབྱེ།

Fourteenth: Seal the mouth shut and then forcefully open it.

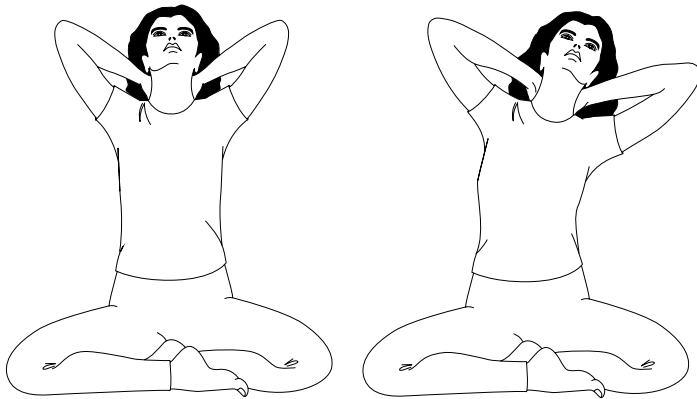
Tightly purse the lips together and then slowly stretch the mouth open wide. Repeat three or seven times per breath.

Tantric: Good for stomach problems and abdominal pain.

Medical: Good for the stomach and spleen.



In addition to the stomach and spleen, the lips can also show the health or imbalance of the liver and gallbladder as indicated above.



15. བཅོལ་མགྲིན་པ་གཏུཞིང་མཉེ།

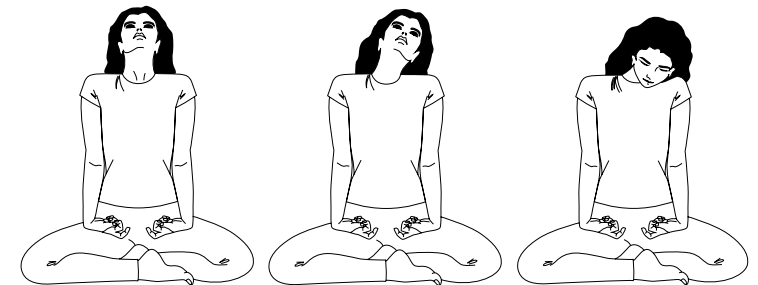
Fifteenth: Twist and massage the neck.

Rotate the neck slowly clockwise and then counterclockwise. Hold the back of the neck and massage as you rotate the neck.

Modification: You can also rotate the neck without using the hands to massage as pictured below. Be careful not to strain the neck as you do so.

Tantric: Good for navel problems.

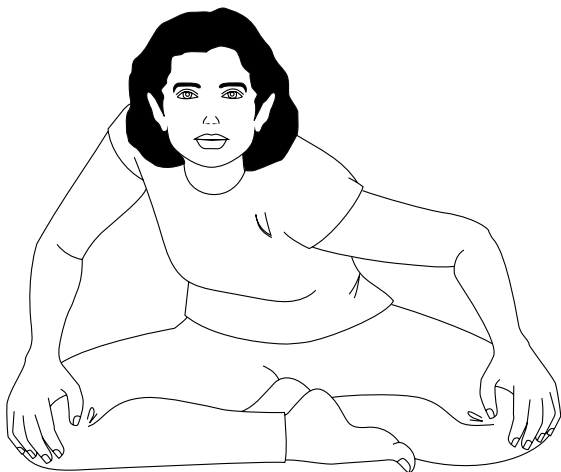
Medical: Releases tension in the neck, helps headaches, balances ascending wind which aids in breathing and asthma.



Modification



Try to imitate the look of birds taking a shower when you do this exercise. Shake vigorously!



16. བཙུན་སྒྲིང་ག་པག་ཏུ་སྒྲགས།

Sixteenth: Vigorously shake the heart.

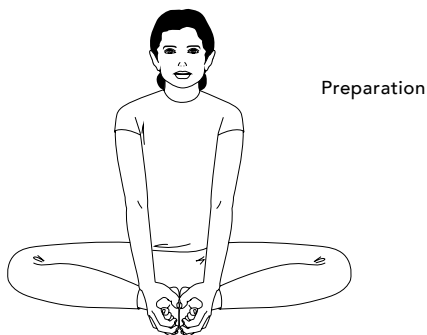
Lean forwards, pivoting the whole torso, and “shake the heart”. Repeat this movement, moving the torso down and up several times. On the last one, rock forwards, lift the buttocks, and drop down while exhaling strongly.

The last part of the exercise in which we drop down constitutes a mini '*bep*' (Tibetan 'jumping' practice). Refer to the footnote in exercise eighteen to learn more about the *bep*.

