

André Blank

InYology® – The detailed teaching of Yin and Yang

André Blank

InYology®

The detailed teaching of Yin and Yang

Two truth(s) cannot contradict one another

Copyright: © 2020: Vivoterra AG, André Blank
Texts, graphics and illustrations: © Vivoterra AG,
André Blank, Worbstrasse 201, 3073 Gümliigen BE Switzerland
www.vivoterra.com

Vivoterra®

Copyright© on names and logos including graphics, Vivoterra®, Vivoterra® Publishing, Vivoterra® Academy, Vivoterra® Healthcare, Vivoterra® Shop, InYologie® and InYology®.

The publishing titles and slogans:

- Vivoterra – The best way to your healthy life
- The treasure trove of knowledge
- The gate to the universe
- Be **your own** creator being
- ER - Eat right
- FWTB - First win then begin
- Balanced health
- Vivoterra videos: Full-hearted welcome to Vivoterra – here and now
- Vivoterra videos: All the best – remain in peace until the next – here and now
- Vivoterra kitchen: Enjoy the recipes and your meal

– and all other terms, graphics, illustrations, texts or signs identified as registered trademarks are trademarks or registered trademarks of Vivoterra® AG. All logos, page headers, graphics, banners, illustrations, and services are trademarks of Vivoterra® AG.

Publisher: Vivoterra AG, Bern

ISBN: **978-3-907212-11-0**

2nd Edition, 2021

The work, including all its parts, is protected by copyright law. Any use without the consent of Vivoterra® AG and the author André Blank is prohibited and liable to prosecution. This applies to analog and electronic or other forms of duplication, translation, microfilming, and storage in electronic systems, distribution and public access.

Liability disclaimer

The methods and case studies presented here are for your information only and are entirely based on your judgment. They do not replace a professionally sound diagnosis, advice or therapy by a holistic doctor or alternative practitioner.

The author has endeavored to explain all aspects of the topics presented here in an understandable and detailed manner and to reproduce external information as accurately and completely as possible. Nevertheless, neither the author nor the publisher accepts responsibility or liability for any content deemed missing, inaccurate or incorrect, or contradictions.

Neither the author nor the publisher is liable for any damage whatsoever resulting from using the methods described in this work. In particular, we can assume no liability for any improvement or deterioration in your health.

No therapist can heal you on your behalf. They can only show you a way how to heal yourself. Owing to the internet's dynamic nature, the pages/links mentioned in this book, which were up to date when it was completed, may have already changed or no longer exist. All the case histories in this book stem from the author's practice. All the names of patients and their data have been changed to protect their privacy.

InYology – The detailed teaching of Yin and Yang

According to the teachings of the Shin-Sen-Do

Shin-Sen-Do is an ancient term and means “wandering along the Tao”.

Shin Sen means “free human.” Another translation is a *conscious being* or a human who has awakened their inner abilities and life force (Qi).

Shin-Sen-Do teaches us the right way to live:

- To foster respect for everyone, especially those who attack us with violence or other means.
- For they are the ones who give us practical lessons and show us how to recognize our mistakes.
- To achieve the superiority of gentleness and calmness, both suffuse our deep-rooted firmness of character and personality (my ego).
- To instill adaptability, intuition, instinct, and will in ourselves so that we can act promptly and appropriately by using rapid, natural, and expedient movements within the bounds of our judgment and reason.
- To develop and deepen our understanding of the order of the universe – as the basis for a strategy for peace – with the goal of supporting the development of human society by supporting and promoting the personal development of the individual to become a truly free being.
- To want and seek peace for ourselves and others. To develop our ability to act and think with care and responsibility toward others, nature, and the universe, as if they were ourselves.
- To facilitate and foster human development in this sense following humanity’s age-old dreams.

That is the idea, the work, the dream.

Dedication

In the spirit of love and gratitude, I dedicate this book to my family, my masters, and my teachers, and in particular, my father, Erwin Blank, who is also my way master and mentor. I would never have been able to find and take this path without him. He has been supporting me in my studies and work on this book and continues with his support for me – at all times.

This book is dedicated to the dreams of past, present, and future humankind, to the dream of health, happiness, and peace.

This book is also dedicated to all fellow human beings, either known or unknown, who in the past, all over the world, throughout their lives and forever, has inspired the family of humanity with their work. I would like to thank everyone worldwide who has strived for this for years and has had to endure difficult times because of it, but who have never lost courage and never given up.

This book is also dedicated to our ancestors, all born children and all parents, and all generations not yet incarnated. This book is written for all those whose consciousness is *awake*.

This book is for all those who can make their own choice whenever they want but have not yet decided to do so.

I feel grateful knowing that this knowledge gives all people health, freedom, trust, and peace.

“He who is flexible and yet unmoving will make progress.
He who is weak and active will be famous.
He who is weak and obedient will lose everything.
He who is unmoving and active will be defeated.”

Lao-Tse

“The eyes (Yang) compared to the mind (Yin)
are useless if the mind (Yin) is blind.”

George Ohsawa

“Do not follow the ideas of others,
but learn to listen to your own inner voice.
Your body and mind will become clearer
and you will realize the unity of all things.”

Buddha Shakjamuni

“EVERYTHING happens to YOU according to
YOUR FAITH.”

Erwin Blank

“There are many things that cannot be explained,
but there is nothing that cannot happen.”

Bruno Gröning

Contents

InYology – The detailed teaching of Yin and Yang	5
Dedication	6
Preface	17
1 InYology – the teaching of Yin and Yang	19
2 InYology – foundations	27
2.1 Centrifugal and centripetal force	28
2.2 The characters Yin 阴/陰 and Yang 阳/陽	36
2.3 The Eight Trigrams	37
2.4 The 64 hexagrams	40
2.5 I Ching (pronounced yi-dshing)	40
2.6 Tao Te Ching	41
2.7 The Unique Principle	42
2.8 The discovery of InYology	45
2.9 Dualism and monism	56
2.10 The Yin and Yang classification of general states	58
2.11 The practical dialectical classification	62
2.12 Yin and Yang classification by physical state	81
2.13 The Yin and Yang anatomy of plant and meat-eaters	83
2.14 Yin and Yang as a part of daily nutrition	84
2.15 How do we classify food according to Yin and Yang?	91
2.16 Classification with an apple as an example:	97
2.17 Salt	97
2.18 Yin-Yang classification of foods	106
2.19 Classification of food as medication	107
2.20 Principles when using medication	111
2.21 Tobacco – medicine versus poison	112
2.22 Yin and Yang classification of elements by spectroscopy	118
3 Natural Laws	125
3.1 The laws and principles of the order of the universe	126
3.2 Explanation on the laws of the order of the universe	130
3.3 The order in the universe	138
3.4 The laws of polarity	141
3.5 Transmutation	148

3.6	The 5 stages of transformation (5 Qi transformation)	154
3.7	The equilibrium and equivalence of the 4 elements	163
3.8	The universal energy Qi	170
3.9	The meridians	174
3.10	The energy centers and the meridians	178
3.11	Universal gravitation versus universal expansion	184
3.12	The woodpecker never suffers from a headache	186
3.13	Aikido and the Kito apple tree	187
3.14	Rhetorical Aikido	190
3.15	Clearing the board	194
3.16	The universal spirals	197
3.17	The logarithmic spiral	199
3.18	Spirals are vortices in the shape of a torus	208
3.19	Understanding water using InYology as a compass	214
4	Health and sickness	219
4.1	The seven main conditions of health	222
4.2	What is disease?	226
4.3	The cause of disease(s)	229
4.4	The development of disease(s)	232
4.5	The progressive development of physical symptoms	234
4.6	The progressive development of psychological symptoms	236
4.7	Understanding disease better	238
4.8	Two groups of causes for illnesses	243
4.9	Nocebo versus placebo effect	244
4.10	Expectation	253
4.11	Salutogenesis versus pathogenesis	255
4.12	Homeostasis	258
4.13	The pulse of life	264
4.14	The family	268
4.15	Hito	270
4.16	What is healing?	272
4.17	How does healing function?	273
4.18	Self-healing	274
4.19	What is the right way to live?	276
4.20	Recommendations for a healthy lifestyle	277
4.21	Overcoming degeneration	279
4.22	Immune system	283
4.23	Weakened organs contribute to immune deficiency	288
4.24	Checklist of factors that weaken or strengthen the immune system	289
4.25	Who protects us from poisons?	291

5	My 5-area plan for holistic health	299
5.1	Mea culpa (personal responsibility) – accept and understand	302
5.2	Leave out unhealthy things (removal) – immediately and radically	305
5.3	Detoxification (draining and cleaning) – at intervals, cyclically	307
5.4	Proper nutrition (building and strengthening) – long-term and permanent	309
5.5	Movement (activation and conditioning) – regularly and continuously	310
6	Relaxation and activation techniques	313
7	Anamnesis – diagnosis – therapy	317
7.1	Yin and Yang in the human body	317
7.2	Constitution and condition	319
7.3	Height	326
7.4	Posture	326
7.5	The foot position	329
7.6	The face	330
7.7	The development of the embryo	331
7.8	The brain	337
7.9	The eyes	339
7.10	Sanpaku	343
7.11	The nose	347
7.12	The mouth	348
7.13	The tongue	350
7.14	The teeth	351
7.15	The ears	352
7.16	The skin	353
7.17	The hair	357
7.18	The hands	358
7.19	The nails	359
7.20	The voice	362
7.21	Speaking and writing	363
7.22	Yu and Bo points	364
7.23	Classification based on the mechanical effect on the organism	367
7.24	Kyo And Jitsu	372
7.25	Jitsu and So	374
7.26	Classification of physical and psychological symptoms	377
7.27	Introverted versus extroverted	379
7.28	Far Eastern and Western medicine	381
7.29	Conventional medicine versus empirical medicine	384
7.30	The healing arts and martial arts	385

8	Physical and mental nutrition	387
8.1	Gaining a deeper understanding of nourishment for the body, soul, and mind	395
8.2	Poor quality food makes addicted to eating	401
8.3	The seven stages of eating	403
8.4	Man is transformed nutrition	405
8.5	Forms of diet	409
8.6	The importance of chewing	418
8.7	The secret of blood formation	421
8.8	Mitochondria	429
8.9	Free radicals and antioxidants	435
8.10	Free radicals	435
8.11	Antioxidants	437
9	Acids and alkalines	443
9.1	The formation of acids	444
9.2	Formation of alkalines	446
9.3	Causes of chronic acidosis	449
9.4	How acids and alkalines are determined in food	452
9.5	The four-area balance	453
9.6	Fatigue and acidity	455
9.7	Acid-alkaline and mentality	456
9.8	Facts & myths	457
9.9	Citric acid	458
9.10	Sour makes jolly	464
9.11	What acids and alkalines are there?	466
9.12	Lactic acid	467
9.13	Citric acid	467
9.14	Acetic acid	467
9.15	Fruit acids	469
9.16	Average pH values of some common solutions	471
9.17	Acid-alkaline in the human body	472
9.18	Acid-alkaline and our skin	473
9.19	Acid-alkaline and our intestines	475
9.20	Acid-alkaline and our kidneys	476
9.21	Acid-alkaline and our stomach	477
9.22	Acid-alkaline and our bones	481
9.23	Acid-alkaline and breathing	482
9.24	Acid-alkaline and pregnancy	483
9.25	Acid-alkaline and stress	483
9.26	Acid-alkaline and anxiety	486
9.27	Symptoms of hyperacidity	489

10 Cell proliferation, also known as cancer	491
10.1 Cancer of the soul versus physical cancer	492
10.2 The basic problem with cancer	492
10.3 Exposing the pharma rhetoric	494
10.4 Fake news about cancer	496
10.5 Cancer – the cause	507
10.6 The mechanism of cancer cell growth	511
10.7 Why cell proliferation is always Yin	516
10.8 The dictatorship by pharmaceutical companies	517
10.9 Metastasis	519
10.10 The tumor is merely the symptom	520
10.11 Cachexia	525
10.12 Cancer – the naturopathic answer	529
10.13 No fear of tumors	531
10.14 Cancer and the internal milieu	535
10.15 Understand holism	539
11 Matrix knowledge versus nature knowledge	543
11.1 Freeing from the matrix	551
11.2 The monopoly on power	555
11.3 Externally-controlled beliefs	556
11.4 Gramophones and robot brains	559
11.5 The number 13 and its true meaning	561
11.6 The political system	562
11.7 Compulsory schooling	562
11.8 The principle of divide and rule	564
11.9 The causes of injustices in this world	567
11.10 Do-gooders	568
11.11 Eugenics/genetics	569
11.12 Evolution theory versus creation theory	572
11.13 The evolution of history is macro-evolution.	578
11.14 Demographic development	585
11.15 The theory of overpopulation	586
11.16 Understand the hermetic laws with the InYology compass	589
12 Consciousness	595
12.1 How consciousness develops	600
12.2 Power of judgment	605
12.3 Consciousness creates matter	610
12.4 The power of consciousness	613
12.5 The senses – human perceptiveness	621
12.6 Unity of body, soul, and mind	622

12.7	Understanding body, soul, and mind in more depth	627
12.8	The healing power of the mind	634
12.9	Wabi and Sabi	637
12.10	What is happiness?	638
12.11	The true faith	639
12.12	Mea culpa	644
12.13	Pains	645
12.14	Mushotoku	649
12.15	Good and evil	655
12.16	The theory of being	659
12.17	The theory of knowledge	661
12.18	Dimensions	664
12.19	Chess and Go	670
12.20	Entanglement	671
12.21	Karma	674
12.22	Manifested Karma versus non-manifested Karma	683
12.23	Resonance	686
12.24	Science	688
12.25	Reality	689
12.26	Space and time	693
12.27	What is time?	695
12.28	Horizontal thinking and vertical thinking	700
12.29	Two opposing reactions	701
12.30	The seven stages of judgment	703
12.31	Mediation and prayer	706
13	Interpretation of the Christian Bible	711
13.1	The teaching of Jesus explained using the compass of InYology	713
13.2	The earth is our mother – and the angels are the 5 forms of QI	714
13.3	Satan and the devil are the greed for power and material wealth	715
13.4	How diseases originate – and their consequences	716
13.5	Mea culpa (my fault)	716
13.6	Jesus taught reincarnation	717
13.7	The unique principle – and the tenet: first the practice, then the theory	718
13.8	The veiled judgment:	718
13.9	The balance and the equivalence of the 4 QI:	719
13.10	You will not understand anything... ..	724
13.11	The healing power of nature with mea culpa	727
13.12	The karma teaching	729
13.13	Jesus teaches macrobotics	730
13.14	Jesus teaches – a person becomes what he eats	735
13.15	The inheritance	742

14	Sendo	743
14.1	Dô, the way	744
14.2	Ishin Denshin	762
14.3	Sensei	766
14.4	OSSI!	769
14.5	The school of no	771
14.6	Koan	771
14.7	Rules for teachers	772
14.8	Rules for learners	774
14.9	Rules for Uchi-Deshi	776
14.10	The difference between a guru and a way master	777
14.11	Ascended way masters and angelic beings	779
15	The true masters of Sen-Do	783
15.1	Fu-Hi (3322 BC)	783
15.2	Lao-Tse (604–523 BC)	784
15.3	Confucius (551–479 BC Chr.)	785
15.4	Buddha Shakjamuni (563–483 BC)	786
15.5	Jesus Christ	790
15.6	Dogen Zenji (1200–1253)	791
15.7	Miyamoto Musashi (1584–1645)	793
15.8	Jigoro Kano (1860–1938)	797
15.9	Gichin Funakoshi (1868–1957)	799
15.10	Sawaki Kodo (Roshi) (1880–1965)	800
15.11	Morihei Ueshiba (1883–1969)	804
15.12	Yukikazu (Nyoiti) Sakurazawa (George Ohsawa) (1893–1966)	805
15.13	Taisen Deshimaru (Roshi) (1914–1982)	809
15.14	Bruno Gröning (1906–1959)	809
16	Life and death	815
16.1	The illusion of death	820
16.2	Brain death versus cardiac death	821
16.3	The physiological heart versus the spiritual heart	825
16.4	Why do we die?	826
16.5	Is there life after birth?	829
16.6	Is there life after life?	830
16.7	What happens when we die?	832
16.8	What happens when death occurs?	834
16.9	Anabiosis	836
16.10	Spiritual world view in harmony with life	841
16.11	Aging and the lifespan of human beings	842
16.12	Incarnation and reincarnation	847

16.13 Contact with the world of souls	855
16.14 Rest in peace	861
16.15 Demons versus angels	861
16.16 The soul plan	867
16.17 InYology also applies in the spiritual world	871
16.18 Nothing exists outside of God	873
17 Questions and answers	875
18 Insight into the studies	895
19 Expression of thanks to my father Erwin Blank	907
20 Closing words	908
The meaning of the book cover	909
About Vivoterra®	910
About André Blank	911

Preface

InYology occupies a unique position among the great teachings of our world. InYology is not only one of the oldest teachings ever to have been taught. It is also a teaching that is largely different from most other teachings – as we find them in the earliest conventions of humanity.

InYology is not based on religious dogma, divine revelation, or tribal laws and folk customs – but on the observation of nature and humanity and the study of the interaction between Universal Laws.

The work arose from the desire to explain the Natural Order and the order of the universe in greater depth and provide guidance that every human can apply in daily life.

When I was four years old, my father used to read and recite to me from the books written by wise masters. He would often say, “You won’t understand anything. But the seed is now sown.”

Other children were told bedtime stories or fairy tales when they went to bed. I was taught the wisdom of the old masters. I now want to pass on this knowledge – this compass.

Revelations reveal secret messages. Since these often go against the mainstream, they cannot be grasped and understood by simply reading through them but by studying them intensively.

Many people today feel disoriented. What they are missing is a compass that they can use to find their way. InYology is such a compass that helps you find your way back to the right path again. Because that is what they live from, the puppet media, the pharmaceutical industry, the food corporations, to name just a few, create addicts.

My job is to help people become active, free - independent and healthy again.

Sick people have sick consciousness. Otherwise, they would be healthy. Sick people allow themselves to be influenced by other sick people and then make decisions that are sick. Healthy people have a healthy consciousness, which is why they are healthy. Healthy people allow themselves to be helped by healthy people and then make healthy decisions. When they are healthy, they also help other people to become healthy again.

One thing should be clear to us here: We can only harvest what we have previously sown. We shouldn’t, therefore, be asking the doctors and the pharmaceutical industry what they can do for us. We should ask ourselves, what can I do for nature, because in its harvest, nature gives back to me exactly what I have sown? We should only ever ask doctors in an emergency when we are at

a loss ourselves. In situations like that, doctors make wonderful helpers. *I'm not talking about the doctors who honestly want to help people. In their mistaken view, I am talking about the doctors who still believe in the false doctrine of the matrix, who recommend vaccinations and chemotherapy, who hold people in a state of fear, and who merely treat symptoms.*

Only a few in this world know their real strengths. Most people see only a tiny fraction of their abilities, like the tip of an iceberg that penetrates the sea's surface, and they forget that by far, the largest part is hidden below the waves. With the compass that InYology gives you, you will free yourself from the prison that is the matrix and use your real strength.

I could take care of you every day until my life is over, but then you will always be dependent on me. Or I can show you how you in freedom and independence can take care of yourself and your health. If you understand the Laws of Nature, you can become one with the universe again and tap into the power and strength that have always been inside of you.

InYology is dialectic; it is the key to the realm of infinite freedom, eternal happiness, and absolute justice.

