

Multi Activation, A Theory to Help Prevent Autism

Kumud Pant¹, Rajesh Upadhyay², Rupa Khanna Malhotra³

¹Department of Biotechnology, Graphic Era Deemed to be University, Dehradun, Uttarakhand India, 248002

²School of Management, Graphic Era Hill University, Dehradun, Uttarakhand India, 248002

³Department of Commerce, Graphic Era Deemed to be University, Dehradun, Uttarakhand India, 248002

ABSTRACT

This The incidence of autism spectrum disorder (ASD) in Taiwan has increased by a factor of two since 2007. More people with autism are turning to heart-to-heart imprint sealing (HHIS) in Chan Ding for help, just as many others with depression and stress syndrome have done. Due to its preventative potential and therapeutic impact investigated in mailuns activation, HHIS Chan Ding, the distinctive practise of orthodox Chan Buddhism, has gained increased attention since the 1990s. More and more successful instances in recent years indicate the beneficial benefits of Chan Ding on people with ASD. This research primarily covers 1) HHIS Chan Ding's hypothesis for reducing the incidence of ASD, and 2) the findings of an Autism Screening Questionnaire (ASQ) survey conducted with members of the Chan-Ding and control groups. According to the principles of traditional Chinese medicine (TCM), the effectiveness of Chan Ding in lowering the incidence of ASD can be attributed to two factors: 1) the unique neuroplasticity for realising the new body-mind-spirit interfacing with a detached brain dominated by a true heart, and 2) the optimal Yin-Yang balance (Tai-Ji) and WuXing efficiency of meridian networks driven by mailuns. The activation of tri- mailuns in Chan Ding is crucial because it rewires the whole neural network, resulting in a reformation of the brain. The Yin-Yang balance and WuXing efficiency as measured by the meridian energy have improved significantly after Chan Ding. One of the most notable advantages of the leg-crossing stance is shown by ASQ data.

Keywords: Autism spectrum disease (ASD), brain plasticity, Chan Buddhist Chan Ding, Yin-Yang harmony

INTRODUCTION

Traits indicative of autism spectrum disorder (ASD) have been reported to rise in both Taiwanese toddlers and adolescents in recent years. Most parents have little understanding of autism, so they may miss signs in their children, such as difficulties communicating and socialising with others, engaging in unusually repetitive behaviours, showing reluctance to change, or exhibiting atypical reactions to sensory events. Until parents discover their aggressive and violent acts against classmates, these signs are generally dismissed as naughty, charming behaviours intended to get parental attention. The incidence of autism has increased by 170 percent between 2002 and 2012,

according to data released by the Ministry of the Interior. For all of mainland China, Hong Kong, and Taiwan combined, estimated a prevalence of 26.6 per 10,000 people, with a 95% confidence interval (CI) of 18.5 to 34.6. According to a recent study, 2–4 kids per classroom are diagnosed with autism, with urban schools being twice as likely to make the diagnosis as their rural counterparts. It's generally agreed that genetics have a significant impact in autism spectrum disorder. Researches have also considered environmental variables as a potential reason.

Neurological condition with varying ASD symptoms in behaviour may result from prenatal and newborn exposure to pesticides, viruses, and common household pollutants [8].

