

From a Taoist perspective this short essay is a compass of health into Nothingness. Read this unique essay with its interesting approach to health will help you in completing your Taoist understandings from the Universal Healing Tao System.

If any of you have the opportunity and time please enjoy reading this spectacular short approach to health through a Taoist perspective with the Universal Healing Tao System in the following 52 pages.

**Your Friend in the Tao,
The Professor (Wei Tzu)
Master of Nothingness
The Myth that takes the Mystery out of Mysticism**

Compass of Health - Joseph Kim

Compass of Health In a more metaphysical sense, it is said that the universe may be found in a single grain of sand. Similarly, our bodies and minds may be seen as microcosms reflecting the entire world. If we wish to understand or navigate through our external world, we need only look at the internal world within ourselves for the map. I invite you to embark on a journey to discover this world within yourself. Trace your body. Traverse your mind. And chart your own course to health.

Sasang—Nature's Four Symbols

As with any expedition, you'll need a compass. Without this fundamental navigational tool, how will you know what is North, South, East, or West? How will you identify your starting point or your destination? How will you determine the path linking the two? This book introduces a revolutionary new way to navigate through the terrain of your body and mind. It is called Sasang Medicine. Heretofore unknown to the West, Sasang Medicine is a unique system of Eastern medicine and natural health care developed in Korea. Sasang is derived from the Korean words "sa," meaning four, and "sang," translated as "symbols of natural phenomena." Therefore, "Sasang" means "nature's four symbols." Nature has bestowed upon us four symbols with which to guide all phenomena. To navigate within the world, we need a minimum of four cardinal directions—North, South, East, and West. This is because these four directions reflect our body's four sides: front, back, right, and left. Whether we are in the middle of a flat plane, on the summit of a mountain peak, or sailing the seas, we orient ourselves by comparing the four sides of our bodies (front, back, right, left) with the four directions of the universe (North, South, East, West). All maps are based upon this four-directional configuration. The four directions are reproduced on a map whenever a vertical line and a horizontal line intersect at a single point. This intersection simultaneously creates a center and organizes the space around it into a grid. Whenever we need to locate something on a map, all we need to know are the horizontal and vertical coordinates, or the longitude and latitude, of the place in question. The simplicity, efficiency, and ubiquity of this system demonstrate the power of the number four with regard to space. The four symbols not only effectively divide space, they also divide time. Although the weather varies from day to day, there are only four fundamentally different seasons—winter, spring, summer, and fall. Winter months are characterized by cold and hibernation. In the spring, nature awakens; animals begin to emerge, plants begin to sprout. In the heat of summer, activity is in full force; flowers bloom, bees buzz. As autumn approaches, leaves fall and birds depart. Nature takes on new colors in preparation for another winter. What is true for the macrocosm is also true for the microcosm. The fundamental character of life also obeys the guiding principle of the four symbols. Genetics, the science of inherited traits, is based on four basic building blocks—adenine, thymine, cytosine, and guanine. These four base pairs serve as the "letters" of the genetic code that spell out the "words" and "sentences" of the DNA molecule, your genes, and ultimately, your biological inheritance. Blood also revolves around four principles. Despite our infinite biological differences, only four blood types exist within humans? As you can see, nature's four symbols reverberate all around you. You need only tune yourself into them to see nature's pattern and your place in it.

The Four Body Types

Sasang Medicine explains your body and mind according to nature's four principles. The Eastern philosophical concept of Yin and Yang serves as the background, or the first division, of the four symbols. Variations in the degree of Yin and Yang serve as the second division. The four resultant symbols resonate within our bodies and minds to create four different constitutions or body types. What exactly is a body type? Sasang Medicine defines a body type as the physical, psychological, and spiritual manifestation of Yin and Yang energies within the body. The four body types of Sasang Medicine are:

- 1. Taiyang (Greater Yang).**
- 2. Shaoyang (Lesser Yang).**
- 3. Taiyin (Greater Yin).**
- 4. Shaoyin (Lesser Yin).**

According to the flux and flow of Yin and Yang, different body types possess tendencies toward particular physical shapes, external appearances, and personalities. For instance, Taiyangs tend to be resolute,

dogmatic individuals with relatively large heads. The different body types are also predisposed to certain diseases. Disease results when your mind and body become unbalanced and can no longer maintain harmony. Therefore, knowing your constitutional makeup, the areas in which you are strong and weak, plays a significant role in finding the proper approach to healing yourself.

Sasang Medicine

In contrast to Western medicine, Sasang Medicine operates from a holistic perspective, taking an individual's body, mind, emotions, spirit, and environment (physical as well as social). Only then does it come up with a health plan. Treatment is diffuse, addressing the whole person, not just specific symptoms. In addition, it is ideal in Sasang Medicine for patients to involve themselves in their treatment. Patients become more aware of their imbalances and learn to control their emotions and behaviors to restore health. Each body type maintains its own particular harmony and health given its particular Yin-Yang dynamics. Thus, Sasang Medicine tailors health regimens of acupuncture, diet, herbal supplements, and exercises to fit each individual's particular needs. Health in Sasang Medicine is not a single, uniform concept, but a living process that manifests differently according to an individual's body type.

Dr. Lee—Founder of Sasang Medicine

Sasang Medicine was founded by Dr. Jae Ma Lee, a Korean doctor and philosopher (1836-1900). Throughout his life, Dr. Lee suffered from chronic ailments that could not be healed through the medical traditions of his time. As a child, he began to suffer from Fan Wei Ye Ge syndrome, a combination of vomiting and inability to swallow, and lie Yi syndrome, a form of lower body weakness that caused difficulty in walking, with no signs of pain, swelling, or paralysis. As his condition grew worse, Dr. Lee traveled throughout Korea in search of a cure. He sought out famous doctors in the cities, Buddhist monks in the temples, and shamans in the forests, but no one could help him. Despite his constant disappointments, Dr. Lee continued to seek out different healers. After repeated failures, however, Dr. Lee came to the realization that health could only come from within and not without. Armed with this understanding, he studied medicine on his own. He tested a variety of treatment methods from the medical classics in order to find his own cure. By observing his own positive and negative reactions to various treatments, Dr. Lee discovered that he had a special constitution called Taiyang. His body type only responded to a select group of herbs. Although this in itself was an amazing discovery, Dr. Lee extended the findings from his own experiences to conclude that everyone was born with one of four unique body types, each possessing particular qualities in terms of health, disease manifestation, and treatment methods. Dr. Lee spent the remainder of his life devoted to the development of this medicine, which he called Sasang Medicine. Originally a Confucian scholar, Dr. Lee had studied the teachings of Mencius, who propagated the theory of Sadan (Four Beginnings), a moral code emphasizing benevolence, righteousness, propriety, and wisdom. He had also studied neo-Confucian ideas concerning the emotions of anger, joy, sadness, and pleasure. In creating Sasang Medicine, Dr. Lee included elements from both of these traditions and infused them with Taoist philosophy. Dr. Lee spent the majority of his life refining his philosophical ideals and looking for ways to practically apply the core tenet of Confucianism: "To cultivate oneself and to benefit or give service to others." He believed that through the cultivation body and mind, people could elevate themselves to the higher states of consciousness. This could only be accomplished through a deep understanding of one's own constitution and the constitutions of others.

Yin-Yang: The Energetic Axis = The Yang energy of Heaven and the Yin energy of Earth interact, giving birth to all things in creation. —Yellow Emperor's Inner Classic

A compass is able to serve as a navigational tool because it is sensitive to the magnetic field of the Earth. Without this magnetic field, a compass would be useless. Its needle would be unable to align with the North and South Poles, and would point instead to any large concentration of metal, electricity, or magnetic force. Like a compass, we need to be sensitive to an energetic axis. Without such sensitivity, we follow whatever is shiny, stimulating, or otherwise attractive, thus losing our way. What is this energetic axis? Although there are no words to adequately describe it, in the East, it is referred to as Yin-Yang.

What Are Yin and Yang?

Yin and Yang have actually been bandied about enough in the West for them to become common, albeit misunderstood, terms. They are often considered mere opposites: Yin is negative, Yang is positive; Yin is evil, Yang is good. Moreover, there is a tendency in the West to think that one is better than the other. For example, when people say that Yang is good, the implication is that it should be emphasized to the exclusion of its opposite, the evil Yin. Although Yin and Yang oppose each other, they also depend on each other. Take the North Pole (Yin) and the South Pole (Yang) as an example. Without the North Pole, it would be impossible to talk about the South Pole because North is defined by its opposite, South. If we were to choose a point on the globe to serve as the North Pole, then we would simultaneously determine the point opposite it on the globe as the South Pole. By determining one, we invariably determine the other. Like all Yin-Yang pairs, the North Pole and South Pole are created together. A magnetic field exists between the North and South Poles. This further demonstrates the interdependency of Yin and Yang. It also demonstrates the fact that Yin and Yang pairs establish a field of interaction between themselves. This field exerts an influence upon everything else. The North and South Poles maintain an ongoing communication with each other through the magnetic field. Everything in between and around cannot help but eavesdrop on their

conversation. Just as the North and South Poles act as the magnetic axis of the Earth, Yin and Yang act as the energetic axis of the universe. If we can understand Yin and Yang, then, like a compass, we can orient ourselves to the ways of the universe and attain our goal of optimal health.

Origins of Yin and Yang

In order to truly understand what Yin and Yang are, it is necessary to delve into the soil of Eastern culture. The / Ching (Book of Change) introduced the Yin-Yang theory of Eastern philosophy to the world in written form some 3,000 years ago. This classic text is one of the most revered books in the East, but in the West, it is primarily regarded as a book of divination. According to this book, Tai Chi, translated as the Supreme Ultimate, gave birth to two fundamental forces, Yin and Yang. The following diagram (Fig. 2.1) represents the concepts of Tai Chi and Yin-Yang. The whole circle represents Tai Chi and the two sides (dark and light) represent Yin and Yang. When Tai Chi divides, it produces Yin and Yang. When Yin and Yang unite, they form Tai Chi. Tai Chi implies a whole and undivided state. It encompasses all phenomena, but is not yet differentiated. One way we can look at Tai Chi and the formation of Yin and Yang is to examine our own creation as human beings. Imagine a zygote, a fertilized egg. At first, it is whole and undivided. This is similar to Tai Chi, the undifferentiated matrix of the universe. When the zygote undergoes the process of cell division, it becomes two cells. These two cells may represent Yin and Yang, the first and most fundamental division of the universe. These two cells divide again, forming four cells, then eight, and so on, until a complete embryo develops. Now imagine a single seed. Seeds, though simple and small, can eventually grow up to be trees 100 feet tall through the same process of cell division. Zygotes or seeds are like Tai Chi in that they contain the potential for all creation. When Tai Chi divides, two formless, intangible modes called Yin and Yang are created. These two modes are the relative principle underlying all creation. Simply stated, Yin and Yang reflect the fundamental orientation of the universe. They are its most basic polar energies. One simple yet profound way in which the polar nature of Yin and Yang is symbolically represented is through the use of lines. A broken line represents Yin, and a straight, unbroken line represents Yang (Fig. 2.2). The break in the Yin line represents rest, an interval, or a pause between activities. It can also represent an opening or a space that can accept things (expressing the receptive nature of Yin). On the other hand, the straight Yang line represents constant, ceaseless activity, without rest. It is unable to accept anything because it has no opening or space.

Common Yin-Yang Pairings

Remember that Yin and Yang always exist relative to each other and to some context. Thus, strictly speaking, it makes little sense to say, "That person is Yang," unless you specified something or someone that was Yin, providing a basis of comparison. Nevertheless, by convention, Yin has come to be associated with certain qualities, and Yang has come to be associated with others. Here is a list of the common associations.

YIN	YANG
Cold	Hot
Descending	Ascending
Passive	Active
Slow	Quick
Stillness	Movement
Potential energy	Kinetic Energy
Conservation	Transformation
Contraction	Expansion
Centripetal	Centrifugal

Yin-Yang in Daily Life and Nature

Moon Night Cloudy day Autumn/Winter Water Earth Plants

Sun Day Clear day Spring/Summer Fire Heaven Animals

We see Yin and Yang at play in daily life. The sun rises at dawn, giving birth to day (Yang). The sun gradually descends, giving way to the moon as night falls (Yin). This simple observation of the daily cycle clearly shows that Yin and Yang are neither good nor bad, but equally essential elements of nature's flux and flow. Yin can be likened to the autumn and the winter seasons, the months when sunlight is in decline. Like water, the nature of Yin energy is inactivity, coldness, and downward or inward motion. Yin causes energy to settle into substance or matter. Yang seasons are the spring and summer, the seasons when sunlight is

most plentiful. Like fire, the nature of Yang energy is activity, heat, and upward or outward motion. Yang energizes matter into more rarefied, intangible states, as opposed to the more solidified states of Yin. When you are out in nature, you notice the tranquil stillness created by the trees, flowers, and grass (Yin). You also notice the sounds and movements created by various animals (Yang). Plants are Yin and animals are Yang because plants remain in a fixed location (Yin), whereas animals are constantly moving (Yang).

Yin-Yang: A Description of Change

Thus far, we have tended to emphasize the static qualities of Yin and Yang. For example, we associated Yin and Yang with the North Pole and the South Pole, two landmarks that are so unchanging that all navigation is based upon them. Although they definitely have an orienting tendency, ultimately, Yin and Yang are used to describe the process of change. Here are four general principles of change in the Yin-Yang theory:

- ☯ **Yin and Yang are interchangeable.** In other words, Yin can change into Yang, and Yang can change into Yin. This idea was demonstrated powerfully when Albert Einstein discovered the equation $E=mc^2$. Before $E=mc^2$, energy (Yang) and matter (Yin) were held to be two distinct qualities. After Einstein's discovery, it was revealed that energy and matter were merely two extremes of a spectrum, and that each was constantly changing into the other. ,
- ☯ **Yin and Yang are cyclical in nature.** In other words, extending the idea of the previous principle, Yin becomes Yang becomes Yin becomes Yang ad infinitum. There is no endpoint to the process of change. Time, in fact, is told through the rhythm of different Yin-Yang cycles. A day is a single cycle through day and night; a month is a single cycle of the moon; a year is a cycle through the four seasons. Paradoxically, it is precisely because Yin and Yang keep changing into each other that the basic rhythms of our lives remain constant. If the cycles of Yin and Yang stop, then our sense of rhythm and time would be lost.
- ☯ **Everything contains the seed of its opposite.** There is no such thing as pure Yin or pure Yang. Whenever something approaches purity, it gives birth to its own opposite and its own destruction. For example, when the sun is at high noon directly overhead, it automatically gives birth to the darkness that grows through the afternoon and blackens the sky at night.

One way of expressing this somewhat elusive principle is the saying, "What goes up must come down." Of course, in Yin-Yang theory, it is equally important to emphasize the opposite: "What goes down must come up."

Yin and Yang are infinitely divisible. In other words, it is impossible to isolate Yin from Yang. The attempt to do so only recreates other Yin-Yang pairs. For example, all magnets have a north pole and a south pole. If you break a magnet in an attempt to isolate the north pole from the south pole, you will only succeed in creating two magnets, each with a north pole and a south pole. Repeated attempts will only recreate more bipolar (two-poled) magnets. Similarly, the tie between Yin and Yang can never be severed. All changes have their foundation in the interplay between Yin and Yang. This interplay is a poetic dance. Like the ebb and flow of the tide, Yin unfaillingly becomes Yang, and Yang inevitably becomes Yin. Through this endless transformation, opposites are balanced, and differences are unified into a whole. In this unification (which never actually happens because it is always in the process of happening), Yin and Yang simultaneously remember and forget that which they truly are: complementary aspects of one source—the Tai Chi.

Yin and Yang in Sasang Medicine

As stated previously, Yin and Yang serve as the first division in Sasang Medicine. This division makes some of us more Yang and some of us more Yin. Physically, Yang manifests as greater upper body development and a faster metabolism, while Yin manifests as greater lower body development and a slower metabolism. Psychologically, Yang manifests as a more extroverted, aggressive personality, while Yin manifests as a more introverted, conservative personality. The goal of Sasang Medicine is to harmonize our fundamental Yin-Yang imbalances. For example, for a Yang type person, treatment would primarily focus upon strengthening the Yin aspect, so as to bring about a relative balance. Whatever our type, our goal should not be the emphasis of one aspect over the other, but rather alignment with the Yin and Yang of the universe.

Aligning Ourselves With Yin and Yang

It is necessary that we capture the essence of, and align ourselves with, Yin and Yang if we are to attain anything in this world. Failing to do so will inevitably lead to imbalance. Furthermore, the exclusive emphasis of one aspect over the other is unhealthy and unnatural. Nothing in the universe is or can be pure Yin or pure Yang. Thus, forceful methods used to attain pure Yin or pure Yang are doomed to fail. It is impossible to sever Yang from Yin. In the East, it is held that nothing can be accomplished without respecting the balance of Yin and Yang. This is true of all things, but particularly so for health cultivation. Yin and Yang reflect the basic orientation of the universe, and our bodies and minds are parts of that universe. Respecting our bodies and minds, then, means respecting Yin and Yang. How do we align ourselves with Yin and Yang? First of all, we must change our attitude from one focused upon external accomplishment ("Where am I going?") to one centered upon balance ("Where am I?"). Second, we must appreciate and obey the natural patterns and cycles of the universe, both within and outside of ourselves. During the day, we should be active; during the night, we should rest. When we are hungry, we should eat; when we are thirsty, we should drink. Although this seems like common sense, modern life has so divorced us from our natural ways that we must work to

rediscover them within ourselves. Yin and Yang are alive within us. If we listen, we will hear the common harmony weaving through our hearts and the universe around us.

Sasang: The Compass

The Sages created symbols and images in order to thoroughly express their ideas. —Confucius, / Ching
A compass serves as a navigational tool. Although the most important piece of this tool is the magnetized needle, the designation of the four directions beneath it is also important. Without this designation, the needle lacks context. And without a context, the needle loses meaning and significance for us. What good is the fact that a magnetized needle points North if we cannot relate it to the four directions that we know and understand? Similarly, Yin-Yang, the energetic axis, is not enough. We need a means to relate to Yin-Yang so that it has meaning for us. This is the purpose behind Sasang, Nature's Four Symbols.

Importance of Symbols

Before we can adequately discuss what Sasang means, we must understand what a symbol does. A symbol gives something inexpressible an expressible form. Yin-Yang, the energetic axis of the universe, is inexpressible because it is too pure, too perfect, and too simple. Living in an impure, imperfect, complex world, it is very difficult for us to feel it, and almost impossible for us to align with it. Therefore, the Yin-Yang axis expresses itself in the universe through Sasang, the Four Symbolic Forms (Fig. 3.1). Through Sasang, we are able to feel Yin-Yang and to transform our world from a confusing maze into a paradise. (Note: The following diagram represents how the Tai Chi differentiates first into Yin-Yang, and then into Sasang. Whenever anything divides, it must divide into a Yin-Yang pair. Thus, although one might think that Yin would divide into two Yins [Taiyin and Shaoyin], it actually must differentiate into a Yin-Yang pair, meaning that Shaoyang would be more appropriate than Shaoyin. The same is true for the division of Yang. For the sake of convenience, however, and to make the distinction between Yin and Yang clearer, throughout most of this book Taiyin and Shaoyin are grouped under Yin; Taiyang and Shaoyang are grouped under Yang.)

Tilt of Imperfection

Yin-Yang embodies perfect balance. Yet, we live in an imperfect world. To be a true symbol, Sasang must bridge the perfection of Yin-Yang with the imperfection of our world. Only as a hybrid can it express Yin-Yang in a tangible manner. The introduction of imperfection, or tilt, to the perfect balance of Yin and Yang naturally creates four qualities. Instead of equal amounts of Yin and Yang, an imbalance introduces a Greater Yang, a Lesser Yang, a Greater Yin, and a Lesser Yin. In order to see how this is so, let us take a look at the Earth. What if the Earth had a strict vertical axis? If it did, then the upper hemisphere and the lower hemisphere would both be heated and cooled equally. The relative equalization of temperature around the world would lead to a great reduction in the weather we experience, for weather is nothing more than a reflection of temperature imbalances. Not only would weather be stabilized on a day-to-day basis, it would also grow monotonous on a seasonal level, so that summer would be indistinguishable from winter. Life as we know it probably could not exist. Fortunately, the Earth does not rotate on a strict vertical axis. It is tilted approximately 25 degrees. This tilt creates an imbalance. On the sunlit half of the Earth, one hemisphere has more area, so it receives more light than the other hemisphere. On the shadowed half of the Earth, one hemisphere has more area, so it is more in the dark than the other hemisphere. As a result, there is a significant difference in temperature between the two hemispheres. This manifests as daily weather, and on a larger scale, as the four seasons. Yin-Yang resembles a perfect, hypothetical Earth with a strict vertical axis. The real Earth is tilted, and it is this tilt that creates four distinctly different regions and four distinctly different seasons. Similarly, the "tilt of imperfection" forces Yin-Yang to express itself through the filter of Sasang.

Why four?

Why four? What is so special about this number? There is some logic to the number four. It is the closest multiple of two. The fact that four is a multiple of two is significant, because Sasang, as a symbol of Yin-Yang, must reflect the binary nature of Yin-Yang. The fact that it is the closest multiple is also significant, as Sasang allows us to approach Yin-Yang. There is another way to explain the significance of four through the Yin-Yang theory. Because four is an even number, it is Yin in nature. Even numbers are fixed and come in pairs. They represent dependence, stillness, and balance. Odd numbers "stick out," thus representing independence and movement. As such, Sasang provides the certain foundation (Yin) from which all movements (Yang) can take place. We may also argue for the significance of four through its universality in human culture. The Greeks conceived that Four Elements—Wind, Fire, Earth, and Water—composed the universe and governed all processes within it. India and other cultures of the East had similar philosophies. In China, for example, four mystical animals were thought to govern the four directions: the Turtle was the guardian of the North, the Phoenix the guardian of the South, the Tiger the guardian of the West, and the Dragon the guardian of the East. Thus, we may say that four is implicitly understood as a special number in the global language. But the number four has significance beyond human culture. In fact, its significance in human culture is only a reflection of its significance in nature. If we merely look at our own bodies, we see a myriad of examples of the number four. We have four limbs, for example. On our face, there are four sense organs—eyes, ears, nose, and mouth—corresponding to four important abilities—hearing, sight, smell, and taste. Sasang also manifests through our genetic code and blood types, as previously mentioned. Another spatial form based upon the number four is the + sign. The + sign is commonly used to designate the center

of a graph. The point of intersection between the vertical line and the horizontal line is conventionally designated as the origin. The lines point away from the origin, heading away from it in four directions. The + sign is used for the face of compasses, with each line symbolizing one of the four cardinal directions, and the center serving as the axis for the spinning magnetic needle. The + sign is often used to explain the creation of the four body types. The origin represents perfect balance, or the Yin-Yang axis. The vertical line represents the continuum between Yang on top and Yin on the bottom. The horizontal line represents the continuum between Tai (greater) to the left, and Shao (lesser) to the right. As mankind cannot exist in a perfectly balanced state, everybody adopts a tilt upon birth, manifesting in one of the four quadrants of the graph. If, for example, an individual is tilted such that he or she has a greater amount of Yang, then that person is born with a Taiyang body type (the upper left quadrant). Sasang can also be described in terms of time. We experience time in stages. We do not experience 12 hours of uniformly intense sunlight, followed by 12 hours of darkness. If we did, we would likely fry during the first half of the day and freeze during the second half. Many of the most significant cycles of time are experienced in four stages:

© **The daily cycle: dawn, noon, dusk, midnight.**

© **The yearly cycle: spring, summer, autumn, winter.**

© **The life cycle: childhood, adolescence, adulthood, and old age.**

To explain the first two cycles, we may invoke the aid of the + sign again. This time, however, the elements of the + sign take on a different meaning. With regards to the daily cycle, for example, the Earth beneath our feet occupies the position of the origin. The vertical and horizontal lines, meanwhile, designate significant positions of the sun. Although the sun does not orbit the Earth, it is subjectively experienced as though it did. Thus: The four seasons may be illustrated in a similar manner, with the sun occupying the position of the origin, and the vertical and horizontal lines representing significant positions of the Earth in its yearly orbit. The four positions of the orbiting body, whether it is the sun or the Earth, correspond to four different qualities. Therefore, although both dawn and noon are considered to be part of the day, they are very different from each other. Dawn has a quiet, fresh feeling to it. Noon, on the other hand, is in the "heat of things." The qualitative difference caused by the four positions is even more evident in the four seasons. Spring has a feeling of birth and renewal; summer, a spirit of play and excessiveness; autumn, a sense of responsibility; winter, a quiet, meditative air. The seasons correspond to the four stages of life.

Four Body Types

In our physical universe, perfection (Tai Chi) does not exist. Only God, or whatever your particular interpretation of a Divine Being happens to be, is perfect. We tilt away from the perfect balance of Yin-Yang (Tai Chi) in varying degrees when we are born. As a result, we manifest as one of four body types. The circle in the center represents the perfect balance of Yin and Yang, called Tni Chi. Again, this is the state where Yin and Yang energies have united in perfect harmony. The closer we are to the center, the more balanced we are in body, mind, and spirit. Our goal is to come as close as we can to the centered state. In order to do this, we need to know what our particular tilt or body type is. Understanding this will enable us to approach Tai Chi, as we learn to offset our imbalances.

Greater and lesser

If you recall, the tilt in the Earth's axis creates four distinct regions on the surface of the globe. These four regions differ in the amount of light or shadow they receive. Similarly, the four body types result from an imbalance in Yin and Yang. With regards to Yang, there are Taiyang (greater), and Shaoyang (lesser); with regards to Yin, there are Taiyin and Shaoyin. Although we make a distinction between these four body types, it is important to remember that they all possess both Yin and Yang. What makes them differ from each other is the degree of Yin and Yang that they possess. The differences in Yin and Yang in each type can be expressed in the following way:

© **Taiyang (greater Yang): Yang within Yang.**

© **Shaoyang (lesser Yang): Yin within Yang.**

© **Taiyin (greater Yin): Yin within Yin. .**

© **Shaoyin (lesser Yin): Yang within Yin. .**

As you can see, the main difference between the greater, or Tai, constitutions and the lesser, or Shao, constitutions lies in the amount and strength of Yin or Yang energy. Therefore, even though Taiyang and Shaoyang are Yang body types, Taiyang has a greater amount of and stronger Yang energy, whereas Shaoyang has a lesser amount of and weaker Yang energy. The same is true for the Yin types; Taiyin has a greater amount of and stronger Yin energy and Shaoyin has a lesser amount of and weaker Yin.

I Ching symbols and body types

The difference between the four body types is not just a quantitative one. It is also qualitative. Just as the four seasons have distinctly different qualities, so do the four body types. We can begin to see these qualitative differences by looking at Sasang as expressed through the following four bigrams of the I Ching (see also figure 3.1 from the beginning of this chapter).

Taiyin has a double Yin line, and thus is the most Yin among all the constitutions. These two broken lines create spaces that allow things to gather and accumulate inside. Thus, they express the fact that Taiyins are able to hold the greatest amount of physical mass and are the most prone to obesity. The lines also express the fact that Taiyins can accept a lot psychologically; of the four constitutions, they are the most tolerant, for-

giving, persistent and patient. As the breaks in the lines represent pauses, rests, or interrupted motion, it is no surprise that Taiyins are the slowest constitution, both in regards to internal metabolism and external behavior. There are more Taiyins than any other body type in the human population. Remember that Yin corresponds to more physical mass and structure, so Taiyins can materialize or embody more easily. The Taiyang constitution, on the other hand, is pure Yang as the Yang lines double up. Taiyangs are like a tornado with 400 mph winds, or a hydrogen bomb on the verge of exploding. Both of these phenomena are capable of destructive power on an astronomical scale. The top line in their bigram represents their exterior appearance, and the bottom line represents their internal character. The fact that both are Yang (hard, unyielding) gives you a sense of Taiyangs' unbreakable strength. Indeed, Taiyangs are the most resolute, revolutionary, and fearless of the four body types. Their surplus Yang also makes them extremely urgent, arrogant, uncooperative, and rude. Oftentimes, there is not enough Yin energy to hold this great amount of Yang energy; thus, it is difficult for Taiyang energy to manifest in human form. As a result, we see fewer Taiyang persons in nature than any other constitution. Shaoyins have a Yin line on the outside (on top) and a Yang line inside (below). Thus, externally they appear fragile, weak, soft, and introverted. Inside, however, they are tough, resilient, calculating, methodical, and immovable once they make up their minds. Shaoyangs have a Yang line on the outside and a Yin line on the inside. They are strong outwardly, but weak inside. Externally, they are robust, quick, and tough, but inside, they are gentle and tender. They are extroverted, sentimental, compassionate, and tolerant of others. At last, the compass is complete. We not only have a magnetized needle, that is, Yin-Yang, but four directions with which to interpret and orient it, that is, Sasang. Now, we may begin our journey. On the following pages, you will find a questionnaire that will help you determine your body type and allow you to take the first step on the path to self-understanding.