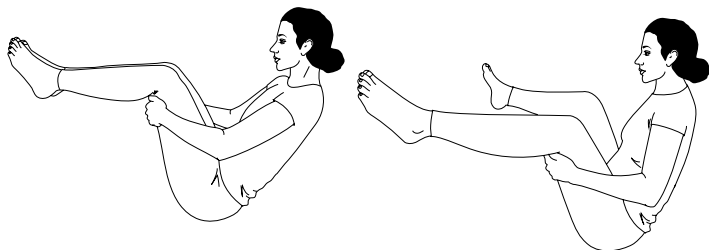
Modification: You may place your hands on your knees instead of in vajra fists and practice the exercise as above. You can also do this exercise in slow motion, twisting completely in each direction to thoroughly stretch out the side of the body.

Tantric: Good for constipation and difficult urination.

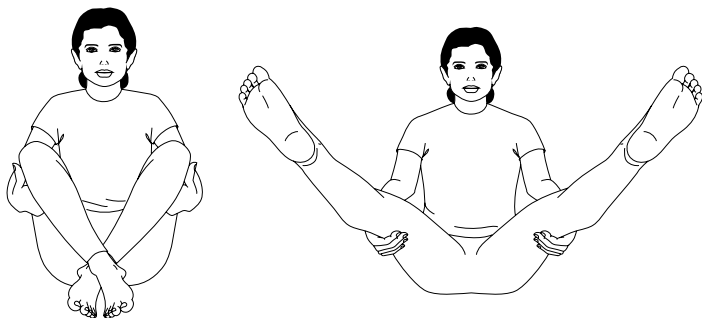
Medical: Releases tension in the internal organs.



Option 1



Option 2



17. བུ་བདུན་འདོམས་གཉིས་རབ་ཏུ་བགྲད།

Seventeenth: Thoroughly spread the two inner thighs.

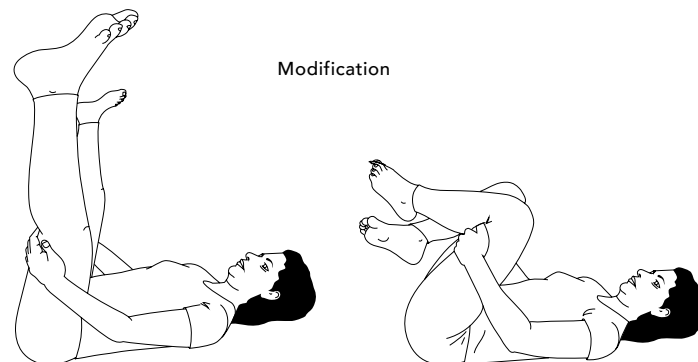
Preparation: Sit straight with your feet together and knees open, lifting your knees up and down, stretching the inner thighs. Pull the feet only as close to your groin as is comfortable.

Exercise: Rock back and balance on your sit bones. Grab the thighs with knees bent and open and close the legs (See Option 1). Or bend the knees and cross the ankles then stretch the legs out. Alternating the which way in which you cross the ankles each time is helpful for increasing coordination. Exhale as you return to seated position in between each breath.

Modification: Perform the movement of the legs while lying on the back.

Tantric: Good for problems in the fontanelle.

Medical: Unblocks descending wind, regulates the lower excretions.





18. བཙོ་བརྒྱད་བཤང་ལམ་འབྱེད་འཛུམ་བྱ།

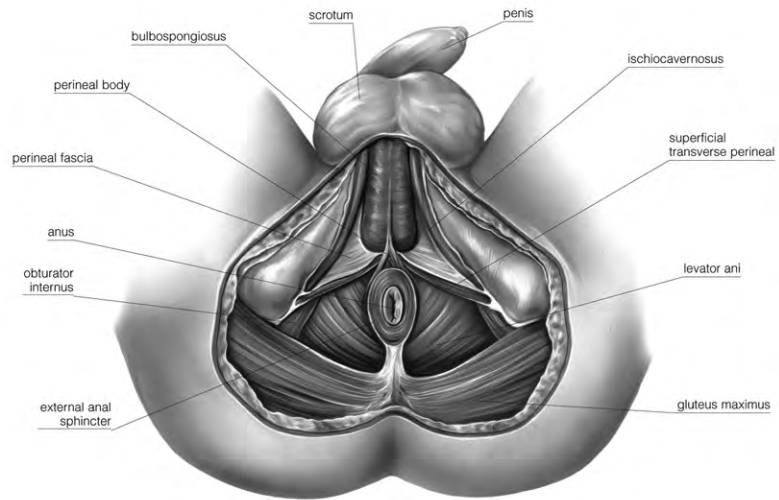
Eighteenth: Constrict and release the anus.

Contract and pull up the anus seven or more times per breath, then exhale and release.