Multiple areas of the brain have been identified to be abnormal in studies of patients with ASD. Both the volume of the brain and the size of the amygdala were found to be considerably larger in children with ASD. Impairments in communication and social interaction, inattention to current events, and repetitious thinking and behaviour are all hallmarks of neurodevelopmental disorders. Both the root of the problem and a potential cure for ASD remain unknown at this time. Western medical experts have shown increasing interest in Traditional Chinese Medicine (TCM) in the last several decades. Throughout the promotion cycle of the five Zangorgans (liver > heart > spleen > lung > kidney, dubbed WuXing or five-element theory) for preserving Yin-Yang equilibrium, Shen, the spiritual entity of the heart, is said to predominate over the brain's activities. Shen's pristine state of mind provides the optimal conditions for meditation, insight, and innovation. The two most foundational ideas in TCM are Yin-Yang harmony and the cultivation of WuXing. Traditional Chinese Medicine (<http://www.shen-nong.com/eng/front/index.html>), cites major ASD symptoms such as impairments in mental reasoning and awareness as diagnostic criteria for a Yin-Yang imbalance of the heart, spleen, and kidney. To that end, if ASD were to be seen as a systemic condition in TCM, care would centre on restoring harmony between the Yin and Yang energies that govern the Zang and organ functions. Treatments for ASD that are considered standard of care often comprise behavioural intervention therapy for the core symptoms of autism and the use of medication or other medical management for secondary medical disorders [1]. The possibility for the creation of medicine for autism is discussed, along with new insights into the neurology of ASDs, in a study published. In their analysis of the literature on the efficacy and safety of antipsychotics, compiled the most relevant findings. The goals of the behavioural intervention are to help the patient improve their social skills, language and communication abilities, imitation, play abilities, activities of daily living, and motor abilities. Treatment and education for children with autism using the TEACCH (Treatment and Education of Autistic and Communication Handicapped Children) model has also been implemented in Taiwan. Complementary and alternative medicine (CAM) has gained popularity since the 1990s [2] in response to the harmful effects of conventional medication and medical management. Possible complementary and alternative medicine (CAM) treatment for comorbid diseases is discussed. It shows that children with ASD who also suffer from gastrointestinal difficulties, seizure disorders, and behavioural issues are more likely to turn to CAM for help.

Acupuncture treatment for Yin-Yang balance, as advocated by TCM, has been shown to be a rather successful method of treating autism in youngsters. According to the paper [3], acupuncture treatment groups fared better than those given behavioural therapy, Chinese herbal medicine,

musical therapy, or massage therapy. Treatments for autism spectrum disorder (ASD) now include meditation, an example of a complementary and alternative medicine (CAM) approach focused on mind-body interventions. Over the course of many years, the practise of mindfulness meditation helped three autistic teenagers control their physical violence. Practicing yogic meditation has been shown to reduce stress and make it easier to share emotions, as described. According to paper [4], moms who practised mindful parenting saw a decrease in their children's aggressive behaviour, disobedience, and self-injury. Many people in the West regularly engage in practises like mindfulness-based (MbM) and transcendental (TM) meditation. The goal of Transcendental Meditation (TM) is to improve one's ability to control one's own body and mind with the use of a guiding picture, song MbM focuses primarily on raising awareness of the current mental state. In both meditation methods, mental and cognitive processes are engaged. When HHIS Chan Ding reaches beyond space and time, he is enlightened by the pure light of eternal knowledge (Chan). Chan patriarch Bodhidharma taught his followers to become emotionally and mentally detached by becoming as motionless as a wall (Appendix I). To discover one's genuine essence, HHIS Chan Ding initiates a wholly spiritual, heart-purifying trip (Appendix I). Although many forms of meditation include the mind and body, Chan Ding focuses only on the heart. There have been several reports of success using Chan Ding to treat adolescents diagnosed with autism spectrum disorder or attention deficit hyperactivity disorder, drawing widespread attention to the treatment. Its efficacy may be broken down into two components: 1) the ability of the tri-mailuns Chan Ding to induce long-lasting brain plasticity, and 2) the ability of the heart-purification Chan Ding to cultivate Shen.

Hypothesis II: Enhanced brain plasticity through CHAN DING's balancing effect on the five zang-foo organs

There has been an increase in the number of high-tech engineers in Taiwan who have turned to Chan Ding during the 1990s for help with stress-related anxiety and depression. After three months of Chan-Ding practise in Chan centres, around 90% of novices report feeling greater appreciation and satisfaction in their daily lives. Twelve hours of hard labour may be quickly restored and refuelled by bathing the overstuffed brain in the light at the Chan centre. The whole potential of the brain, an exceedingly complex and fragile structure, has never been uncovered. These cutting-edge practitioners understand that real Chan Ding is the finest way to empty and release the mind and brain. Our prior research confirms that Chan Ding leads to long-term improvements in the brain and cognition, such as increased happiness, enhanced stress management, and maintained focus and awareness. alleviation from anxiety and despair that is palpable .

