

THE EIGHT EXTRAORDINARY MERIDIANS QIGONG

James MacRitchie

What's in a name?

Qigong, Chi Kung, Chee Gung...

'Qi' is also at times written as 'Chi',
but is pronounced 'Chee'.

'Gong' is also written as 'Kung'
and 'Gung'.

'Qi' means Energy, Vitality or Life.

'Gong' means Working, Developing or Cultivating.

So, Qigong can mean

'Working with Energy'

'Developing Vitality'

or

'Cultivating Life'

The author's preferred term,
and the titles of his books, is Chi Kung

- however -

Qigong is used in this document because it is
now the predominant term in use internationally.



Hello, and Welcome to this document on Qigong.

I hope this information is as valuable to you
as it has been to me, and many others.

Qigong increases the energy and life
inside you.

Try it, and find out for yourself.

Jim MacRitchie

About This Document

This document is a PDF files, which means that the pages are fixed, as if they were photocopies, and cannot be changed. The page design and layout is important to illustrating and understanding the information.

It has been designed to be used in a number of ways.

- You can just read it off the computer.
- You can print out on your own printer - section by section, or as one complete document.
- It can be sent by email, or downloaded and taken to a photocopy or printshop who will print and bind it.
- It can be printed out as a complete double-sided book.
- It is designed with odd numbered pages on the right side, and even numbered pages on the left, so that double-page spreads face each other, therefore there are some blank pages in places. Please set your computer display to show it this way.
- You can also send it to anybody, anywhere, over the internet, the world wide web, as it is condensed into a very small file size of just over 1 megabyte, about the size of an average photograph. It can be sent as a simple 'attachment'.
- An audio version is available, where the practices are led as if you were in a class. Details are in the Afterword section.

This material is copyrighted, but there is no charge or cost. If you are reading this it belongs to you, and you can pass it on or give it away to whoever else you think would benefit from learning about Qigong and doing these most valuable practices.

Good Wishes.

Part I

AN INTRODUCTION TO QIGONG

Part II

THE EIGHT EXTRAORDINARY MERIDIANS

TRAINING PROGRAM

Book Review

QIGONG FEVER

Body, Science and Utopia in China

David A. Palmer

AN INTRODUCTION TO QIGONG

Preface

- What Is Qigong?
- Your Energy System
- How It Works
- A Language Of Energy
- Applications
- Qigong In Everyday Life
- The Environment and Ecology
- The Future Of Qigong
- Summary
- Practices To Experience Your Own Qi

Afterword

PREFACE

It is strange to say that if you are a 'Westerner' you may be reading about Qigong for the first time, but if you are an 'Easterner' this will be as familiar as breathing, eating and walking.

How can this be, that part of the world knows about Qigong since earliest pre-history, and another major part of the world is now hearing about it for the first time?

Being a Westerner myself I asked that question, and came up with some remarkable answers.

But, before proceeding, I should state that by 'West' and 'East' I do not mean geographical locations. These terms are used in the way they have commonly come to describe the cultures that developed from Greco-Roman tradition, and those that originated from China - they are used here in that general sense.

The three most surprising answers were:

First, this knowledge has been held in secrecy in China and the East - reserved for the aristocracy, monks, doctors, martial artists and the most privileged. It was taught by word of mouth. Everybody knew about it, but only the elite few knew how to do it. This was one of their most precious possessions, and a source of power and authority, and they guarded it jealously.

Secondly, there is no knowledge or understanding of the human Energy System in the West, there is no tradition or history - for a variety of questionable reasons. There is no equivalence to Acupuncture and the energetics of Oriental medicine, which forms the basis of Eastern health care, fitness and spirituality. There is nothing to compare it to in the West.

Thirdly, the organization and architecture of the mind and thought is different. The language and writing is different. Quite simply, the East and the West think differently. And therefore the two traditions experience themselves, and their relationship to the world and nature, in different ways.

In fact, it may be that the understanding of Qi/Energy is the primary difference between East and West.

There are, no doubt, many other reasons why the West has not known about Qigong, but in the observation and experience of this author these are some of the main ones.

However, with the opening up of the world over the last century, and now instant global communication and the Internet, this information can be spread and shared in a way never before possible. The first book this author wrote on the topic, which is embedded in this document, had to be written, designed and printed on paper, sailed across oceans in ships, trucked in lorries to warehouses, to eventually be unpacked from boxes and placed on shelves in bookstores, in the hope that somebody would buy it - usually to cover the cost of the above procedure. This was in 1993 - just 15 years ago.

Now, if you are reading this document it is yours. It belongs to you, right now. You own it. And you can send it to anybody you wish, anywhere in the world, at the touch of a button.

The most important and closely guarded secrets of one of the world's oldest cultures have now become instantly available for free.

Why Free?

- Because the world needs this knowledge now.
- If I tried to sell it, you may not get it... or be able to afford it.
- It is copyrighted through GNU Free Documentation License, but there is no charge or cost for its use.
- And because Qigong has important personal, social and global consequences.

On a personal level it is about health and well-being, relief from pain, suffering and illness, aging well, clarity of mind, and promoting peace, happiness and long life.

On a social level it is about understanding more of your relationship with the energy of the community, society and culture around you, and how they effect and interact with you - and vice versa.

On a Global level it is about correct function and management of your own energy system, to maximize its operation and efficiency, and minimize the need and use of external energy sources and the environment. It addresses 50% of the Global Energy Crisis - our own personal energy.

It is about understanding what we truly are, and how we really work, and what we can do about it. It is about emotional, psychological and spiritual health. It is about each person being at their best.

Qigong is the missing piece of Western civilization.

But it has not been much available in China itself either, for a variety of reasons.

China is complex, and quite different from the West. The Chinese are justly proud of their long history and accomplishments, and their new status as a world leader. But they do things differently than in the West. China was ruled by Emperors for the whole of its 2,000+ year history, until the last century. It has never been a democracy. Power has always been from the top down, not the bottom up - it has never been any other way. This has recently caused considerable misunderstanding and friction with the West in the areas of human rights and freedom.

The simple truth is that the Chinese authorities just don't 'get' Democracy. They do not understand it because they have never experienced it. It makes no sense to them - for them the leaders lead, and the people do what they are told. Their social system is Authoritarian, and it has always been that way.

The story of Qigong in China over the last 60 years and its interaction with Governmental Authority is fascinating, and is described in the excellent book 'Qigong Fever - Body, Science and Utopia in China' by David Palmer who looked at it all from a sociologist's point of view. It tells the whole story of what happened, from the 'discovery' by the Communist troops in

World War II, through the wide-spread popularity as a 'mass movement', the scientific research and the opening of Qigong hospitals and clinics in the 1970s and '80s, to the crack down in the '90s. What happened may be best summarized in the following quote:

"The Qigong Movement was born during the Mao era, reached its zenith in the post-Mao reform years of Deng Xiaoping, and imploded under Jiang Zemin".

'Qigong Fever' is fascinating reading and should be read by anybody seriously interested in understanding what actually happened in recent years to Qigong in China itself. There is a review of this book by myself, which is attached at the end of this document for those people interested.

Hopefully the following 'Introduction to Qigong' and the accompanying 'Eight Extraordinary Meridians Qigong Training Program' will give you an overview to what you can do to enable you to practice Qigong yourself, as it already has for hundreds of students. It is the product of 30 years practice as a Classical Acupuncturist, 25 years teaching Qigong, and two trips to China. It is the condensed version of three books on the topic. It is the result of creating the National Qigong (Chi Kung) Association USA, attending multiple international conferences, studying with numerous teachers, and being as widely exposed as possible. It is the author's life's work to date.

For whatever it is worth to you, and whatever sense it makes to you or questions it answers, it is given in respect and gratitude for having learned this work from my various teachers and the lineage of the tradition.

And it is given in the spirit of a personal gift to whoever may receive it, to pass on to you the most important thing that was ever given to me, one of the greatest secrets of energy and life - Qigong.

James MacRitchie

Boulder, Colorado.
Summer 2008.

WHAT IS QIGONG?

氣功

In translating from Chinese into English there is not a single equivalence of one word into another. There are often multiple interpretations. Qigong does not have a singular exact meaning, not least because there is no equivalent or comparison in the West.

'Qi' means Energy, Vitality or Life.

'Gong' means Working With, Developing or Cultivating.

So, Qigong can mean

- Working with Energy,
- Developing Vitality, or
- Cultivating Life.

It is a collective name given to a vast array of practices that have been developed over 2,500 years, by one of the world's oldest cultures. At the time of writing it is not the year 2008 in China, but 4706.

There are different styles, traditions, systems, schools, teachers... all with their own unique way of doing it.

There are hundreds, some say thousands, of forms of Qigong. The comparison could be with music or dance. How many ways are there to play the piano or move to music?

Most Qigong are external forms of movement and exercise, which are known as 'Wei Gong'. Others are internal, similar to meditation, and these are known as 'Nei Gong'.

Nei Gong is the basis of the accompanying set of practices called Eight Extraordinary Meridian Qigong.

However, all of the styles of Qigong have one thing in common, one fundamental basis that they all share - the human energy system. They all operate and function in terms of the anatomy and physiology of the energy system, its structure and function, which follows as exact and specific principles and rules as all of the other human biological systems.

Following is an brief overview of this energy system.

YOUR ENERGY SYSTEM

The energy system according to Qigong is most familiar through Acupuncture. However, it should be noted that 'Acupuncture' is not the name this practice is called in China - there it is called Zhen Jou, which translates simply into Needle and Heat.

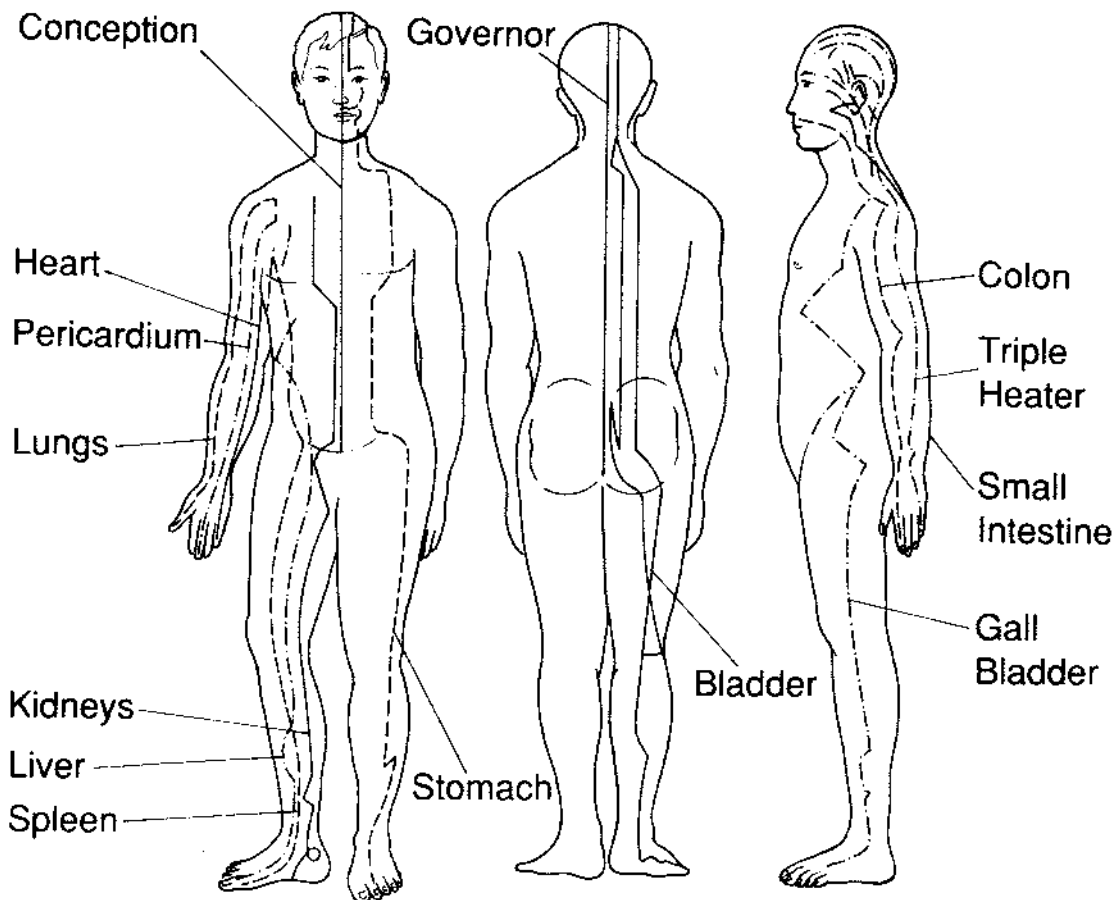
The name Acupuncture was apparently invented by a Jesuit priest when he saw it being performed in China in the 11th century. It has now become mainstream in Western cultures and can be found anywhere. Acupuncture has been a virtual revolution in health care in the West in the past 50 years. When the author began his Acupuncture practice in Boulder, Colorado, a city of 100,000 people, just over 25 years ago/a mere quarter of a century, he was the only registered practitioner in the town - now there are over 100 practitioners fully licensed by the State, and two schools. The reason for this is very simple and straightforward - it works, because it works with the Energy System that is the control system or blueprint for everything else.

Qigong does the same, except that you do it yourself. It is going to be a similar revolution as Acupuncture, but in Self Care.

The energy system consists of pathways or lines of energy which are called Meridians or Channels. Please take note that the terms pathways, meridians and channels are interchangeable, and may appear in different ways in this document. In Chinese, a word commonly used is 'Mo', as in 'Du Mo' or 'Ren Mo'.

There are 20 major channels.

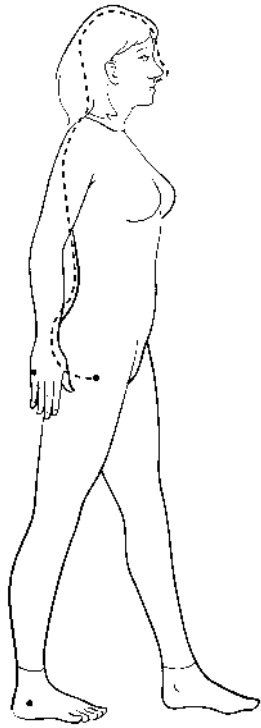
Twelve of these relate to specific internal organs or functions, which are: Heart, Small Intestine, Bladder, Kidneys, Pericardium, Triple Heater, Gall Bladder, Liver, Lungs, Large Intestine, Stomach and Spleen. Along each meridian are 'points' which have very specific functions.



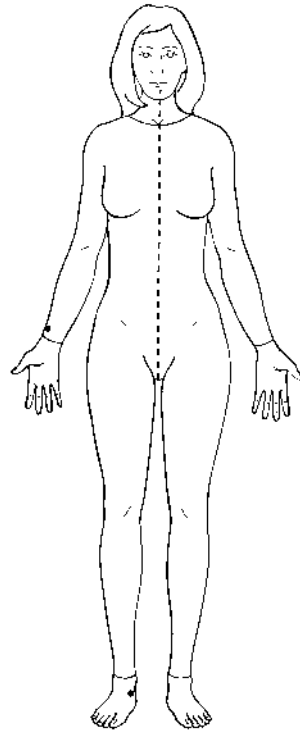
The 14 Main Meridian Channels

Eight of these channels are known as the Extraordinary Meridians. Of these '8 Extras' only two have points of their own - the others leapfrog and criss-cross over the points on the other channels.

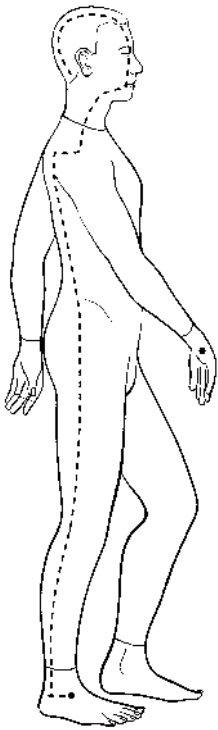
The Eight Extraordinary Meridians



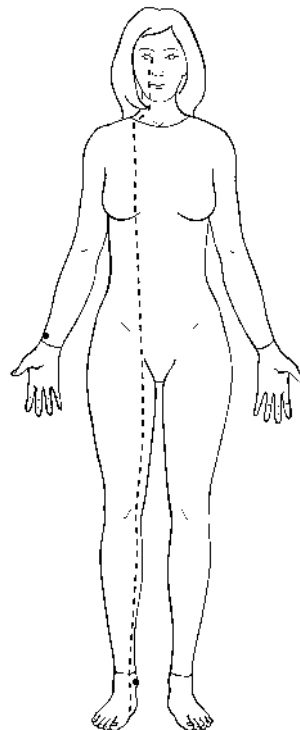
Governor/Du Mo



Conception/Ren Mo

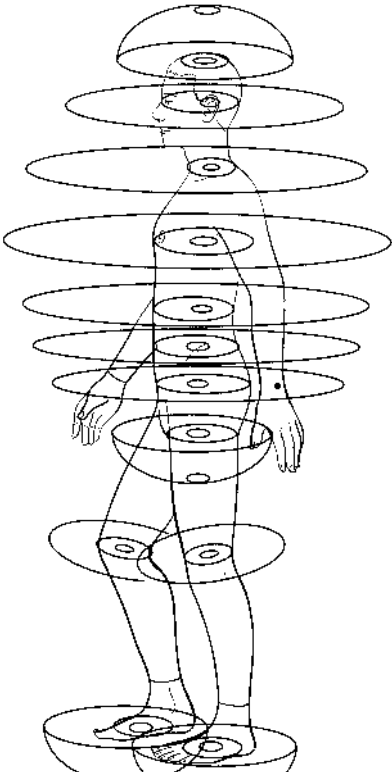


Bridge/Yang Qiao Mo

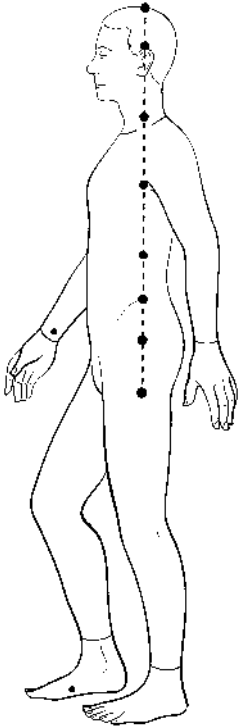


Bridge/Yin Qiao Mo

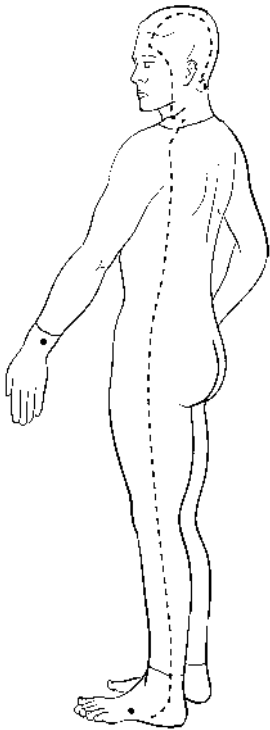
The Eight Extraordinary Meridians



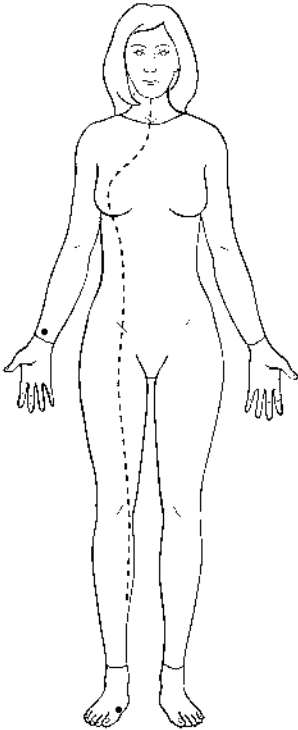
Belt/Dai Mo



Thrusting/Chong Mo



Linking/Yang Wei Mo



Linking/Yin Wei Mo

These 8 Extras are divided into two sets of four each - a primary set and a secondary set.

The four primary ones operate within the torso, and are known as:

- Governor Channel/Du Mo,
- Conception Channel/Ren Mo,
- Belt Channel/Dai Mo, and
- Thrusting Channel/Chong Mo.

The four secondary ones, which back-up or support the primary set and run into the arms and legs, are known as:

- Yang Bridge/Yang Qiao Mo,
- Yin Bridge/Yin Qiao Mo,
- Yang Linking/Yang Wei Mo, and
- Yin Linking/Yin Wei Mo.

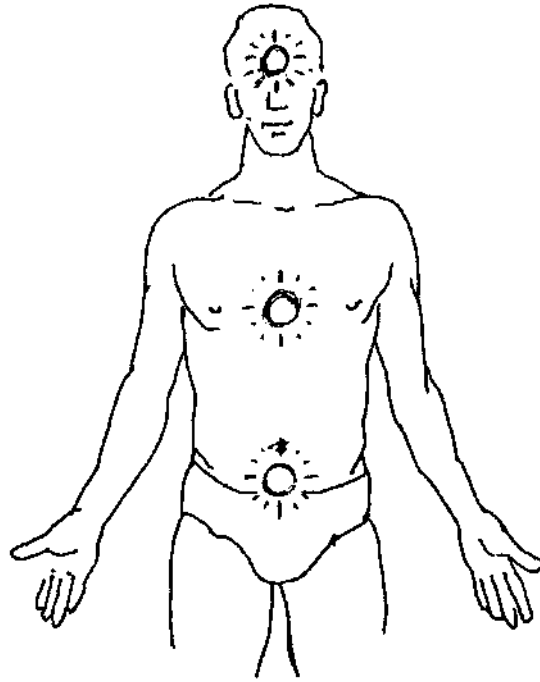
These 8 Extras may be accessed and controlled by a special group of points called the Master and Coupled Points, which are described in detail later.

Together with some sub-branches and connecting channels, these 20 meridians/channels/pathways constitute the full number of channels in the body familiar in Acupuncture. Nobody has any more or less.

However, there is another set of important centers used particularly in Qigong. These are called the Three Tan Tien, which can be translated as The Three Elixir Fields or the Three Energy Centers. These are located in the core of the body along the Chong Mo. They are located in the lower abdomen, the center of the chest and the middle of the head.

The Three Tan Tien contain The Three Treasures, which are known as Jing, Qi and Shen, which can be translated as Essence, Energy and Spirit. The Three Treasures are considered to be the most important possession a person has, and are nurtured, cultivated and protected. See the accompanying illustrations and diagram.

Qigong works by operating and affecting these channels and centers - to increase the volume and heighten the frequency of your energy, and put it under your conscious control.



The Three Tan Tien



The Union Of The Three Treasures
- Jing, Qi, Shen

HOW IT WORKS

There are basic laws and rules by which these pathways work. They are based upon the principles of the The Dao, which can be translated as the Way of Nature.



Daoism is one of the oldest philosophies in China. It predates recorded history. Daoism is concerned with understanding the correct nature of events and how things work. It can be understood as the Chinese equivalent of the Western word, Science. In the same sense, Science can be understood as Western Dao.

There is another aspect of Daoism which became its religious version - there is a Daoist Church, with its own Pope, priests, nuns, temples and rituals, but none of that is described or touched upon here. The Daoism described here is its secular non-religious aspect.

Daoism is described in the well-known books the Dao De Ching - 'The Book Of The Way And Its Virtue', and the I Ching - 'The Book of Changes', amongst many other great classics.

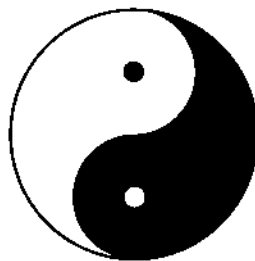
The Dao operates according to specific laws. There are many of these, with levels of subtleties, indeed there are scholars who deal with nothing else. However, the primary ones used here are: Wu Ji, Yin Yang, The Eight Principles, The Five Elements, the Table of Correspondences, The Eight Trigrams and Wu Wei.

Wu Ji

Wu Ji means The Great Nothingness, the ground of all being, that which existed before anything else came into existence.

Yin Yang

Yin Yang is the division into two separate poles, sometimes called positive and negative. This is familiar through the well-known symbol, which is now ubiquitous - from high philosophy to skateboards, medicine to earrings. There are five principles of Yin and Yang: Everything has a Yin and Yang aspect; Every Yin and Yang can be further divided; Yin and Yang create each other; Yin and Yang control each other; Yin and Yang can each transform into the other.



— — YIN

———— YANG

The Eight Principles

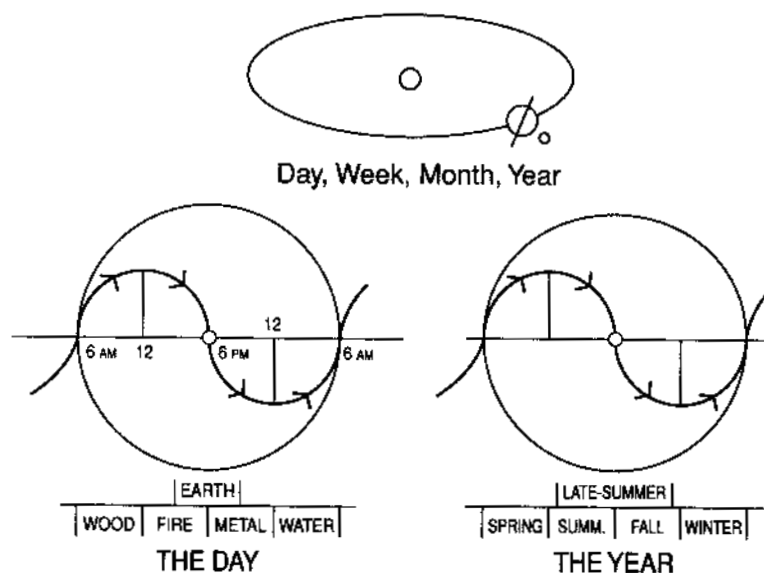
Yin and Yang polarity form the basis in Oriental Medicine of what is known as The Eight Principles. This is a way of understanding and describing the state and condition of the Qi according to eight parameters. There are four pairs of opposites - Yin/Yang, Interior/Exterior, Deficiency/Excess, and Cold/Hot. For instance, a person may have an internal energy condition that could be described as yin, interior, deficient and cold -or- yang, exterior, excessive and hot. In a practical sense this allows for a way of thinking about a specific condition or situation, and therefore to be able to decide on a course of action to take that would resolve the differences and then bring things back into correct balance.

The Five Elements

The Five Elements are known as Wood, Fire, Earth, Metal and Water. This is a way of understanding and describing the nature of things in basic categories according to their inherent qualities. There are many ways in which the Five Elements can interact together, and these differences form the basis for whole schools of thought in Daoism.

It is perhaps easiest to understand the Five Elements in relationship to the seasons of the year. The succession of the seasons is the basic condition under which all life has evolved. This is so fundamental that we tend to not even notice it as being our primary pre-condition; just as if we asked fish what it was like to swim in water, they might answer, incomprehensibly "What's water?".

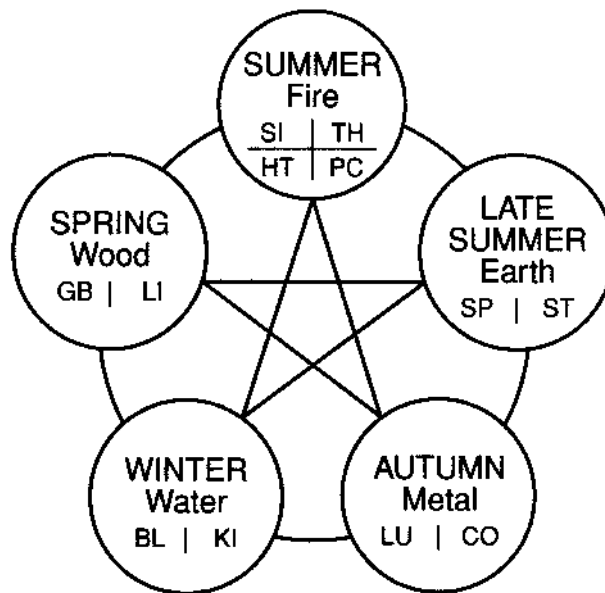
The seasons are based on the rotation of the Earth around the Sun at approximately a 23.5 degree angle off its axis. Some current scientific opinion is that this angle is caused by the gravitation effect of the moon. The seasons always follow the same sequence, always have and always will. They never miss one, or jump one, or go in the opposite direction. They are stable and predictable and provide the basic metronome of life. Although in the West we consider there to be four seasons, in Daoism there are five. The familiar Western sequence is Spring, Summer, Fall and Winter; however, in the Daoist view it is considered that the period of Late-Summer (sometimes called Indian Summer) is a separate and distinct season of its own, the point of balance and harmony.



Each of these seasons has a particular quality to it, which reflects its character and nature. Each of these qualities is described in terms of an Element or Phase. These Five Elements translate as Wood, Fire, Earth, Metal and Water. Wood is the power or force which motivates things to grow in the Spring; Fire is the heat and activity which reaches a peak in Summer; Earth is the ground which provides a foundation for everything, reaching the center point of Late Summer; Metal is the minerals which return to the ground in Fall; Water is the snow and ice of Winter.

The Five Elements and seasons also have corresponding organs related to each one.

- Spring/Wood is the Liver and the Gall Bladder.
- Summer/Fire is the Heart and Small Intestines, and also the Pericardium and Triple Heater.
- Late Summer/Earth is the Spleen-Pancreas and the Stomach.
- Fall/Metal is the Lungs and the Large Intestine.
- Winter/Water is the Kidneys and the Bladder.



The Five Elements

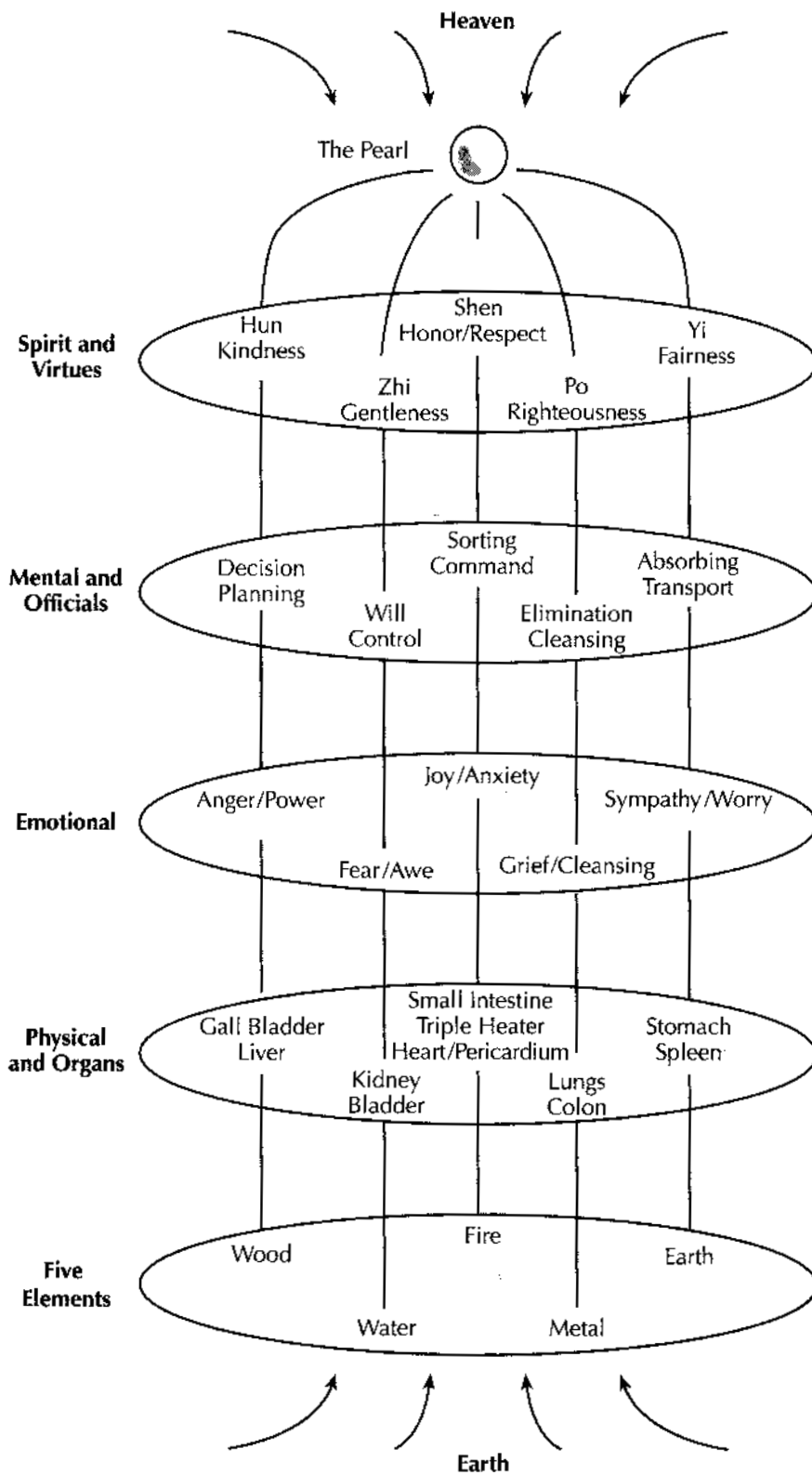
In addition there are many more relationships of the Five Elements, including the emotions, which are illustrated in the following Table of Correspondences.