Unfortunately, the Laws of Nature have been forgotten over thousands of years, even in the Far East and among the people of the Orient. Now people are starting to rediscover this ancient natural knowledge and liberate themselves.

You can live a life full of tears and also a life full of laughter. Everyone is free to decide which path they choose. If you want to go through life in a healthy and upstanding manner, be adaptable, and live in harmony with nature, I recommend studying InYology in real depth. A human is only as happy as he decides to be. Since it is incredibly beneficial to my health, I decided to be happy and thankful.

InYology is a magical compass that helps you understand the Laws of Nature and the order of the universe.

The Great Spirit guides me, the angels serve me, and I am committed to the Natural Order.

André Blank

1 InYology – the teaching of Yin and Yang

In is the Japanese term for the Chinese word **Yin**.

Yo is the Japanese term for the Chinese word **Yang**.

InYology is the study of Yin and Yang.

The teaching of the Laws of Nature, or order in the universe.

Yin represents centrifugal force, expansion. Yang represents the centripetal force contraction. If you understand this tenet, you can derive everything else from it and understand InYology. At the same time, it is also one of the most important tenets of InYology.

But if I am going to explain it to you, I might as well do it in more depth: Yin represents centrifugal force, the infinite expansion. Yang represents the centripetal force, the infinite contraction. Nobody has ever explained this principle in such depth. This also makes it clear that Yin is the stronger force. This confronts us with a certain disillusionment right at the beginning... but we will resolve that later.

Every time you are confronted with a question, you should keep this first tenet in mind, then you will answer correctly. An example: Is a cold shower Yin or Yang for me? Always ask yourself what effect something has and what energy is behind it. What happens to my blood vessels and muscles, etc., when I take a cold shower. They pull together and contract, so Yang. The cold water (Yin) has a Yang effect. So Yang is created from Yin. And Yin is created from Yang. This is explained in more detail in the chapter on "Understanding water using InYology as a compass."

Lao-Tse taught:

"Before heaven and earth, there existed something diffuse, silent, lonely, solitary, and unchanging in the eternal cycle that was unceasing, capable of being the mother of all things."

The great *void*, from which Yin and Yang emerge as (apparently) opposing but complementary aspects in dynamic transformation. The entire universe is created from the interplay of these two forces and is contingent upon it.

I'll translate this tenet for you by adding the words "It is" in front of it.

It is the great *void* from which Yin and Yang emerge as (apparently) opposing but complementary aspects in dynamic transformation. The entire universe is created from the interplay of these two forces and is contingent upon it. Does this tenet ring true for you now? Yes.

Question:

The oriental sages said: Body and mind are one.

Answer:

But first, an important explanation from me: This is one that only applies during our life on earth. In reality – in eternal life – we are, of course, not one with our body. Only our soul and mind inhabit our body – and are therefore only temporarily one with our body. But WE are NOT our body. We POSSESS this body – but only temporarily.

There is no Yin without Yang and no Yang without Yin.

All things and phenomena carry the opposite of themselves within and form a unity with it.

According to the unifying principle of the order of the universe (practical dialectic), all things within the universe, like the universe itself, can be divided into at least two opposing and at the same time complementary categories: Yin and Yang, centrifugal and centripetal, negative and positive, expanded and contracted.

Yin is the force that underlies a movement, and Yang is the force in which this movement is expressed. Everything exists in the present. The *past* and the *future* also exist in the present. *Past* and *future* are simply terms for different *points of view* of the all-encompassing present.

In other words: our current physical state reflects our nourishment with the past – which we only see in the *here and now*, i.e., in the present – and also shows us our future health or sickness – which we also only see in the *here and now*.

Our body, our face, and our hands represent our entire physical past and future. As we may be aware, we can influence our future and our past and change them. We can and must also make these changes in the *here and now* if they are effective in the *future* or the *past*. Our development, or transformation, is not linear toward a fixed direction.

The same applies to our health. The *past* exists in the present to the same extent as the *future* and manifests itself as a present physical state.

For this reason, the current state of our physical physiognomy reflects very well the *past* and, of course, our direction for the *future*. However, if we can recognize our direction for the *future*, we can change both it and the *past* if we wish to. And we can only make these changes in the *here and now*, i.e., in the *present*. No other way is available to us. However, these changes bring about all work simultaneously in the present, the past, and the future. In any of the time phases, we are no longer like we were before the change. Everyone can observe good and bad aspects in their current state.

If we observe nature's processes, we soon see that they are subject to a constant rhythm. Day follows night, and night follows day, winter follows summer, and summer follows winter. A cold and cloudy period is followed by one that is warm and sunny.

From these observations, many ancient cultures developed a deep understanding of the Natural Order. People recognized various laws in the movements of nature. For instance, the Chinese derived a simple principle for describing opposite energetic tendencies, which they called Yin and Yang.

Yin is the expanding, centrifugal force – and Yang the compressed, centripetal force. So why is Yang not the *contracting* energy but the *compressed* energy? The reason is that a gravitational force does not exist. But more on that in the chapter on "Universal gravitation versus universal expansion." Pay attention also to the detail here: Yang doesn't compress anything. We only interpret it like that. The opposite is true: the centrifugal Yin energy compresses the Yang energy that does not yet exist. Yin energy presses on Yin energy, and so becomes Yang energy.

For beginners, and to understand the basics, I'll explain it as follows:

Yin represents the centrifugal force and the infinite expansion. Yang represents the centripetal force and the contraction. You can already see the difference here: there is infinite expansion. However, there is no infinite contraction. The contraction ends in the center and again dissolves from there into Yin, while Yin has no *external border*. The universe is infinite and, therefore, without end. The universe has no beginning and no end.

The majority interpretation is that the sun, heat, is not Yin. Let me add for you, the sun, the heat, is not Yin and yet still centrifugal in effect. The explanation of why the product is Yin in a Yang climate follows Natural Law: Yin creates Yang and Yang creates Yin. Yin and Yang complement one another with their antagonism to form a whole.

The majority interpretation speaks about *attract* and *repel*. This I how I want to leave it at present. I do not think in terms of the categories *attract* and *repel*. I think in terms of a *complement*. Always *complement* to form a whole through the otherwise missing antagonism.

Whether this missing *complement* is now called *attract* and the *too much*... without an antagonism is called *repel* is all the same in the end. It is still correct, however, that it is always *complementary* to a harmonious whole. It is the same with a magnet, where the one pole, either the North or the South Pole, is completely ineffective without its antagonistic opposite pole. Whether we double the North Pole force or completely remove its force, the magnet remains completely useless.

Only by *complementing* it with its opposite pole, its antagonism, does it turn into an effective magnet.

Not by *attracting* or *repelling*. *Repel* is just another word for *remove* or *put away*.

That is the process of maintaining a dynamic balance. That is harmony. Only the master teaches the student this. These are subtleties, which cannot be found in any other book or are certainly not explained.

“Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you.” So it is said in the New Testament, Matthew, Chapter 7, Verse 6 (Sermon on the Mount).

The two cannot be separated because they are antagonisms (opposing complements). One cannot exist without the other.

The *nothing* is at the same time *everything*, nothing identical – because everything changes eternally – and at the same time nothing *new* – because everything always IS.

In this context, it is essential to know that the classification of InYology can be analyzed according to physical and metaphysical viewpoints.

Physics: Science that deals with the study of all experimental and tangible as well as mathematically describable phenomena and processes (physical phenomena) in nature, and in particular the forms and states of matter, their structure and movement (change) as well as the forces and interactions that cause them.

Metaphysics: Philosophical discipline or teaching that addresses what lies behind the natural world’s sensual experience, the ultimate reasons, and the interdependencies of being. Way of thinking opposite to dialectic, which regards phenomena as isolated and unchangeable.

An example: From a physical point of view, the sky can be seen as the greatest Yin (infinite space, expansion, the greatest emptiness); from a metaphysical point of view, the sky can be seen as the greatest Yang (the greatest force, by which the Yang, generated through the creative force of Yin, indirectly creates all phenomena).

On the physical level, organs, which are hollow, can be classified as Yin. On the metaphysical, functional level, the same hollow organs are created by the Yang energy.

The metaphysicians, like Confucius, reversed this classification based on the principle. To provide more clarity and understanding in the Occident, Nyōiti Sakurazawa (George Ohsawa) has kept the dialectic on the physical level, which corresponds much better to our modern, scientific world.

Depending on how and where a newcomer gains access to the teachings of Yin and Yang, he will have to deal with the fact that he will encounter different, contradicting classifications.

Unfortunately, there are more than just a few people around who choose to call themselves *so-called masters* who only teach (pointing downwards) because of the money or their ego, but fail to understand the teaching, and are to this day unable to pass on these distinctions in their real form. Undeterred and self-righteous, they claim that their view of things is the only correct one.

As Jesus already taught: when the blind lead the blind, then both plunge into the abyss.

Examples of the classification into Yin and Yang:

Table 1: Examples of the division into Yin and Yang

	Physical		Metaphysical/functional	
Sky	Yin (<i>empty space</i>)			Yang (<i>active force</i>)
Earth		Yang (<i>matter</i>)	Yin (<i>receiving</i>)	
Centrifugal	Yin (<i>expanding</i>)		Yin (<i>relaxing</i>)	
Centripetal		Yang (<i>compact</i>)		Yang (<i>active force</i>)
Periphery	Yin (<i>expanding</i>)			Yang (<i>active force</i>)
Central		Yang (<i>compact</i>)	Yin (<i>passive force</i>)	
Female	Yin (<i>receiving</i>)		Yin (<i>passive force</i>)	
Male		Yang (<i>active force</i>)		Yang (<i>giving</i>)
Cold	Yin (<i>passive force</i>)		Yin (<i>passive force</i>)	
Warmth		Yang (<i>active force</i>)		Yang (<i>active force</i>)
Dark	Yin (<i>passive force</i>)		Yin (<i>passive force</i>)	
Bright		Yang (<i>active force</i>)		Yang (<i>active force</i>)
Bladder	Yin (<i>hollow</i>)			Yang (<i>active force</i>)
Kidney		Yang (<i>compact</i>)	Yin (<i>passive force</i>)	
Gallbladder	Yin (<i>hollow</i>)			Yang (<i>active force</i>)
Liver		Yang (<i>compact</i>)	Yin (<i>passive force</i>)	

Once someone has achieved clarity by understanding the Unique Principle of the order of the universe, they have no more questions, and there is no more suffering. This individual is then able to understand the nature and principle of all things. However, to test this in practice and experience

it for yourself, and not just to know it in theory, you have to study the order of the universe and learn to recognize everything in daily life. This method is the practice. The Unique Principle (or Natural Law) then becomes a compass that never shows you the wrong direction. You can still misinterpret the compass, but that is not the fault of the compass. It's the fault of the individual's veiled judgment (someone who has never learned to dance blames the uneven floor).

To *read* this compass correctly, we have to put ourselves in a state that allows a clear mind to manifest itself within us.

According to the Universal Order, the best way to achieve this is by practicing the thousand-year-old teachings of Zendo and eating healthy, natural food so that our consciousness can gain clarity.

Everything in the universe is subject to eternal change, which occurs according to the universe's infinite order.

This Universal Order was discovered, understood, and expressed at different times and in different places throughout human history and formed the universal and common basis for all great, religious, spiritual, philosophical, scientific, medical, and social traditions. The design of daily life according to this universal and eternal order was taught in ancient times by Fu-Hi, the Yellow Emperor, Lao-Tse, Confucius, Buddha, Nagarjuna, and other great teachers from the Far East, and has been rediscovered, applied, and taught in different places over the past 20 centuries.

By observing our daily thoughts and activities, we can see that everything is in motion or, in other words, changing.

However, an order or a pattern can be recognized in this infinite movement. Opposites attract to create harmony, and the like repel one another to avoid disharmony. A tendency transforms into its opposite and then back into its former state.

Because only the *unlike attract* and *like repel*. This is a Natural Law. Because only antagonisms are pure additions to the *whole*. *Like* does not represent an addition. Nevertheless, *unlike* – the opposite complementary – is a complement to the whole.

Being in resonance with a range does not mean *attracting* this range but *vibrating* in the same frequency range (in resonance frequency). The wisdom “birds of a feather flock together” is true. But only for a short time. But *like and like* don't attract, they get along well. They could, however, not live in a harmonious long-term relationship.

This would always lead to power struggles that end up in repulsion in a long-term relationship because the *attractive* opposite pole, the antagonism, is missing.

Our energy always flows to where we direct our attention. That is a Natural Law. Wherever we direct our attention, i.e., invest our energy, is where growth and strengthening occur. These are the areas where we resonate.

When we take a look at the history of the universe and think about our *origins*, we understand that humans emerged from a *sea of countless possibilities* or God.

This frequently called *endpoint of evolution* – humans are the *result* in evolution – is only an *endpoint* from the viewpoint of less enlightened people. In reality, there is only the *here and now*. And in the *here and now*, there is no beginning or end. Our development as human beings knows no end...

The movement of energy or resonance ultimately springs from two polar tendencies, from Yin and Yang, these complementary opposites. As we have seen, these, in turn, are the primary manifestations of the One Infinity or supreme origin of all phenomena. We can say that the One Infinity differentiates itself as Yin and Yang, which expresses an inward spiral process of physical and material manifestation. Our earthly evolution contains seven different *worlds* at all times. The world of energy, resonance, subatomic particles, elements, the plant and animal kingdoms, and human beings. Please make sure you read the chapter on “Evolution theory versus creation theory” to find out more about this. After becoming human, incarnating into a physical body on this earth, we continue our life journey through an outward spiral process of dissolution, refinement, and spiritualization.

“Those who have understood Yin and Yang have also understood the whole of medicine.” Thus the words in the Chinese classic of internal medicine in the *Nèijīng*. The ‘*Huángdì Nèijīng*’ is one of the oldest standard works in Chinese medicine. UNESCO has included it in their World Heritage List.

Those who fully understand Yin and Yang understand the whole Natural Order.

Two truths cannot contradict one another

Yin and Yang are two truths that cannot contradict one another. Centrifugal and centripetal force. Cold and warm. Expansion and contraction. Beginning and end. Endless possibilities that have always been there, still are, and always will be.

2 InYology – foundations

The Yin-Yang Symbol (Chinese 陰陽 / 阴阳, *Pinyin yīn yang/Pinyin Tàijí Tú*, (literally “symbol of the very great extreme/highest”) is a sign (Chinese: *tu*, symbol or diagram) used in Chinese Daoism and also New Confucianism for *Taiji* (“Supreme Ultimate”) which is considered the origin of the world.



(Yin-Yang symbol from Vivoterra®)

The 太 (*tài*) character means “very large,” the 極/极 (*jí*) character originally meant “the summit of a mountain,” or “the first beam of a gable roof”; as an adjective/adverb it means “(the) extreme.” From this, the meaning of the main point, the axis, the center developed. In ancient Chinese, the polar star – as it were the sky’s pivot – is also called *Tàijí*.

In the Daoist tradition, *Tàijí* stands for above all the complementary polarities’ unity (supplementary opposites) Yin and Yang. Yin (Chinese 陰/阴) originally referred to the shady (會) side of a hill (阜/radical 阝), Yang (Chinese 陽/阳) the bright (易) side facing the sun (日), which is reflected in the traditional characters. Yin and Yang unite at the summit (Chinese 極/极), precisely at the *Tàijí*. The *Tàijí* thereby expresses that all things in the world of phenomena are ultimately in harmony and that apparent opposites (e.g., light and shadow) also originate from the same source. According to Daoist teaching, the *Tàijí* originated from the *Wújí* (Chinese 無極/无极), the state of non-being or emptiness. On the other hand, the entire world of phenomena originates from *Tàijí* (*Wàn Wù* (Chinese 萬物/万物), “the ten thousand (all things)”... *Tàijí* is, therefore, the force that creates the two poles.

2.1 Centrifugal and centripetal force

In the universe, everything can be divided into two categories. One category is the centrifugal force, the other the centripetal force.

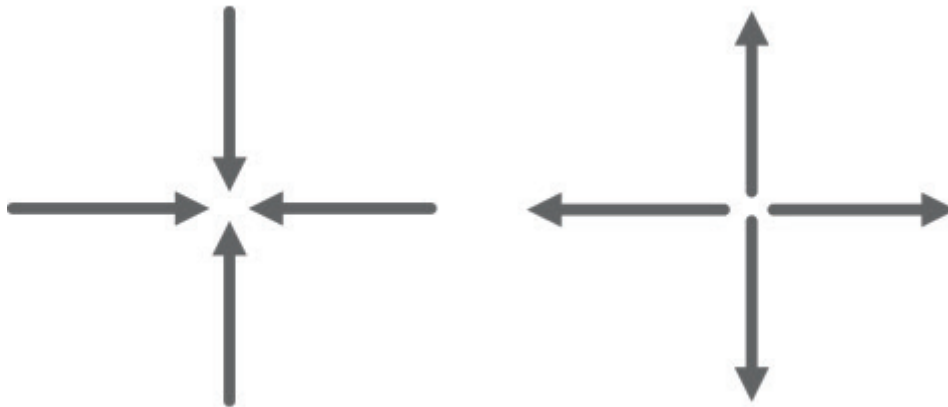


Fig. 1: Centripetal and centrifugal force

Yang, i.e., centripetal (striving toward the center). Yin, i.e., centrifugal (striving away from the center).

In the West, modern scientific research only began a few centuries ago. Physical, mechanical, microscopic, and material research formed the specialization's focus from the very beginning. These are continuously increasing. Now is the time to reorganize the sciences and search for the big picture instead of specialization.

In recent years, the scientific elite has attempted to organize an international cooperation between all specialists who work in science across all special fields. It insists on rediscovering the real purpose of scientific study. It wants to rediscover the universe's fundamental and eternal principle: How can we lead a healthy, happy, peaceful life on earth? I ask myself whether someone can build a structure of such significance and importance as the term world or life from an analytical and microscopic knowledge of the details alone; is science capable of sketching the architecture scheme of such magnitude with this alone? To this, I can state quite clearly: that is not possible like this.

From the beginning of time, all thinkers have asked the same great question: life, the universe, humanity, matter, energy, and which law unites them all. Thousands of years ago, thinkers attempted to explore the order of the universe without any tools or specialist knowledge.

They searched for – and found – the order of the universe and the origin of life macroscopically and intuitively through meditation and contemplation.

They did not encounter any difficulty in their search because they were familiar with the universal compass: the order and constitution of the universe, the Unique Principle of science or universal logic. And in doing so, their eyes were permanently fixed on the realm of life and the world.

Isn't looking at a compass that gives you the direction much more logical and the first thing you should do before embarking on your great journey of discovery?

The universe is the infinite expansion, the centrifugal force.

Astronomy teaches us that the Milky Ways, with a diameter of 100,000 light-years and an unimaginable speed of 552 ± 6 km/s, move away from our universe and that they also move away from each other. This is in line with the old Eastern cosmology. The Milky Way is created, brought to life, and dispersed by infinite expansion.

The galaxy, stars, and planets are in constant motion. The galaxy, stars, and planets all move in a vortex-like direction toward the center, only to dissolve again in a tubular vortex direction. And the process of transformation begins again... but why? Because the infinite expansion mentioned above is an expansion ad infinitum in itself. It is centrifugal, genifugal (fleeing from the place of origin), initial.

The origin of all movement in the universe is expansion ad infinitum, the genifugal, initial *original force*.

The order of the universe is shown in the logarithmic spiral. All spirals *begin* at the periphery and *end* in the center. This means that the solar system's visible beginning is the most distant planet from the center and not the sun.