Physical Landscape

Your body is not a happenstance phenomenon. You look the way you do for a reason. Your contours, curves, and facial impressions are vital elements of nature's panorama. In fact, you might say that your body is your personal landscape. It holds landmarks telling you who you are. Perceive its subtleties and you'll find your own meaning. Any practitioner of Feng Shui (literally, Wind-Water), or the art of geomancy, will tell you how important the lay of the land is. Landscape determines the manner in which vital energy (Qi) flows through a place. A box-valley, for example, will tend to pool or stagnate the Qi, whereas an open plain will tend to disperse it, like flowing water without riverbanks. The nature of this flow will in turn determine such subtle factors as good or bad weather, or even auspicious or inauspicious fortune. Our physical bodies are similar to landscapes. Based upon the shape we are born with, the energy in our bodies flows in certain ways. This flow in turn determines our mental and emotional temperament, and even our "luck." This is the reason why the physical body is so important in Sasang Medicine; as in Feng Shui, shape or form determines destiny. The idea that the body reflects the spirit is neither new nor unique. In the Bible, for example, the body is called "the temple of the soul." What makes Sasang Medicine special is that it correlates the shape of the vessel (the physical body) with the nature of its contents (the spirit or soul). It accomplishes this by looking at the flow of Qi. Thus, before we can talk about the four body types, we must answer the question, "What is Qi?"

What Is Qi?

Qi is the subtle, fundamental force that creates and permeates all phenomena. Nothing exists without Qi. Qi can be roughly translated as dynamic force, cosmic force, fundamental life force, life energy, and bio-energy. Some people have tried to define Qi as electromagnetic force. It seems more appropriate to consider electromagnetic energy as but one form of the manifestation of Qi. Other forces in nature, like strong and weak nuclear forces or gravity, may also be considered manifestations of Qi. In India, Qi is called prana. Whatever it is called, or however it is seen, Qi is the ultimate matrix of the universe, spreading out in both physical and metaphysical dimensions. It is Qi that concerns practitioners of Eastern medicine as well as those who practice other forms of energetic medicine. Physically, Qi is the dynamic energy for all phenomena in the universe; psychologically, it is the mood or vibe of humans; physiologically, it is the bio-energy that keeps organisms alive; socially, it is one's social position, trend, or situation.

Yin-Yang, Qi, and Physical Development

Everything in the universe is created out of Qi energy. In order for any form to manifest in the physical plane, Qi must condense into solid matter. This is true of our bodies as well. The actual manner in which Qi manifests in our bodies depends upon Yin and Yang. We are born as one of four constitutions, as illustrated in the last chapter. Each constitution correlates to a different ratio of Yin and Yang. A Shaoyin person, for example, has excessive Yin and deficient Yang. In Chapter 2, we saw that Yin and Yang are associated with directions (among other things); Yin is associated with downward and inward directions, whereas Yang is associated with upward and outward directions. A person's Yin-Yang ratio determines the predominant direction that the Qi will move in his body. Thus, for a Shaoyin person, the excessive Yin will cause the Qi to move in a downward direction.

Tai Chi symbol and body types

We may obtain an interesting view of the body types by dividing the Tai Chi symbol in half and turning those halves in different directions. The resulting shapes give us rough profiles of the different body types, illustrating where the Qi energy goes and where development is greatest.

Taiyang Figure 4.1 represents the Taiyangs. The region corresponding to the head (top and rear) protrudes the most, representing the concentration of energy in the head and neck in this constitution. This shape conjures up images of an alien (ET), Godzilla, a dragon, or a male lion.

Shaoyang Figure 4.2 represents the Shaoyangs. In the diagram above, you can see that the energy is focused on the front upper region of the figure (the area of the chest and shoulders), revealing that Shaoyangs have the greatest development there. You can visualize a soldier or a body builder standing, keeping his shoulders back and sticking his chest out.

Taiyin Figure 4.3 represents the Taiyins. The diagram reveals that Taiyin energy is focused on the front and lower part of the body (especially the abdomen area). Imagine the stereotypical potbelly of a businessman or of Santa Claus when viewed from the side.

Shaoyin Figure 4.4 represents the Shaoyins. It is bottom heavy and the energy is primarily concentrated in the rear lower portion. Similarly, Shaoyins are bottom heavy people, with energy concentrated mainly in their hips and buttocks. Try to visualize a kangaroo, a squirrel, or a rat viewed from the side.

Four Energetic Directions and Body Structure

We have seen through the Tai Chi symbol that Qi concentrates in different areas of the body. Now let us examine the direction that the Qi takes from the front. Think of four directions: up, down, obliquely up, and obliquely down. These directions correspond to the four body types:

☉ Taiyang: Energy rises straight upward. ☉ Shaoyang: Energy rises obliquely upward. ☉ Taiyin: Energy descends obliquely downward. ☉ Shaoyin: Energy descends straight down. The center from which the Qi energy moves is the acupuncture point REN-12, situated halfway between the solar plexus and the navel. If we picture this point as the center of the body, with vectors extending out in the four directions indicated above, we can easily see how the body types come to be (Fig. 4.5).

Taiyang

The above diagram shows that the Qi in Taiyangs ascends straight up. It rises through the neck, focusing in the head region. Because blood and nutrition follow the Qi, these areas experience the greatest amount of development. For this reason, the head of a Taiyang person resembles a bud or a flower sprouting forth from a plant or a tree. On the other hand, because the Qi ascends, it is lacking in the lower portion of the body, resulting in a weak waist and legs. Thus Taiyangs are, on the whole, quite top-heavy.

Shaoyang

The Qi of the Shaoyang ascends obliquely, exploding up and out, like a billowing cloud of smoke. This pattern of energy movement widens the ribcage, making the chest and shoulder regions larger and stronger. It also makes the waist and hips narrower and weaker, giving Shaoyangs an upside down triangle figure. This body structure, the ideal build of a gymnast, can be compared to the spreading branches of a tree. In the animal kingdom, Shaoyangs are analogous to birds. The wingspan of birds taper down to small buttocks and legs, just as with Shaoyangs. Monkeys and chimpanzees also exemplify the Shaoyang body type, with their wide shoulders and long arms.

Taiyin

The Qi of Taiyins descends obliquely, traveling to the abdomen and waist region. This gives Taiyins a thick trunk (much like a tree's) and a wide, stable appearance. Although Taiyins are large overall, the trunk or waist is the region of greatest accumulation. Visualize big, heavyweight wrestlers. Olympic power lifters, and sumo wrestlers. Taiyins in the animal kingdom include hippopotami, elephants, dinosaurs, and rhinoceroses.

Shaoyin

In Shaoyins, the Qi drops straight down like an icy waterfall, pooling in the pelvic cavity and the buttocks region. This gives Shaoyins well-developed hips, as well as strong legs (like the roots of a tree). Although Shaoyins tend to be small in size, we may see large, heavyset Shaoyins in everyday life. Whether small or large, however, the basic body type remains the same: Shaoyins always have the greatest physical development in their hips, buttocks, and legs. Thus, their appearance for the most part resembles a ladder, narrow at the top and wide at the bottom. Although this description sounds awkward, they often are anything but. Many Shaoyins have well-balanced, proportional figures. The hip and leg development of the Shaoyin body type allows them to sprint swiftly and make powerful, graceful leaps; some of the best ballet dancers, figure skaters, high jumpers, and short distance runners are Shaoyins. Animals resembling the Shaoyin body type include kangaroos, ducks, squirrels, and rats.

Taiyang

Taiyangs are the rarest of all body types. According to Dr. Jae Ma Lee, only one out of 1,000 people are Taiyang. This is because Taiyangs have the most Yang energy of all the body types, and Yang energy is difficult to embody in physical form (a Yin process).

External Physical Appearance

Taiyangs have the greatest amount of development in the most Yang (highest) part of the body, namely the head and neck. The Taiyang head is generally large and round, and the front, the back, and the top of the head are well developed. In many Taiyangs, the head juts forward, like a gargoyle waiting to attack. Often, Taiyangs appear to have thick, stiff, strong necks, as though in a cast. Combined, the head and neck can lend an aggressive, combative appearance to Taiyangs. If you look at the head and neck development of such famous Taiyangs as Napoleon, Lenin, and Beethoven, you can see this quite clearly. Taiyangs have

distinctive facial features. Their facial characteristics are clearly defined, with small, sharp eyes. They are notably piercing and crystal-like, such that Taiyangs may appear scary, cold-blooded, and intimidating. The cheeks look as though they were pushed forward from the ears to the eyes. Many Taiyangs have fairly wide foreheads, but their chins are somewhat small and pointed, giving their faces an upside-down triangular shape. Some Taiyangs, however, have a rounder face. In any case, their overall expressions tend to make them look sharp, sensitive, and troublesome, or progressive and intelligent. Their skin color is paler than the other types of constitutions, and their skin texture tends to be soft, with small pores. The Taiyang body shape resembles an inverted triangle. The upper body shows great development, making the low back, waist, buttocks, and legs appear weak in comparison. As a result, the Taiyang standing position looks weak and unstable. The Taiyang person is generally on the thin side with weak or undeveloped musculature (you will rarely find an obese Taiyang body type). There are, however, a few Taiyangs with larger bodies. Still, even these large Taiyangs are usually of smaller stature. The external appearance of Taiyang body types can be likened to a stereotypical alien. Aliens are commonly depicted with inordinately large heads housing big brains, perched atop thin, small bodies with wiry limbs.

Internal Physiology

Taiyangs have a surplus of Yang and a slight weakness of Yin. Their Yang energy is extremely powerful and explosive, and manifests in strong, outward, dispersing tendencies that manifest in rapid physiological processes. Everything moves quickly, easily, and smoothly within the Taiyang person. This results in a thin body, because the rapid, dispersing energy dissipates the Yin and fluids inside of them, while burning up foods before they can be stored as fat. Taiyangs have strong Lungs and weak Livers (please bear in mind that these organ systems refer to energetic patterns as described in Eastern medicine, and not to the physical organs of Western medicine). The strong Lungs manifest in the strong outward and dispersing energy described above. The Liver, meanwhile, is responsible for much of the gathering and accumulating energy in the body, and plays a major role in the development and growth of the uterus and reproductive system. In Taiyangs, the weak Liver often manifests in a weak reproductive system. An otherwise healthy Taiyang woman has a weaker uterus than women of other constitutions, and she has a greater chance of infertility or miscarriage. If she does manage to get pregnant, a Taiyang woman will likely experience a difficult pregnancy. This is another reason why people of the Taiyang constitution are difficult to find in everyday life.

Shaoyang

Shaoyangs are also Yang, but are the lesser of the two Yang constitutions. Unlike Taiyangs, their energy has already dispersed somewhat, like a waning sun. Physically, their shoulders and chest are well developed (Yang), but their waists and lower bodies (Yin) seem frail in comparison. Shaoyangs generally tend to have warm bodies (Yang) and possess fast metabolisms (Yang).

External Appearance

Shaoyangs' eyes are their most prominent facial features. Although not necessarily large, they have a sharp, intense look to them, much like those of a boxer sizing up his opponent. Shaoyangs are always on the lookout, scanning their surroundings or gazing into the distance. Their deeply penetrating gaze is inescapable. The eyes of many famous Shaoyangs have an aggressive quality to them. Some notable examples include the glares of Bruce Lee, Muhammad Ali, Robert DeNiro, and Arnold Schwarzenegger. Other Shaoyangs, meanwhile, tend to have clear, sparkling eyes, like Elizabeth Taylor, Jacqueline Kennedy Onassis, Julie Andrews, and Elvis Presley.

The Shaoyang head is generally small and narrow, often with a protruding forehead and occiput. Their noses are usually high or sharp-tipped. Their mouths are generally small, and their lips are generally thin. The Shaoyang chin is usually pointy and thin. Protruding, turned-up chins are frequently associated with this constitution. The overall shape of the head and face is somewhat elongated and oval. Although they may look sensitive upon an initial meeting, their overall expressions are bright, animated and joyful. Some Shaoyangs have a dark complexion, stemming from an inherent weakness in their Kidneys. This is especially true if they have engaged in excessive sexual activity, which further weakens the Kidneys. Like Taiyangs, Shaoyangs have more Yang energy, so they have greater upper body development. Unlike Taiyangs, however, Shaoyangs are more developed in the shoulder and chest regions. Imagine Taiyang energy as being perched on the top tier of a totem pole with Shaoyang energy resting just below it. In Shaoyangs, the shoulders appear raised and the chest is wide and open, as in the stereotypical athlete or bodybuilder. The ribcage is well developed with a wide sterno-costal angle. Shaoyangs' waists and hips look meager in comparison to their upper bodies. Although Shaoyang women have a full and well-developed upper body, the lower body is especially narrow, making them lose the elegant, hourglass feminine figure. Some Shaoyang women have wide hips, but they are still narrower than the hips of Taiyins and Shaoyins. On the whole, Shaoyangs resemble an upside down triangle in their physical appearance. This body shape, together with their Kidney weakness, makes it more difficult for Shaoyang women to conceive (though not as difficult as for Taiyang women) than Yin body types.

Despite the athletic appearance of their bodies, many Shaoyangs have weak bone framework, which can give them the appearance of being sickly and debilitated. This is also due to the weakness in their Kidneys and their relationship to the bones. Shaoyangs' skin tends to be thin, without much moisture, and is smooth.

In general, Shaoyangs do not sweat much. Their hands and feet are generally warm. Some Shaoyangs are small in stature with a neat and tidy appearance, similar to Shaoyins. For this reason, you must exercise care in differentiating these two types.

Internal Physiology

Shaoyangs are generally on the thin side, as they have a difficult time gaining weight. This is due to the excess Yang energy and weak Yin energy that rules this constitution. This Yang energy drives a rapid metabolism that leaves no time for assimilated nutrients to accumulate in the body. In fact, one would be hard pressed to find an obese Shaoyang person (most people who constantly eat yet do not gain weight belong to this constitution). As they grow older, however, Shaoyang people may gain some weight due to a slowing of their metabolisms. This is especially true of Shaoyang women after childbirth. Occasionally, you can see Shaoyangs who are somewhat obese; their abdomen protrudes in a round fashion rather than drooping straight down. The Shaoyang constitution possesses a strong Spleen and weak Kidneys. The Spleen is responsible for digestion. As we have just discussed, Shaoyangs have no problems in this regard; in fact, the strong Spleen tends to make their digestion and metabolism too efficient. The Kidneys, meanwhile, are closely related to reproductive energy. The weak Kidneys of Shaoyangs result in weak reproductive energy, with difficulty in conception. The Kidneys are also responsible for bone growth and development, which is why some Shaoyangs tend to experience problems related to weak bone structure.

Taiyin

Taiyin and Shaoyin types generally have greater lower body development, due to the descending of Yin energy. As Taiyins are the greater Yin, they hold more mass and embody more easily, as previously mentioned. They are physically heavier, thick boned, and slower. Internally, they possess the slowest metabolism of all four constitutions.

External Physical Appearance

The shape of the Taiyin face is generally round or square (although it may be oval). Whatever shape the face is, it is fleshy like the rest of the body. This fleshy countenance, combined with Taiyins' magnanimous personalities, gives them an appearance of benevolence, serenity, and peacefulness. Unbalanced Taiyins may have a fearful look in their eyes, resembling that of a frightened doe or cow. Their eyes can also be large and somewhat dull. Normally, though, Taiyins have large, bright eyes. This feature, combined with their large bodies, gives Taiyin women a graceful and dignified appearance. The ends of the eyes of some Taiyin men are raised, however, giving them a somewhat scary or angry countenance. Taiyins may possess particularly large and round noses that stand out prominently from their faces (as with W.C. Fields or Babe Ruth). Their mouths are generally large, with thicker lips. The chin region is often more developed than the rest of the face. As a matter of fact, many Taiyins develop double chins. Taiyins have a weakness in their circulatory system, so many have an overall reddish complexion, or a face that turns red easily. In fact, compared to other body types, Taiyins generally tend to have darker complexions. Although Taiyins have large heads compared to the rest of their bodies, their overall appearance is weak and isolated, due to the lack of Yang energy in the upper part of the body. The back of the neck is generally short and weak looking when compared to the rest of the body. The inherent physiological ability of Taiyins to accumulate plenty of energy and Blood in the body produces many Taiyins with strong physiques and great strength. Due to their Yin nature, the lower part of their bodies is especially well developed, mainly in the waist and lower back regions. Whereas some Taiyins may look clumsy and slow, others have a sturdy, stable, and well-grounded look, like an autumn tree that has borne many fruits. In this specific type, the whole body looks strong, with plenty of flesh. The bone structure is large and sturdy, with large hands and feet. Sometimes, Taiyins of this ilk appear arrogant or conceited because of their protruding belly and thick waist. Examples of strongly built Taiyins are the heavyweights in all sports—boxing, wrestling, weight lifting, or even Sumo wrestling. In general, the Taiyin body type possesses thick and rough skin with large pores. Again, they tend to have darker skin than other types. They tend to either sweat easily with little or no exertion, or profusely with heavy exertion. Though the hands and feet are large, the fingers and toes look relatively short in comparison. Furthermore, their limbs appear short in relation to their trunks. Taiyin hands are thick and warm and tend to chap easily in the winter. Although Taiyins in general are of a stocky build, thin persons can exist within this constitution. It is easy to mix up Taiyins and Shaoyins, so careful observation should be made in distinguishing these two types.

Internal Physiology

Taiyins have surplus Yin with a slight weakness of Yang. This Yin energy manifests as an inward, gathering tendency. This tendency causes an excessive accumulation of Yin substances in the body. These Yin substances include retained fluids, fatty tissues, mucus, and other unmetabolized pathological substances. Their accumulation results in a body that is more often than not on the obese side. It also results in a general slowing of physiological processes (metabolism).

The Liver in Sasang Medicine is responsible for accumulating energy and Blood within the body. In Taiyins, the Liver is strong, so they tend to accumulate mass very easily. Their Lungs, on the other hand, are very weak, so Taiyins have a difficult time dispersing and metabolizing the accumulated mass and energy upwards and outwards. This enhances the accumulative tendency of the Taiyins. The weakness of the Lungs also causes Taiyins to generally have weak circulatory and respiratory systems.

Shaoyin

Shaoyins are also Yin, but are the lesser of the two Yin constitutions. Unlike Taiyins', Shaoyins' Yin is weaker, causing them to hold less mass and thus have smaller bodies. Similar to Taiyins, they have greater development in their lower bodies, especially in their hips and buttocks. Nevertheless, their overall appearance is well proportioned.

External Physical Appearance

Many Shaoyins have either a round or a thin, oval shaped face. Their facial features are well proportioned, but closely woven together. Their eyes, ears, nose, and mouth tend to be on the smaller side, especially when compared to Taiyins'. Shaoyin eyes seem to lack luster and some Shaoyins have so-called "sleepy eyes," drooping eyelids. They have bright and clear complexions, but they can get a sickly yellow color when their constitutionally weak digestive systems become even weaker. A gentle, quiet, and modest visage characterizes Shaoyins, but many show a lack of vitality in their face. Nonetheless, you can find an abundance of attractive and charming people in this body type—particularly Shaoyin women. Marilyn Monroe and Meg Ryan, for example, are of the Shaoyin constitution. Like the Taiyin constitution, the Shaoyin has more Yin characteristics than Yang. The lower body, especially the hips and buttocks, is large, firm, and well developed. The energy of the Shaoyin is concentrated in the lower rear part of the body, giving Shaoyins a strong and stable sitting position, unlike the Shaoyang type. The shoulders and chest, meanwhile, are narrow, weak, frail, and bent slightly forward. Thus the Shaoyin body resembles a ladder—wide at the bottom and narrow at the top. Whether Shaoyins are short or tall, their upper and lower bodies are usually well proportioned. Although they are usually on the thin side, overweight Shaoyins can be found, especially as they get older. Nevertheless, at the initial encounter, Shaoyins give a tidy and neat impression due to their countenance and physique. In general, Shaoyins tend to sweat very little and have rather soft and tender skin, with small pores that are closely knitted together. Their muscles are soft and delicate, and look somewhat swollen. This is due to a weakness in the Qi energy, which controls water metabolism. In other words, there is not enough energy to properly circulate the water, resulting in a puffy appearance. Shaoyin hands are generally cold, but unlike Taiyins', they do not chap easily during winter. Shaoyin women are the most fertile and are best suited to carry their babies to full term because of their well-developed hip and buttocks regions. Strong Kidneys, which are related to the reproductive system, are another dominant contributing factor. Shaoyin women have an easy delivery of multiple births. This is in contrast to both the Taiyang and Shaoyang constitutions.

Internal Physiology

Shaoyins are lesser Yin. This means that they have a surplus of Yin, but a deficient amount of Yang. As Yang energy is warming, this makes Shaoyins the coldest of the four constitutions. As Yang energy is active, its deficiency makes Shaoyins somewhat lacking in vitality. Shaoyins have weak Spleens and strong Kidneys. The weak Spleen manifests as weak digestive energy. Shaoyins have difficulty digesting food, and will easily become fatigued if they overtax their Spleens with a large meal, or with cold, raw foods. In addition, they frequently suffer from loose stools and diarrhea. The strong Kidneys, meanwhile, manifest in strong reproductive energy and strong bones.

Mental Climate

Perceiving the body is straightforward. You need only your eyes to canvass your physique. But the state of your mind changes from day to day and from moment to moment. According to time, place, circumstance, and situation, your mind takes on different forms. The amorphous and unpredictable nature of the mind is like the weather, which is affected by temperature, pressure, and innumerable other factors. Weather is at once conditioned by the physical environment and transcendent over it. In the same way, your mind may be heavily determined by your body, yet it may at the same time retain patterns of its own. But if our mental states are constantly changing and conditional, how do we determine the fixed, mental natures of our body types?

The 4 Seasons of the Mind

It is nearly impossible to predict the weather on a day-to-day basis. However, it is possible to predict the general trend of the weather in a given season. Similarly, although it is not possible to perceive all of the peculiarities and idiosyncrasies of an individual's mind, it is possible to perceive a general pattern underlying all of his or her thoughts and emotions. The easiest metaphor used to understand the different mindsets of the four body types is the weather patterns of the four seasons. Although it is possible to derive mental and emotional characteristics from the body type, this only provides for a basic and rudimentary understanding. For example, we noted in the previous chapter that the Qi in Taiyangs tends to ascend straight up to the head. From this, we get a sense that Taiyangs tend to be great thinkers. Unfortunately, we are unable to get a fuller sense of their psyches. Comparing the constitutions to the seasons gives us a better sense of their mindsets. Taiyang mental dynamics, for example, are said to be like the spring season, when life is bursting forth. Shaoyangs' minds are like the heat of summer, full of fire and excitement. Taiyins' minds are like the fall, when nature slows down in preparation for a long winter. Finally, Shaoyins' minds are like the ice crystals of the winter, when all is still and silent. The mental dynamics of the body types also correspond to the growth of a plant throughout the seasons. Taiyangs are comparable to the bursting energy of a sprouting plant in the spring, Shaoyangs to the blossoming of a flower during the summer, Taiyins to the bearing of

fruit in autumn, and Shaoyins to the storing of energy in the roots during the winter. A further metaphor may be found in the idea of the four elements commonly linked with the seasons: wind (spring), fire (summer), earth or mountain (fall), and water (winter). Taiyangs may be likened to the wind, the freest of the elements, which can touch the world (occasionally with devastating effect, as in tornadoes), but cannot be touched. Shaoyangs are like the uncontrollable brush fires that burn in the summer, passionate and swift. The fall is the season of the harvest, and mountains are accumulations of the earth; both represent Taiyin energy, which gathers mass to itself and sits with infinite patience and silent majesty. Finally, Shaoyins are like water, which sinks to the lowest place, in search of stillness. As mentioned before, physical landscape exerts an effect on weather. Tall mountains can prevent storms from passing, for example, and deserts can create warm fronts that influence the weather. In the same way, our physical bodies can exert an influence over our thoughts and feelings. In this chapter, we explore this influence through that vague, gray area known as behavior. Behavior is alternatively defined as those physical habits that express our mental predispositions, or those mental habits that are determined by our anatomy and physiology. We'll address four aspects of behavior: movement, voice, sense of humor, and manner of eating.

Taiyang

Positive Traits	Negative Traits	
Active (not passive)	Arrogant	
Positive, idealistic, optimistic	Self-righteous, Dogmatic	
Intelligent, creative	Stubborn,	
Sociable	Uncompromising	
Heroic, brave, bold	Inflexible	
Resolute	Rebellious	
Tenacious	Short-tempered	
Progressive, pioneering	Rude	
Charismatic	Impractical	
	Careless	

Table 5.1: Taiyang Personality Traits

Crazy geniuses

Taiyangs possess the energy of spring. Spring is the season when creatures emerge from hibernation, procreate, and give birth. Taiyangs also possess the energies of wind. Thus, they are swift and constantly changing, like whirlwinds stirring the leaves. These energies combined give Taiyangs extremely creative minds, able to give birth to fresh, new ideas. Taiyangs are highly intelligent, extremely original, and naturally inquisitive. Their creativity allows them to come up with extraordinarily clever ideas. Thus, Taiyangs are frequently called geniuses. At the same time, their curiosity frequently takes them beyond ordinary life experiences into the realm of the unknown. Because of this, Taiyangs perpetually run the risk of being misunderstood by society and labeled as crazy or fools. It is said that the difference between a genius and a fool is the thickness of a piece of paper. Because the dividing line between a so-called genius and a so-called fool is so thin, a genius may easily cross over to become a fool, and vice-versa. This can be understood by a principle of Yin-Yang theory: "When Yin reaches its extreme, it converts into Yang; when Yang reaches its extreme, it converts into Yin." That is, if you reach one extreme, you run the risk of becoming the extreme opposite. Taiyangs who do not manifest their genius may end up being perceived-as-fools-by society, either because their work is unacceptable or incomprehensible to lay people, or because they cross over and become fools: The highest proportions of geniuses and fools are found within this body type.

Renewal and revolution

Spring is also the season of beginnings. It is the time when plants, animals, and life begin anew. As such, spring is the opportune time for the winds of change and revolution, for new beginnings. Taiyangs, infused with spring energy, are frequently the initiators of change; they are the idealistic revolutionaries with visions before their time, brave and intrepid, innovative and reforming. In business settings, Taiyangs are trailblazers

in new ventures or new frontiers. Historically, many pioneers and revolutionaries were of the Taiyang constitution.

Standing out in a crowd

In social settings, Taiyangs are not afraid to initiate conversations and make new friends. Taiyangs are skilled at communication and are highly sociable. They lack fear in all activities, whether in a social, personal, or business setting. However, they are not the life-of-the-party types, or at least they do not try to be. They never show themselves off on purpose. Taiyangs stand out, not in a flashy way, but in a solid, resolute, and powerful way. Others automatically notice them, because of their exceptional energy and the way their intelligence manifests in their speech and conversation.

Springing forward

Taiyangs are explosive, dynamic characters. To understand this aspect of the Taiyang mentality, consider the energy that forces a seed to sprout during the spring season. To crack open the hard shells of seeds requires a tremendous amount of energy. This energy is actually present in the seed, but only in potential form, accumulated over the long winter season. It requires a spark or burst to ignite it. This spark is the energy of the spring season, and the energy present in the Taiyang individual. Because of this energy, plants are able to break through their hard shells and shoot up through the soil. This rising energy correlates to the extreme, rising Yang energy of this body type. Whatever Taiyangs set their minds to, they spring after it, like a puma pouncing after its prey. They know how to go forward and attack, but do not know how to go backward and retreat. They charge into any and all challenges with little thought of failure. This bold energy makes them resolute and determined in all of their judgments, decisions, and actions. If thwarted, they always find a way to conquer any obstacles in their path. Taiyangs do not give up easily. They pursue their goals until they come to fruition. This gives them an active, brave and progressive spirit, often depicted symbolically as the mystical dragon.

Big dreamers Y

Taiyangs dream big, but often have tions to fruition. As a result, they often grow disinterested in the everyday world around them; it only serves as the difficulty bringing their aspiraresistor of their thoughts. They are constantly pondering how to rise above the world around them in order to change it.

Independence and self-centeredness

Taiyangs resemble prepubescent boys. Prepubescent boys are like the spring season in that they are non-compromising, self-righteous, and dogmatic. They perceive themselves as perfect and faultless. Taiyangs are highly outspoken, valuing their own opinion above all others, and they easily get angry at those who dare to disagree. They do not readily heed advice given to them by family, friends, or associates. Indeed, once they make up their minds, they do not listen to anyone at all.

Being independent, Taiyangs detest help from others. At times, they show disapproval or even anger when someone tries to lend them a helping hand. They'd much rather get things done on their own. This makes them poor team players because they are always thinking about what would benefit themselves more than what would most benefit the whole. Their self-importance often blinds them from considering the other person's position.

Imbalance: extreme urgency and quick temper

Like a hydrogen bomb, Taiyangs contain explosive energy that can detonate at any moment, for good or ill. This unpredictable energy can cause severe mood swings. Taiyangs can oscillate between extreme anger and extreme sadness. Their Yin energy, which is relatively weak, cannot hold down the Yang to keep it from ascending. As a result, Taiyangs tend to get angry more easily than other constitutions, sometimes for no apparent reason at all. In fact, impatience and a quick temper tend to dominate the Taiyang psyche. Both anger and sadness are ascending emotions according to Sasang Medicine. Thus, it is no surprise that Taiyangs are also prone to deep-seated sadness. They feel severe sadness when they are unable to express themselves or follow through on their goals, and tend to take their failures much harder than others.

When the Taiyang spirit gets out of control, they become more rigid than usual, insisting on doing everything their way, and refusing to follow the orders or agendas of anyone else. In this state of mind, they are less likely to pause to think or reflect on their mistakes and deficiencies. Taiyangs are by nature not detail oriented in their approach to their affairs. This lack of caution makes them doubly prone to fail. Yet, as they are immune to self-reproach, such failure will only cause them to blame others and get angry at everyone except themselves.