The Table Of Correspondences.

This is the classical Chinese way of understanding our holistic nature and the relationship between all of our different parts. These relationships are expanded into many other aspects of life, and provide the basic foundation for this comprehensive and integrated way of looking at, and experiencing, the World. This way of seeing things ties all of the different aspects of ourselves into one integrated and interrelated whole. For example: the physical level of organs, senses, tissues, functions; the emotional level of our basic feelings; the mental level of our abilities of planning, decision making, willpower, differentiation, sorting, control etc; and the various dimensions and levels of our spirit.

The Table of Correspondences also extends into the relationships of colors, sounds, odors, times of day, flavors, etc. It is an understanding of the relationships of all our parts, and therefore is one of the original Holistic views of the world. It is Internal Ecology. It is worthy of our best attention and consideration. It provides a foundation for an integrated view and comprehension of who and what we are, and how we operate and function, which has withstood the most rigorous test and scrutiny of all - the test of time.

THE TABLE OF CORRESPONDENCES & THE FIVE ELEMENTS					
ELEMENT	WOOD	FIRE	EARTH	METAL	WATER
SEASON	Spring	Summer	Late Summer	Autumn	Winter
YANG ORGAN	Gall Bladder	Small Intestine Triple Heater	Stomach	Colon	Bladder
YIN ORGAN	Liver	Heart Pericardium	Spleen	Lungs	Kidneys
EMOTION	Anger	Joy	Sympathy	Grief	Fear
COLOUR	Green	Red	Yellow	White	Blue
SOUND	Shouting	Laughing	Singing	Weeping	Groaning
TASTE	Sour	Bitter	Sweet	Pungent	Salty
SMELL	Rancid	Scorched	Fragrant	Rotten	Putrid
OPENING	Eyes	Tongue	Mouth	Nose	Ears
TISSUE	Tendons	Blood Vessels	Flesh	Skin and Hair	Bones
CLIMATE	Wind	Heat	Damp	Dry	Cold
PROCESS	Birth	Growth	Transformation	Harvest	Storage
DIRECTION	East	South	Centre	West	North



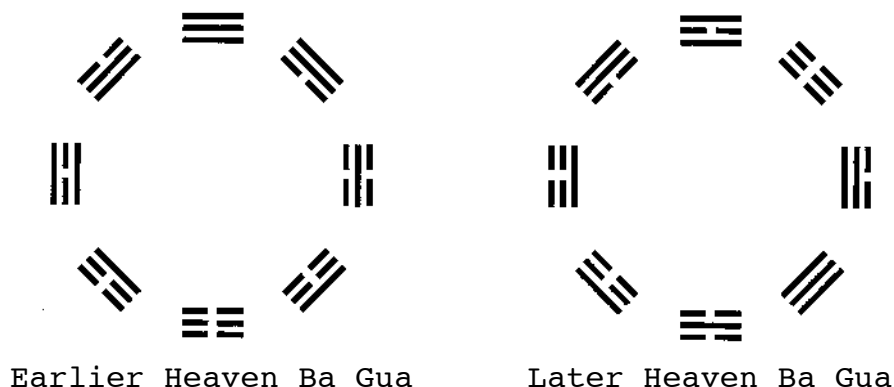
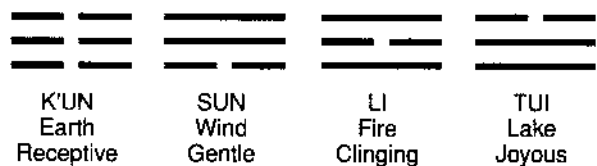
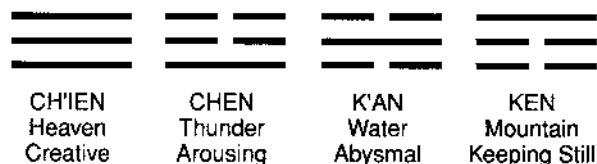
The Five Levels of The Five Elements

The Eight Trigrams

The Eight Trigrams, or 'Ba Gua', is a system of understanding that describes the basic nature of change, how it works, and how to work with it. It is considered by some people to be a diagram of the primary dynamics of reality.

The Trigrams consist of eight sets of three lines. The top line represents Heaven. The bottom line represents Earth. The middle line represents Humankind. These lines can be either Yang which are unbroken, or Yin which are broken. The two primary trigrams are full Yang and full Yin, representing Heaven and Earth. When any of these lines change into their opposite, they create one of six possible permutations - Thunder, Water, Mountain, Wind, Fire, and Lake.

The trigrams can be placed in particular relationships to each other in the form of an eight-sided figure, the Ba Gua. There is an Earlier Heaven (Ho Tu) and a Later Heaven (Lo Shu) arrangement, which corresponds to the pre-natal and post-natal circulations of energy.



Wu Wei

The term Wu Wei describes an attitude to The Dao and life. It is a way of looking at the world and what happens, and acting appropriately. Wu Wei has been translated as 'non-action' or 'non-interference'- however, in the opinion of the author this has often wrongly been understood as meaning 'doing nothing'. On the contrary, it means being in such Harmony with the Dao that everything happens as it should, of its own accord. It may also be described as correctly understanding something in terms of its energy dynamics, and then taking the appropriate action.

This has been called 'The Water Way', because the essential nature of water is to fill whatever it comes to, and then keep on flowing. Sometimes it is indeed appropriate to not interfere, but at other times it is necessary to put every last ounce of effort and resources into something. You do the correct action/non-action in the situation. We all have the experience of doing something exactly right, so that it all went perfectly. This is Wu Wei.

The State of Health

So what is the state of energy-health? How is it measured, assessed, described?

The state of correct functioning of your energy/control-system/blueprint can be described as when it works the way it is designed to, and how it is supposed to. This has five particular and specific characteristics that can be described as being when your energy has:

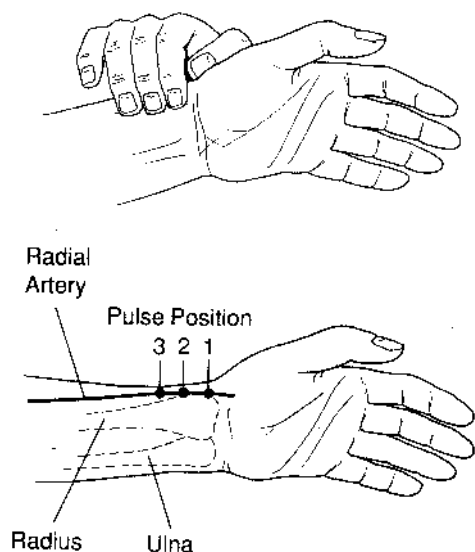
1. BALANCE, and
2. FREE-FLOW, with
3. THE RIGHT QUALITY,
4. GOOD VOLUME, and
5. CORRECT RELATIONSHIPS

When you have these five characteristics then you have the necessary foundation for the state of health and correct function. You give yourself the Best Option.

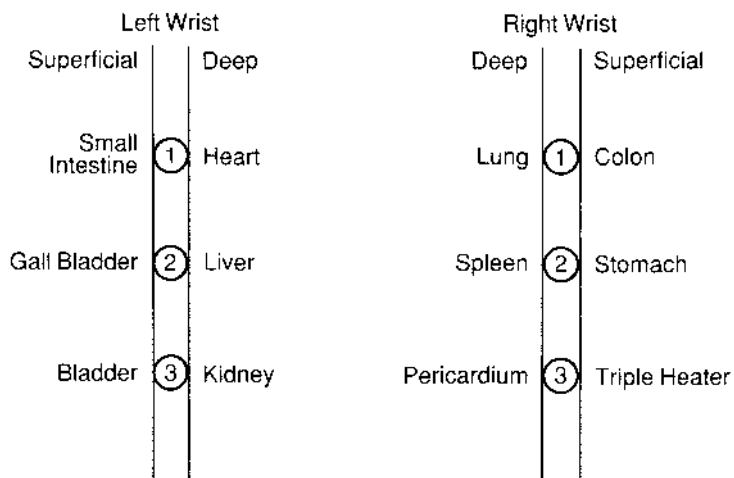
The Pulses

Acupuncturists and Oriental Doctors can technically measure this condition by feeling/palpating 12 separate pulses on the wrists, as well as other indications such as a person's color, the sound of their voice, the spirit in the eyes, the odor, the mannerisms and emotions etc. The pulses are a unique characteristic of the meridian system. They are the basic way in which the Chi in the 12 major meridians, and therefore a person's energy, is read and monitored clinically. Each of the 12 organs/officials has a separate and distinct pulse, which can be felt and "read" by the fingertips of a trained and experienced practitioner. These pulses are located on the radial artery of the wrist, and they may also be felt at the ankle and neck.

There are three positions on each wrist, one at the normal position for feeling the heart-rate pulse, opposite the styloid process, then another a fingertip in front of this, and the third position a fingertip behind. In each position there are two levels – one superficial, the other deep, so therefore there are six positions on each wrist, making a total of 12 pulses altogether. This a most revealing and comprehensive technique, and it is limited only by the skill and experience of the practitioner.



Reading 'The Pulses'



Pulse positions and their Correspondences

A LANGUAGE OF ENERGY

Energy is Life, but a Language of Energy does not exist in the West. To discuss the experience of Qigong we need an 'Energy Language'. Language gives us both a means of expressing and communicating meaning, experience, and sensation, and a way of understanding these things ourselves.

Without an Energy Language we have no way of describing and understanding our energy, or how to work with, control or develop it. Without an Energy Language we are limited to vague, amorphous words and strange gestures, instead of having meaningful, interesting and stimulating dialogues. Without an Energy Language we cannot discuss it with others or compare it with another's experiences.

The way in which someone learns how their energy feels is by first doing a particular practice and then paying attention to the effect, and thereby getting the feedback. In this way you will build-up an Energy Language vocabulary and will slowly and gradually create your own internal library of memories and records of how this feels. Doing the practices, reading the sensations, and remembering and recording them, is the best way to learn. It requires a passive and receptive attitude of mind.

This section proposes an 'Energy Language', to initiate and stimulate a dialogue between teachers, practitioners and others, and to devise a means of talking about energy experiences so that people can discuss them in meaningful ways.

Language, any form of language - movement, sound, images... - is inherent in the structure, the hardware, of our brains; the important issue is how it relates to meaning, which in turn relates to our internal sensations and feelings. A language is a means of expressing and communicating internal feelings and sensations.

Qigong takes this one step further, by looking at how feelings and sensations are based upon our internal energy states. This could be simply described in the following diagram, which operates in both directions:

Language > < Meaning > < Sensations and Feelings > < Energy State

To develop a useable Energy Language in the West we need to describe the meaning of the sensations and feelings of various energy states in simple, common and familiar Western terms.

The following is a proposal for an Energy Language of sensations and feelings, based upon classical Chinese principles of our energy anatomy and physiology, and upon principles the author has found to be true through personal practice and teaching.

The four components of an Energy Language are:

- Yin Yang,
- The Five Elements,
- The Percentage Scale, and
- Volume Control.

Yin Yang

Yin and Yang are the two basic divisions of everything. They are the polarities. Someone mainly knows something by comparing and contrasting it against something else. Although there are numerous ways that this could be defined, the three major categories discussed here are Quality, Movement and Position.

Sensations of Qualities:

<u>YIN</u>	<u>YANG</u>
Light	Heavy
Empty	Full
Weak	Strong
Dull	Tingling
Murky	Clear
Dark	Light

Sensations of Movement:

<u>YIN</u>	<u>YANG</u>
Still	Moving
Sinking	Floating
Falling	Rising
Stuck	Flowing
Contracting	Expanding

Sensations of Position:

<u>YIN</u>	<u>YANG</u>
Bottom	Top
Below	Above
Down	Up
Right	Left
Front	Back
Center	

The above are terms of quality, movement and position which describe something in relationship to its opposite - its Yin and Yang aspect.

The Language Of The 5 Elements

The 5 Elements, which are sometimes also known as the 5 Phases, are basic to the Daoist way of looking at the world. They are a way of understanding the essence of something. They are not in comparison to an opposite, but a description of their own basic irreducible nature.

The following is a description of the 5 Elements and the related organs, temperature, color and direction.

	<u>Wood</u>	<u>Fire</u>	<u>Earth</u>	<u>Metal</u>	<u>Water</u>
Organs:	Liver Gall Bl	Heart Sm. Int Pericardium Triple Heater	Spleen Stomach	Lungs Large Intestine	Kidneys Bladder
Temp:	Warm	Hot	Mild	Cool	Cold
Color:	Green	Red	Yellow	White	BlueBlack
Direction:	Right	Up	Center	Left	Down

The two components of Yin Yang and 5 Elements constitute the foundation of a language for describing your sensations.

For example:

A sensation can feel light, rising, strong, clear, on the right, warm and green.

Or, heavy, sinking, full, at the bottom, murky, cold and blue/black.

Or, flowing, yellow, on the left, mild, smooth and tingling.

Any combination of sensations is possible. It is important to pay attention to the experience of a sensation, and how it could be described in words. When it is put into language, it can be remembered and recalled.

The Percentage Scale

In addition to the above two aspects of classical Daoist thought there is another ability our awareness appears to have which is most important in assessing a sensation or feeling. This is the ability to discern and distinguish relative proportion as a percentage. It is like having an internal "scale" from 0% to 100%.

This is intuitive, but in the experience of the author it is extraordinarily accurate. People know what is going on inside themselves, how much there is of a particular sensation, because it is they themselves who are experiencing it, and although it is subjective there is no other way to assess it. During Qigong practice a person should trust their own intuitive sense of this.

This can most easily be described in units of quarters, with a scale ranging from 0-25%, 25-50%, 50-75%, 75-100%.

However, it is also easily possible to assess it in finer distinctions - 15%, 37%, 62% etc.

A person can "read" the amount of energy or sensation in any given place with their mind. They can then divide it up and hold it, using their mind, in different places for different percentages e.g. put 25% of your attention in the hands, 25% in the feet and 50% in the navel. Now divide it equally in thirds, and put one third of our concentration into each of our Three Tan Tien!

In Qigong we can decide what level of attention to direct to any given area, and how long to maintain it there.

Volume Control

We all have the natural ability to change the volume and intensity - the power - with which we do something. Just as it is possible to touch so lightly that its difficult to discern if we actually touched at all, it also possible to use maximum force and power - touch "as light as a feather" or "like a sledgehammer". Try this yourself, now. Because the mind moves the energy, a person is able to instantaneously decide and modulate the intensity with which they do something.

This is important because when someone begins to do Qigong practices it is best to do them lightly and quietly at first. Too much volume or intensity and it may be too much to easily handle, or create undesired side effects. If this happens then turn down the volume, 'back off', decrease the intensity. Later, slowly increase it step-by-step, staying within the limits of comfort and capacity, until the desired or appropriate level is reached.

So, combining Yin and Yang, The 5 Elements, The Percentage Scale and Volume Control provides a basis for a language of energy.

A person learns what a particular internal sensation feels like by doing the practices, and putting it into words. In this way they can build a vocabulary and lexicon of energy, and begin to learn its grammar. They begin to learn the language of energy. Try thinking in these terms and discuss your experiences with others. The questions then become "What kind of Energy?", "Where is it?", "What is it doing?", "What is the difference between one kind of energy and another?"

The foregoing are working notes on ways in which a Western Energy Language can be proposed and developed. If we can develop such a language we can talk and learn and share together about one of the most important and fundamental parts of ourselves - our energy - to everybody's benefit.

APPLICATIONS

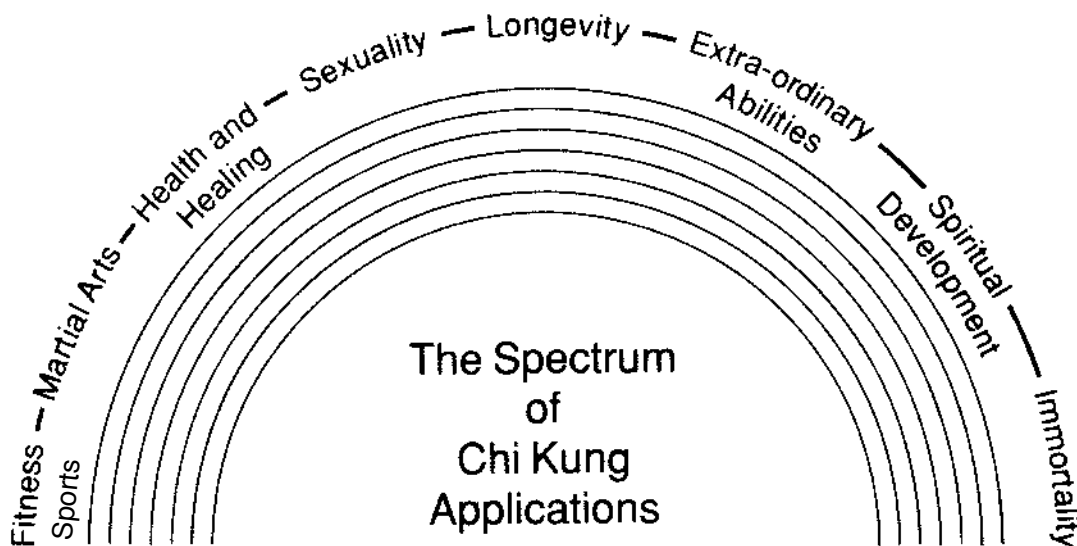
A Complete Toolbox

Qigong can be used for many purposes and all kinds of reasons. It is like a toolbox in which there are many different tools, all with different applications. Some of them are simple and straightforward, while others are so complicated that you need specialized instruction from someone who is trained and experienced. It is as important to pick the right tool as it is to understand the method of using it.

Generally, the more simple and broad-based something is, then the more people who are able to do it; the more refined and specialized it is, then the fewer people who are interested in it or who can gain access to it. Millions of people can do simple standing postures which require minimal instruction, while only the very select few are initiated into the higher levels of Inner Alchemy in the monastic tradition of spiritual cultivation.

A Compendium Of Applications

The following is a compendium of the applications of Qigong. Some of them may seem so obvious or mundane that you may question why they are being stated; other things may seem quite fantastic, leading you to you wonder how they can be possible.



Fitness

There are many applications of Qigong for fitness. Saying that you are using Qi for fitness in China is like saying you use muscles for exercise in the West – it is nonsensical to try to separate the two. Long established in the East at all levels of society, from morning “stretches” to full workouts, this form of exercise is swiftly entering the mainstream in the West. There are classic sets for health and fitness – self-massage, The Eight Pieces of Brocade (Ba Duan Jin), The Five Animal Frolics (Wu Qin Xi), Wild Goose Qigong, Flying Crane Qigong, Swimming Dragon Qigong – specific exercise sequences each with its own purpose and benefits.

Sports

There seems to be little history of competitive sports in China, but in recent years this has mushroomed, especially with the 2008 Olympic Games in Beijing. Qigong will become widespread in the fields of sports and athletics in the West because the energy system underlies everything – strength, power, flexibility, stamina, endurance and speed. In the arena of professional sports such attributes are the very currency of exchange. The ‘Best’ win the prizes. Every newspaper has a sports section, and sports reports appear on every TV news broadcast. For some people it is the very purpose of their lives. So, it would hardly be a surprise if Qigong, which improves every aspect of physical performance, suddenly appeared everywhere. After all, it would only take one Gold Medal/World Cup Winner, or one Super Star or Head Coach, to attribute their excellence and success to this strange Oriental movement and meditation stuff, for everyone to start doing it... with their kids.

Martial Arts

The martial arts are particular to the East. Although all other cultures have fighting forms, in China they have been elevated to a national preoccupation. Following the arrival of the Buddhist monk Ta Mo from India, around 500 C.E., at the Shaolin monastery, the monks began to cultivate physical strength through the Muscle and Tendon Changing Training and Bone Marrow Washing practice (which uses methods to clean accumulated fat from the center of the bones and thereby produce plentiful clean, fresh blood cells—one of the “secrets” of longevity.) They also developed

Iron Shirt training, in order to be able to withstand hard blows without damaging essential internal organs. Practitioners demonstrate remarkable feats of strength and ability. Another application is in Tai Chi Chuan, the flowing "shadow boxing," which was used for combat and fighting.

Health and Healing

Of the many applications of Qigong, this may eventually become the most widely known in the West. There are a number of forms and styles. "Medical Qigong" and "Qigong Healing" are performed by a practitioner who transmits their energy to a patient. These styles depend on a comprehensive working clinical knowledge of the meridian and energy system, as well as the principles involved in Oriental diagnosis and treatment. "Exercise prescriptions" are given for particular illnesses and diseases. Chinese Qigong medical books are full of these exercises and practices. Qigong is a term that can be used to cover many different forms of therapy, but Acupuncturists, who are now widespread and established, may well become the vanguard of a new generation of Western Qigong Healers.

Sex

Sex is one of the most compelling and perplexing aspects of life. In the Oriental system, one's sexual energy is associated with the primary motivating energy, the biological, animal level of our being. This is known as Jing, which is one of the Three Treasures – Jing, Qi, and Shen. The retention and cultivation of Jing is seen as essential in order to progress to higher levels of energy and spirit. Qigong can open up this new world of sexuality. There are two aspects to developing this sexuality – "solo cultivation" and "dual cultivation". As implied, solo cultivation is practiced on one's own, dual cultivation with a partner. Qigong can develop sexuality from the primary biological level, through the emotional level to the cultivation of the spirit. This is described in more detail in Part II, the accompanying practice and training document.

Qigong for Longevity

One of the most common stereotypes held of China is that of the "wise old sage." It really is difficult to know to the nearest decade how old some Chinese people are. Longevity is one of the great prizes in China, and it shows that you have understood the Dao and lived it. In China it is said that if you died at 120 then you died young. It is not necessary to become ill just because you have grown old - instead, it depends on the quality, volume, and purity of your essence, energy, and spirit - your Jing, Qi, and Shen. This cultivation and preservation is one of the higher purposes of practice.



82 years old, and on top of her world

Extraordinary Human Abilities

It is widely recognized that certain people have highly developed psychic and paranormal abilities. There are people who can do things for which there is no obvious explanation within the currently accepted laws of physics and science. In attempting to understand the mechanisms involved with extraordinary abilities, one needs to understand that they are operating at a higher level than our normal sensory perceptions and experience. While there are only limited sensations and experiences we can normally perceive with our sense organs, extraordinary human abilities are related to being able to perceive at broader, higher, and finer levels. Through Qigong practice and cultivation it is possible to "tune" our sensory apparatus to higher frequencies.

Spiritual Development

Spiritual cultivation is part of all cultures, and each society has its own ways and means of approaching it. Many cultures protect their spiritual secrets, and often these are esoteric and only revealed to the initiated. Within Qigong these esoteric practices are known as "Inner Alchemy", and they are practices that develop heightened states of being. Many means have been used to protect this knowledge, and it is only relatively recently that ancient texts have become available in the West, and that Eastern teachers have been passing on their knowledge to selected Western students. In order to cultivate the spirit body, Daoist monks refine and purify their bodies, thereby raising their energy bodies to a higher frequency and volume.

Immortality

The pursuit of Immortality is a basic theme of Qigong. It is rooted in the most ancient traditions and goes back to the earliest shamanic tradition. The actual procedure, which is kept very secret, involves condensing the energy-body into a "pearl", which then enters into the Immortal Realm. This pearl is the condensed essence of what we are, the purified stuff of the universe that we each have inside us, the spark of starlight that we call "life." The spirit or essence can then be trained to leave or re-enter the body, through the Qigong point called Bai Hui, at the top of the crown, while the physical body remains in

deep meditation. When it is time to finally leave forever, then the practitioner has complete control over the process, and can choose the exact time at which to depart. The pearl/spirit then leaves the body for good, and the physical body "dies."

Applications In Summary

The above is an overview of the general categories and applications of Qigong - for Fitness, Sports, Martial Arts, Health and Healing, Sex, Longevity, Extraordinary Human Abilities, Spiritual Development and Immortality. Each one is used for its own specific reasons, and each has its appropriate place. It's all a question of what is applicable and appropriate for whom and when.

There are parallels to Qigong in all cultures, and definitely so here in the West. Qi is an essential part of our being and it may be unknowingly cultivated anyway - there are saints and holy men and women in every culture. The key is to find out what is appropriate and right for you, now, and take it from there. Hopefully this brief guided tour of the applications of Qigong has at least mapped out the general territory.

QIGONG IN EVERYDAY LIFE

24-Hours-A-Day Qigong

This describes a state where your energy is running correctly at all times. It is in your conscious awareness and under your control.

Your energy operates all of the time – from the moment of conception through every moment of your life. When it stops working, so will you.

When you pause what you are doing and practice Qigong you take a special time to focus on a particular purpose with your attention. This is the only way to learn. The practices in the accompanying document on Eight Extraordinary Meridians Qigong give you a range of possible ways to do this.

However, once you have learned these or other practices, they become part of how you know and experience yourself. They change the relationship between your mind, body, and spirit, bringing them into a more fully integrated whole. You know what your energy system is, how it works, what it is doing, how to read it, and how to bring it back into correct alignment and balance.

Carrying out a specific practice for a particular purpose is a desirable and necessary thing. But there is a way in which you can also have your energy running, at a somewhat lower level, all of the time. This is called 24-hours-a-day Qigong. This does not require stopping what you are doing, but it does require paying attention so that your energy is in your consciousness and under your control. After a time you not only experience your energy as being 'within' yourself, you also experience it 'as' yourself. In fact, it becomes who and what you are. You become energy experiencing itself.

Holding on to your Qi

It is also necessary to become aware of what to avoid – the situations, places, people, and events that will drain energy out of you, if you let them. Traveling in the rush hour, sitting on a subway, being in the middle of vast crowds of people, they can all be draining. In these situations there is nothing to do but

protect yourself. Draw your external energy, your Wei Qi, tight around you like a protective coat and seal your energy in, but do not take any external energy into you. Slowly circulate the Microcosmic Orbit. Conserve and protect your energy as you would your wallet or purse.

If you encounter a person who drains you, either because they need your energy for themselves or because they are attempting to rob you of it, then again draw in. Do not give it away or let it be taken. Be aware of how this feels and happens, and avoid or minimize such encounters in the future.

In the same way, avoid places that are energy draining. There is good energy and bad energy of location. Some places can even be dangerous. Learn to identify the difference and stay away from places that do not nourish or feed you, keeping your own environment as clear, clean, fresh, and uncluttered as possible.

Remain aware of the dynamics of the events and situations that you are involved in. It is not always possible to control events, but you can often decide whether or not to engage in them. In extreme cases, this may involve changing a job, moving somewhere else, or ending a relationship.

When you practice 24-hours-a-day Qigong your energy is working all the time. Food and diet are important aspects of this. Daoists consider that we generally eat too much. In a natural state the body can get-by quite adequately on one meal a day – it has evolved to do so. Periodic fasting to cleanse out any accumulation of toxins and waste is also essential. At the very least do this a couple of times every year, once in the spring and once in the fall. If you are not familiar with how to fast in a safe and controlled way, then seek advice and supervision from a health professional such as an Oriental Medicine practitioner or a naturopath.

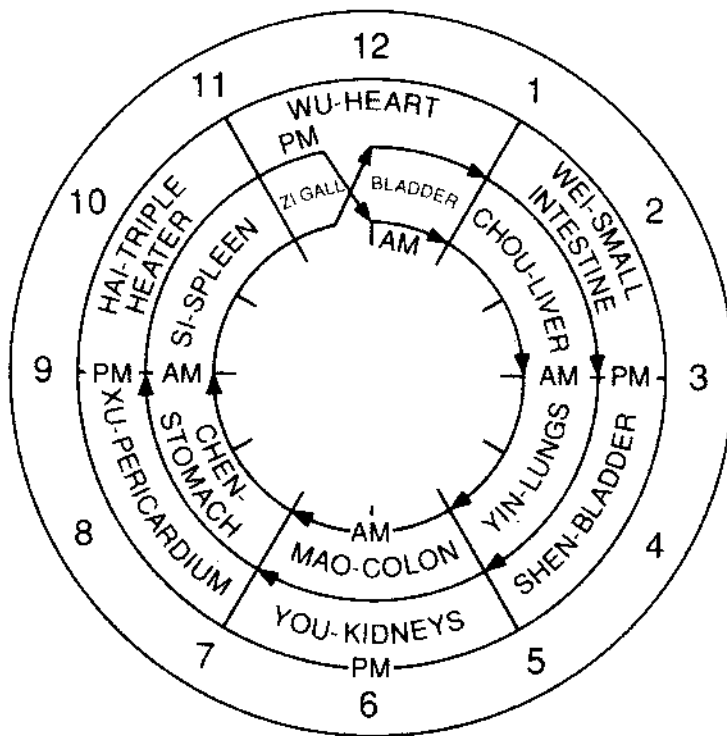
With enough Qigong practice you can just draw in energy as a natural event. Your mind can read and modify your Qi as it requires. When you move or act you can do so in ways that preserve and accumulate energy. With 24-hours-a-day Qigong you can end a busy, productive day refreshed and relaxed.

24 Hours, 12 Meridians

In the West, we measure our days by dividing them into 24 hours. This is simply a convention we all agree upon in order to interact together. Each hour is divided into 60 minutes and each minute into 60 seconds. It is usually a delicious delight, reserved for holidays, vacations, and days-off-work to "lose track of time," to not know what hour of the day it is. But there is also a way of knowing time through the energy system. The superficial/surface Qi circulation runs in a continuous loop around the body, progressing from one channel and organ to the next in a strict sequence. The Qi surges round our bodies in a 24-hour cycle as if mirroring the Earth's rotation, and this acts as an internal metronome timing all of our biological functions.

If we understand this circulation and what it affects and when, then we can align ourselves with our own natural internal rhythms. It is a way to synchronize with your natural biological cycles and therefore maintain better health. The Qi energy peaks or crests in each of the 12 meridians for 2 hours each, and at these times it has an emphasized effect on the corresponding organ/function/official.

7am–9am	Stomach/Yang Earth
9am–11am	Spleen/Yin Earth
11am–1pm	Heart/Yin Fire
1pm–3pm	Small Intestine/Yang Fire
3pm–5pm	Bladder/Yang Water
5pm–7pm	Kidneys/Yin Water
7pm–9pm	Pericardium/Yin Fire
9pm–11pm	Triple Heater/Yang Fire
11pm–1am	Gall Bladder/Yang Wood
1am–3am	Liver/Yin Wood
3am–5am	Lungs/Yin Metal
5am–7am	Large Intestine/Yang Metal



THE WATCH-FACE OF THE FUTURE?

Qigong in Leisure

Many activities are natural Qigong. Many things that people do inherently function to activate the energy system. They are natural and spontaneous expressions of the body's energy. What is your natural Qigong? What do you already do that has an effect upon your energy system? How could you experience your energy more by changing your attention and focus? Try paying attention to what you already do, and observe your energy. The following are some common activities.

Walking

Simple walking has powerful effects upon the energy. When you walk you breathe more deeply, and take in the outside air. Most people spend the majority of their time indoors, and the quality of the air degrades. A brisk walk will draw fresh heavenly Qi into you. When you walk you are upright and your feet are in contact with the ground – this activates the Yungchuan/Bubbling Spring point in the center of the soles. The movement of the hips activates Gall Bladder 29 and 30, which are powerful centers of Qi. The rhythmic alternating swinging of the hands and feet bring Qi into the extremities. If you do not have to drive or take a bus, then walk. Afterwards it feels good.

Gardening

Many people garden. Some have vast estates and elaborate gardens designed by landscape artists, some have an area around their house, and some have window boxes and indoor plants. In China there are many public parks landscaped according to Feng Shui principles (this is pronounced 'Fung Shway' and is known as the 'art of placement' or landscaping). Outdoor gardening brings direct contact with the primary Earth. You stand between Heaven and Earth. Having your hands in the soil does you good, and you draw in energy through the Lao Gong points in your palms. Working with and caring for live plants is an interaction with their fresh, live, energy. Similarly, fresh, homegrown food, straight from the ground is self-evidently preferable to canned and preserved goods.

Swimming

Swimming involves floating in water. You are horizontal rather than vertical and your body can move up and down vertically, and this is a relief to the muscular and nervous systems, and it induces relaxation. A "floatation" tank, which fully supports the body and in which there are no external stimuli, creates a profoundly deep and relaxing experience. But swimming involves the rhythmic movement of the arms and legs, and this distributes and equalizes the energy channels that run up and down the limbs. It puts the center of focus on the abdomen, centered on the navel. It is especially good for older people, as it relieves pressure on the joints. Swimming also activates the fluids in the body, which comprise a large portion of our bodily constituents. This is how we all began, floating in the amniotic sac.

Other sports and activities

Many other exercises or sports activate and affect the energy system. Bike riding, running, tennis, dancing, soccer, and skiing, to name but a few, can all be seen to have energetic dimensions. When people engage in these activities they work off the accumulated, stagnant energy from work, while redressing their biological animal nature. Most such activities re-activate the Jing level of energy.

Any activity that you do can be Qigong, can be a form of practice. It all depends on what you do, and how you do it. Now that you have an awareness of what your energy system is, how it works, and what it feels like, pay attention to what you do, especially with activities that you do on a regular and repetitive basis. Sitting in a chair can be Qigong practice, standing upright can be Qigong, walking across a room can activate your energy, shopping can be an energy-accumulating event. It all depends on what level of attention, awareness, and intent you apply.