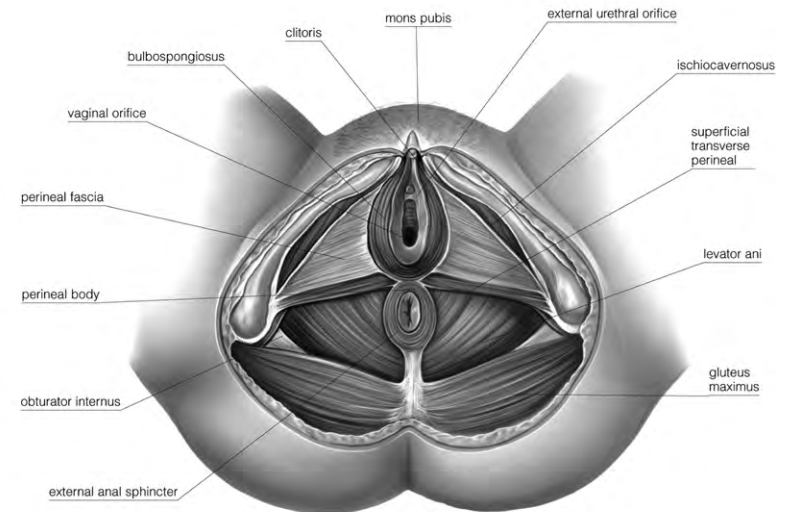
Tantric: Good for stomach cramps.

Medical: Increases metabolic heat, good for constipation, stimulates phlegm humor and balances the descending wind. Helps menstruation problems and ovarian cysts in women and helps the prostate in men. Good for incontinence in the elderly.

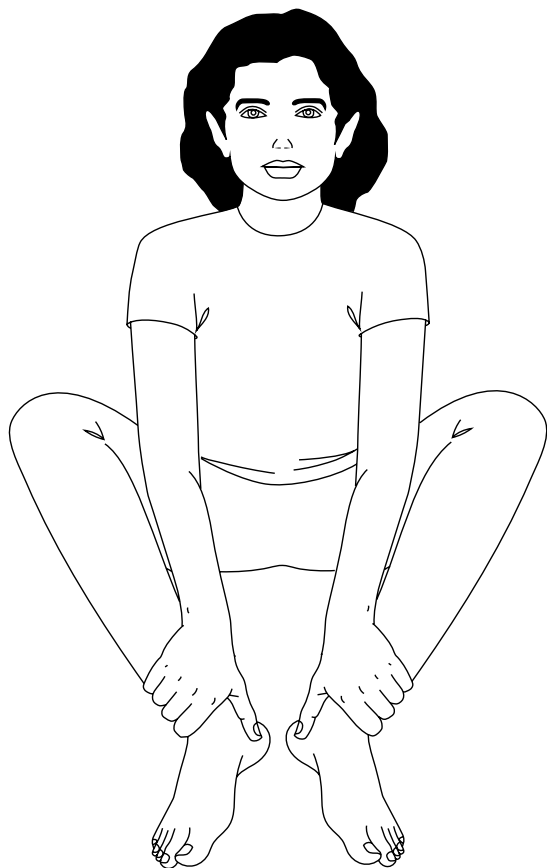
This exercise can also be combined with a 'bep', a 'jumping' exercise used in Tibetan trulkhor practices for releasing stuck energy in the channels. Inhale and constrict the anus, then lift off the floor and drop down seven times, exhaling after the last bep. Dropping on the floor with a little bit of force releases the stuck energy, but if you have back problems, it is better not to do the bep or to do it very gently.



Male muscles of the perineum, exercise 18.



Female muscles of the perineum, exercise 18.



19. བུ་དགུ་ཐོལ་གོང་བྲག་ཏུ་མཉེ།

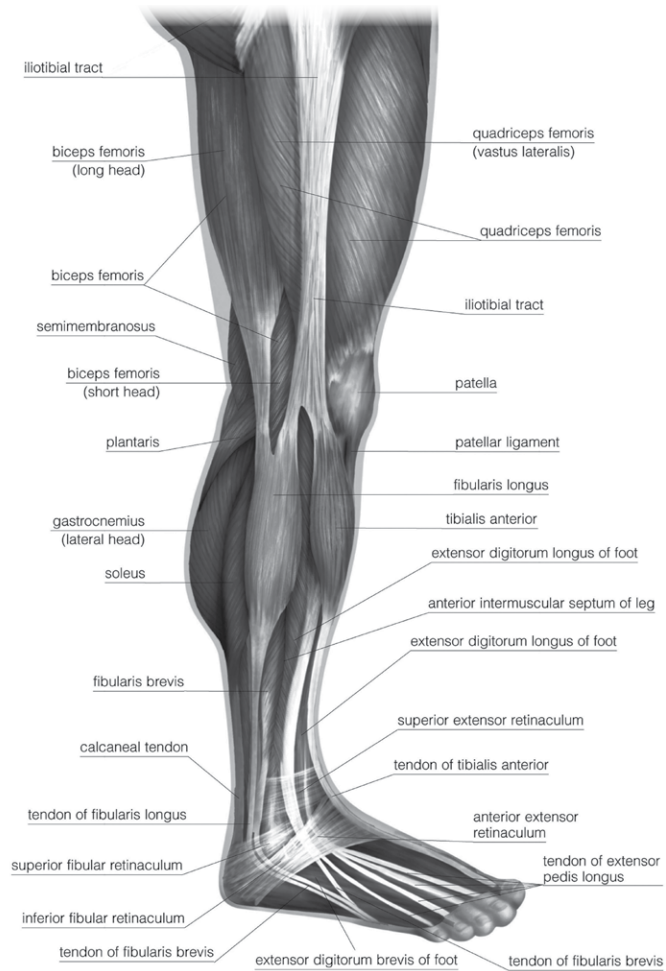
Nineteenth: Strongly massage the ankles.