Movement: stiff as a robot

Due to the weakness in their lower back and legs, Taiyangs cannot sit or stand for long periods of time, and have difficulty walking long distances. Given an option, they would prefer to drive. When resting, they usually like to lie down rather than sit or stand. When standing, they like to lean against a wall, and when sitting, they need a chair with a back to lean against. The Taiyang's mode of walking is rather light, but with a very straight posture. Some Taiyangs walk in a very awkward, stiff fashion, resembling robots.

Speech/Voice: mesmerizing speakers

Taiyangs are the Greater Yang and their manner of speech demonstrates this. First of all, they are afraid of no one, and freely talk to anyone at anytime. Although they are not generally garrulous, their speech can be audacious, haughty, and arrogant. They may speak abusively or violently, lashing out at others with the

repeated use of profanity. When speaking, they often have difficulty containing themselves, and will shout quickly and recklessly, saying whatever comes to mind. If this excitability doesn't fully catch the attention of others, then the sound of their voices does. Some Taiyangs have very piercing, metallic sounding voices that tend to disquiet audiences and stifle conversations. Others project high-pitched sounds that overflow with vigor. Despite this less-than-appealing description of their speech, Taiyangs, on the whole, are charismatic public speakers who make mesmerizing and dynamic speeches. Hitler, Lenin, and Napoleon were all Taiyangs, able to leave the masses hanging upon their every word.

Sense of humor: none

The Taiyang person laughs and smiles the least. Taiyangs tend to dislike humor in general and avoid watching comedy programs and shows. They simply do not have the time to relax and enjoy themselves with a good laugh. Instead, Taiyangs are deadly serious all the time with little care for mundane matters. Their strong ambition and intensely combative spirit overshadow any humor they might have. Moreover, they have an intense, stern look that actually chases away the smiles and laughter of others. Nevertheless, when they do laugh, they laugh with vigor. For example, when they succeed in their endeavors, they laugh a great deal and fall into a state of narcissistic joy. Although their laughter may sound light-hearted, it is actually the cold laughter of a conqueror. Bertrand Russell's first impression of Lenin aptly describes the Taiyang laugh: "He laughs a great deal..his laugh seems friendly and jolly, but gradually one finds it grim."

Manner of eating: a mundane affair

Taiyangs are the least interested in eating. They consider meals interruptions in the ceaseless process of working toward their goals and ideas. When Taiyangs share meals with others, they will likely be engaged in discussions about their ideals rather than actually eating. They rarely enjoy eating, and cannot tolerate rich foods or large quantities of food. The foods that they do tend to eat include vegetable and seafood dishes. When out of balance health-wise, Taiyangs tend to drink excessive amounts of alcohol. This is extremely detrimental to their health because it aggravates their already excessive Yang and depletes their swiftly dwindling Yin.

<i>Famous Taiyangs:</i>	
© Beethoven	© Superman
© Van Gogh	© DarthVader
C> Napoleon	© Captain James T. Kirk
® Hitler	© Sherlock Holmes
© Douglas MacArthur	© The Terminator
© Lenin	© Rambo
© Batman	

Shaoyang

<i>Positive Traits</i>	<i>Negative Traits</i>	<i>Other</i>
<i>Active (not passive)</i>	<i>Rash</i>	<i>Extroverted</i>
<i>Open-minded</i>	<i>Fickle</i>	<i>Passionate</i>
<i>Cooperative</i>	<i>Lacks perseverance</i>	<i>Sentimental</i>
<i>Straightforward</i>	<i>Easily angered</i>	<i>Impulsive</i>
<i>Honest</i>	<i>Critical</i>	<i>Competitive</i>
<i>Sharp</i>	<i>Belligerent</i>	
<i>Spirited</i>	<i>Aggressive</i>	
<i>Bright personality</i>		

Table 5.2: Shaoyang Personality Traits

Blossoming and branching

Shaoyangs manifest the energies of summer. During this season, nature is in full force, every organism actively and dynamically expressing itself. Summer is the time when leaves grow, flowers bloom, and trees branch out. Recall that Shaoyangs have the greatest physical development in their shoulder and chest region, where the heart is located. In synchrony with summer, a time of blossoming and giving forth, Shaoyangs are passionate individuals who open up their hearts to others. In essence, they have big hearts. Because they are kind-hearted and conciliatory, and honest in their dealings with others, they are generally well-liked by others.

Tender hearted

Though Shaoyangs appear strong on the outside, they are emotionally delicate on the inside. They are like adolescents in their blossoming years—their moods change frequently. They may be joyous at one moment, and suddenly experience depression when something trivial goes wrong. Although this delicacy and sensitivity can be difficult to cope with, it can also lend success in the arts. . .

Helping hand

As Shaoyangs have big hearts and outward, dispersing tendencies, they are constantly looking to help those in need and trouble. They go out of their way to offer themselves to others. They feel great satisfaction in helping others, making extreme sacrifices in their time and energy to do so. It is typical for Shaoyangs to take care of everyone else's business and not their own. This naturally leads to an increase in time spent in personal and business relations, but it also leads to less time spent with their families. This can result in success in the workplace, but it can also result in disharmonious family relationships. A negative aspect of this extroversion is the Shaoyang tendency to show off and stand out in a crowd, with little or no thought to faults and weaknesses.

Don't hold back!

Shaoyangs are extremely straightforward on all matters. This is because they have stronger Yang (open/revealing) tendencies combined with weaker Yin (closed/hidden) tendencies. They do not hold back on criticism when they feel it is deserved. This is true in personal, business, and social relationships. In particular, Shaoyangs make excellent social critics. They have a strong sense of what is right and wrong. Participating in demonstrations and rallies, they often take to a cause to fight against what they see as an injustice. They perceive themselves as being righteous, and become very spirited and aggressive in their pursuit of justice, but only to a point. When the seas of opposition start to get rough, they tend to be the first to abandon ship, leaving everyone else to fend for themselves.

Restless freedom

Mentally, Shaoyangs have the tendency to move and not stay still, much like a wild stallion. They are constantly in search of change. They are endowed with an impulsive curiosity for all things. People of this body type are visually oriented. They love the adventure of travel and enjoy taking in the wide variety of scenery of faraway places. As you might expect, Shaoyangs do not like to be fixed into a pattern or forced into doing things. They prefer to live according to their own ideas and rules. They love freedom of choice, and express and experience this freedom through movement. This can, at times, lead to disorderliness and dissoluteness. But by nature, Shaoyangs cherish life and are rarely self-destructive.

Speedy and flashy

As they are always on the go, Shaoyangs are speedy and agile. They possess swift decision-making abilities and an instantaneous wit. They are thus able to adapt quickly to changing situations. In an emergency, they show extraordinary mental clarity and physical reactivity. They are sharp, quick-witted, clever, and perceptive, making them excellent conversationalists and entertaining party guests.

Leave without a trace

Shaoyangs often act out of an inner urgency. Everything must be done quickly in order to satisfy them. If a project does not proceed up to speed, then a Shaoyang will simply drop it, and start something else. This is, in fact, a habit of Shaoyangs. Comparable to deadbeat dads, Shaoyangs father countless projects. When their "children" don't "grow up" fast enough to satisfy them, they fly the coop. Shaoyangs often fail to contemplate the consequences of their actions until something goes wrong. Yet, even when they do get into trouble, they refuse to let it bother them, simply forgetting the matter and moving on. In this manner, they always remain available to start new projects, carrying no regrets from the past.

The setting sun

Initially, Shaoyangs are as passionate as a dancing flame or as eye-catching as a blossoming rose. Yet, they swiftly dissipate and die out like an extinguished flame or cut flower. In this they are similar to summer, for although it is the brightest and hottest season of the year, it is actually waning into fall. Like the last radiant rays of a setting sun, the Shaoyang energy is actually somewhat hollow, that is to say, bright on the outside but empty on the inside. Thus, the spring energies of the Taiyang body type are stronger than the Shaoyangs' in that it is energy emerging rather than declining. This is apparent in Shaoyang personality traits. Though active and proficient when it comes to starting projects, they tend to back off or quit when

faced with any dilemmas. They lack the explosive and enduring energy needed to overcome an obstacle in order to push through to completion. Despite their frequent failures however, Shaoyangs remain optimistic, cheerfully oblivious of the fact that theirs is the light of a setting sun.

Heeding the call

Shaoyangs have a talent for appointed roles. This means that they are skilled at carrying out the responsibilities given to them by their superiors. They may even be passionate about such work. These appointed roles range from everyday work to what are known as "heavenly decrees," or religious callings. Interestingly, although this is true in external affairs, it is not the case in domestic matters, such as in being a dutiful husband or wife. Also, although Shaoyangs take orders well, they do not necessarily act according to the group decision at times, and may choose to follow their own particular interpretations of what is best. Although this seems to contradict the Shaoyang's basic need for freedom, it actually does not. As stated, Shaoyangs are externally oriented; in fact, they base their entire identity upon the impressions they make upon others. To this extent, they are more than willing to adopt the roles appointed to them, in order to establish their identities in the minds of others.

Imbalance: anxiety

In a state of imbalance, Shaoyangs may suffer from residual worry. Constant anxiety can result from leaving their projects unfinished. They always fear what might happen next. When this fear becomes acute, Shaoyangs can develop forgetfulness, which is considered a dangerous sign of ill health in Sasang Medicine. When Shaoyangs overextend themselves in the pursuit of external achievements, failing to govern their inner spirit and their domestic affairs, then they become all heart, depending only on their feelings and emotions. In this state, they fail to prioritize their work according to importance or necessity, but instead base their actions and judgments solely upon their feelings or moods. This tendency to forgo a logical and rational approach toward their activities may at times produce erratic behavior patterns.

Movement: rapid and unbalanced

Because they have a light lower body, Shaoyangs have a very distinct mode of walking. It is rapid, and makes them appear as if they were floating or gliding. When walking in a group, they are the ones moving their way to the front of the pack. Their posture is generally rigid or straight. While walking, their trunks frequently rocks from side to side, giving their stride an unbalanced appearance. Shaoyangs also have a tendency to look around or gaze at distant things when they walk. When rushed, however, they forget to check their surroundings and stampede directly on towards their destinations. As stated previously, Shaoyangs tend to start and finish things quickly, making them seem unsettled and unbalanced in all physical activities. They are in a constant state of turbulent movement, leading to rough and irregular actions and behaviors, and a lot of mistakes.

Speech/Voice: loud and talkative

Corresponding to their dynamic, somewhat hyperactive nature, Shaoyangs are loud and talkative, their voices crisp, high pitched, and full of strength. Although they can be well-behaved and gentle at times, they may also express aggression and fury, with a lot of cursing. In fact, they often sound as though they are arguing or demanding an explanation from others, even when they aren't. As Shaoyangs are straightforward, they don't beat around the bush when they talk. In fact, they prefer to give their conclusions first without regard for introductory statements. They speak quickly, freely, and humorously. As they are very flexible and adaptable to circumstances, they are able to come up with speeches that can win debates, or at least woo audiences. Shaoyangs are usually garrulous, interrupting others or meddling in their affairs, sometimes to extremes. They may occasionally play the part of the mediator, able to resolve an issue peacefully, but at other times, they revert to being the troublemakers who complicate the situation. Shaoyangs tend to talk without acting. This may lead them to lose the trust of others because their actions do not back up their speech. Another cause for mistrust is their tendency to look around as they talk, not concentrating on the person they are with. This tendency is not due to any dishonesty on their part (Shaoyangs are usually very honest); rather, it is due to their innate restlessness.

Sense of humor: light-hearted, bright, and cheerful

Shaoyangs are generally light-hearted, with bright and cheerful demeanors. They probably laugh the most among the four constitutions. They are constantly on the lookout for comedy, and are able to find it even in those things that other constitutions do not consider funny. They crack jokes easily with their friends, colleagues, and family members, as well as with their superiors and teachers. Situations or surroundings do not restrict the Shaoyangs' humorous tendencies. They often make jokes out loud inside movie theaters or restaurants. When Shaoyangs laugh, it is hearty, loud, and clear, without being decorous. This is to be expected, as Shaoyangs are usually very open and candid about themselves, revealing their inner nature to others freely. It may seem contradictory to say that Shaoyangs are lighthearted on one hand, and belligerent and quick-tempered on the other. Yet, just as the hot summer sun encourages both the enthusiasm to have a good time and the rage to do violence, so does Shaoyang energy fuel both humor and anger.

Manner of eating: a feast for the eyes

Shaoyangs eat very quickly and are not picky about foods. Nor are they particular about their diet, although they tend to prefer cool foods such as raw salads, and ice cold drinks. Shaoyangs usually have no problems with their appetite or digestion, so they can eat and not gain much weight. With their highly developed sense

of sight, Shaoyangs tend to select foods based on appearance. When cooking (which they rarely do), they apply the same criterion, cooking foods that look great but don't necessarily taste good or have much nutritional value.

<i>Famous Shaoyangs:</i>	
© Mozart	© Arnold Schwarzeneger
© Elvis Presley	© James Bond
© Bruce Lee	© The Fonz
© Elizabeth Taylor	© Popeye
© Jacqueline Kennedy Onassis	© Pocahontas
© Julie Andrews	© HansSolo
© Robert DeNiro	© Bart Simpson
© Madonna	© Peter Pan
© Muhammad Ali	© Bugs Bunny
© Ronald Reagan	

Taiyin

<i>Positive Traits</i>	<i>Negative Traits</i>	<i>Other</i>
<i>Dignified</i>	<i>Cowardly</i>	<i>Conservative</i>
<i>Polite</i>	<i>Lazy</i>	<i>Taciturn</i>
<i>Decorous</i>	<i>Closed-minded</i>	<i>Ambitious</i>
<i>Persevering</i>	<i>Stubborn</i>	<i>Imposing</i>
<i>Impartial</i>	<i>Covetous</i>	<i>Pragmatist</i>
<i>Optimistic</i>	<i>Wicked</i>	
<i>Benevolent</i>	<i>Dubious, skeptical</i>	
<i>Prudent</i>		
<i>Honest</i>		
<i>Humorous</i>		
<i>Gallant, heroic</i>		

Table 5.3: *Taiyin Personality Traits*

The pragmatic harvester

Autumn is the time when nature starts to slow down from the activity of summer. It is a time for harvest and preparation for the winter ahead. Gone are the sprouting, blossoming energies of the spring and summer. During autumn, the leaves dry up, wither, and fall as the trees pull nutrients downwards. This season embodies the Taiyin energy—inward and downward, gathering and accumulating. The Taiyin person likes to gather and harvest various things, such as food, money, property, information, and knowledge. Taiyins like stability, in concrete and substantial ways. They dislike abstract, intangible, idealistic values. Being the ultimate pragmatists, they do not engage in flights of fancy. The slowing down of autumn energy can manifest in Taiyins' physical manner. According to Dr. Jae Ma Lee, Taiyins like to "stay still and calm and not move around." For this reason, they are often depicted symbolically as cows. They tend to focus exclusively

on their present selves and the present state of things. External stimulation and competition are neither needed nor desired by Taiyins.

Finish what you started.

Taiyins excel at accomplishing goals. They have a great amount of Yin, which stabilizes them, allowing them to stick to projects through to their completion. In fact, they have the most endurance, perseverance, and "stick-to-itiveness" of all the constitutions. Without complaint, they will make tremendous efforts to accomplish their goals, as they are perfectly willing and capable of sweating it out. The saying, "Success is 1 percent inspiration and 99 percent perspiration" fits them perfectly. Taiyins also refuse to quit because they abhor leaving tasks unfinished. It leaves them with an uneasy, troubled feeling.

The big man on top

Taiyins have a talent for managing big scale corporations. They are typically the bosses; they want to be the general giving the orders, rather than the foot soldier carrying them out. This is because they have a grandiose and magnanimous vision of the world, fueled by greed and grounded in pragmatism. On one hand, this causes them to dislike the blind and purposeless energy of the worker, and on the other, it gives them the fuel necessary to realize their ambitions. In another sense, one might say that the mountain-like, accumulative nature of Taiyins makes them a natural center around which others gravitate. Taiyins tend to excel in administrative and managerial work. Taiyins take full responsibility for any failures in the workplace. As a result, they tend to be cautious and slow in their work, proceeding diligently and with full concentration. Taiyin men do not care as much for matters outside of work. When they get into financial trouble, it is their endurance and perseverance that gets them out of the hole.

The queen of the castle

Taiyin women are very family oriented, preferring to be good housewives and good mothers. Although they can be ambitious career women as well, they never shirk away from their family duties. In Sasang Medicine, Taiyins (both male and female) are said to have a talent for domestic affairs, meaning that they have a close bond to their habitat. Even in new and unfamiliar territory, they are able to "set up the tent" and settle themselves in very well. They rather enjoy ruts and routines, and are able to remain at one location, residence, occupation or social position for a long period of time.

Able to see the big picture

The Taiyin's energetic qualities are closest to the center. As we saw in the last chapter, the Qi energy of Taiyins descends obliquely, leading to great development in the abdominal region. Because of this emphasized center, Taiyins are able to occupy a centered vantage point from which they can see in all directions. They are able to maintain an impartial attitude towards all aspects of life, and can put everyday affairs and circumstances into proper perspective. As a result, they are able to exercise prudence in all undertakings. This makes them reliable and trustworthy in the eyes of others.

A mature presence

Taiyins have the heart of middle-aged people, giving off a stable, commanding presence. No matter what their age, Taiyins give the impression of being well-behaved, mature people. This is apparent in their manner of speech, the way that they carry themselves, and even in their facial and bodily characteristics, which have a noble and dignified appearance. Taiyins are benevolent and magnanimous, possessing a powerful sense of integrity. They are also the most decorous among all the constitutions. These qualities combined make Taiyin men true gentlemen and Taiyin women true ladies. Taiyins can be tenacious and persistent when they are trying to convince or persuade others. However, if anyone violates their trust or faith, Taiyins break off the relationship without hesitation;

Hard to get the ball rolling

Just as nature rarely begins any new growth in the autumn, Taiyins are also hesitant to begin new projects. Although they lack the strong Yang energy necessary to start projects as Taiyangs do, once they've begun something, their tremendous Yin reserves allow them to sustain, persevere, and see projects through to completion. Despite their good work ethic, Taiyins have a tendency to become quite lazy. As their nature is basically Yin, they tend to want to gather and conserve energy (Yin) rather than expend it in outward action (Yang). Also, they simply hold a greater mass than other constitutions, requiring more energy to move it. This laziness can develop into carelessness in all matters.

Pleasure seekers

In a state of imbalance, Taiyins may focus too much on enjoying life's pleasures, steering clear of anything that requires earnestness or a sober attitude. Taiyin men, for example, may become excessively recreational. They may socialize and dine with others, engaging in excessive eating and drinking, often followed by compulsive gambling. Or, they may lay back on the couch and watch TV for a whole day, while eating several bags of potato chips. Such addictive behaviors may last for days, sometimes to the point where they forget that they have a family or domestic responsibilities waiting for them. This irregular lifestyle jeopardizes their family life as well as their health.

Imbalance: fear

Fear dominates the minds of the Taiyins. In a state of imbalance, they are commonly disbelieving, cautious, closed-minded, and cowardly. They tend to trust only those people who are familiar to them, never venturing out to experience anything new and exciting. Taiyins also have a tendency to be wicked and cunning due to

their greedy, gathering nature, which makes them want anything and everything. At times, in order to satisfy this excessive greed, they try inappropriate and unscrupulous tactics to get what they want. Taiyins are also naturally obstinate, wanting only to carry through on their ideas and opinions. When these behaviors become overly dominant, Taiyins develop severe palpitations, a serious condition for Taiyin types in Sasang Medicine. When in a state of imbalance, this conservative and accumulative tendency can become excessive. Taiyins can come to focus exclusively on their inner selves, while expressing extreme reluctance to share any part of themselves—physically, mentally, or financially. They can become excessively greedy and possessive, constantly desiring to acquire more than what they have. This may make them better providers for their families, but it often destroys their social or business relationships. Taiyins may also become very dull, slow, and foolish. Their resolve and ambition can grow weak and narrowly focused, and they may lose their otherwise broad perspective. Like a wild boar that can only see the ground inches in front of its nose, Taiyins in this state will charge forward, even though they cannot see where they are going. Pure stubbornness impels them, and even when it becomes clear that their original goal is unattainable or wrong, they will push onward without modifying their plans. When they finally run into an obstacle that simply cannot be overcome, Taiyins will grow lazy and give up. Unlike Shaoyangs, however, they will continue on with memories of failure.

Movement: slow as a cow

The movements of Taiyins are in general slower and clumsier than the other body types (unless they happen to be well-trained athletes). The Taiyin walk, for example, is slow and heavy. They usually touch the ground with their heels first, producing a stable and poised gait. On the other hand, the walking manner of some Taiyins may resemble that of a duck. Some Taiyins bend their upper bodies slightly downward as they walk. Thanks to their strong lower bodies, healthy Taiyins are blessed with tremendous endurance, allowing them to stand or walk for long periods of time.

Speech/voice: heavy and powerful

Taiyins are as stone-cold in their verbalization as they are rock-solid in their perspective. They often do not feel the necessity to speak, even when the occasion calls for them to do so. Typically, Taiyins will speak only when absolutely necessary. Of course, there are exceptions. Some Taiyins are readily able to jump into a conversation and talk in a loud voice, sometimes non-stop for hours, fueled by their surplus Yin energy. These are the so-called Heat-type Taiyins, who tend to have flushed faces and are prone to high blood pressure, obesity, and constipation. When Taiyins in general do speak, it is usually with dignity. But at times their speech can become incoherent and illogical, especially when they are in a state of imbalance. Although they may be reticent, they often brew thoughts and ideas within, and can at times be wicked and crafty as previously mentioned. Taiyins can speak with assertiveness when talking to others. However, they tend to be the weaker opponent in debates. In general, many Taiyins have thick, husky, and muffled voices. Make no mistake however, for some Taiyins are excellent at composing and delivering speeches. President John F. Kennedy, Martin Luther King, Jr., and Winston Churchill were Taiyins whose speeches are considered to be among the greatest of this century.

Sense of humor: either dull or nonstop

Although Taiyins generally have blunt or dull facial expressions, they generally do have a light-hearted, laughing attitude within. So when they laugh, they laugh vigorously, with a big voice. An example of the Taiyin laugh is Santa Claus's. Nevertheless, those Taiyins who are out of balance show dull humor. This may be due to inherent weaknesses in their respiratory and circulatory systems, or possibly their innate tendency toward fear, which prevents them from seeing the humor in life.

Again, Heat-type Taiyins prove to be the exception to the rule. They can go overboard with their sense of humor. They have a great reserve of energy and are extraordinarily strong and forceful in their daily actions, including their humor. These Taiyins may even be louder and stronger than Shaoyangs in laughing or cracking jokes in public places. Because of their light-hearted, laughing attitude within, there are some Taiyins who make great comedians, including W.C. Fields, Jay Leno, and Rosie O'Donnell.

Manner of eating: I ate the whole thing!

Taiyins eat without reserve. They do not concern themselves with the look, color, or taste of food, nor the mood or ambiance of the meal. Taiyins tend to think that these are simply extravagances. As the ultimate pragmatists, Taiyins consider quantity to be of the utmost importance. Anything and everything in large quantities will satisfy them. Thus, for many Taiyins, starting the day with just a light breakfast would be unthinkable. They must have a multi-course meal. Although they have a dignified appearance in general, when they eat, they do not necessarily follow acceptable manners. They will take big bites and gulp things down quickly. Taiyins have the most difficulty sleeping when they are hungry and need to have food in their stomachs to sleep soundly. , ,: .

Famous Taiyins:

- © Winston Churchill © Jay Leno
- © Thomas Edison © Rosie O'Donnell
- © Martin Luther King, Jr. © Monica Lewinsky
- © John F. Kennedy © Roseanne
- © Al Capone © King Kong

© Hulk Hogan . \© Santa Claus
 © George Foreman © Jabba the Hutt
 © Homer Simpson © Fred Flintstone

Shaoyin

Positive Traits	Negative Traits	Other
Composed	Passive, inactive	Introverted
Calm	Selfish	Conservative
Orderly	Narrow-minded	Delicate
Methodical	Jealous	Precise
Meticulous	Authoritarian	Meditative
Clean	Stubborn	Crafty
Tidy		
Modest		
Prudent		
Patient		
Perceptive		
Social		

Table 5.4: Shaoyin Personality Traits •-

Enduring the winter

Winter is a season characterized by stillness, as evidenced by the impression one receives when viewing a winter landscape after a snowfall. Shaoyins, like the winter, are still in that they are extremely passive, and lack initiative. In the same way that trees or plants do not show themselves outwardly in the winter, so are Shaoyins extremely introspective, avoiding any outward expressions of their thoughts and feelings. They dislike standing out in a crowd. Shaoyins prefer to stay behind the scenes and help people inconspicuously. They particularly like to help those people who show the talent and drive to become successful. Shaoyins are prominent in one important aspect: they are patient and are able to persevere beyond the limits of endurance of other constitutions, as all living creatures must in order to survive the unforgiving winter. Shaoyins are externally weak, but internally strong. They may look soft and modest on the outside, but inside, they are firm, methodical, and precise. Because Shaoyins are very systematic, orderly, and businesslike in their approach to work, they prefer administrative or clerical work to more active or social work. Like Taiyins, Shaoyins have extraordinary patience and perseverance. They are able to sit or stand for long periods of time without complaining, and can withstand even the most difficult situations when their personal gain is concerned. Furthermore, they are strict with themselves and tend to live a regulated lifestyle.

In an orderly fashion

Shaoyins are skilled at good conduct, and can be very decorous and formal. They are modest, calm, rational, and orderly in their approach to people and matters at hand. They are also tolerant and patient, giving every individual their undivided attention. As a result, they can be adept at gathering and organizing people. Although uncomfortable when encountering people initially, Shaoyins are very friendly with time. Shaoyin men are decorous, but usually only in formality. They are very considerate and exhibit good manners when dealing with the opposite sex. Like Taiyin men, they are family oriented and make devoted husbands. However, they can get too involved in family matters, and nag their spouses about minute details. Like their male counterparts, Shaoyin women make excellent spouses. They are neat and tidy when it comes to housekeeping responsibilities. They are nurturers who like to take good care of their husbands and children.

Mind your own business

Shaoyins do not like meddling in the affairs of others and, likewise, do not care for others to meddle in their affairs. They are highly self-reliant. When they get in trouble, they firmly believe that they are responsible for themselves, and that they should be the ones to solve their problems. Consequently, they prefer to be alone

when troubles or worries arise. Shaoyins also believe it is better to receive than to give. However, they will not rely on or become dependent on others without good reason. Therefore, they are often misunderstood, this being especially true of Shaoyin women.

Meditative mind

Shaoyins have a meditative mind, which in extremes can lead to self-centeredness and egotism. It is easy for them to think that all matters revolve around them. This is especially true with regard to material gains—Shaoyins in an unbalanced state often consider themselves to be beyond right and wrong, and will do almost anything surreptitiously for the sake of even the smallest gain.

Wise beyond years

Shaoyins have the heart of an elderly person; they are wise beyond their years. Also, like many grandmothers, they tend to give off an impression of being small and exquisite. This usually matches them, as Shaoyins are usually delicate and detail-oriented. Because Shaoyins plan well ahead of time with attention to detail, they thoroughly finish whatever matters they engage in.

The safe bet

Shaoyins dislike sudden change and adventure, preferring things that are stable and certain. They would rather earn less money and be on a salary than take the risk of opening up their own businesses. They naturally shy away from large-scale transactions. Shaoyins who do dare to open a business will not jump into high-risk investments and deals. They can also be indecisive, hesitating at every opportunity. They tend to focus on every little thing, such that they fail to win big in the gamble of life, settling instead for infinitesimal (but certain) gains.

The penny pincher

Taking the exact opposite approach of Shaoyangs, who act and buy on impulse, Shaoyins meticulously calculate and analyze every possible benefit or loss before they undertake any project or purchase any product. In this regard, they display sharp and quick wit (unlike the usual indecisiveness). They calculate profit and loss down to the minutest detail in their personal, social, and business affairs. They often fight over insignificant matters because they do not like to take even a little loss. Thus, they can be unreasonable and stingy at times.

The green-eyed monster

Shaoyins can easily become jealous of others. They may get stomachaches whenever someone close to them becomes rich. They may also become jealous of those who outperform them in social or business relations or even in recreation and sports. However, they do not manifest this outwardly.

Where's your messiah now?

Another negative aspect of Shaoyins is that they can turn out to be cowardly intellectuals or hypocritical opportunists. They may talk about doing something, or about why they will not do something, but only actually do it when a leader or messiah opens the door of opportunity for them. Thus, it is said of them that they will wait forever for their leader or messiah. At times, they can be sycophants who will say or do anything for their own profit.

Living in an uncertain world

Unlike Taiyangs, who have a tendency towards masculinity, Shaoyins display more feminine qualities. They are highly sensitive and insecure, lacking the assertiveness of the Yang types. In addition, Shaoyins are often introverted, and do not express their personal opinions publicly. Therefore, Shaoyins seem timid, with constant worried looks on their faces. They are often suspicious of others and lack the kind-hearted understanding of the other constitutions.

Obstinate and crafty

Once Shaoyins make up their minds, there is no turning back. Like the solidly frozen ice in winter, they do not budge an inch. Their stubborn nature can manifest strongly in their personal, social, and business relations. Because Shaoyins have the heart of the elderly, trying to dissuade them from their views is like trying to change the long-held political or religious beliefs of the elderly, whose opinions and life views are no longer as fluid as when they were young. The mentality of Shaoyins is often compared to donkeys in Sasang Medicine. Because donkeys are not as fast as horses or as strong as cows, they often try to use their wits or craftiness to achieve their objectives. So it is for Shaoyins who are not fast like Shaoyangs or strong like Taiyins. Instead of speed or strength, Shaoyins use their cleverness to perform their duties.