THE ENVIRONMENT AND ECOLOGY

Ecology can be described as the science of the totality of the patterns of relationships between organisms and their environment. A specific concern for us here is Human Ecology. There are two major considerations - people's effect on the environment, and the effect of the environment on people.

As a species on the planet it is a well-known and accepted scientific fact that we are close to a delicate stage of disturbing the external environment beyond a critical point. Human created pollution is degenerating the air, the water, and the upper atmosphere, and altering weather patterns. Soil is polluted. The icecaps are melting. Irreplaceable resources are being used up in enormous quantities, and the world's human population is continuing to grow. The primary requirements for sustaining human life are now in question.

The focus of attention in energy usage is usually on the amount of external energy that is being used to sustain our present lifestyle - electricity and petroleum being two major issues. Perhaps the real question is how much energy each person uses for themselves, and how much efficient use they make of the energy they inherently have. If a person's energy system is working properly they will make maximum use of their own energy, and require less external energy. They will function as a better energy-using system. Also, if their system is operating correctly they will want, and need, less external energy. They will make the most use of the energy of the food they eat, and the air they breathe. Some Qigong practitioners can eat one meal every few days, get four hours of sleep and operate at a high-energy level output the rest of the time. Periodically, every couple of days, they have to get full rest and recuperation with eight hours sleep, like everyone else, but they can operate at much higher levels on much less than most of us usually do.

If people learn how to effectively and efficiently use their own energy they will not be driven to use up vast quantities of external energy to satisfy some internal need that could be equally satisfied by doing a simple internal practice. They will not be compelled and addicted to find external answers for internal imbalances - they will take care of it themselves sitting quietly in a chair, and practicing. The more people that practice Qigong, the better for the planet, and everybody else.

The effect of the environment on people is a different issue. As we grew out of the planet, we are part of it, molded by its patterns and rhythms. We have evolved totally in the context of, and under the metronome of, energy patterns of the Earth - Gaia. The body-energy, which surrounds each person and extends out around the body in an electro-magnetic field, is familiarly known as the aura. This is each person's own antenna for these larger energy patterns. We are not only affected by the obvious cycles of day, week, month and year, but also by sun spots, by the cycles around the planet know as the Schumann resonance, by rhythms and oscillations that we are only just learning how to read and measure, now that we have satellites and space stations.

This awareness of, and sensitivity to, the energy of the earth has always been inherent in human culture, and special places have been recognized and preserved for this reason. We call them Sacred Sites, and they are the locations of stone circles, pyramids, temples, churches, palaces... These special places are long established healing centers where people have instinctively gone to heal and refresh their souls and spirits... and their body-energy. Hot springs, special mountains, gathering sites... every area of land has them. This has come to be known by the name Geomancy, and there is ample evidence that energy lines on the planet's surface, called Ley Lines, (similar to the meridian pathways in the body used in Acupuncture) congregate at these special places.

Respect of, and care for, the environment is something that affects every person. Qigong is a way that, like recycling, each one of us can individually be responsible for in caring for our common home, Planet Earth.

THE FUTURE OF QIGONG

The Future of Qigong looks vast. Given that what we are dealing with here is 'Life' itself, then we have a wide range of possibilities as it enters into, and becomes part of, the West. There are many possibilities, because there are many kinds of Qigong used for different reasons. In some ways there is a continual, developmental spectrum from Fitness to Spiritual Development - the practices get more refined as the student progresses. How this range of possibilities will graft onto our own established culture remains to be seen. The following is a partial listing of possibilities, giving a sense of where developments might go, and what might unfold.

Medicine

Probably the application that will get Qigong widely introduced and firmly established in the West is its truly remarkable abilities in Health and Healing. Wondering whether Qigong will become part of the health-care system in the West feels a little reminiscent of a few years ago, wondering whether Acupuncture would become accepted and established. It is inevitable - for the simple, straightforward, reason - It Works! It is only a matter of when and how, but, like water following its essence, it will find its correct and appropriate level.

Education

The principles, logic and science that Qigong is based upon are revolutionary in regard to the way that we think, and what we believe to be true. It fundamentally changes the basis of what we understand the world to be and how we understand it to operate. This should become part of how we educate our young. How can we seriously teach anatomy without including the energy system - the co-ordinating and integrating system - into the picture? How can we, knowingly, give young people a wrong and outmoded picture of the world? As has been pointed out, there are relationships between the physical body, seasons, hours of the day, colors, sounds, emotions, temperature, weather, mental functioning and all other phenomenon - as described in The Table Of Correspondences - and we have a clear obligation and responsibility to teach this to our young.

Schoolteachers who have studied Qigong themselves have taken it back into the classroom and naturally integrated it into the way that they teach and relate to their students. Why? Because it makes simple, straightforward, sense - the students respond better and feel calmer. A teacher's job is to teach children the truth as they know it, and those teachers who have trained now know the principles of Qigong to be true. Once we know this information we have an obligation to teach it to children. It's not a weird belief system - it's factual.

Psychology and Mental Health

Psychology is a new science. It has only been applied for approximately 150 years in the West, but has become fundamental to the way that we think and behave as a culture. It has developed many dimensions, from Clinical studies, to Psychoanalysis used for individual therapy, to Transpersonal Psychology which addresses spiritual issues.

Psychology has taught us many things about ourselves, but in the East there has never been a separate field known as psychology, there has never been a separation of the mind and the body and the spirit in this way. The interactions between our physical being, our emotions, our mental level and our spirit are so interrelated that they cannot be separated. In the last 25 years this inter-dependence has come to be recognized in the West, and is now popularly known by the term "BodyMindSpirit", which makes the effort to put back together the three major dimensions of ourselves which were never separate in the first place.

Mental Health is of supreme importance in a world where one person can hold a whole country to ransom, or somebody can go over-the-top at any time and involve totally innocent victims.

- Here, on one hand, we have societies that are perpetually on the brink, and prone to widespread random violence that costs more annually than the defense budget.
- Here, on the other hand, we have a method - Qigong - which works to great effect in many situations, and a system of training which almost anybody can do.

Social Services

Although there are many very valuable aspects of contemporary Western society, and social programs that were undreamed of in the past, there is still enormous room for improvement. The list of social ills is long indeed - child abuse, juvenile offenders, drug addiction, battered women, welfare, street gangs, burglary, homicide, ... and there are not many viable answers. A significant amount of these problems stem from such obvious sources as poverty, ignorance, single Moms, broken families, poor education, lack of opportunity etc, but how effective are the solutions that are offered? There are a limited number of options provided through social agencies, all of which cost scarce money.

The vast majority of these problems involve emotional disturbance and a significant lack of control by the people involved. Such people are often described as unhealthy, sick, out-of-control, crazy... Granted, there are uncorrectable cases of pathological, congenital and psychiatric origin, which need all of the attention and care we can provide, but most of the rest of such people would benefit by having their emotions accessible and appropriate, and having control over their control-system, their energy.

To know how to cleanse and purify the emotions, and how to cultivate the virtues and thereby generate Goodness, would have three distinct benefits:

- 1) People would be able to emotionally correct themselves internally, thus avoiding the externalization of actions, which then become the problems. They may not get as angry or sad or depressed or hopeless or aimless.
- 2) It would provide an experience of The Qigong State and therefore different criteria to measure things against.
- 3) They would have more 'Life' in them, and would therefore function better.

Qigong, the cultivation of refined and correctly functioning energy, could become a viable remedy for many social ills. And how would this be presented to people, and taught, and delivered? Well, a simple question to ask somebody is, 'Would you prefer to feel better or worse. In control or out-of-control?'

Qigong should be on the program of every social service agency, and every social agent should be trained. Of course, the only way such an unorthodox program could gain recognition or acceptance is to initially try it out and get the results! We need Pioneers, and we need clinical studies.

Business

The Business world exists to make profits. One of the major components and resources it has to work with is people. People work at different levels of efficiency and effectiveness, and any businessperson in their right mind wants each employee to be working at their maximum. So, the question of what constitutes maximum is of great relevance.

The impact and cost of sickness is an enormous factor that has to be seriously considered in Business. In the United States major companies are bringing Qigong teachers into the workplace, to teach their employees how to relax, de-stress, decrease their tiredness and increase their energy levels. Increased productivity and greater employee satisfaction are the result. As this becomes reflected in profits no doubt the business world will take every opportunity to utilize Qigong to increase business.

The one thing that can be relied upon in a capitalist society is that if something really works then somebody will provide it and lots of people will buy it.

SUMMARY

From all of the indications Qigong is about to hit the West and transform it. It is likely to change the way we experience ourselves. As it enters and becomes established as a part of the global culture, it will likely manifest in many different ways. How this will all turn out remains to be seen, but here are some possibilities:

- It could change the way that we think about ourselves, about what we are and how we function as human energy events.
- It could effect our way of thinking, because to understand and make sense of this requires a different and expanded way of thinking - Daoist thinking.
- It could give us a new reference point and a criteria to measure ourselves against, thereby setting a new standard for our behavior and actions.
- It could make what is "crazy" about our societies sane again.
- It could keep us healthy, vital, happy and young and operating at our higher potentials.
- It could make us our best.

The future will soon be the present.

Hopefully this list of possibilities for the future will fall far short of the reality, and unimaginable benefits will emerge for everyone.

Qigong is one of the real Secrets of Life.

Qigong is like finding a new dimension of ourselves. Hopefully, in this impending on-rush - the Qi Rush - the name Qigong will not become an over-used and misused term that comes to mean almost anything, and therefore nothing in particular. It is important that over time standards are established, and people will learn to differentiate between various styles, levels, teachers and practitioners.

My hope is that this document will inspire people to try some of these practices and learn how to become aware of, and pay attention to, their energy. They can then learn how to adjust and improve it, and find a teacher and progress further, until it becomes part of their being. As Qigong becomes accepted and established, the most important thing is that the awareness of our energy filters into common consciousness.

HEALTH =

Balance,
Free Flow,
Right Quality,
Good Volume, &
Correct Relationship

of the Energy System

Consider:

- * If we operate according to criteria that emphasize maintaining our energy at the right Balance, Flow, Quality, Volume and Relationship, how can we not take good care of ourselves and rise above our transient emotions, wants and desires?
- * If we are focused on cultivating and transforming our energy-body and spirit, how can we get preoccupied and fixated on our own immediate needs, feelings and personal ego gratification?
- * If we see ourselves primarily as a delicate inter-relationship affected by numerous internal and external energies, how can we any longer separate ourselves from other people, society and nature around us?

Qigong is The Dao entering into the West, Yin joining with Yang to create the Whole. Practicing Qigong is a process of personal evolution, and an act of social responsibility. Qigong holds the potential to make us healthy, sane and happy - and truly Alive with Energy.

Practices To Experience Your Own Qi

Accompanying this Introduction is a document titled

'Eight Extraordinary Meridians Qigong'.

This is a step-by-step training program developed and taught by the author since 1983. It represents 25 years of teaching this material.

It describes the basic anatomy and physiology of the human energy system, its structure and function, which is the control system and blueprint for everything else.

It is written so that hopefully anybody, even people who have never heard of Qigong before, can start at the beginning and developmentally and progressively learn the practices.

It is being given with no cost because these practices are most important for individuals to learn, and for society in general. It is a matter of social evolution in these difficult times.

Try them, and see for yourself. You may find you have more energy... and more life.

Good Wishes...

...and Best Qi to you,

Jim MacRitchie

Afterword

There is good reason for the convention of having a Foreword at the front of a book or document such as this.

It allows the author to tell the reader what the document is, how it came about, and how it is organized - it gives an Overview.

It also provides an opportunity to say in a personal way why they wrote it, and what it means to them - after all, such an undertaking requires a lot of time and effort.

Additionally, as the Foreword is written at the end, when the document is finished, it is often a surprise to the author themselves.

But having written this, it did not seem to fit at the beginning, it gets in the way of the flow, so I am writing this as an Afterword.

The following could be said about this text. It has various features:

It is Free. If you are reading it, it now belongs to you.

It is the collected essence of a Trilogy of books on the topic, written between 1993 and 2002.

It is the 'public' version of a 9 month training program that the author has been developing and teaching since 1983. Previous versions were Reference Manuals for students who had completed the training.

It has been produced with a sense of social responsibility, to make this work available as widely as possible. Only people who live within a one-hour drive from the author's hometown could take the weekly training program - this constitutes 0.0167% of the world's population, and eliminates approximately 5,999,000,000 people - which doesn't seem fair.

It is self-published. No commercial publishing company would be engaged in creating a work such as this, with the costs and time involved, and give it away.

It is only possible because of the Internet and the World Wide Web, without which it would have to be printed on paper and distributed globally - which is prohibitively expensive and cumbersome.

Also, it can be updated easily and regularly, and re-posted on the website so people can download improved versions.

During the training programs, at the beginning of each practice I gave out photocopied handouts, and the students worked through that particular practice. At Graduation at the end of the year each student was presented with a copy of a book of all of the practices. This book evolved from time to time, and year to year.

The introduction to this contained the following statement:

"This book is a Reference Manual and Practice Review document. It has been written for reference purposes for people who have completed my 9 month training program. It is not intended as a comprehensive instruction and practice guide for people who have not received oral instruction or completed the training, because such a practice instruction guide would need to be of a different kind. There is a big difference in the way these two approaches are treated in writing."

So I set out to write this document in a way that would be accessible to anybody, anywhere - to write a 'Comprehensive Practice Instruction Guide', to write it in such a way that anybody, even those who may not have heard the word 'Qigong' before, could start at the beginning, and following the instructions work their way through the whole program until all of the lights went on.

And it has been written so that it could not only be translated into any language, but any alphabet. That is to say a simple, straight-forward, common language of human experience - with hopefully no complex, technical or ambiguous words.

It is also written so that it can be read aloud to a group. If one person can read English they can translate to a group in their own language, and thereby lead a group practice - after all, many cultures and societies function more as groups rather than as separate individuals.

Only you can be the judge of whether this worked for you.

I would be interested and pleased to hear back from you. Please feel free to drop me an email or letter.

On a personal note I could say that after having three books published, they did what they did, and are now out-of-print - although used copies are available via the internet. Having self-published The International Chi Kung/Qong Directory in 1995 the size, extent and potential of the field was recognized. Having created the National Qigong (Chi Kung) Association USA in 1996 and given it years of time and attention it has now become stable and established and the largest organization of its kind in the USA. And after 30 years of clinical practice in Acupuncture and 25 years teaching Qigong, with my most critical and questioning mind, I believe that this training program presents the primary anatomy and physiology of the energy system - the Eight Extraordinary Meridians - which underlie everything else. This may be the proverbial 'Bottom Line' where each person ends and the rest of the universe begins.

But all of this effort in promoting Qigong, the best of myself over these years, seems like a drop in the ocean. Although Qigong is growing and spreading it is doing so very gradually, infusing slowly like a teabag in water, and is still confined to a small elite who are 'in the know'. It is still 'fashionable'. It is still 'alternative'. Despite all of the efforts of myself and many others it has not become mainstream in the West. It has not even appeared on the front cover of Time magazine - yet!

Now with the global energy crisis, the increasing enviromental chaos, and food and energy shortages, the world is in danger, and there is a great sense of urgency. People need to know this information as soon as possible. It could literally make the difference between life and death for some.

And I am no longer as young as I was. I began my studies in Acupuncture at 27 years old, and I am now 60+. So I decided to do this project - I felt I owed it back to the world, in gratitude for the quality of life I have had because of Qigong.

In some ways this document is my 'Hail Mary', a term used in American Football, which everyone in the United States knows, when a Quarterback has three seconds left at the end of a game, six big guys are running at him at top speed, he is covered in mud and blood, bruised and aching all over, and it is raining and cold. He has no idea if there is anybody positioned to catch the ball because he can't see clearly anymore - but this is the deciding throw, because if his team scores they win the game, and the championship.

So he gives it everything he has got - just throws it as hard and as far as he can, and hopes for the best.

I am taking everything I have done in my life's work and casting it out into the world. This is my 'Hail Mary! Hail Dao!'. It will do what it will do.

And I am trying to have no expectations or attachments.

However, on a practical note, this all costs money that I never really had. So I am hoping to at least recuperate the costs of producing this, which primarily involved buying professional quality computer equipment.

If you feel this is valuable to you, you can make a donation - of any amount, it all helps - to The Global Qi Project.

Log on to www.globalqipproject.com

Or you can send a contribution by ordinary mail to:

The Global Qi Project,
PO Box 4540,
Boulder, CO 80306,
USA.

Audio Version

An audio version of the complete 'Eight Extraordinary Meridians Qigong' program in Part 2 is available. It consists of the text of this document and a series of practices led by the author as if you are sitting in a class. These audio versions lead you through the practices without having to refer to the written instructions.

They can be downloaded directly via the Internet at www.globalqipproject.com.

There are 12 sessions covering each of the 12 practices.

The cost is \$10 US, for each class -or- \$100 for the whole set.

You can try the first one and see if you like it. However, you are advised to learn each session in sequence, because you need to follow the developmental progression. It is not advisable or recommended to jump ahead to the more advanced practices without getting the fundamentals firmly established first.

Other Languages

If you would be interested in producing your own audio version in your own language, and make it available through the Global Qi Project website, please contact us for details.

Copyright

The author holds the copyright of this work and asserts the moral right to be identified as the author.

"Copyright (c) 2008. James MacRitchie.

Permission is granted to copy, distribute and/or modify this document under the terms of the GNU Free Documentation License, Version 1.2 or any later version published by the Free Software Foundation; with no Invariant Sections, no Front-Cover Texts, and no Back-Cover Texts."

Acknowledgment and credit would be appreciated, but is not required. You may use it anyway you wish, send it to anybody you want to.

Acknowledgements

Thanks are due to the many people who participated in this project and helped make it happen - particularly: Colin O'Neill, a computer genius who backed me up all the way; Karelle Scharff, of Best Mac Solutions in Boulder who found the best solutions for this Mac; Layah Bachs McLean, my one woman cheerleader team who just kept showing up with great ideas.

And, of course, the folks who gave their valuable time in proof reading various stages of the manuscript and other assistance: Jan Bachman, Sherry Ballou-Dolman, Doug Cain, Teresa Cain, Jesse Dammann, Jeff Durland, Paul Hansen, Stephen Joffe, Rebecca Maret, Paulina Mundkowski, Jerry Ryan, Jason Sauter, Rob Thompson, David Weinstein, Tom Weis, Ann Windnagel and Turaj Zaim. And anybody else I forgot to mention - you know who you are.

And special thanks to Debra Kuresman, without whom...

To my teachers and guides over the years:
Bill & Wendy Harpe, Anna Halprin, Prof. J.R. & Judy Worsley, and Dr. Robert & Zoe McFarland. To my Qigong teachers, particularly Mantak Chia and Gunther Weil, and all the others too many to mention. And to my Qigong friends and practitioners in the National Qigong (Chi Kung) Association USA and beyond.

To my son John Michael Wise MacRitchie, and his mother Anna Wise.

To my step-children Sonnet Grant and Hagan Caldwell, and their mother Damaris Jarboux.

Thanks for making me a fully qualified Dad.

To my extended family. And to the many students, friends and patients who urged me on over the years.

Front Portrait: Ken Sanville. Author Photo: Ben Sagenkahn
Other Photos: Tom Kumpf. The lady on p35 is my wonderful mother.

My personal thanks and appreciation to everyone.

You were a great team.



Author Profile

James MacRitchie, Lic. Ac., has practised Classical Acupuncture since 1977, and Chi Kung since 1983. He now combines these in 'Chi Kung Acupuncture', in his practice in Boulder, Colorado. He teaches classes and workshops at The Chi Kung/Qigong School.

Originally from Liverpool, England, Jim was the Founding President of the Acupuncture Association of Colorado, and Founder of the National Qigong (Chi Kung) Association USA. He has trained in China and has presented and taught his work internationally. He has written a trilogy of books: 'Chi Kung - Cultivating Personal Energy' (1993), 'The Chi Kung Way - Alive With Energy' (1997) and 'Chi Kung - Energy For Life (2002) [available through www.amazon.com]. Jim has practiced and taught in Boulder since 1981. He was Co-Director of 'The Evolving Institute' with Anna Wise from 1982 to 1988. He Co-Directed 'The Body-Energy Center' with Damaris Jarboux from 1989 to 2007.

Previously involved in the Arts and 'the music business', he has been engaged in painting, theatre, dance, film, video and photography. He is still evolving.

Jim can be contacted at:

The Global Qi Project, PO Box 4540, Boulder, CO 80306, USA.
www.globalqipproject.com
jamesmacritchie@earthlink.net
USA.303.442.3131

Recommended Reading:

Available through www.amazon.com, and others.

Chi Kung - Cultivating Personal Energy
James MacRitchie. ISBN: 1862040648

The Chi Kung Way - Alive With Energy
James MacRitchie. ISBN: 0722530250

Chi Kung - Energy For Life
James MacRitchie. ISBN: 0007145683

Traditional Chinese Acupuncture : Meridians and Points
J.R. Worsley. ISBN: 090654003

Emergence of the Sensual Woman
Saida Desilet. ISBN: 0978865405

The Multi-Orgasmic Man
Mantak Chia & Douglas Abrams. ISBN: 0062513362

The I Ching or Book of Changes.
Richard Wilhelm. ISBN: 069109750

Tao Te Ching
Stephen Mitchell. ISBN: 0060812451

...and all of the many other wonderful books that you may find,
too many to list here, by devoted and skilled teachers and
practitioners.

Disclaimer

None of this material is intended, or to be used as, medical advice. If you have a medical problem or concern seek the help of a medical professional.

THE EIGHT EXTRAORDINARY MERIDIANS QIGONG

PART II

TRAINING PROGRAM

James MacRitchie

THE EIGHT EXTRAORDINARY MERIDIANS QIGONG

A Practice Instruction Guide

INDEX

Preface

The Practices:

1. Smile At Yourself
2. Focus At Your Center
3. The Six Healing Sounds
4. Cleansing The Emotions
5. Cultivating The Virtues
6. The Microcosmic Orbit
7. The Belt Channel
8. The Thrusting Channel
9. The Macrocosmic Orbit
10. The Master and Coupled Points
11. Drawing In Heaven And Earth
12. Sexual Qigong

Preface

The Eight Extraordinary Meridians have many names – The Eight Miraculous Meridians, The Eight Deep Pathways, The Eight Strange Flows, The Eight Miscellaneous Channels, The Eight Original Meridians... They are the deep, primary and core energy channels in the body, said to originate at conception, and to structure the familiar, common, shape of the human body. They underlie the more familiar 12 organ meridians, known and used in Acupuncture.

The Eight Extraordinary Meridians (8ExMs) are a reflection and manifestation of the Ba Gua – the eight-sided configurations of Trigrams known as the Earlier Heaven and Later Heaven arrangements. These are also the basis of the I Ching/The Book of Changes. The Ba Gua itself is widely regarded as a mystery by all authorities on Daoism – the ancient Chinese philosophy of the 'Way' of nature. The Ba Gua is a profound knowledge, and no accessible book explaining its function is known to exist. It is rooted in pre-history, and cloaked in legend. According to some people it may be the true operating system of reality.

The Qigong practices described here provide a training in how to access, open, develop and cultivate the Eight Extraordinary Meridians – how to turn them on, and put them under your conscious control. It is a 'Nei Dan' form of internal practice, in contrast to 'Wei Dan' external styles of Qigong, and it is an essential foundation for all higher forms of Daoist Inner Alchemy training and practice.

The Eight Extraordinary Meridians are common to all forms and styles of Qigong, as they underlie everything else. This is a valuable knowledge for primary self-control and personal evolution. The training outlined in this document is a unique program, not available from any other source. This document is the result of 25 years of teaching. It is a work in progress.

The material covers a developmental training in how to progressively access and open the Eight Extraordinary Meridians, which are the sub-structure of the whole energy system. It is comparable to learning the anatomy and physiology of the physical body, and how to operate it.

My original teacher in the early 1980s was Master Mantak Chia, and acknowledgement and special thanks are due to him and his assistants at the time - Gunther Weil and Michael Winn. This initial training provided the primary inspiration for this body of work.

My background and training in Classical Daoist Acupuncture, and my previous experience as a choreographer and director of The Natural Dance Workshop (London and Europe, 1975 - 1981), provided a foundation and freedom to work creatively with these practices over the years.

Having written three books - "Chi Kung : Cultivating Personal Energy" (1993), "The Chi Kung Way - Alive with Energy" (1997) and "Chi Kung - Energy For Life" (2002) - taught me how to put practices into writing. As Founder of the National Qigong (Chi Kung) Association * USA, I have been introduced to a multitude of forms and styles. Having attended a dozen international conferences I have met a vast array of teachers from around the world. And visiting China twice to train showed it in its own setting. Given all of this I have no question that the material presented here is at the root of all Qigong.

This program has been taught in a weekly, 1.5 hour, class format since 1983. This format was used because it was found that this was what worked for people in ordinary, everyday, life. The material has been modified and developed accordingly to fit this 1.5 hour format. Beginning as a 6 week series, it has evolved into a 9 month training program.

The early stages consisted of The Inner Smile, The Ba Gua and The Microsmic Orbit. In the late 1980s The Healing Sounds, Cleansing the Emotions and Cultivation of the Virtues were added. From the early 1990s this developed to include the The Belt Channel/Dai Mo, The Thrusting Channel/Chong Mo, the Bridge Channels/Yin & Yang Qiao Mo, and the Linking Channels/Yin & Yang Wei Mo. And then the Master and Couple points were added.

The program is presented here in a progression that constitutes one complete sequence - starting with Smiling at Yourself and ending with the whole system activated. However, specific parts and sections can be used and applied as needed or desired.

This text began as a Reference Manual and practice review document, written for reference purposes for people who have completed the 9 month training program. It was not intended as a comprehensive instruction and practice guide for people who had not received oral instruction or completed the training, because such a practice instruction guide would need to be of a different kind. There is a major difference in the way that these two approaches are treated in writing. It has now been re-written so that anybody reading it can start at the beginning and work their way through the practices developmentally and progressively.

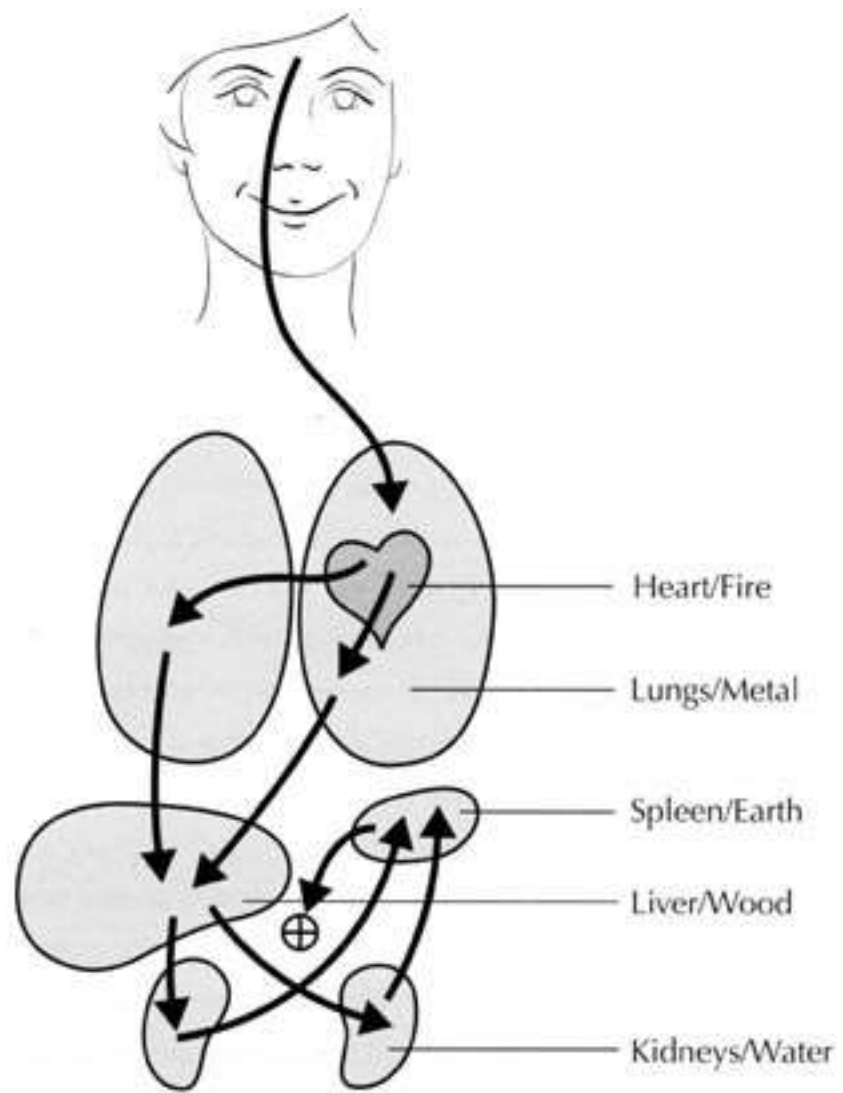
It is advisable to read the accompanying 'Introduction To Qigong' before beginning these practices. In a weekly class situation each of these practices was preceded by a short lecture and overview, and this 'Introduction' serves some of the same purpose.

This material is continually evolving. During the process of development over the years, the teaching of specific practices changes from time to time. The sequence, progression and content change, and time considerations alter rhythm, pace and timing. Accordingly, some of this information is presented in the sense of basic information that does not change – the underlying primary laws and principles of the energy system and The Dao. Once these basic principles are understood and integrated it is possible to vary, alter and adapt any given practice in a variety of ways, for a range of purposes and situations. If you do modify the practices once they are familiar to you, use your best judgement. Try it out and see for yourself. Proceed carefully, adapting as you need to. Always return to basic principles.

My sincerest hope is that this document provides a practical aid to the practice of these most important channels, The Eight Extraordinary Meridians, and that this will result in the development and cultivation of your Qi - the Life inside you.

James MacRitchie

Summer 2008



Practice 1.

SMILE AT YOURSELF

Quiescent Qigong

The Purpose:

Smile at yourself - to relax internally and prepare for further practice. This simple process is a way of sending your own warm, gentle, loving energy to yourself. It releases tension and stress, and generates deep relaxation. It calms your emotions, refreshes your sense organs, and stimulates the tissues. It also makes you feel good.

Overview and Explanation:

In the following practice you are going to smile at yourself, inside, at your yin organs - heart, lungs, liver, kidneys and spleen - and then gather your energy at your navel. Each organ is accompanied with a list of its basic corresponding characteristics:

- Color
- Temperature
- Season
- Emotion
- Sound
- Coupled yang organ

Using your mind, think of and activate these correspondences when you smile at each organ.

In each organ you can hold the healing energy of your smile for as long as you wish, or for the count of a certain number of breaths, or until you feel it overflow. This is indicated by the instruction "Hold your Qi there."

Preparation:

Sit on the front edge of a chair with both feet flat on the floor, knees parallel and shoulder-width apart. Relax. Clasp your hands in front of you in your lap, left palm facing upwards and right palm facing downwards on top of it, to seal-in your Qi. This is a remarkably stable sitting position, and can be maintained for extended periods of time.

This exercise can also be performed lying down, in which case clasp your hands, as above, and let them rest on your abdomen.

THE PRACTICE:

Close your eyes and clear your mind. If unrelated thoughts occur, gently let them go, like letting go of a balloon, and then bring your attention back inside yourself. Pay attention to how you feel.

- Using your mind, activate a memory, thought, image, or picture which causes you to smile - one of those soft, warm, friendly smiles that gently softens the corners of your mouth.
- The corners of the mouth are very special energy points. They are the Meeting Points of the two major channels which run up the midline of the body on the front and back, and separate us into left and right halves.

Running up the midline of the front is The Conception Vessel/ Ren Mo which ends in the center of the lower lip. Running up the midline of the back and over the top of the head is The Governing Vessel/Du Mo which ends in the center of the top lip. The corners of the mouth are energy points - numbered in Acupuncture as Stomach 4 and called Earth Granary - which are meeting points for these two major channels. The warmth that you might feel there when you smile is the Qi/Energy gathering and accumulating.

- Let the warm, soft, gentle energy of this smile increase.

Your mind leads your energy, so, using your mind, bring this smiling energy to the point in the middle of your forehead between your eyebrows. This point is called The Original Cavity of the Spirit/Yin Tang. Allow your Qi/Energy to gather and accumulate there like warm water slowly filling a deep bowl, by breathing in to this point.

The Tip Of Your Tongue

Place the tip of your tongue in-between your two top front teeth, then run it upwards until it meets the roof of your mouth. Find the point there which tingles or feels 'right'.

Placing the tip of your tongue in this location lets your energy flow through the internal energy pathways to your yin organs.

HEART

Smile at your Heart.

Let your Qi/Energy overflow from your brow point. As you breathe in, draw this warm energy down from your brow through your tongue and throat to your Heart.

Your heart is the size of a clenched fist. It is inside your chest, slightly to the left.

All day long and every day your heart is working for you, to send blood and oxygen to every cell. This is an opportunity to thank your heart and to give it your love and care.

Directing your energy with your mind, send your smiling, loving, energy to your heart.

Think of and activate the following correspondences of your heart.

The Element is	FIRE
The color is	RED
The temperature is	HOT
The season is	SUMMER
The emotion is	JOY
The sound is	LAUGHING
The coupled organ is	SMALL INTESTINES

Breathe in and out 3, 6, 9, or more times.