A hypothesis exists that the cosmic *dust* – we call it QI – is the origin of the planets and stars. This hypothesis is unsatisfactory because the origin of the 'dust' is unknown or unclear. It assumes that the *dust* consists of *matter*. Enlightened masters know that this *matter* is condensed QI. QI is pure energy.

Many cosmogonic (theory about the formation of the universe) theories exist, but science still does not know the origin of the planets, the stars, and the universe.

These theories are similar to Immanuel Kant's now unfashionable theory, which forgot to consider the question of origin. Science fails to look for the factor that creates and breathes life into existing astronomical bodies. A theory that is not firmly founded in universal law remains a

pure fantasy. However, an increasing number of scientists do not contest quantum physics and quantum philosophy and know the difference between reality and reality. The only difference, in the past, these people were not called *scientists* but *sages* and *prophets*.

I have to put parentheses around the term fantasy: is fantasy something good or merely a figment? I chose the term fantasy in this context because the majority makes no distinction between fantasy and figment. For the majority, fantasy is just a figment; in the same way, they fail to understand dreams as reality. For me, however, fantasy and dreams are reality. *Reality* is an external suggestion, and *reality* is an auto-suggestion.

The *intellect* only understands *external suggestion* and therefore gramophone-like knowledge and results into *reality*. The *heart-consciousness* understands *intuition* and, thus, nature knowledge and results into *reality*.

Why is the temperature on the earth's surface rising? Because the earth is driven further along the planetary path of its logarithmic spiral, which ends at the sun. Another example of centrifugal force.

Atomic theory is outdated. It was abandoned in the East already thousands of years ago. Today, all physicists know about the connection between energy and matter. Matter does not exist. Old Newtonian matrix knowledge says the molecules of an atom are matter. That is not the case. Everything is pure information. Everything is energy in more or less condensed form.

The matter comes from non-matter, solid comes from non-solid.

This is a Confucius tenet. He was one of the seven famous thinkers from China and lived over 2,500 years ago.

"The Chinese strategy teaches that the strongest is he who lives following the order of the universe."

Western science now has to see and understand that matter comes from non-matter. Thanks to their wonderful scientific tools, science has, after 25 centuries, now reached the point where Confucius, the great strategist, started initially.

But how did this famous Chinese strategist succeed in discovering this truth without any tools? Lao-Tse said, "He who achieves all his dreams in his life without the help of tools is a free man." George Ohsawa said, "If we don't manage to achieve all our goals and dreams in this life and forever, then indeed we are all hopelessly Sanpaku" (read the chapter on "Sanpaku"). I see it in the same way and also live accordingly.

Confucius, Lao-Tse, and other masters found the order of the universe through the Seven Levels of Judgment. Modern science builds on the Fourth Level (Intellectual Judgment) but depends on the tools that fortify the Second Judgment (Sensorial). Sensorial judgment is not the highest judgment. It is the second level of our judgment, the first being blind, mechanical judgment. It seems to me that the sciences want to stick to sensorial judgment, being dependent on it, and in fact, doing their best to advance it. Does this mean that the sciences are blind toward the highest judgment?

Even more so, the sciences categorically deny the existence of the highest judgment and condemn it as metaphysical and incomprehensible. For them, God is something unknown and unimaginable.

But now, science has to accept the idea of non-matter, which is just as incomprehensible and contradicts their fundamental belief that both materialism and spiritualism are exclusive and arrogant.

Currently, the machines and engines used to generate power are not very good. They use the positive, centripetal energy or destructive force. They are too Yang and too one-sided. Why are thoughts not being put toward the opposite, negative, centrifugal, creative energy?

Many machines and tools depend on centrifugal force: the steam engine, the diesel engine, explosive machines, and even the hydrogen bomb. All their centripetal force is secondary. Science knows that the centrifugal force (Yin) is much more effective than the centripetal force (Yang), but it doesn't attempt to find the primary, virgin centrifugal force. Scientists are fully absorbed in their work or concentrate all their energies on exploiting the materialized force (Yang), just like a musician who is completely absorbed in his notes and forgets the value of air and space (pause – Yin). This is why modern music is so loud, and Japanese music is so quiet that it penetrates deep into our hearts and thoughts, so modern civilization is so full of noise.



Fig. 2: Centrifugal force using the example of a baseball pitcher

Judo and especially Aikido show the art of this centrifugal force. Aikido teaches us how to bring the attacker's brute force into harmony with the centrifugal force and the Unique Principle. The machine of the future needs to utilize the virgin centrifugal force (centrifugal energy). Newton discovered the so-called *gravitation*, but he did not attempt to search for the origin of the universe's constitution, the whole universe's superior force. Thus, he arrived at his error.

We regularly read everywhere that Yin and Yang *attract or repel*. But how can that possibly be when Yin and Yang are antagonists?

Yin and Yang cannot exist *without already being attracted*. Yin and Yang never were and never will be separate, so they do not have to *attract or repel* in the first place. Otherwise, they would no longer be a unity. Yin is an integral part of Yang, and vice versa. Because they cannot exist alone and would not be a unit, and therefore separate.

It is the same with body, soul, and mind, which are not separate, and so do not have to be attracted or repelled.

Why do we only speak of centripetal spirals when centrifugal spirals exist as well?

A baseball is Yang, rigid and compact. So how can we give Yin to the baseball? By throwing it. The centrifugally moving baseball now becomes a Yang object. When Yin impinges on Yin, it becomes Yang. When Yang impinges on Yang, it becomes Yin.

If the spiral isn't centripetal, what is it then? What does it become? Everything disappears, then you cannot see anything with your physical eyes. It appears to vanish. Then, we can only see *It* spiritually. There are always two spirals, Yin and Yang.

Only the strength ratios continuously change. However, Yin is never completely without Yang and vice versa. So, they are never separate and hence do not have to attract or repel. They only change their dominance in transformation.

Yet, it is still correct to talk in terms of attracting and repelling. Yet we should not understand this as they were ever separated and so first have to find each other through the process of attraction. Or when they are no longer attracted, repel each other. This is not about what I'm talking. I often observe these mistakes. Yin and Yang frequently alternate between attraction and repulsion, without ever being separated or completely dissipated in antagonism. Both forces always exist at the same time.

Is a falling object Yin or Yang? What could keep the object from falling?

Gravity is centripetal – so Yang and levitation are centrifugal – Yin. What could keep the object from falling? Levitation – i.e., centrifugal Yin Qi.

I do not use terms like *below* and *above* in this context, but rather *inside* and *outside*. Gravitation does exist; however, Gravitation is not an attraction but a pressure force.

Inward means toward the center, and outward means toward the periphery. In *space*, there is no above and below, but only an outside and an inside. For example, where is a ball above and below in an empty room without comparing objects at a visible distance? But inside and outside are always clear. So, is it *below* the center because the stone is falling downward? No. We can only define above and below if we have comparison objects compared to the object of comparison. The definitions *above* and *below* can only be used relative to the object of comparison, but never absolute definitions such as *outside* and *inside*.

It is the same as the definitions of Yin or Yang. Yin and Yang are always relative to something else. Generally speaking, we cannot determine whether something is Yin or Yang without naming it compared to something. Therefore, if the spaceship flies down, it is Yang and otherwise Yin. Where is the center of the universe? Every individual is the center of the universe for themselves.

How can a spaceship fly *up* or *down* in intergalactic space (without a star for a reference point)? What does this spaceship orient itself toward to provide it with direction? Is said spaceship on a Yin flight or a Yang flight? How can its captain determine this? When the spaceship flies away from a base – a center – it is on a centrifugal flight. As soon as the same spaceship approaches a center, it is on a centripetal flight.

The spaceship itself always flies centrifugally. It becomes a Yang projectile. The spaceship itself is, however, always centrifugal as long as it is in motion. This distinction is essential. If you can understand that, you will also understand why I say Yin – centrifugal – is the generating energy, and Yang is the result of Yin. Not the other way around. The reverse is only the dispersal of what has been created, and this energy is Yin again. Then you will understand why I say Yin is stronger than Yang. The *balance* of Yin and Yang is never static but always dynamic.

How can you make a stone Yin:

Water (Yin) dissolves the minerals (Yang) in the stone over thousands of years.

The following Natural Law applies to this variant: centrifugal Yin dissolves centripetal Yang.

The second variant: for a quicker result... If you smash it, you turn it to dust.

This second variant is another Natural Law: Yang in the extreme destroys Yang and becomes Yin.

How can you give a stone Yin?

When you throw it, the stone that is moving centrifugally now becomes a Yang object. A plane on the ground is more Yang than a plane in the air. The plane doesn't become Yin in the air. The Yin force of the air carries it.

Everything is eternal. Everything continuously changes. Therefore, nothing stays the same. A teaching cannot be better than the understanding of the teacher. A translation cannot be better than the understanding of the translator. A human cannot be healthier than their consciousness with their judgment.

I'll explain to you: Yang is just an *auxiliary form of energy* that doesn't exist. Yang has only been defined so that we can get a better understanding of movement and change. However, in reality, Yang is not a separate and independent form of energy.

Shadow needs light to exist. But light does not require the shadow to exist. On the other hand, we can only recognize that darkness is darkness if we also know that brightness is brightness and vice versa.

A practical example:

A boxer throws a punch toward sparring partner B. This action is centrifugal, therefore Yin. Now the punch A has thrown hits sparring partner B in the face. For Boxer A, the energy is still centrifugal and therefore Yin. Sparring partner B receives the punch as centripetal, therefore Yang. But in reality, the whole action is centrifugal from start to finish.

There is no moment in this action when Yang is active as an independent force. We only *call* the effect Yang. But the term alone is not an independent force. And certainly not as equal as Yin.

Take a logarithmic spiral.

Do you agree that each spiral can be called Yin (centrifugal) outside the periphery? And after the first turn? Is it still Yin? You have to know the finished spiral at this point to be able to determine its center. From what number of inward turns can we determine that the driving force from now on is no longer Yin but Yang?

There is no moment in forming the spiral where a change occurs from the driving Yin force to a pulling Yang force. Yin is always the driving force from A to Z. So, is heat also Yin? In reality, yes.

However, another step first takes place, which relativizes the previous explanations.

We have to differentiate between the generating energy and the result. The result is also possible as a Yang. And *finished* beings like humans can generate Yang force. Yet, we can only generate

Yang force because we have previously been charged with Yin force. The universal – centripetal – heavenly force *Yang*, which acts on earth, is a centrifugal Yin force. That is why no gravitational force exists, no earth attraction force, but only an earth pressure force.

The current doctrine says:

Yang in the extreme transforms into Yin. Yin in the extreme transforms into Yang.

I would like to correct this and add:

Primal energy is Yin and not Yang. Yin creates Yang first and not vice versa. Yang does not produce Yin, but it dissolves into Yin again. Extreme Yin produces Yang, and extreme Yang produces Yin. It is even more correct to say: Yang does not produce Yin. Only the other way around. Yang, at the maximum, dissolves into Yin.

Of course, the transformation of Yin or Yang – or Yin and Yang – does not only have to take place in the extreme or the maximum.

The Natural Laws apply:

Yin and Yin become more Yin – or less Yang. Yang and Yang become more Yang – or less Yin. Yin at the maximum transforms into Yang. Yang, at the maximum, transforms into Yin. What I am explaining to you here is my expanded teaching that only the Yin force produces the Yang force, but Yang does not produce Yin. Yang does not produce Yin because Yang dissolves and becomes Yin. The result is no different, but there is in the understanding of Qi.

Every instance of creation and dissolution always represents a transformation from one state to the next.

The density (Yang) is inversely proportional to the centrifugal force (Yin).

The universe is infinite expansion itself. This infinite expansion polarizes everywhere and at all times. In the absolute and eternal universe, beginning and end are an illusion.

Dualistic thinking is dissection – dissecting everything into two parts. Always either-or. Dualism always excludes the half. Therefore, Yang – encapsulating, separating, and excluding.

While dynamic-monistic thinking always connects both-and-with one another. Dynamic monism is Yin and rules nothing out. But please note: this explanation is only theory and therefore partly Yin and partly Yang. The infinite universe itself is Yin.

Natural medicine in practice is a combination of what belongs together. The result is harmony and life. Dissection as an act is Yin. The result of this is Yang.

The sciences have gotten stuck in a breach with their purely physical, mechanical level, their purely formal-logical-analytical thinking. The concern here is the transition from the absolute world to the worlds of relativity. This is where Yin and Yang are first created.

The majority opinion of the gramophone masters states that pressure is defined as Yang – compressed. The pressure is Yin-QI. Compressed air wants to expand, and presses against the vessel walls and does not want to compress. And when the pressure becomes even higher, the vessel explodes. The vessel rips apart and expands. Expansion is always centrifugal Yin. An explosion is the opposite of an implosion.

The enormous pressure wave caused by a nuclear explosion is centrifugal and not centripetal. An implosion is centripetal Yang QI. An explosion is centrifugal Yin QI.

Question:

We know of two energies that exist, centripetal and centrifugal. Can you name me a third?

Answer:

There is ONE QI energy, but two energy forms: Yin and Yang.

2.2 The characters Yin 阴/陰 and Yang 阳/陽

Yin and Yang-conditional dependencies, conditioned dual opposites, are visible in all things and our surroundings. When the rays of the sun shine on an object, they cause light and shade. In Eastern thinking, it describes the effect of sunlight on a hill (mountain). One side is bathed in light, the other in shadow.



The Yin sign is composed of a hill, a cloud in the sky, and people under a single roof.



The Yang sign is composed of a hill where the sun shines over the horizon, and rays of light, energy in motion.

That a raging boar – or a wild elephant is depicted is also a mysterious statement. Chinese characters awaken more in me than simply painted characters or a string of Roman letters. The expression of a mood and tendency is especially recognizable and stimulates further reflection. An example is the further interplay of Yin and Yang. The sun never has a fixed point in the sky; the clouds are always in motion. This results in a new interplay between light and shade, and a constant process of change arises, which also determines the context of a thing.

It follows that Yin – the shade – the dark, cool side, and Yang – the light – the bright, warm side represents a cycle. Taking this further, this thought gives rise to day and night, man and woman, life and death, fire, and water, and much more. Always two states of energy transformation. Between the two poles, a pulsating bond, never dormant, never only a pure state, never separate from the rest of the universe because Yin always has a share of Yang and Yang always has a share of Yin. That is a universal principle thought.

Yang, or the centripetal force, creates the heat, the light, heat radiation (red, infrared), activity, dryness, all of which is heavy, which tends to fall, which is hard, the cohesion, clenched forms, the sturdy.

Conversely, Yin, or the centrifugal force, creates the cold, the dark, cold radiation (violet, ultraviolet), passivity, moisture, all which is light, which tends to rise, which is soft, thin, that has high, raised vertical forms.

Relative to a woman, a man is more active, he has more color, his flesh is firmer, he has less fat, his muscles are harder, he has more red blood cells. This means that the centripetal force in a man is greater than that in a woman. Yin and Yang attract each other, Yin and Yin, Yang and Yang repel each other. Yin creates Yang over time and in space. Everything is Yang on the inside and Yin on the surface.

2.3 The Eight Trigrams

A trigram (tri = three) is a character made up of three – broken or solid – lines. My example of a hexagram consists of the following trigrams: The Eight Trigrams (Chinese 八卦, Pinyinbāguà, eight oracle signs) are symbols used for divination, which form the basis for the ancient Chinese *I Ching* (易經/易经, Yìjīng, “Book of Changes”). They consist of either three solid (陽/阳, Yang) or broken (陽/阴, Yin) lines, resulting in 8 possibilities, which are often shown in the form of a circle. Two trigrams each result in one of the 64 hexagrams, the meanings of which are described in the *Book of Changes*.

Like other symbols in Chinese numerology, the trigrams can be interpreted with a variety of meanings. The interpretation shown here differs slightly from the interpretation given in the *Ching*:

☰	Force (乾 <i>qián</i>)	=	Heaven. (天 <i>tiān</i>)	Father
☱	Open (兌 <i>duì</i>)	=	Swamp (澤 <i>zé</i>)	Youngest daughter
☲	Rays (離 <i>lí</i>)	=	Fire (火 <i>huǒ</i>)	Middle daughter
☳	Quake (震 <i>zhèn</i>)	=	Thunder (雷 <i>léi</i>)	Oldest son
☴	Earth (巽 <i>xùn</i>)	=	Wind (風 <i>fēng</i>)	Oldest daughter
☵	Gorge (坎 <i>kǎn</i>)	=	Water (水 <i>shuǐ</i>)	Middle son
☶	Union (艮 <i>gèn</i>)	=	Mountain (山 <i>shān</i>)	Youngest son
☷	Field (坤 <i>kūn</i>)	=	Earth (地 <i>dì</i>)	Mother

The trigrams are to be understood as a universal model of orientation, which also contains elements that influence the shaping of human life. Principles of orientation and the elements that determine our way of life make every individual possible to achieve more conscious self-determination. The cardinal points, for example, also stand for inner orientation and the organs for certain psychological constitutions (moods, personality structures). Accordingly, the physical qualities always correspond to an inner (psychological) quality.

The oracle's eight signs in traditional Chinese numerology also correspond to the other systems of different element numbers. The table above shows the relationships between nature and the family.

Some other elements associated with the Bagua include:

- Climate
- Colors
- Anatomy
- Body parts
- Astronomy
- Astrology
- Animals, zodiac signs
- Geography
- Acupuncture
- Geomantic

etc. (can be continued at will).

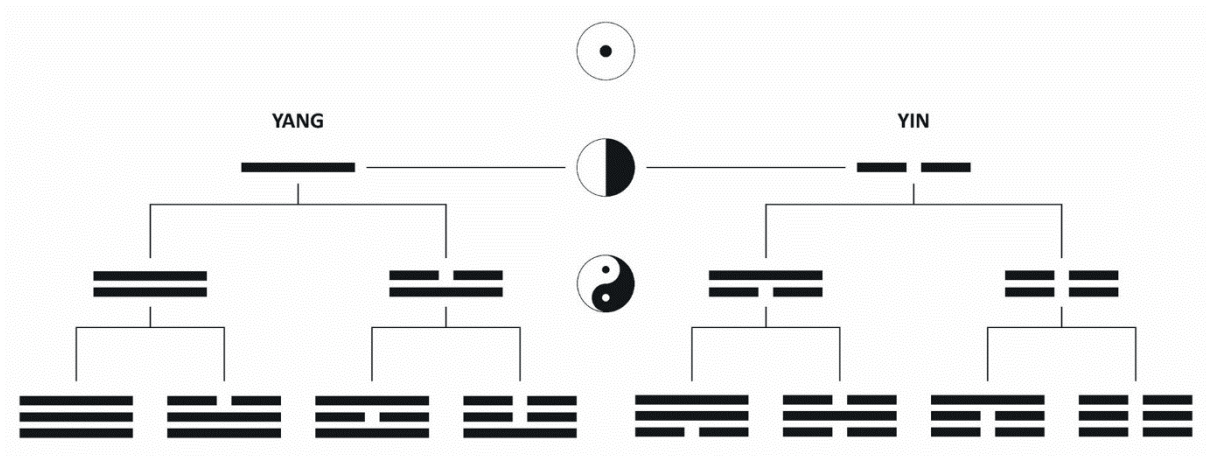


Fig. 3: The Eight Trigrams – Origin

The *monistic* sign in the middle is just a device. This state in the middle never exists in reality. The actual state is always *dynamic-monistic*.

Classification of the trigrams from Yang to Yin

This classification is nowhere to be found on the internet or in books. I came up with this classification for the first time for my InYology studies.