Seething on the inside

When difficulties arise, Shaoyins easily fall into indolence due to their passive Yin nature. This may completely overshadow their orderly and systematic approach to matters. Shaoyins can also keep negative emotions within themselves for very long periods of time. Although they do not often get angry, when they do, they tend to hold grudges. Likewise, when their feelings get hurt, it is difficult for them to let them go. When a Shaoyin person finds a fault or weakness in others, be wary: Shaoyins never forget.

Imbalance: chronic worrier

Although they have an apparent calmness about them, Shaoyins always feel uneasy, insecure, and apprehensive on the inside, worrying constantly over trivial matters. They are like water with a still surface concealing the turbulent unseen currents. Worrying causes some Shaoyins to become extremely hasty in their actions. Physically, worry often leads to indigestion and/or a stifling sensation in the chest. According to

Sasang Medicine, when Shaoyins gain full control over their apprehension, their digestive systems become stronger, allowing them to regain their health.

Movement: quiet and gentle

The Shaoyin manner of walking is natural and quiet, much like the flight of a butterfly. Some Shaoyins walk with their feet digging into the ground. Other Shaoyins walk with their bodies bent forward. Shaoyins' overall movements are gentle, elegant, and graceful, much like their temperament. They look stable whether standing, sitting, or walking. Some Shaoyins are very introverted, creating movements that are cautious or unsure, whereas others appear to be in a big hurry, creating movements similar to that of the Shaoyang type. Like their Taiyin counterparts, Shaoyins can stand and walk for long periods of time. In fact, many Shaoyins are very good runners due to their strong hip and leg development.

Speech/Voice: quiet yet persuasive

Shaoyins are eloquent speakers who, at times, choose to sit quietly with a smile on their faces instead of participating in a discussion. At times, their silence may alienate them from others, and their inscrutable smiles may in fact be masking their true thoughts or intentions. Shaoyins speak quietly, calmly, and poetically. Their speech is orderly, intelligent, and carefully crafted—Shaoyins definitely qualify as smooth talkers. When they speak, they possess an uncanny charm, which often enchants a person of the opposite sex. At times, they speak as though they are whispering to someone, and can mumble without clearly stating their thoughts. Shaoyins can usually find greater success speaking with people they know well or in small gatherings—public speech is not their forte. However, there have been some calm, gentle, yet extremely influential and powerful speakers of this body type throughout history, including Gandhi, Mother Teresa, and Abraham Lincoln.

Sense of Humor: shy

When they are in a familiar surrounding among people they know well, Shaoyins have no problem giggling, laughing, or smiling. But in an unfamiliar atmosphere, Shaoyins' innate tendencies show up. Shaoyins generally do not smile or laugh much, and often lack a sense of humor. When they do laugh, it is in a low tone. Moreover, it is unnatural, awkward, or done with pretense. They might smile with embarrassment, or blush out of nervousness at a joke, or laugh, but add a look of contempt. More often than not, they do not laugh at all, instead showing a subtle smile with their eyes. Many times, their smiles are delayed and not spontaneous. One explanation for this is that Shaoyins are generally more timid, cautious, and unsettled than the other body types, tending toward digestive and nervous problems. Picture the innocent yet sensual smile of Marilyn Monroe or the nervous laugh of Woody Alien.

Manner of eating: picky, fastidious, and slow

Among the constitutions, Shaoyins are the most picky and fastidious about the foods that they eat. It is hard to please Shaoyins' tastes when cooking for them. They tend to eat at a slower pace, chewing thoroughly. This is in part due to their meticulous tendencies. Also, as their sense of taste is well developed, they like to savor the taste and flavor of the foods that they eat. They have an excessive fondness and greed for foods they like. Due to the constitutional weakness of their digestive system, they have problems eating large quantities of food, or foods and drinks that are cold (such as raw salads and iced drinks), for which they pay the price with indigestion, diarrhea, gas, or other digestive ailments. Their clean and neat tendencies show up in every facet of their dining experience, from how they prepare food to how they set the table—Shaoyins' meals go from A to Z, including dessert and toothpicks. Even though they are picky about food, they still like diversity, as long as each dish is appealing to both the eye and palate. There are many Shaoyin women who are excellent cooks, and for some Shaoyin men, cooking becomes their hobby.

Famous Shaoyins:

- © Ghandi © Cain (TV's Kung Fu Series)
- © Mother Teresa © Texas Ranger
- © Albert Einstein © Charlie Brown
- © Abraham Lincoln © Casper the Friendly Ghost
- © Marilyn Monroe © Cinderella
- © Meg Ryan © Snow White
- © Woody Alien © Olive Oyl
- © Al Pacino © ET

Turbulence: Your Predisposition Towards Illness Excess Yin will beget a disease of Yang; excess Yang ;••• will beget a disease of Yin. —Yellow Emperor's Inner Classic

No matter where you travel, you are likely to encounter some turbulence. This turbulence comes in many forms. If you are traveling by plane, you will certainly encounter air turbulence, however mild it may be. On a ship, you will meet water turbulence in the form of waves. Even when you travel by car, you will run into rush-hour traffic or bumpy, uneven roads. Nevertheless, you must maintain your plane, ship, or car, and keep your course if you are to reach your destination. Similarly, in your quest for balanced health, turbulence is inevitable. No matter how healthy or strong you may be, your inherent energetic tilt creates your turbulence. This turbulence may come in the form of a physical or mental disease or distress. Obviously, if you are more balanced within your given body type, then you will likely encounter less turbulence, and will be better able to weather any turbulence that does happen to arise. In order to make your journey as pleasant as possible,

you need to take a good look at your body type, and then note the conditions and diseases you are predisposed to. Sasang Medicine actually considers disease manifestation to be the third crucial element in determining one's body type, after the body and the mind. This is because disease is defined in Sasang Medicine as an unbalanced, disharmonious state of Yin and Yang, and the specific nature of this imbalance reflects an individual's inherent energetic tilt, the origin of one's body type. What this implies, of course, is that different constitutions are susceptible to different diseases. It also implies that different body types may manifest the same disease due to different causative factors, and with different appearances. Let us take hypertension as an example. Hypertension occurs frequently in both Taiyins and Shaoyangs. However, hypertension in Taiyins results from their surplus Yin (excessive mass) and their poor circulation, whereas in Shaoyangs, it results from the excessive rising of Yang energy and their weak Kidneys. Thus, Taiyin hypertension would be associated with sluggishness, while Shaoyang hypertension would be associated with hyperactivity. Not only does the pathological state differ with each body type, so does the healthy state, defined as relative balance. What is indicative of health for one body type may be a symptom of imbalance or disease for another body type. For example, a sign of health for the Taiyin body type is spontaneous sweating. However, spontaneous sweating is a sign of imbalance for the Shaoyin type, because it indicates a lack of Yang energy. The goal of Sasang Medicine is to harmonize the Yin and Yang within each body type instead of treating or eliminating the specific entity that brought about the disease. If relative Yin-Yang harmony is established, then the body will be strengthened, so that it may fight the disease and expel it on its own. The following sections describe the states of health, mild imbalance, and serious imbalance for each body type. The healthy state refers to the ideal condition for a body type, in which a person is physiologically functioning at an optimal level, given his or her basic energetic tilt of Yin-Yang. This state should be maintained through daily cultivation to prevent the onset of imbalance and turbulence. The state of mild imbalance refers to a slight deviation from the normal physiological functioning of a given body type. If an individual is sensitive to the signs of mild imbalance, then he or she may rebalance easily through dietary modification, herbs, acupuncture, or Qi Gong exercises. The state of serious imbalance refers to a great tilt in the balance of Yin-Yang, such that the disease may be critical or chronic, and difficult to cure or recover from. In acute conditions, strong herbs and more drastic treatments may be necessary. For chronic conditions, long-term treatment with tonic herbs and acupuncture, combined with serious dietary modifications, Qi Gong, and longer periods of rest, may be required for full recuperation. Regardless of what level of health you are at, it is important that you cultivate your body, mind, and spirit. The more serious your problem or illness, the more you need self-cultivation.

Common Conditions in Taiyangs

Excessive saliva or foaming from the mouth Lower back pain Lower body weakness or paralysis lie Yi syndrome Dysphagia (Ye Ge) Vomiting (Fan Wei) Esophageal disorders or cancer Stomach disorders or cancer Bone marrow disease Brain disorders Infertility

Healthy state

Taiyangs are typically healthy individuals. Being the greater Yang body type, they possess a great amount of Yang energy. In other words, their Qi, which is Yang energy, is exuberant. Thus, Taiyangs are generally energetic and active, which prevents them from getting sick. Even when they do fall ill, they tend to recover quickly. As stated above, each body type possesses different signs for health and disease. In the case of the Taiyangs, for instance, a large amount of urine without associated pain, urgency or difficulty is a sign of good health, whereas it may be a sign of pathology in other body types. Urination indicates that energy is moving downward within the body, rather than accumulating solely in the upper regions. Accordingly, the more frequently Taiyangs urinate, the better their health. In fact, frequent urination is the most important prerequisite for health in the Taiyang body type. It follows that a sudden difficulty in urination may indicate the presence of disease in Taiyangs. If difficult urination is the first noticeable symptom when you start to become sick, then you may be of the Taiyang body type. Another sign of good health in Taiyangs is the condition of the stools. If the stool is slippery, thick, and large in quantity, then it indicates that the Yang energy is neither excessively drying nor excessively rising, thus indicating good health. But if the stool is dry and difficult to eliminate, then this indicates that there is heat build up and that the energy is not properly descending. Lastly, there should be no palpable masses below the epigastric region. If a small mass is apparent but disappears quickly, then the ailment may be considered to be mild. If the mass is large and will not disappear quickly, the disease may be considered serious. ->

Mild imbalance

Recall that Taiyangs possess strong Lungs and weak Livers. The outwardly dispersing tendencies of the Lungs are associated with mental and emotional qualities like arrogance, dogmatism, rudeness, and a short temper. Thus, excesses of these types of behaviors may reflect hyperactivity in the Lungs. When further unbalanced, Taiyangs may be unable to restrain themselves and will plow forward with a complete lack of regard for consequences. They simply become overly macho, aggressive, and unyielding. If Taiyangs get extremely angry or excessively saddened, an emotion which later turns into anger, they weaken the Liver's ability to gather in and consolidate energy and essential substances. Ingesting too much alcohol, a habit that unbalanced Taiyangs are prone to indulge in, will also impair the Liver's proper functioning. Eating foods that are hot, spicy, greasy, and hard to digest, meanwhile, will weaken the esophagus, stomach, and Liver,

leading to diseases in the digestive organs as well as the overall body. All of these factors (anger, sadness, or a desire for alcohol and hot, spicy, greasy foods) are both causes and signs of imbalance. Another sign of mild imbalance in Taiyangs is frequent saliva or foam coming out of the mouth. This condition is said to occur due to a depletion of Qi and blood. At this point, treatment is necessary. As the body type with the greatest amount of Yang, Taiyangs possess the greatest Yang dynamics within the body, taking the form of rising tendencies. Although Taiyangs generally have excellent circulation throughout the entire body, these rising tendencies cause energy to concentrate in the upper body. Because too much of this energy goes upward, and not enough goes downward, Taiyangs tend to have weaker lower bodies. Therefore, they commonly suffer from lower body problems such as lower back pain or lower body weakness. In Taiyangs, vomiting frequently occurs in combination with stools that are dry and scant. If vomiting is accompanied by the sensation of a cool breeze blowing in the esophageal region, then this indicates an urgent and dangerous condition for Taiyangs requiring immediate treatment. On the whole, it is fairly easy to distinguish Taiyangs from the other body types due to their distinctive symptoms. Tie Yi syndrome, dysphagia, and vomiting are the most frequently occurring conditions for unbalanced Taiyangs. When dysphagia and vomiting occur together with Jie Yi syndrome, it is the most serious stage of disease for Taiyangs. One occurring without the other is obviously less serious. Among the three, Jie Yi syndrome is the least serious. Dr. Lee himself suffered from all three diseases for nearly seven years until discovering Sasang Medicine.

Common Conditions in Shaoyangs

Constipation Urinary disturbance Acute or chronic kidney disorders Habitual lower back pain Knee weakness Hypertension, Vomiting blood Sexual disorders, Infertility Osteoporosis Pulmonary tuberculosis

Healthy state

The Shaoyang types have a strong Spleen and weak Kidneys. According to Sasang Medicine, the Spleen is responsible for the fire (Yang) energy or warmth in the body, and the Kidneys are responsible for the water (Yin) or cooling energy. Thus, this constitution has more fire than water. Their bodies are typically hot (Yang), especially in the head and chest regions. They also tend to have warm hands and feet. Being a Yang body type, Shaoyangs also have a strong amount of Yang energy. Physically, their strong Yang gives Shaoyangs plenty of energy to get things moving, manifesting with their ability to digest food quickly and easily. Internally, their metabolism is so rapid that energy is quickly used up without being stored. This is the reason why they are generally thin and do not easily gain weight. Bowel movements are of prime importance for gauging the health of Shaoyangs because it shows that the fire (Yang) and water (Yin) within their body is harmonized. Shaoyangs are in good health when their bowel movements are smooth, slippery, and regular. The stools should be dry initially and somewhat loose and easily eliminated toward the end. When Shaoyangs are sick, a large quantity of loose stool once or twice per day indicates that they are healing and well on the way back to a balanced state of health. The illness should cease shortly thereafter.

Mild imbalance

Like a blazing, ravaging fire, diseases tend to progress rapidly in Shaoyangs. Thus, it is important to catch the key symptoms at the initial stage of any disease for Shaoyangs, especially when headaches or constipation are present. The first sign of imbalance in Shaoyangs is constipation. Constipation is not as important a symptom for other body types, but for Shaoyangs it is a primary sign of disharmony. For Shaoyangs, constipation indicates that their water (Yin) is depleted and their fire (Yang) is in excess. Because their body type is innately deficient in Yin and excessive in Yang, constipation, even when there are no other symptoms present, foreshadows a greater imbalance yet to surface. As the progression of disease in Shaoyangs is rapid, one should take curative measures without hesitation. A warning sign of imminent constipation is an absence of bowel movement for more than a day or frequent diarrhea (three to five times in a day) in small amounts. Shaoyangs also tend to have voracious appetites due to their excessive Yang energy. Fortunately, they do not gain weight because their internal heat metabolizes food rapidly. However, this intense heat may easily cause rashes when foods improper for their body type are ingested. For example, foods that are hot and spicy, like garlic and ginger, can cause Shaoyangs to break out in rashes, with itching, redness, and heat. Other consequences of excessive heat in Shaoyangs are the tendency to develop a flushed face, stifling heat sensations in the chest, and insomnia when they are mentally stressed. They also tend to feel more irritable and restless than other body types after catching a cold or flu. Weak sexual energy is also more pronounced in Shaoyangs than with other body types. Shaoyangs possess congenitally weak Kidneys so they tend to experience a sharp decline in sexual energy. According to Sasang Medicine, an intimate relationship exists between the Kidneys and the sexual organs and reproductive system. When the Kidneys are weak, sexual energy is lowered. Hence, Shaoyang men tend to have low levels of sexual energy because of their constitutional Kidney weakness. Although many Shaoyang men seem to be sexually strong and active because their Yang energy gets activated and excited easily, they still lack endurance due to their insufficient Yin energy. In this, they are much like a struck match—the flame is hot, but the wick is short. Sexually overactive Shaoyang men can quickly weaken their Kidneys and develop problems in the genitourinary systems, such as urinary difficulty, or nocturnal emissions. Shaoyangs' weak Kidney energy also may make them prone to sexually transmitted diseases. In addition, Shaoyangs often develop urination problems due to heat, such as urinary tract infection. Shaoyangs have weak lower bodies, though not as pronounced as with Taiyangs. Recall that their energy is concentrated in the Yang regions of the body, that is, the chest

and shoulder regions. Thus, energy fails to accumulate in the lower regions of the body. Weakness in the waist and lower body may result in lower back pain and arthritis of the knees.

Serious imbalance

A sign of a major disease in Shaoyangs occurs when, after several days of constipation, the chest feels hot, congested, and painful. This combination of symptoms is unique to the Shaoyang constitution. It indicates a congestion of excess heat in the body, a condition warranting prompt attention. Failure to treat this problem can lead to what is known as a "collapse of Yin," a very serious condition. As a result of their excessive fire and weak Kidneys, Shaoyangs are also susceptible to hypertension. Also, Kidney weakness manifests in a weak reproductive energy. This is not only restricted to a low sexual endurance in men. In women, this weakness manifests as difficulties in conceiving, maintaining a pregnancy, and having multiple births more than Yin body types. Taiyangs, however, experience much greater problems in these respects. Kidneys are said to rule the bones in Sasang Medicine. Therefore Shaoyangs are susceptible to osteoporosis and poor posture in old age. In their younger years, activity prevents the bone degeneration. With age, however, physical activity and overall metabolism slows down; this is when the Shaoyangs' inherent bone weakness starts to manifest. Shaoyangs are also susceptible to pulmonary tuberculosis as a result of their deficient Yin and excess Yang. Symptoms appear in Shaoyangs as a flushed face, low-grade fever, and a heat sensation in their palms, soles, and chest. They also cough up blood, develop a thirst for cold drinks, and experience night sweats.

Common Conditions in Taiyins

Diabetes, Hypertension, arteriosclerosis, Hepatitis, Heart disease, Cirrhosis, Jaundice, Stroke, Gallbladder disorder, Hypotension, Enteritis, Appendicitis, Pulmonary tuberculosis, Constipation, Bronchitis, Dysentery, Asthma, Rashes, Irritable bowel syndrome, Allergies, Neurasthenia, Intestinal cancer, Hemorrhoids

Healthy State

A sweaty Taiyin is a healthy Taiyin. In other body types, sweating is a sign of weakness or possible illness. But for Taiyins, sweating is the foundation of health. They must "sweat it out" to prevent their bodies from falling out of balance. It is important to remember that bowel movements and urination are not the only processes of waste removal in the body. Sweating is also another way the body secretes wastes and toxins. Since Taiyins accumulate so much waste in the body due to their slow metabolism and excess eating and drinking, they must eliminate as much as they can on a daily basis. Therefore, it is imperative for Taiyins to exercise regularly.

No matter where the sweat appears on Taiyins, as long as the beads are thick, it shows vitality. If the beads of sweat are small and disappear quickly, then their vital energy may be in a weak state. Taiyins typically feel refreshed and vitalized after sweating, whereas Shaoyins become tired or may develop a mild fever after sweating. Thus, those who feel comfortable sweating profusely with little exertion or while eating cool foods in the winter may be considered to be healthy Taiyins.

Taiyins commonly feel that visits to the doctor are unnecessary. They will usually weather minor illnesses, such as the common cold, flu, or digestive complaints, without bothering to get a check up.

Mild imbalance

Taiyins begin to fall out of balance if the skin becomes firm, the pores close, and sweating stops. When sweating does not occur in Taiyins, it indicates that other symptoms will eventually appear. The body may progress into a more serious illness. The lack of circulation to the superficial regions of the body, especially the skin, combined with the Taiyin tendency to accumulate toxins, make individuals of this type more prone to developing skin disorders. Some of the commonly occurring skin disorders in this body type are eczema, boils, psoriasis, and rashes. Taiyins also frequently complain that their hands and feet get cracked or chapped easily during the winter season. Being the greater Yin body type, Taiyins possess a great amount of Yin substance in their body. This Yin energy manifests as an inward, gathering tendency. This means that Taiyins tend to gather and hold energy inside, creating an accumulation of Yin substances in the body. These Yin substances include retained fluids, fatty tissues, mucus, and other unmetabolized pathological substances. Their accumulation results in a body that is more often than not on the obese side. Taiyins tend to have a large appetite, which exacerbates their condition, resulting in a general slowing of their physiological processes or metabolism. Because Taiyins have a large appetite and are not physically active, they can easily develop constipation. However, diarrhea constitutes a greater problem for this constitution than frequent constipation. Taiyins may also complain of pain in the eyes. This usually manifests as pain and itching of the eyes, or a general pulling sensation at the corners of the eyelids, which leaves them with a feeling of fatigue. Taiyins may easily catch colds and flu because of the weakness in their Lungs. They may also suffer from hay fever, sinusitis, and bronchitis. As far as mental or emotional signs of imbalance are concerned, Taiyins need to be cautious about excessive greed. This greed can cause heat conditions in their Liver and dryness in their Lungs, leading to Liver and Lung diseases. Since the spirit is easily disturbed whenever there is a buildup of heat in the body due to a stagnation of substance, Taiyins may easily develop fearful minds, palpitations, insomnia, and forgetfulness.

Serious imbalance

Illnesses do not manifest easily in younger Taiyins because their blood circulation is relatively active. However, when they reach middle age, chronic debilitating diseases develop more frequently in Taiyins than

in any other body type. This is due to the slowing down of their already slow metabolism. Examples of chronic debilitating diseases that Taiyins are prone to include liver disorders, such as hepatitis and cirrhosis, and circulatory and geriatric diseases, such as hypertension, stroke, heart disease, and diabetes. Weakness in their Lungs predisposes Taiyins to many diseases of the respiratory system as previously mentioned. One disorder that many Taiyins suffer from is acute and chronic asthma. Some other respiratory illnesses that befall Taiyins are emphysema, pneumonia, and pulmonary tuberculosis. Taiyins also tend to suffer from palpitations more frequently than other body types due to their weak circulatory and respiratory systems. When palpitations continue, combined with symptoms of a stagnant feeling in the intestines and absence of sweating, it indicates that a disease has developed. Taiyins usually do not respond to minor external stimuli. Thus, they look slow and tranquil. But when shocked with an intense stimulation, they may easily develop a nervous disorder such as neurasthenia, a condition in which a person suffers from anxiety, nervousness, irritability, and depression, together with unexplainable chronic fatigue and lassitude. A serious state of imbalance occurs when Taiyins develop diarrhea with a sensation of fullness in the mid-abdominal region. They may develop an uncomfortable feeling, as though a fog clogs their midsections up. Also, when Taiyins feel anxious, their bowel movements may fluctuate from diarrhea to constipation, with an uncomfortable sensation in the lower abdomen. This is similar to the irritable bowel syndrome in Western medicine, which is a disorder of the gastrointestinal tract marked by pain in the abdomen, constipation, or diarrhea, or alternating constipation and diarrhea. In Sasang Medicine, if this syndrome occurs after a period of absence of sweating, it is considered a sign of a more serious illness.

Common Conditions in Shaoyins

Poor appetite, Sinusitis, Chronic fatigue, Prolapse of stomach, Indigestion, Rhinorrhea, Cold hands and feet, Plum pit syndrome, Habitual abdominal pain, Melancholy, Cold body, Tonsillitis, Chronic diarrhea, Depression, Allergic rhinitis, Jaundice, Chronic dysentery

Healthy State

Shaoyins are in good health as long as they have no problems with digestion. If they fall ill, Shaoyins can recover readily when their appetite and digestion are functioning properly. When the appetite and digestion become weakened, Shaoyins immediately feel uncomfortable. Firm stools are also indicative of health in Shaoyins. Another sign of good health in Shaoyins is the absence of spontaneous sweating and sighing, and the ability to eat and drink cold foods and liquids. They are also in good health when their hands and feet do not get cold easily, and they are able to tolerate cold weather well.

Mild imbalance

Signs of imbalance for Shaoyins stand in direct contrast to disease symptoms in Shaoyangs. Shaoyin illnesses are considered to be caused by cold, whereas Shaoyang diseases mainly result from heat. Due to the lack of fire (Yang) energy and excess water (Yin) energy, Shaoyins tend to have cold hands, feet, and bodies, weak tolerance for cold weather, low energy, and frequent sighing. The coldness worsens with excessive sweating, such as from too much exercise. The body is falling out of balance when there is spontaneous sweating, which is sweating without exertion or with mild exertion. This imbalance stems from a constitutional weakness in their Yang energy; weakened Yang energy leads to spontaneous sweating. The greater the amount of sweat, the greater the weakness in Yang energy. This is in direct contrast to the Taiyins, who exhibit good health when there is plenty of sweating. Shaoyins should be cautious when they experience cold, fatigue, and excessive sweating, as their bodies are spinning out of balance. Many diseases develop as a result of Shaoyins' constitutionally weak Spleen and Stomach. People who constantly have stomach disorders throughout their lives are usually Shaoyins. Shaoyins suffer frequently from poor appetite and indigestion, which results in malnutrition and chronic fatigue. In this state, Shaoyins lack energy in their voice, tiring quickly after just a few minutes of talking. Many people with gloomy facial expressions due to indigestion and/or constant abdominal pain may be of the Shaoyin type. It is interesting to note that the majority of people who suffer from seasickness are Shaoyins. When Shaoyins overeat cold, raw foods, they readily get diarrhea. The same holds true for iced drinks, sodas, and cold alcoholic beverages, such as beer. The weakness in their digestive and immune systems due to deficient Yang energy makes Shaoyins susceptible to various allergies, especially hay fever, and sinus problems, such as acute and chronic sinusitis. Although Taiyins also have problems with allergies due to their weak Lungs, Shaoyins tend to have it worse. Because Shaoyins are strong in Yin but weak in Yang, they have a natural tendency towards stagnation, both with regard to their bodies and their minds. Mental stagnation makes them extremely narrow-minded and scrupulous, as well as chronically apprehensive and nervous. This mentality can easily lead to melancholy or depression in this constitution. Due to such emotional depression, Shaoyins are susceptible to what is called the "plum pit" syndrome. In this syndrome, a person feels as if the pit of a plum were stuck in his or her throat even though there is no actual presence of a mass. This is not considered a serious state of imbalance for Shaoyins.

Serious imbalance

Shaoyins who are in good health must be careful even if they only experience diarrhea two or three times a month. As this indicates a weakening of the digestive fire or Yang energy, it should not be taken lightly. When diarrhea occurs more than four to five times in one day or continues for three consecutive days, this is a serious state of imbalance. At the other end of the spectrum, three to four bowel movements with dry stool

in one day is also a cause for concern. When the diarrhea does not stop and the lower abdomen feels cold as ice, it is a symptom of major illness for Shaoyins. When the weakness of Yang energy worsens, there is a lack of energy to hold organs in proper places. This results in prolapsed organs. So for Shaoyins, compared to the other constitutions, there are more frequent occurrences of prolapsed organs of stomach, uterus, intestines, rectum, and so on. Though Taiyins have much more difficulty eliminating toxins from their bodies, Shaoyins, too, can have difficulty as well. Due to the lack of Yang energy, substances can stagnate, accumulate, and turn into stones. So Shaoyins can have trouble with developing gall and kidney stones. Shaoyins tend to have poor overall health. They frequently get minor ailments and illnesses, which never seem to disappear. As a result, Shaoyins often complain and worry about their constant state of ill health, and will pay frequent visits to the doctor. On the other hand, Shaoyins rarely develop serious illnesses, and they tend to possess longevity. One possible reason for this is that their prudent and meticulous nature allows them to be aware of their weaknesses and exercise caution regarding their health (not overeating or overexerting, for example). Another reason is that Shaoyins possess inherently strong Kidneys. The Kidneys are believed to be the foundation of health in Eastern medicine.

Food for Your Body Type

It is said that food is your best medicine. According to Sasang Medicine, a healthy, well-balanced diet can be as effective as medications or dietary supplements as a preventive measure against disease. Poor dietary habits, on the other hand, have been associated with many illnesses, such as stroke, diabetes, coronary heart disease, hypertension, and cancer. Sasang Medicine views food as an important means to balance disharmonies within your body. Every food possesses a distinctive energetic quality that either flows with or against your body type. Just as different machines require different fuels, so too do dietary needs vary from person to person. For example, some people benefit from the consumption of spicy foods, others do not. Thus, it is important that you match the substances that you ingest with your body type, whether they are foods, dietary supplements, or herbs. Otherwise, you will run inefficiently and perhaps even break down. Sasang Medicine assists you in this selection process by specifying the foods that are appropriate and inappropriate for your body type.

What Is a Balanced Diet?

There is no such thing as good or bad food. Foods that help one person may not necessarily be good for others. It follows that there is no standard, uniform diet for everyone at all times and for all situations. There are only specific diets, congruent with particular constitutions and levels of health at particular times. Of utmost importance is the practice of eating a well-balanced diet with proper emphasis on those foods appropriate to your particular constitution. To do this, you must remain flexible and open. Let your natural instincts be your guide. As most of us require some basic assistance, the following serves as a general guideline.

A balanced diet should:

- ☯ Be simple, yet comprehensive and holistic.
- ☯ Serve as the basic foundation to help you overcome physical, mental, emotional, and even spiritual imbalances.
- ☯ Help you maximize vitality so that you feel more energetic, balanced, in tune, lighter, and happier.
- ☯ Enhance and support your physical, mental, and spiritual disciplines.
- ☯ Clear the body of wastes and toxins and help to maintain proper and natural body weight.
- ☯ Help correct imbalances in your body type, strengthening what is weak, and normalizing what is excessively strong.
- ☯ Prevent and remedy diseases.
- ☯ Enhance both Eastern and Western medical treatments.