As you slowly breathe in and out, hold your smiling energy in your heart and send it your love. Hold your mind there.

Let your heart fill with smiling energy until it overflows.

LUNGS

Smile at your Lungs

When your Qi/Energy overflows from your heart, send it to your lungs.

Your two lungs are within your chest, surrounded by your rib cage, either side of your heart.

All day long and every day your lungs are working for you, to bring the fresh clean energy of Heaven in to you, and to send out the old stale energy you have used. This is an opportunity to thank your lungs and to give them your love and care.

Directing your energy with your mind, send the smiling, loving, energy to your lungs.

Think of and activate the following correspondences of your lungs.

The Element is	METAL
The color is	WHITE
The temperature is	COOL
The season is	AUTUMN/FALL
The emotion is	LETTING GO
The sound is	WEEPING
The coupled organ is	LARGE INTESTINE/COLON

As you slowly breathe in and out, hold your smiling energy in your lungs and send them your love. Let your lungs fill with your energy. Hold your mind there.

Breathe in and out 3, 6, 9, or more times.

Let your lungs fill with smiling energy until they overflow.

LIVER

Smile at your Liver

When your Qi/Energy overflows from your lungs, send it to your liver.

Your liver is your largest organ and has multiple functions. It is situated below your ribs, on the right side.

All day long and every day your liver is working for you, purifying your blood and planning what to do next. This is an opportunity to thank your liver for everything it does and give it your love and care.

Directing your energy with your mind, send the smiling, loving, energy to your liver.

Think of and activate the following correspondences of your liver.

The Element is	WOOD
The color is	GREEN
The temperature is	WARM
The season is	SPRING
The emotion is	POWER
The sound is	SHOUTING
The coupled organ is	GALL BLADDER

Breathe in and out 3, 6, 9, or more times.

As you slowly breathe in and out, hold your smiling energy in your liver and send it your love. Let your liver fill with your energy. Hold your mind there.

Let your liver fill with smiling energy until it overflows.

KIDNEYS

Smile at your Kidneys

When your Qi/Energy overflows from your liver, send it to your kidneys.

Your two kidneys are about the size of clenched fists, located half-way between the bottom of your rib cage and the top of your pelvis on your back, either side of the spine, and about one-third inside your body.

All day long and every day your kidneys are working for you, filtering and cleansing the fluids in your body. This is an opportunity to thank your kidneys and to give them your love and care.

Directing your energy with your mind, send the smiling, loving, energy to your kidneys.

Think of and activate the following correspondences of your kidneys.

The Element is	WATER
The color is	BLUE/BLACK
The temperature is	COLD
The season is	WINTER
The emotion is	AWE
The sound is	GROANING
The coupled organ is	BLADDER

Breathe in and out 3, 6, 9, or more times.

As you slowly breathe in and out, hold your smiling energy in your kidneys and send them your love. Hold your mind there.

Let your kidneys fill with smiling energy until they overflow.

SPLEEN

Smile at your Spleen

When your Qi/Energy overflows from your kidneys, send it to your Spleen (and its associated organ, the Pancreas - referred to sometimes together as Spleen-Pancreas).

They are located just below your rib cage on the left, opposite the liver.

All day long and every day your spleen and pancreas work for you - to gather the energy from food and send it around your body, to cleanse your blood, and to produce the enzymes for digestion. This is an opportunity to thank your spleen-pancreas and to give it your love and care.

Directing your energy with your mind, send the smiling, loving, energy to your spleen.

Think of and activate the following correspondences of your spleen.

The Element is	EARTH
The color is	YELLOW
The temperature is	MILD
The season is	LATE-SUMMER
The emotion is	SYMPATHY
The sound is	SINGING
The coupled organ is	STOMACH

Breathe in and out 3, 6, 9, or more times.

As you slowly breathe in and out, hold your smiling energy in your spleen-pancreas and send them your love. Let them fill with your energy. Hold your mind there.

Let your spleen-pancreas fill with smiling energy until they overflow.

Gathering At Your Navel

Finally, bring your energy from your Spleen-Pancreas to your Navel and hold it there.

Now, slowly 'wind' your energy in to your navel, as if you were winding in a kite on a reel. Return back to the beginning with the corners of your mouth and relax there so that your mouth becomes neutral. Then continue through the brow point and tongue, and when you have emptied your tongue disconnect it from the roof of your mouth. Then, continue to draw in from, and empty, your heart, lungs, liver, kidneys, and spleen-pancreas - clearing each organ as you go, until your energy is finally all gathered in your navel.

Place the center of your open palm over your navel - left hand first for men, right hand first for women - then cover the back of that hand with the palm of the other hand. Concentrate your attention, mind, and will-power at your navel, and seal the energy in there. Stay in this position, and feel the warm energy in your navel. This is your Qi. It is now in your center.

Pay attention to how you feel. Find a word(s), phrase, image, or symbol that describes how you now feel, and remember it.

Slowly open your eyes, one eyelash at a time, and return your attention back to the outside world.

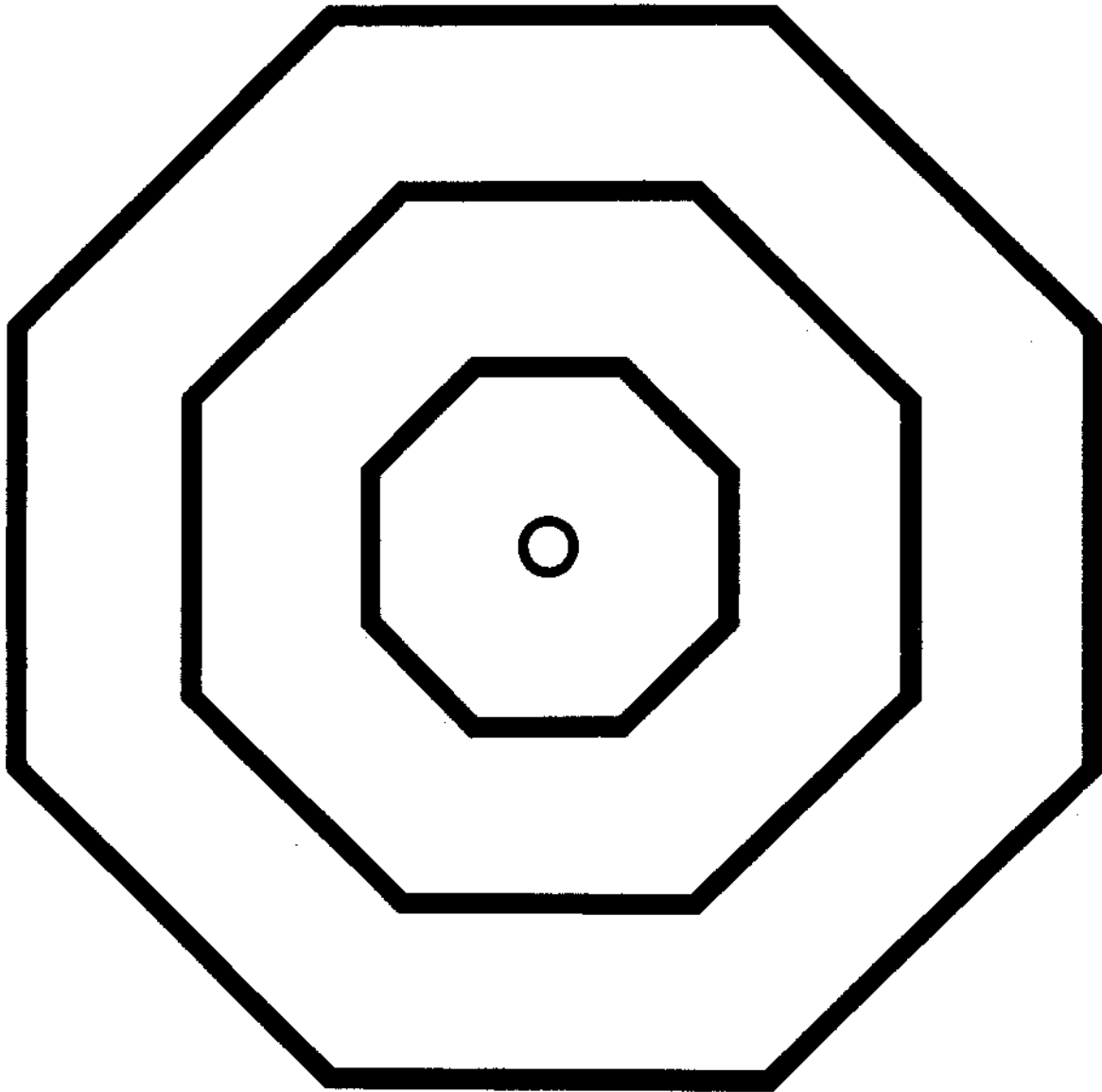
If you wish, write down whatever you came up with for future reference, and to remind yourself how you felt after doing this simple, enjoyable practice. Remember this, it is your personal internal "key" to your Qi.

You have just completed an internal practice of the primary classical Chinese system of 'The 5 Elements'. You have smiled at your main internal yin organs. Learn this exercise and you can use it whenever you wish.

Smile, please!

To Continue:

Proceed to Focus At Your Center.



Practice 2.

FOCUS AT YOUR CENTER

Create a 'Ba Gua' around your navel,
to concentrate your Qi/Energy,
and store it there.

The Purpose:

This is a practice to increase the general volume of your energy, to 'ground' you, to 'check-in' with yourself, and to keep you 'centered' by bringing energy to your actual physical center. It quiets your mind and allows you to concentrate and focus your energy.

You can do it just for its own sake, or you can do it as a beginning and ending for other practices.

Overview and Explanation:

You are going to create a Ba Gua, which translates as 'The Eight Diagrams'. This is a pattern of three concentric, eight-sided shapes/octagons, one inside the other, which you create around your navel. To learn how to create this pattern, and train your mind, you begin by first using a finger to draw imaginary lines on your abdomen around your navel. Then, after some practice and experience, you can create it by just using your mind alone.

To begin this practice, first bring your energy into your navel - your center. This is where the external energy first entered into you, through the umbilical cord. Your navel is 'home-base', and the safest place in your system.

A note about measurements

As this document and these instructions are being written in American English, the standard unit of measurement is in Inches. However, as the document will be available globally via the Internet, the units are also presented as Centimeters. Both measurements are given, but as they are not exact equivalents all of these lengths and dimensions are approximate. You may be in a

country where neither of these measurement standards apply, so use your own judgement for what works best for you.

Creating A Ba Gua

A Ba Gua is three concentric 8-sided shapes/octagons (see preceding diagram). In the following practice you will begin by drawing the outer one, which is approximately 3 inches/7.5 cm wide, from the navel to its outside edge, and then a 2 inch/5 cm wide one inside that, then a 1 inch/2.5 cm wide one inside that, so that you end up with this pattern around your navel.

You will then spiral Qi/Energy out from the center to the edge of your abdomen, then reverse it to spiral back in to your navel again.

Do this exercise with half-closed eyes - half outward-focused looking at and watching what you are doing, and half inward-focused feeling the sensation that you are experiencing. Later, when you are familiar with the procedure, do it with your eyes fully closed so that you can concentrate on the sensation and experience. In this way, you will educate and train your mind about the experience and feeling, and learn how to control and direct your energy with your mind alone.

If you want to you can print out or copy the picture of the Ba Gua in this section and hold the center over your navel, as a guide. It should be the correct size - if it is not then expand or shrink it accordingly when you photocopy it.

Preparation:

Smile at Yourself.

THE PRACTICE:

Sit on the edge of a chair in an upright posture, knees parallel, shoulder-width apart and bent at right angles, feet flat on the floor.

Place your left palm in your lap facing upwards, and place your right palm facing down on top of it, and let your clasped hands rest gently in front of you. This seals in your Qi. This exercise can also be done lying down, in which case interlace your fingers over your chest, or let them lie by your sides with your palms lightly closed and facing up.

Close your eyes and visualize a blue cloudless sky. Clear your mind of outside thoughts. Breathe deeply. Be aware of your breathing in and out, and let it slow down.

Put your attention into your navel and, using your mind, begin to draw external energy into it. Continue until it feels warm, or until you feel some other noticeable sensation there, such as fullness or expansion.

You are going to create a Ba Gua around your navel. This is most important because it acts as a net or web to gather and collect your energy at your center.

Looking down at your navel, imagine it is a clock-face, with the navel as the center - 12 o'clock at the top, 3 o'clock to your left-hand side, 6 o'clock at the bottom, and 9 o'clock on your right-hand side.

Place a finger on your abdomen 3 inches/7.5 cm above your navel at 12 o'clock.

Imagine you are drawing with a soft, thick, felt-tip pen of your favourite color. Think of this as your mind-pen.

All of the eight lines on this octagon are about 2.5 inches/6 cm long. To get to the starting position of this top line, from 12 o'clock come back to your right about 1.25 inches/3 cm.

Line 1. With the tip of your finger go from right to left and draw a horizontal line across the top of your abdomen.

Line 2. Moving in a clockwise direction draw another line diagonally downwards.

Line 3. Next, draw a line vertically down, from top to bottom, on the left side, at the 3 o'clock position.

Line 4. Then, angle diagonally inward and down.

Line 5. Next, draw a line horizontally across the bottom of your abdomen from your left to right at the six o'clock position.

Line 6. Then, angle diagonally up towards the right.

Line 7. Draw vertically up, from bottom to top, at the 9 o'clock position.

Line 8. Finally, angle diagonally inwards and upwards, to join the right side starting position of the original horizontal line across the top.

You have now completed the first and outer-most octagon of the Ba Gua.

Repeat the above sequence, only this time just 2 inches/5 cm from the navel. Each line is approximately 1.75/4 cm inch long.

Repeat the above sequence, but this time only 1 inch/2.5 cm from the navel. Each line is approximately 0.75 inch/2cm long.

You have now created a Ba Gua - three concentric octagons - around your navel. See and feel it clearly. Hold it there with your mind.

Now do the sequence again, but this time just with your mind without using your fingers. Again draw three concentric octagons 3 inch/7.5 cm, 2 inch/5 cm and 1 inch/2.5 cm from your navel.

Close your eyes and concentrate. Repeat this over and over until you can feel and sense it clearly. In this way you will begin to educate and train your mind alone to draw the Ba Gua, and thereby train your mind to direct and control your Qi/Energy.

Repeat this until you can do it at will. If you lose the sense of it, then go back to doing it with your finger. For a more direct experience try doing it directly on your skin, not through clothing. Repeat it until you "get it". By doing this procedure you form a 'net' or 'web' around your navel, which can collect energy there.

Ba Guas are wonderful energy collection patterns. Once you have learned how to create them easily you can also use them at any other points - such as the center of your palms, the top of your head, the soles of your feet - to concentrate your energy there.

Spiraling

Next you will learn to activate and 'Open' your energy - in order to turn it 'ON'. Then how to 'Close' it - to turn it 'OFF'.

Using the tip of a finger, start in the center of your navel keeping your finger flat on your skin, and begin to spiral outwards to the sides, on the surface of your skin, in ever-increasing and expanding spirals. However, most importantly, men and woman go in opposite directions because of the opposite polarity of male and female energy - which is one of the primary differences between the sexes.

To 'Open' the navel and turn your energy 'On', you spiral out in one direction 9 times and then back in, in the opposite direction, 6 times.

Again, see your abdomen as a clockface with your navel as the center, as if you were looking from the outside towards yourself.

- 12 o'clock is at the top,
- 3 is on the left side
- 6 is at the bottom and
- 9 is on the right side.

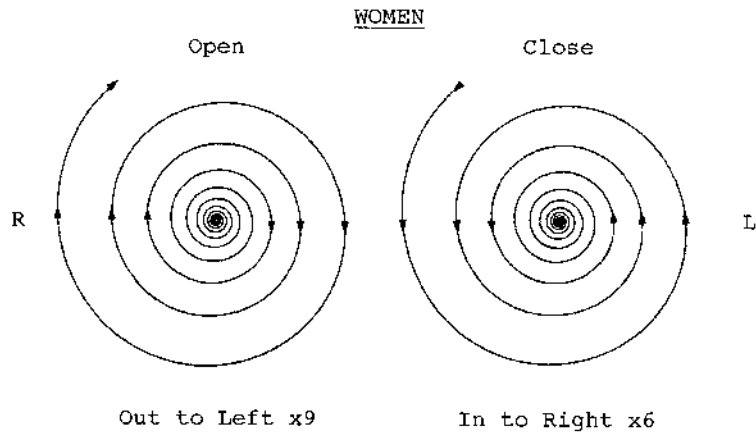
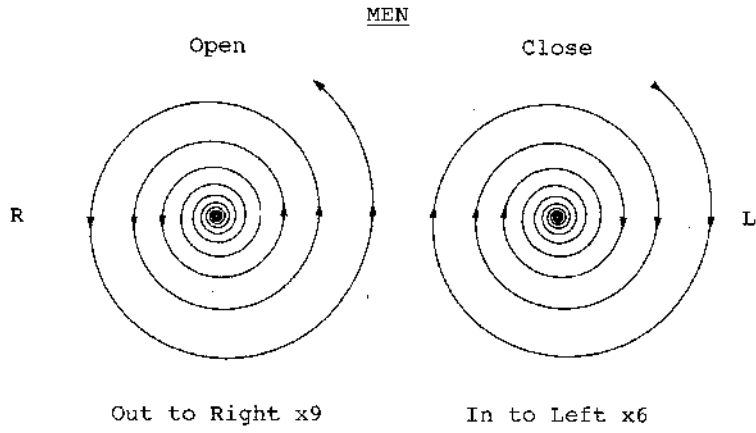
Moving to the left is clockwise.

Moving to the right is counter-clockwise.

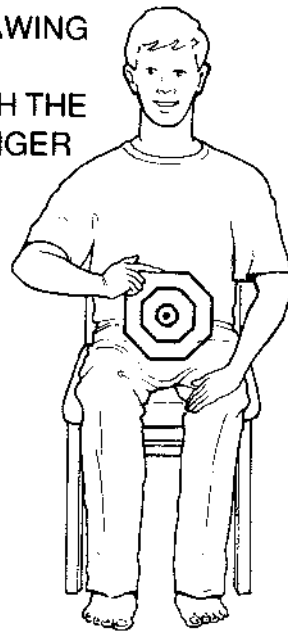
To turn your Ba Gua 'On' you are going to spiral out from the navel, and back into it.

- Men spiral out to the right/counter-clockwise, from 12 o'clock to 9 to 6 to 3 and back to 12, and reverse back in to the left/clockwise

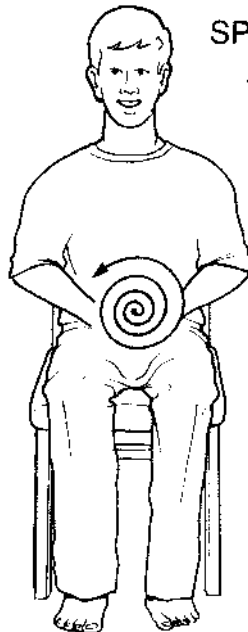
- Women spiral out to the left/clockwise, from 12 o'clock to 3 to 6 to 9 back to 12 again, and reverse back in to the right/counter-clockwise.



**DRAWING
WITH THE
FINGER**



**SPIRALLING
AT THE
NAVEL**



Do 9 spirals out. Move from the center of the navel all the way out, so that the bottom edge of the spiral touches the top of the pubic bone, which is at the 6 o'clock position, and the spiral finally comes to rest at the base of the sternum/breastbone at the 12 o'clock position.

Then reverse the direction for 6 spirals in to end at the navel.

Special note - Turning Your Ba Gua Energy On and Off.

Spiraling out, then back in, as described above, opens the energy center and turns it 'ON'.

To close the energy center down and turn it 'OFF' requires doing this in the opposite direction - men opening out to the left then reversing in to the right, and women opening out to the right, then reversing in to the left.

It is most important to close the energy center down after you have finished this practice, or any other of the following practices. This is how you end a Qigong practice session, in order to keep your energy safe and stable.

Therefore, after you have opened the Ba Gua energy center by spiraling out and back in, you must reverse the direction and go out and back in again, in order to safely bring your energy back to your center. Otherwise, it will remain opened up and may be uncontrolled, and can cause detrimental effects.

Again. To close down, bring the Qi back into the navel and turn the system OFF - do the following:

Men spiral out to the left/clockwise 9 times, and back in to the right/counter-clockwise 6 times.

Women spiral out to the right/counter-clockwise 9 times, and back in to the left/clockwise 6 times.

To finally seal it, put the center of one palm over your navel, with the center of the other palm on top of it. Left hand first for men. Right hand first for women. Concentrate your mind into the navel point, and imagine that you are breathing into it.

While doing this, maintain the visual image of the Ba Gua.

Spiraling With Just Your Mind

Once you have done this with your finger, which educates your mind about your body, do this with your mind alone, so that now your mind leads your Qi.

In this way, you gain mental control of your energy and can direct it with your mind as you need to.

This whole procedure brings the energy into your navel, which is the primary center and storehouse/holding-place for your energy. This is where the pre-natal Qi first entered into you, as an embryo in the womb. It is Home-Base. If you simply concentrate your energy there it will be safe and stable. The navel center feeds into the energy center in the lower abdomen called 'The Sea of Qi' / The Lower Tan Tien.

Advanced Ba Gua Practice

To take this procedure further, and concentrate your energy even more strongly, condense your outermost Ba Gua into a 1.5 inch/4 cm diameter, then 1 inch/2.5 cm inside that, then finally 0.5 inch/1.25cm inside that.

To develop even more concentration and power, spiral out 36 times and in 24 times.

It may be difficult at first to maintain concentration for this larger number of spirals. To make this easier, and to train your mind how to do it, break it down into thirds - go out 12 then 12 then 12, and back in 8 then 8 then 8. After some experience and practice it will become easy to do the whole sequence with your mind, and well worth the effort.

To gather more energy into you through your Ba Gua, use your mind to draw external Qi - from the sunlight, grass, trees and flowers, moon, stars, heavens, cosmos... into yourself.

By gaining control over your Ba Gua you will also gain control over your whole energy, and be able to bring it into your actual physical center - your navel. You will feel calm, grounded, alert and relaxed.

Once you have mastered the ability to do this procedure with just your mind, you can use it to check-in with yourself. If it is difficult to do because your energy feels too wild and out of control, or because it is too sluggish and won't move easily, that is feedback to yourself about how your general energy is doing. By concentrating and establishing control over the Ba Gua you establish control of your whole energy system.

You can also use this to build-up your energy and increase its volume.

Use it whenever you need to. Use it before going to sleep. Use it everyday. Use it whenever you are feeling 'unbalanced' or 'ungrounded' to get you back into your Center. Put it on automatic and have it happen all the time, by itself.

Forming and activating the Ba Gua around your navel is one of the most important and primary techniques that you can use to control, increase and re-charge your own energy.

Try it and see for yourself.

To Continue:

The Ba Gua can be the basis for continuing to a variety of the following practices.

It is a fundamental requirement to gather your energy in your center at the beginning and ending of every practice, to keep your Qi/Energy stable and safe.

Always end any practice with closing and sealing the Ba Gua.

Lungs/Nose	-	SSSSSSS
Kidneys/Ears	-	HOOOOOO
Liver/Eyes	-	SSH HHH
Heart/Tongue	-	HAAAWWW
Spleen/Mouth	-	WHHHOOO
3 Heater/Torso	-	HHHEEEE

Practice 3.

THE SIX HEALING SOUNDS

The Purpose:

Use sound to discharge stagnant energy, and refresh your organs/officials.

Overview and Explanation:

Sound is a vibrational frequency which reverberates through the tissues and organs of the body. Different sounds have different frequencies which effect specific organs and functions. Colors also have their individual vibrational frequencies.

One of the main causes of problems, symptoms, and illness is stagnant energy in the various organs and tissues which can cause a condition of internal heat, that then inhibits the organs and functions from operating correctly.

Qigong practices have been developed which use sound to release, discharge, and expel this energy stagnation. These practices are known as The Six Healing Sounds. They involve the relationship of the various sounds to specific internal yin organs/officials, and to their associated sense organs. Many variations have developed over the centuries. Often they are linked to specific postures and movements, which are extensive and complex, and are best learned in person. For the sake of simplicity and clarity these postures and movements are not described here.

The following practices are a modified and adapted form of The Six Healing Sounds. One of the best things about this particular version is that it can be done sub-vocally or silently, without making any actual sound. In normal everyday life, if someone has a strong emotion in a public situation where they cannot express it 'out loud', they may often express it 'under their breath'. This practice is ideal for doing in public, in a busy office, or in a grocery store line. Pay attention if you do this, and listen to the sound you discharge. Of course, if you are on your own, or with other people gathered together to do this practice, you can make whatever volume of sound you wish to.

Each organ has a related sense organ, associated color, and emotion, as described in the Table of Correspondences. These are listed in the following exercises. Repeat these practices at least three times each, or more if you wish.

Preparation:

Minimal: None.

Optimal: Smile at Yourself, The Ba Gua.

THE PRACTICE:

Sit in an upright posture, knees parallel shoulder-width apart, and feet flat on the floor facing forward. Hands resting on your thighs with palms facing upwards.

This practice may also be performed lying down, or standing up.

It is best performed with eyes closed, to focus concentration, but can also be done with eyes open if the situation requires it.

Lungs and Colon / Nose / Metal Element -

Breathe in deeply and focus on your lungs, and as you slowly breathe out release the sound "SSSSSS", while letting WHITE energy exit through your nose.
Repeat 3, 6, 9, or more times.

Kidneys and Bladder / Ears / Water Element -

Breathe in deeply and focus on your kidneys, and as you breathe out release the sound "HOOOOO", while letting BLUE/BLACK energy exit through your ears.
Repeat 3, 6, 9, or more times.

Liver and Gall Bladder / Eyes / Wood Element -

Breathe in deeply and focus on your liver, and as you breathe out release the sound "SHHHHHH", while letting GREEN energy exit through your eyes.

Repeat 3, 6, 9, or more times

Heart, Pericardium and Small Intestine / Tongue / Fire Element -

Breathe in deeply and focus on your heart, and as you breathe out release the sound "HAAAWWW", while letting RED energy exit through the tip of your tongue.

Repeat 3, 6, 9, or more times

Spleen and Stomach / Mouth / Earth Element -

Breathe in deeply and focus on your spleen, and as you breathe out release the sound of "WHHOOOO", while letting YELLOW energy exit through your mouth cavity.

Repeat 3, 6, 9, or more times

Triple Heater / No Specific Sense Organ / Fire Element -

Breathe in deeply and focus on your whole torso, and as you breathe out release the sound "HHHEEEEE", while letting RED energy leave through your open mouth.

Repeat 3, 6, 9, or more times

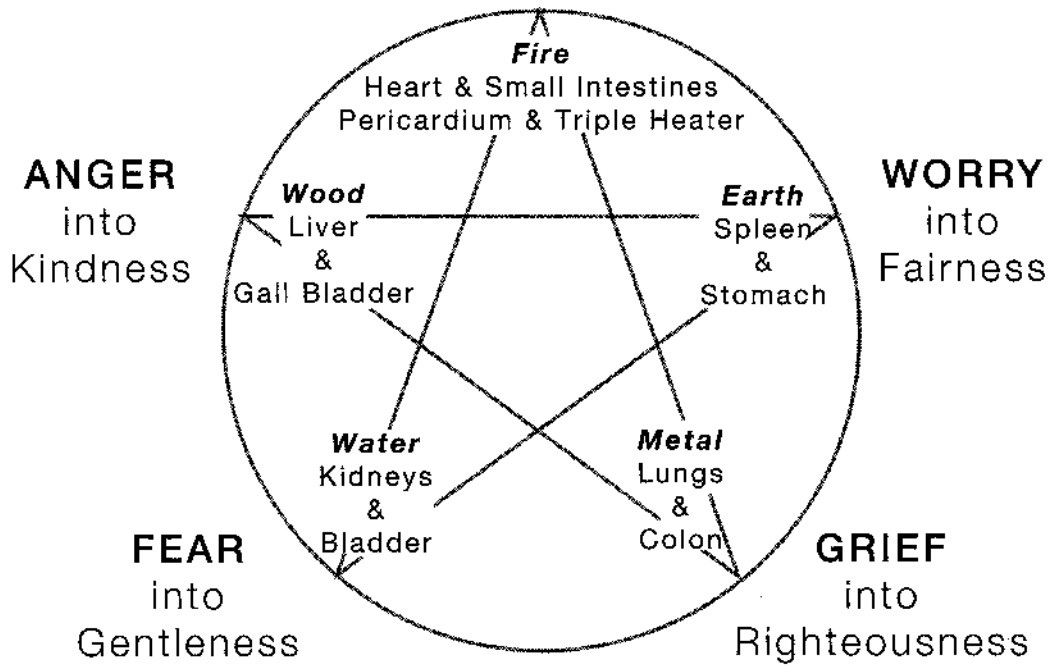
After doing these practices you may feel lighter, cooler, calmer, and refreshed. Doing these Six Healing Sounds at night, before going to bed, can greatly add to your relaxation and sleep. Do them any time you feel the need to discharge stagnant energy.

To Continue:

Proceed to the next practice of Cleansing The Emotions.

Or, once they have been learned, you can progress to any other practice.

ANXIETY
into
Honor and Respect



Practice 4.

CLEANSING THE EMOTIONS

The Purpose:

To clean negative emotions out of the organs.

Overview and Explanation:

The following information on the Qi/Energy function and structure of the emotions is a major 'missing piece' of Western civilization. It answers many questions. Given this, it may be impossible to overstate the importance of the following - therefore this practice is more involved and extensive than most, and is presented in different sections.

According to the classical theory of 'The Table of Correspondence' each of the five Yin organs of the Liver, Heart, Spleen, Lungs, and Kidneys has a particular primary emotion related to it. This is one of the major differences between the 'East' and the 'West', and the way that they each understand and describe what we are and how we work.

Because the West has no concept or model of the Energy-System, there is no understanding of this most important relationship and interaction, so the West tends to describe and understand emotions in terms of what it calls 'Psychology'. Western Psychology has great value and wisdom, but without this essential understanding and inclusion of the energy system it is only part of the picture - and it is incomplete.

Adding the dimension of the Qi/Energy completes the picture.

This is of great significance because it is often the case in the West that we are 'driven' by our emotions, and they can create all manner of disturbance and turmoil. Yet, we have no clear understanding of what our emotions are or how they work. Indeed, there is no common agreement in Western Psychology of even how many emotions we have - only various theories and opinions. Our emotions are a mystery. And they tend to determine and drive what we 'Need', and what we 'Want'.

Doing this simple practice, which anybody can perform, can change how we feel and what we need and want. Cleansing our emotions can lead to a state of calm, peace, and satisfaction. This is not theoretical, it is very practical and real. Try it yourself, and see from your own response and experience.

Our 'Emotions' can be considered to be a specific 'state of being' - the way that we 'feel' at a given time and how we experience ourself. There can also be combinations of emotions, with different proportions or amounts mixed together. Although each culture has its own words to describe these in its own language and alphabet (this document was originally written in the English language), the primary energy of the emotions is essentially the same experience for everyone in every time and culture because of our common shared human anatomy and physiology - everyone, everywhere, knows the difference between happiness and sadness.

During the complicated and inexact history of the translation of Acupuncture and Oriental Medicine from the pictographic language of Chinese to the Greco-Roman language of European and English, which happened primarily in the 19th and 20th centuries, the Emotions were described in a one-dimensional way by one word only. It may, indeed, take a number of English words to correctly and adequately express what is contained in one Chinese character - the problem is like trying to describe a painting in one word. So, the range and subtlety of the true Chinese meaning was sometimes "Lost in Translation".

The commonly used words for our emotions - chosen by Western individuals, committees, and general consensus - were Anger, Joy, Sympathy, Grief, and Fear. However, as we are all aware from our own experience, and yin yang theory, each of our emotions has both a positive and negative aspect - its opposite and counter-balance. The selection of the following complementary words are the author's own - there has been no common discussion or agreement on this, and other people may have their own preferred descriptions.

The following are presented as the opposite polarities of our emotions, with the 'positive' aspect first, and the 'negative' aspect second - followed by the appropriate physical organs. These are listed and outlined in the Table of Correspondences in the Introduction.

Power	&	Anger	-	Liver
Joy	&	Anxiety	-	Heart
Sympathy	&	Worry	-	Spleen
Letting Go	&	Grief	-	Lungs
Awe	&	Fear	-	Kidneys

Cleansing the Emotions is like a complete and comprehensive system of psychotherapy, which you do by yourself - just sitting in a chair with your eyes closed. And it is free, it already belongs to you.

Each of these related emotions and organs also have a corresponding sense organ - a "Window" - through which a deep pathway connects the outside to the inside, the external to the internal. These sense organs are as follows:

Liver	-	Eyes
Heart	-	Tip of the Tongue
Spleen	-	Cavity of the mouth
Lungs	-	Nose
Kidneys	-	Ears

Any disharmony in the organ can show, possibly as symptoms, in the corresponding sense organs - liver problems effect vision, heart problems effect speech, spleen problems effect eating, lung problems effect breathing, and kidney problems effect hearing. Doing this practice helps to refresh and cleanse your senses, and thereby keep them healthy and strong.