The classification into a physical order from Yang to Yin is harmonious: father > oldest son > middle son > youngest son > youngest daughter > middle daughter > oldest daughter > mother

Sincerity	Danger	Excitement	Masculinity	Change	Separation	Gentleness	Femininity
Mountain	Water	Thunder	Sky	Lake	Fire	Wind	Earth
Youngest Son	Middle Son	Oldest son	Father	Youngest Daughter	Middle Daughter	Oldest daughter	Mother



Fig. 4: The Eight Trigrams – from Yang to Yin

Father and sons represent the Yang energy form, mother and daughters the Yin energy form. Moreover, my order divides the degree of the energy form from Yang to Yin.

And if you only want to divide the transformation in the form of energy from Yin to Yang – without taking their physical dominance in life into account – you need to arrange them as follows: youngest son > middle son > oldest son > father > youngest daughter > middle daughter > oldest daughter > mother.

Sincerity	Danger	Excitement	Masculinity	Change	Separation	Gentleness	Femininity
Mountain	Water	Thunder	Sky	Lake	Fire	Wind	Earth
Youngest Son	Middle Son	Oldest Son	Father	Youngest Daughter	Middle Daughter	Oldest daughter	Mother

Fig. 5: The Eight Trigrams – from Yin to Yang

2.4 The 64 hexagrams

A hexagram (the prefix *hexa* is Greek for the number six and refers to the six lines) is built from the bottom up and should be read like this. The bottom trigram is followed by the first central sign, followed by the second central sign, and the hexagram ends with the top trigram. The 64 hexagrams are the 64 combinations formed from the two basic elements of the oracle book / *Ching* (Chinese 易經/易经, Pinyin Yìjīng, also 周易, Zhōu yì). The basic elements are formed by the broken (☯) and solid (☰) lines (爻, yáo), with a combination of six of these elements in each case. That each hexagram is made up of two trigrams is also the common understanding. The principle of the hexagram (Greek: six + written letter) is similar to that of the dual number system but with entirely different logic for the sequence of order.

2.5 I Ching (pronounced yi-dshing)

The *I Ching* – or the “Book of Changes” – is an ancient book of wisdom from China. It has existed in its present form for at least 2,500 years but can look back on a long history of at least 3,000 years. Its actual origins probably lie in the Shamanistic traditions of the Neolithic Age (5,000 years BC). Anyone can question the *I Ching* today using a certain *random process* to determine a sign and possibly *changing lines* and a future sign. Whether changing lines result depends on the attitude of the questioner.

If the oracle is asked seriously, Ching’s answer has a meaningful connection to the question. The Unique Principle, the order of the universe, is represented in 64 transformation phases (*hexagrams*) in the *I Ching*.

It takes long and careful study to achieve a deep enough understanding of the *I Ching*.

Confucius is said to have studied the *I Ching* so intensively that he had chaffed through the leather straps that bound his copy of the book three times.

2.6 Tao Te Ching

Two and a half thousand years ago, at the same time as Buddha Shakjamuni was preaching his wisdom in India, Lao-Tse lived in China (born Li-Öri in 604 in K'hüjen, Honan province, China), revealing his teaching of Tao. (See also in the chapter: "True Masters of Sen-Do," by Lao-Tse).

At the age of 81, he wrote his life's work, the Tao Te Ching (*the Taoist Bible*). This book presents the whole universal transformation in 81 tenets.

It is presented in concentrated form and requires intensive study to understand all the wisdom it contains. (*One of the most highly recommended books ever published*). I sincerely recommend that you spend at least some time seriously studying the Tao Te King.

A Method for studying the philosophy and science of ancient China.

In general, one should study the ancient Chinese sciences and philosophy using the following ancient books that comprise the five Ching (canonical works):

- *I Ching*: The ancient energetics – the most important and oldest book, which you can use to understand Fou-Hi's philosophy.
- Che-Ching: The anthology. (In antiquity, the anthology and aesthetics were used to teach people etiquette, science, morals, music, etc.)
- Chou-Ching: A collection of orders given by the ancient emperors, as well as laws and regulations.
- Ch'un-Ch'iu: Critical story, rigorous and straightforward, written by Confucius. (Critique of practical morals).
- Li-Ki: Government administration system.

Oriental medicine has always taught that food is the best medicine.

The Shurai, a 3,000-year-old Chinese book, distinguishes five degrees of doctors, depending on the type of medicine they practice.

1. The sage is afforded the highest degree,
2. Followed by the nutritionist,
3. The surgeon,
4. The general practitioner,
5. Finally, the veterinary surgeon.

The most highly respected doctor, the medical philosopher, teaches the harmonious order of man and the world. The teachings of the nutritionist are classified as preventive medicine and termed *medicine for long life*. The surgeon uses his unique knowledge to heal the effects of severe injuries and uses herbs and nutrition to extend his patients' lives. The general practitioner uses

It is essential to know that the beginning and end only exist in the physical worlds. In the physical world, everything that has a beginning also has an end. In the spiritual world – in what we call 7th heaven – there is no beginning and end. A beginning and end exist in the physical world. The physical worlds – like the spiritual world – are subject to eternal change. In contrast to the physical worlds, the spiritual world is ETERNAL and WITHOUT END.

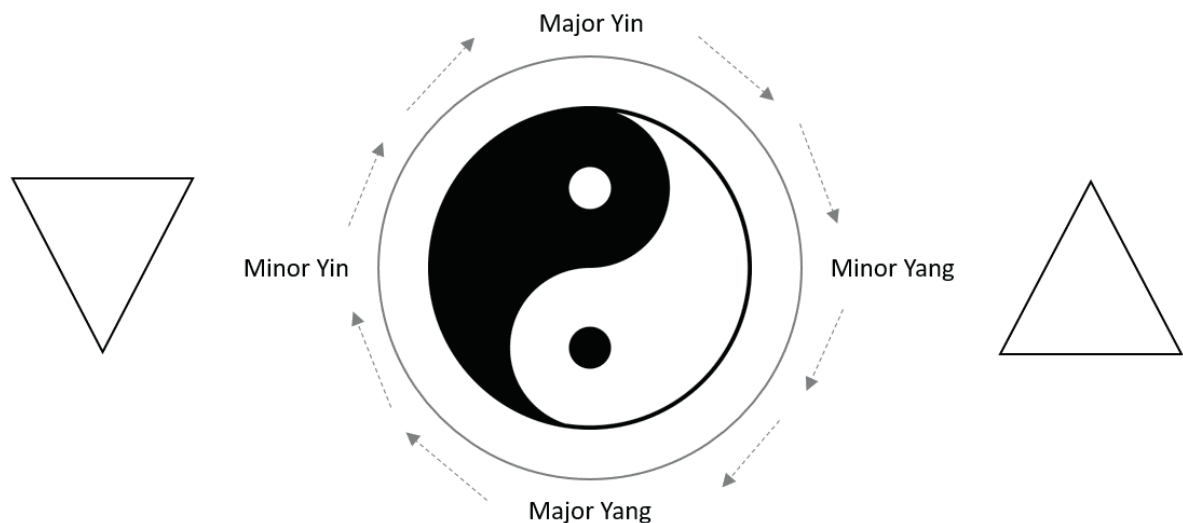


Fig. 8: Yin-Yang cycle

Yin and Yang come from eternity or God. They are the perpetual forces or tendencies to which all visible or invisible, individual or collective, and future or past phenomena are subject, both as parts and in their entirety.

Knowing the principles and the laws of change means arriving at the tree of life, drinking from the water of the river of life, and living in harmony with the righteousness of the kingdom of heaven.

By knowing these principles and laws, all spiritual and religious ideas, scientific and philosophical thoughts, and all individual and social efforts merge into one. They can be understood as a complementary aspect of a greater whole. These principles and laws have been described throughout the ages and have been known in different forms and under different names.

Understanding these laws, and living that understanding in practice, is humanity's greatest achievement. The laws of change and harmony are the natural birthright of all people. Healthy people think and act intuitively in the sense of Yin and Yang as antagonisms.

These forces and tendencies take the form of a compass that we can use to make all our dreams come true. By knowing those powers, we can transform sickness into health, war into peace, conflict into harmony, misery into happiness, and chaos into order. They represent the invincible, eternal composition of the infinite universe and all the phenomena contained therein, including our life and *destiny*, and all worlds – of the past, present, and future.

2.11 The practical dialectical classification

A basic and universal classification is essential for science to be useful and fruitful. InYology represents one such method of classification. It is accessible to everyone and encompasses the universe with everything that exists in it. It is monistic-dynamic, even if at first glance it appears to be dualistic. The bipolarity of the principle allows a division to be made into two antagonistic categories. It can be applied to any science, technology, conduct, or philosophy. The most difficult problems can be dealt with and solved with its help.

The natural sciences and today's philosophical, psychological, and sociological sciences also establish a real and practical monism. Let us start with the practical dialectical classification:

Area 1

a) Shape, b) Density or weight, c) Color

Area 2

a) Composition: Na and K-Na, b) Water content, c) Taste: bitter – salty – sour – hot, chemical, physiological, biological, contracting, or expanding effect.

Area 3

Tropism, auto-tropism, hetero-tropism, organic, inorganic, morphological and psychological effects.

Area 4

Geographical spread concerning landscape, altitude, and climate.

Area 5

Adaptability to the geological, geographical, biological, and embryological environment during the different periods of the earth's developments.

Today, today's tendency among the natural sciences and all philosophical, psychological, and sociological sciences is to establish a real and practical monism. What they fail to realize here is that they have remained dualistic.

The complementary antagonism between Na and K, which plays such an essential role in our physical and mental life, was discovered by the Japanese military doctor Sagen Ishizuka over a century ago. The complementary antagonism between Na and K is the key that provides us access to the autonomic nervous system's great secret, the creator of all our physiological and psychological activities. However, that said, many other chemical elements and physical factors exist that play a more or less important role in complementary antagonisms, as I have already shown you in some examples.

In principle, life is straightforward. Life is created, maintained, dissolved, and re-created by a simple bipolar principle. However, this apparent dualism does not only exist with Na and K, but there are still many more. We need to unite all of these evident dualisms and find the dynamic monistic principle that is the creator of these chemical and physical factors and monitors them toward a goal. This is where the origin and reason for the existence of the Unique Principle lie. But here is the apparent contradiction. It, therefore, comes down to leaving the *contradiction* to one side while at the same time resolving the *paradox*, which means no longer seeing it as a contradiction but as the opposite complementary.

Most disagreements that arise mainly come about due to ignorance or the inability to see things in their entirety.

A fundamental and universal classification is essential for science to be useful and fruitful. InYology represents one such method of classification. For me, InYology is not just one, but THE method. It is accessible to anyone and includes the universe with all that exists in it. It is monistic and dynamic, even if it appears to be dualistic at first glance. The bipolarity of the principle allows a division into two antagonistic categories.

It can be applied to any science, technology, conduct, or philosophy. All problems can be dealt with and solved with its help. The natural sciences and today's philosophical, psychological, and sociological sciences also establish a real and practical monism. What they fail to realize here is that they have remained dualistic.

- a) Materialists of this kind who insist on materialistic monism are convinced that matter or mind exists. Therefore, they are dualists.
- b) The starting point for pacifists is the antagonism of war or peace.
- c) Doctors are engaged in producing toxic drugs, which are supposed to destroy all pathogenic factors. Their hostile attitude to these factors shows that they are dualists.
- d) Almost all clergymen strive to teach the separation of man and God instead of expressing their equality. Their worldview contains either Satan or God, so it is dualistic.

Psychosomatic medicine or the Freudian school, for example, is also another example of dualism. Body, soul, and mind are not considered as unity.

Nearly all today's scientific and cultural researchers are consciously or subconsciously dualistic. That is why problems are never solved, and new ones keep popping up. All people active in pedagogy, including politicians, educators, and those who seek to destroy evil and promote good, are dualists.

René Descartes was nothing more than a dualist. And all *students* of Descartes are gramophones and therefore remain dualists.

René Descartes (1596-1650) is generally quoted as the founder of the modern problem constellation of the body-mind dichotomy. Based on two different epistemic approaches, Descartes formulated two a priori arguments.

The central divisibility or expansion argument has the same argumentative structure:

- nothing intellectual is divisible or expanded
- each body is divisible or expanded, so body and mind are different

Descartes first explained the formal difference between body and mind (*distinctio formalis et objectiva*) and thus established a dualism of properties with these two arguments. This is incorrect, according to InYology.

Dualism is always exclusive, self-centered, and always excludes half through its *either-or principle*. Its weapons are destructive, analytical, and cruel, while dynamic monism is constructive, synthetic, and unifying like life itself.

Although InYology shows the dynamic-monistic path, it classifies all things into two antagonistic categories: Yin and Yang (according to the Chinese sages), Tamasic, and Rajasic (according to the Indian saints). They are indispensable complements to one another, as man and woman or day and night. They are the two opposing factors that create, dissolve and re-create everything that exists in the universe.

- Those that are composed of more of the Yin force than the Yang force are called Yin and vice-versa Yang.
- This means that Yin and Yang exist in an infinitely varied sequence of stages. From a chemical point of view: compositions that are rich in H, C, Li, As, and Na, etc., are more Yang than those that contain less of them and are therefore richer in other elements (K, S, P, O, N, etc.).
- Nothing exists in this world that is absolutely Yin or absolutely Yang. A can be Yin compared to B, but A can also be Yang compared to C.

- All the properties that things and facts possess in this universe are a function of the relationship between the two basic antagonistic forces, Yin and Yang.
- From a physical point of view, this means: these two fundamental forces determine all phenomena and all the characteristics of things: Yang as the centripetal force and Yin as the centrifugal force.

InYology states that all of these things can be classified into one of the two opposite categories. Their unique characteristics depend on the ratio of Yin and Yang they have. And all categories are constantly changing into their antagonism.

The Yang centripetal force produces the following phenomenon:

Heat (i.e., activity by the molecules), contraction, heaviness (i.e., tendency to sink), flat, low, horizontal forms.

In contrast, the centrifugal force Yin:

Cold (the movement by the molecular slows down), extension, expansion (i.e., tendency to rise), lightness (rising in the given milieu), large, high forms in the vertical sense.

2.11.1 Area 1

a) Shape, b) Density or weight, c) Color

Everything that exists in this world has a unique shape, color, and characteristic weight. Aesthetics describes that a certain rectangular, upright shape is the most beautiful, without giving the real reason for it, based on a judgment by the senses. According to InYology, this can be explained. It is the *golden ratio* – or the basis of the logarithmic spiral – that determines this perfect aesthetic.

a) Shape

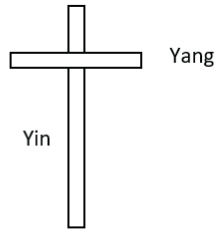
In the aesthetic rectangular shape, the Yin force is quantitative according to the *golden ratio*, which symbolizes calm and stability.

Why does the Fibonacci sequence belong in the physical realm? If you draw the Fibonacci sequence of numbers, you get a logarithmic spiral and the golden ratio contained in a rectangle. The Fibonacci number sequence is thus understood correctly in this group. It is a simple variant for constructing a logarithmic spiral. And also for finding the golden ratio. So why does it belong in the shape area? Because shapes can only be drawn *physically*. I don't know how I could draw shapes *spiritually*. Drawing, in general, is also *physical*. And all of these forms are just *auxiliary constructs* to show QI in both the Yin and Yang variants.

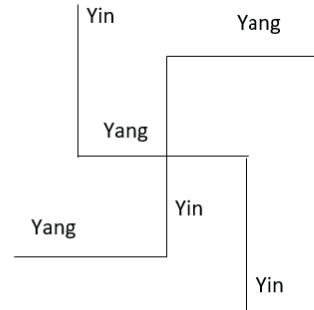
In the illustrations below, I show you some InYological examples:



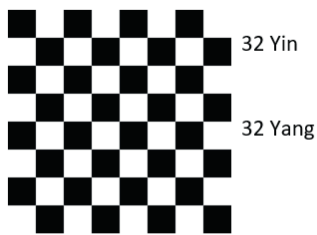
Taoism



Christianity



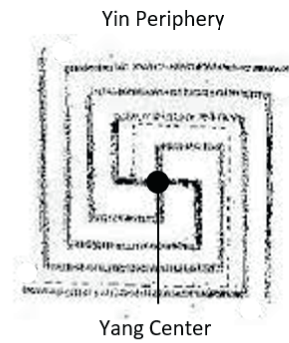
Buddhism



Zoroastrianism



Judaism



Buddhism

Fig. 9: Traditional Yin-Yang symbols

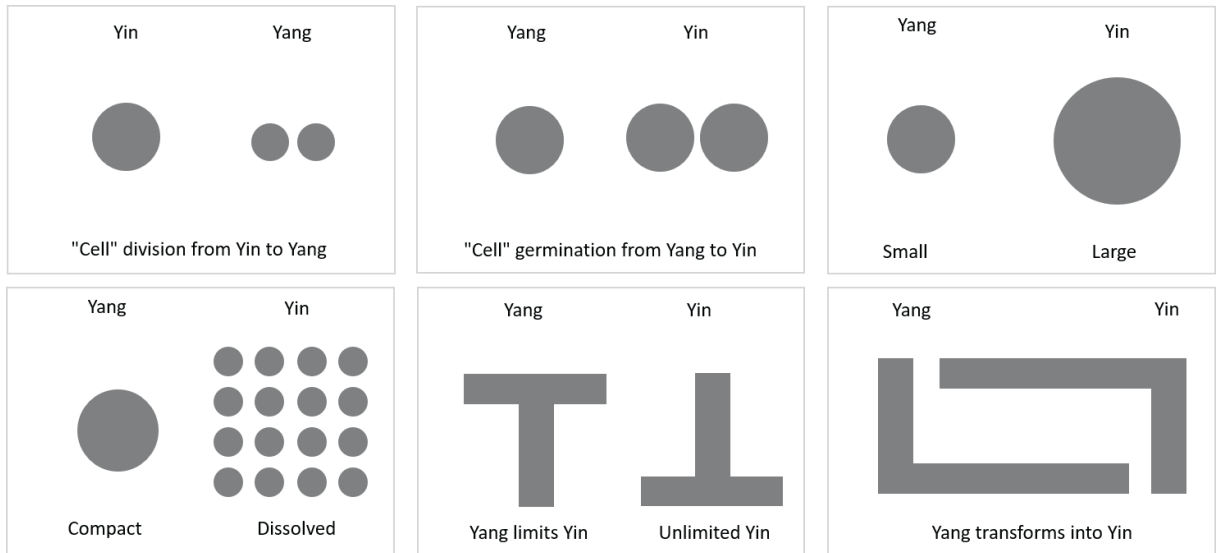


Fig. 10: Physical classification: color, shape, density, and weight

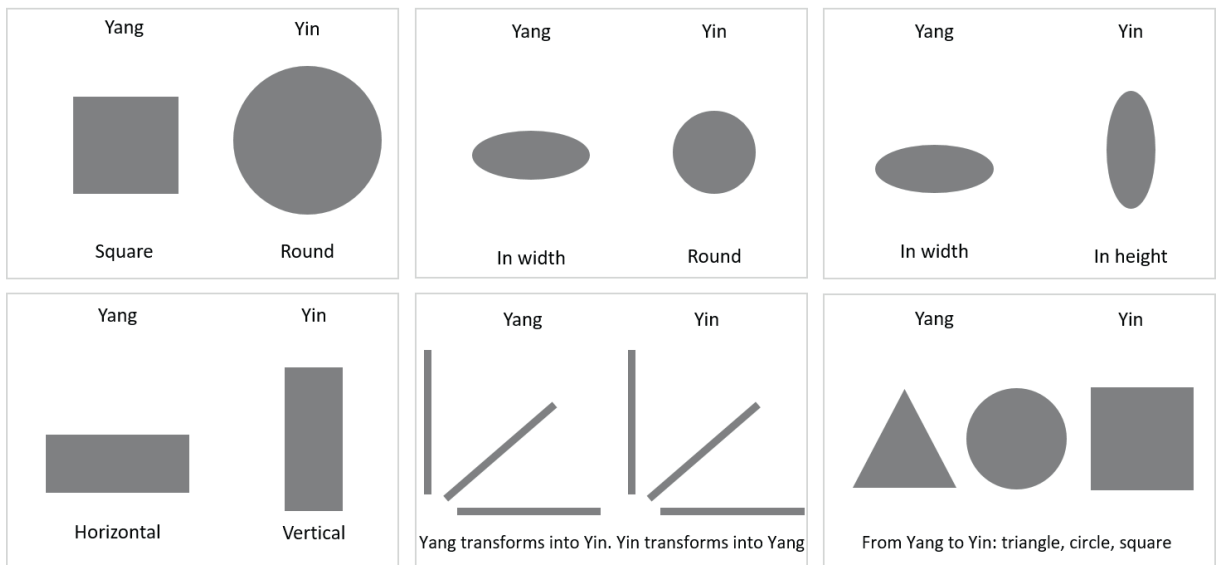


Fig. 11: Physical classification: color, shape, density, and weight

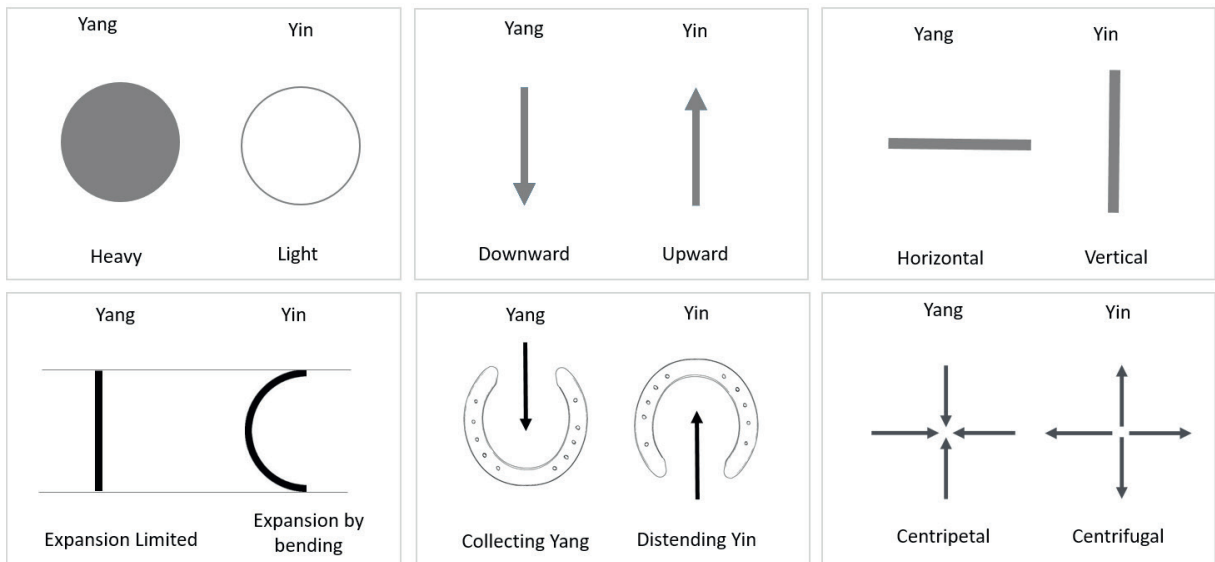


Fig. 12: Physical classification: color, shape, density, and weight

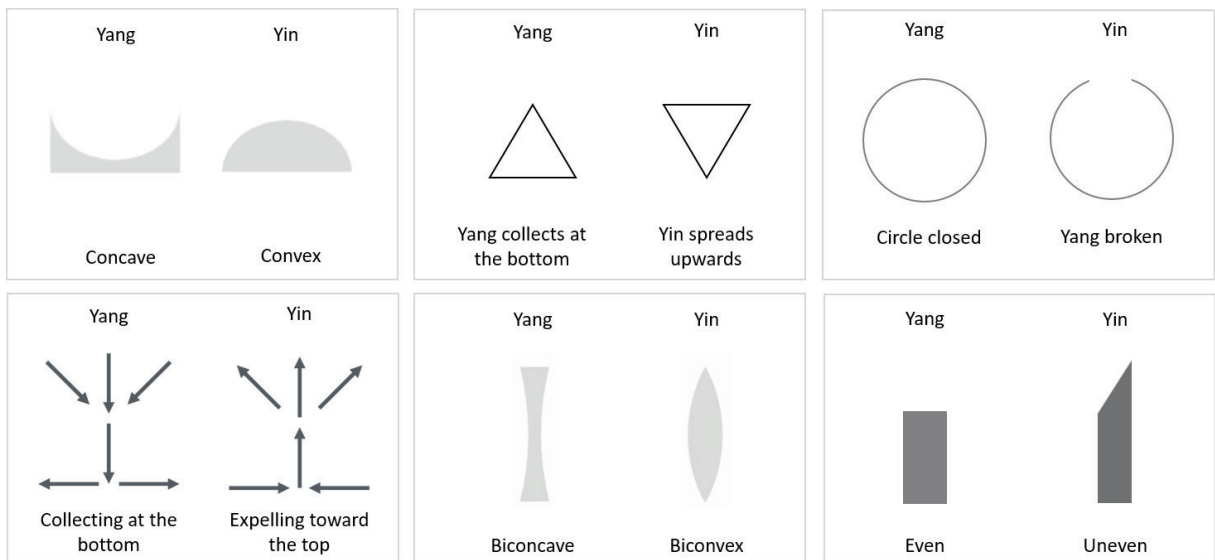


Fig. 13: Physical classification: color, shape, density, and weight

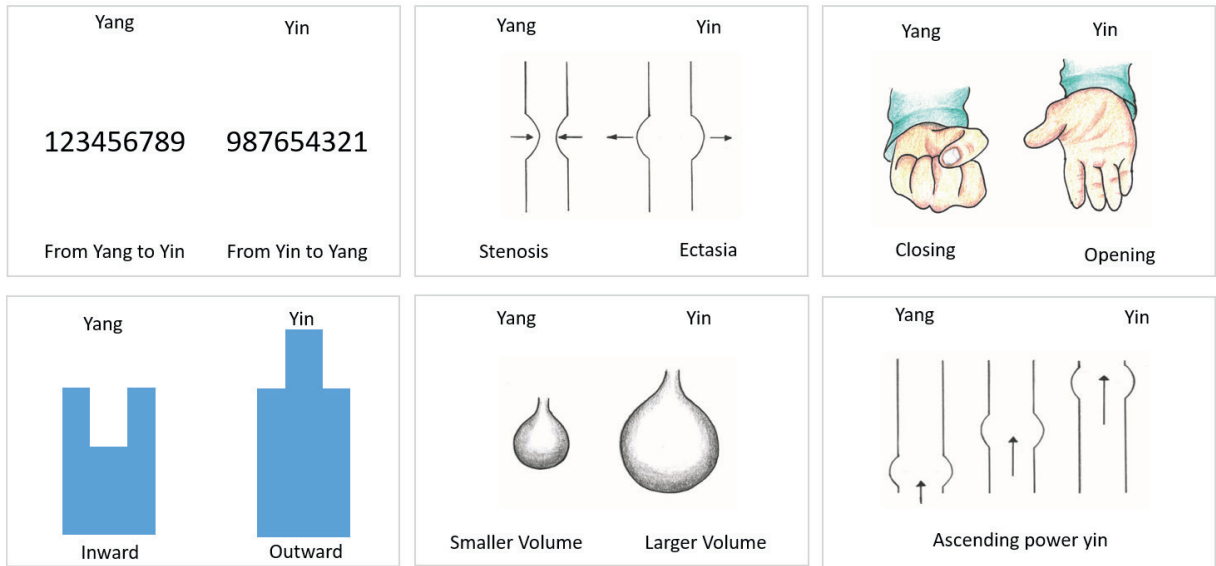


Fig. 14: Physical classification: color, shape, density, and weight

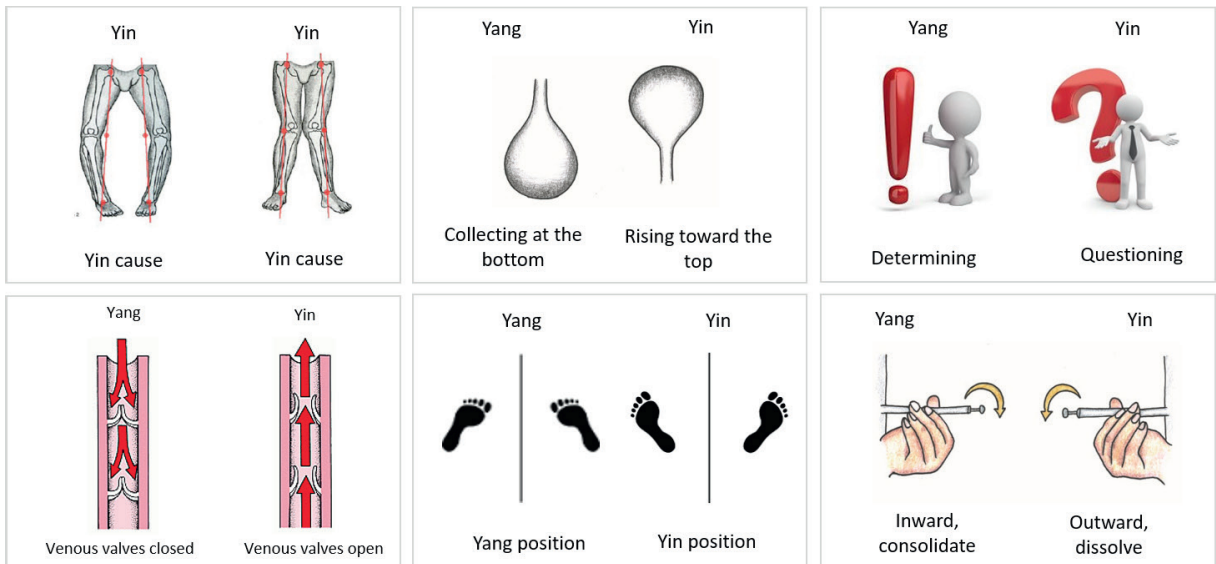


Fig. 15: Physical classification: color, shape, density, and weight

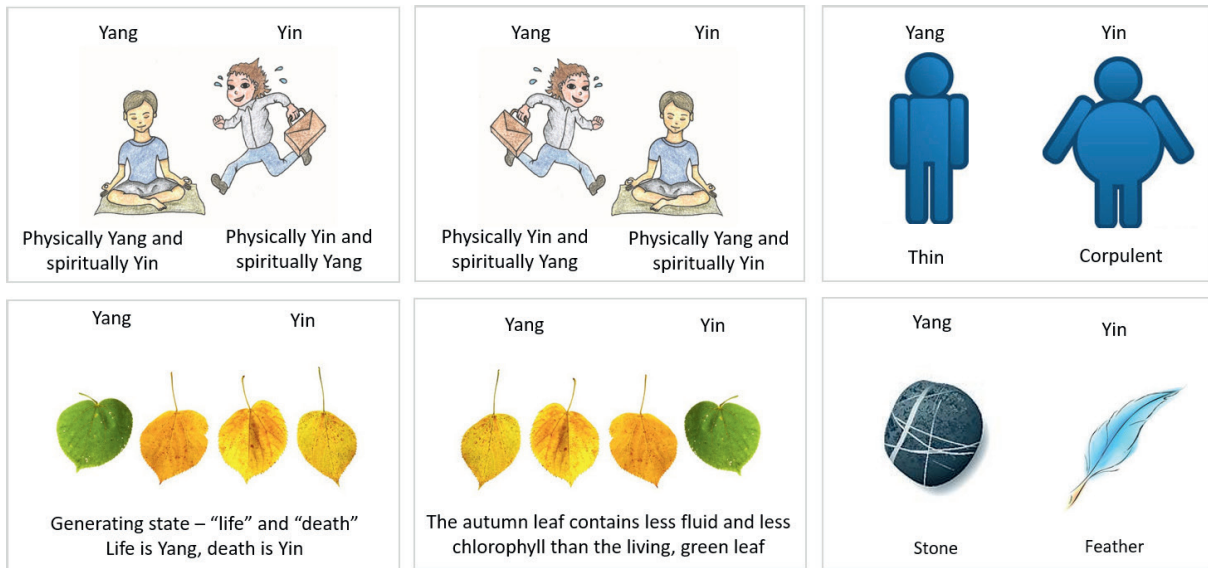


Fig. 16: Physical classification: color, shape, density, and weight



Fig. 17: Physical classification: color, shape, density, and weight



Fig. 18: Physical classification: color, shape, density, and weight

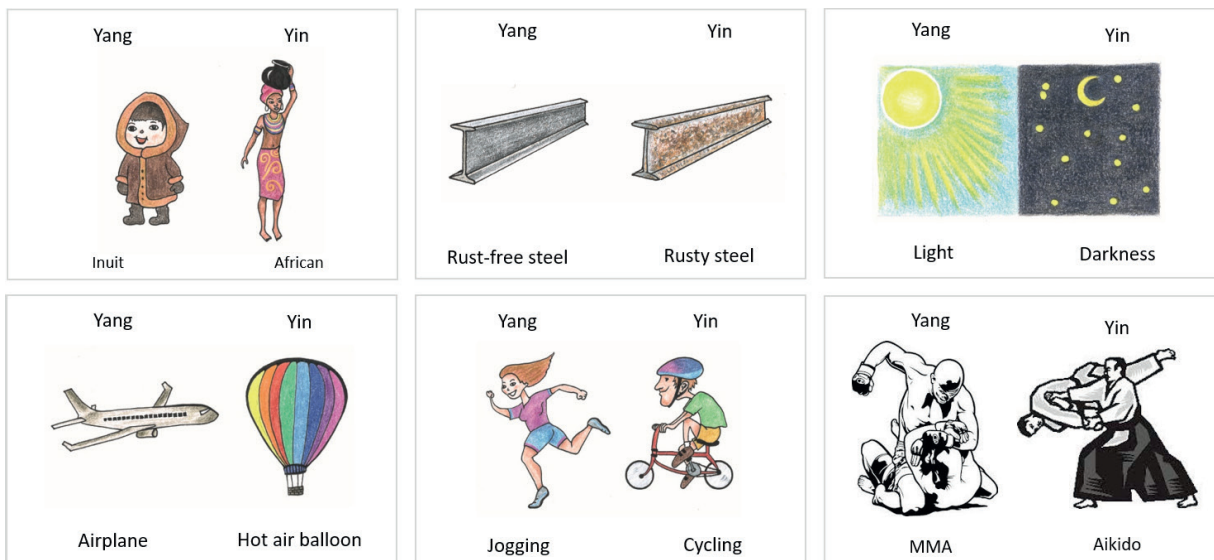


Fig. 19: Physical classification: color, shape, density, and weight

b) The weight

The heavier is more under the influence of the centripetal force Yang than the lighter, where centrifugal force prevails. The heavier the thing is, the more Yang it is, and the lighter it is, the more Yin it is.

c) The color

Classification of the colors is easy. The color you feel the warmest when seeing it and the color you feel the coldest represents the two endpoints, Yang and Yin. The other colors are found in between.

Everybody knows them: red, orange, yellow, green, blue, indigo, violet. This is the Natural Order of colors determined by the frequency of resonation, as observed in the solar spectrum when a prism refracts the light and in a rainbow. This can be checked by taking heat measurements. The warm rays are therefore Yang, and the cool, purple rays Yin.

You can now distinguish Yin and Yang by shape, weight, temperature, and color in everything that exists in the universe.

You can classify all other biological, physiological, physical, and logical characteristics such as growth (tropism), chemical composition, the geographical distribution of natural products and their adaptability, etc., into Yin and Yang based on the four main characteristics without the need to use an apparatus or perform an analysis.

You can also classify the various symptoms and pathogenic factors.

Here is a small exercise:

“Which fruits and vegetables are the strongest in terms of Yin?” – if you want to test your practical knowledge of InYology seriously, think about it for a second and write your answer on a piece of paper before continuing reading.

They are the eggplant, the fig, the red grape, the red cabbage (actually purple), the potato germ, the blood orange, sugar (sugar cane), etc. Partly on the inside and the outside, they are all partially blue or violet. All are rich in K and Vitamin C, both of which are very Yin. To prove this, all you need to do is eat a little more than usual every day for a week. You will soon see that you become more and more Yin. For example, out of two people who otherwise live under similar nutritional conditions, the one who gladly eats the products mentioned above will often feel a slight shiver and be less resistant to the cold than those who do not eat them. If you fed these to a pregnant woman every day, she would suffer a premature birth (Yin), or the embryo would die in a few weeks. This is something we see pretty often.

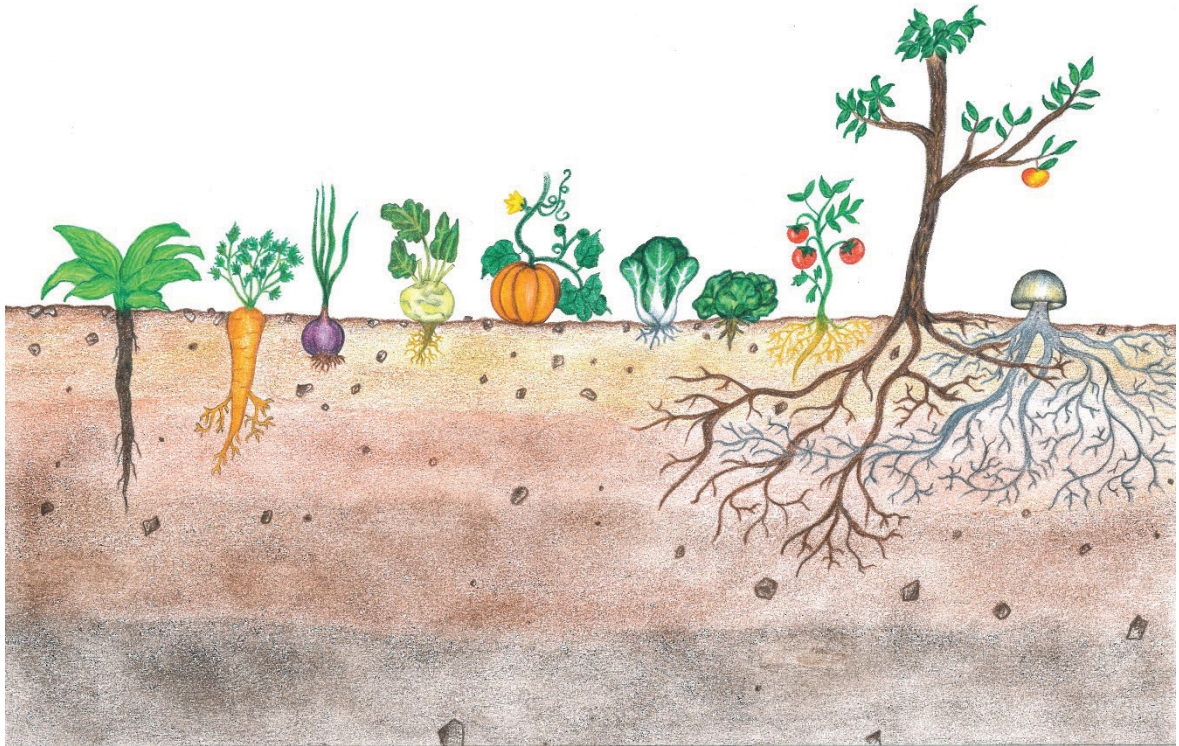


Fig. 21: Plant growth according to Yin and Yang

Fungi do not grow high, yet they have very strong Yin. Fungi are very Yin. The tiny, visible parts above the ground are, as I said, only a tiny part of the fungus. Mycelium is also a fungus. This makes fungi the most widespread of living beings, and therefore Yin.