Following the direction of the Middle Path, you should avoid extremes in your diet, such as all-liquid diets, all-protein diets, brown-rice-only diets, and so forth. Over a period of time, these extreme methods can damage your body. It is also of paramount importance that you not make sudden, drastic changes in your diet. In addition, no matter how appropriate the foods you eat may be, you should never limit yourself to only a few foods. Whatever dietary regimen you choose to follow, never become overly attached to it or excessively contemplate it. Do not become a food fanatic, worrying about what to eat every moment of your life. Keep the following maxim in mind: "Eat to live; don't live to eat."

Questions to Ask Yourself When Selecting Foods

When you select foods, you should first consider your body type. Then ask yourself the following questions:

1. What type of food does my body generally crave? What type of food gives me the most satisfaction, physically and mentally? Why? For example, why would I crave burgers or ice cream?
2. What foods are most or least beneficial to my body type? How can I modify my dietary habits to enhance my constitution and my overall sense of well being?
3. After eating, carefully note how your body responds to those foods. Generally, if you eat certain foods and feel full, uncomfortable, dull, bloated, hyperactive, heavy, sleepy, etc., afterward, then those foods may not match your body type. Also, remember to check out the ingredients and the way that the food is prepared.

4. Last but most important, trust your body. Let your natural instinct be your guide rather than overly rationalizing about your dietary needs.

Diets for Your Body Type

By eating foods appropriate to our body type, we regulate and balance our internal organs. Those organs in a state of excess are suppressed, and those organs in a state of deficiency are strengthened. This creates an overall Yin-Yang balance within the body. In Sasang nutrition, the main area of concern is the Yin and Yang nature of various foods and its interaction with an individual's constitution. Simply stated, a Yang body type should consume Yin-type foods, and a Yin body type should consume Yang-type foods. For example, Shaoyins generally have a cold constitution, so they need warmer foods. Shaoyangs, on the other hand, have a hot constitution, so they require cooler foods. Sasang nutrition considers the taste and temperature of foods to be the most important factors to keep in mind when selecting an appropriate diet. Take, for example, beef, chicken, and pork. When analyzed quantitatively, chicken has the highest percentage of protein, then beef, and finally pork. In Sasang nutrition, the overall thermal natures of these meats are considered: chicken is considered to be the hottest, pork is the coldest, and beef is neutral to warm. Thus, chicken is best for Shaoyins, pork is best for Shaoyangs, and beef is best for Taiyins. Remember that these are not fixed rules. Try to gradually incorporate foods that match your body type into your daily dietary regimen. The more unbalanced or sick you are, the more attention you should pay to correcting your diet. As long as you keep a Middle Path approach to your diet, you will be fine.

Taiyangs - Appropriate foods

- ☯ Grains/legumes: buckwheat. "
- ☯ Meat/Poultry: none.
- ☯ Sea foods: shellfish (oyster, abalone, mussel, wreath shell), crabs, mackerel, sea cucumber, sea squirt, prussian carp, small octopus, octopus, squid.
- ☯ Vegetables: celery, pine needles, Chinese cabbage, cucumber, lettuce, burdock root.
- ☯ Fruits: grapes, wild grapes, persimmons, cherries, Chinese quince, pine pollen, kiwi.

Inappropriate foods

- ☯ Avoid or reduce hot and stimulating spices and foods such as red and black pepper, ginger (both fresh and dried), onion, cinnamon, garlic, fennel, green onion, chives, turmeric, mustard, etc. Also avoid all meats and poultry, greasy foods, honey, ginseng, hard liquor, and coffee.

General guidelines

- ☯ Taiyangs should avoid high-calorie, high fat, high-protein, or highly concentrated foods, such as protein powder supplements. Taiyangs have difficulty gathering, absorbing, and storing energy due to their weak Livers, so they are not able to properly extract and assimilate nutrients from these foods. Also, all of these foods can build up heat in the body that is detrimental to Taiyangs' health. They should also carefully limit alcohol intake because alcohol builds heat. Taiyangs have an urgent nature, and any foods that build heat can exacerbate this mental tendency.
- ☯ Taiyangs should avoid stimulating, greasy foods. Any excessive amount of meat or poultry, as well as fried, broiled, or grilled foods must be avoided. In addition, hot and spicy foods should be eliminated from the diet.
- ☯ In general, Taiyangs tend to have difficulty keeping foods down, again¹ due to weak Livers. Eating an excessive amount of meat will usually result in digestive upset, causing symptoms such as nausea or vomiting. The addition of alcohol to such meals only exacerbates the problem by making it even more difficult to swallow foods down or by causing an almost immediate, violent rejection of the meal. If this sort of eating pattern persists, then the Taiyang stomach will weaken, and emaciation may result.
- ☯ Energy in Taiyangs tends to move most rapidly in an upward direction. To counter this, Taiyangs need to eat foods that can help them to remain calm. They should favor foods that are bland or plain, and that can nourish the Liver and the Yin aspects of the body. Certain seafood, fruits, and green vegetables are especially well suited for Taiyangs.

Shaoyangs - Appropriate foods

- ☯ Grains/legumes: barley, aduki beans, mung beans, kidney beans. ?
- ☯ Meat/poultry: pork, duck, egg.
- ☯ Sea foods: oyster, sea cucumber, sea squirt, abalone, halibut, squid, small octopus, octopus, crab, crayfish, swellfish, mack-erel, mussel, soft-shelled turtle, snake fish, flatfish.
- ☯ Vegetables: Chinese cabbage, cucumber, lettuce, burdock root, eggplant, spinach, celery, hops.
- ☯ Fruits: musk melon, strawberries, raspberries, blackberries, blueberries, bananas, coconut, cantaloupe, pineapple, persimmon, avocados.
- ☯ Others: Ling Zhi mushroom, peppermint.

Inappropriate foods

- ☉ Avoid or reduce hot, stimulating spices and foods like red and black pepper, ginger (both fresh and dried), onion, cinnamon, garlic, fennel, green onion, turmeric, mustard, etc. Other inappropriate foods include chicken, turkey, lamb, honey, ginseng, hard liquor, wine, and coffee.

General guidelines

☉ Shaoyangs have a Yang (heat) constitution like Taiyangs, so foods that are hot and/or spicy such as chicken, lamb, and various spices are not recommended for them. Also, foods that have been treated by fire (heated or boiled) should be reduced. Most illnesses and health problems in Shaoyangs are caused by excessive heat that in turn causes Yin deficiency. Therefore, foods that are cool, cold, or bland, or that nourish the Yin are especially good for them. Fruits and leafy or stalk/stem vegetables should be eaten in large quantities. Fish and shellfish are also beneficial.

☉ Because Shaoyangs have a strong digestive "fire" or metabolism; they usually have no problems with appetite or digestion. They are able to eat a large quantity and a wide variety of foods without gaining much weight. However, although their digestive system is continually hyperactive, their eliminating function is weak, causing them to become easily constipated. Consuming fiber-rich, cooling vegetables and fruits, and reducing fried and spicy foods will alleviate and improve this condition.

☉ Unlike Taiyangs, who cannot tolerate greasy foods, Shaoyangs can ingest greasy foods without much difficulty. However, since oils tend to build up heat in the body, moderation is essential.

£> Because most problems in Shaoyangs stem from heat or fire, they should avoid honey, coffee, and other stimulants. Coffee can easily excite Shaoyangs, making them nervous. They may also experience palpitations, insomnia, acid indigestion, or a "high" feeling, as if intoxicated.

C> When mentally stressed, Shaoyangs easily become flushed and restless, experiencing such symptoms as chest congestion and insomnia. At such times, eating something cool and nourishing to aid the Yin aspect of the body, like bananas or strawberries, will help to calm them down. Also, peppermint, green, or cassia-seed teas are great for soothing the agitated nerves of Shaoyangs (see Chapter 8).

- ☉ ☉ Hot, spicy, stimulating foods can easily cause acid indigestion, and, at times, diarrhea (instead of the usual constipation) in the Shaoyang constitution. Although young, healthy Shaoyangs are able to eat hot, spicy foods, such as mustard, chili peppers, or hot sauces without much difficulty, older Shaoyangs should reduce or avoid them.

Taiyins - Appropriate foods

£> Grains/legumes: wheat, brown rice, oats, soybeans, tofu, millet, Job's tears, lentils, beans, peas, peanuts.

☉ Meat/poultry/dairy: beef, butter, cheese, yogurt, and cow's milk. If you are vegetarian, you can omit all the food in this group.

£> Sea foods: agar-agar, algae, brown seaweed, carp, cod, eel, fish liver oil, kelp, laver, salmon, sea hair-tail, spawn of a pollack, tuna, other sea weeds and marine products.

C> Vegetables: alfalfa sprouts, asparagus, bamboo shoots, bean sprouts, bracken, broad bellflower, broccoli, carrots, cauliflower, dandelion, lotus root, mushrooms (all types except Ling Zhi), pumpkin, radish, squash, sweet potatoes, taro, tomatoes, turnips, yams. , :

☉ Fruits/nuts: almonds, apricots, cantaloupes, chestnuts, ginkgo nuts, honeydew melons, mangoes, papayas, pears, pine nuts, pistachios, plums, umeboshi salt plums, walnuts, watermelon. All types of nuts are good for Taiyins.

Inappropriate foods

☉ Foods or supplements that build excessive heat, such as chicken or chicken soup, mutton, ginseng, or honey, should be avoided, as they can dry up essential fluids and ignite the stagnant substances within Taiyins. Pork is also not recommended.

General guidelines

☉ Taiyins are born with a strong digestive system. They can eat just about anything without much difficulty. They are also able to absorb and detoxify a variety of harmful substances, due to the strength of their digestive system. Unfortunately, these abilities often cause Taiyins to grow overconfident, leading to dietary abuses. They have increased affinity for alcoholic beverages, coffee, and cigarettes. The consequences of these abuses may not be immediately apparent, but they begin to take their toll as Taiyins grow older and their bodies weaken.

- ☉ Because their cast-iron digestive system allows them to enjoy both wide varieties and large quantities of food, many Taiyins easily become overweight. When under stress, Taiyins eat constantly, without experiencing the feeling of fullness common in the other constitutions. It is not uncommon for a Taiyin to gain several pounds a day. Being overweight can easily lead to fatigue because Taiyins do not have enough energy to properly sustain themselves. As digestion requires even more energy, having a meal can cause even more fatigue. Taiyins tend to rest by lying down after meals, a position that promotes further weight gain. To begin to lose weight, Taiyins should restrict their intake of processed sugar and rich, salty foods. An excessive intake of salt, of course, can easily lead to fluid retention in Taiyins. Whether consuming foods or herbal supplements, Taiyins should always follow a two-pronged, somewhat paradoxical approach. This involves eating foods to help eliminate dampness, excess accumulation of "improper water," while simultaneously consuming

foods that help to moisten the body, especially the Lungs. In actuality, there are two kinds of water. Turbid or unclear water (dampness) must be eliminated from the body because it cannot be metabolized and used for physiological functioning; pure or clear water, on the other hand, is needed by the body to moisten tissues and body organs, especially the constitutionally weak Lungs of the Taiyin. Taiyins should also try to improve their overall circulation and watch out for obesity. These are the key elements by which Taiyins can maintain health in daily life. For Taiyins, it is best not to eat foods that are extremely cold or extremely hot. Because Taiyins tend to have sluggish Qi and blood circulation, it is important that they consume foods that spread the energy throughout the body and promote sweating. Foods that help to promote bowel movement and urination are also a must for Taiyins. Due to their weak circulatory system, Taiyins tend to suffer from hypertension, stroke, heart attacks, and edema more than any other constitution. Therefore, foods that are known to cause these disorders should be avoided. Root vegetables are good for Taiyins, and radishes are one of the best root vegetables that may be ingested in large amounts. Radishes will help to tone up the Taiyins' digestive and respiratory systems, and can also rid the body of excessive phlegm and body weight. For Taiyins, eating radishes frequently can help them to avoid the common cold, flu, and other respiratory infections. For palpitations and/or a stuffy feeling in the chest, Taiyins should try eating lotus root or taking powdered lotus seed as a tea, as they can nourish their mind and help calm them down. Taiyins tend to have weak respiratory systems, but by eating fruits like pears, plums, and apricots, and nuts such as ginkgo and walnut, they can strengthen these deficiencies. Although it is not used as a food here in the United States, broad bellflower or balloon flower (*platycodon*) root is one of the best foods for strengthening the weak lungs of Taiyins. In Korea, it is frequently used as a vegetable side dish. You can purchase broad bell-flower at a local Asian market or herb shop, and eat it steamed.

- ☯️ Ⓜ️ All varieties of nuts are good for Taiyins. It would seem at first glance that Taiyins should avoid nuts since they are high in calories and oily in nature. In reality, however, they are actually high in protein and contain essential fatty acids (unsaturated fatty acids) that are missing in meat and dairy products. Nuts will actually help Taiyins with the dispersing of energy and moistening of dryness.
- ☯️ Ⓞ️ Although Taiyins enjoy eating a variety of meats, the best for them is beef. Its sweet taste and neutral to warm thermal nature can strengthen their energy and blood, while mitigating the dryness that occurs inside the body, especially in the Lungs. Nevertheless, the ingestion of beef should be balanced with foods from other groups and not be the sole basis of their diet.
- ☯️ Ⓞ️ Other foods that are excellent for Taiyins are marine products—fish, seafood, and sea vegetables.

Shaoyins - Appropriate foods

- ☯️ Grains: glutinous rice, rice, hulled millet, glutinous millet.
- ☯️ Meat/poultry/dairy: chicken, turkey, mutton, goat's milk.
- ☯️ Sea foods: Alaskan pollack, catfish, cod, eel, red snapper, yellow corvina, sea hair-tail, anchovy, croaker, loach, tuna.
- ☯️ Vegetables: potatoes, cabbage, crown daisy, carrots, onion, garlic, ginger, leek, scallion, red pepper, green pepper, black pepper, mustard, tomatoes.
- ☯️ Fruits: apples, oranges, Mandarin oranges, tangerines, lemons, peaches, dates, mangoes, nectarines, pomegranates, hawthorn berry.
- ☯️ Others: honey, ketchup, royal jelly, bee pollen, ginseng, cocoa.

Inappropriate foods

- ☯️ Shaoyins should reduce or avoid foods that are either cold or damp-producing. Aduki beans, bananas, barley, beer, buck-wheat, chestnut, Chinese cabbage, cold milk, green beans, ice cream, musk melon, pear, persimmons, pork, squid, walnut, watermelon, and wheat products, especially noodles, all fall under these categories.

General guidelines

Shaoyins have a highly developed sense of taste, and with good reason. Of the four constitutions, they have one of the weakest digestive systems. Thus, it is important that they eat their foods slowly and selectively. If they obey their bodily cravings, they tend to instinctively know what types of foods are good for them. They usually remember any foods that they disliked or that may have given them problems, such as an upset stomach or diarrhea. As a general rule, they should avoid eating foods that are either cold in temperature or difficult to digest, such as pork, wheat products, unripe fruits, or cold milk. They should also restrict the quantity and variety of food that they eat in one sitting.

- ☯️ Ⓞ️ It is absolutely imperative that Shaoyins remain calm during meal times. Emotional excitation of any kind can easily upset their entire digestive system.

Due to their weak digestive system and generally cold body, cold foods and drinks such as raw salads, cold sandwiches, ice cream, yogurt, sodas, or beer will easily cause diarrhea and abdominal pain in Shaoyins. Cold fruits, especially those common in the summertime, such as watermelons and

cantaloupes, will create similar problems. Cold foods require a greater expenditure of calories (heat) in order to raise them to body temperature, where digestion may occur. Thus, it is best for Shaoyins to eat well-cooked, soft foods that are easily digested. Also, it is a good idea for them to sip warm water with meals rather than drinking ice water or cold beverages of any kind. Hot, hearty soups are better than cold, raw salads for them.

- ☯ Shaoyins must be especially careful about drinking cold beverages and foods in the summertime. In hot weather, the external part of the body becomes much warmer, while the inside becomes much colder. This occurs in order to balance the overall temperature of the body.
- ☯ Shaoyins, who are already internally cold by nature, will suffer from digestive disturbances if they ingest cold drinks or foods in hot weather. Foods that are cool or cold in nature may be cooked, stir fried, roasted, baked, steamed, sauteed, etc. in order to heat them up and assist the digestive processes of Shaoyins. Fruits, meanwhile, should be cooked or dried and eaten in moderate amounts. Consumption of cold fruits like bananas, persimmons, and kiwis should definitely be limited.
- ☯ The majority of available spices and flavorings are excellent for Shaoyins because they help to stimulate digestive juices, facilitate digestion, and warm up the body. One of the most important spices for Shaoyins is ginger, which can be used raw or dried. Ginger not only facilitates digestion, but also warms up the entire body. Cinnamon is another spice that may be used frequently by Shaoyins, along with fennel, nutmeg, cardamom, and black peppers. One word of caution is necessary, however: Shaoyins should not overindulge in the usage of spices, as anything in excess will overstimulate their delicate digestive system, resulting in diarrhea, foul-smelling stools, and/or abdominal pain.

Teas

Many people drink tea for its taste. Some people prefer sweet teas, some prefer bitter teas, and some prefer a more savory taste. Whatever your preference may be, it is best that you follow it. Through this preference, your body is letting you know what it needs to maintain, regulate, and heal itself. You should, however, couple your basic instincts with an understanding of the action the tea will have on your health because you should drink tea in accordance with your body type. Sasang Medicine traditionally integrates teas into its treatment regimens. As tea is such a common and accessible drink around the world, it is ideal as a medium for the promotion of balance, health, and longevity. Many of the teas mentioned in this chapter may be found at your local supermarket or health food store. Others need to be purchased at an Asian market or herb shop. There are several ways to prepare tea. The simplest way involves placing the herb in a cup, filling the cup with hot water, and allowing it to steep for 10 to 20 minutes. The same herb may be reused one to two more times. A stronger tea may be prepared by adding roots, fruits, or seeds (with dosages indicated in this chapter) to one and a half cups of water, then boiling the water down to one cup. Start with the minimum indicated dosage, increasing gradually according to your taste and condition. Drink two to three cups of this tea per day, or as recommended by your physician or herbal practitioner.

Taiyin

Teas for Taiyins: Job's tears (coix seed) Kudzu (pueraria root) Schizandra fruit

Job's tears or coix seed - This seed has a sweet, bland taste and a cool temperature. It is an excellent herb for removing excessive water in Taiyins, and can help to treat edema, ascites, or difficult urination. It is also effective for strengthening the digestive system and eliminating food stagnation. It can also strengthen the Lungs, which tend to be weak in Taiyins. As a general tonic, it greatly aids in the recovery from fatigue. Specific uses for this herb include treatment of such conditions as beriberi, diarrhea, neuralgia, rheumatic arthritis, and diabetes. It is also effective for tinea of the foot and abscesses in the lungs or intestines. When taken for a long time, it has a beautifying effect, and can reduce freckles, liver spots, and pimples. Dosage: 5 to 15 grams.

Kudzu or pueraria root: This herb has a sweet, pungent taste and a cool temperature. It is commonly used in the treatment of colds and flu. It is excellent for hangovers, headaches, and stiffness and pain in the neck and shoulders. It is also very good for building up essential fluids, thus, it is appropriate for Taiyins, who tend toward internal dryness, especially in their Lungs. This herb can also induce sweating, important for maintaining health and balance in Taiyins. Kudzu can also effectively treat the constipation that many Taiyins suffer from. Kudzu tea is used in the treatment of diabetes, hypertension, heart disease, and measles, among other things. Dosage: 10 to 20 grams.

Schizandra fruit: This herb contains all five flavors, as its Chinese name, Wu Wei Zi ("a seed with five flavors"), implies. Its main flavor is sour, and it has a warm temperature. Schizandra increases energy and vitality and helps to stop excessive sweating and seminal emission. In addition, Schizandra contains substances that stimulate the brain waves, ridding the mind of sleepiness and memory loss, especially when due to excess exertion. It also strengthens weakened eyesight, and is an excellent herb for people who work late into the night, or for students studying late for their exams. According to Sasang Medicine, this herb targets the Lungs (which are constitutionally weak in Taiyin types), strengthening and moistening them. Another beneficial effect for Taiyins is schizandra's spirit-calming effect. On the whole, schizandra is used for a variety of symptoms and diseases, including cough, asthma, thirst, excessive sweating, palpitation, insomnia, dream-disturbed sleep, chronic diarrhea, diabetes, neurasthenia, forgetfulness, and summer heat.

Dosage: 5 to 15 grams. For Taiyins, there is another type of Shen herb (ginseng in Chinese is called Ren Shen) that does not belong to the ginseng family. It is called Sha Shen (Dud Duk in Korean), or glenia root, and is commonly eaten in Korea as a vegetable side dish. It is a Yin tonic that strengthens and harmonizes the Lungs, benefits the Stomach, and produces fluids. It is commonly used for dry or chronic cough, and for convalescence, especially after a fever-producing disease. Glenia root is most appropriate for Taiyins because it strengthens their weak Lungs without drying up the interior of the body. Remember that Taiyins easily experience dryness in the interior of the body even though they retain excessive water. For Taiyangs, no variety of ginseng is satisfactory. The following chart lists the various types of ginseng commonly used, as well as the herbs that are similar to them in name or in actions, and the type of constitution they are appropriate for.

Exercise, Meditation, and Qi Gong

The journey toward optimal health requires more than looking at a map. We must walk the walk. In other words, we must actualize ourselves and our journey through real physical motion. It is not enough for us to maintain a healthy diet or drink herbal teas as though we were plants, needing only a few basics to grow. On the contrary, movement is one of the most important tools in balancing our Yin-Yang energies. Exercise is vital, because we are dynamic creatures. We need to move because we were made to move. If we do not, then we not only deny ourselves the benefit and pleasure of movement, but we actually encourage our own stagnation, decay, and destruction. An old adage clearly expresses this idea: "A used door never squeaks and running water never goes stale." If we do not use our bodies through exercise, then we are asking for time and disease to have their way with us. Just as important as the fitness of our bodies is the fitness of our minds and spirits. Thus, the exercises we perform should not only balance out our bodies, but our minds and spirits as well. Meditation and breath control are designed to develop balance between our bodies and minds, and facilitate the cultivation of spirit. Qi Gong (a system of energy cultivation exercises) combines basic movements with breath control. In this chapter, we will discuss these varied forms of exercise. We begin with general comments concerning physical exercise. Then, we discuss the merits of Qi Gong and meditation (both sitting and standing). The final section provides specific advice for each constitution concerning exercise, including a couple of appropriate Qi Gong exercises. These Qi Gong exercises were adapted from the popular "Eight Brocade Exercises," the introductory series of movements used in most Qi Gong schools. Please remember that the basic objective of this book is the realization of balance of the Middle Path. Although a given body type may be naturally skilled in certain sports, these will either not be addressed, or addressed incidentally. Instead, emphasis will be given to exercises that address a given constitution's weaknesses and deficiencies, so that individuals may realize well-rounded health.

Physical Exercise-General Comments

Yang types are more dynamic, urgent, active, and restless. They need to slow down a little. Calming and relaxing exercises, like Qi Gong, Tai Chi, and Yoga are ideal for them. The still postures (both sitting and standing) used in meditation and Qi Gong are excellent for them. Yin types, on the other hand, are more passive, calm, lazy, and inactive. Thus, their exercises should be more dynamic. Between the two Yin types, Taiyins need more intense, heavy, and prolonged physical training, so as to burn off calories and fats and get their metabolism going. They must incorporate a lot of aerobic exercises into their exercise regimen in order to strengthen their weak hearts and lungs. Shaoyins, on the other hand, need to do milder exercises for shorter periods of time, so as not to sweat excessively and damage their frail Yang energy. Whether you are of a Yin or Yang body type, you need to perform exercises for your entire body. However, as Yin types have less energy going to the upper body, they must focus on doing exercises that develop muscular strength and endurance in the upper body. The opposite is true for Yang types, who need to perform more exercises for their lower bodies.

Breathing Exercises

Don't forget to breathe! Although breathing goes on without our knowing it, our level of relaxation and awareness can determine its quality. The practice of being aware of the breath is therefore vital. Imagine how much gas exchange is lost when we go through just one day breathing shallowly or quickly. Yet many people do just that, day in and day out! Because breathing is so important (and so neglected), we will discuss it in some detail. ..

Sitting postures

- 1. Sit on a firm chair close to the edge of the seat (Fig.9.1). This will help to keep your spine aligned. The angle between the torso and legs should be 90 degrees. The bend at the knees should also be 90 degrees. You may also sit on the floor with your legs crossed (as in the lotus position, Fig. 9.3), or kneel with your knees slightly open (approximately two to three fist widths, Fig. 9.4). The important thing is that you keep your posture (your spine) as straight as possible. Keep yourself relaxed; it's important that you not be stiff.*
- 2. Your knees and feet should be two fist widths apart. Toes should point either straight ahead or slightly inward to "lock in" the Qi (Fig. 9.2).*
- 3. Place your hands on your knees. Other hand positions may also be used. One popular method involves crossing your hands with the thumbs interlocked, and placing your hands at the Dan Tian, or Cinnabar Field.*

This is the main energy center of the body, and is the area located approximately two to three inches below the navel (Fig. 9.5).

4. Relax your elbows and shoulders completely.

5. Align your ears and shoulders, and your nose and navel.

6. Tuck your chin in and imagine that there is a string attached to the top of your head that is pulling your body straight up toward the ceiling.

7. Close your eyes halfway and look either at the tip of your nose or one yard in front of you. Do not cross your eyes or excessively strain them.

8. Touch the tip of your tongue to the roof of your mouth.

9. Try to concentrate on the Dan Tian, the area where it is believed that your mind and body meet. It is the center of your being and the source of your strength, both mental and physical.

Standing posture

1. Stand naturally with your feet slightly wider than shoulder width apart (Fig. 9.6). Keep your toes pointing straight ahead. Keep your knees slightly bent, aligned with your toes to the point where you can just see your big toe. If you have difficulties bending this much then straighten your legs a little more (but the knees must stay bent). Keep your back straight, as in the sitting meditation. This is the horse stance, used extensively in Qi Gong and many forms of martial arts, including Tai Chi. The horse stance can be twice as wide as the shoulder width.

2. Your arms are in front of your chest, bent slightly at the elbows at about two-thirds of the full arm's length. Imagine that you are hugging a tree or a large beach ball (Fig. 9.7). Fingers are loosely held and elbows are slightly bent. Arms and shoulders should be completely relaxed. After a few minutes in this position, you should be able to feel tingling and/or heat sensations in your hands. This is the sensation of Qi being activated.

3. The position of your head, tongue, and chin are the same as in the sitting meditation. Try to ground yourself, feeling your soles pressing deep down into the floor. Concentrate on your Dan Tian. Instead of looking at the tip of your nose or on the ground, look straight ahead, but do not focus your eyes on anything. Simply maintain a relaxed gaze.

4. Practice the following method of breath control in either the sitting or standing meditation posture.

Breath control

By regulating the depth and speed of the breath, one increases the efficiency of the breathing process. Oxygen intake is increased, providing more energy to power the body's vital processes. The benefits of proper breathing are not limited to metabolic functions, however. Through proper breath control, you can control your Qi and your mind. As the breath and Qi are tied to the spirit, when you regulate your breath, you are actually manifesting your true Self. If breath is likened to a thread, then the Self is a tapestry. The manner and speed with which you breathe determines how well your tapestry is woven. Generally speaking, the state of your breathing reflects the state of your mind. If you breathe fast and shallow, for example, then your thoughts tend to be fast and shallow. Breathe deep and slow, and your mind will become profound and gentle. Notice any thoughts that appear in your mind, and then release them and allow them to flow, just as you would observe a drifting cloud in the sky. Once they have passed, gently refocus your mind on proper posture and breathing. You may also visualize the breath as a stream of light flowing in and out through the body, cleansing and purifying everything in its path. First take two or three deep breaths, exhaling fully and forcefully through the mouth to eliminate any stale air trapped in your lungs. Then slowly breathe in while expanding your lower abdomen to the count of four. Then slowly breathe out while contracting your lower abdomen to a count of four. Focus on breathing rhythmically. Try not to move your chest (it will move slightly); instead, only your lower abdomen should move. Inhalation must be done through the nose; exhalation can be done either through the nose or the mouth. This is to ensure that Qi is properly extracted from the air. You may drop the tongue from the upper palate while exhaling. Once you become comfortable with the inhalation and exhalation, try to add a pause between each breath. To summarize: inhale to a count of four, then pause for a count of two; exhale to a count of four, and then pause again for a count of two. As you become more proficient with this breathing exercise, you can increase the length of time of inhalation and exhalation and the pauses between them. You may also try to vary the rhythm. Many ratios of rhythms or cycles exist, such as 4:16:8:4 (inhalation; pause; exhalation; pause) or 4:7:8 (inhalation; pause; exhalation). The most important thing is to try not to hold the breath forcibly, because this can put excessive strain on the body. People with hypertension must be especially careful about holding their breath after inhalation, as blood can forcibly rush upward to the head. This is the reason for keeping the retention short at the beginning. At no time should you hold your breath more than necessary—the internal pressure buildup can be dangerous. Perform this simple breathing exercise for three to five minutes twice a day, in the morning after you wake up and in the evening before you go to bed. You can also practice this exercise at any time during the day (except immediately after meals). Though simple, if practiced regularly and conscientiously, this exercise can greatly benefit the health of your mind and body.