Re-cycling Your Negative Emotions

In the following practices, fresh clean Qi, from Heaven and Earth, will be drawn through the sense organ Window to cleanse negative emotions out of the organs themselves, and thereby purify them. The negative emotions are then drawn from the organs to the Ba Gua.

Once in the navel the emotions are 'broken down' into their harmless component parts, their purified essence, so that, like any toxin or poison, when they are reduced into their basic components they can no longer do any harm. In fact, the energy contained and locked up in them is released and your negative emotions are thereby 'Re-cycled', adding to your store of positive Qi.

As you do this practice you are going to drain and cleanse negative emotions from your organs - Anger from the Liver, Anxiety from the Heart, Worry from the Spleen, Grief from the Lungs, and Fear from the Kidneys - and bring each of these emotions into the Ba Gua at the Navel.

Once in the navel they are broken-down by a process comparable to turning on a vortex, like turning on a high-speed blender or washing machine inside your Ba Gua, moving in every direction. You do this by just using your mind and deciding to do so. Remember, your mind leads your Qi. You are in control.

Collection Points

In order to safely bring your negative emotions to your navel you have to first bring each one to what is called a Collection Point. Collection Points are like empty cups. You form them with your mind, use them to contain your negative emotions, and once they have been used you make them disappear - simply by turning them off. There is nothing left, and no residue. These are located at particular places on the surface of your body.

The location of the Collection Points has to be learned. There are five places, as follows:

1. At the perineum, in between the legs, between your genitals and anus. Although this point is 'private' it is one of the two most important points on the body - the other is the Crown point on the top of your head. Together they are the Yin and Yang ends of the primary pathway known as The Thrusting Channel/Chong Mo which runs up and down the center of your body.

The Perineum is the Collection Point for the negative energy of Fear from the Kidneys.

2. The center of the chest. This is on the mid-line of the chest/sternum, horizontally level with the nipples on a man.

This is the Collection Point for the negative energy of Anxiety from the Heart.

3. At the level of the navel on the right side, two-thirds of the distance from the navel to the right side of the waist.

This is the Collection Point for the negative energy of Anger from the Liver.

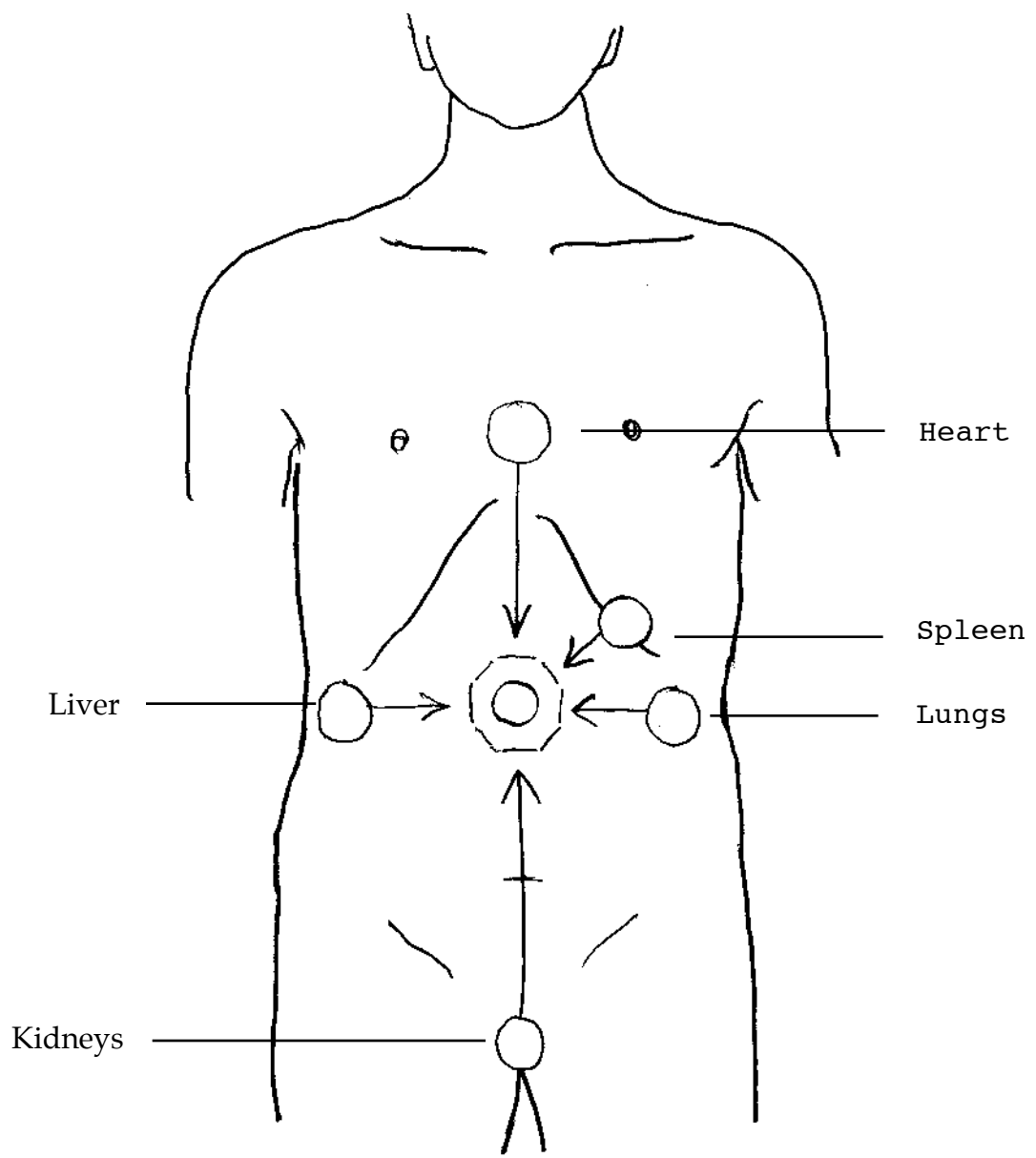
4. At the level of the navel on the left side, two-thirds of the distance from the navel to the left side of the waist.

This is the Collection Point for the negative energy of Grief from the Lungs.

5. Below the bottom of the rib-cage on the left, half-way between the center line of your body and your left side. This sits directly above your Spleen.

This is the Collection Point for the negative energy of Worry from the Spleen.

Locate each of these Collection Points, just with your mind, by focusing and holding your attention there and breathing in and out slowly for six breaths or more. Or locate them by touching them lightly, then register their position with your mind.



Collection Points

Repeat this exercise a number of times until it is clear and strong, and you can feel your Qi there.

You are now ready to continue with the practice of Cleansing The Emotions.

Opening The Windows

Connecting the Sense Organ with the Internal Organ

To begin each stage of this practice, it is necessary to open the external "window" of each organ - its corresponding sense organ - in order to bring fresh Qi into that particular internal yin organ.

This can be done by the following process, which opens the connecting pathway between them. This procedure allows the fresh Qi to flow from the outside into your inside, like air normally does from the nose to the lungs.

Holding 90% of your attention in the sense organ, put 10% in the corresponding internal organ, then slowly increase your attention in the internal organ, while at the same time decreasing the attention in the sense organ - 20/80%, 30/70% and so on, until you have have 90% in the internal organ and 10% in the sense organ. Hold it with your mind, and pay attention to how it feels. Be aware of the sensation and your sense of it.

Now reverse and increase back into the sense organ to 90/10%. Then again reverse back into the internal organ so that you end up with 90% of your attention in it.

For added effect and impact you can coordinate this with your breathing. As you breathe in draw the Qi into the internal organ. As you breathe out send it back to the sense organ.

Then divide your attention equally, 50% in the sense organ, and 50% in the internal organ.

Finally, let your attention flow equally between them until the whole of the pathway is completely opened from one end to the other.

This practice opens up the whole internal pathway, the connection between the external "window"/sense organ and the internal organ, and allows you to draw fresh Qi into the organ to cleanse and purify it.

This process of connecting the external sense organ "window" to the corresponding internal organ, is then applied in the following practices.

Preparation:

Minimum: The Ba Gua.

Optimal: Smile at Yourself, The Ba Gua and The Six Healing Sounds.

THE PRACTICE:

Sitting in a comfortable and relaxed position. Close your eyes and clear your mind. Put your attention into your navel, draw a Ba Gua, and concentrate your energy there.

The KIDNEYS - Purifying FEAR

Put your attention into your kidneys. The "windows" are the Ears. Your kidneys are Cold and Blue/Black. The negative emotions are Fear/Self-consciousness/Paranoia... The coupled Yang organ is the Bladder. The related season is Winter.

Feel the quality of the Qi in your kidneys.

Holding your attention in your kidneys, focus on your ears. The ears are the sense-organ "windows" of the kidneys - there is an internal pathway between them. Using the sequence described above, open up the pathway between them.

Left ear to left kidney.

Right ear to right kidney.

Breathe in fresh, clean Qi into the kidneys, and feel the old, stale, dirty energy of Fear float to the surface of the kidneys, as if a stream of fresh, clean water was flowing into an old, stagnant pond, flushing out the stagnant energy.

Feel the Cold-Blue-Fear energy in the kidneys being drawn out and released. Using your mind bring this fear energy from the kidneys to the collection point at the perineum and hold it there.

The HEART - Purifying ANXIETY

Put your attention into your heart (which also includes the pericardium). The "window" is the tip of the Tongue. Your heart is Hot and Red. The negative emotions are Anxiety/Hastiness/Impatience... The coupled Yang organs are the Small Intestine and the Triple Heater. The related season is Summer.

Feel the quality of the Qi in your heart.

Holding your attention in your heart, focus on the tip of your tongue. To accent it, gently squeeze it between your teeth. The tongue is the sense-organ "window" of the heart - there is an internal pathway between them. Using the sequence described above, open the pathway between them and draw fresh Qi into the heart.

As you breathe in fresh, clean Qi into the heart, feel the old, stale, dirty energy of Anxiety float to the surface.

Feel the Hot-Red-Anxiety energy in the heart being drawn out and released. Using your mind bring this Anxiety energy from the heart to the collection point at the center of the chest and hold it there.

Cleanse Fear And Anxiety In The Ba Gua

Bring fear and anxiety into the Ba Gua, and break them down:

Now, at the same time, as you breathe-in draw the Cold-Blue-Fear energy from the perineum collection point and the Hot-Red-Anxiety energy from the chest collection point, into the Ba Gua.

Turn on your Ba Gua, as if it is a blender or washing machine vortex, and feel the Fear and Anxiety being mixed together and broken-down into their purified components, just like a poison can be broken down into harmless molecules.

As they are broken down, the negative emotions of Fear and Anxiety are dissolved and the energy locked up in them is released.

Return to your heart and bring a drop of Joy and Love from it into the Ba Gua to harmonize the purified energy there.

Pay attention to what your purified energy now feels like.

The LIVER - Purifying ANGER

Put your attention into your liver. The "windows" are the Eyes. Your liver is Warm and Green. The negative emotions are Anger/ Frustration/Resentment... The coupled Yang organ is the Gall Bladder. The related season is Spring.

Feel the quality of the Qi in your liver.

Holding your attention in your liver, focus on your eyes. The eyes are the sense-organ "windows" of the liver - there is an internal pathway between them. Using the sequence described above open the pathway between them and draw fresh Qi into the liver.

As you breathe in fresh, clean Qi into the liver, feel the old, stale, dirty energy of Anger being released from deep inside the cells of this organ, and float to the surface - as if it was debris being washed out from the bed of a stream by clean fresh water, and rising to the surface where it could be cleaned away.

Feel the Warm-Green-Anger energy in the liver being drawn out and released. Using your mind bring this anger energy from the liver to the collection point on the right side - two-thirds from the navel towards the side of your waist - and hold it there.

The LUNGS - Purifying GRIEF

Put your attention into your lungs. The "window" is your nose. Your lungs are Cool and White. The negative emotions are Grief/Sadness/Loss... The coupled Yang organ is the Large Intestine/Colon. The related season is Autumn/Fall. Feel the quality of the Qi in your lungs.

Holding your attention in your lungs, focus on your nose. The nose is the sense-organ "window" of the lungs - there is an internal pathway between them. Using the sequence described above, open the pathway between them and draw fresh Qi in to the lungs.

As you breath in fresh, clean Qi into the lungs, feel the old, stale, dirty energy of Grief float to the surface - again like dirt at the bottom of a stream being cleaned out.

Feel the Cool-White-Grief energy in the lungs being drawn out and released. Using your mind bring this grief energy from the lungs to the collection point on the left side - two-thirds from the navel towards the side of your waist - and hold it there.

Cleanse Anger And Grief In The Ba Gua

Bring anger and grief into the Ba Gua, and break them down.

Now, as you breath-in, at the same time draw the Warm-Green-Anger energy from the right-side collection point and the Cool-White-Grief energy from the left-side collection point, into the Ba Gua.

Turn on your Ba Gua, as if it is a blender or washing machine vortex, and feel the Anger and Grief being mixed together and broken-down into their purified components, just like a poison can be broken down into harmless molecules.

Feel them being mixed together there and broken-down into their purified component parts. As they are broken down, the negative emotions of Anger and Grief are dissolved, and the energy locked up in them is released.

Return to your heart and bring a drop of Joy and Love from it into the Ba Gua to harmonize the purified energy there.

Pay attention to what your purified energy now feels like.

The SPLEEN - Purifying WORRY

Put your attention into your spleen. The "window" is the whole cavity of your mouth (except for the tongue which relates specifically to the heart, as described earlier). Your spleen is Mild and Yellow. The negative emotions are Worry/Excess Sympathy/Inappropriate Compassion... The coupled Yang organ is the stomach. The related season is Late-Summer/Indian Summer.

Feel the quality of the Qi in your spleen.

Holding your attention in your spleen, focus on your mouth. The mouth is the sense-organ "window" of the spleen - there is an internal pathway between them. Using the sequence described above, open the pathway between them and draw fresh Qi into the spleen.

As you breathe in fresh, clean Qi into the spleen, feel the old, stale, dirty energy of Worry float to the surface.

Feel the Mild-Yellow-Worry energy in the spleen being drawn out and released. Using your mind bring this worry energy from the spleen to the collection point on the left below the ribs, and hold it there.

Cleanse Worry In The Ba Gua

Bring worry into the Ba Gua, and break it down:

Now, as you breathe-in, draw the Mild-Yellow-Worry energy from the Spleen collection point into the Ba Gua.

Turn on your Ba Gua, as if it is a blender or washing machine vortex, and feel the worry being broken-down into its purified components, just like a poison can be broken down into harmless molecules. As it is broken down the negative emotion of Worry is dissolved, and the energy locked up in it is released.

Return to your heart and bring a drop of Joy and Love from it into the Ba Gua to harmonize the purified energy there.

Pay attention to what your purified energy now feels like.

You have now cleansed the five major negative emotions of Anger, Anxiety, Worry, Grief, and Fear from the primary Yin organs of the Liver, Heart, Spleen, Lungs and Kidneys.

Let all of these purified energies blend, purify, and harmonize in the Ba Gua at the navel. Combined together they form an Energy Ball of your refined energy.

Be aware of how this now feels. What differences do you notice compared to before you did this? Find a word, phrase, image or symbol to describe how it feels. Remember it. Add it to your energy memory library.

Also, although it is best to do this whole practice as one complete sequence it can also be done for each individual organ and emotion as needed - that is to say that you can just do this with the eyes and liver if you are angry, or with the mouth and spleen if you are worried, etc. Once you have learned it you can use this practice however you need to at any particular times.

To End

To end the practice at this stage and seal it, spiral out from the center of the navel 9 or 36 times to the 12 o'clock position at the base of the sternum, then back in, to the center of the navel, 6 or 24 times.

- Men spiral out clockwise to the left, and back in counter-clockwise to the right.

- Women spiral out counter-clockwise to the right, and back in clockwise to the left.

To Continue:

Continue with the following practice of 'Cultivating the Virtues'.

Or, proceed directly on to the 'Microcosmic Orbit', which follows after that.

Practice 5.

CULTIVATING THE VIRTUES

The Purpose:

To cultivate the virtues of Gentleness, Kindness, Honor and Respect, Fairness and Righteousness in the yin organs.

Overview and Explanation:

The purified and refined energy in the Qi Ball in the navel, which is the result of cleansing the emotions, can now be used to activate and cultivate the Virtues in the same Yin organs.

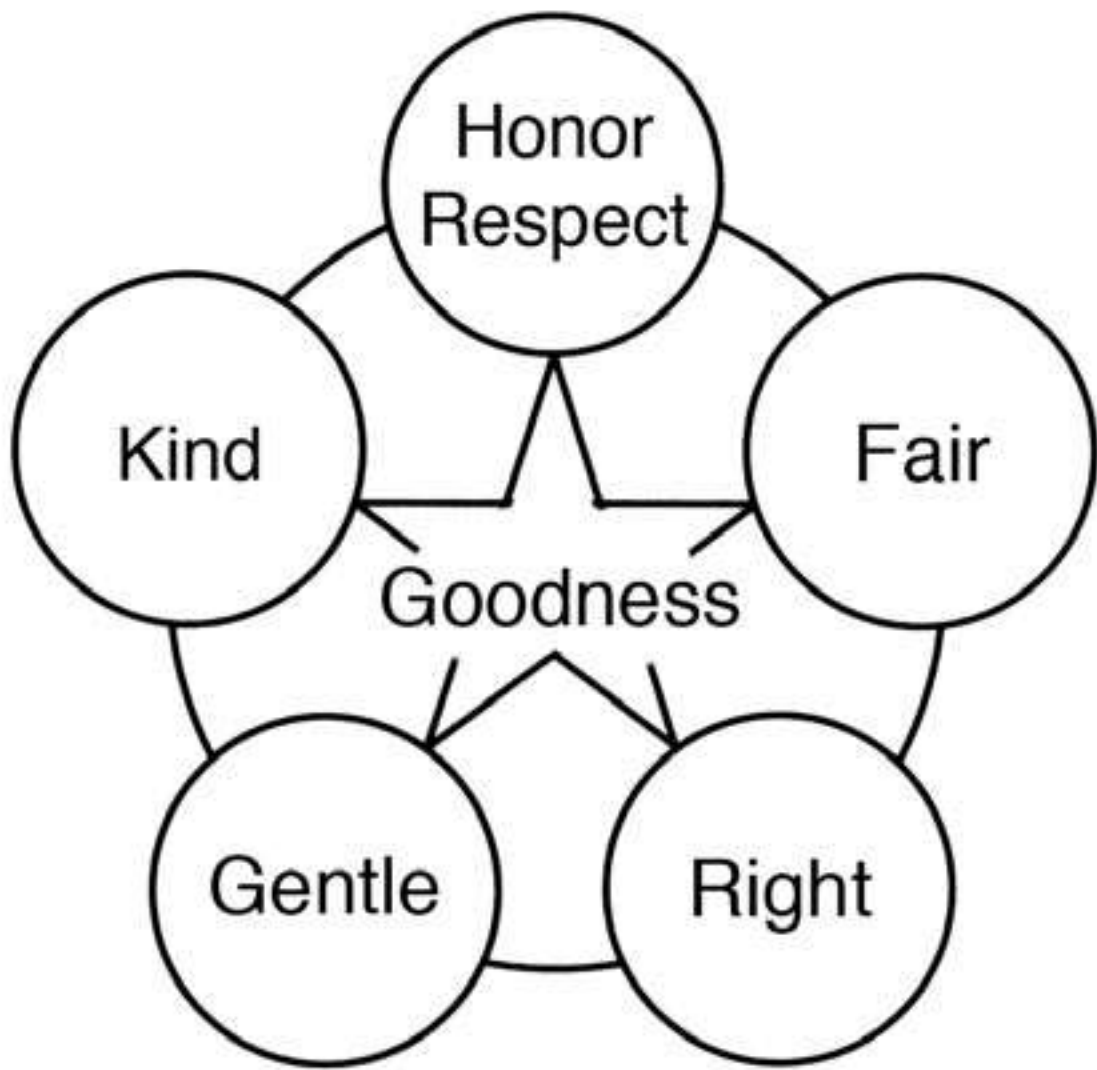
The Virtues are the natural and spontaneous state of health in the organs. Cultivating the Virtues, by cultivating your energy, develops your moral qualities and ethical standards. It is the foundation of all higher level practices for developing what are called in the West, the Soul and the Spirit.

Each organ/official contains its own virtue. These are the essence and higher level of the Qi in that organ, the inherent good qualities. They are described in the Table of Correspondences. When the yin organs are purified the virtues arise.

This takes place through the progression known as the Shen Cycle, the Creative Cycle, or the Nourishing Cycle. In terms of The Five Elements it is the Mother-Child Law. This progression follows the sequence of the seasons – Spring, Summer, Late-Summer, Fall, Winter, and back to Spring, as reflected in the progression of Wood, Fire, Earth, Metal, and Water. The corresponding organs are Liver, Heart, Spleen, Lungs, and Kidneys.

Once awakened and activated, the virtue in a particular organ/official can be transferred to the next organ/official in the Shen cycle where it will stimulate the virtue in that organ/official. The virtue is like steam, vapour, or mist that can be led and directed by the mind.

The virtues in each of the organs are defined as follows. However, please note that as with the previous descriptions of



the emotions, these are the words selected by this author - other people have their own words and descriptions. But, as with all such issues about particular words and languages and cultures, the words may differ but the experience of the Qi/Energy is much the same. Also, this is a simplified and abbreviated practice, as the more complicated versions are difficult to describe without personal instruction.

Please note that the sequence of this practice begins with the Kidneys.

This author's chosen words for the virtues are:

- Gentleness in the Kidneys
- Kindness in the Liver
- Honor and Respect in the Heart
- Fairness in the Spleen
- Righteousness in the Lungs

Preparation:

Minimum: The Ba Gua, Cleansing the Emotions.

Optimal: Smile at Yourself, The Ba Gua, The Healing Sounds, Cleansing the Emotions.

THE PRACTICE:

Sitting or lying with eyes closed, focus on the Qi Ball in the navel.

Gentleness in the Kidneys

Put your attention into your kidneys. Using your mind, send the energy of the purified Qi Ball to your kidneys. Hold it there until you feel the refined energy begin to stimulate and awaken

the higher level frequency of the kidneys, like a catalyst. Experience it. Pay attention to how it feels. Observe if it feels brighter, clearer, fresher than before. This is the energy of Gentleness. It is the virtue of the kidneys.

Kindness in the Liver

Put your attention into your liver. Using your mind, send the energy of the virtue of Gentleness from your kidneys to your liver. Hold it there until you feel the refined energy begin to stimulate and awaken the higher level frequency of your liver. Experience it. Pay attention to how it feels. Observe if it feels brighter, clearer, fresher than before. This is the energy of Kindness. It is the virtue of the liver.

Honor and Respect in the Heart

Put your attention into your heart. Using your mind, send the energy of the virtue of Kindness from your liver to your heart. Hold it there until you feel the refined energy begin to stimulate and awaken the higher level frequency of your heart. Experience it. Pay attention to how it feels. Observe if it feels brighter, clearer, fresher than before. This is the energy of Honor and Respect. These are the virtues of the heart.

Fairness in the Spleen

Put your attention into your spleen. Using your mind, send the energy of the virtues of Honor and Respect from your heart to your spleen. Hold them there until you feel the refined energy begin to stimulate and awaken the higher level frequency of your spleen. Experience it. Pay attention to how it feels. Observe if it feels brighter, clearer, fresher than before. This is the energy of Fairness. It is the virtue of the spleen.

Righteousness in the Lungs

Put your attention into your lungs. Using your mind, send the energy of the virtue of Fairness from your spleen to your lungs. Hold it there until you feel the refined energy begin to stimulate

and awaken the higher level frequency of your lungs. Experience it. Pay attention to how it feels. Observe if it feels brighter, clearer, fresher than before. This is the energy of Righteousness. It is the virtue of the lungs.

You can repeat the cycle once again, or more if you wish, to further refine and increase all of the virtues.

The sum total of Kindness, Gentleness, Honor and Respect, Fairness, and Righteousness is Goodness. This practice is a simple, practical way to cultivate Goodness in yourself.

Finally, using your mind, draw the essence of all of the virtues into the navel at the same time, to create a Pearl of Goodness.

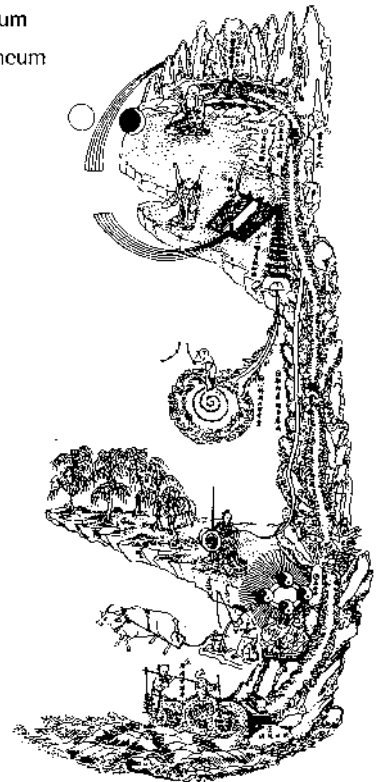
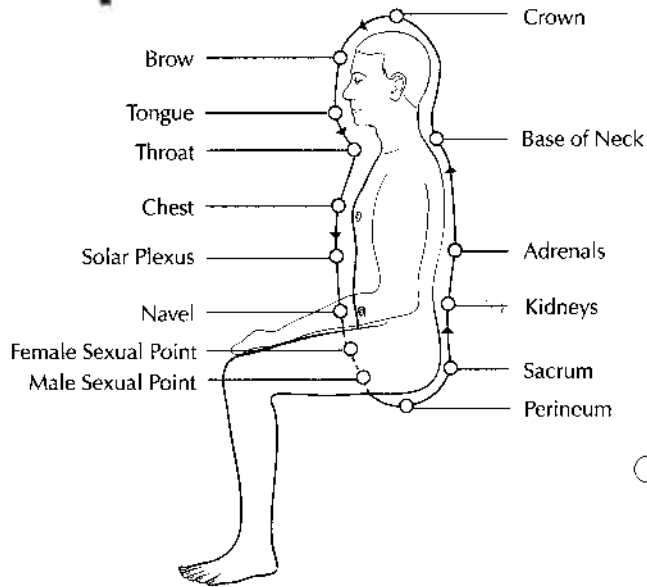
Pay attention to how this feels. Remember it. Put it into your energy memory library.

To Continue:

This practice of Cultivating Virtues brings the Qi to a more refined state.

The next step as you learn the development progression of practices is to proceed to The Microcosmic Orbit.

However, once the whole sequence has been learned you can proceed to any other practice from here.



Practice 6.

THE MICROCOSMIC ORBIT

THE SMALL HEAVEN MEDITATION

The Purpose:

To activate and circulate your energy in two of the Eight Extraordinary Meridians - the Governor Meridian/Du Mo up the center line of your back, and the Conception Meridian/Ren Mo down the center line of your front.

Overview and Explanation:

These two meridians divide the body into left and right, and affect every other energy channel and function, because they have 'Meeting Points' along them which influence and affect all of the other meridians.

The following instructions have been simplified and modified for people new to this practice. The points listed are all classical Acupuncture Points, which can be found in any Acupuncture point chart or book. For people wanting more precision, and to know how to locate the specific points, recommended books are listed separately at the end of Part I.

Preparation:

Minimum: The Ba Gua.

Optimal: Smile at Yourself, The Ba Gua, The Six Healing Sounds, Cleanse The Emotions, Cultivate The Virtues.

THE PRACTICE:

When you begin this practice, do it lightly and gently at first, then slowly increase duration and intensity as you develop more experience and ability. At the beginning hold your attention at each of the following points for the same amount of time and

the same number of breaths. Later, as you develop sensitivity, you will develop the ability to "read" how your energy is doing at any given point, and to hold it there for greater or shorter periods of time as needed. You can vary the amount of time you practice, or hold your attention for a specific number of breaths at each point as a way of timing yourself.

Sit on the edge of a chair in an upright position (unless you have back problems, in which case sit whichever way is most comfortable). Place your knees shoulder-width apart and feet flat on the ground facing forward. Close your eyes, focus your attention inside yourself.

Clasp your palms in front of you - left facing up and right facing down on top of it. Let your palms rest comfortably in your lap or across your abdomen.

The Navel

Put your attention into your navel. Imagine that you are breathing in and out through your navel, until you begin to feel an energy sensation there - this may feel warm, or full, or tingling, or some such feeling.

The Sexual Point

As you breathe out, use your mind to send your energy down the front mid-line of your abdomen to your sexual point. For women this point is approximately 2 inches/5 cm below the navel, or 3 fingers width. For men the sexual point is at the top of the pubic bone. Hold your energy there with your mind. Breathe in and out at this point for three or more times. Notice how this feels.

The Perineum

As you breathe out, use your mind to send your energy to your perineum - the area of soft tissue between your inside thighs at the top of your legs, and between your genitals and anus. Hold your energy there. Breathe in and out at your perineum for three or more times. Notice how this feels.

The Base Of The Sacrum

Next, use your mind to direct your attention and energy up your back to the base of your sacrum, to the point where the sacrum meets your tail-bone/coccyx. Hold your attention there. Breathe in and out at this point three or more times. Notice how this feels.

Opposite The Navel

Now, send your attention and energy to the point in the center of your back and spine, directly opposite your navel. Hold your mind, attention and energy at this point. Breathe in and out here three or more times. Notice how this feels.

The Adrenals

Send your mind and energy up the middle of your back to the point opposite the center of your solar plexus. This is the adrenal point. Hold your mind there. Breathe in and out at this point for three or more times. Notice how this feels.

Rear Heart

Then continue up the center of your spine to the point opposite the center of your chest and heart. Hold your mind there. Breathe in and out at this point for three or more times. Notice how this feels.

Base of the Neck

Continue upwards to the point where the base of the neck meets the top of the shoulders, where the cervical vertebra meet the thoracic vertebra. Hold your mind, attention, and energy at this point. Breathe in and out here three or more times. Notice how this feels.

Base Of The Skull

Now, send your energy up the mid-line of your back to the point at the base of your skull, where your skull meets the top vertebra of your neck. Hold your attention there. Breathe in and out at this point for three or more breaths. Notice how this feels.

Crown Of The Head

Next, bring your energy to the crown point, just back from the very top of your head, at the fontanelle where the skull bones meet together. Feel your energy accumulate there. Breathe in and out three or more times. Notice how this feels.

The Brow

Then, bring your energy down the mid-line of the front of your forehead to the point between your eyes. Feel your energy grow warm and soft. Hold your mind there. Breathe in and out three or more times. Notice how this feels.

Roof Of Your Mouth

Now, connect the tip of your tongue to the roof of your mouth, so that your tongue-tip finds the most sensitive and active spot on the hard palate behind your teeth. This connects the Governor Channel and the Conception Channel together, like turning on a light switch. You may feel a tingling sensation. Hold your energy there for three or more breaths. Notice how this feels.

The Throat

Bring your attention down through your tongue and throat to the point just below your Adam's Apple. Hold your attention, mind, and energy there for three or more breaths. Notice how this feels.

Center Of The Chest

Now, bring your mind and Qi down the front mid-line of your sternum to the point in the center of your chest. This is between the nipples on a man. Hold your mind and energy there. Breathe in and out at this point three or more times. Notice how this feels.

Solar Plexus

Next, bring your energy down to the mid-point of your solar plexus, mid-way between the bottom of your sternum and your navel. Hold it there. Breathe in and out at this point for three or more breaths. Notice how this feels.

And Back To The Navel

Finally, bring your energy back home to your navel. Hold your mind and energy there. Pay attention to how this feels. Breathe in and out three or more times.

You have now completed a circuit of The Microcosmic Orbit / The Small Heaven Meditation.

To Continue:

If you wish to continue practicing at this stage, then you can circulate around the Microcosmic Orbit as long as you feel comfortable with this practice - 3, 6, 9, times, or more. Be careful not to overdo this in the early stages of practice.

Ascend up the back, from the perineum to the crown point as you breath in.

Descend down the front to the perineum as you breath out. Circulate through the Microcosmic Orbit as you slowly inhale and exhale, as you breathe in and out.

End by bringing your attention to the Navel and sealing your Qi there by spiraling in and out.

Sealing Your Energy

When you want to end, do the following procedure.

To seal your energy back into your navel, spiral out with your mind from the middle of your navel 9 times, until the top of the spiral ends at the base of your sternum at the 12 o'clock position. Then reverse, coming back in to the center of the navel in 6 spirals.

However, as previously, men and woman do this in opposite directions, as follows:

Men spiral-out to the left/clockwise, and women spiral-out to the right/counter-clockwise. When you have reached the limit of your sternum at 12 o'clock, reverse direction to come back into the center of your navel in 6 spirals.

Then, most importantly, disconnect your tongue. This disconnects the Governor and the Conception Channels. It is essential to do this if you are ending this practice.

To close, place your palms over the navel, left first for men, right first for women, and concentrate your energy and attention there. Check how you now feel. Record it in your memory library.

Bathing Your Eyes

When you have finished the Microcosmic Orbit, rub your palms together and place them over your eyes. Feel the warmth and energy in your palms calm and refresh your eyes. Then, wash your whole face with the energy in your palms. Finally bring your hands down to rest any way comfortable on your thighs.

Slowly open your eyes, and let the outside come into you. See how you now feel.