When you scratch around on the ground in the forest, you will often discover white threads in the earth. These threads are fungi. What we usually refer to as a mushroom is simply the fruiting body of the fungus. The actual organism lives as a more or less widespread network of fine threads (scientific term: mycelium) in the soil and on dead plants and sometimes even on living plants and animals.

Fungi are neither animal nor plant and represent a separate species (in addition to the animal and plant kingdoms). Very much like coral reefs that belong to the animal kingdom, even though they are rooted in the ground like plants, fungi can just as well live in the human body. However, fungi cannot survive in a basic milieu. More about this subject in my book, *The mystery of cancer – the real causes of cancer and how it can be prevented and cured!* Fungi that you can collect and are edible or poisonous are well known to us, such as porcini mushrooms, white mushrooms, and

constant, creative, and controlling of everything in this universe. It is the order of the universe or the Unique Principle.

The universe is constructed according to the laws of order. Everything in the universe has its own will since everything changes. The change takes place following the order of the universe, which is the will itself.

Yang arises from Yin, and Yin arises again from Yang.

What a wonder the grandeur of nature is. In ruins, which are so very Yang, she lets plants grow which are very Yin!

However, no *civilized person* would understand that. They are all far too well informed. Yes, but that would mean they are all so well informed that they possess *knowledge*. First of all, you cannot possess the knowledge, and secondly, the knowledge is *matrix knowledge*. They don't know why these Yin plants need to grow in such abundance, right after a war, for example.

Yang comes from Yin, and Yin again comes from Yang.

Why is that so? How do these Natural Laws function? Why does Yin change into Yang and Yang into Yin again? And when does it happen? For what reason or reasons does it work in this way?

Why does the minus pole on a magnet attract the plus pole on a magnet? Why does water evaporate when the sun shines? Why is it only water that evaporates while a stone just sits there?

Answer:

Because both Yin and Yang always seek their antagonism and find it through attraction.

Below a representation of the 12th tenet of the Unique Principle of the order of the universe:

Yin and Yang always find their antagonism to change into their antagonism...

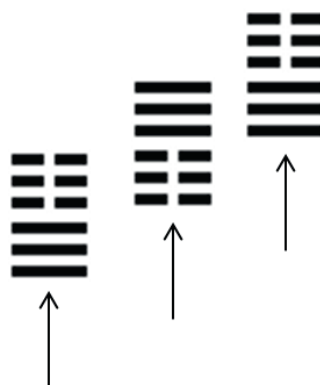


Fig. 26: 12th theorem of the Unique Principle

Question:

Is the old year not the antagonism to the New Year?

Answer:

It represents the transmutation from letting go of the old to receiving the new. Antagonism and transmutation are not the same processes. The change from front to back – and vice versa – is the change in its antagonism. This change creates a dynamic balance. The change that we call transmutation does not necessarily have to change up until its antagonism. It is a process of creation or the evolution of creation. It goes without saying that the changes into the antagonism are also part of the process of creation. But beyond the words, there is no difference.

3.6 The 5 stages of transformation (5 QI transformation)

The laws of Yin and Yang represent our basic compass for understanding movements, changes, and relationships. However, the process of change can be represented in an even more refined manner than the five states of transformation (see Fig. 27). The energy QI or the resonance generated between the two poles of the outward and upward moving centrifugal force (Yin) and the inward and downward moving centripetal force (Yang) can be divided into five basic types:

1. **Energy directed upward and outward:** a slight upward and outward movement that gradually becomes active.
2. **Active energy:** The expansion reaches a peak, plasma is formed, with activity in all directions.
3. **Energy directed downward and inward:** At the most extreme point, Yin becomes Yang, and the contractive half of the cycle begins. Start of the solidification or condensation processes.
4. **Collecting energy:** The contractive processes reach their most compact, most condensed state. This process can be referred to as the process of collecting.
5. **Suspended energy** Yang becomes Yin again at this stage. The solidification dissolves, and the expansion processes start up again.

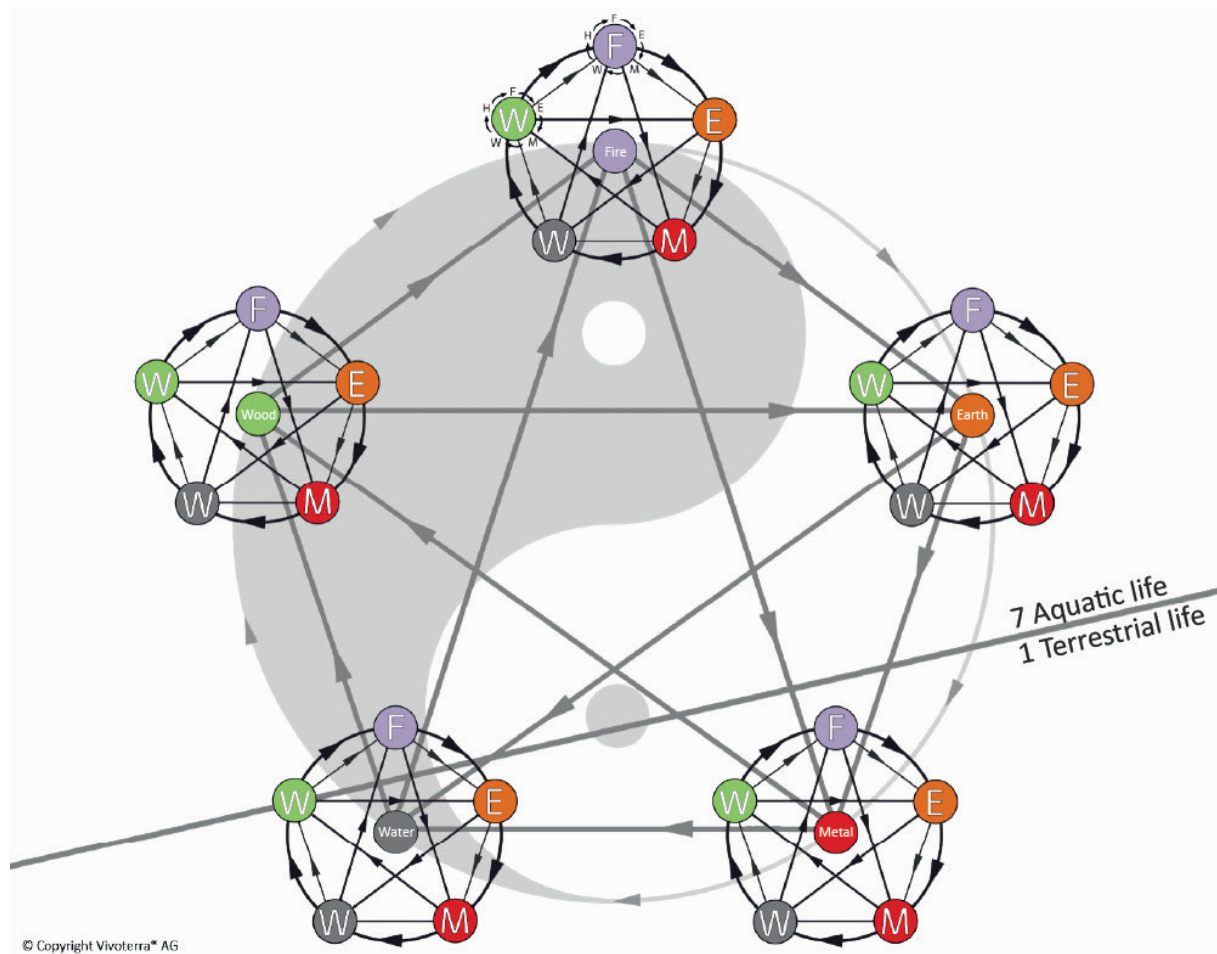


Fig. 27: The unique representation of the 5 Qi transformation in a fractal array

The theory of the Five Elements has its roots in the Chinese view of the universe. In this view, all things in this world are assigned to the five basic elements (fire, metal, earth, wood, and water) that regulate natural phenomena. The Five Elements represent a further differentiation of Yin and Yang and a system, which can explain and understand relationships and modes of action. Chinese sciences still rely on this Natural Law today, especially in the area of medicine. All of the 5 elements stay in harmony with one another to guarantee an optimal energy flow since they can control, nourish and even destroy one another. We find each of the individual elements in both Yin and Yang quality in our environment every day, in shapes, colors, tastes, foods, properties, and materials. The individual elements are also assigned to the organs of our body.

Creation, growth, or production cycle

The cycle of creation describes how the individual elements merge and change into one another. Like growth follows birth, and the summer follows spring, so does the east follow the south, and wood follows fire. The energy we call Qi should always flow from one element to another since harmony can only occur where the cycles flow harmoniously. A disharmonious cycle would lead to illness and problems.

Wood feeds the fire; its ashes feed the earth; metal is extracted from the earth; the earth's minerals give life to water; water feeds the plants, which make wood, wood feeds the fire, etc.

Typically, the system is balanced, and Feng Shui aims to create this harmony and identify and eliminate destructive cycles.

Control cycle

The second important cycle is the cycle of control. This cycle is a countermeasure that intervenes so that the cycle of creation does not become overwhelmed. The control cycle also allows us to see which elements have an inhibiting, controlling relationship.

Wood controls earth (roots loosen the soil), earth controls water (water seeps into the soil), water controls fire (it dampens fire), fire controls metal (fire helps to melt and deform the metal to produce tools and equipment), metal controls wood (metal made into an ax helps to thin out the undergrowth in an overgrown forest).

However, a balance has to exist inside this wheel as well. This occurs when an element sufficiently controls the next but one in the cycle and when it is itself adequately controlled by the second from the last element. The elements are *angels*, and *angels* are the servants of man.

Does one of the elements have a unique position? No. When understood from a physical and intellectual perspective, the center is only worth more than the periphery and vice versa. This is not the case in spiritual understanding.

The angel of the sun, the angel of the air, the angel of the water, and the angel of the earth are the helpers whose job it is to maintain a harmonious balance of energies and, by doing so, enable incarnated beings on this earth to lead a healthy and harmonious life. The Natural Order ensures that none of the five forms of energy can have too much power: ALL phenomena constantly change into their antagonism. ALL antagonisms behave in an opposite complementary manner toward each other.

The back changes to the same extent as the front does. If a phenomenon is Yin before its transformation, it will be Yang afterward and vice versa. The quantity determines the quality. Extreme Yin changes into extreme Yang and vice versa.

Traditionally, the terms wood, fire, earth, metal, and water have always been used in connection with the five stages of transformation. However, they were only used to depict the transitional phases within this moving, dynamic process and should not be taken too literally, therefore.

We all know the teaching of the four elements: air, water, fire, and earth. Anyone who interprets this symbolism 'literally' interprets it with *formal logic*. If formal logic is used – which is rigid – four elements are interpreted as 2 + 2. And 2 + 2 is static equilibrium. And a static equilibrium means standstill. No change is possible when there is a standstill. Five elements mean that a change is always possible because five is never in static equilibrium but always in dynamic equilibrium. From this point of view, an expansion from 4 to 5 elements makes sense. But we need to have a deep understanding of the meaning before we can change its teaching.

Scientific mathematics is only correct if it is symmetrical. *Natural mathematics* – the Natural Order – is asymmetrical. No symmetry exists anywhere in the Natural Order. The Natural Order is not in static equilibrium. The Natural Order is in dynamic equilibrium. Symmetry means standstill. Standstill does not exist anywhere in the Natural Order. Asymmetry means movement. The whole of the Natural Order is in motion. The only *constant* is eternal change.

In general terms, it is better to look at the five phases from an energetic or atmospheric point of view and to use the words *upward, active, downward, collecting, and suspended* instead of the five elements. In basic terms, there is no upward, downward, up, down, back, front, left, right... there is only inside, outside, inward-directed, outward-directed, inward, outward, centrifugal, and centripetal.

One could get the impression that the five states of transformation originated and were only ever used in the Far East. Since the process described by the five states of transformation is a universal process, knowledge of it was widespread in early times.

The Gospel according to Luke, the Gospel according to Thomas, and other parts of the New Testament contain references to this five-stage process. According to Thomas, Jesus referred to these universal phases as the "five trees in paradise" and said that "whoever understands them also understands eternal life."

against the center of a planet, all planets against their systems, a Milky Way against its center. It also drives the galaxy.

This is a sketch of the cosmogony, a conception that I came to through the Unique Principle's light concerning the life of things and the universe. This light alone can explain the apparent contradiction between Newton's theory of universal gravity and the expanding universe.

This realization will give birth to an actual revolution in modern physics. But currently, modern scientists are not interested in this contradiction. Instead, scientists will probably come up with a new paradoxical theory of special wave formation.

Science has still not yet understood that superluminal speed exists.

Question:

What would happen if there were no movements that take place at speed faster than the light?

Answer:

We would not be able to develop further in the way planned by the Natural Order. Every thought, every feeling, every incarnation, and the mind's power move infinitely faster than light and would not be practicable at the speed of light. The universal interrelationship alone proves that infinitely faster movements than the speed of light take place.

Question:

And what would happen if a celestial body were to move at this superluminal speed? What would happen to gravitation and the law stating that density is inversely proportional to centrifugal force? Would this mean the wholesale self-annihilation of the celestial body? Who can prove how celestial bodies move at the speed of light?

Answer:

Just because the mind moves at an infinite speed does not mean that celestial bodies move as quickly when compacted as QI. Therefore, there is no danger for the celestial bodies.

3.12 The woodpecker never suffers from a headache

I will demonstrate the ingenuity of nature to you using the woodpecker as an example.

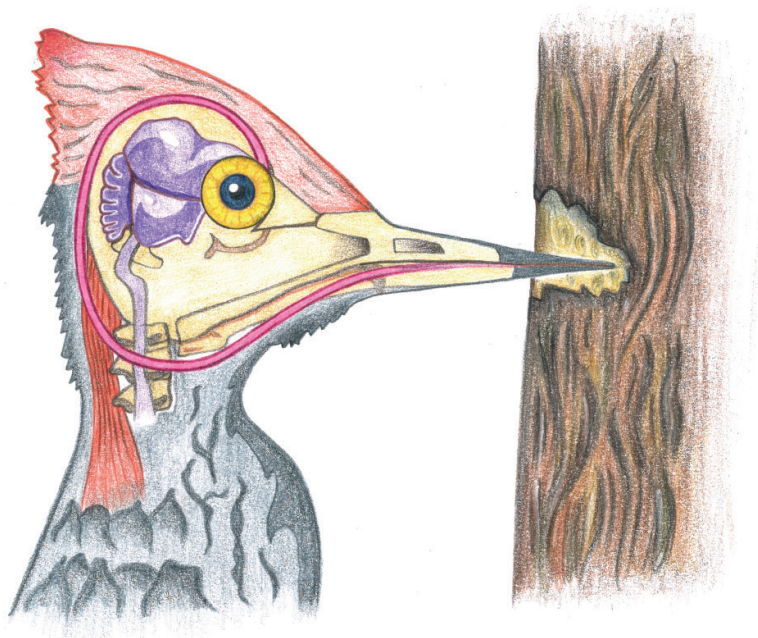


Fig. 29: The woodpecker

Why do woodpeckers not suffer head injuries when they peck against a tree trunk?

Woodpeckers are tireless workers (work is Yang). Did you know that woodpeckers not only build nests for themselves but also for other birds? The woodpecker is, therefore, a contract worker with a jackhammer. The woodpecker heavily hammering into the wood (Yang) should cause brain damage. "Woodpeckers have a kind of shock absorber" (Yin). Flexible (Yin) bone joints (Yang) and strong beak muscles (Yang) cushion the impact (Yang). They are neutralizing Yang with Yin. Shortly before it starts pecking, it also closes its hard-shelled eyelids so that splinters do not fly into its eyes. Woodpeckers peck (Yin) against tree trunks (Yang) with their hard beaks (Yang) over 12,000 times a day, in units of ten to 20 strokes, each lasting just 50 milliseconds. Woodpeckers peck at a speed of six to seven meters per second (Yin). That is equivalent to 20 to 25 kilometers per hour. With every strike, the bird's head is braked (Yang) by 1,000 times the gravity's acceleration (Yin).

A concussion (Yang) or a headache at least threatens if a person hits his head on a hard surface. However, that's exactly what the woodpecker does all the time. Its pecking is part of the typical background noise in parks and forests. This is where you can hear the different varieties of wood-

pecker hammering with their chisel-like beaks (Yang) on tree trunks (Yang). How do the heads and brains of these birds withstand such enormous impact?

The woodpecker's physique possesses several customizations that allow them to hammer in this way. Their brains are not located directly behind their beak but above it so that the blow's force does not impact the brain directly.

When we hit our heads, our brains collide with the inside of our skull. This leads to a concussion. A woodpecker's brain is softly stored (Yin) to better absorb and neutralize the blows (Yang). Part of the damping effect is caused by the spongy Yin structures in different parts of the skull. They absorb part of the force. The hyoid bone makes a further contribution. In woodpeckers, this bone is arch-shaped. The arch of the bone also absorbs part of the energy on impact.

The woodpecker is another perfect example of how nature functions.

In martial arts, we learn to exhale (Yin) and contract our muscles (Yang) shortly before receiving a blow. To counter Yang with Yang. Or even more effectively, to evade (Yin) it with Tai Sabaki (Yin). We are neutralizing Yang with Yin.

3.13 Aikido and the *Kito* apple tree

What do apple trees and Aikido have in common? If an apple is too heavy, it falls from the tree. No, it's not as simple as that. After all, also small apples can often be seen lying under a tree. It appears as if the tree decides to discard its apples when they are ripe. Which is precisely how it is: like humans, plants also have hormones that control metabolic processes. Unripe apples produce a hormone called auxin, which passes through the stem into the tree. The apple uses this to notify the tree, "Careful. I'm not ripe yet, so don't discard me just yet."

When the apple begins to ripen (Yin), a second hormone is formed: ethylene. The ethylene then prevents further auxin from forming, and this is the signal for the tree saying, "the apple is ripe." The stem is like an umbilical cord from the fetus to the mother. A small cell layer now forms between the apple stem and the tree. The ethylene makes sure that this layer decomposes (Yin) – and so the apple falls from the tree. Similarly, consciousness also communicates with the body cells in human beings.

Well, that is the scientific explanation anyway. Here is the energetic explanation:

Ki means "rise," and **To** means "fall." **Ki** is Yin in this form. **To** is Yang in this form.

The division of Yin and Yang here is *energetic* and not *physical*. Physically, it is precisely the opposite.

(Do not confuse Ki with KI (QI) here). QI is universal energy. Ki in Kito stands for ascending and falling).



Fig. 30: Aikido and the apple tree

Does Uke let itself fall like an apple? Or is it being dropped like the tree drops the apple? What do both have in common? Find out while practicing.