Meditation

Meditation confers several benefits. Physical benefits are well known and well documented, especially regarding regulation of heart rate and blood pressure. Psychologically and spiritually, meditation helps us to

deepen our awareness of the universe within us and around us, and to expand our consciousness. Simultaneously, it helps us to focus our awareness upon the ever-fleeting, ever-returning point that we call the present moment. In short, meditation balances body and mind, and promotes health and longevity. Thus, all constitutional types should meditate on a daily basis. There are many techniques of meditation, including guided imagery, chanting, or "just sitting." I will briefly discuss three simple types of meditation here. One type involves the use of a mantra (a word or sound) repeated silently. Another involves counting your breaths. The last type of meditation involves focusing awareness on certain points on the body. After you finish the breathing exercises mentioned above (which are themselves forms of meditation), practice meditating in the sitting position. Repeat words or sounds that either have meaning (such as tranquil-ity, peace, or serenity), or do not (like the word one). Words with religious connotations are fine. Experiment with several words, sounds or phrases until you find one that is comfortable for you. As an example, you can repeat the word "calm" as you inhale and "relax" as you exhale. When you exhale, try to put a slight smile on your face. Repeat this process for a specific amount of time (in the beginning, try for three to five minutes). Gradually increase the time to 20 or 30 minutes twice a day. Counting the breath is another meditation method used frequently in Zen Buddhism to help beginners to yoke their restless minds. When you exhale, count your breath, starting from one. When you have reached the count of 10, count back down to one again. Repeat, going from one to 10, and from 10 to one, until your allotted time is up. If you get distracted by your thoughts or emotions, and lose track of what number you were on, just go back to one and start over. Don't get caught up in your feelings of frustration or anger if you find yourself repeatedly losing your count; consider your feelings to be another distraction, and restart your count. Although it may seem like a boring and pointless exercise, it is effective in training you to focus your mind and remain aware of the present moment. The last meditation technique that I would like to mention involves focusing on specific acupuncture points. The first point is called the Dan Tian, as previously mentioned, which is located within your lower abdomen, just below the navel (Fig. 9.5). The other point, called Kidney 1 (K-1), is located on the soles of the feet, about one-third of the distance from the base of the second toe to the heel (Fig. 9.8). There is a groove there that you can easily feel when you flex your toes. Every time you inhale, focus your awareness on your Dan Tian, and every time that you exhale, focus your awareness on the points on the soles of your feet. As with the other meditation techniques, you should repeat this for a set amount of time.

Exercise and Qi Gong for Every Body Type

This section provides specific advice for each of the four body types. Build your exercise regimen around the general guidelines, and perform the Qi Gong exercises for your body type, and you will be on the path towards health and balance. Before you begin practicing the Qi Gong exercises, you should keep a few principles in mind:

- © It is important that you practice these exercises at least once a day, preferably in the morning, right after you wake up. Don't practice right after or right before eating.
- © Take off all jewelry, eyeglasses, watches, and so on, and wear loose, comfortable clothing to free up the flow of energy. Loosen your body by performing some gentle stretches if you like.
- © Avoid listening to loud music or watching TV as you practice. It is important that you not be distracted when doing Qi Gong. Be mindful, paying particular attention to your breathing and posture. Remember to keep the tongue at the roof of your mouth throughout the exercise.
- © Maintain a relaxed attitude; don't exert unnecessary force. Keep your breath and your movements slow, smooth, and soft, and your mind calm and quiet.
- © Try to practice outdoors if you can, in close proximity to nature. The ocean, a mountain, or a park with many trees are ideal locales. If you must practice indoors, make sure the room is well ventilated.
- © After completing any exercise, it is ideal to rub your palms together, and "wash" your face with the warmth you generate in them. Then, relax in either the sitting or standing position for a few minutes.
- © Most of the Qi Gong exercises begin in Ready Stance (also known as the beginning position), depicted in figure 9.9. In this stance, you stand naturally, with your feet shoulder width apart (toes pointing straight ahead), and with your arms hanging naturally at your sides. The knees are bent slightly. Look straight ahead. As in the sitting and standing meditation exercises, keep a straight posture, and focus on your Dan Tian.

General guidelines for Taiyangs

- © Exercise the lower body. Taiyangs should concentrate on lower body exercises (as much as their leg strength permits). Walking, jogging, cycling, stair stepping, hiking, skiing, and aerobic exercises involving the lower body are all beneficial. Controlled weight training exercises and calisthenics for the lower body are also good for encouraging development of Taiyangs' weak legs. Squats, leg presses, calf raises, leg extensions, and hamstring curls should be emphasized during a weight training session. Whatever you do, you should try to exercise your lower body for at least 20 to 30 minutes four to five times a week.
- © Exercises that combine soft and gentle movements with regulated breathing, such as Tai Chi, Qi Gong, or Yoga, are also well suited to Taiyangs. These Yin-type exercises develop softness, foster inner serenity, and promote flexibility (qualities that Taiyangs need).
- © Maintain a good posture. By doing so, Taiyangs will benefit their weak lower backs.
- © Try to limit exercises that hang your body upside down for long periods of time, as in the Yoga headstand or shoulder stand posture.

© Remember: The key to Taiyang health is to slow down and keep still. One of the best ways to achieve this is to practice holding the standing meditation position described above for a few minutes each day (for at least five minutes).

Qi Gong exercise 1: Toe Raise

1. Start off in the beginning stance with your arms at your side (Fig. 9.10). Slowly rise up on your toes as high as you can, then pause for a count of two (Fig. 9.11).
2. Then come down as gently and slowly as you can back to beginning position.

Breathing: Inhale as you rise up and exhale as you sink down. Perform 10 repetitions of this exercise.

General Benefits: This exercise is good for relaxing physical and mental tension. It smooths the circulation of Qi and blood throughout the body, especially to the legs. It can also help people balance and center their bodies and minds. This exercise benefits the spine and also builds bone marrow, which Taiyangs lack when they are seriously unbalanced.

The calming, relaxing, and centering effect induced by this exercise can be of tremendous benefit to Taiyangs. Remember that Taiyangs have the most amount of energy rising up in their bodies. Because the focus of this exercise is in the lowest part of the body, it can counter and regulate that ascending energy.

Qi Gong exercise 2: Waist and Head Turn

1. Place your hands on your waist and open your legs wide to assume a horse stance (Fig. 9.12). Turn your head and torso slowly to the left. First turn your body from the waist as far as it will go, and then turn your head as far as it will go (Fig. 9.13). Hold this position for a count of two.
2. Return your body back to the center slowly. Repeat on the other side. *Breathing:* Inhale as you turn to either side and exhale as you return to the center.
3. Perform 10 repetitions of this exercise to both sides.

General Benefits: This exercise stimulates blood circulation to the head and neck, thereby reducing tension in those areas while strengthening the waist region. It basically helps to clear the sensory organs (especially the eyes) and the whole head, and revitalizes the entire nervous system. The turning of the waist is said to regulate and strengthen the Liver. As this exercise focuses on the Liver, and helps to bring energy down from the head and neck, it is excellent for Taiyangs.

General guidelines for Shaoyangs

Shaoyangs should concentrate on movements that exercise the lower back, especially those involving twisting and bending. Such movements help to strengthen both the lower back and the Kidneys. Other exercises beneficial for Shaoyangs include walking, running, cycling, stair stepping, hiking, cross-country skiing, and aerobics. Exercises that take place either in cold outdoor weather (skiing, snowboarding) or in water (swimming, scuba diving, snorkeling, water skiing) are also excellent for this hot constitution.

© Like Taiyangs, Shaoyangs should engage in soft, quiet, gentle movement exercises like Tai Chi, Qi Gong, and Yoga. This will help to calm their excessive Yang energy, and nourish their deficient Yin energy.

© Shaoyangs may show their natural abilities and skills in competitive athletics. However, they have a tendency to get too emotionally involved in such sports. If any sport causes you to become overly angry and emotional, try to reduce participation, or eliminate it altogether in favor of another sport.

© Shaoyangs should relax the tension in their chest and shoulders, and correct their manner of walking by slowing their pace.

© Practice kneeling for 10 minutes a day. Kneeling is an excellent way to bring energy down to your center and strengthen your knees.

© Practice the horse stance. It is tremendously effective in strengthening the Kidneys as well as descending the energy to the lower part of the body.

© To help with your concentration, practice archery, bowling, and billiards. These exercises will enhance your ability to focus and develop your patience. The sport of fishing is also good for building patience. As with Taiyangs, limit any exercises that suspend your body for long periods of time (such as the Yoga headstand or shoulder stand posture). When weight training, concentrate on exercises that strengthen the lower body, such as squats, leg presses, calf raises, leg extensions, and hamstring curls.

Qi Gong exercise 1: Whole Body Twist

1. Place your hands on your waist and open your legs wide to assume a horse stance (Fig. 9.14). Slowly bend and rotate your upper body toward the left (Fig. 9.15), continue to rotate your body to the right side, and then come back to the center. Make a large scooping motion with your upper body, leading with your head around to the left and returning (counterclockwise) back to the starting position.
2. Repeat to the right in a clockwise motion. Throughout this exercise, it is important to concentrate on the soles of your feet. *Breathing:* Exhale as you bend and rotate your upper body to each side and inhale as you lift the upper body back to the beginning position. Perform 10 repetitions of this exercise on each side.

General Benefits: This exercise is said to eliminate excess physical or mental strain on the nervous system, which does not improve with rest. Thus, it is excellent for relaxing the whole body. This exercise can also lower blood pressure. The main focus of this exercise is to bring energy down to the lower back and legs. Shaoyangs have "hot" bodies. Their energy is centered in the upper body (chest region). This exercise

brings that heat energy down, while calming irritability and restlessness. It also strengthens the lower back and legs, regions where Shaoyangs tend to be weak.

Qi Gong exercise 2: Bending and Holding Feet

1. Start from the beginning position. First bring both hands to your lower back with your thumb in front and fingers supporting your low back (Fig. 9.16). Bend backwards slowly as far as you can. Do not overstrain. Then slowly bend forward and down, while the palms of your hands rub the buttocks and the back of the legs down to the heels. Let your head hang between your two legs and rotate both palms so that your hands grasp your toes (Fig. 9.17). If you cannot reach your toes, just go as far as you can with your hands on the back of your legs. Hold this position for a count of two.
2. Now rub the inner legs as you straighten upward back to the beginning position. When both hands reach the lower abdomen, slide them to the small of your back and repeat the exercise.

Breathing: Exhale bending forward and inhale straightening upward and bending back. Perform 10 repetitions of this exercise.

General Benefits: This exercise targets the Kidneys and waist. It will strengthen the muscles in the back and waist, the region said to be under the domain of the Kidneys in Eastern medicine. Deficient Kidneys causes weakness and chronic soreness or pain of the lower back. A word of caution: elderly and weak persons should be careful and gradually work their way into a fully bent position. Those who suffer from hypertension or arteriosclerosis should be careful not to lower their heads too much during this exercise.

General guidelines for Taiyins

© Exercise regularly. It is absolutely important for Taiyins to incorporate sufficient amounts of exercise (at least to the extent that they sweat profusely) into their daily routines. Whenever Taiyins feel tired or heavy, they should do some form of exercise. Taking a brisk walk, riding a stationary bike, running on a treadmill, swimming, or doing mild aerobic exercises are all fine. Whatever form of exercise is adopted, it is important that the breathing deepens and the circulation gets going as a result. If Taiyins cannot exercise, then they should at least go to a sauna to sweat.

© Get plenty of fresh air. Although everyone needs to get as much fresh air as possible, Taiyins in particular need it to balance out their constitutional Lung weakness. Waking up early and exercising outdoors in the fresh air, especially near trees or the ocean, will be of tremendous benefit to them. Tai Chi or Qi Gong exercises in particular are good for strengthening their Lungs. Outdoor sports such as fishing, golf, or hiking can also be helpful.

© Of the four body types, Taiyins respond best to heavy, intense, prolonged physical exercises. The reason for this is that Taiyins have a lot of energy in reserve and only high, extended levels of exertion can release this energy. A moderate amount of physical exercise is also the best remedy for Taiyins' fatigue, stress, fear, and depression. To this end, exercises such as calisthenics and weight training are ideal. Many Taiyins are overweight, and this type of exercise regimen will also help them to lose weight. Be sure to warm up and cool down properly to prevent injury.

© Other types of physical exercises that Taiyins can participate in with great benefit are racquet sports such as badminton, racquetball, squash, ping-pong, and tennis. Taiyins should try to keep their necks in straight, comfortable alignment with the rest of their bodies. They should also try to remove all the tension from their abdomens.

© Yoga positions that suspend a person in an upside-down position for a short period of time (such as shoulder stands, plows, and headstands) are excellent for Taiyins. Talk to a qualified Yoga instructor for instructions on the proper way to perform these exercises before engaging in them yourself.

© Exercises that involve bouncing movements, such as jumping on a trampoline, are excellent for Taiyins. Bouncing movements help activate the dormant energy in their bodies, thereby putting zip and bounce back into the lives of Taiyins. A word of caution: those that have knee or lower back problems must practice caution.

Qi Gong exercise 1: Drawing the Bow

1. Assume the horse stance, and maintain it throughout the entire exercise. Raise your hands and cross them at the wrist at chest level with the right hand in front of the left hand (Fig. 9.18).
2. Extend your left arm out to the left with the forefinger pointing up and the other fingers bent, and your palm pushing away from you. Follow your left hand with your eyes. At the same time, clench your right hand into a fist and pull it back (keeping it level with the right shoulder) as though you were drawing a bow back (Fig. 9.19). As you stretch your arms apart, bend your legs slightly to lower your stance. Maintain this position for a count of two. Then, return to the original crossed arm position, this time with your left hand in front of your right hand. Repeat the exercise on the opposite side.

Breathing: Inhale as you extend your arms into bow. Exhale as you return to crossed arm position. Perform 10 repetitions of this exercise on each side.

General Benefits: This exercise increases lung capacity. It also promotes circulation, especially in the head and neck regions, and strengthens the chest, shoulder, and arm muscles. As this exercise centers its activity on the Lungs, Taiyins will derive the most benefit from it. The improved breathing and increased overall circulation derived from this exercise will help increase energy as well as move stagnant and dormant energy, bringing them back to balanced health.

Qi Gong exercise 2: Dynamic Punch

1. Stand in a horse stance. Make a fist with both hands and bring them to your waist with the palms upward (Fig. 9.20).

2. Look to your left as you punch to the left, with your fist in a horizontal position, palm down (Fig. 9.21). Then bring the fist back to the waist and repeat to the right side with the right fist (in horizontal position). Return to the starting position.

3. Punch with the left hand straight in front of you, with your fist in a vertical position (Fig. 9.22), with the thumb on top. Bring your fist back and repeat with the right fist (in vertical position). Punch out slowly, but forcibly. It is important in this exercise to hold the eyes wide open, glaring fiercely at an imaginary opponent.

Breathing: Exhale as you punch to the side and front, and inhale as you bring your fist back to the waist.

4. Perform 10 repetitions of this exercise (total of 40 punches).

General Benefits: This exercise regulates the breathing and increases the vitality of the whole body, building energy and strength. It also improves concentration and promotes the smooth circulation of Qi and blood throughout the body. Furthermore, it helps to release pent-up anger, thereby relieving stress. - ;,;y

5. This movement assists overall bodily circulation, especially through the dispersal of stagnant energy in the Liver. This makes it excellent for Taiyins. As things move slowly within Taiyins, energy easily stagnates and transforms into internal heat, resulting in emotional imbalances. This exercise releases and disperses that heat and energy, helping to restore Taiyins to a balanced state.

General guidelines for Shaoyins

© Avoid sweating excessively. Yang energy (which Shaoyins tend to lack) is lost through the sweat. Exercise should be done in moderation (moderate exercises for short duration). Prolonged strenuous activities and saunas should be avoided.

© Shaoyins may also find value in Tai Chi, Qi Gong, and Yoga for their calming and relaxing effects. The slow, controlled movements, combined with the regulation of the breath, will teach Shaoyins to calm down and dissolve their apprehension and anxiety. Casual strolls in a peaceful surrounding, such as a beach or park, may also accomplish this.

© On the other hand, Shaoyins should involve themselves in more aggressive activities in order to balance their passive tendencies. Competitive sports like basketball, football, or volleyball are excellent for this purpose. Again, all of these exercises should be practiced in moderation. Shaoyins should also try to exercise as much as possible outdoors.

© Maintain a good posture. Shaoyins should practice sitting, standing, and walking with a good, upright posture. They should also practice fixing their gazes at faraway places. This will help them to see the big picture rather than just the fragments before their feet.

© Just as for Taiyins, bouncing on a trampoline is excellent for Shaoyins, as it helps them to develop a spring in their actions.

© Practice shoulder stands, plows, and even headstands, if you are able to, for a few minutes on a daily basis. Meet with a qualified Yoga instructor for the proper instructions on the performance of these exercises. These exercises will help the flow of energy and blood to the upper body and reverse the pull of gravity that causes Shaoyins to droop and sag.

© In addition to a general exercise program for the whole body, Shaoyins should include a few more exercises for the upper body to balance out their constitution. Calisthenics and controlled weight training are excellent for this purpose. Extra focus should be given to exercises for the upper body, such as push-ups, dips, pull-ups, bench presses, shoulder presses, pull-downs, arm curls, and so on. Remember, though, that everything must be done in moderation.

Qi Gong exercise 1: Supporting Heaven

1. Start with the beginning position. First scoop and bring your hands to the front of the legs. The fingers of each hand point toward each other, close but not touching, and the palm faces upward (Fig. 9.23). Continue to raise your hands. As your hands pass the front of the chest, the fingers become interlocked (as though forming a bowl). The hands rotate right in front of the chest until the palms face upward. Continue stretching your arms up over your head until they are fully straightened. Hold this position for a count of two.

2. Now separate your fingers and bring both palms outward and down to the sides, ending at the beginning position. Try to make the movement slow and continuous; without any jerky motions.

Breathing: Inhale as your hands rise up and exhale as your hands come back down.

Perform 10 repetitions of this exercise.

General Benefits: Because this exercise is accompanied by deep breathing with the arms raised, it strengthens the lungs and heart, while increasing overall bodily energy. It also stretches the entire body, helping to align and correct your posture. This exercise also massages and tones the internal organs. Shaoyins' energy tends to stagnate in the lower parts of their bodies, with not enough Yang energy rising to the upper body. Thus, many of them have drooping postures. This movement counters this tendency by straightening the posture and allowing the Yang energy to rise up to the sky. Shaoyins are also full of mental

anxiety and pent-up emotions. The deep breathing practiced in this exercise will help to alleviate this mental condition.

Qi Gong exercise 2: Alternate Raising of Hands

1. Start out in the beginning position. Raise both hands to the front of the stomach with the palms facing upward.

2. Separate the hands. Move the left hand up and the right hand down until your left arm straightens with the palm pushing up and the fingers pointing to the right, and your right arm straightens with the palm pushing straight down and the fingers pointing forward. Try to lengthen and stretch both arms as much as you can, without tensing your muscles. Hold this position for a count of two.

3. Return to the original position. Then, switch your arms so that your left palm pushes up, and your right palm pushes down. This is a continuous movement. Try to make it smooth without any jerky motions.

Breathing: Inhale as you lift and separate your hands, and exhale when your hands come back down to your center. Perform 10 repetitions of this exercise to each side.

General Benefits: This exercise strengthens the Spleen and the Stomach, and the entire digestive system. Regular practice of this exercise will reduce flatulence, acid indigestion, abdominal distention, and other digestive problems. This exercise is ideal for Shaoyins, as it strengthens their weak digestive systems. It also can reduce stress and calm the Shaoyin's habitually nervous mind.

Centering the Mind

If a person has a lot of desire, then he will have a hard time maintaining his mind, and will only find difficulty in whatever he pursues.—Mencius

Simplicity, diligence, self-control, and integrity allow one to live one's natural life span. —Dr. Jae Ma Lee

Sasang Medicine is primarily designed to isolate the root cause of a patient's illness rather than provide symptomatic cures. In other words, Sasang Medicine does not merely treat the disease, but aims to balance your mental attitude and cultivate your spirit. This helps the body set itself on the right path for healing. The following sections give practical advice regarding which lifestyle patterns each body type should pay close attention to, and accordingly, what each type can do to maintain and improve health and prevent disease. Again, whatever disease or problem you may have, Sasang Medicine does not limit its treatment to just treating the physical body, but puts greater emphasis on controlling and regulating your mental and emotional tendencies in order to achieve total health. The road to health begins with a better understanding of yourself. Seek to become aware of your strengths and weaknesses and then make appropriate plans to correct and balance your body type.

Taiyang _____

© Pay special attention to controlling anger and releasing sorrow, as these are often the root cause of imbalance in body and mind for Taiyangs.

© Loosen the hold on anger as quickly as possible and do not sustain sorrow for any long period of time. Both anger and sadness have upward energetic tendencies. Thus, these emotions are particularly harmful for Taiyangs. One of the best ways to settle this energy is to practice both sitting and standing meditations, with an emphasis on breathing and on grounding yourself.

© Try to keep calm and composed at all times. By doing so, the Taiyang's constitutionally weak Liver will be protected from damage and may even be strengthened. The founder of Sasang Medicine, Dr. Jae Ma Lee, said:

"Due to his temperament, the Taiyang person always tends to move forward and does not have a tendency to move back. The emotional character of the Taiyangs tends to be masculine and not feminine." He also said, "The Taiyang person always has a rash personality. If he can slow down his pace, his Liver blood will become regulated." Thus, Taiyangs must always remember to take one step back and calm their urgency. Take the time to sufficiently study and plan projects before beginning them. Taiyangs tend to be overly confident with regards to their business and social affairs, to the point of being negligent of crucial details. This negligence causes them to encounter unforeseen difficulties that they are unprepared to deal with. When their plans are frustrated, Taiyangs immediately become angry and even violent, blaming everyone but themselves for their failures. Be flexible. Taiyangs must learn to adapt to change and to the people around them. In order to improve their interpersonal relationships, Taiyangs should refrain from criticizing, attacking, and fault-finding, and should instead seek to understand the feelings of others. Taiyangs should also reduce their egotistical, uncompromising, dogmatic tendencies, as well as their voracious ambition for success. It is only in this manner that Taiyangs can remain healthy, balanced, and capable of true contributions to society. When Taiyangs become excessively angry and lament more than usual, it must be considered a warning signal that they are severely unbalanced. Appropriate precautions, including meditation, dietary and lifestyle changes, and treatments to strengthen the Liver, should be taken immediately.

Shaoyang

© Dr. Lee wrote, "The Shaoyang person always suffers from anxiety. If he calms his mind, he can be stable and harmonize his life with the Way. If he is too anxious, his mind will be chained." Look within, and still your anxious mind. Observe your thoughts and emotions, and let them go. In this way, you can gradually reduce the impulsive, urgent, and argumentative aspects of your Shaoyang nature.

© Be vigilant over your emotions, especially your sadness and anger. These two emotions can wreak havoc on Shaoyang's health. The energies of both emotions rise upward and have the potential to seriously damage the Shaoyang's innately weak Kidneys.

© Practice meditation. Among all the constitutions, Shaoyangs benefit the most from daily meditation. Because the Shaoyang temperament is like a dynamic ball of fire, their energy tends to rise upward and outward. Sitting meditation will counter this tendency by bringing the energy down to the center of the body : (Dan Tian), where it belongs. Try to sit for half an hour, especially at the beginning of the day, and carefully ponder the tasks that lie ahead of you.

© Tenacity and perseverance are the traits most needed by Shaoyangs. Shaoyangs must learn to finish whatever they start. Even though they may not profit from finishing a project, they should still cultivate the discipline to see it through to completion.

© Learn to be frugal. To counter their extravagance, Shaoyangs must learn to live well-ordered lives that allow for plenty of introspection and careful attention to their families.

© If you are a Shaoyang; pay more attention to your inner self and to domestic affairs. This will help you to settle your anxious mind. In addition, Shaoyangs must learn to be less impulsive and sentimental and more centered or grounded. If you feel as though you are being pursued, easily excited, or more anxious and urgent than usual, consider it a warning sign and get proper treatment immediately. If this condition worsens, it can easily lead to forgetfulness, a dangerous development for Shaoyangs, indicating further weakening of their constitutionally deficient Kidneys and Yin energy.

Taiyin

Be very cautious about becoming excessively joyful or pleased. Taiyins are prone to fluctuations of pleasure and joy, and these emotions have the potential to damage their innately weak Lungs if they are not properly controlled. As both of these emotions cause the body's energy to descend, when they become excessive, the Lungs are unable to perform the function of raising and dispersing energy. Release the fear of starting something new. Most Taiyins are afraid of new beginnings and hold their fears inside of themselves. When this fear becomes great, they become incapable of doing anything. To prevent this, Taiyins must learn to eliminate their fear of starting new projects. If they do not, then they will never truly progress in life. Once Taiyins shift their attention away from themselves, and onto others, they are able to overcome many of their fears. This coincidentally tends to make them more morally upright, in the sense that they shift from selfish motives to more altruistic ones. Once this is accomplished, Taiyins are able to work at their optimum level, with persistence and patience, gradually earning the trust and confidence of those around them. Learn to meditate. Again, I cannot emphasize enough the importance of meditation in balancing each constitution. Although it may seem as though meditation is an introspective act, something that Taiyins typically would not need, it is actually one of the most effective means to settling Taiyins' fears. Meditation actually helps Taiyins to see the big picture, allowing them to become more balanced. Stay active. As long as Taiyins are actively pursuing their goals, they will succeed, whether it is in the personal, social, business, political, or financial sphere. Taiyins are the most inertial of the four body types. When in motion, they are steady and unstoppable, but when they are still, it is extremely difficult to start them moving again. Be careful of overindulging in recreational activities. Taiyins tend to get too much pleasure out of them. They must be careful not to overindulge in these activities in order to keep healthy. Taiyins must improve their interpersonal relationships by becoming less selfish, obstinate, closed-minded, suspicious, and greedy. In other words, they should reduce their tendency to dominate and look down upon other people. At the same time, they should try to be flexible and understanding and strive to listen to the opinions of others carefully. Also, they must develop their moral integrity so that they can properly distinguish between what is good for the whole and what will only be of benefit to themselves. It is important for Taiyins to reduce their tendency to over-accumulate possessions. Taiyins by nature tend to store and save without letting go or dispersing. As a result, they easily become stuck in the never-ending quest to acquire and maintain material wealth, status, knowledge, love, and energy. Dr. Lee offered Taiyins the following warning on this matter: "If Taiyins totally become immersed in the maintenance of their domestic affairs, they will become overly avaricious." Follow the wise old saying, "Variety is the spice of life." Taiyins on the whole tend to find comfort only in the present state of things. They must come to the realization that theirs is not the only world. Taiyins should read, listen, and travel more so that they can reach out to the world and avoid becoming a frog stuck in a well.

© A key to longevity for Taiyins lies in settling their fearful minds by paying less attention to their own personal problems, and more attention to outside matters. In other words, they should reduce their excessive egotistical desires and practice more altruistic deeds.

Shaoyin

Do not overindulge in either pleasure or joy. Pleasure and joy both cause the body's energy to descend. If a person experiences too much pleasure or joy, then the body's energy will descend too quickly, and in too large an amount. Such a deluge will injure the Shaoyin's weak organ, the Spleen. Through regulation of the emotions, Shaoyins can regulate and balance their internal organs. Learn to calm down. Shaoyins must try to stabilize their nervous minds, as they are always insecure and anxious. The constant worry afflicting Shaoyins is extremely debilitating and can easily lead to a fastidious personality, such mental problems as phobias, neurasthenia, and obsessive-compulsive behaviors, or even physical problems, like diabetes.

When Shaoyins learn how to calm down and relax themselves, their digestive organs will be able to function at an optimal level, ensuring good health. Practice benevolence and magnanimity. This will naturally balance the minuteness, introversion, and narrow-mindedness that cause nervous system disorders in the Shaoyin constitution. Shaoyins must be especially wary of jealousy and misunderstanding. Shaoyins often are plagued by a constant worry that they are falling behind someone, or being cheated on. They meticulously scrutinize everything they see for evidence to back their worries up. Even if there is nothing to suggest that their fears are true, they often remain caught up in reexamining their world to make certain that things are going their way. Unfortunately, unlike the Shaoyangs, Shaoyins are unable to dispense with their emotions easily. Thus, the only way to avoid the nervous system disorders that result from chronic worry is for Shaoyins to learn to see the big picture and practice being big-hearted. This means setting sights on larger goals and accomplishments and paying less attention to little profits and benefits. They must learn to share things with others, whether material or not, instead of keeping things to themselves. Be proactive. Shaoyins should practice being more active and optimistic when starting new projects. In this manner, they may learn to rid themselves of their uncertain dispositions. Shaoyins often end up waiting forever for their messiah to arrive, only to hesitate and lose the opportunity in the crucial moment. If they do not learn to take some action, no matter how small, then they will be doomed to remain trapped forever in a world of what might have been. Be careful of the acquisition of power and authority. Power and authority are easily abused, and easily lost. They thus have the potential to destroy the simple, law-abiding mentality of the balanced Shaoyin. Under the influence of power, Shaoyins quickly forget the rules of respect, growing abusive in their speech, attitudes, behaviors, and actions towards those that deserve deference, like their elders. They must always remember the rules of respect, and their place within the order of things, no matter how much power and authority they may come to attain.