Strongly rub and massage both ankles, fronts, backs, and sides; also tap.

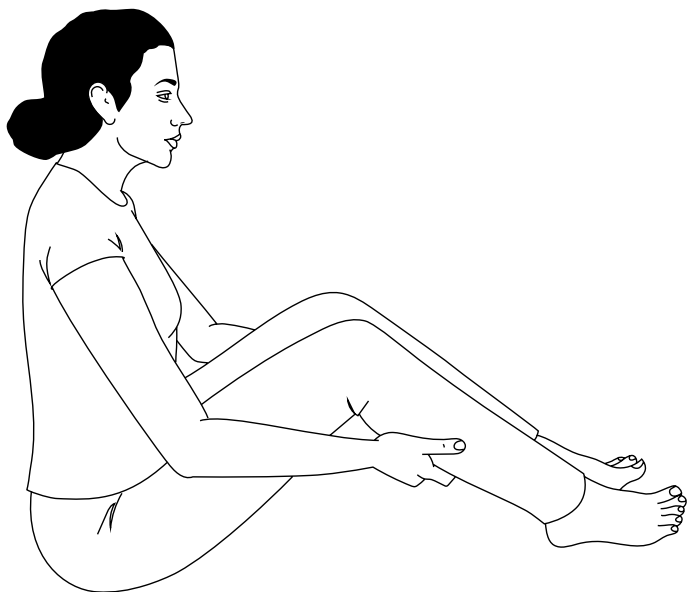
Tantric: Cures lower back aches and pains.

Medical: Helps the kidneys, balances the menses, good for joint pain.

The ankles have many important acupuncture and moxibustion points. Be sure to rub, massage, and tap all areas on the front, back, and sides of the ankles to stimulate these points.



*Muscles of the ankle, calf, and thigh massaged
in exercises 19, 20, and 21.*



20. ཉི་ཤུ་བྱིན་པ་རབ་ཏུ་མཉེ།

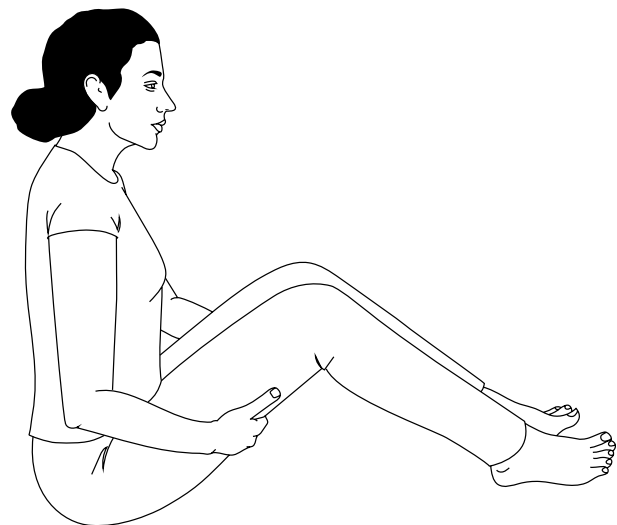
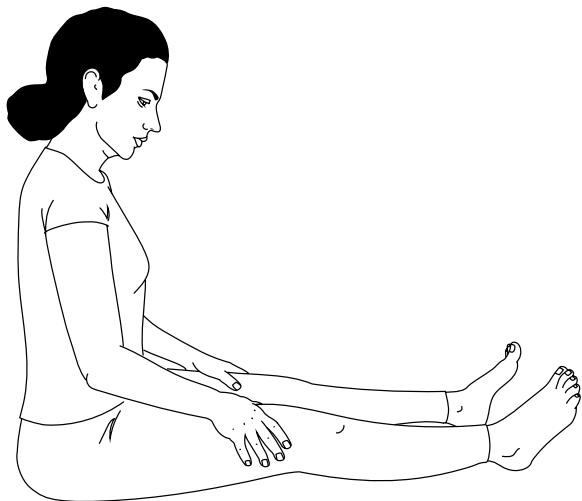
Twentieth: Thoroughly massage the calves.

Rub and massage the calves strongly. Also tap with loose fists or palms.

Tantric: Pacifies wind.

Medical: Balances the kidneys, opens the heart, releases fear, helps to prevent bad dreams. Good for panic attacks.