True nature's illuminating light inside reportedly plays a pivotal part in their stories. Practitioners of Chan reveal its enlightened energy as a priceless panacea for renewing body, mind, and soul. At least one observer of the inner light during Chan Ding reported seeing a blockage of alpha waves. The most up-to-date investigation [5] looks on the feasibility of using optogenetic methods to ameliorate depressive symptoms by erasing or rewriting painful memories. Indeed, many HHIS Chan-Ding practitioners, through activating ten-mailuns, have found spiritual light inside their hearts and are using it to improve their physical and mental well-being. Effectively using mailun therapy for health maintenance and even treatment of certain chronic conditions is within their reach. Methods like as photosynthesis, photoelectric conversion, and the use of a natural endoscope

are examples of how practitioners are reforming brain function. [6]. Neuroplasticity allows for the brain to be reshaped. The resulting neuronal connections, however, are plastic and amenable to change. Two questions are at the heart of this debate: 1) which brain model is superior, and 2) how to reorganise neural circuits in the brain to bring it to fruition. Diamond Sutra, revered as the guide for Chan-Ding practise, offers the most cutting-edge brain-neuronal research, exploring a novel blueprint for a healthy and pleasant brain wiring, and maybe even curing the ASD issue. An uncluttered and at peace mind is the hallmark of such a brain since it is unresponsive to incoming cues from any of the sense organs. The Diamond Sutra promotes HHIS Chan Ding, a novel method for achieving one's mental potential. By balancing the Yin and Yang qi (energy) that flows through the body's meridians and Zang- Fu organs, TCM practitioners may cure a variety of conditions. The ultimate state of Yin-Yang interactions is represented by the Tai-Ji state. Maintaining dynamical equilibrium in the physical domain is very difficult, making Tai-Ji almost impossible to achieve. Practitioners reveal the ultimate Yin-Yang balance of Tai- Ji through the mailuns regulating the meridian system while on the journey to the righteous (the third) level of HHIS Chan Ding. Yin-Yang unification (or Wu-Ji) in the heart is essential to the success of the detached brain (neutrality, initial quiescence or emptiness). The following data demonstrates how Yin-Yang harmony and WuXing efficacy both improve after a brief Chan Ding.

METHODS AND RESULTS Experiment and Results of Meridian Energy Analysis

The Yin-Yang balance of the body's 12 meridian channels was calculated using the MEAD (Meridian Energy Analysis Device) from Taiwanese company Medpex Enterprises Ltd. To assess the vitality of the twelve meridians, we measure the skin conductivities of twenty-four acupoints that are laterally symmetric at the four limbs (Appendix II). Six Chan-Ding (CD) practitioners and four control volunteers (CN) without Chan-Ding experience had their meridian energy ratios measured before and after practising Chan-Ding. both before and after a 20-minute nap at which time I closed my eyes. Each ratio is accompanied by a proposed normal range in brackets. For instance, the equation $0.82 R_{Yin-Yang} 1.24$ is necessary for Yin-Yang harmony (A.1). According to TCM, maintaining a state of equilibrium is crucial to keeping one's health in check. For the most part, the upper-to-lower meridian energy ratio (RU-L) of the elderly is greater than average (0.78 – 1.09). The RU-L of CD A, a 60-year-old practitioner, was lowered by Chan Ding from 1.50 to 1.24. A greater RU-L is possible among stressed-out young adults. The RU-L ratio of young CD practitioners is often less than 1.0, suggesting improved flow of chi down the lower meridian. Non-practitioners (the control group) had RU-L ratios that are often more than 1.0, a finding that is indicative of a "upper surplus and lower deficit" in terms of meridian energy. The Yin-Yang balance ($R_{Yin-Yang}$ closer to 1.0) of four out of six Chan-Ding practitioners improved after practising Chan Ding. Resting worsened or did not affect the Yin-Yang balance of the control group. Equation (A.3) measures the harmonious cooperation of the five Zang-Fu organs via the efficiency of WuXing promotion (EWuXing). After doing Chan Ding, most practitioners report that their EWuXing has returned to a more normal range (somewhere about 5.0). Although rest had a negligible impact on WuXing promotion, it was only for the experimental group.

