

# Craniosacral and Taiji

*By Xie Fang*

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Everybody has his own personal approach and feelings when learning CST; mine is the practice of Tai ji, as I learn it with my master Li Zheng Han : a kind of body language of Daodejing, a practice of Daodejing, a training to the direct access to the Way (the Dao). During the process of Taiji practice, I obtain a direct access to the observation of my self and my surrounding space, upgrade my energy and spiritual aptitude, enter the stillness of my inner space, the spirit of an uterine way , neutrally and quietly observe, attain the ultimate spiritual aptitude.

I have been surprised to discover that CST and Tai Chi movements have a kind of the same meaning. Combining my external and internal forms . is the same as the combination of Taiji and CST . CST's studies leads to a deeper spiritual level, and this inevitably will merge with Taiji, will attain the core of Taiji. Unfortunately very few people, including nowadays China's traditional medicine practitioners, can understand the common meanings of the CST and Tai Chi. Ancient Chinese doctors combined Tai Chi exercises and training with their practice. Nowadays for most of the Chinese people, the only impression they have of Taiji is the martial arts , health and fitness benefits , they see only the surface, very few know of the deep spiritual meaning. Taiji have already includes physical、 psychological and spiritual therapy. The process of Taiji exercise is a process of doing CST. for ourselves.

Nevertheless, Daodejing and Taiji are at the root of Chinese culture, so Chinese people have a good impression of Taiji, are convinced of its potential benefits and spiritual levels, but as for CST, although it can give everyone a

chance to directly discover the wisdom of his body , it is difficult for most of the chinese people to trust its real and deeper spiritual meaning. This is the biggest obstacle to the promotion of CST, how to open the doors of the heart. CST as a new treatment in China could be rapidly accepted and disseminated, and to this effect, an effective way would be to show and explain the connections CST have with Taiji. If this can be achieved, people would be surprised to find the mutual benefit and rapid, real and deep progress they would make in practicing both CST and Taiji . This could be a door for opening CST schools in China , enhancing a superior training method, that not only would bring quick and effective body health results, but would also provide an access to spiritual paths. The development of such unique and superior training methods, would be able to apply for international patents, to become a real strong brand in the world.

This idea came out during discussions I had with my Taiji master while practising Taiji in Chengdu last month and introducing him CST. My Master, Li Zheng Han, was born in Hubei, the chinese core of Daoist monasteries, and the legendary birth place of Taiji, specifically the Mount Wudang region. He is a third generation disciple of Yang Chengfu, who codified the actual Big Form of Taiji.

I feel I've been especially lucky to find such an open-minded and open-heart Taiji master, and not long after to discover CST. I've been very happy to introduce my Master to friends who practice CST, Jessica, Subhadra Tang , Wang Huangyan, as practicing Taiji with such a good teacher helps them to improve their energy treatment.

My Master said that Taiji is the spiritual principle, it is our true identity as human beings. We, as a human being, 'our ultimate purpose is to recognize our true self, identity. Tai Chi movements is the language of the spiritual principle, CST is a health satori password that can allow us to deeply related to the way of Taiji.

Original text in Chinese

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## 头荐骨治疗和太极文化

### 作者：谢芳

我热爱头荐骨治疗，我内心有一个强烈愿望：中国及全世界的医院、家庭与个人，都有机会了解并在生活中运用头荐骨治疗，这样整个中国和世界将会有更多健康而幸福的人，充满爱的光芒。头荐骨治疗可以带来这些。

我个人有一个学习头荐骨治疗的方法：一练习我的老师李正汉先生的太极，一种道德经的身体语言，道德经的实践，一种直接入道的训练。在我练习太极的过程中，我直接获得了对自我及空间的观察力、能量和灵性的提升、直接进入静止空间、大道的子宫精神、中立静观，直达灵性的终极。太极的运行中，完全包含了身体、心理及灵性的治疗。每次练习太极，就是自己在给自己做头荐骨，非常享受。

我惊喜的发现头荐骨已经具备太极运动同样的内涵 我在外在的形式 与内在的结合，就是头荐骨与太极的结合。头荐骨治疗的学习进入深层次灵性的层面，必然与太极融合，取太极之核心。遗憾的是极少的人，包括中国现在的中医也不是很多人明白头荐骨和太极的内涵，中国古代的医生，都与太极结合，练习和培训太极。现在的中国人大多对太极的印象停留在武术，养生，健身等表面，对其深沉的灵性内涵知道很少。

道德经与太极是中国文化之根，中国人对于太极的内涵，深信不疑，不需要用语言解释。而头荐骨治疗给每一个人一个机会直接去发现自己的身体的智慧，可是对于其深沉含义，他们很难去相信，因为中国人深知中国文化之深刻和直达

根源。这是我们在做头荐骨治疗推广过程看到的一个根本的和最大的障碍，能打开这个心门，头荐骨治疗作为一个新的治疗方式将会在中国市场被迅速的接受和传播。一个非常快捷和有效的方法，就是用太极来表达和融入头荐骨治疗的学习。如果这个能实现，在一年或者二年后，人们将会惊讶的发现我们头荐骨治疗的学习提高的如此之快，拥有真实而深沉的治疗能力，人们会发现这个来自于太极的深层的内涵。因为长期太极内涵的融入，由此而发展的独特的头荐骨文化和独特而优越的训练方法，将有可能申请国际专利，成为一个真实的有力的世界品牌。

以上都是来自我个人目前学习头荐骨的深刻体会，以及和太极李老师讨论和论证的结果。很幸运我能遇到头荐骨和百年难遇的太极明师，他和其他传统的太极拳师不同之处，是他有开放和包容之心，过去的老师只是传播太极拳本身，并不将如此深刻的来自道德经的灵性真理与内涵应用于实践领域，比如头荐骨治疗。我也很欣喜我将这位好老师介绍给 Jessica, Subhadra Tang , Wanghuangyan 等学习头荐骨治疗的朋友们，她们都正在用太极提高自己的治疗能量。

李正汉老师说：“太极就是神，是我们作为人的真实身份。我们作为人的终极目的就是认识到我们的真实身份。太极运动是神的语言，头荐骨治疗是一个能够让我们直接领悟到健康密码的真实不虚的太极行为”

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