You have now completed The Microcosmic Orbit/The Small Heaven Meditation - circulating your energy from your navel, down the yin Conception Meridian to your perineum, then up the yang

Governor Meridian (up the center of your back and over your head to your mouth), and then through the tongue on down the yin Conception Meridian (from your mouth down the front line in the middle of your abdomen) back to your navel.

This practice can be done at different intensities. It is advisable to start lightly and gently at first, and slowly increase duration and intensity as you develop. Repeat this exercise whenever you wish, for differing amounts of time or differing numbers of breaths at each point, as you feel the need.

If during the course of this practice you meet an unexpected congestion or energy blockage at some point, then go back through each of the points in the reverse direction, bringing it back to the navel, and seal your energy there. Try the complete practice again at another time. Persevere.

The Microcosmic Orbit is one of the most important basic practices in Qigong, because it has such a pervasive effect on so many levels. It is also known as The Lesser Heavenly Cycle (Xiao Jiu Tien). It connects to, and opens up, all of the major organ meridians. All of these meridians have 'Meeting Points' along the Governor Meridian or the Conception Meridian and doing The Microcosmic Orbit activates these meeting points. It is the primary circuit which every other channel connects with.

To really get the feel and sense for the Microcosmic Orbit practice, it is best to get personal instruction from a teacher.

How do you now feel? Remember that feeling. Take it deep inside yourself. Record it. Use it as a reference - a comparison and measure - for yourself in the future. It is your experience of your energy moving at its best. Feel your energy, enjoy it. You can achieve this any time you wish, by just practicing Qigong.

You can cultivate your energy - and your life - right now. All you have to do is Practice.

Sitting quietly in a chair doing this practice for an hour may give you as much refreshment as two weeks vacation on a beach!

To Continue:

The Microcosmic Orbit is a complete practice, described in the classics and rooted in pre-history. It is a primary practice and can be done just for itself, to great benefit.

It is also a starting place for many other practices.

And, like the Ba Gua, it can be the way to end other practice sequences. Although it is not a necessity, you can always finish any sequence with The Microcosmic Orbit and The Ba Gua.

List of Acupuncture Points

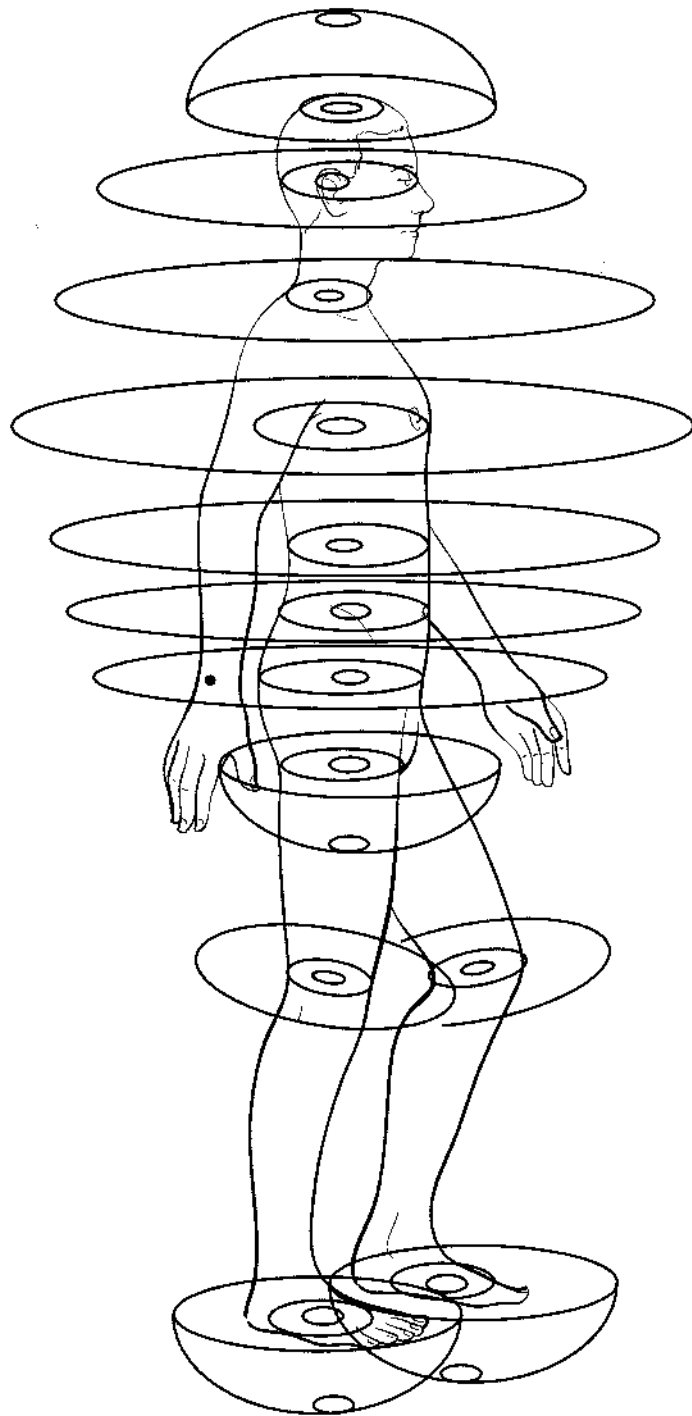
CV = Conception Channel

GV = Governor Channel

With English name first, followed by the Chinese Romanization

(Please note that there are various ways of translating the Chinese names into English. The translations used here are in Wades-Giles transliteration system. The version here is from Prof. J.R. Worsley 'Traditional Chinese Acupuncture : Volume 1 : Meridians and Points.)

Navel	CV 8	Spirit Deficiency / Shen Chueh
Sexual (w)	CV 6	Sea of Chi / Chi Hai
Sexual (m)	CV 2	Crooked Bone / Chu Ku
Perineum	CV 1	Meeting of Yin / Hui Yin
Sacrum	GV 2	Loins Correspondence / Yao Shu
Opp Navel	GV 4	Gate of Life / Ming Men
Adrenals	GV 6	Middle of the Spine / Chi Chung
Rear Heart	GV 11	Spirit Path / Shen Tao
Base of neck	GV 14	Great Hammer / Ta Chui
Base of Skull	GV 16	Wind Palace / Feng Fu
Crown of Head	GV 20	One Hundred Meetings / Pai Hui
Brow	GV 24.5	Original Cavity of Spirit / Yin Tang
Roof of Mouth	None	No Name
Throat	CV 22	Heaven Rushing Out / Tien Tu
Center Chest	CV 17	Within the Breast / Shan Xhung
Solar Plexus	CV 12	Middle Duct / Chung Wan
Navel	CV 8	Spirit Deficiency / Shen Chueh



Practice 7.

THE BELT CHANNEL / THE DAI MO

The Purpose:

To activate and strengthen the field around your body.

To smooth, repair, balance and equalize your protective personal energy envelope.

To access the only horizontal channels circling and spiraling around your body.

Overview and Explanation:

The Belt Channel/Dai Mo is the meridian that circles horizontally around the body. It is the only meridian that moves on a horizontal level, and it wraps around all of the other channels, holding them together like a belt.

This practice may be used to clear your field, and make you feel good. There are different ways of doing this practice - you can slow down and do the rotations closer together and in more detail, or you can open them up as one big cocoon. It strengthens and clears your field around your body. It acts as a protective field, an envelope, and can function as an energy 'overcoat' to keep out undesirable energetic, psychic and emotional influences.

The human body is like a simple bar magnet, with a positive pole at one end and a negative pole at the other. Outside and around the body is a bio-electro-magnetic field, similar to the energetic field surrounding a bar magnet - most children are aware of this from the simple classroom experiment of sprinkling iron filings on paper which covers a magnet. The Chinese refer to this bio-electro-magnetic field as Wei Qi, but it is commonly known in the West as the 'Aura'. This extends roughly as wide as your arms can reach.

Your Wei Qi Field/Aura is an extension and reflection of your energy system. It is said to have seven distinct layers of increasing refinement and subtlety as it extends outward, each one corresponding to one of the seven energy centers along the

central Thrusting Channel/Chong Mo. These energy centers are known in the Daoist system as 'Cauldrons'. In the yoga system they are familiarly known as 'Chakras'. It is considered that the lowest cauldron relates to the first layer, closest to the body, while the highest cauldron relates to the outermost layer, the one furthest from the body.

This Wei Qi Field is like an antenna and connects you with the external energy outside of you - for instance, it resonates with the Earth's magnetic field. It is also affected by such natural events as the weather, the seasons, and the moon cycles, as well as the location you are in. Being in the Grand Canyon at midnight on a full moon is a different 'energy' than being in the center of London on Monday morning in the 'rush hour'. There is a very real reason and purpose for people wanting to 'be in nature' - the 'energy' is better.

It is most important for your health and well-being to keep your Wei Qi Field clear, clean and strong, because it reflects and affects your meridian energy, and can be beneficial or detrimental to all of your organs, functions and overall health. However, you do not need to be in nature to do this, you can do it just using your mind.

The following practice can help you check, clear and balance your whole Wei Qi Field, and also help repair any irregularities or disturbances in your whole energy system. Checking your Field can put you back into good order, and prevent imbalances before they become physical problems. You use your mind and awareness to 'scan' your Field, like a personal internal radar.

Preparation:

Minimal: The Ba Gua, The Microcosmic Orbit.

Optimal: Everything done so far.

THE PRACTICE:

There are three stages of development in the Belt Channel/Dai Mo practice:

- Around the core Thrusting Channel/Chong Mo inside you (see the next practice)
- Around the surface of your body
- Around the external Wei Qi Field that surrounds the whole body

Once you are proficient at working with your own Wei Qi Field you can extend outward into Heaven and Earth. Then you can draw the fresh clean energy of Heaven and Earth directly into you. However, to do this it is first necessary to learn the following practices.

Begin at the navel. Moving your Qi with your mind, activate the Ba Gua by spiralling out and back in again to turn it on. Condense your Qi into a pearl.

Using your mind and intention to direct and control your energy, start at the level of your navel. Your navel is 'home base' and the safest, most stable location, where you start and end this practice. So, to begin, first do the following at the navel.

Focus the Qi Pearl at your navel on the surface of your skin. Directing it with your mind, let it flow from the navel to the left side of the waist, then to the Gate of Life/Ming Men point on the center of the spine at the back opposite your navel, and on around to the right side of the waist, then back to end again at the navel. Repeat this for a total of 3 or 9 times.

To develop the ability to do this practice, first begin by circling three times each, at three levels - 1) around the central core Thrusting Channel, 2) around the surface of the body, 3) and around the outside Wei Qi Field.

Move the Qi Pearl from the surface of the navel inwards to the surface of the Chong Mo. At the central core of the Thrusting Channel/Chong Mo, rotate horizontally three times around to your left. However, it is important that you do not penetrate inside the Chong Mo itself, but see it as a 3 inch diameter tube and only circle around the outside of it. The reason for this is that inside the Chong Mo are the Cauldrons/Chakras, the centers of energy, which contain powerful, refined Qi, and which can be

difficult to control without advanced experience. So only circle around the outside.

Next, move outwards to the surface of your skin, and again rotate horizontally, three times around to your left.

Then, extend outwards, from the surface to the outermost edge of your field, about as far as your fingertips could reach, and once again rotate horizontally, three times around to your left.

Finally, join all the three layers - core, surface and field - together, and rotate all of them to the left at the same time, like a lighthouse beam or a radar scan.

To end, come back to your navel on the surface of your skin.

You can now continue on upwards, repeating this process at every level of the Microcosmic Orbit, tying together the front and back points at each level - solar plexus, heart, throat, brow and crown.

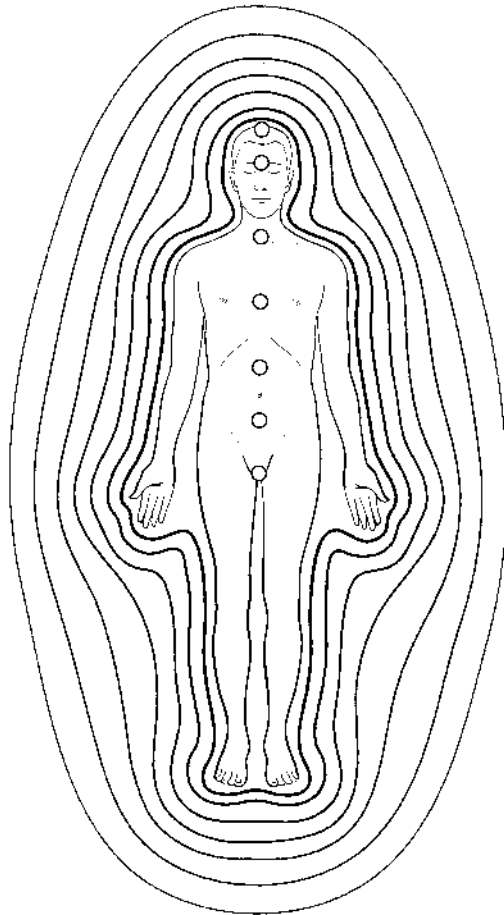
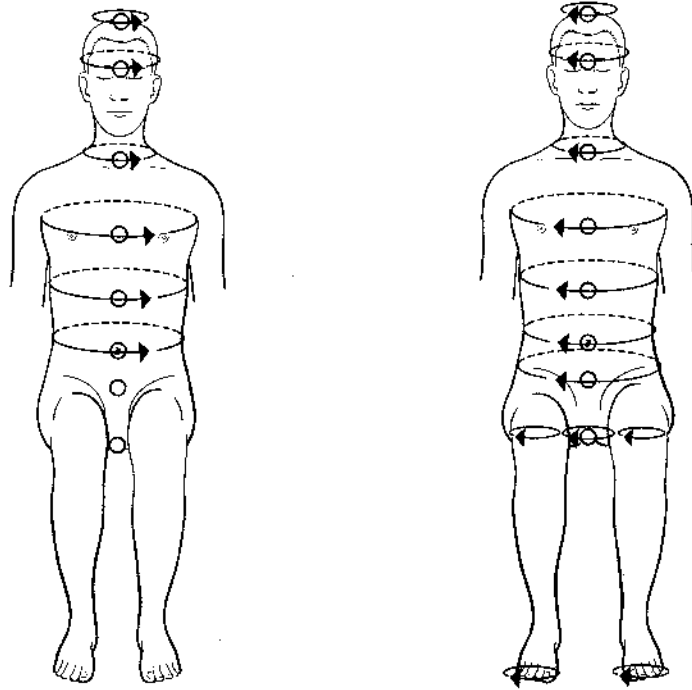
To perform this slowly rotate upwards and to the left in a spiral, and as you go up let your mind scan through horizontal cross-sections of the complete diameter of your whole field. Pay close attention to how you feel, and what you sense. Do this carefully and get feedback. Pay attention to what this feedback means. Use your intuition and your "sixth sense". If your energy is slow or stuck, empty or uneven, too heavy or too light... use your mind to gently but firmly put it right, then continue.

Continue on up to your crown, then hold your energy there for as long as you feel the need to. This point is 3 inches in diameter.

After reaching the crown reverse the direction, so that you are now rotating down and to the right, in a reverse spiral. Now slowly move it down your body.

Descend, scanning as you go, from the top down - brow, throat, heart, solar plexus, navel, sexual point, perineum, then down to the knees and end on the soles of your feet.

As you become more experienced and proficient, if you notice any irregularity in your field remain at that level and continue to rotate your energy until you notice a shift and it runs smoothly and evenly.



Finally, return back upwards. Rotate to the left at the soles of the feet, then continue on up, scanning to the left, through the knees, perineum and sexual point, to finish back at the navel.

To add another level to this practice once you have completed the first stage described above, coordinate it with your breathing.

- As you breathe in rotate up to the left.
- As you breathe out rotate down to your right.

Do this 3, 6, or 9 times. Once you have finished the spirals to the right at your feet, breathe in once more, and rotating to the left bring it up to finish at the navel.

To end, close down and seal your energy at your navel. Spiral out 9 or 36 times - men to the left/clockwise, women to the right/counter-clockwise. Then reverse and come back in to your center 6 or 24 times - men to the right/counter-clockwise, women to the left/clockwise.

Pay attention to how you now feel.
Remember it.
Add it to your energy memory library.

This completes the first stage of the two stages of the Belt Channel/Dai Mo practice, which is focused on rotating your Qi/Energy within your own personal Wei Qi Field.

The second stage involves extending outside of yourself into Heaven and Earth and then drawing this external Qi/Energy into yourself. (see Practice 11).

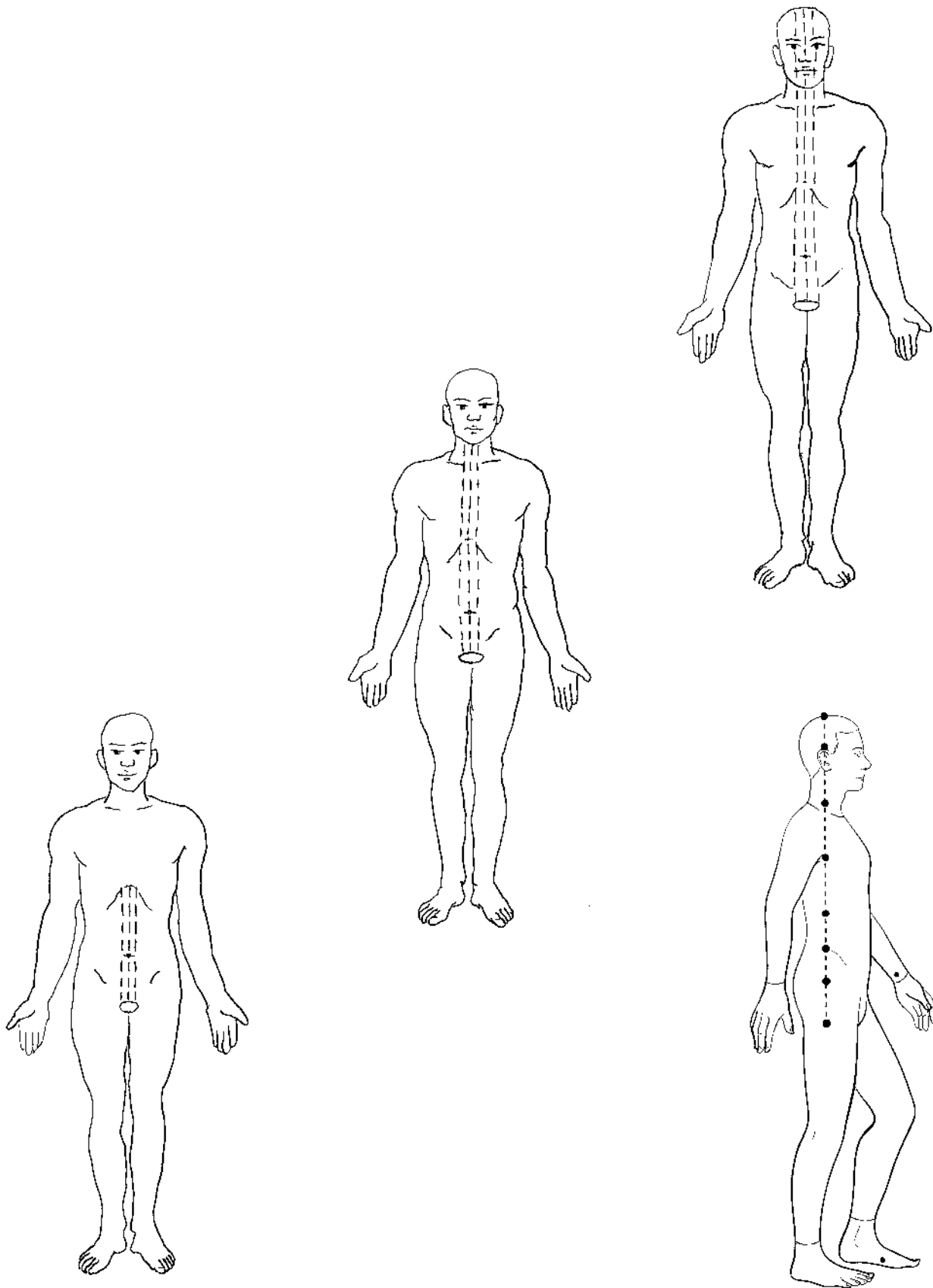
Begin slowly, learn it carefully, and you will be able to turn your Wei Qi Field/Aura 'On' whenever you wish, or need to, and to correct it so that it operates smoothly and evenly.

To Continue:

The Belt Channel can be a complete practice in itself, and used and applied as and when needed.

Or, you can proceed in the regular progression to the following practice of The Thrusting Channel, and everything after that.

However, you can also proceed directly from here to Drawing In Heaven and Earth, as that is a direct progression.



Practice 8.

THE THRUSTING CHANNEL / THE CHONG MO

The Purpose:

To open the central core channel that came into existence in the first division of the original single cell - from one into two.

To clear the central channel so that it is even, balanced and equalized.

To activate the primary channel that all others organize themselves around.

To open your personal yin-yang polarity, and cascade your Qi/Energy around you.

Overview and Explanation:

The Thrusting Channel/Chong Mo is one of the most important routes in Qigong practice. It is the basis of all higher level Inner Alchemy practices. It penetrates many of the vital organs, the glands, and the brain. It also integrates and balances the cauldrons/chakras, which is vital for good health.

As previously stated, the human body is like a simple bar magnet, with a positive pole at one end and a negative pole at the other. The Thrusting Channel/Chong Mo is the core of the body's bar magnet. It runs internally, vertically like a hollow tube, in front of the spine, from the crown point/Governor 20 to the perineum/Conception 1.

These two points, GV 20 (at the top of the head), and CV 1 (at the bottom of the torso), are two of the four most important points in the body. The others are CV 8 at the navel, and GV 4 in the center of the back opposite the navel. Together these four points define and describe the top and bottom and the front and back of a body. They are said to originate in the first division of the fertilized egg.

The top and bottom polarities of the Thrusting Channel/Chong Mo are opposite for men and women.

- Men are positive/yang at the perineum, and negative/yin at the crown

- Women are positive/yang at the crown and negative/yin at the perineum.

Along the Thrusting Channel/Chong Mo are seven major centers of energy which are known in Qigong as the 'cauldrons' (more familiarly referred to as the 'chakras' of the yoga system). Around and outside the body is a bio-electro-magnetic field, similar to the energetic field surrounding a bar magnet, which the Chinese refer to as Wei Qi Field, but it is more commonly known in the West as the 'Aura'.

The Chong Mo is, in fact, three separate and distinct routes. They are most readily accessible at the Perineum. At this point the Chong Mo is oval shaped and approximately 3 inches/7.5 cm left-to-right, and two inches/5 cm front-to-back. There is a left/Yin channel, a center/Dao channel and a right/Yang channel. These are equivalent to the Ida, Shushumna and Pingala in Yoga.

The detailed and more complex version of this practice involves moving the Qi up and down each of the left, middle and right channels separately. However, for the sake of simplicity and ease of learning and doing, these three channels are combined into one here. Do this practice lightly at first, and increase in strength and intensity as you gain proficiency.

The practice is in four stages:

Stage 1. Perineum to diaphragm

Stage 2. Perineum to neck

Stage 3. Perineum to crown

Stage 4. Out one end of the channel and around the body, to re-enter at the other end.

The first three stages correspond to the lower, middle and upper energy centers, known as The Three Tan Tien / The Three Elixir Fields - that house Jing, Qi and Shen, which are the three basic types of energy as described in Part I - An Introduction.

- The first stage corresponds to the lower energy center in the abdomen, which stores the Jing.
- The second stage corresponds to the middle energy center in the chest, which stores the Qi.
- The third stage corresponds to the upper energy center in the head, which stores the Shen.

Preparation:

Minimal: The Ba Gua, The Microcosmic Orbit, The Belt Channel.

Optimal: Everything so far.

THE PRACTICE:

If you are continuing from the previous practice of the Belt Channel/Dai Mo, then begin this practice by forming the pearl at your navel.

If you are beginning with this practice, start by creating a Ba Gua around the navel. Open it by spiraling out, then back in.

Then, using your mind, move the pearl from the navel to the perineum, as in the Microcosmic Orbit. Breathe in and out a few times. Feel the Qi presence there and let it spread out and fill the oval area in the perineum. Hold your Qi there with your mind.

A Special Note About Breathing.

Coordinate moving the Qi with your breathing. As you breathe-in draw the energy up and as you breathe-out send the energy down.

As you do these practices, move your Qi up and down to each area three times - coordinated with your breathing - very lightly at first. As your channel becomes clearer you can increase the number of repetitions to six, then nine and increase the intensity with which you practice, like you can close your hand very gently, or as strongly as you are able to using all of your strength and power - just because you decide to.

To aid in beginning to learn these practices it is helpful to reinforce the practice with hand and arm movements. Use the Lao Gong point in the center of your palms, which emits extra Qi, to focus, direct and lead your energy, your mind and your attention.

To do this, hold your hands 9-12 inches away from your body, and face your palms towards you, with the Lao Gong point in the center of your palms directed to your perineum, as if you were pointing two flashlights to overlap at this point.

As you breathe-in and draw up the Qi with your mind, also lead it with the Qi from the Lao Gong point in your palms by raising your hands in front of you, until you reach the specific level described below. Then as you exhale, send the Qi back down with your mind, and descend with your arms, hands and palms pointed back to the perineum. Repeat this each time you do the practice. In this way you are reinforcing the movement of your Qi with your own energy from your Lao Gong point.

Perform this through the following three stages. At the end of each stage take at least three breaths before continuing, to gather and stabilize your Qi at the perineum.

Stage 1. Perineum to the Diaphragm.

This is the Lower Tan Tien area. It involves all of the organs in the area, including the sexual organs and the adrenal glands.

As you draw up your Qi to your diaphragm with your mind, reinforce your focus with the Lao Gong points in your palms - then send your Qi back down again.

Stage 2. Perineum to Neck

This is the Middle Tan Tien. It includes the heart and the lungs and the thyroid and parathyroid glands.

As you draw up your Qi to your throat with your mind, reinforce your focus with your Lao Gong points in your palms - then send your Qi back down again.

Stage 3. Perineum to Crown

This is the Upper Tan Tien. It includes the brain and the pituitary and pineal glands.

As you draw up your Qi to your crown with your mind, reinforce your focus with your Lao Gong points in your palms - then send your Qi back down again.

Finally let your mind and Qi open and balance the whole Thrusting Channel, integrating it as one whole.

Pay attention to how this feels. Remember it.

When you become proficient in this practice you can do it with your mind alone, without using your hands and palms, but they may also be included any time because it helps the practice and feels good.

When you first do this practice repeat the entire sequence at least 3 times. Later increase to 6, then 9 times.

Stage 4. The final stage of the Thrusting Channel/Chong Mo practice involves sending the Qi out one end of the channel around your body in the Wei Field, then gathering it at the other end to return back into the channel inside you.

As previously stated, the direction of flow is different for men and women:

Men are positive/Yang at the perineum and negative/Yin at the crown.

Women are negative/Yin at the perineum and positive/Yang at the crown.

As before, reinforce this movement with your hands and palms, so that the Lao Gong point leads and follows the Qi.

Men:

Begin at the perineum. As you breathe-in draw the Qi up the central channel to your crown. As you breathe-out send it down your Chong Mo to emerge at the perineum into the Wei Field around your body. With your mind direct it outside of you then direct it to rise upwards, to enter again at the crown point as you breathe-in and gather it there. As you breathe-out send it back down the Chong Mo to the perineum. Hold and gather it there with your mind, and breathe-in and out. Repeat this sequence three times, or more.

To add hand movements...

Follow and lead the Qi with your palms and Lao Gong point, as described earlier. When you reach the perineum, as your hands and palms descend down the front, turn the palms so that they are facing away from you, then extend your arms out to the sides left and right, and with palms now facing upwards raise them on either side until they come up and over your head so that they are first facing towards each other above your head, and then bend your elbows and wrists so your palms are pointed to your Ba Hui point at your crown. Direct them to the Chong Mo as your return downwards to the perineum. Reinforce the practice with these complementary arm and hand movements.

To end, bring your Qi to the perineum, then raise it up the front Conception Channel/Ren Mo to your navel. Close down and seal your energy at your navel.

Women:

Begin at the perineum. As you breathe-in, draw the Qi up the central channel to the crown. As you breathe-out, send it up and out from your crown outside you, like a fountain, to cascade down around you in the Wei Field around your body. As you breathe-in again draw it in at your perineum. Gather it at your perineum and hold it there as your breathe-out. Repeat the sequence three times, or more.

To add hand movements...

Reinforce the practice with these complementary arm and hand movements. Follow and lead the Qi with your palms and Lao Gong point, as described earlier. When you reach the crown turn your palms to face upwards and push the Qi up and out. Then let your arms fan out naturally to either side with the palms now facing down, and as you breath out draw your arms down between your knees so that your palms face towards your perineum again.

To End.

To end, draw the Qi from the perineum up the front Conception Channel/Ren Mo and gather it at your navel in the Ba Gua.

Close and seal the Ba Gua.

Spiral out 9 or 36 times
- men to the left/clockwise
- women to the right/counter-clockwise

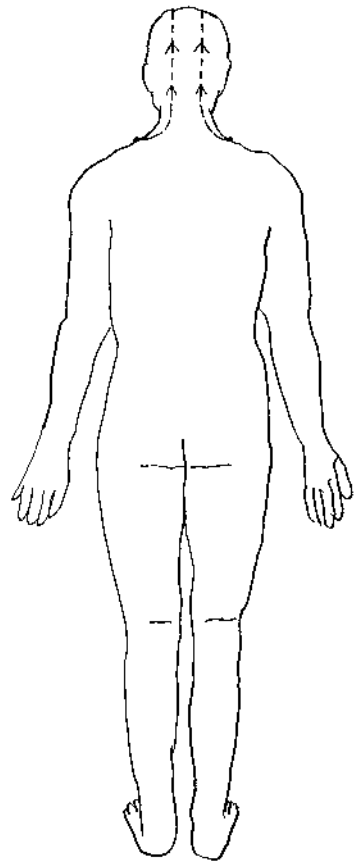
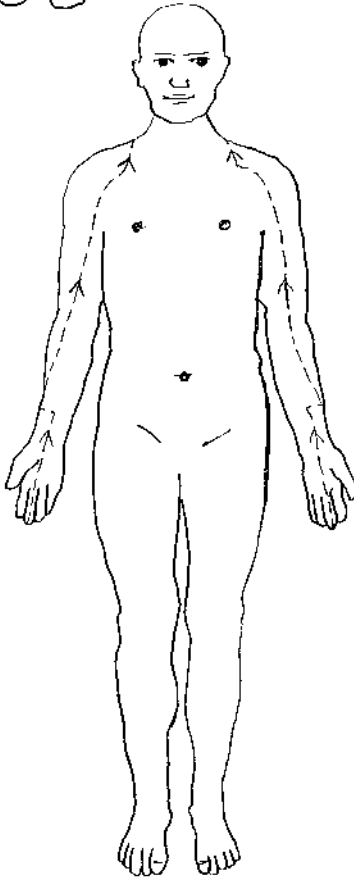
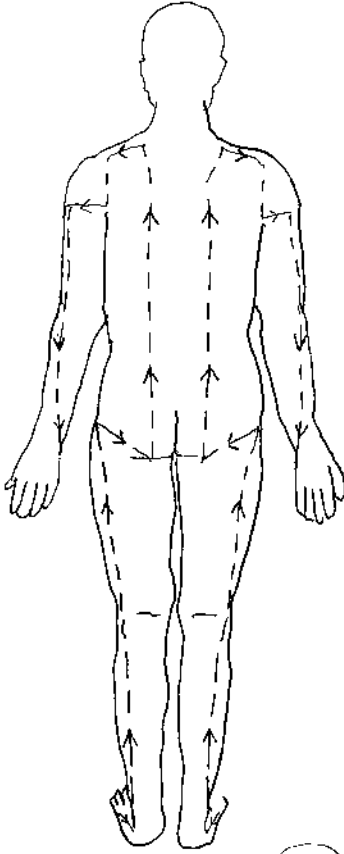
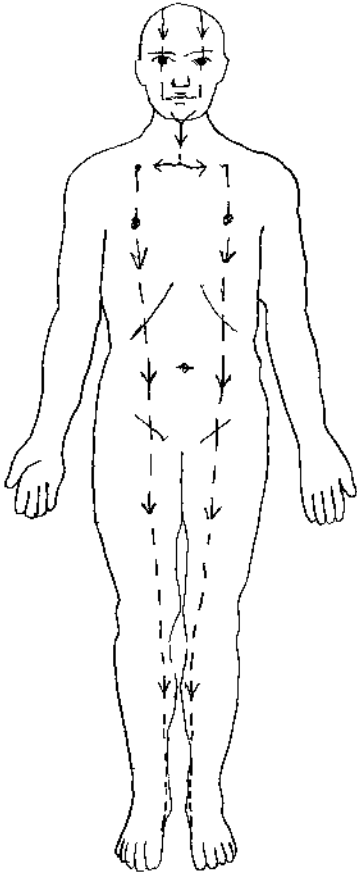
Then reverse and come back in to your center 6 or 24 times
- men to the right/counter-clockwise
- women to the left/clockwise

Your energy has now returned to your center, and is stable and secure.

End the practice. Continue with your everyday life, refreshed and strengthened.