Let's say I have a hypothesis: Reasons Why Chan Ding Could Be an Effective Treatment for Autism.

All of the Chan patriarchs agree that detachment in Chan Ding is a wonderful condition that may briefly free our brain, soul, and heart from all pain. Long-term Chan-Ding practitioners may undergo a complete transformation in brain activity, from a regular brain with a reward centre, stress reaction, etc., to a detached, heart-dominant brain (Appendix I), which is free from these constraints. What we mean when we talk about "the heart" is the pristine spiritual being (one's genuine heart, true essence, or true self) that resides at the centre of the heart. According to TCM, the three treasures, or essential energies, necessary to maintain human existence are Jing (the essence), Qi (the life force), and Shen (the spirit). In TCM, the spirit (or Shen) is considered crucial to our health and well-being. Maintaining physical health requires spiritual cultivation. Shen is the light of one's essential self. Three mailuns at a time According to HHIS Chan Ding, tri-mailuns resonance regulates cranial meridian and neural networks to reorganise cognitive processes. Tri-mailuns energy fuels the Yang meridian channels that are highly concentrated in the brain. With the help of the strong field generated by ChanXin mailun in the brain's third ventricle, all of the brain's neurons may be brought into harmony, leading to a state of mental peace conducive to the WuXing development of Yang meridians. Stomach (earth), Large Intestine (metal), Large Bladder (wood), and Gall Bladder (fire) (water). By stimulating the corpora quadrigemina using ZhiHui Mailun, the human body is brought into harmony with the natural world (heaven-earth). Recent cosmological findings suggest that every living thing, including our own bodies, is formed of trillions of fundamental components, atoms, recycled from dead stars and planets. Assuming this is true, we would theoretically acquire all the cosmologically significant attributes of the universe. The actual paradise of compassion and happiness inside our hearts is revealed, confirming the TCM concept of heaven-man-earth integration. His Imperial Highness, Chan Ding therefore evokes the selfless love and genuine inner tranquilly that, in the long term, may lead to the realisation of a utopian society.

When it comes to staying healthy, qi is vital. From the intersection of heaven-qi (Yang) and earth-qi (Yin), the Huang Di Nei Jing states that human life emerges (Yin). Unfortunately, today's society has forgotten the value of Yin-Yang harmony. HHIS tri-mailuns In Chan practise, also known as the "Du-to-Ren connection" in Taoist practise, Chan Ding aids practitioners in effectively connecting earth-qi to heaven-qi and accomplishing Wind-loop circulation. It is via the meridian networks inside the human body that the energies of heaven and earth, known as qi, may flow. Furthermore, it calls upon the innate potential to slow down the ageing process by bringing about a state of balance between the body's physical and mental processes. ZhiHui activation also fortifies the pineal body, which is located above the corpora quadrigemina. The integration of body, mind, and spirit initiates the remaking process, which is of paramount importance.

To transform the reward centre into a happy and compassionate network, FaYan Mailun in the hypothalamus awakens the pure egoless compassion with immense happiness. With tri-mailuns resonance, Chan Ding successfully universalizes all brain neurons, allowing one to build a detached brain, and it invokes the brain's and nervous system's photoelectric power. As shown in the Heart Sutra, a disconnected mind is devoid of the five skandhas. When the five-skandhas (form, sensation, cognition, action, and awareness) cycle is broken, the developed Chan brain surrenders to the genuine heart, thus the name "Heart" Sutra. Clinging to any sensory cues, which neuroscience has shown may bring stress to the brain, is a source of suffering [9]. The Heart Sutra explains how the perpetual motion of the five skandhas may be ended in order to achieve complete freedom from all

forms of pain. HHIS The authentic technique for experiencing such a miracle in body, mind, and spirit is offered by Chan Ding. One may begin to pave the path toward the Diamond if the brain would just give up its controlling behaviour and let the genuine nature within our heart take over (our true nature). Clearing the passage refers to the process of activating the TanJong acupoint in the centre of the chest, which unblocks thousands of qi channels and restores the body's natural energy flow. Congestion in the chest or the heart, anxiety, sadness, etc., are all symptoms of blockage in the meridian networks that surround the heart. Through consistent Chan Ding, one is able to promote the free flow of qi through the body's meridian systems, therefore maintaining a permanent Tai-Ji state of Yin and Yang balance. Chan-Ding practitioners continue to seek Yin-Yang unification, Wu-Ji, and the like, in an effort to reveal the real essence.