Conclusion: Four Virtues and Vices

To attain self-cultivation, you must first realize that everything that you are is interconnected; the state of your physical health is neither separate from your mind, nor separable from the cultivation of your character. Then, you must observe your behaviors, tendencies, preferences, and attitudes until you clearly perceive the Four Beginnings or Four Principles (virtues of benevolence, righteousness, propriety, and wisdom) and Four Desires (vices of rudeness, vanity, greed, and indolence) within yourself. This is the stage of self-understanding. According to Confucianism, benevolence is the feeling of commiseration (sympathy or compassion). Righteousness is what causes us to feel shame when engaged in activities that are against our conscience, or when we cannot stand up to injustice. Propriety is what allows us to be modest and humble. Finally, wisdom is our inherent ability to distinguish right from wrong, and is the basic common sense guiding us in our daily lives. According to Mencius, these four beginnings or principles are innate within us, and arise spontaneously if our hearts are unobstructed by vice. In contrast to the four beginnings are the four desires or vices, the evils of our minds. Rudeness occurs as a result of neglecting propriety and doing everything as one pleases. Vanity occurs when a person disregards wisdom and becomes frivolous and superficial in character. Greed occurs in a person who neglects benevolence and thinks only of the fulfillment of selfish desire. Indolence occurs when a person ignores righteousness and remains idle, basking in comfort instead of keeping active. These are the four vices of our minds that we must vigilantly watch for. Everyone, whether a sage or a commoner, has both virtues and vices. Sages, however, have more of the virtues and less of the vices, while commoners have more vices and fewer virtues. By cultivating the four beginnings or principles, you will strengthen your moral character. At the same time, you will attain a higher state of health. Also, by cultivating the four virtues, you will be helping others to deal with the suffering and imbalance in their lives. Thus, by cultivating yourself, you will benefit others. This is the stage of compassionate action. Although the cultivation of the four virtues will elevate you physically, mentally, and spiritually, we must keep in mind that we are not becoming better than others. We are merely centering ourselves, so that we may truly become ourselves, and so that others may be allowed to become themselves through us. Notions of better or worse are deceiving in this context. Similarly, we must remember that no one constitution is better or worse than another. Each constitution has its good and bad qualities. Through knowing our strengths and weaknesses, we can make real efforts at correction and balance. If, however, we attempt to deny who we really are, and pretend that we are perfect, we will get nowhere fast. The path to self-realization and self-cultivation lies within ourselves, with all of our imperfections.

Acupuncture

The basic premise of Sasang Medicine is to treat the root of the problem, rather than just the symptoms. According to Sasang Medicine, this root is found in a person's basic constitutional imbalance. By treating this fundamental imbalance, all pathological manifestations may be addressed. In addition to diet, herbs, and exercise, acupuncture is another healing modality utilized in Sasang Medicine. The practice of acupuncture is centered around two core themes in Sasang Medicine:

© To tone, reinforce, and augment depleted Qi in a weak organ. To reduce or sedate excess Qi in a strong organ. Acupuncture does not transform you from one body type to another. Rather, acupuncture reestablishes the harmony within your given constitution. Remember that you are born with a certain imbalance in the strength of your organs. Emotional, dietary, and daily habits can tilt this imbalance even more, making your strong organs even stronger, and your weak organs even weaker. This can bring about a

chaotic, disharmonious state that triggers the disorders particular to your body type. Acupuncture and other Sasang medical modalities return your body to its particular state of balance.

What Is Acupuncture?

The word acupuncture derives from the Latin words "acus," which means, "needle," and "punctura," which means "to puncture." Acupuncture is a primary health care modality that has flourished in Asia for the past 5,000 years. According to the World Health Organization, it is currently used by more than one-third of the world's population. A 1997 Los Angeles Times report stated that more than one million people received acupuncture treatments in the United States in 1996. The World Health Organization as a valuable and effective treatment modality for various health-related disorders has also officially recognized acupuncture. Acupuncture is a safe and effective form of therapy when a qualified, experienced practitioner administers it. It has few side effects and is both non-addictive and non-toxic. The practice of acupuncture involves the insertion of hair-thin, sterile, stainless steel needles into specific locations on the body called acupuncture points. Unlike hypodermic needles, there is little or no discomfort associated with the insertion of acupuncture needles. They have a very fine diameter, are not hollow, and are not used to inject foreign substances into the body. Furthermore, acupuncture needles do not tear the tissues of the body. Rather, they gently separate body tissues such that when the needles are extracted, the tissues are able to come back together again. Although we cannot see radio waves with the naked eye, we know that if we tune a radio to the right frequency, we will hear music. The same principle applies to acupuncture. If we place an acupuncture needle in the right spot and tune it to the right frequency, then it will serve as an antenna for receiving healing energy from the universe. The needle can broadcast the energy through the acupuncture point into the body, where it can exert positive changes. When energy in the body is depleted, the needles can help to restore it, either by tuning in to the energy of the universe, or by redistributing the energy that is already in the body, drawing from regions of the body where there are surpluses. On the other hand, if the body has an excessive amount of energy, then the needles can serve to either drain the surplus out of the body, or redistribute it to regions of the body where the energy is deficient. In cases of stagnant energy, acupuncture needles can open the circulation so that energy can flow properly throughout the body. All of these techniques are designed to get the energy flowing throughout the body, in the right quantity, speed, and time.

Acupuncture meridians and points

According to Eastern medical theory, an energy called Qi flows throughout the body along certain channels or meridians. There are 12 major channels and a host of collateral or connecting channels. These channels are invisible conduits through which the Qi, blood, and other vital substances circulate. They help to link all tissues, organs, and systems in the body. As both physiological and pathological signals are carried along these channels, any change within the body inevitably manifests externally on the body surface, along the corresponding channel. A practitioner of acupuncture taps into the internal organs and all vital substances through the network formed by these channels. When Qi is in a state of harmony, it regulates, balances, and promotes physical, mental, and emotional well being. Conversely, when the Qi is deficient, excessive, or stagnant, its smooth flow is interrupted. Various physical, mental, and emotional problems result. Physical injury, emotional trauma, stress, constitutional imbalance, an improper diet, or unbalanced lifestyles contribute to the blockage of Qi. The goal of acupuncture is to regulate the flow of Qi and re-establish harmony within the body. When this is achieved, the body will be restored to its natural, balanced state, the state most conducive to healing. In addition to acupuncture, a variety of therapies affect Qi, including moxibustion (the application of heat to acupuncture points using moxa, compressed mugwort), cupping (the application of glass or plastic suction cups over the points), massage, herbal medicine, Tai Chi (moving meditation), and Qi Gong (energy cultivation exercises). There are more than 2,000 points on and off the various meridians, but in clinical practice only about 150 points are used on a regular basis. If the channels are compared to traffic routes where the Qi flows, then these points may be likened to street intersections where the Qi concentrates. Acupuncture points act as gateways, portals, or valves that can open or close to regulate the flow of energy throughout the body. Many points are located in the crevices and small depressions found between muscles and bones. Some acupuncture points store enormous amounts of energy, thus acting as major vortexes, much like the chakras of Yoga. For these reasons, these points become the focus not only of acupuncture treatments, but of Qi Gong as well.

Acupuncture according to modern science

Scientific studies have verified several benefits of acupuncture. Research has shown that acupuncture influences the central and peripheral nervous systems of the body, thus explaining its effectiveness in the management of pain. It has also been used for anesthesia during major surgeries. But the efficacy of acupuncture has far more uses and benefits beyond the management of pain and anesthesia. Research has shown that acupuncture affects the levels of sugar, cholesterol, triglycerides, and hormones in the blood. It particularly stimulates the production of endorphins, morphine-like brain chemicals. Acupuncture thus balances the functioning of the gastrointestinal, endocrine, and nervous systems in the body. It can also improve general circulation to reduce inflammation and expedite healing. Furthermore, placing a needle on points such as LI-4 (on the bulge between the thumb and index finger when they are together) helps to produce interferon, a substance that fights infections and cancer cells. Clinical research has also verified that

acupuncture reduces cravings and reactions to withdrawal. Thus, it has been used recently for drug, alcohol, caffeine, tobacco, and food addictions.

What to expect during and after treatment

Most people find acupuncture treatments very relaxing, and conducive to a feeling of overall well-being. The minimal pain and the ease involved in the needle insertions, combined with the comfort experienced during the overall treatment, often surprises many people. During the insertion of the needle, a person may feel a mild pinch or no sensation at all as the needle breaks the skin. This is followed by a dull, achy, heavy sensation alternately described as pressure, a pulsing, or a surge at the location of the needle. This is identified in Eastern medicine as the summoning and realignment of the body's energy. After these initial sensations, people may feel warmth traveling along certain paths. They may also sense energy moving in a region of the body distant from the insertion site. The needle sensations, however, do not necessarily indicate treatment effectiveness. During the treatment, most people fall into a complete state of relaxation or into a dreamy state. Some people may even fall asleep during a treatment. After the treatment, some people feel animated and invigorated with a surge of energy, whereas others want to continue to rest. Patients typically report a general sense of well-being after treatments, in addition to the specific therapeutic benefits. Many patients look forward to receiving acupuncture treatments. The depth of the needle penetration can range anywhere from a fraction of an inch on the fingers or toes to several inches in the abdomen or buttocks. It all depends upon the location of the point, the thickness of the muscle and flesh, body weight, disease condition, age of the patient, and the practitioner's needling technique. On average, an acupuncture treatment can last anywhere from 15 to 30 minutes, although the duration varies depending on the practitioner and the technique used. Treatment times will also vary with the age, disease condition, and state of health of the patient. With children and the elderly, for example, the needle retention time is significantly reduced, or the needle may be withdrawn shortly after obtaining a needling sensation. After the treatment, patients may continue to feel a euphoric sensation with diminished pain and discomfort. Some people may find they are tired for several hours after the treatment. On occasion, patients may not find immediate relief; in fact, it may take several sessions before they obtain substantial results. A few people may experience what is called a post-treatment "healing crisis" in the form of a temporary aggravation or exacerbation of symptoms prior to improvement. Even if patients experience immediate results, however, it is recommended that they follow the advice of their practitioners regarding future sessions. This is essential in order to stabilize and firmly establish their newfound state of health.

Romantic Compatibility in Sasang Medicine

Sasang Medicine body typing arose with the specific goal of detecting patterns in human physiology and psychology, and effecting changes in those patterns to achieve harmony. Although many of the changes suggested by Sasang Medicine involve the individual alone, one of the most powerful applications actually involves being aware of the relationships between oneself and others, particularly with regard to romantically involved couples. If you use Sasang Medicine to understand yourself and your partner, you will be well on your way to finding harmony in your intimate relationships. Unless you've been living on another planet, you've probably become aware of the premium our culture places upon the ability to communicate effectively in an intimate relationship. Communications during the courtship phase of a relationship may seem effortlessly satisfying, as our initial choices are usually based upon physical attraction rather than psychological understanding. For a few fleeting weeks, we may speak each other's unspoken language fluently. However, as the hormonal surge of courtship begins to wane, so too does our ability to communicate effectively. Why? Because intimate communication—the stuff of which real intimacy is made—cannot be sustained without a deep understanding of ourselves and of our partners. And, in this regard, our hormones leave us high and dry. Real intimacy requires mutual understanding, which in turn requires work. As with any other work, we can't perform this task without tools. We can try to do the work by listening to and observing our partners and ourselves. But without tools—a way to find meaning—the information we acquire in the process will not provide us with much clarity or guidance. Sasang Medicine body typing not only provides the compass for health but for relationships as well.

Taiyang

In relationships, Taiyangs can pose serious problems. Because of their constitutional predisposition to excess in all things, they are the most difficult to get along with. They are constitutionally predisposed to be in full control and plow forward, with little regard for the feelings or preferences of their partners. Taiyangs do, however, tend to search for the ideal life partner, irrespective of looks or past history, and will endure nearly anything to recapture a lost love.

Two Taiyangs

It goes without saying that a relationship between two Taiyangs is highly combustible. By nature, each has a clear personal agenda, neither intends to yield power, and both have the energetic capacity to cause changes of epic proportions. In a dispute between two Taiyangs, the energy in the room can be enough to peel the paint off the walls. Unless somebody backs down, one person will eventually lose in this contest of wills, with the promise of an ugly aftermath. The only way to avoid this tragic result is for one or both partners to summon the strength to restrain their innate passion, and compromise. However, even when there is compromise, the Taiyang couple will face many challenges. Their strong Yang energy will draw them both

outside the home for fulfillment of their creative potentials. This is particularly true of Taiyang men, who are capable of toiling day and night. Taiyang women, meanwhile, will find little satisfaction in the domestic sphere, due in part to their difficulty conceiving as a result of the constitutional weakness in their reproductive systems. Thus, the Taiyang couple is both physically and psychologically predisposed to seek gratification outside the home and to neglect family life. The problem occurs at the literal and figurative end of the day when they return to a home attended by no one. It is then that they find themselves in a relationship out of balance. In order to restore harmony, one or both partners will have to again override their inherent nature and take time away from their outside goals to cultivate a family life, whether it be to have and nurture children or to simply attend to the comforts of daily living. In Sasang Medicine, the Liver plays a vital role in sexual activity. Because Taiyangs are defined, in part, by their weak Livers, they have little sexual energy left over once the initial passion of courtship subsides. They are more physiologically predisposed towards goals and ideals than towards procreation or sex. Even in the rare cases where a Taiyang does experience great passion, it usually leads to deep spiritual, intellectual, and emotional awareness rather than sexual prowess. Typically, Taiyangs rarely feel sexual impulses once they have settled into a relationship.

Taiyang-Shaoyang

Taiyangs don't fare well with Shaoyangs. In particular, they will not tolerate the Shaoyang's fickleness. Taiyangs know what they want and have no time for people who don't. Likewise, the extravagant spending habits of the Shaoyang will be enough to send the Taiyang through the roof, as he or she will view this behavior as a sign of weak character. Moreover, the female Shaoyang's affection for a social life will be unbearable to the Taiyang male, who craves subservient obedience from his partner. A social butterfly of a partner is of little use to the selfish Taiyang partner, who seeks to manipulate his partner to advance his own goals. The Taiyang-Shaoyang couple does, however, have one thing in common: curiosity—the Shaoyang for anything and everything, the Taiyang for anything related to his or her own ideological dreams.

Taiyang-Taiyin

At first glance, there would seem to be little hope for the Taiyang-Taiyin combination. Taiyangs will not tolerate the lazy, greedy nature of the Taiyin constitution any better than they will the conservative, status quo attitude of the typical Taiyin. Moreover, Taiyangs are in a hurry. They have a sense of urgency that permeates every aspect of their lives, whether they're on their way to an important meeting or filling up their gas tank. Taiyins, on the other hand, act as if they have all the time in the world and don't like to be rushed. They dislike movement and like to remain still. However, it is the extremely understanding, patient, and magnanimous nature of the Taiyin that makes them the only constitution that can tolerate the extreme behaviors of the Taiyang partner. Taiyins will, in fact, respect and honor the air of authority projected by the Taiyang partner. Thus, it is the Taiyang/Taiyin couple who will realize the greatest degree of harmony without denying their innate constitutional tendencies.

Taiyang-Shaoyin

Taiyangs lack the ability to express passion or affection or praise—feedback the Shaoyin constitution aches for. Shaoyins like someone soft, neat, gentle, well mannered, sensitive and loving—in short, the antithesis of a Taiyang, whose manner, regardless of sex, is similar to that of an adolescent boy—long on attitude, short on sensitivity. Taiyangs strive for achievement in the workplace and put family second. Shaoyins are family-oriented, a trait, which should complement the Taiyang's lack of domesticity but for the fact that Shaoyins aggressively, require their partners to share this priority. Taiyangs see the big picture, not the details. Shaoyins are known for their meticulous attention to detail. As such, Shaoyin women are notorious for their nagging, Shaoyin men for their meddling. It is this quality in particular that will serve as a catalyst for discord. The Shaoyin begins meddling or nagging the Taiyang, who, in turn, is innately poised to resist such pressure, particularly in the domestic sphere, and will state this objection in no uncertain terms. The conflict that ensues will be enough to eliminate any possibility that ever existed for them to take advantage of their differences to achieve harmony. The Taiyang-Shaoyin couple does, however, stand some chance of moderate success if both can restrain their constitutional predispositions and work towards a common goal. However, in this case, it is the Taiyang who benefits at the expense of the Shaoyin. Specifically, the ambitious Taiyang can enjoy great success in using the detail-oriented Shaoyin to do the dirty work, while the Taiyang keeps his or her eye on the big picture.

Shaoyang

A relationship with a Shaoyang can be challenging. On the one hand, they are true romantics, witty, humorous, and eager to please in every way. On the other hand, they are the most fickle of all constitutions and have trouble finishing anything they start.

Two Shaoyangs

A relationship between two people of this constitution has the potential to be like a brilliant fireworks display that burns out all too quickly. This is true both sexually and emotionally. Because both ride an emotional roller coaster and neither remains tied to any set plan, this is a relationship fraught with potential for conflict. When an argument does break out, dishes can fly. It is not uncommon for persons of this constitution to throw things in anger. Still, this anger burns out quickly, and Shaoyangs tend to make up as though nothing ever happened. The only way for the Shaoyang couple to avoid this tumultuous cycle is for one or the other to cultivate patience in his or her daily life. In addition, someone must impose some restraint on both

partners' innate constitutional tendency to act impulsively when it comes to finances. Shaoyangs represent the epitome of the impulsive shopper. This tendency towards extravagant, impulsive buying fits in quite nicely with their innate desire to be the life of the party and to pursue an expensive lifestyle. Without some imposed restraint, the Shaoyang couple will quickly exceed their means. Finally, when Shaoyangs choose each other, there is no one to tend to domestic matters. Thus, Shaoyangs, like Taiyangs, may find themselves a couple out of balance, unable to find support or solace in their home life. Thus, in a Shaoyang relationship, it is essential for one or both partners to take extra steps to cultivate a home life, and for each of them to nurture their inner selves.¹

Shaoyang-Taiyin

Because Yang energy dominates the Shaoyang body types (though in a weaker form than in Taiyangs), Shaoyangs complement both Taiyins and Shaoyins, the constitutions in which Yin energy dominates. Unlike Taiyangs, Shaoyangs are more tolerant of differences in others. Shaoyangs are up and about, unable to remain still; Taiyins dislike movement and prefer stillness. Taiyins place great importance on domesticity and self-indulgence, whereas Shaoyangs focus on outside matters and tend to neglect family and the home. In these ways, a Shaoyang and a Taiyin are well equipped to handle each other's innate flaws. The obstinate, selfish Taiyin will not bother the oblivious Shaoyang. Furthermore, the quick decision-making abilities, charm, and cleverness of the Shaoyang will actually balance the dull, conservative tendencies of the Taiyin. Moreover, the fickle, impulsive, and hot-blooded Shaoyang may find solace in the patient, calm, stable, and understanding Taiyin, who will provide encouragement and make amends easily. This combination can, however, become seriously unbalanced. For example, when Taiyins are consumed in their work, they may become easily irritated by the Shaoyang's curious, intrusive, and fickle nature. Further discord may arise if the Taiyin partner persists in promoting his or her opinion on domestic affairs to the Shaoyang, who would prefer to ignore them. Thus, this couple will also need to cultivate patience, prudence, and understanding in order to take advantage of their innate differences and achieve harmony.

Shaoyang-Shaoyin

The Shaoyang-Shaoyin partnership presents similar potential for either compatibility or discord, as these two constitutions are polar oppo-sites of each other. Shaoyangs have a strong Spleen and weak Kidneys; Shaoyins have strong Kidneys and a weak Spleen. For example, their jovial Shaoyang partners, who know instinctively how to please their mates, can cheer Shaoyins, who are prone to mild depressions, back to life. Likewise, Shaoyangs, who are in general very sympathetic, will tend to be understanding of the timid and cautious behaviors of the sensitive Shaoyins. On the other hand, however, a Shaoyin will be less tolerant than a Taiyin when it comes to the Shaoyang propensity to neglect family obligations. A Shaoyin wife, in particular, will have little patience for a Shaoyang husband who indulges his innate tendency towards fickleness, impromptu parrying, and unpredictable acts of generosity or sentiment. It is not unusual for a Shaoyang man to bring friends home late at night or give money to a friend in need. This unrestrained lifestyle will not suit the ever-calculating, scrupulous, and methodical Shaoyin wife. Her complaints will, in turn, trigger a fiery response from her Shaoyang husband. Thus, like the Shaoyang/Taiyin couple, the Shaoyang and Shaoyin will need to cultivate patience, prudence, and understanding to take advantage of their innate differences and achieve harmony. The Shaoyang-Shaoyin couple will also irritate each other when it comes to beginning and completing projects. Just as the Shaoyang partner will grow annoyed with the Shaoyin's inability to start anything, the Shaoyin will be irritated by the Shaoyang's inability to follow through. To reconcile this difference, the Shaoyin must learn to trust the judgement of the Shaoyang when it comes to moving forward; and the Shaoyang must take time to reflect before starting a project in order to ensure its completion.

Shaoyang-Taiyang-see Taiyang section

Taiyin: Due to their magnanimous nature, Taiyins are the most tolerant of all constitutions. Their tendency to honor family and to feel at ease with themselves is qualities that often serve them well in relationships. Taiyin women, in particular, usually find great contentment as wives, mothers, and homemakers. Inasmuch as their overly developed lower bodies and strong reproductive organs make them well-equipped to bear children, these are roles as to which they are well-suited. Taiyin men, though also family oriented, tend to focus their efforts on working to support the family. As a result, they may sometimes appear distant from their families, even though they care for them very much.

Two Taiyins

A relationship between two Taiyins has the potential for great longevity simply because they are so similar, and neither is likely to complain when a conflict arises. They tend to view each other as friends and equals. However, because they both dislike moving and lack motivation to begin any new projects, there is the risk that the couple will degenerate into physical and mental laziness. Moreover, their mutual emphasis on domesticity, combined with their tendency towards stillness, can manifest as idleness. The Taiyin couple are prime candidates for turning each other into couch potatoes. Taiyin women tend to gravitate to traditional homemaker roles and to yield domestic authority to their husbands. Taiyin men likewise tend to hold conservative values and prefer their wives to assume traditional roles as well. Together, Taiyin couples often create a contented and congruent family life. However, with nobody around to initiate activity, the Taiyin couple risks creating a relationship devoid of fun, mirth, or spontaneity. For this relationship to succeed, one

partner must override the innate tendency towards idleness and initiate some form of activity. Due to their magnanimous natures, Taiyins are the most tolerant of each other's constitutional behavior; but due to their innate laziness and idleness, overall compatibility between Taiyin couples is merely average.

Taiyin-Shaoyin

The Taiyin-Shaoyin combination is the perfect recipe for either harmony or discord. Taiyins display a deep understanding of life and a magnanimous personality, whereas Shaoyins have a narrow focus and are meticulous and precise. Physically, Taiyins are strong and robust, with a larger frame, and Shaoyins are more fragile and tender, with generally smaller bodies. As such, these two complement each other well. Taiyin-Shaoyin couples can often lead a very stable family life, as both partners are family-oriented. Because they are both Yin types, each tends to be passive and prefer the status quo over changes—even improvements or progress. Both are content to seek stability in the home. This desire to forge a strong family life generally motivates Taiyin and Shaoyin husbands to work hard to support their families, and Taiyin wives to impose any financial prudence necessary to maintain the household. Taiyins are not concerned with details, unlike Shaoyins, who are meticulous. This Shaoyin feature can compensate for the Taiyin weakness in such matters. There are, however, a variety of ways in which this combination is not complementary. Laid-back Taiyins may not appreciate their Shaoyin partners' efforts to attend to details left undone, but rather may view this behavior in a negative light and complain about their nagging, meddling partners. Also, the Taiyin's love of domesticity may manifest not as a pride in the home, but rather as a lazy desire to remain housebound. A Taiyin individual may be perfectly content to stay home all day, surrounded by dirty dishes and piles of undone laundry, a situation that would unnerve his or her Shaoyin partner. Shaoyin women can be nit-picky or sulky, complaining that their Taiyin husbands are not sufficiently cheerful in social situations. If a Shaoyin wife gives in to her inclination to complain about every minor household matter as well, she may try the patience of even a Taiyin husband. In order to avoid these pitfalls, both partners must resist their innate tendencies. Shaoyins must exercise restraint over their tendency to be petty and critical, and Taiyins must avoid turning obstinate and lazy, as any one of these behaviors will close the door to communication and intimacy.

Taiyin-Shaoyang—see Shaoyang section

Taiyin-Taiyang—see Taiyang section

Shaoyin As Yin types, Shaoyins are passive & family oriented & thus well suited to relationships generally.

Two Shaoyins

Two Shaoyins have the compatibility to be a generally loving couple, but they will tend to blow trivial things out of proportion and then hold a grudge. Among couples with the same constitutions, Shaoyins fit each other fairly well. Because both are considerate, tactful, and perceptive of each other's feelings, they largely avoid huge conflicts. In general, they have the potential for domestic harmony. Each seeks a gentle, well-mannered partner, passionate about love. Both are family oriented and neither requires an extravagant lifestyle, unlike Shaoyangs. Moreover, Shaoyins are sexually the strongest constitution of all. They may not explode with initial sexual passion like their Shaoyang counterparts, but they have strong sexual vitality and strong reproductive systems. Shaoyin women flourish in the role of the attentive and caring housewife or mother. They tend to keep a tidy home and excel in managing household affairs, though they can be stingy with the family funds. However, even though they are of the Yin constitution, Shaoyin women are subject to as much emotional fluctuation as Shaoyang women are. They are prone to jealousy and suspicion, along with stress and anxiety. Unlike Shaoyangs, however, Shaoyin women tend to keep their emotions locked up inside and ponder them until they are absolutely certain about their judgment. Only then do they take action based upon emotion. This restraint does not, however, apply to household affairs, as Shaoyin women are notorious for nagging and interfering when they are the least bit dissatisfied with their husbands or children. Shaoyin men tend to be kind and considerate towards women. Their ability to know a woman's heart makes them quite sensitive to a woman's needs. Though they attend to their partners' needs with careful consideration, they are said to lack a sense of spontaneity. Like their wives, though, they too tend to meddle in domestic matters, which can drive their partners crazy. The overactive Shaoyin mind and tendency to obsess over small things can cause a trivial misunderstanding to take on a life of its own and result in serious and long-lasting emotional pain for both. Like Taiyins, Shaoyins disdain physical violence, instead choosing to verbally lash out at each other. They are, however, conscious of those around them and so will argue discreetly, unlike the Shaoyangs, who will engage in thundering combat. This tendency to blow trivial matters out of proportion will be compounded by the fact that Shaoyins are quite rational, composed, meticulous, and calculating. Thus, in arguments, neither will want to admit a loss. Apologizing or even opening up is distasteful to this easily misunderstood constitution. To make matters worse, both are capable of expressing hatred and contempt in the heat of the moment. Though the conflict may be resolved, these caustic emotions do not readily dissipate, and the negative effects may last for days, weeks, or even months. As such, marital problems are typical for Shaoyin couples. However, as long as the initial flame of affection remains, Shaoyin couples will avoid huge conflicts. The Shaoyin couple has great potential for domestic bliss. In order to realize this potential, they are best advised to resist their tendency towards pettiness and try to let go of negative emotions. This applies to both their tendency to express caustic emotions to each other, as well as their tendency to hang on to negative feelings long afterwards. Shaoyin women should try to fight their

tendency towards jealousy and suspicion and Shaoyin men should do what they can to reassure their partners in this regard. These few measures will go a long way for the Shaoyin couple.

Shaoyins-Others—see previous sections

Career Choices

The return from your work must be the satisfaction, which that works, brings you and the world's need of that work. With this, life is heaven, or as near heaven as you can get. Without this...this life is hell. —W. E. B. DuBois, "To His Newborn Great-Grandson" (address on his 90th birthday, in 1958) Job satisfaction is one of the most important factors of a person's well being. Without it, many aspects of a person's life may deteriorate. One may become physically as well as mentally ill as a result of a stressful job. Consider, for example, the disturbing fact that more people die of heart attacks on Monday morning at 9 a.m. than at any other time of the week. A job must be more than just a means to make a living. It should be appropriate for an individual's unique disposition, aptitude, and physical makeup. Ideally, it should be the path that actualizes one's highest goals and ideals. Furthermore, it should help one to realize the true goal of life—that of serving and satisfying the needs of others. Ultimately, the practice of benevolence, kindheartedness, and public service should be paramount, no matter what path in life an individual chooses.