Whether you practice one of the martial arts like Aikido or perform therapeutic work doesn't matter. You can apply the principles of InYology practically everywhere to understand.

This hexagram is the 11th hexagram in the *I Ching*, the "Book of Changes." Peace. The fall of the cruel, the great, and the good are approaching – salvation! Success! This hexagram shows a cross-fertilization of celestial and earthly forces and the union of all things. The high and low combine and adopt a single will. Harmony. This hexagram symbolizes heaven and earth in a union. (What a wonderful example for Aikido.) It is as if a powerful ruler had accomplished the ways of heaven and earth through his conscientious arrangement of all things. He helps people on all sides in equilibrium with the current state of their work.



**The theorem of the Unique Principle of the order of the universe:
Yin (-) rises to the surface and attracts Yang (+).**

PS: the 12th and opposite hexagram mean *standstill, obstruction*. This works well as an opposite representation, of course.

Nothing is so wrong that it cannot serve as a warning. Who disregards natural harmony will fail in their actions. This is what this law of change tells us...

He who resists will never find peace.

Aikido is just another way of better understanding the flow of Qi and the order of the universe. Just like all other martial arts and gentle arts by the way.

The partner who carries out the main action at the crucial moment is referred to as *Tori* in Aikido. The following terms are synonymous with *Tori*: *Nage* (Jap. 投げ, thrower) or *Shite* (Jap. 仕手, doer). *Tori* (Jap. 取り) is derived from the verb *toru* (Jap. 取る), which means "grab, take, pick up, choose, grasp, pack."

The person who is the recipient of the main action is referred to as *Uke*. *Uke* (Jap. 受け) is derived from the verb *ukeru* (Jap. 受ける), and means to "catch, collect, obtain, receive, preserve, save, accept, suffer." It also becomes clear that the expression for the school of falling – *Ukemi* (Jap. 受け身, receiving body) – is related to the word *Uke*.

The following example often illustrates the fact that the roles of *Tori* and *Uke* in the Asian understanding are not irreconcilable opposites or opponents in a dualistic sense in the philosophical teachings upon which many martial arts are based:

A Japanese verb is also composed of the two characters 受 *Uke* and 取 *Tori*, which on superficial observation appear to have contrary meanings that can be translated as "to receive."

The verb *uketoru* (受け取る) is frequently quoted in various martial arts as a symbol for this merely apparent contradiction. It is supposed to represent the principle *Ki musubi* (気結び, "union of energies," here from *Uke* and *Tori*), according to which, for example, Aikido is taught.

Kito means to rise and fall, whereby the rising being is synonymous with *Yin* (Yin), and the falling being, *Yo* (Yang). This is the combination of strength and suppleness or gentleness.

When the attacker attacks with a knife, he maintains an aggressive Yang posture.

But the *attacker* also allows centrifugal Qi to flow initially. His Yin Qi is converted into Yang Qi by the *defender's* Yin Qi. This only works if the *defender's* Yin Qi flows more than the *attacker's* Yin Qi. If the attacker's Qi flows more, the defender's Qi is simply converted to Yang Qi, and the defender falls to the ground.

When Qi *occurs*, that is, flows, it is Yin. If it is suppressed or blocked, it is Yang. The Yin part belongs to the thrower (Nage or Tori), the Yang part belongs to the thrown (Uke).

The Yin Qi and Yang Qi are not determined by allocating roles or positions but by performing the actions. That can change during the action. The execution of the action determines when which Qi is stronger and with whom. The allocation of positions do not determine this.

In the *beginning*, most actions are centrifugal in their performance. The further actions, the reactions, determine who makes which Qi flow and when. Not the allocation of roles.

3.14 Rhetorical Aikido

My master taught me: Aikido does not stop at the exit door to the dojo. And rhetoric does not end in the *argument*.

Once I asked my master:

“What if there was a war and soldiers came with guns and bombs? What can an Aikidoka do then? Aikido is the path of the empty hand.” The answer was, “If you think like that, then it is just a fair-weather Aikido, and you haven’t understood a thing.”

We don’t find happiness when we search for it, but when we allow it to find us.

I’ve been studying and working hard and long on the PATH now... and have for years not realizing that I cannot force *It*. My master taught me: “Grass doesn’t grow faster when you pull on it. And if you force a flower to open, you will destroy it.”

Do not force, but help

If we force something, we usually achieve the opposite of what we want. It is essential to respect the Qi of the *opponent* and to guide it in a natural way and the natural flow. Do not violate the principle...

Before you can make your dream come true, you have to dream it...

Always remember: first win and then begin. Translation: before I start to make my dream come true, my consciousness needs to know the result first, and I need to feel with my soul I have already received it.

And if you follow this order, you will receive what you feel. THAT what you feel gratitude for is exactly THAT what you will receive.

If you understand that, all you have to do is uphold that feeling of gratitude until the Great Spirit realizes your dream.

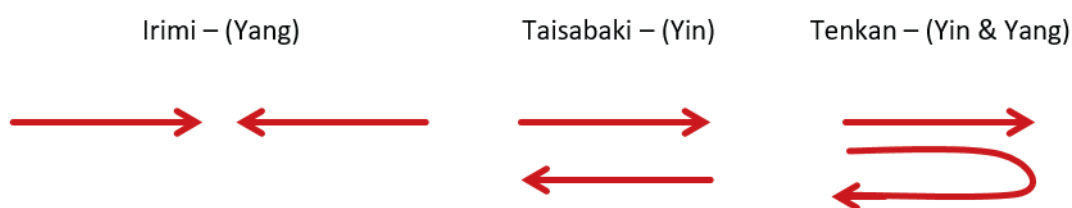
Rhetorical Aikido represents a form of conversation that involves surprising behavior and clever, intelligent, flexible countering and guidance.

If you want to win an unexpected verbal attack without a fight, you must know a few essential basic principles. We have to recognize the games that are being played.

And perception always has top priority here. We cannot join in the unfair game. Otherwise, we will just become the ball in the game. It is essential to clarify the situation immediately.

Irimi – Taisabaki – Tenkan

I have three basic techniques from Aikido for this form of rhetoric:



- **Irimi** is confrontation or counterattack
- **Taisabaki** is to let something run into nothing
- **Tenkan** is to redirect and guide

One technique can be used on its own, but mostly they are used in combination. Each technique is combined with the other and leads to the desired result.

In principle, only two changes occur in a position: Yin and Yang – inside and outside – like in breathing. And as with the understanding of Yin and Yang, this apparent dualism is to become a dynamic monism. But first, you need to understand the difference.

The step toward the inside (Yang) is called Irimi and is closest to the nature of the attacker's mentality. You go straight toward the partner – we will not call him an opponent – directly and enter his sphere. If you need to attack – which should only happen in emergencies – then there is no other option. But when defending, too, you do this to gain the advantage to counter the attack before it is over. The Kanji for Irimi consists of the sign for going in or penetrating and the sign for the body, so you go in with the body.

The step toward the outside (Yin) is called Tenkan and is more in line with the defender's situation and mild strategy. The character consists of the kanji for rolling or turning and for changing. Here you remove yourself from the attacker (Yin) and go around and behind him. In this way, you escape the attack, and with a circular movement, you initiate your defense and your counter-attack. The attacker enters the periphery of the defender's sphere. The intention with Tenkan is to redirect the *energy of the attack* back toward the attacker. To bring the attacker down using his aggressive energy. To reveal to him the senselessness of his attack.

Irimi (Yang)

The re-action, to enter into an attack directly, in contrast to the more indirect entry into the technique called Tenkan. In basic training, Irimi usually looks like a step forward, either straight or at an angle. Irimi means meeting Yang with Yang. And that means destruction. That is why Irimi is the least advanced technique compared to Tenkan and Taisabaki.

Taisabaki (Yin – and if necessary Yin followed by Yang)

Dissolving the body refers to an upright body rotation in Aikido. You move closer to the attacker in response to an attack and then turn your own body out of the direction of movement and hence the opponent's line of attack. The idea behind this is to avoid the opponent without allowing him to attack again by increasing the distance or evading the energy of the opposing attack and redirecting it. And if the attacker fails to understand his attack's uselessness and tries to attack again, the defender can finish with Irimi. Taisabaki means to meet Yang with Yin. And that means harmony and peace. That is why Taisabaki is the most advanced technique compared to Tenkan and Irimi.

Tenkan (Yin & Yang) – the fusion, the synthesis

To convert or redirect the body. It takes the form of a 180° backward swivel on the leading foot. That means that when the left foot is in front, the pivot point is clockwise, and when the right foot is in front, the Pivot point is anticlockwise.

Tenkan means accepting the partner's Yang Qi with my Yin Qi – respecting his aggressive Qi – then moving back to the attacker in a spiral motion.

This makes Tenkan the second most developed technique compared to Irimi and Taisabaki.

You can use all three basic techniques as long as you have the correct stance and an honest attitude. Rhetoric should not be used for manipulation. You should study rhetoric primarily to recognize manipulation and be able to free yourself from the matrix. Eloquent speaking is a secondary effect that comes the more you practice.

Anyone who reacts unusually – behaving in a counter-cyclical way usually takes the partner by surprise – causes the following:

- More notice is taken of the statement, and it receives more attention.
- The person speaking is subject to less manipulation.
- If my partner plays a dirty trick on me, I don't get sucked into their game. I refuse to become the *ball* in their game.

Beware of over-friendly people – do not get put off by brash tones.

If someone is too friendly to you, skepticism is justified. Insects also experience the same thing: the sweetness of honey can be dangerous; it is sticky. Caution is advised. Brash behavior, in contrast, rarely poses a danger. A soft heart can often be found hidden behind a hard shell. This is why we should react in a friendlier manner if someone is brash with us.

If things get loud: speak deliberately softly – if someone makes bland statements with a soft voice: speak more forcefully.

With loud voices, deliberate restraint in the dynamic range has proven itself well. Anti-cyclical behavior with barely audible statements can also work wonders. A deliberately, more powerfully formulated statement is better understood and more convincing because it is emphatic.

If our counterpart pushes us, rushes us, and interrupts us in our speech flow: remain calm and don't interrupt either. When spoken to in a monotone, drawn-out manner: take clear countermeasures. If we are pressurized and interrupted, it usually has the well-known effect: we also talk faster and assume the same interruption tactic. Anti-cyclical behavior, in this case, means: consciously *putting on the brakes*, pausing for long, thinking more, and repeating yourself more. Double back to the common thread. Signal in a friendly manner, "I want to keep talking." Overly long, uniform, monotonous statements, on the other hand, can be interrupted with short questions. Here, anticyclical behavior means the opposite of *bore-dom* that results from *long-windedness*, i.e., we react consciously with brief interruptions and *short* responses.

I respond to unfriendly treatment with friendliness.

As a rule, unfriendliness is also encountered with unfriendliness. If you deliberately react to hateful statements in a friendly manner (not overly familiar or in an ironic tone), you also act anti-cyclically. If you test this form of behavior in your everyday life, you will determine what effect this unexpected behavior triggers.

In response to a question: ask a question yourself instead of answering.

During their training, many have forgotten the so-called *culture of questioning*. Matrix rhetoric teaches: “We know that the person who asks questions leads the conversation.” Nevertheless, our culture has conditioned us continuously to answer. It is well worthwhile to respond to questions with questions consciously. Only those who do not tolerate questions (like authoritarian communication models) claim that counter-questions are forbidden. If you can dress your answer in a clever question, you are also acting anti-cyclically.

When someone gets inside your comfort zone: create distance.

Unexpectedly doing so will irritate your counterpart. When we notice that someone is getting inside our comfort zone, it is not something we should overlook and simply accept. Anti-cyclical behavior means: either ensuring that the appropriate distance is maintained, possibly by addressing it. We tell them... Or we can also signal non-verbally that their proximity is disturbing us.

Do not play the *change the subject* game: if our counterpart attempts to change the subject, don't *fall for it* – but return to the subject at hand.

We are all familiar with people who consciously or unconsciously change the subject. First of all – as with all forms of behavior – we also have to recognize this game of confusion. We can take countermeasures by not engaging in this *game of alternates* but by doing the exact opposite, by always returning to the common thread.

3.15 Clearing the board

In cross-examinations, the element of surprise is always deliberately used. The interrogator suddenly changes their role, position – e.g., walking around the chair, changing sides, etc. – or an interviewer suddenly changes how the interview is being conducted – the volume of their voice, facial expressions, distance, etc. Such unexpected change leads to the well-known element of surprise: the person being interviewed is destabilized and becomes irritated. The usual effects, such as losing the thread, stuttering, tensed muscles, shallow breathing – cause the brain to no longer be supplied with sufficient oxygen. This leads to further disruption in thinking and speech errors, such as a slip of the tongue. One-sided communication, i.e., when only one party has the means to *surprise*, can also be compensated for by anti-cyclical behavior. Dialogic communication, therefore, also means: both parties are allowed to use the element of surprise. With the anti-cyclical behavior, the given imbalance is also somewhat balanced.

A technique in Aikido exists that I would like to explain in more detail: Nidan-Biki (clearing the board).

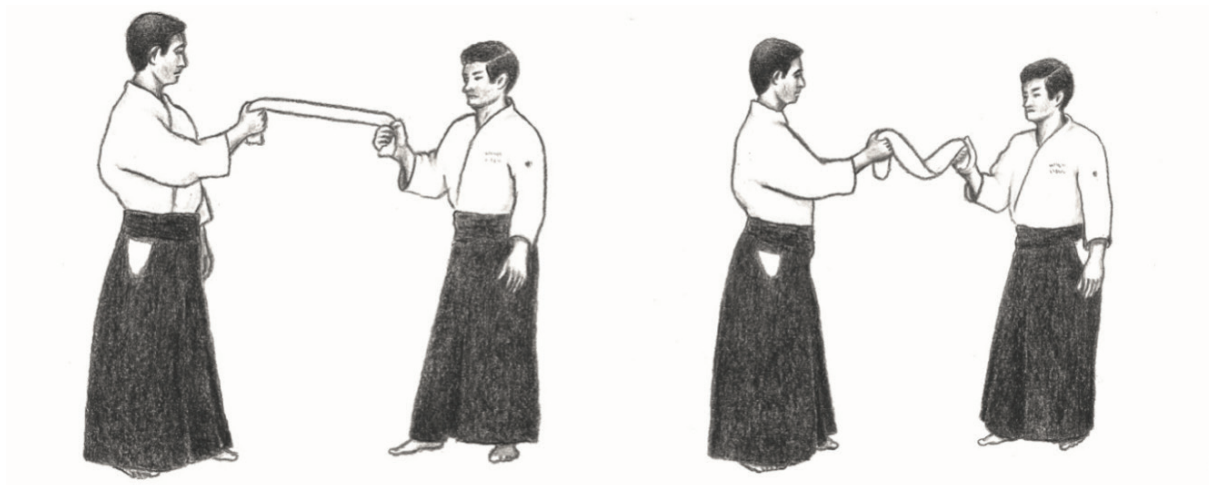


Fig. 31: Ai-hanmi-Gyaku-hanmi

B stands in the Hanmi position right, holds a towel in their right hand, and bends their arm at a right angle.

A holds the other end of the towel with their right hand and gently pulls it toward them. The towel stretches to a particular point. That is the principle of *clearing the board*. A should not pull too hard, but rather slowly and gently up to this point. Then he suddenly pulls very hard with a single movement, making B fall forward.

If A were to pull very hard from the start, the pull force would stop at the point where the board is cleared. A cannot succeed in getting his opponent to move in this way.



Fig. 32: Clearing the board

trils mean good, strong lungs. Sagging and poorly developed nostrils indicate poorly functioning lungs.



Fig. 54: Swollen nose

A nose that has a red and swollen tip is a sign of an enlarged heart and overloaded circulation.

A long rounded nose indicates a Yin constitution. A short boxer's nose shows a Yang constitution. A straight, well-proportioned nose indicates a well-balanced constitution.

7.12 The mouth

A thin mouth shows Yang vitality. A large mouth shows just the opposite. Here, the contracting force was absent during the formation of the embryo.

18 Insight into the studies

Au Grenzpunkt angelangt, entsteht aus
Zusammenschlingung eine Tendenz der Ausdehnung
und umgekehrt.

die Perle wird stattd. durch die
Minderwert bestimmt!

▽ Δ
1 2
wie ein Name

2 = 1
2 = 1 + 0

es ist stattd. die Mehrheit die
die Perle bestimmt!

Monolog → mehr YANG

Dialog ← → mehr YIN

YANG

YIN

Weniger YANG
Ausdruck

YANG-Ausdruck

Feuer/Plasma
grosses YIN

mittleres yin

mittleres YANG

Erde (Dorn)

grosses YANG

Wasser

Metall

Taijyoku, ohne Anfang und Ende.

Anfang ▽ Ende △

Ende ▽ Anfang △

Wenn der Anfang ▽ oder ▽ ist, wird das Ende
▽ oder △ sein und umgekehrt.

Weshalb verdunstet nur
das Wasser und der Stein
nicht?

Antwort muss nach der
Inyologie stimmen!