state, going beyond Yin-Yang and WuXing. Traditional Chinese Medicine (TCM) relies heavily on acupuncture and herbal treatments to achieve Yin-Yang harmony and WuXing (five-element) reciprocal regeneration. However, the equilibrium may be disrupted by amygdale reactions to sensory inputs or pushed away by emotional attachment, which obscures Shen radiation. With his detached mind and Wu-Ji heart, HHIS Chan Ding has discovered the last key to success.

Report of Results of ASQ Survey

The feasibility of the ASQ (autism screening questionnaire) survey created for assessing persons with ASD inclination Here, we analyse the data from an ASQ survey administered to 2143 Chan-Ding practitioners (the experimental group) and 539 volunteers (the control group). The average and standard deviation for the Chan-Ding group's results are 19.13 and 5.54, respectively, whereas those of the control group are 19.80 and 5.68. Average AQ scores for full-lotus, half-lotus, and free-style postures in the experimental group are 18.10, 19.30, and 20.16, respectively. Keep in mind that the age range of the experimental group is much larger and older (3813.7 years) than that of the control volunteers (24.68.2 years). We remove the potential for an age bias by only using data from people in their 20s and 30s in both sets. The number in parenthesis is the median age of the categories being compared. Those in the Chan-Ding group who adopt a complete lotus position during practise have been shown to have a much lower average ASQ score (17.65).

Experimental group is further divided into three sub-groups of different leg-crossing postures. The average ASQ rises 9.8 percent in the half-lotus group and 23.3 percent in the free-style group. Within this younger demographic (those aged 20 to 29), leg-crossing fashion seems to have a more significant impact than chronological age. Chan Ding practitioners who adopt a full-lotus posture have been shown to activate their mailun and improve the flow of qi throughout their bodies, in line with traditional Chinese medicine theory. They are more capable of keeping the Yin-Yang and WuXing in harmony.in a constant state of development. Examining the correlation between age and ASQ score. Because of the lower sample size, the control group's findings cannot be generalised to older ages. However, the Chan-Ding group has a poorer average ASQ score that does not improve with age.

CONCLUSION AND DISCUSSION

The purpose of this research is to provide a strategy for optimum brain functioning using the Chan-Ding framework. The innately flawed wiring architecture of the brain's neural network underlies

most mental, emotional, and behavioural disorders. While neuroscientists have only recently identified the human brain's negative cycle propensity, it has been taught in the ancient scripture Heart Sutra for more than 2,500 years. External stimuli experienced by sensory organs and internal physiological processes are both considered by the brain to be stress messengers of varying intensities, External / internal stimuli

- Hypothalamus declines
- imbalances of hormones
- dysfunction of endocrine system
- other abnormal functions
- destruction of immune system

This kind of work uses up the body's limited supply of neural energy, which causes additional strain. Researchers in the field of neuropsychology have also shed light on the brain's inherent pessimism [7]. The human brain is hardwired to react more strongly to bad news. Increased vigilance in the face of stimuli that elicit aversive amygdala responses is essential for protecting human life. Thus, negative experiences are more prominent in the unconscious mind. The incidence of autism and other mental and psychological problems seems to rise amid cycles of negativity. Coincidentally, Chan-Ding practitioners have been aware of the pollution of Manas awareness (subliminal consciousness) that holds the memories of all past-life events, acts, thoughts, and characters, most of which are irritated and regretful. Chan Ding allows its practitioners to temporarily achieve a Nirvana state by going beyond any and all states of awareness. By detaching themselves from their own Manas and the world around them, Chan-Ding practitioners are able to get a glimpse of Nirvana. They see the Heart Sutra as proof that all suffering stems from the interconnected activities of the brain, which are fueled by the senses and the Manas awareness. By following the teachings of HHIS Chan Ding, the mind may be transformed to the point where it becomes disengaged and the genuine heart can take control.