Taiyang: Strengths

The energy and strength of Taiyangs is best represented by the wind element, especially as it manifests in such devastating and destructive phenomena as tornadoes or hurricanes. Such storms inevitably cause dramatic changes; in the same way, Taiyangs alter history by their very existence. Just as the winds of a tornado or a hurricane are uncontrollable, so too is it impossible for Taiyangs to restrain their advancing energy. This lack of restraint is evinced in many ways. First, just as wind, by its very nature, cannot be still, so too are Taiyangs unable to hesitate or wait for things to happen. Fear of others does not hold them back either; like the wind that blows through every corner of the world, untouchable but touching everything, Taiyangs speak and act unreservedly to even perfect strangers, irrespective of position or rank, swaying and blowing them over with their incredible conviction and self-confidence. Fear of the unknown also fails to be an obstacle; it in fact goads them onward, fueling their curiosity like the Zephyr trying to find the end of the horizon. Even questions of sacrifice, method, or morality tend to be irrelevant to the goal-oriented Taiyangs, who continue on their chosen paths like tornadoes or hurricanes, mercilessly tearing up anything in their paths. For all of these reasons, Taiyangs are perfect for corporate operations (preferably at the head of, or outside, the corporate structure), because such work demands their characteristic independence, fearlessness, and ruthlessness. They would be excellent at making initial business connections for developing overseas operations, or as front men leading the company into unknown territories. In any case, it would not be wise for a Taiyang to confine him or herself too much in the "system" of a corporation; like the wind, Taiyangs were meant to have their own space to roam and wreak havoc. Taiyangs are very creative and original in their work. This is because they are able to transcend the given world around them and hear the Times of Heaven, the source of divine inspiration. In this, they are truly like the wind, which blows according to the will of heaven. Although the other elements (fire, water, and earth) are more or less bound to the ground, the wind is able to traverse freely, no matter what the terrain may be. Thus, Taiyangs are able to exercise the greatest creativity and flexibility of thought with regard to their work. They may find their place as innovators, idea banks, or think tanks. They may become inventors, strategists, or adventurers. They may find their place in the marketing or advertising department, due to their ability to come up with new and brilliantly creative ideas. What's more, their ingenuity may not only be restricted to a single field; many Taiyangs show professional abilities in a variety of fields. Although Taiyangs can be ambitious and tenacious in achieving success (whether in business, politics, or daily life), they have little interest in monetary rewards. They would rather envision themselves as performing heroic deeds, like a divine wind. Actualizing grandiose, idealistic, and otherworldly visions is more important for Taiyangs than the accumulation of worldly possessions—after all, what wind ever wanted to burden itself with the soil of the earth? As a result, jobs or careers of high social position, fame, or glory are preferable to Taiyangs than those that guarantee the accumulation of wealth.

Weaknesses

Like a hurricane, with winds cycling about an empty center, Taiyangs tend to be self-righteous and self-centered. Oblivious to others, they wipe out anything that happens to stray into their path. Their sole concern is the maintenance of their own spinning fury; the world around them looks only like a calm and placid lake to stir. They fail to see others as sources of advice or wisdom, and in fact will more likely than not actively reject any who employ independent thought in their service. Words like "reconciliation," "harmony," or "camaraderie" have as much meaning for Taiyangs as a town in the path of a hurricane. As a result, Taiyangs tend to evoke animosity and rejection from others, and are frequently estranged and isolated. The only co-workers or subordinates suitable for Taiyangs are "yes men" or "brown-nosers" who allow themselves to be manipulated by their G-force winds. As such weak and collapsible scarecrows usually have neither backbones nor brains, Taiyangs often find it impossible to find good help in the form of an effective, diverse staff. When things go wrong, it is impossible for Taiyangs to introspect and see any fault within themselves. In this, they resemble the wind, which never pauses to examine itself (partly because it is invisible). Instead, Taiyangs can only find fault with others, criticizing people even when they themselves are

at fault. It is no surprise, then, that when danger or misfortune hits, not many people are willing to jump in and help a struggling Taiyang out. When there is no hope of redemption in a situation, Taiyangs will not only remain on the sinking ship; they will make sure that everyone else remains as well. They live by a simple, albeit twisted, motto: "All for one, and that one is me." For these reasons, Taiyangs often fail in businesses requiring personal relationship skills, or in politics, where they must govern others through persuasion. Although they have many leadership qualities, the inability to coax others or to give in and compromise leaves them high and dry, like a boat without a sail. Although Taiyangs are typically unsuccessful at business or politics, on those rare occasions when they do manage to hold a position of power, they are likely to abuse it in various ways. They have an inborn tendency to become dictators or autocrats (though always in a charismatic way). Taiyangs live by the philosophy that the ends justify the means. If they are unable to overcome barriers in ordinary, moral ways, then they will not hesitate to take the low road. Like the wind, they will find a way to flow, whether it be over the mountain, or through the valley. This "freedom at all costs" spirit is also related to the Taiyang's tendency to overlook details. If situations are too complex (morally or practically), then Taiyangs will merely gloss over them, like a broad stroke of wind through a tangled forest.

Conclusion

Although Taiyangs are natural born leaders, it is best for them to find positions with some degree of space, solitude, and independence, as they tend to rub people the wrong way. Typically, Taiyangs are well suited for careers of independent mental exploration; they make excellent strategists, inventors, scientists, musicians, and scholars. Also, Taiyangs are great groundbreakers and trailblazers; they were the revolutionaries, conquerors, pioneers, and adventurers of the old days, and in the modern world, they often serve as the spearhead or front man in new business territory, whether this be a foreign market, or a potential client. Because pioneering careers are rarely found in today's shrinking world, the competitive edge is no longer found in the Taiyang's gung-ho attitude, but rather in a sense of politics and the ability to establish and maintain smooth relations. Taiyangs should therefore learn how to swim with the new school in order to survive—or, at the very least, they should hire politically-minded individuals to help them interact with others.

Shaoyang: Strengths

Shaoyangs are best represented by the fire element. Fire has many qualities: it is bright, passionate, hot, quick, and full of energy and excitement. Because fire provides light, it creates the clarity necessary to distinguish right from wrong, whether it be in matters of justice, or in matters of taste. Because fire provides warmth, it is the opportunity for social gatherings, like the campfire that binds people together against the cold and darkness of isolation and the wilderness. Fire's clarity is seen in the Shaoyang's straightforward nature. Shaoyangs are well suited for jobs requiring a great deal of honesty; they are excellent at carrying out inspection duties, like auditing, for example. Their uncompromising attitude towards injustice, coupled with their fiery bravery and burning spirit of self-sacrifice make them ideal for careers in public service (such as social work) and public defense (such as the police or the military). As the Shaoyang fire can also distinguish matters of taste, Shaoyangs are perfect for creative ventures in the fashion industry. They are skilled at running small businesses, such as those involved with garments, interior design, and trendy gifts. Fire's warmth is manifested in Shaoyangs' excellent social skills. They possess a bright, cheerful, agreeable personality, and a wit as sharp and humorous as a dancing, flirtatious flame. For these reasons, it is easy for Shaoyangs to make a lot of friends. The Shaoyangs' dynamism and natural inclination for meeting and dealing with people make them well suited for jobs requiring a great deal of social interaction. They would do well in the corporate operations department, the public relations department, the dispatch or field service departments, or in departments that select materials or gather information. Such positions are better suited for Shaoyangs than the mundane day-to-day tasks of clerical work. The Shaoyang fire not only sets alight the spark of humanity in others; it also makes those around them burn with the desire to help, not just with advice, but with money as well. Whether Shaoyangs need contributions for a political office, capital for a startup business, or rescue funds for a failing enterprise, their friends are always there to help. Although Shaoyangs tend to take defeat hard, their flame is rarely extinguished. Their competitive spirit and their constant desire for change allows them to ignite themselves after any damper, with hardly a regret. One of the reasons Shaoyangs recover so easily is that they tend to burn their bridges behind them instead of rekindling old flames. Like an advancing blaze, they quickly spread to new goals or projects. Thus the consequences of pain, sorrow, or setback have less of an impact for Shaoyangs than for the other constitutions. This tendency to distraction is actually a strength of sorts, for, as any firefighter will tell you, it is hard to put out a fire that refuses to be contained.

Weaknesses

It is the nature of fire to burn swiftly and spread. This being the case, Shaoyangs tend to lack patience. It is hard for them to sit still and concentrate. Thus, Shaoyangs should avoid any detail-oriented, repetitive work that involves sitting for extended periods of time. As fire ignites and spreads randomly, so too do Shaoyangs tend to open up new businesses without much planning. As a result, it is easy for them to fail miserably. Of course, when they fail, they simply begin something new, usually with as little planning and foresight as in their original venture. Thus when the going gets tough, Shaoyangs will get going—to greener (unburned) pastures. It is actually better for Shaoyangs to stay at a job that has stability; a fire in a furnace, for example,

is guaranteed its fuel for the day. Unfortunately, coming back to the same business day in and day out is not easy for the easily bored Shaoyang. Occasionally, a fire strikes upon a field of dry, dead brush, and is able to blaze bright and hot for a few glorious hours. In the same way, Shaoyangs sometimes experience quick success in their unpremeditated business ventures. But, just as the brushfire swiftly burns itself out, so too do Shaoyangs experience equally swift descents into failure. With success, the Shaoyangs' extravagant and opulent tendencies emerge, and they overspend or improperly manage funds, like a brushfire exhausting its fuel. But this isn't the only reason; the other half of this financial one-two punch is that Shaoyangs put less effort into their work once they think they've attained success. Shaoyangs also tend to fail because they try to expand their businesses unnecessarily, like a brushfire that thins itself out. Also, just as a fire burns quickly and restlessly, so too are Shaoyangs rash in their business dealings, and they lack tenacity or willpower with projects that are difficult to ignite. When they fail or lose in their ventures, Shaoyangs experience a tremendous shock. This is clearly evident on their faces, which resemble a wavering flame on the verge of being put out. In this state, Shaoyangs may easily become lost and without direction. Nevertheless, as mentioned earlier, their moment of despair is truly momentary, and they soon arise, oblivious and innocent, like a phoenix. When a campfire is not properly restrained, it can transform from a center of social gathering to a destructive, all-consuming force. In the same way, when Shaoyangs become unbalanced, and their fire nature is unrestrained, their impulsive, vain, and self-centered qualities take over, and they become overly rough and aggressive when solving problems or dealing with others. They may over-exaggerate and follow their reckless sentiments. Nevertheless, Shaoyangs are for the most part less greedy than the other types, and do not set grand financial goals. Rather, they act out of simple and pure motives, especially when helping others. At times, this can be a disadvantage, especially in practical settings. In business and politics, for example, qualities such as prudence, cold-heartedness, and firmness, as well as the ability to formulate strategies on the basis of gain and loss, are basic requirements. The simple, honest, straightforward, frivolous Shaoyangs, who are unconcerned with and unaware of the financial bottom line, will not be as successful as members of the more savvy and practically-minded constitutions.

Conclusion

Shaoyangs will excel in fields requiring a great deal of guileless sociability. For example, they make great talk-show hosts, radio disc jockeys, tour guides, comedians, and news reporters. In a business, they would do well in any position requiring heavy social interaction. For example, they would do well in personnel or public relations departments, and would make excellent field men. They would not be able to sit the long hours required of most clerical or office positions, however. As Shaoyangs have a naturally compassionate, self-sacrificing bent, and are inherently brave, they would feel comfortable with all forms of public service, such as counseling, social work, police work, and the armed forces. Shaoyangs also have a natural sense of style, and a fiery creativity; thus, careers in interior design, art, modeling, and fashion would suit them. Finally, as Shaoyangs possess a free and easy wit, they are the most amicable of the constitutions. Therefore, they can serve in positions intended to ease friction and soften hard edges. For example, they make excellent traders, diplomats, ambassadors, and mediators.

Taiyin: Strengths

Taiyins can be likened to mountains, great accumulations of earth. Like mountains, Taiyins are physically massive; in fact, they are the most massive of the four constitutions. This mass serves as surplus energy for the Taiyins; it is their reserve gas tank, or the extra oil in their lamp. This surplus allows them to outlast others in work, and prevents them from quitting a job until it is complete. Furthermore, it gives them the capacity to take on jobs that most would consider boring, simple, repetitious, or tedious. Like mountains sitting immobile through the changing storms of time, Taiyins have the capacity to weather setbacks and distractions. The one thing that Taiyins find intolerable is work involving a great deal of detail; like mountains, they were meant for grandiosity, not minutiae. Like mountains weighing heavily into the earth, Taiyins bring their full weight to bear upon their chosen tasks. In this, they are similar to Taiyangs. Yet, whereas Taiyangs attack problems with the swiftness and ferocity of the wind, Taiyins tend to attack them with the persistence and patience of mountains. They move slowly, like mountains evolving over eons, pacing themselves whenever they work. They will skip meals and go overtime, double-overtime, or even all night if necessary, to get the job done. Furthermore, they take their work home and focus on it late into the night, and even work on weekends and holidays. They constantly think about their work, often sacrificing their personal or domestic lives to their professional careers. Even their social lives are not purely social. They will frequently go out to dinners, drinking engagements, parties, games of golf, and so on just to meet with business associates and potential clients. In these dealings, they get help from their constitutionally strong physique, which can tolerate large amounts of food and drink. When faced with serious obstacles or hostile environments, Taiyins will remain as steadfast and unperturbed as a mountain. They will not give up when things go counter to plan. Even if they fail on several occasions, they will come back and continue trying until they succeed. Huge financial losses or a smeared reputation will not stop them. Also, unlike Shaoyangs or Shaoyins, they will not show loss, discouragement, or despair on their faces when confronted with failure. They will remain as calm as the face of a white-capped mountain. Taiyins show good leadership qualities, and often find success at the top of the business or political ladder. They actually look like leaders, pos-

sessing the natural dignity of great mountains. Furthermore, like the wide foundations of solid mountains, Taiyins have the broad-mindedness required of true leaders. This is evident both in their professional disposition (the drive to learn all they can about their work), as well as their strong interpersonal and social skills, through which they build and maintain support.

Weaknesses

If mountains are steadfast and eternal, then they are also inertial, or even immobile. Taiyins, like mountains, may suffer from being too lazy or slow, with an innate tendency towards procrastination and fixation. Sometimes this laziness shows itself in the Taiyin's lackluster efforts to earn a living. This inertial quality makes any job requiring outgoing or adventurous endeavors unsuitable for Taiyins. Also, jobs that require quick and timely responses, dependent upon up-to-the-minute information or communication, are probably unsuitable for the lumbering, slumbering Taiyins. Mountains are of the earth, which helps to explain the Taiyin's often excessive love of material (earthly) wealth. Taiyins ultimately desire that which is tangible, and of practical or profitable value. In fact, for Taiyins, all things are ultimately measured by these criteria. In a Taiyin's eyes, things are important only if they can be linked to some sort of profit. What's more, to hold their attention, the profit must be big, whether it is money, fame, power, or position. Just as mountains will not concern themselves over molehills, so too will Taiyins ignore ventures resulting in meager benefits. By their very nature, mountains accumulate mass and earth into themselves. If they did not, and they dispersed the mass that they contained, then they would flatten out, and no longer be mountains. In the same manner, Taiyins have a greedy, accumulative tendency. They tend to concern themselves only with gathering money, power, and profit for themselves, and will rarely sacrifice time, energy, or effort for the benefit of others. Taiyins tend to overrate themselves, like mountains, each silently claiming to be the top of the world. From this vantage point, they believe that they can accurately see the entire expanse of the universe, thus they feel their opinions represent the absolute truth. This being the case, Taiyins will refuse to compromise or budge an inch once they make up their minds. The struggles of others to persuade Taiyins otherwise after they have resolved themselves can resemble the struggles of ants trying to push a mountain out of the way. Although Taiyins usually have the most broadminded perspective of the four constitutions, when they are unbalanced, they can be obstinate and biased. It is in these instances that their mountain-like stubbornness is particularly damaging.

Conclusion

Although Taiyins are excellent workers, with the persistence and patience to handle most tasks that come their way, they enjoy neither minute, detailed tasks involving a great deal of thinking, nor tasks requiring a great deal of adaptability and flexibility. Furthermore, Taiyins tend to have a grandiose vision of their lives and their possibilities. Thus, they will only commit themselves to those tasks that eventually allow them to realize success on a grand scale. Taiyins will work persistently in almost any field, but only if it furthers their ambition to get to the top positions, where they seem to belong. They often aspire to be politicians, corporate leaders, or high-ranking officers in the armed forces. As Taiyins have a grand vision of the world, they also succeed in careers requiring the capacity to see the big picture. They make excellent authors, historians, and philosophers. They are better at syncretistic thought. In other words, they are better at thinking in terms of breadth rather than depth. This is not to say that Taiyins are incapable of profound thought or penetrating insight; however, it is to say that such depth is not primary, and is usually the result of seeing the big picture and putting things in perspective. Taiyins would enjoy careers requiring a worldly sense of culture; they could serve as critics, for example, whether it be of society, or films, or food. Again, though, it is their breadth of experience, rather than their discriminating taste, that supports them in such endeavors.

Shaoyin: Strengths

Shaoyins are best represented by water. It is water's nature to flow, descend, percolate, and pool together. Although it would be wrong to call water's path predictable, it is nevertheless true that water's course is the one of least resistance. Moreover, water always tends to gather and collect, whether in deep wells, or in the vastness of the sea. The path of water demonstrates simple wisdom, and the gathering, reuniting tendency of water demonstrates composure. These two qualities, wisdom and composure, aptly characterize a Shaoyin in the workplace. Shaoyins' wisdom manifests in the way that they plan well ahead of time before beginning any business undertaking, thus ensuring a smooth and easy course of action (the path of least resistance); they carefully investigate all possible contingencies, leaving nothing to chance. They are good at drafting or drawing up plans for a project, gathering the necessary materials, or scrutinizing complicated matters related to a project. No other constitution can match a Shaoyin in this regard. The composure of Shaoyins, meanwhile, is evident in their ability to get down to business without any personal feelings or sentiments. They do not allow themselves to be scattered by unnecessary emotions. Water's gathering, reuniting tendency shows up in another way. Shaoyins are good at gathering people for social organizations, school organizations, or even recreational groups. Unlike Taiyangs, they are able to clearly discern the strengths and weaknesses of people, as well as their compatibility with others. Thus, they have a talent for gathering the right people for the right jobs. For all of these reasons, Shaoyins are well suited to working in the planning, accounting, or personnel departments when in a corporate structure. Water is tasteless, and dilutes all things. Because of this, paradoxically, water affords the possibility for true taste. A food critic will drink a glass of water to clear his palate, for example. In the same way, Shaoyins have a well-developed

sense of taste. This, combined with their neat, tidy, meticulous nature allows Shaoyins to excel in the food industry. Water is resilient and flexible. Like water, Shaoyins possess excellent dexterity. This, combined with their natural sense of aesthetics and their penchant for detail, makes them well suited for jobs in tailoring, interior design, hairstyling, cosmetics, and the like. No matter what the undertaking may be, a Shaoyin will be meticulous, calculating, systematic, and sharp.

Weaknesses

Because Shaoyins lack fire or Yang energy, they do not have the adventurous spirit of Taiyangs or Shaoyangs; Shaoyins shy away from risky ventures, and are thus apt to miss out on many golden opportunities. They will not venture into unknown territory when they already have a stable business (just as water will not venture out of its well-established waterways); they tend to work best within an established framework, where there is stability and support from other workers. Also, Shaoyins tend to lack the basic aggressiveness required to spark action. Thus, although they may draw up detailed plans to get a project underway, their passive nature may prevent them from finalizing decisions on those plans, and in particular, will keep them from bringing them to life. They will need someone with more dynamic energy, like a Taiyang or Shaoyang, to jumpstart and spark their plans into action. Shaoyins are excellent planners because they are terrible worriers. Water has no backbone. This being the case, it is easily disturbed by others. When water meets with earth, for example, it gets absorbed, or its flow becomes impeded. When it meets cold air, it freezes into ice. When the wind blows, it becomes turbulent. So, although water can nurture and help other things to grow, its identity tends to be fragile and blurry, constantly threatened by the presence of others. The worry that others will take advantage of them often acts as a self-fulfilling prophecy for Shaoyins, because it gives others the opportunity to cheat them. Because of this, Shaoyins do not feel at ease with strangers and people that they do not know well. They become cautious and apprehensive in situations where they must interact with strangers. They prefer to be around familiar people and surroundings. Thus, work that involves meeting a lot of new people, such as sales, fieldwork, or customer relations, may not be appropriate for them. Also, Shaoyins are less suitable for leadership positions, because of their social discomfort and their inability to initiate and inspire action. Again, it must be stated that, although water flows well in deep channels, the loss of boundaries leads to an immediate loss of direction. Shaoyins, like Shaoyangs, get shocked when they experience failure in business. When Shaoyins experience failure, they lose their composure, meticulousness, brightness, and correct judgment and become confused, like rippled, turbulent water. They begin to manifest uncharacteristic and irrational behaviors, like a quick temper, irritation, and nervousness, and will often slander and defame others. Lacking a backbone of substance, as well as the fire of aggression, Shaoyins will quickly lose all desire to come back and struggle again, and will tend to give up the fight completely. Even minor setbacks can plunge Shaoyins into despair. Thus, whenever there is misfortune, Shaoyins are usually ill equipped emotionally to handle it. They will torture themselves, and sometimes begrudge or even hate others as well. Like water carrying the ripples of even the smallest disturbances long after they are gone, Shaoyins become attached to even the most frivolous trifles of the past. This is the very reason that Shaoyins take so much trouble to plan their course of action.

Conclusion

Shaoyins are comfortable in jobs that are stable, perhaps even boring and repetitious. Shaoyins commonly work as salaried employees, slowly climbing their way up the ladder, rather than as entrepreneurs or tradespeople who gamble their careers on risky ventures. Jobs requiring a meticulous bent and a quiet personality are suitable for Shaoyins. They can make great librarians, teachers, scholars, translators, bank tellers, secretaries, clerical workers, statisticians, or accountants. Shaoyins are also great for many jobs in the technical fields, excelling as engineers, mechanics, plumbers, carpenters, architects, or doctors. Shaoyins have good taste and pay attention to detail, so they may also excel as sculptors or cooks. Shaoyins can also run their own businesses quite adequately due to their skills in planning, personnel discernment, and composure.

Making Work Work

As we have seen from the previous descriptions, individuals with differing body types display differing tendencies in their work life. It is important to understand and work with these tendencies, instead of attempting to force oneself to fit the requirements of one's job. A common attitude nowadays is that work is merely something that we have to do, not something that we want to do. Therefore, "work" has "play" as its antonym, and "business" is often the opposite of "pleasure." The word "labor," meanwhile, connotes difficulty, as in "labored breathing." It is small wonder, then, that most people perceive work as something that must be unpleasant and endured. If a person changes his or her work in order to make things easier or more pleasant, then that person is seen as shirking duty or lacking backbone. Although it is true that there is an element of discipline involved in work, it is also true that people function best in the correct contexts. A hammer, for example, finds its true nature when it is hitting nails. It would not make sense for a hammer to be used to cut material. This would damage the hammer, and botch the job at hand as well. We, like hammers, would do best to find out what our strengths and weaknesses are, not only for our sake, but for the sake of efficiency and productivity as well. When work is seen in this light, then it becomes a vital part of who we are and not just a necessary burden. Work becomes both an expression of our individuality and a way for us to express our gratitude to the universe. Work becomes an ennobling act, the highest achievement in the universe, in fact, and the worker, an agent of sincerity, truth, and service.

Taiyin:

Martin Luther King Jr.

Balanced Taiyins have a well-rounded personality, encircling a strong, centered sense of self. With such a structure serving as a foundation, Taiyins are able to accomplish deeds requiring extraordinary courage and fortitude. Such is the case of Dr. Martin Luther King Jr., the figure who most clearly represents the civil rights movement of the 1960s. Like many Taiyins, Dr. King's personality was balanced, having both a hard side and a soft side. The hard side allowed him to accomplish great things, and the soft side allowed him to remain human. On the hard side, it must be said that Dr. King possessed extraordinary courage. He never shied away from a fight, despite the fact that his enemy, prejudice, was deeply entrenched. He remained at the forefront of the struggle for equal rights, whether it led him through a Chicago riot in the midst of flying bullets, into white mobs, or into jail. He remained steadfast, despite the beatings, bombs, and death threats, taking disparaging remarks, insults, cruelty, bitterness, and pain as matters of course. On his Mississippi campaign, reports that he would be assassinated daunted his associates, who begged him to cancel. But Dr. King refused. "I have a job to do," he said. "If I were constantly worried about death, I couldn't function." He felt that his cause was "so right, so moral, that if I should lose my life, in some way it would aid the cause." This is the courage of the Taiyins—solid, sure, and relentless. Dr. King was also a great leader. Although there were some complaints about his weaknesses as an administrator, it was his guidance and his skills as a preacher that united the civil rights movement, and propelled it into the public eye. He felt as though his co-workers were his family, and that he was the father of that family. Thus, he was able to harmonize well with his co-workers, while instilling a sense of reverence in them. Taiyins commonly inspire such fatherly reverence in those around them. Dr. King had a great deal of commitment. This he demonstrated through his persistence, perseverance, and complete dedication—hallmark Taiyin traits. When writing a book, he would work 12 to 14 hours a day to meet his deadline. When campaigning in Chicago to improve living conditions, he actually lived in the slums with his family so that he could identify completely with those he was fighting for. Although Taiyins are usually taciturn and silent, Dr. King demonstrated the fact that Taiyins may become excellent orators when given the proper cause or opportunity. His rich, resonant voice, his majestic physical presence, his uncanny oratory skills, and his soul-stirring speeches all combined perfectly when he took the podium. Perhaps one reason that his words were so convincing was that they were reinforced by his own life. As staff member Hosea Williams once said, "He not only talked the talk; he walked the walk." Behind the public hard side, Dr. King maintained a soft side. This softness was not a liability; in fact, it allowed him to become a better leader. As balanced Taiyins are broad-minded, they have a great capacity for tolerance and compassion. Dr. King exemplified this quality. His dream was all-inclusive; he wanted every man and woman, whether white, black, Chicano, Jew, or Catholic, to join hands and live a life of equality, justice, and freedom. Related to this was his extremely forgiving nature, which is also a strong trait of the balanced Taiyin individual. Once, while giving an address at the Southern Christian Leadership Conference (SCLC) in Birmingham, he was punched in the mouth and knocked down by a young, white, 200 pound self-styled Nazi, but he did not try to defend himself. When the police and several SCLC delegates restrained the man, Dr. King only made him sit back down, refusing to press any charges. Afterwards, he said, "This system that we live under creates people such as this youth. I'm not interested in pressing charges. I'm interested in changing the kind of system that produces this kind of man."

Dr. King was extremely humble despite the fact that he maintained a very public life. Attention from the media sometimes even embarrassed him. He continually emphasized that it was his movement that deserved attention, not himself. Like many Taiyins, Dr. King also had a humorous side, which he maintained despite the serious and often life-threatening situations he faced while following his calling. Dr. King loved to tease and didn't miss an opportunity to laugh at himself. Once on his way to a meeting, dressed in a suit and tie, he was mistaken for the elevator operator by a white woman. Amused, he kept quiet and pressed the floor she needed, but as soon as she stepped off, he broke into laughter with his friends and laughed the hardest amongst them. Dr. King was also a very scholarly, intelligent individual. By age 15, he had finished high school without graduating, having passed the college entrance exams of Morehouse College. By age 17, he chose to become a Baptist minister like his father. By the spring of 1948, at 19 years of age, he graduated from Morehouse with a degree in sociology, and elected to study for his bachelor's degree in divinity at Crozer Seminary. He received his Ph.D. at the age of 26. He was Time magazine's "Man of the Year" in 1963 and won the Nobel Peace Prize in 1964. Dr. King was assassinated in the prime of his life in Memphis while trying to organize a poor man's march to Washington, D.C. Yet, the heavy boulder that he started rolling only gained momentum after his passing. Today, the principles and ideals he fought so hard for have been established in the nation's conscience. Perhaps we have not fully realized the dream of universal brotherhood and peace that Dr. King set into motion, but we are definitely closer to it because he was a dreamer who dared.

Taiyin

As energy accumulates and settles, it becomes mass. Large accumulations of mass have a great deal of inertia. In other words, they are hard to start moving, and they are hard to stop moving once they are in motion. Think, for example, of George of the Jungle. Although he has the physique of a Shaoyang, in spirit

and in motion, he was a Taiyin. Clumsy, stupid, tactless, gullible, and honest, he swung through the trees like a typical Taiyin swings through life. Despite their inevitable collisions with trees, it is in Taiyins' nature to remain true to their course, breaking either it or themselves in the process. Taiyins, the most massive of the body types, make excellent paperweights. As fictional characters, they often serve to stabilize the story. They are often the father figures in domestic comedies or dramas, because their weight, both physically and socially, holds the home together. Think of Fred Flintstone, Homer Simpson, Heathcliff Huxtable from *The Cosby Show*, and Howard Cunningham from *Happy Days*. Even Al from *Happy Days*, or Mr. French from *Family Affair*, though not literal fathers, serves the same purpose. Their mass holds the home or hangout together. This role is not restricted to males, of course. In a sense, the traditional matriarchal figure has always been a Taiyin. Think of Shirley Partridge from *The Partridge Family*. Alice, the housekeeper from *The Brady Bunch*, is also a Taiyin. Although she is not the literal mother of the family, it is she who holds this unconventional household together. Roseanne, though not someone most would consider a traditional mother figure, accomplishes the same function despite, or perhaps through, her ever-present sarcasm. The accumulated mass of the Taiyin can also be reinterpreted as accumulated wealth. This wealth can be used in good or evil ways. When it is used in good ways, as the source of generosity, then you find characters like the Buddha and, in particular, Bodhisattvas like Jizo or Santa Claus. When it is used in evil ways, as the foundation for wicked or greedy activities, then you find villains like Goldfinger, James Bond's nemesis, the Penguin, one of Batman's enemies, or Jabba the Hutt from the *Star Wars* series. The Penguin is a particularly interesting character as a villain. He is generally considered a freak or an oddity and not much more. Yet his rotund figure hides a most insidiously vicious mind. Taiyins can disguise incredibly wicked propensities beneath their magnanimous appearances. Bluto, from the *Popeye* cartoon, and King Kong are also Taiyin villains, obsessed with acquisition. In their cases, they seek to woo the girl, Olive Oyl and Fay Wray, regardless of her wishes. Scrooge from Charles Dickens's classic, *A Christmas Carol*, begins the story as a typical Taiyin villain concerned only with the acquisition of money. His transformation into the generous saint at the end of the story demonstrates the latent possibility of all Taiyins to become truly compassionate and giving people.