The point directly in the center of the calf is called the "fear point" and it is tender in many people.



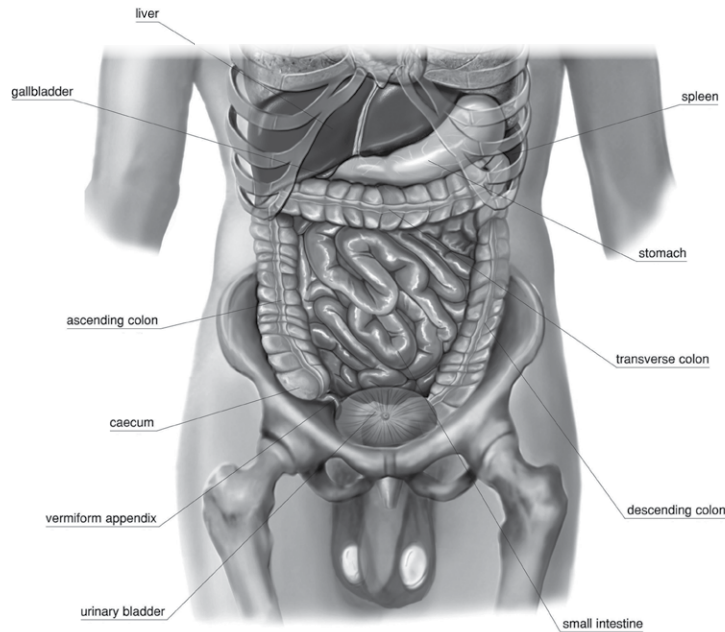
21. ཉེར་གཉིས་བརྒྱ་གཉིས་རབ་ཏུ་མཉེ།

Twenty-first: Thoroughly massage the two thighs.

Massage and rub both thighs, front, back, inside, and outside. Then tap with fists or palms. This exercise can be done with legs slightly bent or stretched out straight.

Tantric: Pacifies blood problems.

Medical: Pacifies hot-natured diseases, balances bile, stimulates circulation, strengthens the immune system and protects the body.



Abdominal organs.

22. ཉེར་གཉིས་ལྷོ་བ་རྒྱ་མཚོ་བསྐྱོད།

Twenty second: Move the belly like the ocean.

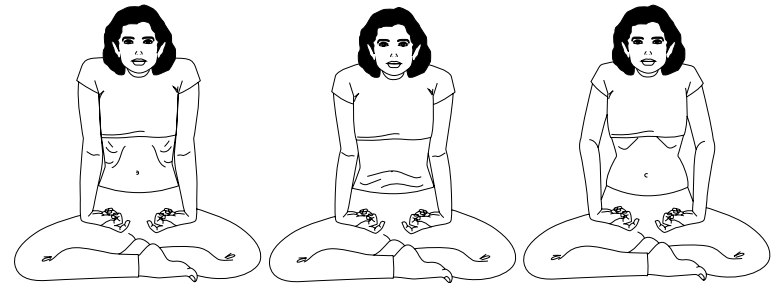
Gyrate your belly vertically like a wave. Move the belly in a downwards direction, then repeat the movement in an upwards motion. This exercise is difficult at the beginning but becomes easier with regular practice.

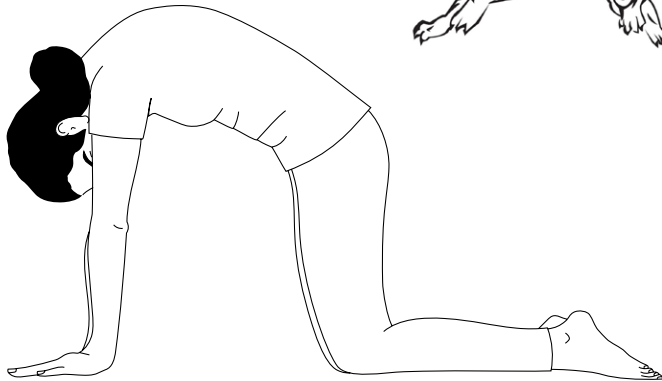
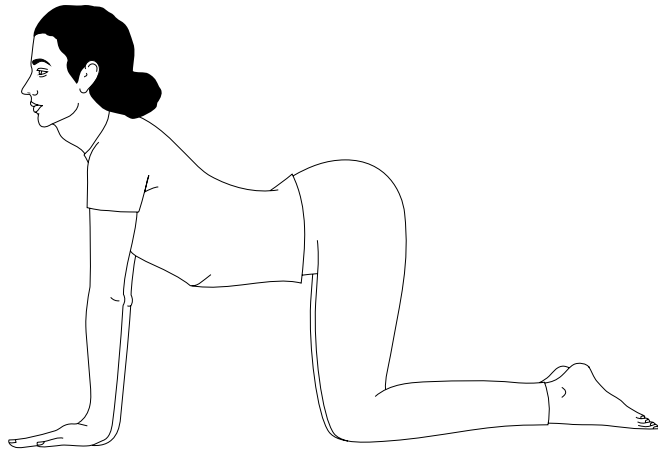
Modification: If this exercise is difficult, place your hands on your belly, using your hands to help to initiate the movement in the abdomen. Also train the muscles by practicing simply drawing the navel in and out rapidly with the breath held in the lower abdomen.