Sonne

YANG

KI

YANG-KI

Erde

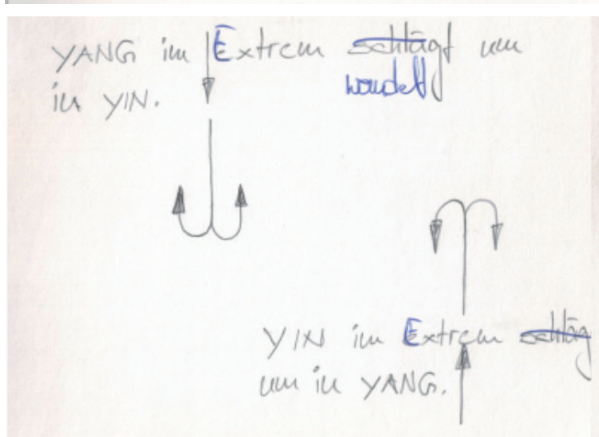
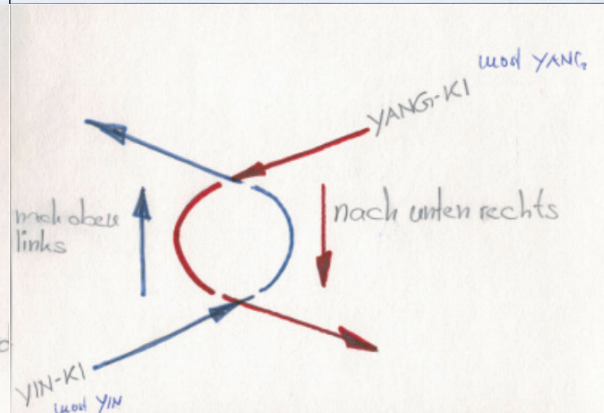
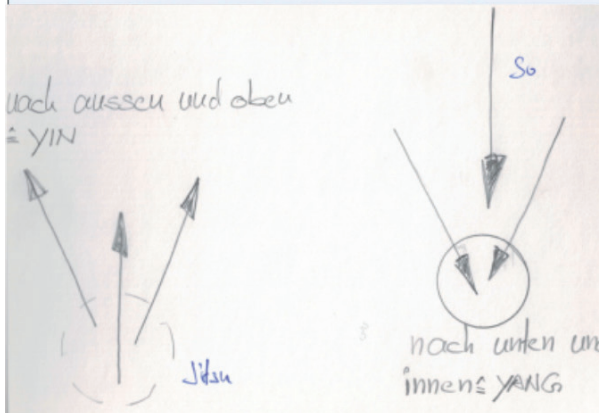
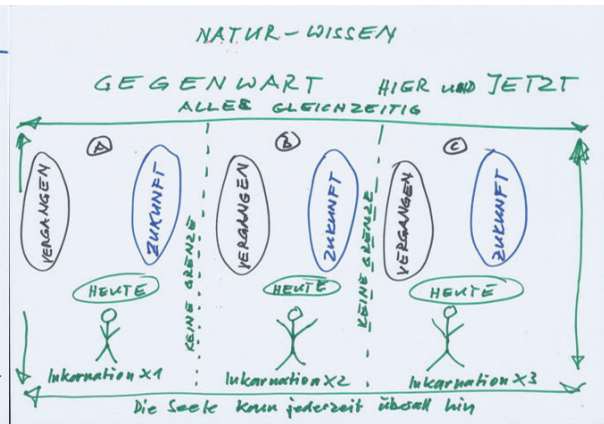
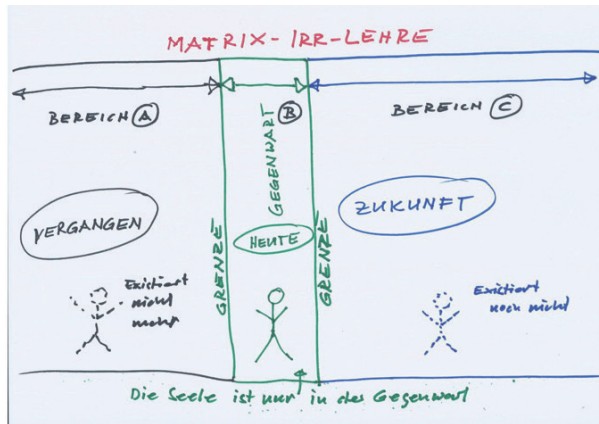
Gibts
Wasser ⇒ YIN

Stein ⇒ YANG

OHSAWA

▽ = △ und △ = ▽

▽ ist Δ an. Δ ist ▽ an

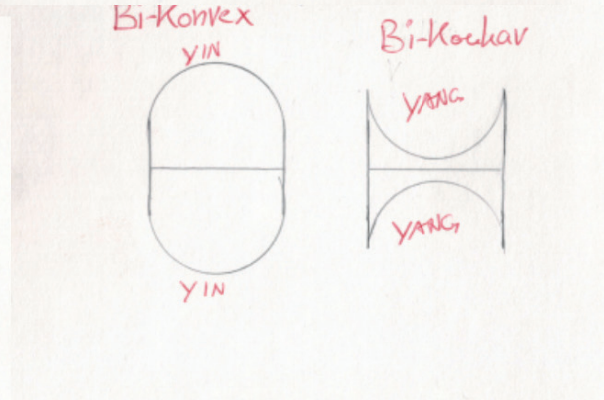


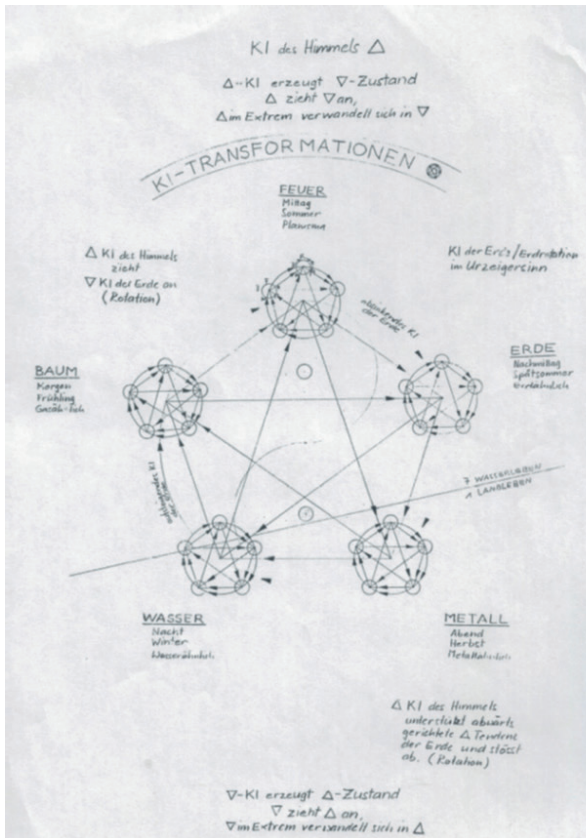
weins = YANG (Wod it) Zeitpunkt Zeitpol

deins = YIN (Sireit) Zeitpunkt

In welchen Formen offenbart sich Ki?

- Ki, ist nicht einfach nur Geist oder nur Körper oder nur Fluidum.
- Ki offenbart sich in jeder Form.
- Ki ist in jeder Dichte und Form existent.





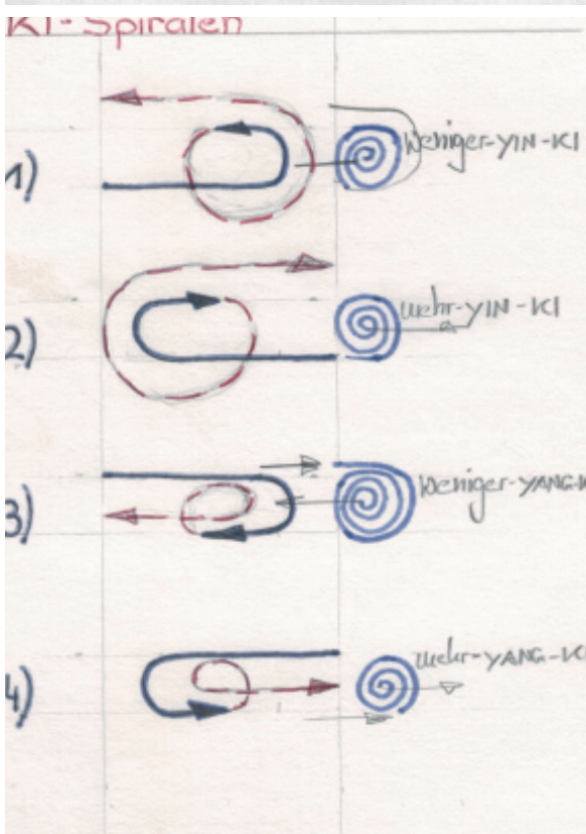
Sweden 19.7.97

Unterricht vom Sensej
 Nicht linear arbeiten, sondern
 Spiralsch

falsch \rightarrow falsch

Unterricht vom Sensej
 In der Katen und Kimit immer
 eine Geitige schlanke-Spirale

falsch \rightarrow falsch



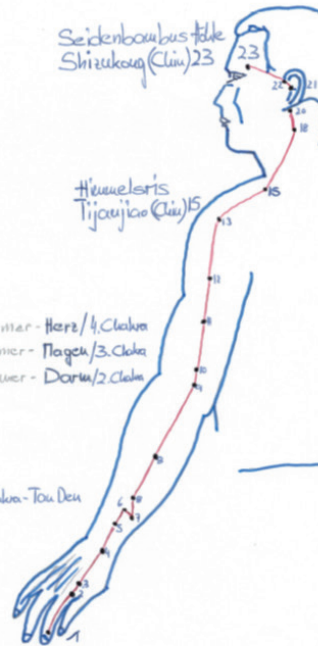
$$I = \frac{U}{R} = \nabla \quad \text{Ku}$$

$$R = \frac{U}{I} = \Delta \quad \text{Shiki}$$

$$U = I \cdot R = \nabla \Delta^+ \quad \text{Soku zu}$$



Dreifacher-Erwärmermeridian - '火' - KI
 kleines YANG-KI
 Schutz
 21.00 - 23.00



3f. Erwärmer - San Sho



Oberer Erwärmer - Herz/4.Cloaka
 Mittlerer Erwärmer - Magen/3.Cloaka
 Unterer Erwärmer - Darm/2.Cloaka

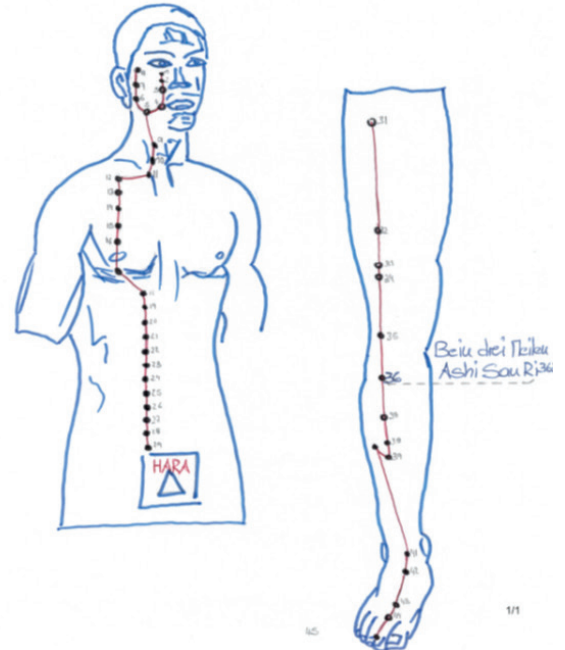
- A. Dou-Chu - CV17
- B. Chu-Kou - CV12
- C. In-Ko - CV7
- D. Ki-Kai (Ito) CV6 - 2.Cloaka-Tou Den



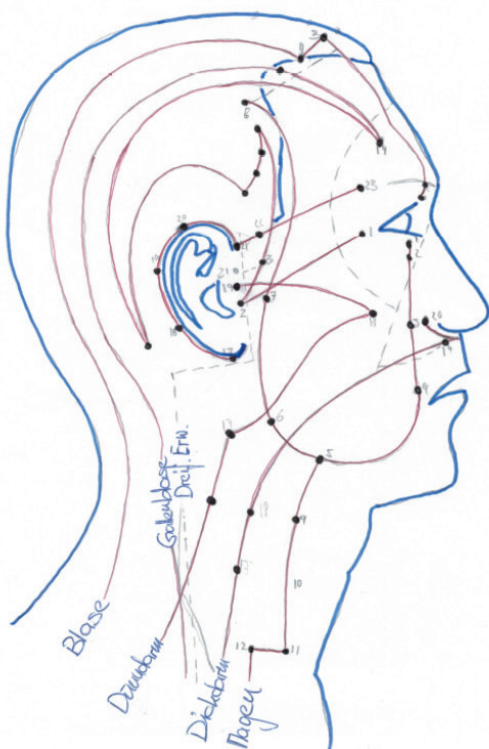
Zentrum für Inyologie



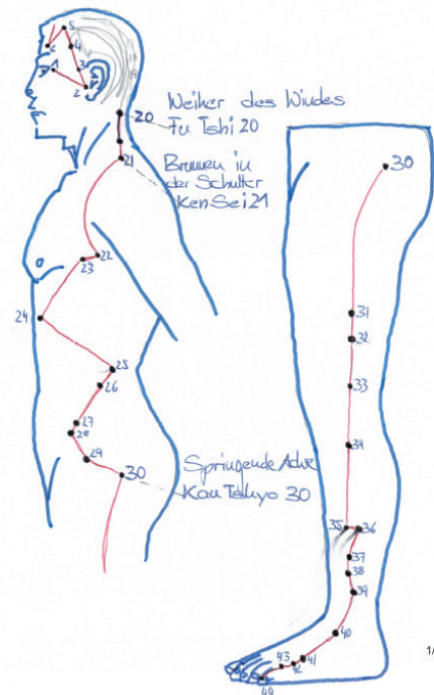
Magenmeridian - 土 - KI
 mittleres YANG-KI
 Aufnahme von Nahrung, Verdauungs u. Fortpflanzungsorganen
 07.00 - 09.00



Meridiane am Kopf

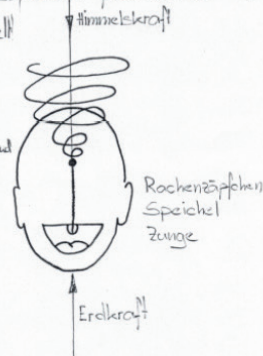


Gallenblasenmeridian - 木 - KI
 kleines YANG-KI
 Verteilung, Entscheidung
 23.00 - 01.00

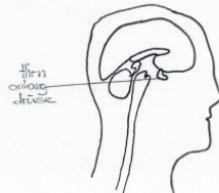


Die abwärts gerichtete Kraft des Himmels tritt in den Körper durch den Hinterhauptswirbel ein. Auf ihrem Weg durch den Körper nach unten löst und aktiviert sie das Mittelhirn und bewirkt die exzentrische Ausbildung des Rückenmarkes. In diesem Gebiet wird durch das Zusammenwirken der beiden Kräfte der Speichel produziert, der einen halbfesten Verdauungssaft darstellt.

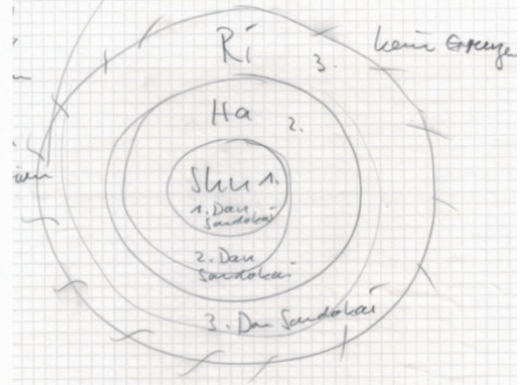
Das Rückenmark wird hauptsächlich durch die abwärts gerichtete Himmelskraft ausgebildet, während die exzentrische Einwirkung auf die Bildung der Zunge führt. Der Speichel entsteht durch die Wechselwirkung beider Kräfte.



Kopf und Rumpf stellen zueinander in einer komplementär antagonistischen Beziehung.



Ich besitze Individuum (was ich)
Gruppe, z.B. Familie, Freunde
Inler --- (Inler-Nat., Inler-Beispiel, Univer.)
sawado (Karateo-Mitglied)
sado (Alle Komplexe, ohne spez. Bildung)



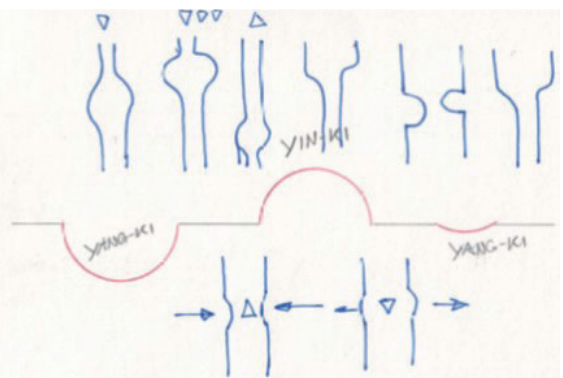
in aus diesen Kreisen (Bereichen)
- spirale Spirale nach außen offener dritte Phase (Körper, Bereich) ist
- (ohne Begrenzung)

Wenn die Bewegung... ist oder die Bewegung... ist die dominierende Kraft YANG.

jediglich-totale
Teudefut

Bei ausdehnender Teudefut oder Bewegung von einem Zentrum aus ist die dominierende Kraft YIN.

Tendenz?
jediglich? eine Richtung



vertikal = YIN
horizontal = YANG

Wenn eine vertikale Formel, streckt sich der Gegenstand nach oben, während bei Objekten mit einer horizontalen Form der Großteil ihrer Masse der Erde näher ist.

Wofür das Wasser fließt die Aufwärtsbewegung vertikale Formen entstehen, während die Abwärtsbewegung horizontale Formen hervorbringt.

YIN repräsentiert die Zentrifugalkraft
YANG repräsentiert die Zentrifugalkraft

Δ-KI erzeugt ▽-Zustand
▽-KI erzeugt Δ-Zustand
Δ-zieht ▽-an. ▽-stößt ▽-ab
▽-zieht Δ-an. Δ-stößt Δ-ab
Δ-im Extrem verwandelt sich in ▽
▽-im Extrem verwandelt sich in Δ

20 Closing words

It is our divine destiny to be happy, and to live completely free and healthy lives.

We will not lose anything by doing so – except unknowingness – and continue to gain every form of knowledge. We will make wonderful progress on our spiritual journey and be able to enjoy it!

Gratitude is one of the most powerful energy sources and has a powerful force of attraction when it comes to our resonance field. When we share our gratitude, we encourage one another and strengthen our positive beliefs and inner balance. We can also inspire one another and together open the doors to the source of strength – gratitude.

All the best – remain in peace until the next – here and now.

The meaning of the book cover

The illustration on the cover of this book was drawn in 1978 by my father Erwin Blank.

The Taoist Yin-Yang symbol with the colors going from Yang to Yin and from Yin to Yang. From brown-red-orange-yellow-light green-dark green-blue-violet-black in the cycle and in the antagonism of the colors.

This includes the 5 Qi transformation: wood, fire, earth, metal, and water.

The eight trigrams. The 64 hexagrams.

The gray background is meant to represent the universe. Neither white Yang nor black Yin.

The colors on the outside are deliberately reversed. This represents antagonism.

Also deliberate is that the *gray* in the universe is not a harmonious gray. It is meant to show both light and dark. That is why it is not a harmonious gray, but a kind of black-and-white. Both – dark and light – can be identified at the same time.

That is why this graphic – which is a symbol – is not allowed to be embellished using technical aids. The graphic is also meant to show *Sabi* and *Wabi*.

This drawing has deliberately not been drawn to be exactly symmetrical. An exact symmetry would mean death. Movement and life are only possible in the asymmetrical. That is why there is nothing in nature that is precisely symmetrical.

About Vivoterra®

Vivoterra® – the best way to your healthy lifestyle

The following divisions are a part of the Vivoterra® Group: **Vivoterra® Publishing**, **Vivoterra® Academy**, **Vivoterra® Healthcare**, and the registered trademarks InYologie® and InYology®.

Vivoterra® Publishing – The treasure trove of knowledge
Books for people who are interested in health and consciousness.

Vivoterra® Academy – E-learning/E-campus
We are one school and one movement! Our Academy is working on leading our health out of the crisis. We teach holism and health for the body, soul, and mind. Transform your health into a – mission totally *possible*

Vivoterra® Healthcare – Health Center
We accompany you on your path to regaining the health you wish for with our unique advice. We are convinced that we all deserve a life full of vitality – and that everyone has the potential to realize it for themselves.

For further information on the various topics we address including health, online training, healthy products, nutrition, and individual health advice, please visit our website:

www.vivoterra.com/en

About André Blank

André Blank is a health-mentor and author. He is the founder, owner, and CEO of Vivoterra® AG.

André grew up with InYology (the teaching of Yin and Yang). By doing so, he not only learned about the Natural Order theoretically, but has lived it in practice and theory since birth.

He started taking Judo lessons at the age of 5 and later continued on to Karatedo and Aikido, which he still practices today.



André devotes all his energy to studying in both theory and practice. His studies focus on the areas of consciousness, Oriental philosophy, I Ching (laws of change), I-do (natural medicine), TCM (traditional Chinese medicine), Shokujo-do (dietetics), Ryori-do (medicinal cooking), 5-QI transformations, Shiatsu (healing massage), Zazen, and martial arts (Aikido & Karatedo, etc.)

Your mind (your consciousness) guides your body. What you believe, and the state your consciousness and attitude are in, also form your reality. When you doubt, then you believe your doubts, and those doubts determine your reality.

André is convinced, that all people with healthy heart-QI - true love - are allowed to live a life in trust, peace, freedom and health - and that we have the potential to realize such a life for ourselves.

For further literature by André Blank, please visit the author's website:

www.vivoterra.com/en