This ancient practise of Chan Ding, which dates back more than 2,500 years, has been shown to improve health and promote the spread of ancient knowledge. Buddha Shakyamuni revealed the ultimate truth, the highest knowledge, and the inherent forces of the cosmos in his ultimate Chan Ding. The highest knowledge that Buddha had was imprinted on Great Kashiyapa's heart in the form of light (the Chan heart imprint). Among the many methods of spreading traditional Chan Buddhism, the so-called Heart-to-Heart Imprint Sealing (HHIS) emerged as the most effective. The mainland received the transmission of the Chan Last but not least, we use control theory to represent both regular and dissociated brain operations. The normal, impeded brain's feedback close-loop model. When the brain sets a reference, whether unconsciously or deliberately, the control scheme is designed to make the system's output conform to that reference. However, owing to inherent imperfections in brain wiring, the reference cannot effectively travel the body-mind-spirit system (which is stored in many levels of awareness). Furthermore, the brain may be fooled by sensory cues when it activates the emotional centre, reward circuit, or other related regions. On the other hand, the new heart-dominated, detached brain may be able to steer the body-mind-spirit life system toward a healthy and pleasant existence using simply an open-loop control paradigm. The actual self, replete with infinite knowledge (praj), resides inside the organ heart.

China by Bodhidharma, the 28th patriarch, about the early fifth century.

Since Great Kashiyapa, the Chan community has had 85 patriarchs, the most recent of whom is Wu Jue Miao Tian. By purifying body, mind, and spirit, followers of HHIS Chan Ding hope to achieve the ultimate goal of the practise: the emancipation of the genuine self (Chan nature). The path to freedom entails going beyond one's usual conscious state, one's thoughts and actions, one's subconscious (Manas) state, and one's Alaya state. Those who have practised Chan Ding for a while report seeing a golden light that may restore both body and mind when they are deep in meditation. The purifying and successful function of the Chan patriarch's stamp on the Chanheart.

REFERENCES

1. Cassidy, S., & Rodgers, J. (2017). Understanding and prevention of suicide in autism. *The Lancet Psychiatry*, 4(6), e11.
2. Ornoy, A., Weinstein-Fudim, L., & Ergaz, Z. (2019). Prevention or amelioration of autism-like symptoms in animal models: will it bring us closer to treating human ASD?. *International Journal of Molecular Sciences*, 20(5), 1074.
3. Desai, A., Sequeira, J. M., & Quadros, E. V. (2017). Prevention of behavioral deficits in rats exposed to folate receptor antibodies: implication in autism. *Molecular Psychiatry*, 22(9), 1291-1297.
4. Carrington, S., Campbell, M., Saggars, B., Ashburner, J., Vicig, F., Dillon-Wallace, J., & Hwang, Y. S. (2017). Recommendations of school students with autism spectrum disorder and their parents in regard to bullying and cyberbullying prevention and intervention. *International Journal of Inclusive Education*, 21(10), 1045-1064.
5. Walls, M., Broder-Fingert, S., Feinberg, E., Drainoni, M. L., & Bair-Merritt, M. (2018). Prevention and management of obesity in children with autism spectrum disorder among primary care pediatricians. *Journal of autism and developmental disorders*, 48(7), 2408-2417.
6. Rava, J., Shattuck, P., Rast, J., & Roux, A. (2017). The prevalence and correlates of involvement in the criminal justice system among youth on the autism spectrum. *Journal of Autism and Developmental Disorders*, 47(2), 340-346.
7. Posar, A., & Visconti, P. (2017). Autism in 2016: the need for answers☆. *Jornal de pediatria*, 93, 111-119.
8. Cannell, J. J. (2017). Vitamin D and autism, what's new?. *Reviews in Endocrine and Metabolic Disorders*, 18(2), 183-193.
9. Sheldrick, R. C., Maye, M. P., & Carter, A. S. (2017). Age at first identification of autism spectrum disorder: an analysis of two US surveys. *Journal of the American Academy of Child & Adolescent Psychiatry*, 56(4), 313-320.