Tantric: Releases muscle pains.

Medical: Increases metabolic heat, strengthens digestion, helps promote proper excretions. (The downward wave helps constipation, the upward wave helps diarrhea). Good for menstrual pain. If menstruation is delayed, practice the downward wave.

(See exercise thirteen for an image of the abdominal muscles activated by this exercise)





23. ཉེར་གསུམ་སྟག་མོའི་སྒྱགས་སྟངས་བྱ།

Twenty third: Vomit in the manner of a tiger.

Inhale and retain the breath, then lean forwards onto your hands and knees and arch and curve your spine three, seven (or twenty one times if doing the exercise quickly and vigorously), stretching your chin up and then tucking your chin into your chest. On the last movement, with your chin tucked in, curve the spine strongly, pulling the belly in and vomit "like a tiger". Stick out the tongue while exhaling and make noise.

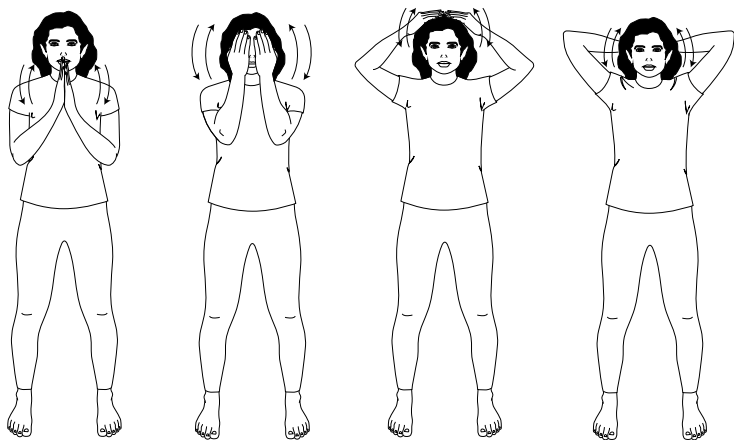
Modificaiton: This exercise can also be done in a seated posture as pictured below.

Tantric: Unblocks the winds trapped inside the channels.

Medical: Releases emotions, helps problems of the phlegm humor. Good for abdominal pain and digestive problems.

(See exercise 13 for image of abdominal muscles activated by this exercise)



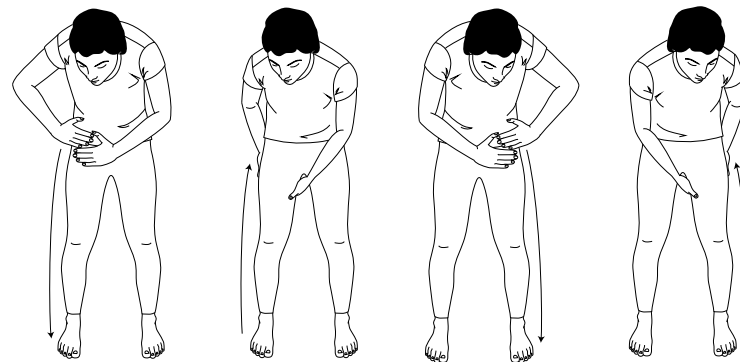
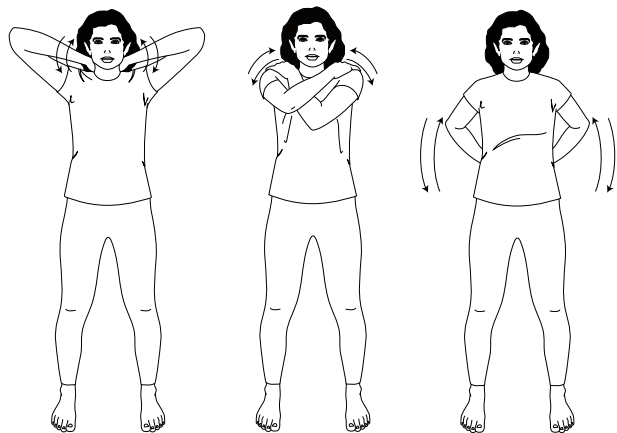