To Continue:

To continue, you can proceed to the Bridge and Linking Vessel practice. To do this, draw the Qi to the perineum then up the center of the back along the Governor channel to the Crown/ Ba Hui point on top of the head.



Practice 9.

THE MACROCOSMIC ORBIT

THE GREATER HEAVEN MEDITATION

The Bridge & Linking Channels
Yin & Yang Qiao Mo and Yin & Yang Wei Mo

The Purpose:

To open and activate the channels that extend into the extremities of the arms and legs.

To integrate the four secondary extraordinary meridians, with the four primary extraordinary meridians.

To turn on the complete system so that it functions as one integrated whole.

To learn a fast and immediate practice that can be performed in two breaths.

Overview and Explanation:

The Macrocosmic Orbit is the complement to the Microcosmic Orbit, it is the larger version. While the Microcosmic Orbit circulates along the Governor and Conception/Du Mo and Ren Mo channels of the torso, the Macrocosmic Orbit extends into the arms and legs.

Doing this practice integrates the extremities of arms and legs into the whole system. It also brings in the important points on the hands and feet called the Master and Coupled Points, which are presented in the next section.

There are numerous versions of this practice, but all have in common the circulation into the extremities. The version presented here uses the channels known as the Bridge and Linking Channels which connect and regulate all of the 12 regular organ/officials channels.

There are four of these, in two pairs, known as:

Yang Qiao Mo

Yin Qiao Mo

Yang Wei Mo

Yin Wei Mo

'Qiao' means Bridge.

'Wei' means Linking.

'Mo' means Channel or Meridian.

In relation to the Eight Extraordinary Meridians it can be considered that there are four "Primary" Extra Meridians - which are the Governor/Du, Conception/Ren, Belt/Dai and Thrusting/Chong Channels that flow through the torso and head. These have already been described in the previous practices.

The additional four meridians of the Bridge and Linking Channels can be considered the "Secondary" back-up or support channels. They flow through the arms and legs, bringing these into the network of the energy system. They have no separate points of their own. They criss-cross and leap-frog over points on the 12 regular organ/officials channels.

There is little information available on these channels in the literature. The highly regarded book 'ACUPUNCTURE - A Comprehensive Text', a direct translation from the Chinese by Dan Bensky and John O'Connor of the textbook used by students in the Shanghai College of Traditional Medicine of Acupuncture, states "A single, comprehensive description of the pathways and symptomatology of the eight Miscellaneous (Extraordinary) channels cannot be found in any one of the traditional medical classics."

There are various opinions regarding their exact course and trajectory. Even to the majority of Acupuncturists and Qigong practitioners, they are somewhat of a mystery, and indeed the pathways described in Qigong are somewhat different than those described in Acupuncture textbooks.

However, common agreement exists from all sources regarding a special category of eight points on the Extraordinary meridians, which are known as the 'Master' and 'Coupled' points. These will be described in the next section.

In the following practice, the Bridge and Linking Channels are combined in one integrated flow.

The practice has a number of ways of being taught. Bear in mind that the instructions described here are the result of teaching a weekly class series of 1.5 hour classes. Given the limited time available in each class, the amount of material needed to be covered, the length of the whole program, and the complexity and unfamiliarity of the information to a wide range of students, these instructions were by necessity abbreviated and simplified.

If you lived in a Daoist Monastery, and practiced 16 hours a day, you would no doubt learn each and every point, and its function and spirit. Most ordinary people who are engaged in normal life, with jobs and families, do not have such opportunity or luxury.

Different Versions Of This Practice.

There are a number of versions of how to learn this. One version is very detailed and involves learning the exact location of each point, and slowly 'walking' from each point to the next, using the middle finger of the right hand and the middle finger of the left hand, to send Qi from one point to the next in order to open each section of the whole pathway. This takes considerable time and attention and, if you are not an Acupuncturist already familiar with all of the points, is best learned through personal instruction.

Another version is less concentrated and involves simply touching each of the points in sequence, to clear and open the whole channel. This is not as involved as the practice described above, but over time may achieve a similar result.

These points are listed for reference at the end of this section. It is not necessary to train as an Acupuncturist to learn these points, they can be learned from any of the standard Acupuncture books which are now widely available and accessible. This only requires time, concentration and focus.

The version taught here involves running the 'flow' of the channels, which is much faster and easier to learn and assimilate. This is based upon the theory that the Qi is running along these pathways already, and the practice taught simply

helps to increase and accentuate what is naturally taking place. And again, over time the whole pathway will open up.

Four Quarters - Two Stages.

The general flow of this practice follows the pathways shown in the accompanying diagrams and charts. It is in four sections or quarters:

- 1st quarter.
Head down the front of the body to the feet
- 2nd quarter.
Feet up the side of the legs and back, to the shoulders
- 3rd quarter.
Shoulders down the outside arms to the hands
- 4th quarter.
Hands up the inside arms and rear of the neck to the head.

The practice is in two stages:

- The first stage is done with the hands and fingers to lead and guide the mind.
- The second stage is done with the mind alone.

Your Fingertips As Guides.

Fingers are an important tool for tracing along the pathways and points of the body. By touching yourself you educate your mind and awareness about where places, points and pathways are located.

Although fingers vary in size from person to person they are usually in proportion to an individual's body size - generally small people have small fingers, large people have large fingers.

You can use your fingers in a variety of ways:

- When the middle three fingers are held next to each other they have a width between 1.5 - 2.5 inches from side to side (depending on the size of your hands and fingers).

- When turned sideways the tips form a line, one behind the other, which can 'draw' along a pathway on the surface of your body.
- The tip of one finger can rest on a single point, and give precise location and focus.
- If you bring all five tips of your fingers and thumb together you form a 'circle' of fingertips which is about 1 inch wide. This circle can be held over a particular point or area, to focus Qi there.
- If you open up these fingertips, spread them apart, you can expand this circle to 4-6 inches wide, to cover a larger area of focus.
- The position and angle of your hand will determine the amount and area of contact that is possible. The hands and arms only move in certain ways and angles, and these angles and positions determine what contact between your fingers and body is possible. Experiment for yourself, and follow what comes easily and naturally. Do not over-stretch or strain your fingers, hands or wrists.

By touching and tracing with your fingertips in these ways, you are educating your mind and awareness about your body and energy. Your mind 'reads' and learns where the various pathways are, and remembers them.

Preparation:

Minimal: Smile at Yourself, The Ba Gua, The Microcosmic Orbit.

Optimal: Everything so far.

THE PRACTICE:

To begin it is easiest to start on one side of the body only. Later, as this practice becomes familiar, both sides can be performed at the same time.

1st Quarter.

Head down the front of the body to the feet

With the three middle fingers of one hand, using your left or right depending on your natural preference, touch the Bai Hui point on your crown. Then move it out to the side 1-2 inches, so that you are touching the Gall Bladder line.

Slowly draw your fingers forward, following with your mind, so that they come over your forehead, over your eyes, and down the middle of your cheek to the edge of your jaw.

Then draw your fingers under the edge of your chin to the midpoint.

Now draw down the center of your throat, over your Adam's Apple, to the notch at the base.

Move out to the side along the top of your collar bone/clavicle until you feel a prominent 'bump' at the side (However, some people do not have this bump because of their particular anatomy). This point is directly above the nipple on a man.

Then proceed vertically down over the top of your chest, over your breast and nipple, if you are a woman coming back at the base of your breast to the same distance from the center line, and continue on down to the bottom edge of your rib cage.

Now slowly continue straight down in a vertical line until you meet the crease of your groin.

From here trace down the inside of your thigh, down to the inside of the knee. Continue on over your knee down the inside of your lower leg to the point directly below your inner ankle bone.

Continue along the inside edge of the foot to the big toe.

You have now completed the first quarter of this practice, tracing from your head to your foot.

2nd Quarter.

From the feet up the outside of the legs, to the back and shoulders.

Slide your fingers under the bottom of your foot so that the tip of the middle finger is touching the Bubbling Spring/Yong Quan point in the center of your foot, just behind the base of your toes. Keeping the tip of your middle finger in contact with the Bubbling Spring, turn your hand in a half-circle, so that the back of your hand is facing outwards to the side.

With the tips of your fingers roll up and over the edge of the little toe on the outside edge of your foot, so that they are now touching the top surface of your foot between the fourth and fifth toe.

Draw your fingers backwards towards your heel, to stop below your outside ankle bone.

Slowly draw up the outside edge of your leg, along the lower leg, past the knee, right up to outside of the hip joint.

From here move inwards under the cheek of your buttocks, to the mid-point in the center of the back of your thigh.

Then continue vertically upwards along this line, over the back of your pelvis, reaching as far up your back as your arm will go. Your arm can only reach so high up your back. To continue up your back and make the connection along the path where your hands cannot reach, you have to use your mind to direct and connect your Qi.

You also now have to use the other arm and hand.

With the opposite arm and hand reach over your shoulder so that the center of your palm is resting on the top of your shoulder and the fingers extend down your back so that the tip of your middle finger touches the top inner edge of your shoulder blade. Draw your middle finger up another inch or two so that it is contacting the back of the shoulder, but not the top edge.

You have now drawn your energy from your foot to your shoulder. This completes the second quarter of the practice.

3rd Quarter.

Shoulders down the outside arms to the hands.

The third quarter of this practice is shorter, and involves moving from the shoulder down the outside arm to the fingers.

From the point on the back of the shoulder slide your fingertips sideways so that they touch the point at the top of the crease where the arm meets the torso.

Keeping your fingers at this point slide the palm of your hand forward over the corner of your shoulder so that it is now covering the outside edge of your arm.

With the palm of your 'passive' hand facing toward your body, trace your 'active' hand down the outside edge of your 'passive' arm, to the outside edge of your elbow.

Then draw your fingers from the elbow, down the outside surface of your arm to stop in the middle above your wrist, between the two bones.

From the wrist, slide your fingertips over the back of your hand to the outside edge of the little finger.

Continue along the edge of the little finger to its tip, and around to the tip of the middle finger, so that you end with the tip of the middle finger of the 'active' hand touching the tip of the middle finger of the 'passive' hand.

You have now completed the third section of this practice, from the shoulder to the tip of the fingers.

4th Quarter.

Up the inside arms, to the back of the neck, and finally return to the head.

The fourth, and final, quarter involves moving from the hands to the top of the head, back to the beginning to complete the whole practice.

Turn the 'passive' hand so the palm is facing upwards, finger tips still touching.

Now draw the tip of the middle finger of your 'active' hand along the inside of the middle finger of your 'passive' hand, until it comes to the center of your palm.

Then continue along your hand to the center of the wrist.

Continue up the center of your inside arm to the point three finger widths above your wrist.

Then slide outwards to the thumb side of the arm, again three finger width above the wrist.

Draw your fingers upward, to come to the middle of the inside crease of the elbow.

Then continue up the center line of the upper arm to the 'hollow' just under the collar bone/clavicle, where the shoulder meets the torso.

From here continue up to the center of the top ridge of the shoulder.

Having used your 'opposite' hand to run down and back up the 'original' hand, you can now revert back to the original hand to touch the last two points and end this section.

From the top of the shoulder trace up the side of your neck to end in the 'hollow' at the base of your skull.

Finally, trace up and over the back of the head, to end at the beginning point, off to the side of the crown point.

The Whole Circuit

Repeat the previous four quarters slowly three times, tracing with your fingers and following with your mind/awareness, so that you educate your mind about these pathways.

Repeat it on the opposite side.

Once you are familiar with each side separately you can do both together from head to feet.

From your feet continue up your legs to your pelvis, then as far up your back as you can reach. There is only so far up the back your hands can go. You have to fill in the unreachable space, along the length of your shoulder blade to the back of your shoulder, with your mind alone.

From this area each arm has to be traced separately and independently by the opposite arm, down to the fingers and up to the top of the shoulders. Then both arms can be used together again, so that you end up ready to repeat the practice.

When done slowly, with intentful purpose and focus, this practice becomes like a slow motion dance, and self-energy massage.

When you have done this on both sides you will have completed the circuit of the Bridge and Linking Channels, the sequence known as The Macrocosmic Orbit.

Once you are thoroughly familiar and comfortable with this practice, then do it with your Mind alone. Send your Qi down when you breathe-out, and up when you breathe-in. The whole practice can be completed in two cycles of breathing. Once these points and pathways are opened correctly it is possible to complete the whole circulation in two breaths.

From head to feet when you breathe-out.

From feet to shoulders when you breathe-in.

From shoulders to fingers breathing out.

From fingers to top of your head when breathing in.

Eventually the whole practice becomes as easy and natural as breathing. This can be repeated for three or more circulations.

A further variation of practice is to observe the complete circuit simultaneously as it flows as one complete system.

To do this visualize the whole series of pathways at the same time. You can imagine that you are looking at yourself from a distance and from all directions, and seeing the complete circuit all at once.

To end, bring the Qi to the beginning points on the crown, draw it from each side to the Bai Hui point in the center, connect the tongue to the roof of the mouth, then bring it down the Microcosmic Orbit, down the Conception Channel on the mid-line of the torso, back to the navel - and seal it with the Ba Gua.

To Continue:

The Macrocosmic Orbit is complete in itself, and may be practiced as such.

It is also paired with, and complementary to, The Microcosmic Orbit and they can be practiced together.

However, it is a pre-requisite for learning the next practice of The Master and Coupled Points.

The following sequence of points is more advanced, for people who already know them, such as Acupuncturists, or those who want to learn the specific points from charts or books.

An excellent recommended reference book is 'Traditional Chinese Acupuncture : Volume 1, Meridians and Points' by J.R.Worsley. ISBN: 0-906540-03-8.

The Bridge & Linking Channels – Points

The abbreviations of the channels are as follows:

GB = Gall Bladder
ST = Stomach
CV = Conception
LV = Liver
SP = Spleen
KI = Kidneys
BL = Bladder
TH = Triple Heater
SI = Small Intestines
LI = Large Intestine
PC = Pericardium
LU = Lungs

Note: The Heart and Governor Channels are not included in this practice.

Down the front of the body - head to feet

GB 17, GB 16, GB 15, GB 14, ST 2, ST 4,
CV 23, CV 22, ST 12, ST 16, ST 17, LV 14,
SP 16, SP 15, SP 13, SP 10, SP 9,
KI 6 (Master point of Yin Qiao Mo), SP 4 (Master point of Chong Mo), KI 1...

Up the back of body - feet to shoulders

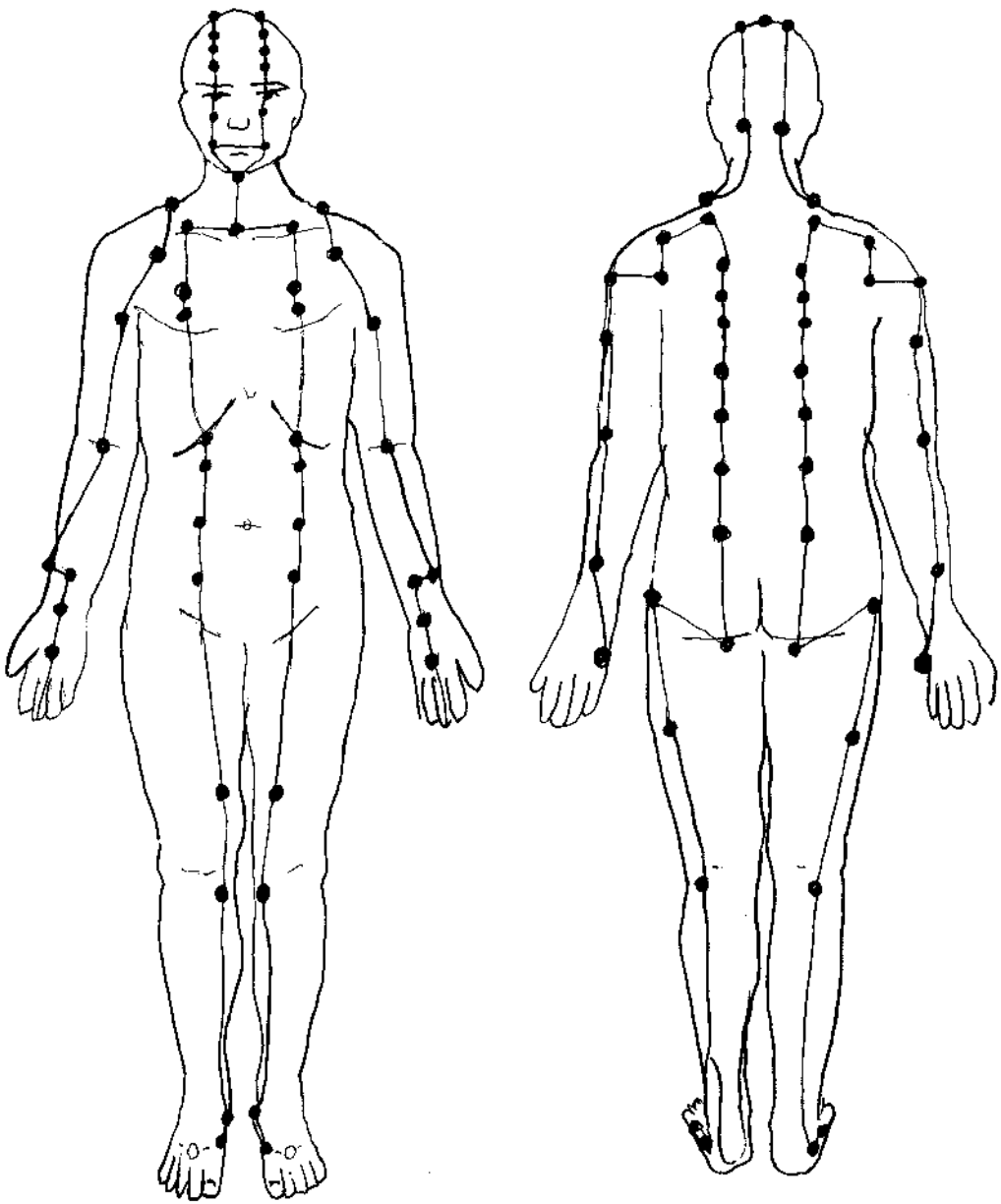
GB 41 (Master point of Dai Mo), BL 62 (Master Point of Yang Qiao Mo), GB 34, GB 31, GB 29, BL 50,
BL 48, BL 47, BL 44, BL 42, BL 39, BL 38, BL 37,
TH 15, SI 10, SI 9...

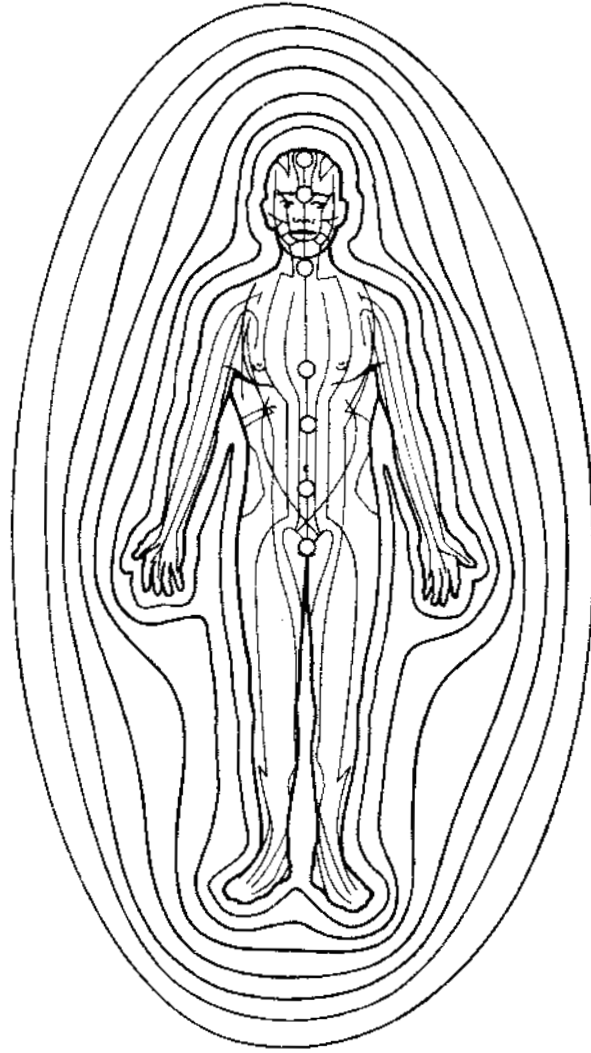
Down the arms to the hands

LI 14, LI 11, TH 5 (Master point of Yang Wei Mo),
SI 3 (Master point of Du Mo)...

From the hands up inside arms to shoulder, neck and crown

PC 8, PC 7, PC 6 (Master point of Yin Wei Mo),
LU 7 (Master Point of Ren Mo), PC 3, PC 2, LU 1,
GB 21, GB 20, GB 17. Back to the beginning.





Du Mo	SI 3	Back Ravine
Yang Qiao Mo	BL 62	Extended Meridian
Ren Mo	LU 7	Narrow Defile
Yin Qiao Mo	KI 6	Illuminated Sea
Dai Mo	GB 41	Foot Above Tears
Yang Wei Mo	TH 5	Outer Frontier Gate
Chong Mo	SP 4	Prince's Grandson
Yin Wei Mo	PC 6	Inner Frontier Gate

Practice 10.

THE MASTER AND COUPLED POINTS

The Purpose:

To learn the four sets of Master and Couple Points.

To activate these by simple sequences of touching them.

To turn the whole Eight Extraordinary Meridians on, in a quick and immediate way.

To gain instant access to your Qi/Energy.

Overview and Explanation:

The following is an abbreviated, but advanced, form of the Eight Extraordinary Meridian practice, using a group of points called the Master and Coupled points.

This practice is the result of personal exploration and experience by the author in teaching a wide range of students. It involves locating and touching these points in a specific sequence, like opening a combination lock. Because of their special function they activate the Eight Extraordinary Meridians in a fast and immediate way.

This simple practice activates all your Eight Extraordinary Meridians. They are the foundation and infrastructure of your whole energy system.

- You can do this at any time – to revitalize and refresh yourself.
- Once learned the routine can be done in 5 minutes for an instant recharge.
- You can eventually do this with your mind alone.
- With enough practice, your energy begins to do this automatically and you begin to operate in your everyday life at a higher energy level.

Each of the Eight Extraordinary Meridians has a Master point and a Coupled point. While there is common agreement from all sources regarding the location of these points, there is little explanation or understanding of their pathways of action. These Master and Coupled Points are all standard points on the 12 regular organ/officials meridians. The names and numbers of these points are outlined in the following charts, diagrams and illustrations, which give their general location.

When doing this practice use the middle finger of either hand, whichever is convenient or preferred, and focus your mind and attention to send your Qi through your finger tip into the point to turn it on. Keep your mind clear of extraneous thoughts, and just pay attention to how your energy responds and feels. This practice activates the deepest core of your energy infrastructure. Note your whole energy state afterwards. Remember it. It is the very life inside you.

The Master and Coupled points combine one of the four 'Primary' Extra Meridians with one of the four 'Secondary' Extra Meridians as follows.

- Governor & Yang Qiao Mo
- Conception & Yin Qiao Mo
- Belt & Yang Wei Mo
- Thrusting & Yin Wei Mo

In each pair, the Master Point of one is the Coupled Point of the other, and vice versa. One of these points is on the arm, and the other is on the leg.

The Master & Coupled points are:

Governor	- Small Intestine 3	Yang Qiao	- Bladder 62
Conception	- Lung 7	Yin Qiao	- Kidney 6
Belt	- Gall Bladder 41	Yang Wei	- Tri Heater 5
Thrusting	- Spleen 4	Yin Wei	- Pericardium 6

Another way of understanding this is in the following layout:

<u>8 Ex M</u>	<u>Master Pt</u>	<u>Coupled Pt</u>
Governor/Du Mo Yang Qiao	SI 3 BL 62	BL 62 SI 3
<hr/>		
Conception/Ren Mo Yin Qiao	LU 7 KI 6	KI 6 LU 7
<hr/>		
Belt/Dai Mo Yang Wei	GB 41 TH 5	TH 5 GB 41
<hr/>		
Thrusting/Chong Mo Yin Wei	SP 4 PC 6	PC 6 SP 4
<hr/>		

Preparation:

Minimal: The Ba Gua, The Microcosmic Orbit, The Belt Channel, The Thrusting Channel, The Macrocosmic Orbit.

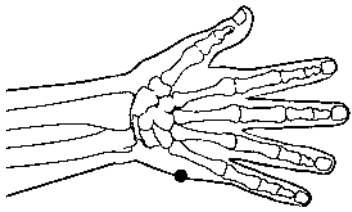
Optimal: Everything so far.

THE PRACTICE:

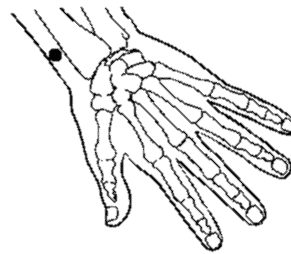
- Remove any watch or bracelets, shoes and socks.
- Take a sitting position, on the edge of a chair. Concentrate on your breathing and clear your mind, focusing on your Qi.

Using The Master And Coupled Points

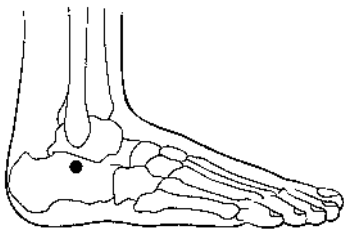
The Master and Coupled Points can be used in a number of ways, but most effectively after learning to open and activate the whole Eight Extraordinary Meridians system as previously described in this program.



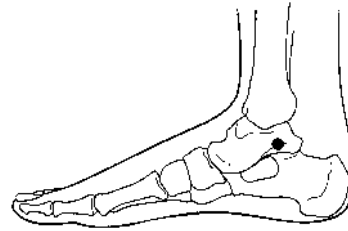
Small Intestine 3



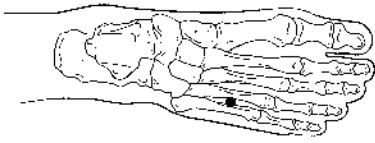
Lung 7



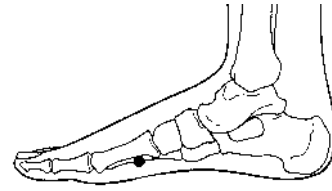
Bladder 62



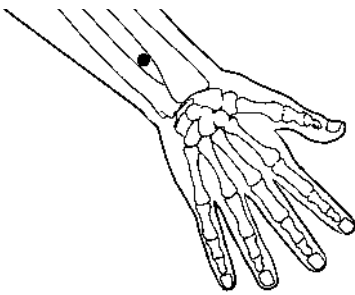
Kidney 6



Gall Bladder 41



Spleen 4



Triple Heater 5



Pericardium 6

There are 16 points, 8 on each side of the body, as follows:

The method for opening these Master & Coupled points is easiest understood if they are given numbers, as in the following list. For clarity, and ease of learning, they are divided into four sets of four. In each of the following sets the first two are on the left, and the second two are on the right.

- | | |
|-----------------------|------------|
| 1. Small Intestine 3. | Left hand |
| 2. Bladder 62. | Left foot |
| 3. Small Intestine 3. | Right hand |
| 4. Bladder 62. | Right foot |
| 5. Lung 7. | Left hand |
| 6. Kidney 6. | Left foot |
| 7. Lung 7. | Right hand |
| 8. Kidney 6. | Right foot |
| 9. Gall Bladder 41. | Left foot |
| 10. Triple Heater 5. | Left hand |
| 11. Gall Bladder 41. | Right foot |
| 12. Triple Heater 5. | Right hand |
| 13. Spleen 4. | Left foot |
| 14. Pericardium 6. | Left hand |
| 15. Spleen 4. | Right foot |
| 16. Pericardium 6. | Right hand |

Go through these, guided by the diagrams and illustrations, until you are familiar with the point locations. This may seem a little daunting at first, but with a small amount of practice will become as familiar as finding your fingers and toes.

As you go through these sequences it is most effective if these points are touched first with your finger, and 'activated' - press slightly and rotate in a clockwise direction - so that your mind identifies their location and correct position.

Then do the sequence with your mind alone, and 'hold' the points with just your mind.

After each practice place your hands on your thighs. Close your eyes. Put your attention into all of these sixteen points at the same time. Hold your focus. Pay attention to how your energy feels and what it does. Feel it. Experience it. Remember it.

There three major sequences that can be used.

Sequence 1

Left 1. 2.

Right 3. 4.

Left 5. 6.

Right 7. 8.

Left 9. 10.

Right 11. 12.

Left 13. 14.

Right 15. 16.

Sequence 2

Left 1. 2. 6. 5.

Right 3. 4. 8. 7.

Left 9. 10. 14. 13

Right 11. 12. 16. 15.

Sequence 3

Left 1. 2. 6. 5. 9. 10. 14. 13.

Right 3. 4. 8. 7. 11. 12. 16. 15.

Other combinations may occur to you, in which case try them and use your own judgement as to the effect and benefit. Pay attention to yourself.

What is most important after you have completed the practice is to be sure to bring your Qi back to your Navel/Umbilicus, and seal it. Do this by placing the palm of one hand/Lao Gong point over your navel, and the other on top of that. Right first for women. Left first for men.

Then close and seal your Qi by spiralling out 9 or 36 times, and back in 6 or 24 times.

* Woman spiral out and downwards to the right/counter-clockwise, and reverse back in to the left/clockwise.

* Men spiral out and down to the left/clockwise, and reverse back in to the right/counter-clockwise.

Once you have practiced this a few times it will become very familiar and easy, and you will be able to open your whole system with just your mind alone.

The ability to use the Master and Coupled points provides a way to open and activate your system with your mind alone - because 'The Mind Leads The Qi'.

And while it is not as effective as first activating your whole system sequentially, which can take one hour at a relaxed pace, this can be done in a matter of minutes if need be.

So, you can open your Eight Extraordinary Meridians very quickly if you need or want to. For example, if you are about to go into a meeting, have an interview, give a lecture, start work, finish work, wind down, rest, start up... whatever activity you may engage in, this practice is useful.

This can help make you more resistant to stress.

The comparison is with turning up the dimmer of a light switch, or the volume control on a sound system, so your Qi becomes brighter and stronger.

An analogy is with one of the old incandescent light bulbs compared to one of the new 'Long Life Energy Saving' bulbs, known as Compact Fluorescent Bulbs (CFLs), which use less energy and last longer. Qigong makes us more energy-efficient human beings.

Qigong holds many possibilities and promises, but will most importantly increase the 'Life' in you - your energy.

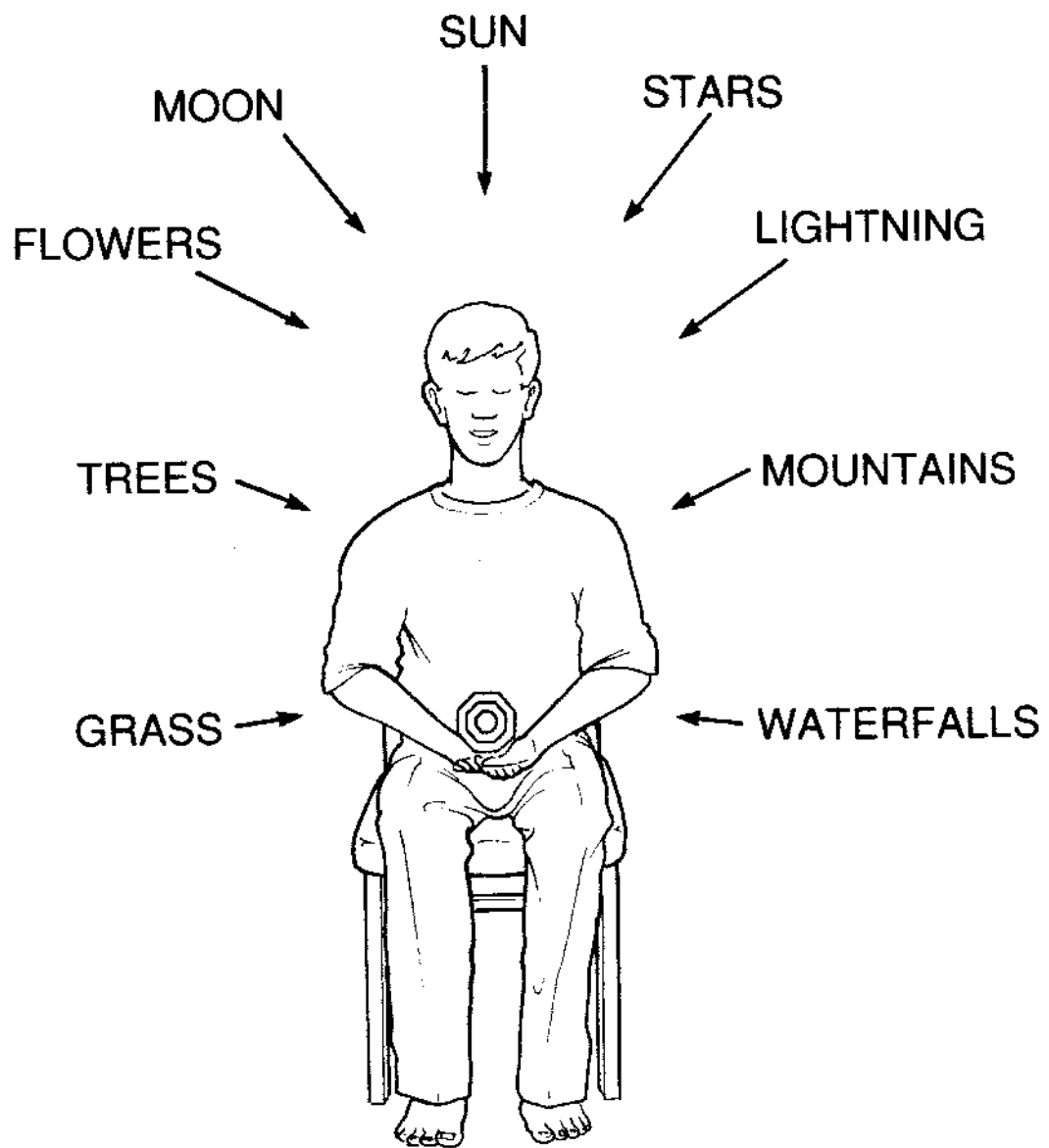
And it is all available free, inside you, right now. All you have to do is practice.