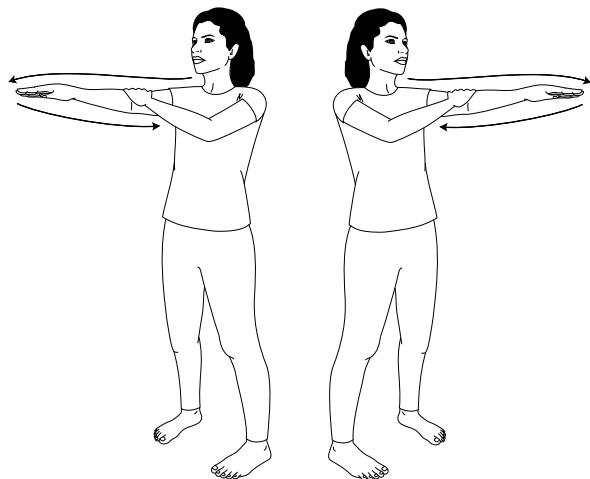
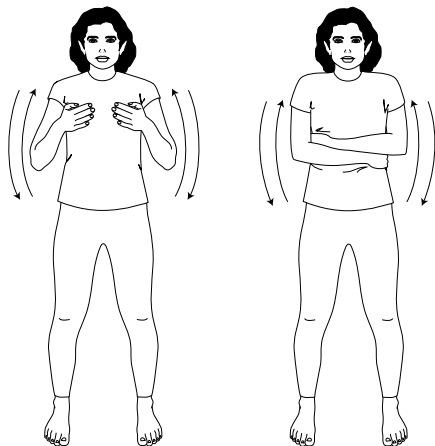
24. ཉེར་བཞི་ལྷུས་པོ་ཐམས་ཅད་མཉེ།

Twenty fourth: Massage the whole body.

Tantric: Releases stiffness in the channels, and blockage of the winds.

Medical: Opens up the all-pervasive wind. Circulates the blood, wind energy, facilitates ease of motion in the whole body.

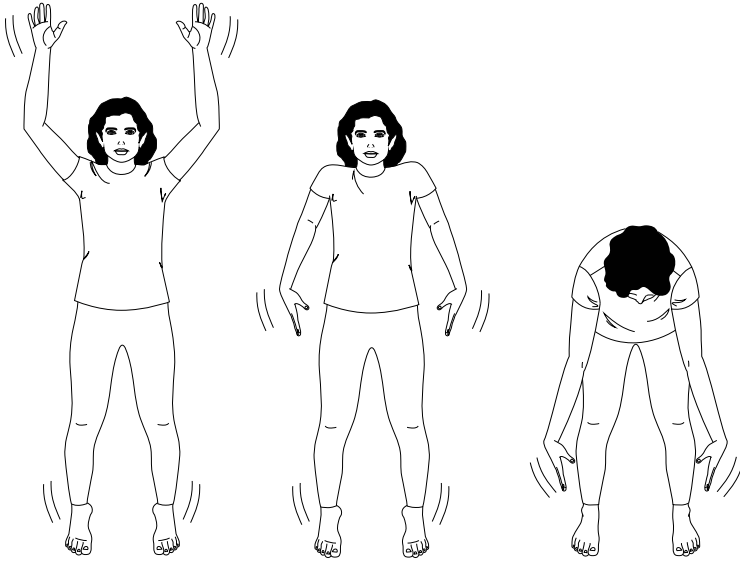




Inhale deeply into the belly and warm your hands by rubbing them together vigorously, then while holding the breath in the abdomen rub each part of the body, twenty one times in this order:

1. Face
2. Top of Head
3. Back of Head
4. Neck
5. Shoulders
6. Lower Back
7. Legs (one at a time, down the front and up the back, stretching all the way down to the feet)
8. Torso
9. Ribs
10. Arms (one at a time, down the top to the finger tips, up the back)

After each body part, exhale and shake out the body before moving on to the next part.



Modifications:

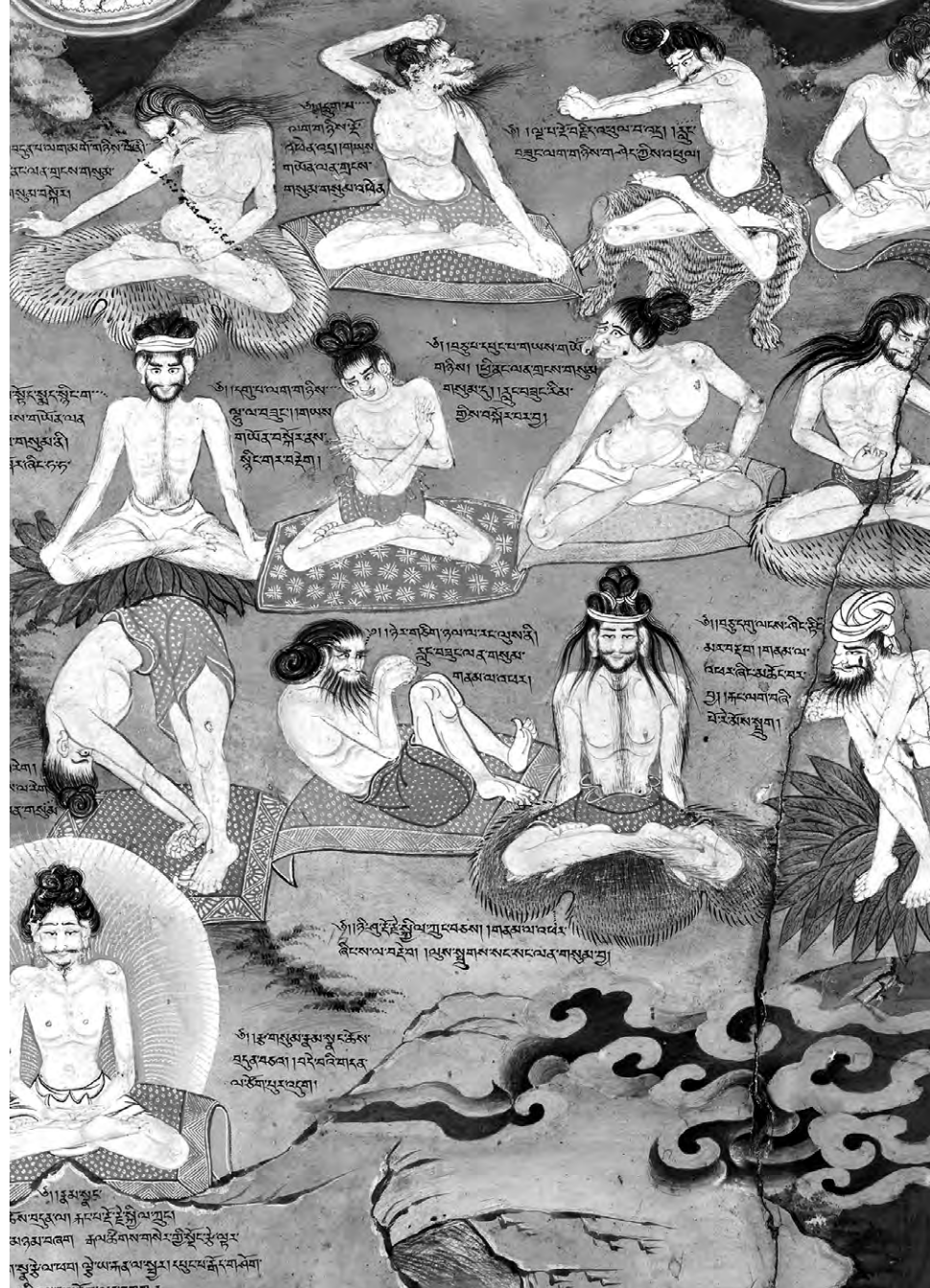
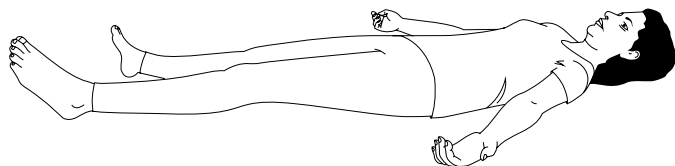
Instead of exhaling after each movement, you can combine all of the the body parts listed above into a single breath. Take a very deep breath into the abdomen while rubbing and warming the hands, then rub each part of the body three times only, progressing through the entire sequence of movements. If it is too much to complete all the movements in one breath, take a breath halfway through and then complete the exercises on the second breath. Repeat the entire sequence three times at least and after the last one, shake the body while exhaling and repeating the syllable 'HA'. Keep repeating this last step, the 'HA shake', relaxing and invigorating the entire body.

This exercise can also be done from a seated position (on the floor or on a chair.) When rubbing the legs, stretch one leg out at a time and rub, then return to the basic seated posture.

This invigorating exercise is excellent to do first thing in the morning to wake up the body and all the channels or at any time during the day that you feel tired or when your mood is low. Kids also love to do this yoga!

Final Relaxation

After finishing your Nejang exercises, lie on your back and for a few minutes completely rest your body, heavy on the floor. Allow your breath to be completely natural and return to the Empty Body meditation that we began the practice with, seeing yourself as hollow and luminous.





Learning and developing habits based on the self-knowledge inculcated by the practice of Nejang is a big step toward feeling better, more well, more capable, and more free. Start caring for your body as if it were one of the favorite stuffed animals you used to play with and cuddle with as a child!

Enjoy this little book on Nejang, Tibet's gift to you of a basic self-care operating instruction manual!"

- From foreword by Professor Robert Thurman

This concise practice manual is not a replacement for direct instruction. A detailed explanation of the theory, practice, benefits, and historical context of Nejang Yoga can be found in the full book *Nejang: Tibetan Self-Healing Yoga* available from Sky Press at www.skypressbooks.com/nejang (ISBN: 9781950153039).

To find Nejang Yoga courses with qualified instructors in your country, please visit the Foundation for Traditional Tibetan Medicine at www.sorig.net

Christiana Polites

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