So, Practice! Practice! Practice!

To Continue:

The Master and Coupled Points are the summary and end point of this program of Eight Extraordinary Meridians Qigong, and can only really be effective once all of the preceding practices have been learned.

However, they are complete in themselves, and may be practiced as such - as and when needed or desired.



Practice 11.

DRAWING IN HEAVEN AND EARTH

The Purpose:

To activate your Wei Qi Field around your body so that you can draw external energy in to you.

To re-charge yourself.

To borrow the energy of Heaven and Earth when you need to.

To plug yourself in to the Universe.

Overview and Explanation:

In the normal sense of Chinese Medicine and Acupuncture the usual meaning of 'Drawing Heaven and Earth into you' refers to breathing and eating. This is known as Post-Natal Qi/After Birth Qi. Before birth all of a baby's Qi comes from the mother, through the umbilical cord attached at the navel. This is known as Pre-Natal Qi. Once the baby is born, and the umbilical cord is cut, the baby's energy has to come from the outside, through breathing and eating.

Breathing is the Energy of Heaven. It goes to the lungs.
Eating is the energy of Earth. It ends in the spleen.

The Qi/Energy in the lungs and the spleen interact, like an old-time carburetor in a 'car', before fuel-injection technology, so that there is the right 'mix', the correct combination of oxygen and fuel. This is what the car runs on. Likewise, breathing and eating provide the fuel for our bodies to run on.

However, there is another way that Heaven and Earth can be drawn into you, and that is to draw them in directly - through the Governor 20/Bai Hui point at the crown on the top of your head, and through the Bubbling Spring/Yong Quan point on the soles of your feet. It could be said that this practice by-passes photosynthesis - you draw the Qi/Energy from the sun directly in to you without needing to first go through plants and animals. It can save a fortune on food!

One of the primary principles of the Chinese world-view is that of "Heaven-Earth-Human". This statement may seem self-evident, but its simplicity conveys a profound truth.

'Heaven-Earth-Human' refers to the basic separation of what is above and what is below, with ourselves in the middle. It also refers to the three lines of the trigrams, the 'Gua', of the I Ching - The Book of Changes - where the Yang line is above and the Yin line is below, and the middle line is between.

HEAVEN means everything above us - sunlight, sky, clouds, moon, planets, sun, stars, galaxies, universe. Heaven is the primary Yang. It may also be called 'Heaven Yang Qi'.

EARTH means everything on this planet, and the earth itself - the ground beneath your feet, the area you are in, plants, trees, other creatures, mountains, continents, oceans, and down through the mantle of the planet to the core at the actual center, the center of our gravity. Earth is the basic Yin. This may also be called 'Earth Yin Qi'.

As Human Beings we stand between Heaven and Earth, between Yang and Yin.

Preparation:

Minimal: The Ba Gua, The Belt Channel.

Optimal: Everything so far.

THE PRACTICE:

This practice involves extending the Belt Channel/Dai Mo up into Heaven and down into Earth, and then reversing it to draw the essence and energy of Heaven and Earth into you.

Ascend up into Heaven.

To do this practice first open your whole personal Wei Qi Field, as described earlier in the Belt/Dai Mo sequence (practice #7).

Then, draw your Qi up the Dai Mo, as described previously, to the Crown Point/Bai Hui. At this stage it is condensed to a 3 inch diameter circle.

Using your mind to control your energy, extend it 3-12 inches above your head (whatever feels the right distance to you). Rotate to the left 3-9 times. This point is where the external Qi/Energy aligns with your own unique personal energy frequency.

Then extend it above your head to the very edge of your personal field (whatever feels the right distance to you). Rotate to the left 3-6 times. This point is the 'transformer' that adjusts your own unique personal energy frequency to the universal field outside of yourself. It extends outside of your own personal energy field, to join with the 'external' energy of the universe.

Directing your energy with your mind, spiral out 9 times, in ever increasing diameters, from the edge of your own personal field into the furthest most reaches of the heavens above you. For you this may be to the edge of the atmosphere around our planet, or it may be to the outer edge of the universe, which according to the the most recent observations and theories of the science of astrophysics is an opaque plasma-field bubble. Extend out to whatever feels comfortable to you.

Rest in this space and place. Hold your mind and attention there. Experience this expanded sense of your relationship to the universe, and your place in it.

Breathe deeply in and out.

Then, rotating the direction of the spirals to the right, reverse this same scale and proportion over 9 spirals, and as you breathe in return back to the point above the outer-most edge of your personal field.

At this point circle 3-9 times. This acts like a 'transformer' and adjusts the universal energy to your own personal Qi/Energy frequency and vibration.

Then, continuing to the right, drop down to the point 3 to 12 inches above your head. This adjusts it to your personal energy even more.

Then, descend down to your Crown/Bai Hui point.

From here continue down, spiralling to your right, through each level of the microcosmic orbit - brow, throat, chest, solar plexus, navel, sexual point, perineum, knees, to the soles of your feet.

Descend Down Into Earth.

Focus your Qi at the Bubbling Spring/Yong Quan point on the soles of your feet. At this stage it is condensed to a 3 inch diameter circle.

Then, using your mind to control your energy, extend it 3 to 12 inches below your feet (whatever feels the right distance to you). Rotate to the right 3-9 times. This point is where the external Qi/Energy aligns with your own unique personal energy frequency.

Then extend it below your feet to the very edge of your personal field (whatever feels the right distance to you). Rotate to the right 3-9 times. This point is the 'transformer' that adjusts your own unique personal energy frequency to the Earth energy outside of yourself. It extends outside of your own personal energy field, to join with the 'external' energy of the Earth.

Directing your energy with your mind, spiral out 9 times to the right, in ever increasing diameters, from the edge of your own personal field down into the Earth. This may progress from the immediate environment of the room or open space you are in, to the building, block, city, county, state, country, continent, hemisphere while at the same time descending directly down to the center of the planet. Geologists believe there is a molten iron core at this center.

Rest in this spaceplace - the center of gravity. Hold your mind and attention there. Experience this expanded sense of your relationship to Planet Earth, and your place on it.

Breathe deeply in and out. Rest.

Then, rotating the direction of the spirals to the left, reverse this same scale and proportion over 9 spirals, and, as you breathe in, slowly return back to the point below you, at the outer-most edge of your personal field.

At this point circle 3-9 times. This acts like a 'transformer' and adjusts the Earth energy to your own personal Qi/Energy frequency and vibration.

Continuing to the left, draw up to the point 3 to 12 inches below you. This adjusts it even more.

Then, draw it up to the Bubbling Spring/Yong Quan point on the soles of your feet.

From here continue upwards, spiraling to your left, through each level of the Microcosmic Orbit - knees, perineum, sexual point - back to your Navel.

Close And Seal At Your Navel

To end at this stage, close and seal your energy at your navel by spiraling out 9 or 36 times, and back-in 6 or 24 times, as previously described with the Ba Gua practice. Men out to the left/clockwise and back in to the right. Women out to the right/counter-clockwise, and back in to the left.

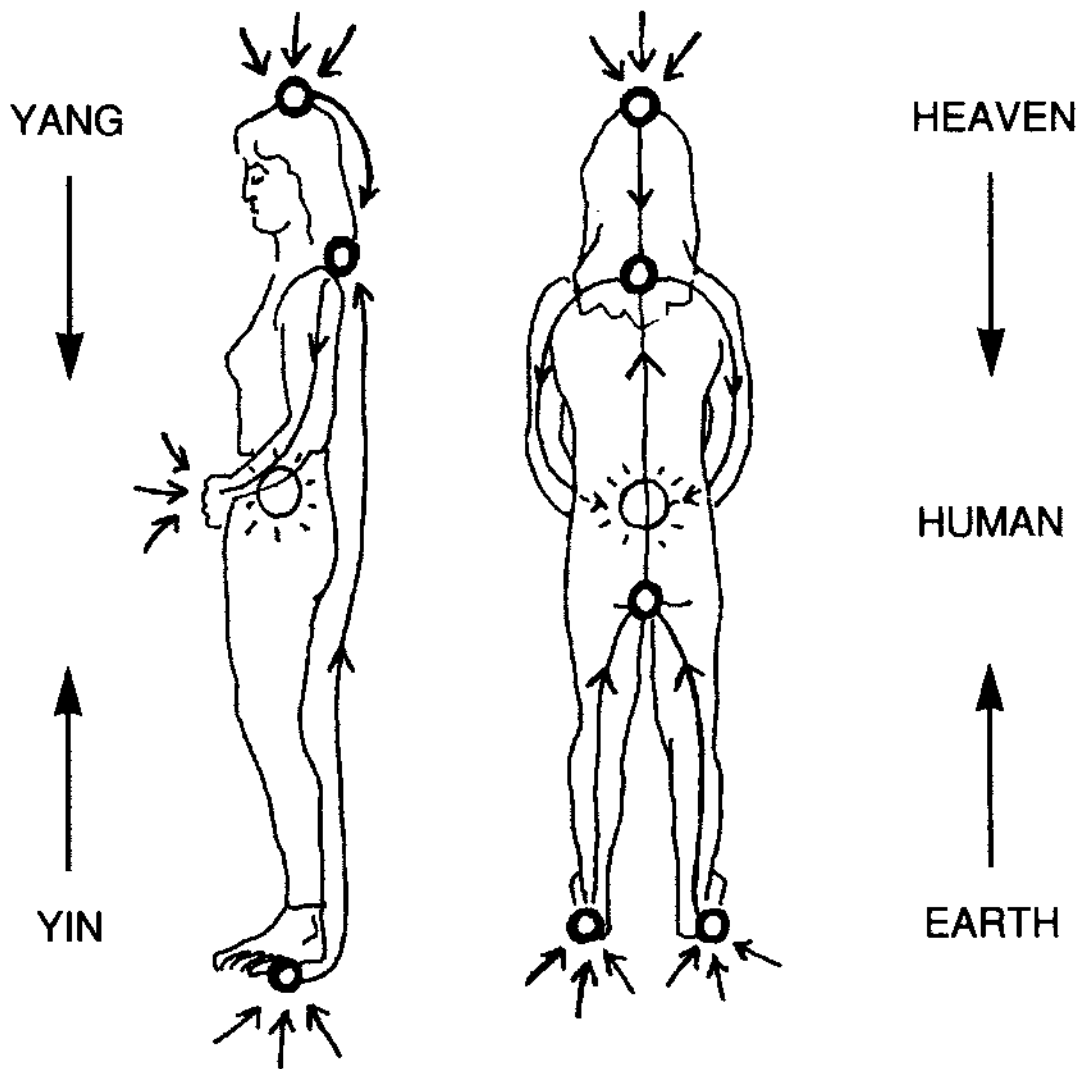
Pay attention to how you feel. Remember it. Add it to your energy memory library.

Once you have learned and become proficient in this practice of drawing the external energy of Heaven and Earth in to you, there are various ways of doing it. Try the following.

Stand, sit or lie in a relaxed and receptive posture. Close your eyes or just keep them partly closed. Focus inside yourself.

- Place your hands over your lower Tan Tien - left first for men, right first for women.
- Put your mind into your navel, and open it.
- Put your mind into your crown, and open it.
- Put your mind into the two points on the soles of your feet, the Bubbling Spring, and open them.

- Slowly breathe in, and as you do so draw the energy of Heaven - sunlight, sky, the moon, planets, stars, cosmos - to the crown point on the very top of your head. Collect your energy at this point. When you breathe out, hold this energy, do not let it go.
- As you breathe in, draw the energy of Earth - the ground, plants, water, metal, minerals - to the point on the soles of your feet. Collect the energy there. When you breathe out, hold this energy, do not let go of it.
- As you breathe in, draw the energy of Heaven from your crown down the center line of the back of your head to the point where your neck and shoulders meet. This is just below the largest bone that sticks out when you bend your head forward. This point is known as The Great Hammer/Da Zhui.
- As you breathe in, draw the energy of Earth from the soles of your feet up the back of your legs to the back of your pelvis, then up the center line of your back to this same Great Hammer/Da Zhui point where your neck and shoulders meet.
- Gather and combine the energies of Heaven and Earth at this point. Pay attention to how this feels. Hold your attention and energy there. Slowly and deeply breathe in, and each time you breathe in draw energy to this point. When you breathe out, just hold your mind and energy concentrated there, don't let it disperse. Let your energy build and accumulate until the point feels full.
- Now, as you breathe out, send the energy down both arms to the Lao Gong points in the center of your palms, and through your palms, to then enter your lower Tan Tien, your power pack. Gather your energy there. Take it in. Let it soak into you.
- You can also do this practice with your hands 6 to 12 inches away from your body, with your Lao Gong point in the center of your palms directed at this same point.
- Pay attention to how this feels. Find a word, an image, a picture or a symbol to describe this sensation. Remember this.
- When you have finished, slowly open your eyes and return back to the outside world.



Drawing heaven and earth into you

Once you have learned this practice of drawing Heaven and Earth in to you, you can do it when you are touching somebody (a loved one, a child, giving a massage, practicing Acupuncture...), or when engaged in some other activities (working, gardening, cooking...), or when you need to draw on more energy for special situations or events.

Doing this practice plugs you into the universal energy source. You draw Heaven and Earth directly into yourself. You can do it all day, every day. You can make it an extension of your breathing - instead of just breathing in oxygen you can breath Heaven and Earth into you, and have more energy. It can become the normal way that you are.

Doing this allows you to borrow universal energy whenever you wish or need to. You can feel refreshed and recharged.

Practicing Qigong is one of the very best things that you can do for yourself. Learn these simple practices and they will belong to you, and be yours. They will increase your energy, and the very 'Life' within you.

Practice Qigong and Cultivate Your Life.

To Continue:

This practice of Drawing In Heaven And Earth is complete in itself, and may be performed as such - as and when needed or desired.

Practice 12.

SEXUAL QIGONG

Health, Happiness And Better Orgasms Through Qigong

The Purpose:

Understanding the relationship between your energy system and your sexuality allows you to convert the power and drive of sex/Jing into cultivating your spirit/Shen. When practiced with a partner it can lead to more satisfying, longer lasting sex, and greatly add to your health and vitality.

Overview and Explanation:

Sex is one of the most compelling and perplexing aspects of life, and one of the most mysterious natural forces. It is part of our innate biology, and can generate excitement, confusion, passion, depression, love, sadness, compulsion, joy... Every human emotion is involved with sex, and yet we have very little understanding of it.

It is also a fundamental and primary aspect of health. All of the endocrine glands are involved in regulating the body's metabolism, and these are affected during sexual arousal. Correct function of the pineal, pituitary, thyroid, thymus, adrenals, pancreas, ovaries and testicles are all necessary for health.

Sexual Qigong practice can help with such common sexual dysfunctions as impotence, premature ejaculation, anorgasmia, frigidity, pre-menstrual symptoms, menstrual problems and menopause.

Sexual ignorance, misuse and abuse is one of the primary causes of dissatisfaction and problems in people's lives. One of the major problems in the West is that we do not understand or recognize it as being related to our energy system, or our Qi. In the West we have known almost nothing of the energetic foundation of sex, because we have never understood the energy system - it is all just some strange kind of "magnetic attraction". Include our energy system in the picture and suddenly everything begins to make some more sense. Trying to understand sex without

including our energy system is like going to a foreign country without speaking the language and with no map. But Qigong can open up a new world of sexuality.

Sexual Qigong is well understood in the Oriental system. It is a form of Jing Qi, the innate energy a person inherits from their parents and ancestors, and is associated with your primary motivating energy, your biological animal level of being. This is one of the Three Treasures - Jing, Qi and Shen. The retention and cultivation of Jing is considered to be essential in order to progress to higher levels of energy and spirit. Whether you are single and alone, married for many years or with a passionate new lover, it is essential to understand and control your own Jing and know how to preserve it.

Jing Qi is different from other kinds of Qi for specific reasons. One reason is that it is sticky, like super glue, and bonds things together. It has to do this so that the cells in an embryo develop into a baby. It also sticks couples together, so that they form families to raise children.

Another characteristic is that it amplifies or magnifies emotions. Sexual relationships and love are some of the strongest bonds and motivations that exist between people.

Jing Qi is considered to be part of the Water element, and is related to the kidneys and bone marrow. The major associated organs are the penis and prostate glands in a man, and the vagina, uterus and mammary glands/breasts in a woman.

Men have Yang Jing. Women have Yin Jing. It is considered essential to preserve one's Jing as its loss comes at a substantial cost to one's overall energy resources and health.

Men are trained not to ejaculate except when they want to procreate, although they can still experience orgasm - but a different definition of what an orgasm is. In the Daoist system this is called The Valley Orgasm. This involves stepping up and increasing the power of the orgasm in a series of stages, so that it becomes a whole body orgasm.

Women are taught special techniques to preserve the energy of their menstrual flow, sometimes even stopping menstruation altogether because it is a way they can lose their precious Jing. This practice is called 'Slaying the Red Dragon'.

Developing the ability to practice Sexual Qigong requires training in how to master particular practices. It is not all just in the mind's ability to control and direct the Qi, it is also in developing the strength and power in the sexual tissues, pelvic muscles, and organs. There are specific practices known by such names as Scrotal Breathing, Ovarian Breathing, The Finger Lock, The Big Draw, The Cranial Sacral Pump, The Jade Egg... These practices are too complicated to describe here and, if possible, are best learned from a teacher, but they are described in excellent books by such teachers as Mantak Chia and Saida Desilet (see bibliography).

There are also a multitude of classical positions, practices and techniques that a couple can engage in, which have been found to have numerous health benefits and healing effects on particular organs and bodily systems.

Solo Cultivation and Dual Cultivation

There are two primary aspects to sexuality - Solo Cultivation, which is done on your own, and Dual Cultivation, which is done with a partner.

Solo Cultivation

For a single individual, who has no partner, it provides a way to work with their sexual energy and Jing Qi. People without a partner can equally cultivate and transform their sexual energy, once they know how.

Before engaging in Dual Cultivation it is necessary and essential to practice Solo Cultivation, in order to develop the strength and control required to practice with a partner.

The most important element in Solo Cultivation is not to lose or discharge your Jing, because it contains some of your most potent and powerful essential energy and fluids.

For the man this is the sperm, and there are a series of exercises which strengthen a man's ability and power to not ejaculate even though engaged in full sexual arousal and contact.

For the woman the Jing is contained in the ovum and the sexual secretions and fluids, and also in the blood that is regularly lost monthly in menstruation. A woman learns various exercises to strengthen the sexual organs and tissues.

The training is to learn how to take the energy of your own Jing, and to draw it up the governor channel on the midline of the back, to the higher centers and the brain.

Dual Cultivation

The energy interaction between a couple is called Dual Cultivation. The man has Yang Jing and the woman has Yin Jing, and in sexual contact these are exchanged. Dual Cultivation involves developing the skill and abilities to control the interplay and exchange of sexual energy.

One of the goals is to shift the attention from just a genital orgasm to a full body orgasm.

A man has to slow down his faster arousal rate to harmonize with a woman's slower arousal cycle.

This may involve a range of interactions - just thinking about someone, visual eye contact, being in each other's energy field, hugging, kissing, coitus, Jing Qi exchange.

Through consciously combining and exchanging Yin and Yang it is possible to transform the innate animal level of sex (Jing), to the emotional level (Qi), and on up to the spirit (Shen). Qigong allows for the development of sexuality from the primary biological level, through the emotional level, to the cultivation of the spirit. This is a most valuable and important skill to learn. A couple can spend a lifetime of Dual Cultivation together.

Indeed, it is not even necessary to make physical sexual contact to have this essential balancing and equalizing Yin-Yang energy exchange, if a couple know how to practice and circulate their energy together. This ability can satisfy the primary needs usually only found through intercourse. It can by-pass the many negative aspects of sex and help save people the enormous

personal and social turmoil and complications that often goes along with it. Indeed, it could be that sex is just a way, an excuse, for people to exchange Jing Qi together. Qigong can be the ultimate form of safe-sex.

At its best, sex is an act of love. Sex without love is like seasoning without the food - it may be hot and spicy, but it doesn't nourish you, and it can leave a funny taste. The most essential aspect of sex with a partner is that there is a very specific energy exchange that takes place, it is exchanged from each partner to the other and this serves to "balance out" each one. This is perhaps the most compelling aspect of sexuality, and the aspect that drives people to it.

In the broadest sense women are Yin and men are Yang. Yin and Yang balance and complement each other. The interplay of Yin and Yang energy is the basis of sex.

Men need Yin to balance their Yang

Women need Yang to balance their Yin

However, as the significant portion of society that is homosexual attests to, these balances also operate within same-sex relationships.

If these abilities are not developed then it is like letting fruit on the trees decay and rot, or having a wonderful garden but not looking at and enjoying the flowers, or it can lead to compulsive constant search for new partners. Without the awareness that sex is a form of energy exchange it can become a meaningless, emotionally unfulfilling and even draining activity. It can drive people to incessantly seek multiple partners with never any satisfaction, or cause compulsive addiction, with all of the attendant problems and dangers.

Not only can Sexual Qigong stop unnecessary confusion and pain, but it can also bring one of our greatest treasures into full fruition and provide us with the means to preserve and nourish that most desirable thing - our higher Love.

If only for this reason it would be well worthwhile taking the time and energy needed to learn all of the foregoing practices.

Qigong is the foundation of a developed level of sexuality, and answers many of the unresolved questions about this most important aspect of ourselves.

Thankfully, there are an increasing number of books now becoming available on Taoist sexuality.

As more and more people learn the basics of energy control, circulation and exchange, it may very well be that Qi becomes the aphrodisiac of the future.

Book Review by James MacRitchie

QIGONG FEVER -
Body, Science and Utopia in China

David A. Palmer

It is not often I read the same book twice - the 'too many books, too little time' problem. But with 'Qigong Fever' by David Palmer there was no choice. This book blew all of my fuses, and I am still looking for the 'Re-set' button.

Having written three books on Qigong myself, taught it for over 20 years, and founded the 'National Qigong (Chi Kung) Association * USA', I have tried to find the words to describe and teach these practices, and how it relates to the larger society and our spiritual life. I admit to having a special interest in this book more than most people.

In this context I apparently suffer from Pioneer's Syndrome. I recognize it in myself because I have recently seen it in a number of friends in different fields. It goes something like this:

You became engaged and engrossed in a particular new field of activity (the Arts, Music, Children, Medicine, Tai Chi, Qigong...) because you figured it was socially important to do, and perhaps the most important thing that you could do (teaching classes, opening centers, writing books, putting on conferences, getting laws passed, making it widely known and available...). Over time - perhaps 10, 20, 30 years - you are proven right, because many other people start doing it also. If they hadn't started doing it then you would have just been engaged in some irrelevant, eccentric activity. One of the problems for the Pioneer is that there was little, or often no, precedent, so you had to piece it all together yourself from clues, hints, hunches, fragments, intuition, interviews, research and all.

Then one day someone comes out with a book that describes everything you were working on and developing - and you find out you were right all along.

This recently happened to me a couple of years ago in the field of Acupuncture - after 25 years a book was published which finally

told the story of the style that I practice. It also just happened in Qigong, through David Palmer's book.

He went there, met the people, gathered the information, did the research, put it all together... and for the first time has revealed what actually happened with Qigong in China over the last 60 years. The simplest summary is perhaps contained in his sentence:

"The Qigong movement was born during Mao era, reached its zenith in the post-Mao reform years of Deng Xiaoping, and imploded under Jiang Zemin".

The elaboration of this sentence could be as follows: The practices which became known as 'Qigong' were first 'discovered' by members of the Red Army when they were holed-up in the mountains, avoiding the Republicans. One soldier was sick, and was taught some simple practices by an old teacher he happened to meet. Realizing the power in this he began to teach it to his comrades, and soon it spread through the ranks until it was adopted by the whole army to preserve soldiers health. After the communists gained power in 1947 it became a state-approved policy promoted throughout the country, with clinics and hospitals opening.

There had been many other names for such practices throughout history - such as Daoyin, Tugu Naxin, Inner Alchemy etc, but they were collectively termed Qigong by the communists.

However, within the particular cultural and social context of China at the time it fell through all of the cracks of government oversight and control - the various 'Sectors' of Health, Science, Education, Medicine, Religion etc - because it was described simply as 'fitness and sports', and was off the radar.

Following the disaster of The Cultural Revolution (1966-1976) and the passing of Mao in '76 at age 82, the new leader, Deng Xiaoping assumed absolute power, and the hallmark of his rule was 'modernization'. This lifted the yoke of authoritarian control, and collectivism, and allowed 'free enterprise'. According to Palmer, thousands of Qigong 'Masters' suddenly emerged - many of them self-appointed - and all with their own particular 'Gongfa' or 'method'. And it became apparent that the average Chinese is no more immune to the allure of Fame &

Fortune, than the average Westerner. They sprang up everywhere, in all shapes and sizes. Many were called 'Profiteers' by the authorities.

Qigong got quickly embedded in all aspects of society - medicine and health care, scientific research, the military, politics, religion... It pervaded all aspects of society.

Perhaps most importantly, in many ways it provided and answered the missing pieces of Chinese spiritual life, which was deeply rooted in Taoist and Buddhist tradition, and it provided new views of a future Utopia. Tens of millions of people starting practicing it; some claim 100 million.

The skeptics and anti-Qigong forces emerged from time to time, but were repeatedly quieted by its supporters at all levels of politics and media. Qigong was being practised in the upper echelons of the power elite, and they defended it vigorously.

Eventually government controlled organizations were formed to regulate and control it - but were easily avoided, or coerced by lip service and collusion.

Grand Masters emerged, most well-known amongst them being Yan Xin, Zhang Hong Bao and Li Hong Zi. Each Master developed their own system, method or style, their own 'Gongfa', with its brand-name trade mark. Yan Xin filled sports stadiums with 20,000 people, at which spontaneous healings took place. There were forms such as Zangmigong, Zhanggong, Falungong... These took on aspects of mass movements, corporations, and franchises - there was no control, so there were no limits. Large amounts of money were involved.

A fair comparison in the West would be with the recent New Age movement. It followed the familiar pattern of 'Buy it wholesale, repackage it, and sell it retail'. All kinds of claims were made - some quite modest, others outrageous and unbelievable, claims of Extraordinary Powers such as reading people's minds, walking through walls, transcending time and space.

Other more moderate teachers included Gou Lin, Feng Li Da and Pang He Ming, who researched and taught Medical Qigong forms that were highly effective and spread widely.

Palmer refers to these various styles by the term 'Denominations' - reflecting the way the Christian Church has split into an array of traditions and styles but all around the same central belief - in the case of Qigong, this was 'Cultivation of Qi'.

But it all became too much for the ruling communist party with Falungong. Li Hong Zhi, its originator, saw Qigong as a means to revitalize the old traditions and beliefs - outside of any financial rewards for individual practitioners or members of the organization (except, not surprisingly, himself).

Falungong grew to the point where it rivaled the Chinese Communist Party (CCP) in numbers of members, which it then challenged when 10,000 Falungong practitioners surrounded the leaders compound at Zhongnanhai, near Tiananmen Square in 1999, and lost. Premier Jiang Zemin saw this as the most dangerous challenge to communist rule since the Democracy Movement in 1989. He was correct. Indeed, throughout China's history a number of challenges were made by Qigong inspired movements, and in one instance The Incense Army overthrew the Emperor of the Yuan Dynasty in the mid 14th century. Other 'Qigong' groups through history had intriguing names such as 'Complete Illumination', 'The Eight Trigrams Sect', 'The Society United in Goodness', 'The Way of Pervasive Unity' and 'The Heavenly Virtue Sect'.

The response from the CCP authorities in 1999 was repression, at times brutal. Hospitals and clinics were shut down. Collective practice was banned. Qigong was virtually eliminated.

Most Masters stopped their activities, took a low profile, went underground or emigrated to the West.

There were only 4 forms of Qigong allowed, all Dao Yin styles taken from the classical medical tradition: The Eight Pieces of Brocade (Baduanjin), The Six-Character Formula (Liuzijue), The Five Animal Frolics (Wuqinxi) and The Muscle and Tendon Training (Yijinjing). The authorities must have thought these were all safe to do, as they are focused on physical health and do not go into the more advanced higher realms of practise.

Qigong has now been allowed again in a variety of styles, including clinical treatment, but nowhere near the explosion of diversity of the previous decades. The Fever subsided.

Now Falungong operates mainly outside of mainland China, but it is still challenging the Communist Government from abroad at

every opportunity. Recently they hacked into prime-time television in Hong Kong and showed a program on the virtues of Falugong, and criticizing the government. No-one has yet figured out how they did it. I understand that Li Hong Zhi, like Yan Xin, now lives in the United States. Zhang Hong Bao disappeared.

What struck me most strongly about the book was the sheer magnitude, scale and scope of Qigong in China in the last half of the 20th Century. It became a "craze", then a "fever". It included every aspect and dimension at all levels - from personal practice for physical fitness to immortality training, from individuals to mass choreographed groups, from scientific research to the re-awakening of Taoist and Buddhist tradition.

This book tells the whole story in exacting academic detail - at times a bit too much academics (but there again the book is published in the US by Columbia University Press). I get the feeling the author thought 'why use one word when six will do?'. He defines his terms often narrowly. It has the feel of an academic thesis, where nothing should be left out, and everything should be covered, in case the examining committee found fault.

It was surprising to find no references to any of the more popular contemporary Qigong teachers or organizations in the West - it was as if there has not been a Qigong Revolution in the West too, or at least that David Palmer is unaware that such organizations as the National Qigong (Chi Kung) Association USA [www.nqa.org], which has hundreds of members and recently celebrated its 10th Anniversary, even exist. But as he admits, this book is the work of a social scientist, a sociologist - not a philosopher or psychologist or practitioner.

I have one major point of contention, maybe even dispute. Palmer presents, as a primary thesis, that Qigong, especially with Falungong, filled the void and deep need for what he calls 'Religiosity' - it fulfilled the profound need for religion, which had all but disappeared under the dry dialectical materialism of socialism, Marxism and Scientism. Palmer seems either oblivious to, or deliberately ignores, the common Western terms 'Spirit' and 'Soul'. The word 'Spirit' appears once, in a passing reference to "spiritual therapy". I have personally wrestled for the last 30 years with understanding the inter-relationship between West and East in this regard (Spirit and Soul are, after all, considered by many in the West to be two of the most important words in our vocabulary, and perhaps our highest and

deepest aspects). My conclusion to date is that while the Qigong tradition is based on the Energy System - the Eight Extraordinary Meridians, the 12 Organ/Officials, the Cauldrons, the Three Tan Tien/Elixir Fields etc... these are not translatable into Western terms because there is no comparison to translate them into. In the West we simply do not have anything like this, there is no equivalent to the Energy System in mainstream thought, not in medicine, science, religion or philosophy. In the West we default into the vague, undefined terms Soul and Spirit, which are often defined by each other. In fact, I propose that The Energy System is 'The Missing Piece' of Western Civilization.

After 30+ years of trying reconcile this - including full-time professional practise in Classical Acupuncture and Chi Kung, personal conversations with Taoist priests and climbing the 2,000 steps (in the pouring rain) to ask the Abbot of the original Taoist Monastery at Qing Cheng Shan - my conclusion is that the only words to use are the original Chinese terms of Po, Shen, Hun, Yi and Zhi, which are the higher level vibrational frequency of the lungs, heart, liver, spleen and kidneys (then there is also the Jing, Ming, Xin, Ling etc, but that is another story). The challenge, and task, is to use these terms to attempt to describe and understand what these experiences might possibly be and feel like - and the way that we get there is by practicing.

After all, isn't that the reason we do Qigong - to increase the volume, and heighten the frequency of our energy - and thereby cultivate ourselves? In this regard I think Palmer misses a central and primary point.

However, David Palmer's book is a 'must read' for anybody seriously engaged in, or even just curious about, understanding Qigong in China, and therefore understanding the West. Otherwise it would be like someone in a small town in central China reading a 2 inch story in the back pages of a local newspaper about the new musical revolution in the West by groups with strange names like The Beatles, The Rolling Stones, Pink Floyd, The Grateful Dead and performers called Bob Marley, Eric Clapton and Sting, and thereby trying to understand Rock'n'Roll.

So if you really want to know what happened with Qigong in China over the last 60 years, do yourself a favor - get this eye opening mind-expanding book, clear your schedule, and read it a couple of times.

James MacRitchie
July 2007

Qigong Fever. David A. Palmer.
Columbia University Press. ISBN: 0-231-14066-5

